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ABYSSINIANS INVADE ITALIAN TERRITORY

RAS DESATA'S FORCES TURN TABLES AGAINST GENERAL GRAZIANI

The Abyssinians have taken the offensive in the southern front, and according to reports Italians are retreating and have abandoned the towns of Anale, Gherlobugi and Gorahai which they had occupied. General Nasibu, who is in command of the Abyssinian army in the south, is concentrating on pursuit.

Italians Fleeing From Gorahai

It is claimed in Addis Ababa that Italian troops stationed at Gherlogubi and Gorahai fled in disorder towards Wardir and Walwal, thus losing to the Abyssinians "all the fruits of their fifty-five days' campaign in the Ogaden area." The Italian retreat, it is stated, is due to the pressure of Ras Desta's forces which are threatening to cut off the Italian forces at the rear.

Tanks And Armoured Cars Captured

The official communique issued at Addis Ababa states the Abyssinians captured four tanks and five lorries laden with Italian bodies mown down by the Abyssinian fire in a vicious offensive. A number of tanks and armoured cars are also said to have been left behind by the retreating Italians.

Italians Retreating Post Haste

A message from Harar states: A serious threat to Italian communications in the south by the present Abyssinian advance into Italian Somaliland under Ras Desta is shown by the fact that advance bands of Fanno tribesmen reconnoitring ahead of Ras Desta's forces are nearing Iscia Baidoa, an important town in Italian Somaliland, only 150 miles from Mogadishu, the capital.

The main body of invaders is reported to be some distance to the north-west. A reliable and graphic account of Ras Desta's invasion states that this mystery warrior, mounted on a white mule, led his Sidomo tribesmen, numbering nearly 100,000, down the Juba Valley and crossed the frontier into Italian Somaliland.

Many of his men died, either in battle or from the fever-ridden, arid climate. Nevertheless, they are winding their way like a gigantic snake.

Ras Desta's columns pushed inexorably on till the advance is now causing perturbation in Mogadishu, and has obliged General Graziani to divert his forces from the high land at Juba to meet them.

Makale Evacuated

There is rejoicing and jubilation in Addis Ababa, according to an official report issued at Addis Ababa on Wednesday.

The whole capital is celebrating on the strength of the official claim that the Italians are evacuating Makale, and in the absence of any news from the Italian side discrediting the report, the populace are declaring that the Italians now realise that they have bitten off more than they can chew.

Meanwhile the Abyssinian Government circumstantially reports that 1,000 Italian troops garrisoned at Makale hurriedly evacuated the city on Tuesday with tanks, guns, stores and lorries.

Soldiers are crowding the track back to Adigrat.

A captured Native officer of the Italian forces attributed the sudden Italian retreat to overhastiness in the advance, and to the mistake of not clearing the surrounding country, including the Tembien Plateau, thus securing their communications before advancing further.

Stop Press Oil Embargo Causes Stir

The League of Nations' threat to enforce oil sanctions against Italy has caused a great stir in Rome. Oil is urgently needed by Italy's mechanised army in East Africa, and the embargo on its export to Italy will certainly cripple the Italian campaign against Abyssinia. It appears that the Government intends carrying out Mussolini's threat, made before the war, that Italy would reply to military sanctions by military action. Mussolini, it is stated, has cancelled the leave given to 100,000 men for three months and has ordered movement of troops which indicates that Rome contemplates taking an action which may have far-reaching consequences. Troops are being concentrated on northern frontiers of Italy.



The Emperor presiding over Ethiopia's war council

Pan-African Spirit Created

By Italy's War Against Ethiopia

GOLD COAST NEWSPAPER
SOUNDS CLARION CALL
TO ALL AFRICANS

Italy's war of aggression against Abyssinia has created a Pan-African spirit which is destined to play an important part in the future of the African continent. The "African Morning Post," a West African newspaper published at Accra, Gold Coast, in a stirring appeal headed "Abyssinia's Call" says:

"Italy has opened fire on Abyssinia—yea Mother Africa—and thousands of innocent men, women and children are being slaughtered there.

There is wailing in Adowa and there are cries in Adigrat and the people will not be comforted for their husbands, wives, sisters, brothers, sons, daughters, cousins or relatives are no more.

It should be a pity and a great shame, therefore, if Gold Coast Africans occupied their time in dancing parties or any other pastime.

All Africans should necessarily sympathise with our brethren over there—the Abyssinians. They should feel sorry for them; they should engage themselves at serious thinking and plan how they can help Abyssinia, how they can succour the Fatherland."

"Let Abyssinia, the only black kingdom, which is six thousand years old, be shattered and all our hopes will be doomed and our aspirations curbed. Let the Abyssinians be slaughtered and we shall all become slaves. Yea, let Abyssinia be demolished or demoralised and the progress of Africa will be delayed a thousand, if not a million, years.

"On the other hand let Abyssinia defeat Italy then shall Ethiopia raise up her hands unto God and Africa shall rise. Let Italy be subdued by Abyssinia and the New Africa shall have been ushered in

wherein grateful and kind Africans will be able to co-operate with all sincerity with all men, black, white, yellow or red who have proved themselves our friends indeed.

That is the call of Ethiopia. Will you heed it?"

Durban University College Offers Courses To non-White Students

Experimental courses will be given to Indians and Africans at Natal University College, Durban, in 1936.

This decision has been made by the College, as its attention has been drawn to the fact that a number of Indian and African students are striving under great difficulties to work for university degrees.

It is proposed to offer not more than five courses. They are: English, geography, Zulu, Botany or history and economics. The establishment of classes is conditional on a sufficient number of students making definite application for them and their continuance can only be assured by a reasonable number being in regular attendance. Steps are being taken to secure the use of centrally situated rooms.

Matriculated Students

Students must previously have matriculated, but non-matriculated students may, under certain conditions, be allowed to take several courses.

Enquiries should be addressed to the General Adviser, Non-European Students, Natal University College, P. O. Box 1525, Durban, or to the Secretary of the College at the same address. When details of the classes are available particulars will be published in the following papers: The Natal Mercury, The Natal Advertiser, The Natal Witness, Ilanga lase Natal, The Indian Opinion and Indian views.

Appeal For Assistance

ENABLE DELEGATES TO
ATTEND NATIONAL
CONVENTION

In aid of the delegates to the National Convention to be held at Bloemfontein on Dingaan's Day, the Transvaal African Congress is giving a grand dance in The Bantu World Hall, on Friday December 6. The hall has been placed at the disposal of Congress free of charge by the management who feel that at this national crisis "The Bantu World," as a national paper, must play its part and play it well.

The spirit of nationalism has caught the imagination of the educated young Africans on the Rand who feel that they too should and must make their contribution to the success of the forthcoming convention. It is due to this spirit that the leaders of the King of Rhythm Jazz Band offered to play for the dance gratis.

"We feel," they told a representative of "The Bantu World," "that it is our bounden duty and that of every true African to assist in every possible way those men who are going to Bloemfontein to consider the Government's Native policy, which in our opinion is detrimental to the future of our race. If there ever was a time when every man and woman of our race should stand shoulder to shoulder this is the time. The passing of the Native Bills by Parliament will seal our doom and condemn us to perpetual servitude."

Pension For Aged Indians

The Government has agreed to place an annual sum of £5,000 on the Estimates for the relief of aged and indigent Indians.

This is a direct result of the long interviews a deputation from the Indian Congress had with the Ministers of Finance and Interior.

At present the Act makes provision for the payment of old age pensions to every European and Coloured person, subject to conditions of age and so on, but not to Indians and Africans.

War Clouds In Far East

In the Far East war clouds are gathering on the horizon. The movement to separate Northern China from the national Government at Nanking is causing a great deal of friction between Japan and China. Japan favours the establishment of an autonomous government in Northern China under her protection. But the Chinese Government is opposed to the scheme. According to reports Japanese troops on Wednesday occupied strategic points—Changmen Station in the south-west corner of the city of Peking, former capital of China, and Fengtai, an important junction in the South of Peking.

I-Bhili zika Gen. Hertzog Ngesi Xhosa

Amavandlakanyo Emithetho Emitsha Enzelwe U Ntu-Inguqulo YesiXhosa

Uvandlakanyo Lo Mthetho Wo Mhlaba Na Bagciniswa-Mihlaba Ya Bantsundu

(Njengoko besithembhise ukumana sinikhuphela lenkcazo ilandelayo siyaphinda ke namhlanje ukwenjenjalo. Sithathe inyameko enkulu ukuba siyifake njengoko siyifumane injalo, kuba kaloku ize kuthi seyiguqulwe nokugugulwa. Owo Melo lwabantu sewupapashwe wagqitywa kwelephelileyo iveki, ngoku ke singena kowemihlaba.—Umhleli.)

Ku minyaka mininzi abantu abantsundu befakwe engxakini behlaliswe kakubi kukungabi namhlaba ngokwaneleyo. Ne Komishoni ye Palamente eyayi hambele e Kenya kule minyaka eyadlulayo yatsho yathi: "akuko meimbi othe roqo ukuphitizelisa ingqondo yomntu ontsundu namhla ngaphuzi komcimbi wa malungelo emhlabeni—amalungelo, ngokwa bantu abaqokelelene nje nge zizwe nangokwabantu ngabanye aba me umhlaba nje ngabanikazi-mihlaba, okanye nje nga bem i nje abanga umanga ngo buzwe umhlaba. Ukunga qiniseki ngeyona ndlela kuzaku qhutywa ngayo kwi kamva lizayo ngoku miwa ko mhlaba ngabantsundu yeyona mbhanga inkulu ngokuqinisekileyo yokunga zoli phakathi kwa bantu abantsundu."

Ukunga bekeli bucala umhlaba waneleyo kwaba yimposiso eyona yaba yingcambu yenkathazo ne ngxaki zethu kwinqubo yolaulo lwa bantsundu. Injongo yale Bhili yo Mhlaba na Bagciniswa-Mihlaba ya Bantsundu kuku bekela bucala ezinye izithili apo abantu abantsundu banoku phila kona ubomi obamkelekayo, baqhubele phambili intlalo yobuzwe babo kwa namasiko obuzwe babo.

Inqubo yo Mbuso ukwahlukanisa umhlaba ongowa bantu abantsundu kowa belungu yamkelwe ku Mthetho we Mihlaba ya Bantsundu, oka 1913, ekuthe nge migqaliselo yawo kwa bekela nxamnye izithili ezimiswele ukuba zeza bantu abantsundu, ezibukhulu buxelwayo apa:

Phondo	Ubukhulu nge Mokolo
Koloni (Kapa)	6,217,037
Natala	2,972,312
Freyistata	74,290
Transvaal	1,159,296
Zidibene	10,422,935

Ezo zithili ziquke yonke imihlaba egcinelwe abantsundu (Reserves) okanye ilali kulo lonke eio Manyano, ngeloxesha, kwa kunye nomhlaba othengwe nga bantu abantsundu omiselwe izizwe.

Oko kubekelwa bucala komhlaba ongowa bantsundu kwakungamiselwe ukuba lulabiwo lokugqibela loku bekela bucala imihlaba eyakuba yeya bantu abantsundu. Ngokwe migqaliselo yalo Mthetho kwa nyulwa i Komishoni eyaziwayo nge gama lika Beaumont. Yanyulelwa ukuphanda into yokuba ziziphina ezinye izithili zomhlaba ezinoku bekela bucala ukumiwa nga bantsundu abantsundu. Le Komishoni yayenza ingxelo yayo ngo 1916. Ya yaleza ulongezelele lwe zithili ezibukulu bu boniswayo apha:

Phondo	Ubukhulu nge Mokolo
Koloni (Kapa)	1,313,055
Natala	1,861,680
Freyistata	148,316
Transvaal	5,042,693
Zidibene	8,365,744

Ku nyaka olandela lowo, umthetho oya ucayangwe ku Mthetho we Mihlaba ya Bantsundu ka 1913, ukuba uzakwenziwa, wa ngeniswa e Palamente, obizwa i

Native Affairs Administration Bill (i Bhili yo Laulo lwe Micimbi ya Bantsundu.) Izithili zabantsundu ezazi yalezwe yi Komishoni ka Beaumont zazi dwelise kwi Sihlomelo sa leyo Bhili, ethe emva koku fundwa okwesibini yanikezelwa kwi Komiti Ekhethiweyo enge Micimbi ya Bantsundu. Emva kokuba ithabathe ubungqina obuninzi kwa bantsundu nakwabange ntsundu i Komiti Ekhethiweyo ya fumana ukuthi imiyalezo ye Komishoni ka Beaumont ayingebe nako ukwamkeleka yonke nje ngoku injalo. Kwathi nge cebo elivezwe yi Komiti Ekhethiweyo, kwa nyulwa i Komiti zase Makhaya ukuphuhlulula izithili eziyalelwe yi Komishoni ka Beaumont. I Komiti zase Makhaya zenze ingxelo zazo ngo 1918. U longezelelo lwe zithili eziyalelwe zi Komiti zase Makhaya lwaba ngoluhlobo: Phondo. Ubukhulu nge Mokolo

Koloni (Kapa)	1,626,754
Natala	442,582
Freyistata	...
Transvaal	5,451,887
Zidibene	7,521,223

I Bhili yo Laulo lwe Micimbi ya Bantsundu ayibanga sa qutyelwa phambili, kodwa umcimbi lo wa buya wa nikwa ucoselelo ngokutshata ngu Rulumente ngo 1922 ekuthe kwa fikelelwa kwisigqibo

sokuba izithili eziyalelwe zi Komiti zase Makhaya zithatyathwe nje nge zithili ekuvunyelwe abantu abantsundu ukuba bathenge kuzo, okanye ba qeshe umhlaba kuzo de kuzaliseke ukwenziwa ko mthetho o phathelele kulomcimbi.

Le Bhili intsha siphezu kwayo ihamba, ikakhulu, nge migaqo yeziyalezo ze Komiti zase Makhaya. I veza icebo lo kwengeza ngezinye izithili ekuthiwa zizithili ezikhululweyo (Released Areas) phezu kwezithili esezikho ezibekelwe nxamnye. Ngokwenenjalo kukho ithemba lokuba esisenzo sothi sihlangebeze sifeze o k o kufunwayo nga bantu abantsundu kude ku hambisele phambili inqubo ya bantu abantsundu neya belungu ngokwendlela ezahlukeneyo. Oku kuzaku nika abantu abantsundu omnye umhlaba oku philisa impahla yabo. Kuzakuba nika nethuba elikhulu lokuzi phathela noku laula imicimbi yabo yase Makhaya, kunciphe kuphuzi ngokugudlana kwa bantsundu naba mhlophe, kudambhe nomoya odala ukungavisisani phakathi kwabantsundu nabelungu.

Ubukhulu be zithili ezikhululweyo bu malunga nalamanani alandelayo:

Phondo	Ubukhulu nge Mokolo
Koloni (Kapa)	1,500,000
Natala	434,000
Freyistata	79,000
Transvaal	5,008,000
Zidibene	7,021,000

Ngenxa yokubaluleka kwa mandla ale Bhili inguqulo eziyatyangwayo ziza ku ngeniswa kancinci ngamaxesha ngamaxesha. Ko thabatha oko isithuba seminyaka. (Isaqhutywa)

Ama Tempile Aqhuba Ngamandla

KUTSHA NJE AGUQULE AMASHUMI ASIBHOZO E SEPLAN

EZASE KOMANI

Amaqela eTempile eyi "Temba lase Komani" lase Mntla-Mpumalanga (North-Eastern G.T.) anduluke apa ngentsasa ye 13th October esinga eSeplan ngezenzilo. Babuya bengabulibali ububele ababunyatelele apo kuba Tembu, u Rev. S. Majavu ezivulile ingcango ze Ramente yake, iququzela ngokwayo indlezana engu Nkosikazi Majavu. Bancoma ukwamkeleka okukulu komsebenzi wabo apo, abayishiye beyimisile i Tempile apo enamalungu ayi 81. Eliqela kubonakala ukuba lizimisele ukulityutya lonke elaba Tembu. Esi sisiqalo.

Udlulelwe uNkos. A. M. Mapikelelwa wase Bloemfontein ukuvela kuTsolo kudade wabo. Ngokunjalo noNkos. Pricilla Nkwana wase Benoni uya eMonti ehamba nentsapo ka Mnu. Abel Nkwana. Kwelelileyo iveki sibe nentlanganisano enkulu ka Mr. Harris (Dumakude) obefudula eyi Mantyi yase Lady Frere, osele ngumpumli ngoku. Lendendebe icaza ngokungalungi kwe Native Bills zika Tsalitoro, esiti uzama ukuba ngaba angapumelela ezi Manyano zingabateteleli nabancedisi babantu abantsundu—i Cawa, Joint Councils ne S.A. Native Relations, nezinye, bekungalungayo ukuba zidibane zibe ngumlomo omnye ukuze ziti zakuba ziteta no Rulumente akwazi ukupendula ejongene nabantu abayimbumba yamanyama. Lendendebe sibe sayicela ukuba mayihlangane nati kwakona.

Abafundisi Bezwe Lethu

(NGU J. J. MTSHISA)

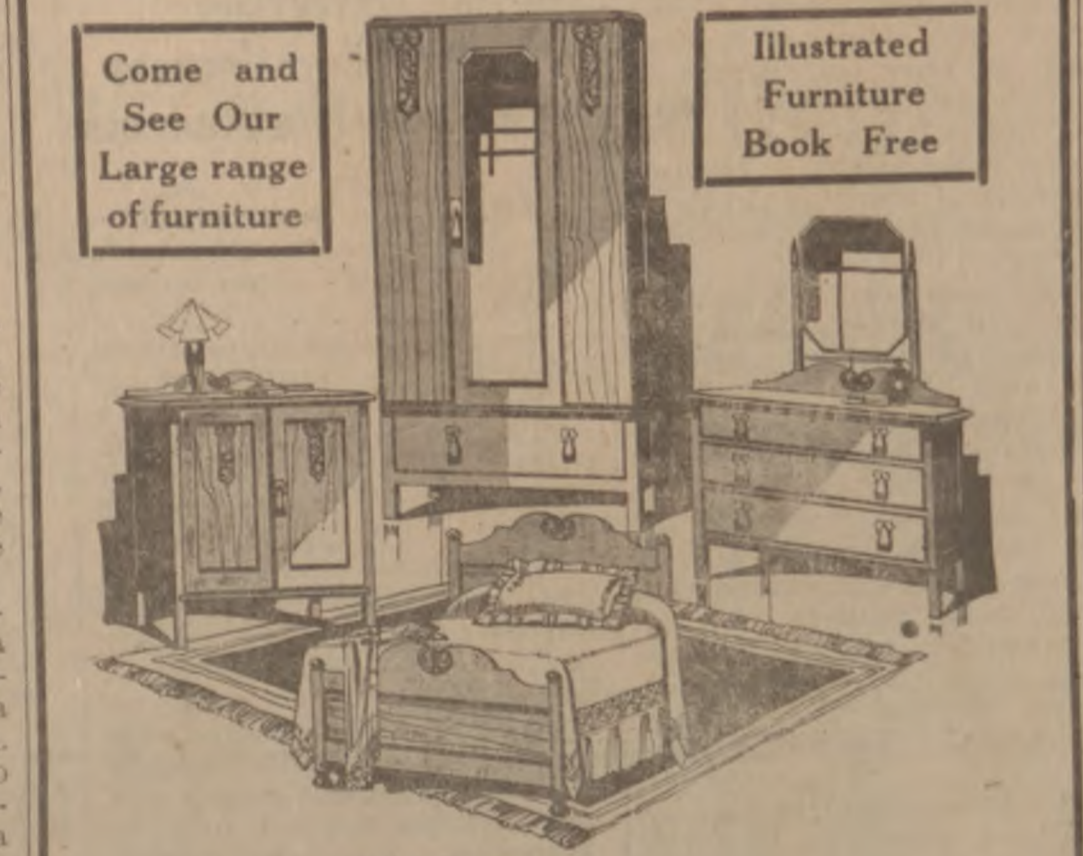
Mhleli ndinceda ngesituba kwelolepa lesizwe ke ndenze umbuzo kubafundisi bakuti abantsundu. Inkokeli zakuti ziya zama ukubumbha isizwe nabamapapa bazama kwalonto. Kuko isimanga esindimangalisayo. Kuninina ekuya kuvela abafundisi abazama ukumanya isizwe kuko abafundisi ababizwe ngu Tixo ukuba bafundise abantu ukumanyana ngo Tixo njenkoko ilizwi liti bafundiseni ukumanyana ngo Mkululi okulula zonke izizwe? Bayepina ababingeleli ababingelelela isizwe ngokobuzwe baso? Isiqalo sezinto zonke kukuba isizwe sizimanye ngo Tixo. Yimina ukuba abantu belizwi lika Tixo abafundisi bangapakami bancedise inkokeli ngokumanya isizwe ngelizwi lika Tixo ukuze isizwe sitamsanqeke? Ncedani bafundisi lishesha lokubunjwa kwesizwe. Ndisema okwanamhlanje. Enkosi, mhleli, ngesituba ondipa sona. Akwaba lento iyakuba yenye yemicimbi epambili nge 16 December e Bloemfontein.

Kubafundi Bethu

Abasithumela amanqaku siyabacela ukuba amagama abo baswayine ezantsi kwamangaki lawo. Lento ingumthetho obaluleke ke kunene nefuneka yenziwe nokuba alizokuvela na igama lombhali lowo. Onke amanqaku angenziwanga njalo akanakho ukupapashwa.—Umhleli]

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KUYINI IMITAMBO NA ?

Ngapandhle kwayo imizimba yetu ayina kunyakaza. Bhaka isandhla sako! Nyakazisa iminwe yako! Jika isihlahla sako! Sigobe sibheke ngemva! Fumbata inqindi lako! Bamba into! Cosha isipeletu! Noma ilitye! Uliponse!

Uke ucabange na ukuba isandhla sako siyinto engumangaliso ukudhla zonke izinto zokusebenza emhlabeni na? Sinjalo! Akuko luto lokusebenza kuwo wonke umhlaba olusetwenziswa njengesandhla futi olusebenza kabhe njengaso!

Kodwa isandhla sako, mhlambi imilerze, noma yisipi esinye sezizo zaku azina kunyakaza—zifile, uma imitambo ezilulayo inokupeza ukusebenza.

Kuyini imitambo na? Yimisitshana emincane njengocingo epuma eqolo. Iqolo, njengokuba sisazi, lihlangene nesisekelo sobucopo, kulapo kupama kona imicabango, izifiso namandhla asiqubayo ekwenzeni.

Imitambo sino kuyifanisa nezingcingo ze telefono. Itwala imiyalelo yokwenza nenkatalo kuzo zonke indawo zomzimba. Ukuba unquma omunye wemitambo londawo yomzimba elulwa yilomtambo iyakoma ingabi namusebenzi. Ilungu noma isito asina kuzwa umyalelo opuma ebucotsheni ngoba ucingo (Umtambo) ofanele ukutwala lomiyalelo onqamukile.

Futi, ngokunjalo, ukuba imitambo ibutataka iyagula, ukuba ayikufoli ukudhla nokondhleka okufanele nokudingekayo, itumela imiyalelo ebutataka emalungwini.

Kodwa imitambo enamandhla itwala imiyalelo yokwenza enamandhla ezwakalayo. Nxa ubona umuntu onamandhla, okhatalele ukwenza izinto, osheshayo, oqinileyo, okangekayo nogcwelwe kukwegza, uvazi kahle ukuti Ubucopo ne Mitambo kunamandhla apeleleyo. Zondhliwe ngokudhla Kwemitambo.

I Virata ingokudhla nomniko-mandhla weqiniso wegazi, Ubucopo Nemitambo. Yondhla imitambo ngegazi. Njengoba idhla etunjini lokugaya ukudhla kukona imilonyana pakati kwalo etata amandhla ayo iwafake egazini, igazi liwase emitanjeni. Kuti masinyane isigulani esibutataka sizwe ukunyakaza kwempilo namandhla amatsha, ukudikizela kwempilo. Isifiso sokusebenza sibekona. Ubucopo Negazi yondhliwa!

Abantu ababutataka abanzimba isileyo, abakhatele nabanesitukutezi, mhlambi abayaka ekuguleni abafuna umoti wokuba buyisela amandhla bamelwe kukusebenzisela. Virata. Masinyane bayokuzwa amandhla ebaqubuselayo kubo.

Zonke ikemisti nezitolo zitengisa ne Virata epaketini ezintathu nge 3/3 igabha noma 6 nge 18/- mhlambi uqondise ku P.O. Box 742. Cape Town utumelani yazo.



Asantsuliswa Ngenxa Zonk' Ama Taliyane

Amabal' Engwe Ngeento Zelizwe

Ama Taliyane Nokubandezelwa Zizizwe

Njengoko ziphantse zonke izizwe zayingena into yokubandezelwa ama Taliyane (Sanctions) abonakala ngoku exhawleke kakhulu. Lonto iqale ngomhla we 18 ku November, kodwa kwangoku sephantse aphelelwa yiyo yonke into enokuwa nceda ekughubeni imfazwe. Phezu kokuba livenkile zinyanzelwe ukuba zibacuntse abantu ukubathengisela ukutya nezinye izinto, ngoku abaneemoto baya ngenyawo emsebenzini, kuba lonke ithontsana le Patrol lisiwa emfazweni. Sekukufupi ukuba izinto zibembi kakhulu e Itali. Kanti sebe tsala nzima kangaka nje abakayi bandzelwa i-oyile, ezithi iincutshe zabo kungathi bakhe bayibandzelwa bangabinakho ukube bayiqhube lemfazwe, zaye ke izizwe zinxhame kakhulu ukubabandezela nangayo lonto.

Izibandezelo Zisenokuhubela Phambili

Elixesha ama Taliyane selenziyelwe kangaka izizwe zise-nokube ziphinde zinge ziyaqinisa nokubandezela ama Taliyane, zaye ziyicinga ngamandla lonto. Lonto ke ingahamba nokuvalelwa kweenqanawa zawo kuwo wonke amazibuko ide ke iye ekuvaleleni kwendlela eya ngayo imikhosi yawo e Topiya eyi Suez Canal, lonto ke ithethe ukuba kuzakuvimfazwe yezwe lonke.

Ukuleqwa Kwama Taliyane

Ngolwesi Hlanu lweveki ephelileyo umkhosi omkhulu wama Taliyane obusinga e Makale uzothuke sewuphezu kowama Bisiniya obuziqhusheke encheni uzimele ngamawa, wabulawa wenziwa iindwane, kwada kwafa nomphathi wawo omkhulu, zathi impinzana eziseleyo zabhaca ukubaleka oku.

U Ras Seyoem Ngase Ntla

Lenchibi yokulwa yama Topiya iwaphethe kubi ama Taliyane ngase Ntla, yatsho ayindindi, akhohlwa nayeyona nto makenze yona. Inqamle umkhosi wawo yazivalela emiqholorheni womkhosi omninzi kunene, apho imana iphuma ebusuku khona isenza imbhubho eyoyikeka kunene kuma Taliyane. Phezu kwembhubho eye nziwa yilenjengele ama Taliyane afikelwe zintshaba ezininzi, ziimvula ezitsho ezootankana nezoonkanunwana zawo zitshone zeyele emigxobhozweni nazintaba nokutyiwa ngokulusizi ziinambuzane neefiva, into ke leyo etsho akabinakho mpela-mpela ukwenza nto nokubhekela phambili, neeropteni zoyisakele ngoku kuba ukuma komhlaba nemimoya ebizela kwezoongxondorha kuzenza ukuba zibhabhele phezu lentsho ke lonto zingabi nakubona nto. Lento itsho yatshafa kakhulu imikhosi yama Taliyane

Ukuphuma kwenkosi Iye Emkhosini

Ukuphuma kokumkani wama Bisiniya aye emfazweni ngeropteni ekhatshwa zii-eropteni zakhe kuwavuselele kunene onke ama Bisiniya. Ekuphumeni kwakhe nosibali wakhe enemikhosi yakhe emikhulu usibali lowo kudume amagubu neengwali angenwa ngamandhla angaphezulu onke ama Topiya.

Ithetha Into Enkulu Into Yokusiswa Kwenjengele U De Bono

Ukusiswa kwenjengele enkulu ebiphethe yonke imikhosi yama Taliyane kulemfazwe kubonisa ngokumhlophe ukuba ama Taliyane afikelwe ngoku ziinzima, kwaye kuwavuselele ngokungumangaliso ama Topiya.

Ama Topiya Ayazihambhela Nje Ngoku

Ngomhla wokubhala kwethu (25 ka November) ezivela e Topiya zichaza ukuba ama Topiya ayazihambhela nje ngoku ezweni lawo, ama Taliyane ahlehla kuzo zonke iindawo. Esuka e Harar

kwindawo ebekade efunzele kuyo ama Taliyane oko alingena ngezantsi izwe lawo. Ayefunzele apho ama Taliyane kuba ayefuna ukughula isiporo sololiwe ekuphela kwaso esingena kwelama Topiya.

Ukubuya Kwe Gorahai Nezinye Iindawo

Ukusuka apho ahluthe indawo ebaluleke kunene ebiseyisezandleni zama Taliyane ekuthiwa yi Gorahai ayithatha nge enze nokuxhathisana okuncinane. Asahambhela phambili ke ama Topiya esukela ama Taliyane ukuba aphume ezweni lawo. Adlule apho ama Topiya engama 25,000 athatha ne Gabredare ne Anale, adlula nalapho esasinga phambili. Ehlehlela nje ama Taliyane ngezantsi apha kuvakala ukuba nange Ntla akenzi nto, asalinga ukwenza iindlela kuloomigxobhozo elindele nokufika kompathi wawo omtsha u Marshall Badoglio. Lemikhosi ihambhe ihlutha ezindawo ifunzele ukuyakudibanisa neka Ras Desta izokuba namandla agqithisileyo ke ngoku. Nge Ntla ke bona u Ras Ayelu no Ras Seyoem benze into enye ukuzifihla emiqolombheni bemana bewaphumela ngobusuku ama Taliyane bewatyakatywa. Kaloku yilanto yayisenziwa ngama Topiya kakade. Ayehlehlela lonke elixesha ukuba kude kufikwe kwiindawo ezinzima azokugala ke ukudlala ngama Taliyane.

Iimpawu Zokunziyelwa Kwama Taliyane

Ama Taliyane axoke kakhulu ngoloyiso lwawo e Abyssinia. Ukuba bekutambha ngeentetho zawo ngekungasekho namnye um Abyssinia ophefumlayo, kodwa ke zizenzo ezixelayo. Into yokugxothwa komphathi iya thetha. Into yokungahambheli phambili kwawo yenye. Ekuqaleni kwemfazwe i Topiya ibingenazixhobo; ngoku yonke imihla iya isomelela ngaphezulu nangaphezulu zizixhobo ezingena ngesiporo sawo esinye sololiwe, azame ngako konke ama Taliyane ukubha afike apho sibamba khona e Harar asitshabalalise, kodwa kunokuba ade afike, ngoku atyhalelwe kweezondawo apho ayeqale khona. Enye indawo ebalulekileyo yeyokuba bonke abavela e Abyssinia baxela usizi olumele ama Taliyane, novano lwama Abyssinia kwakunye nokuhlonela kwawo inkosi yawo, nokukhalipha kwawo. Bathetha njalo o Virgin noo von Sterneek, nezinye izikhulu ezivela khona.

Ama Taliyane Aphinde Akatswa

Ngo Myulo wale veki imikhosi emithathu yama Taliyane kwindawana esemantla e Makale, eyiyi Halowa, imikhosi emithathu yama Taliyane yothuswe yimpi ka Ras Seyoem, yabulawa, kwabulawa nenkosana ephetheyo, zathi intsalela zazimbhaca ukubaleka.

Kufikwe oonkabi besosa inyama yeenkomo ebebesandukuzithim-bha kumzana okufuphi apho.

Imidaka Yama Taliyane Iyawavukela

Enye yembhanga zokuba ama Taliyane ovisakale kangaka kumazantsi e Bisiniya yinto yokuvukelwa kwawo ngabancedisi bawo abanyama, awabulale kufe amashumi amathathu onke ephela. Ooko yaqalayo lemfazwe ama Taliyane ekufunzeni kwawo abeka imidaka yawo phambili. Idinwe yilonto ke imidaka yokuhlala iyitikini nekhusi yajika yawabulala. IO bi

Ukubhubha Kuka Lij Yassu

Ezivela e Bisiniya zixela ukubhubha lidumbhe kuka Lij Yassu. U Lij Yassu lo yayinguye ukumkani ophethe yonke i Bisiniya kwiminyaka elishumi elinesibhozo eyadlulayo, waza ke wakhutshwa ebukhosini.

Ngoku ebesentolengweni ukwenzela ukuba angenzi nkathazo.

(Continued next column)

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(NGU R. A. MVEMVE)

Mhleli obekekileyo, ndiyakucela undipe isituba kwelo phepha lako, lodumo ke ndincokolele abafundi bepepa. Apa e Vereeniging kuko elibandla lingentla. Elibandla alikaziwa, kuba alikabinazimbizo. Selina malungu angamashumi amahlanu abantu. Ke abaliqondi abanye kuba bati imali zabo kudala zidlwa zimanyano zangapambili, kodwa kute kwakufika izikhulane baqala baqonda ukuba lento inoncedo xa ibandla liba nchwaba abafileyo.

Kweli bandla kungenwa nge 5/6. Emva koko ibe yi 3d ngeveki. Lomali ke izakuvula imisebenzi enje ngevenkile nesilarha. Ibandla eli litenge nenxhova zo mbona, zitunyelwe kundawo ngendawo, apo kubonakala ukuba kuyalanjwa, lizitengise ngenani elinganeno kwelalo ndawo zitunyelwa kulo.

Xa ilungu lelibandla liboleka imali kufuneka kuqala likupe isibambiso salomali liyibolekayo, 'ze kuti xa lingayibuyisiyo kutenngiswe eso sibambiso.

Enkosi, Mhleli, ngesituba ondipe sona.

Ngelixesha lemfazwe ama Taliyane azame kakhulu ulumba entolongweni apho ukuze atsale ama Bisiniya amaninzi ukuba avukele u Haile Sellasie, kodwa akaphumelelanga kulonto.

Ukuvulwa Kwesakhiwo Setyalike Nesikolo Sase Wesile

Ezaso Rhini
NGU "TO WHIT-TO WHOO"

Nge 10th kwemiyo ibe yinkonzo ezukileyo e Wesile ka Dya-yokuvulwa kwesakhiwo sesikolonetyalike. Bebaninzi kuneno abantu nabamhlope. Ngokungae pumeleli kwe Superintendent yakona icele u Rev. Guyton Thomas wehlelo le Baptist ukuba abambhe inkonzo yakusasa. Okwenene yenjenjalo into ka Thomas, yatsho ngodlwabevu lentshumayelo etolikwe ngu Mr. Zondi i Principal yase Wesile ngesi Xhosa esinambitekayo.

Igalelekile into ka Jekeqwa (Rev. Jaques) u Mongameli, emva kwemini izokuzibamba ngokwayo intambo, elapo amahlelo ngamahlalo. Yabhexesha inkwenkwe yase Yerepe kwaqauk' izikeyi. Siteta nje ayikapumi ezingqondweni lontshumayelo. Ngo-Mvulo 11th ibe yingxikela yekonsati ekwajongene nalomsebenzi. Yanempumelelo encomekayo, ziculisa apo into zo Cewu, Daniels no Zondi. Hai lo woku-ngqibela watsho koma amacibi.

Nge 15th ibe yengaywayo i konsati kwakona e St. Philips, ebenepumelelo entle noko izulu belisongela, ziculisa apo intombi zo Mashologu, Sixaba, Mlenzana no Malgas, zatsho kwasita.

Kukona ngomzi lo ubhelukazi olungu Nurse Jorha opume kwi Victoria Hospital e Dikeni ngeholidi yake yenyanga. Uzibonakalisa eyincutshe kweze ntenetya nezenqubela pambili.

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Isakiwo nokudalwa komfazi kwahluke kakulu endodeni. Okokuba akulunganga ngapakati udla ngokukatazeka njalo. Igazi lake liba butataka. Kanti limelwe kukuhlala linamandla licocikile. Impilo yabantwana ayakubazala inokuba ntle mhlambe ibembi njengokuhamba kwamaxesha nezimfanelo zake zobufazi.

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Futi ama Feluna alungisa umetyiso. Akuko kutya okubolileyo ematunjini okungenisa itshefu emzimbeni kumfazi osebenzisa ama Feluna. Ukusongeleka, ukungetyisi kakuhle, umoya onukayo, ufele oluna maqakuva, amehlo abutuntu, ukudangala, konke kugutyulwa izintlanganisela zokurudisa eziku Feluna. Nokuba umfazi engemhle, kodwa anganabo ubuso obukanya uxolo novuyo xa umpakati wake nezimfanelo zake zihamba ngendlela kakuhle. Uyakuziva ecwayitile. Siyazi sonke ukuti abantu abacwayitileyo ngabo abatandekayo kakulu.

Ake ulinge ama Feluna. Nika eliyeza elikulu ituba lokubonakalisa amandla alo. Alinangozi kodwa lunoncedo ku mantombazana, ko ninazala naku bafazi ase bekulile.

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Lion Of Judah Among The Troops

Ethiopian Troops Not Demoralised Says Emperor

Even Wounded Pray For Speedy Recovery In Order To Rejoin The Army

The war in Abyssinia has entered a new phase since the Emperor of Ethiopia visited the southern front. According to a message from Harar, Abyssinia, the Abyssinian forces claim to have reoccupied Anale, 24 miles south of Sasabaneh. Ethiopian patrols were pushed out seven miles to the south of Anale without encountering any Italian troops.

The failure of the Italians to advance on Daggahbur was due, according to reports from Native sources, to a mutiny by the Italian Native troops near Gorahai because they objected to being always used in the front line. They are said to have turned on the European troops, of whom 30 were killed.

A reliable Foreign Office source supports the report of a mutiny by Italian Somalis.

It is unofficially reported that the Ethiopians have retaken Gorahai.

Southward Sweep.

Later.—Despatches from the Ethiopian headquarters indicate that they are continuing their southward sweep. It seems probable that they reoccupied Gorahai without fighting. Their forces may now either swing eastwards to Walwal or push south-westwards, with the object of joining up Ras Desta, whose forces are reported to be in the neighbourhood of Lughferandi.

This totally unexpected Ethiopian advance (which is officially unconfirmed) has taken everyone by surprise. It is semi-officially learned that Gabredare has been retaken by the Ethiopians, who are advancing in three columns, totalling 25,000 men.

The Italian tactics remain a mystery. It appears that General Graziani has ordered a retreat, but he may have withdrawn his forces to the east and be planning to cut off the Ethiopians after they have advanced some distance southwards.

Straggling Line.

A message from Asmara states that there is no immediate prospect of a resumption of the Italian advance in the north, not only owing to the change of command, but to the need for consolidating the positions, securing the communi-

Italian African Troops Routed By Ras Seyoum's Men

A message from Addis Ababa states: A body of Ras Seyoum's troops claim to have surprised and routed three Italian battalions of Native troops, while the latter were enjoying a feast of roasted oxen seized from a Native village. The encounter occurred at Halowa, north of Makale, and it is reported that the Abyssinians killed the commanding officer and a number of men, before the Italian troops fled in disorder, leaving the remains of the meal to the victors.

A Mogadicio cable reports that the Italian advance initiated after the capture of Gorahai has been checked by heavy rains throughout the whole of Italian Somaliland, where the rivers have overflowed and flooded vast areas.

cations and political penetration and pacification. The Italians at present holding, with about 150,000 men a straggling line one hundred miles long from the Anglo-Egyptian Sudan to Azbi, but the only sector really strongly held is twenty miles crescent, ten miles south of Makale.

Dedjasmach Ayelu is harassing the Italian right wing, while the elusive Ras Seyoum is conducting guerilla war on the Tembien plateau. The Italians hope for the deflection of Ras Kassa, commanding 125,000 men at Amba Alagi, followed possibly by his son, Ayelu, thus opening the way to Lake Tana. But the Ethiopians are confident that Ras Kassa will make a big stand at Amba Alagi.



This man, who was in South Africa for 16 months before the commencement of the war, is a high official in the Diplomatic Service of Ethiopia.



The Emperor of Abyssinia firing a gun

Italian Nation Fighting Hard Against Sanctions

Italy is taking vigorous steps to combat sanctions and citizens throughout the country are doing all in their power to help the cause. Offers of gold, iron and money are increasing and the smallest villages are doing their bit. The other day citizens of all classes crowded Fascist headquarters to offer their contributions, large and small. Bishops offered their episcopal collars and private citizens their wedding rings, medals and gold objects. Workmen offered many days pay and poor people deprived themselves of their small but valued treasures.

The Italian Government emphatically deny the reports of the low morale and harsh treatment of Italian skilled workmen in East Africa. The Government state that the fact is incontestable that the mass of workmen carry out their work with the greatest confidence and in a spirit of enthusiasm. The workmen recently sent out to the occupied territories are engaged together with the eleven battalions of troops, in transforming mule tracks into roads for all kinds of vehicles. The general staff and Royal engineers have concluded agreement with contracting firms, by which generous prizes will be awarded to outstanding workmen.

Sanctions will assist the Abyssinians, according to a military

spokesman at Asmara, as favouring their policy to avoid battle and await the next rains, what they hope to engage the Italians at a disadvantage. The Italians are endeavouring to hurry on a pitched battle, while the Abyssinians are concentrating on minor actions, followed by quick withdrawals. Ras Seyoum's forces at Tembien are divided into scattered groups, making small descents on Italian supply caravans. The Italians' encirclement of Ras Seyoum, which is not complete, would prevent the exit of a large army, but not small parties of warriors.

A tightening of the contraspy measures has been decided upon by the Abyssinian War Council, as a result of the Emperor's narrow escape from pursuing planes. The Council declares that the Emperor's presence at Harar could not have been known to the Italians, except through spies. Henceforth the Emperor's movements will be more than ever shrouded.

Emperor Sees His Army

SATISFIED WITH THE COURAGE DISPLAYED BY CIVILIANS

According to a war correspondent in Addis Ababa the Emperor is highly satisfied with the result of his first flying inspection of the southern front. He flew as far as Daggahbur and Sasabaneh and saw for himself those points still in Ethiopian hands, despite Italian claims to the contrary. "We are entirely satisfied with the result of our inspection," he said to me. "We are convinced that our officers and troops will prove themselves equal to any military situation which may present itself."

Excellent Morale

Our inspection included Jijiga, Daggahbur, Diredawa and South Sasabaneh, which regions we found still occupied by our troops. Everywhere we were impressed by the excellent morale and spirit of our soldiers. Even the wounded had only one request—to be restored quickly in order to return to the front lines.

I asked the Negus what the effect of the air attacks were on the population and troops. The Emperor replied:

Ineffective Bombing.

"The troops and civilian population are becoming accustomed to the bombing and rapidly learning how to avoid or minimise the danger. The fact that on the occasion of the severest bombing thus far—at Gorahai—when more than 3000 bombs were dropped, the total Ethiopian casualties were only seventeen killed among the troops, has had an excellent effect on our soldiers in showing them that heavy casualties are not necessarily inevitable in all attacks."

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DR. WILKIE GIVES STRIKING EVIDENCE

Before Education Committee

BELOW we reproduce an abridged report of the principal of Lovedale's evidence to the Native Education Committee. Dr. Wilkie's statements though made specially on behalf of Lovedale Institution touch general vital matters, and we ask our readers to give them their most careful attention.—Ed.)

Dr. Wilkie, principal of Lovedale, gave evidence on behalf of the institution, at Alice on Tuesday before the Native Education Committee.

He strongly urged that a suitable adaption of the principle applied in determining

Compulsory Education Will Help Against Illiterary

grants of white, Coloured and Indian education should be adopted for Native education. It was his conviction that the education of the citizens of this or any country was one and indivisible. He would contemplate with deep concern and regret the adoption of any policy for the

control and administration of Native education which was based mainly on the particular method of financing such education at the present time.

Retaining Unity

The Provincial Administration of Native education in the Cape Province had worked well and it had conserved the vital principle of the essential unity of education. He valued the system under which there was one Superintendent-General responsible for all primary and secondary education and the method which made it possible for the same inspectors to deal with white, Coloured and Native schools. Closer co-operation between the four provinces was necessary.

Without any radical departure from provincial control, much might be achieved by developing the policy of conference between the Union Minister of Education and the Superintendents-General of the provinces and by the creation of a Board of Education fully representative of each of the provinces. He would welcome Union control if it conserved the values of the experience in the provinces and maintained close co-ordination in the administration of European and non-European education.

There was wide difference in the stages of educational development in the provinces.

The Missionary's Part

As regards the relationship between the State and the missionary bodies, these latter regarded the education of the Native peoples as an essential element in the full declaration of a message of light and life. For that reason they had provided buildings and much equipment, and had supported many schools and many teachers unaided. The churches and the State had mutually recognised the function and duty of each other. Hence the close association of the missionary bodies should be continued.

The Natives had lost many of the customs and sanctions which gave stability to their life. The vast majority were illiterate. They were experiencing the first contact with western civilisation often with shattering and disturbing effect not only in regard to Native institutions but in regard to morality.

Secular education could not meet the situation. It would only intensify the confusion. He, therefore, advocated the continuance of the present general system of management of Native schools. In particular he welcomed the decision of the Cape Department of Education to instruct inspectors to visit new managers on appointment for special guidance in the duties involved.

Language Media

Dr. Wilkie called special attention to factors which cause practical difficulty in Native education. There was the difference in the home language. The use of a foreign language as a vehicle of thought was an important factor in the retardation of many Native pupils. Whilst many Native children had the advantages of cultured home life and whilst the value of cultures other than European was gladly recognised, the fact remained that the school life of many Native children was under a heavy handicap which required understanding and appreciating.



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The Bantu World

SATURDAY, NOVEMBER 30, 1935

Amazwi kaNdaba ZaBantu

Ukukhulwa Kwezimali Zokuqasha

Ngiti sengikanyisile ukuti okuqondwe yilomteto ofaniswayo kungukuba aBantu kuhle batasilelwe izwe, lapo bengahlala kona ngokufanele, bacumise amasiko abo amahle bangatikinyezwa ngabanye bezinye izizwe. Njengoba besengishilo, kuqondwe ukuba aBelungu bangancintisani nani ezindaweni zenu zezabelo; kuthi nani futi kugcine ngokuba nihlale ezindaweni zaBelungu ngokubasebenzela kupela.

Umteto ofaniswayo uyakusinika ituba lokwelekelela izihlupeki ezicitwa emap'ulazini yiloku kwasa nje.

Abanye pela abakuluma ngalo mteto ofaniswayo bati kodwa alanele neze izwe okutiwa lizotasiselwa aBantu; kukona futi nonyuzipepa abasho njalo; kepa-ke kumbulani ukuti kuyawudane kuhluma imisebenzi (industrial occupation) ezindaweni zaBantu, eyohamba ngokuqubeka ifuna izisebenzi eziningi zaBantu, bengasayi lapo aBelungu, nibone-ke nani ngaloko ukuti loko kuyotata aBantu abaningi, manje abasake ngokusabalala nezwe kubaq'eq'ele ndawonye labo. Ake nib'ekelufuti, nxashana abantu bequba ngendlela yokukanyiselwa emisebenzini yabo yokuzimela, kanye nasendleleni futi yokufuya impahla njengaloku befundiswa nje yizazi zohlangoti lwakwa Ndaba zaBantu, kusobala ukuti izabelo ezikona manje sezihlanganiswa nezindawo okuqondwe ukuba zitasiselwe, ziyawukwanelelwa ukukhulalisa abantu abaningi kakulu kunalaba abakona manje.

Kodwa b'ekisisani izindlela zokulima okwonga izwe, niqap'elise ukuba imfuyo ingeq'ipezu kokulinganele amadlelo. Pela ngakuluma kini njengaloku kade ngihambele lapa eSilungwini nakwa Zulu, ngikuluma ngayo le ndaba yokugxobeka kwezwe ligxotywa yimpahla esiyande kakulu, ngikuluma futi ngokukumuzeka kombhlabati upela umuka ngenxa yaloko: po ngakuluma nani nezwa. Dilizani imfuyo yenu eying'og'o (scrub stock), nibuyele ngakulezi izintlobo ezizawukuti ingani ziyi-ngoasano zikwazi ukunanelisa: yilapo-ke kuyawukuti uMbuso usutola ituba lokuba utasisele izwe lenu beseku nyamalala ukubeka kwenu osekwanehlala ngenxa yokunyinyeka kwenu ngokuminyana.

Kodwa kasifuni ukuba ningenwe ngumoya wokuti sengati size lapa nje namhla nje sizokunifug'ulela ngalezizintlobo. Qa, izindaba size ukuzonix'ox'ela nje zona, sizokuzwa ukuti nani nitini. Yazinike ukuti enikweneka pambi kwetu kuzoq'oshwa ke, kub'awle epepeni, ukuze kwetulwe eMbusweni.

Ukuma Kwempi

ENYAKATO: Njengoba kusobala ukuti utuli lwezwe kubhekwe ukuba lusuke lapa lwempi kuzwakala ukuti amaNtaliyane lapa sengati azitezele olunenkume, oetshwayo! Kutiwa izulu liyana, loku kuwagede amandla ama Ntaliyane ngoba amatange nezibhamu kusuke kushone odakeni Izulu kalilodwa, nezilokazana zasemazweni afudumele zixobisile. Kubuye kube yizwe lezintaba lelo. Konke loko sekwenze amaNtaliyane aqubeke kancane. Ukuze amaNtaliyane aqubeke kahle kuzosweleka imigwaq'olena ayake ngosemende nangotiyela.

IMISHINI ENDIZAYO: Avukile manje amaTopiya. Niengoba abehlaselwe imishini endizayo engama 20 Kutiwa ayishayo yonke ngezinhlamvu noma ingawelanga pansu, kodwalimala abayiqubayo abane bamaNtaliyane. Kutiwa awabonge iNkosi ama Ntaliyane ngoka abaseAbyssinia (Ipelela ohleni lwesibili)

Umgungundhlovu Onduku Zibomvu

(NGU W. A. E. G. MANYONI)

Impela indaba yamashinga le ezindaweni zemidlalo iyanda, kunoba ipele ca, iya pambili. Ungasuk'ekaya uqond'ukobuka umdhlalo webhola, kuthi kungekabipi uyezwa sekukala induku, "mshayeni!" Mhlaumbe izibuki zilwa zodwa, noba abadhlahi sebe pezu kwanompempe. Uya qambe wetuka abantu sebe bomvu 'makanda; hawu, usuwonakala njalo umdhlalo. Amashinga! Kwenye inkati kusemculweni kwenziwe ikonsati etile; kuthi lapa nisati kumnandi nizezwa izwana lentokazi. "Ngiyekeni, ngiyekeni, kada ngiqala efuna indoda yami!" Mhlaumbe zimambana zibanga usisi otile uzwe ngamabhangini nje sekubu guqungu esebheke pezulu. Isiyonakala yonke ikonsati. Amashinga!

Cisho yonke into yetu bantu ivamisela ukuba nez'igaba ikombe njalo ukuti oyabantu. Kodwa bakithi loku ku ukuthi as'kakwazi ukuz'pata? Loku into ekona lonk'ilizwe. Awu, yebuya bantu bakithi niyazihlazisa!

Amavolovolo lawa atanda ukuba inala kubantu. E Tekwini kusand'ukubanjwa intokazi eSameni nalo ivolovolo. Imantshi ma imbuzwa uti kazi ukuthi umteto awuvumi apate ivolovolo futi lashiywa umnewabo seliqede iminyaka emitatu likuye. Imantshi yamgweba iz'nyangez'ntatu noba o £3.

Kukona umuntu wakwa Dhlamini eMatsheni osinisa izitombe azibazela zona yenaq'qobo. Impela ang'dhlali. Kukona ezibhincayo zendhlamu nezeseponono zomdaniso. Nede nje kwakal'igramophone, awu zinyakaze. Ubiza utiki nje ukungena ubuke.

Kumnandi ukuzwa ukuthi kwabe kwenziwe umculo omkulu eTown Hall eTefiwini wokusiza abashelelwa zimpahla ngokusha kwaMatshe eMdu. Unqoqwane uwushise wawuqeda umbila kwelika Chief Langalake eElandskop. Abantu sebekohlile nje ukuthi simanga sini lesi. Indaba yezahlukaniso le isiyaze yaba umsebenzi nje impela. Amajaji enkantolo yezahlukaniso asenezikati ukuthi ngesikati esitile sobe zisekutini. Nebala bofika uzwe inkosikazi iti "Hai, mina ngafoselwa abazali bami ngangingamfuni lomuntu." Usho usahlulwe umendo zafika zayixaka pambili. Kwenye inkati zisuke sezityatitile indoda iziponono ngoba azidhlali.

USaitsheni womlungu wahlangana nentokazi etile, wayimisa ngoba ebona songati ihamba ze. Nebala wayifika idatshukelwe yapela. Naye umlungu ngenxa yamahloni wakwataza izipeleti yafasa wayiquba. Yabe ilwa.

kabanayo imishini endizayo bona.

INLOSI EMABUTWEI: Inkosi yalapa ike yahambela amabuto ayo onke empini nge aropleni ngelidhule iwakutaza. Kuzwakala ukuthi iwayalisile ukuba alwe ngokunqapelisisa. Konke lapo ihambele kona yamukelwe ngelikulu ihlombe amabuto ayo. URAS SEYUM: Lenduna epete imikosi eNyakato uma ingavelelwanga okunye ingase yenze izintlobo ezinkulu kulempi. Iwahlalise kabu kakulu amaNtaliyane, kwazisukuti kawayiqondi nalapo ikona nekhlosile namandhla amabuto ayo. Kodwa idane iwahlasela-nje amaNtaliyane ebusuku, ibuye inyamalale okwenkungu.

EHLULWA AMANTALIYANE: Amabuto amaNtaliyane ayegonde eMakale ate esendhleleni eza esetelekelwa amabuto ase Abyssinia. Yabambana utuli. Kutiwa kwafa induna yawo namabuto amaningi, amanye acela ezinyaweni abaleka. Anamandhla kakulu ama Topiya empini enjalo. Uma AmaNtaliyane engalambisanga nawo iyoti ipela lempi abekubonile okukulu.

Amazwi oMntwana uMshiyeni Dinuzulu

Sitakazela umoya omuhle kaNdabazabantu wetu wasePitoli, uMr. D. L. Smit.

Sitakazela izwi elimnandi lokubulisa asiletele lona, livela kuNdu-nankulu wez'Ndaba zetu eMbusweni, uMr. Piet Grobler. UNduna wetu eMbusweni simfiselela ukusinda masinyana ekugeleni, ukuze atole amandla okubuyela emsebenzini wezwe.

Ngezindikimba ezintatu ezene-kwe ngokubanzi pambi kwetu, sithi sizwile kahle. Sizwile ukuthi kusapenywa, kusafaniswa. Sizwile ukuthi uMbuso ufisa ukuzwa umoya wetu ngalezizindaba.

Po, singabonga kanjani kungakenzeki luto olubonakalayo na?

Sithi Yebo, ukukala, kwaBantu abahlupeka ngokuq'aliseka emap'ulazini yinto uMbuso oyaziyo. Uma uMbuso usug'ala ukutasisela ezabelweni, ngokutenga amap'ulazi, usiza izihlupeki kanjalo, kungabongeka loko kulabo, babongelwe yizwe lonke futi.

Uma uMbuso uzomisa iBandla laBantu bonke base-Union of South Africa, elizokwetula izindaba zetu kwoMkulu ePitoli naseKipitaweni, njengokufaniswe, sithi naloko kungabongeka. Sithi singetakazele singakakuboni. Into entle ibongeka isiyenzekile.

Kuloko siquba izwi lokuthi uMbuso ungaze ulitole kahle izwi laBantu balapa kithi eSilungwini nakwaZulu nxashana pela kudalwa iBandla letu laBantu elizohlangana minyaka yonke lapa eMgungundhlovu, pambi kuka-Ndabazabantu wetu kanye noMntwana o mkulu wakwaZulu, njengaleli iBandla elihlangene lapa manje.

Sithi amadoda asihambela ePitoli naseKipitaweni kuhle kube ngamadoda asukela lapa eBandla lakithi, epete amazwi apuma kithi sesike sakuluma nasemakaya emabandla etu okudabuka, saze sawahlanganisa-ke sesiwapenyile zonke izintlangoti zawo.

Sikonzela loku eMbusweni.

Ngokufaniswa ngokuthi sengati singamelwa yiSenator, ongasikulumela eNdlini yaseNtla ePalamende, sithi sicela ukuba uMbuso waneliswe ngamaBandla etu tina Bantu, eSintu, lana esiwashoyo, ngoba kakusozwe kwasahlula ukuzikulumela ngemilomo yetu tina eEbusweni. UZulu epelele kasalele emuva pakathi kwezizwe zaBantu.

Sicela eMbusweni ukuba usheshe umise iBandla laBantu bakwaZulu naseSilungwini, ukuze lona lizingene lezi izindaba, imic'u yazo eminingi, ngoba manje sizitinte ngezihloko zazo kupela.

Sithi loku ukuhlangana kwetu lapa manje kubonakalisa obala ukuthi liyafuneka ngamandla leli iBandla letu. Sikona. Sithi uMbuso kawushlanganise, wetule izindaba zetu kithi, nati setule izindaba zetu kuwo.

Loku sikukuluma ngokuhlonipa. Sinamatele kuNdabazabantu. Siwutobele uMbuso. Simtobele uHulumeni. Makame njalo uKINGI!

Welapa
intlobo zonke
ZEZIFO
zesi
KUMBA



Utwayi, Umbandamu, Ezangasemva, izinduna nezinye zezikumba zilap-ka masinyane yi D.D.D. Prescription. Lomuti ungena egazini ukugqede ngonyazi ukunkenketa kwezinyayisayo. Ubulale amagciwane neshingwa okugazini welapeke ngempela. Welapa ngokumangalisayo awe D.D.D. Prescription. Sebenzisa nenstip ye D.D.D. eyenzelwe abahluhwa izifo zezikumba.

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U MR. GUYBON B. SINXO

uthi
"Ndinonzulu Umbulelo ..."

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"Ndinibhalela ukuvakalisa umbulelo wam ngeyeza lenu elingumangaliso i Phosferine. Ebuntwaneni ndandinciphile ndibhityile, ngokokude ugqira athi makhe ndinqumame ukufunda esikolweni ndiphumele ingqondo ndilungise umzimba ngokwenza imisebenzi eshukumisa igazi. Njengoko ndandinxhamele ukufeza imviwo zobutitshala andizange ndiyiphula-phule lento. Kwathi ke ndakubupasela ubutitshala ndafundisa ndaqala noku bhala inewadi zam. Njengoko kuyakuqondakala lomsebenzi wobuchopho bodwa wahle weza genkathazo. Yonke imihla ndaya ndibabuthathaka, ndibhitya, ndisiwa umxhelo. Nangona ndandingenakolo ingako kulamayaza athengiswayo umntu engalifumani kugqirha ndathi ngokukholisa izihlobo ezazindicebisa makhe ndiyilungele Phosferine le. Isiqhamo salonto sabangumangaliso. Kwakamsinyane ndalwazi uchwayito, ndaziva ndingu mntu, ndatyeba ndayingqishimba yendodana ngokokude abantu abandigqibela ndiloluyagqotho bafune uku ngandazi."

—62, Bertha St., Sophiatown, Johannesburg.

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Iyona ndlela elula yokwenza izicatulo ezimhlope zikuze!

Ueezu lwe Bon Ami, umesuli oyidumela endlini, wesula nezicatulo ezimhlope. (Ngapandle kwezisikumba) Ivusa, yesule utuli nokungeola. Okumgoka yikuthi i Bon Ami izesula impela izicatulo zibe mhlope, ingembozi-nje utuli. Woti isisebenzi sako masesule izicatulo zaku ezi mhlope nge Bon Ami. Woti bona ubumhlope bazo. I Bon Ami inentengo encane impela.

BON AMI

Lolucezu olumhlope longa imali nenkati.



Zulu: EMtshezi NaseMangweni

Imvula Pinde Lap' eMtshezi

KWA NOBAMBA BAKALA
NGENKASA KONA
IYASABAKELA

(NGUMAHLA'EBOPILE)

Mhleli, Tina sibuka zinkulu, sizwe zinkulu ngokude sehla senyuka nezwe-nje. Amasulumane aweko ndawo kuleli kusanda kudutshulwa elinye futi e Ntabamhlope, lasinda kodwa alifanga. Amanye kutiwa apuma ngamafasitele. Sorry Baba, tula-nje lomapoyisa yena bamba munye sikati.

Itemba alibulali kepa lona liyadumaza yeka engasabanjwa. Sike satokoza sibona u Mnu. R. C. M. Ndhlovu, evakashele umfowabo u Mr. and Mrs. E. T. H. Ndhlovu. Mhleli nezinsizwa zase Natal, sizani bakiti nigcine imali izulu aliti ca. Endaweni yokuna lisuke lakitika. Kulezinsuku ngike ngapateka kamnandi e Weenen. Ko Mr. and Mrs. Mlambo, Mrs. Cele, Miss F. M. Mkize no Mr. Mazwi Ndhlovu.

Ngatokoza futi nokubona u Chief Gilbert Mbhele. Ayike elase Weenen bayonconca bona nabo ngenxa yenkasa abanayo. Umbila uyakahlala kona. Isekona insizwa endala u Mr. K. B. Mhlongo, wase Cornfield sengati siyaqubeka isikole sase Weseli e Mtshezi loku sesino Miss ababili Misses Cleopatra ka Mini umzukulukazi ka Chief S. Zibuse Mini no Miss Mirriam D. Mlangeni.

Pambili nzalo yawo Nonhlevu. Mhleli ngizwa ngo Maqondana lapa eti izinwadi zifika ubutaputapu zituna intombi ehle kwezazicula kwa Mr. H. S. Mbuli kepa zingenazitumbu. Utike ingako engazipenduli nje. Soli Boys.

Ezase Middleburg Ziti Sizani-Bo!

INGANI NATI NIYALIFUNA
IPEPA MADODA?

KOKANI PELA

(NGU VULIMBOBO)

Kwezidhlule setuswa izinqola ezimbhili zigcwele abantwana nabafundisi bengane base Ermelo bezodhlala nengane zase Lutere ne D. R. Sch. pansikomfundisi J. Komo no A. Motlatle. Badhlala kahle belu bonke.

Ezandhlani! Kusihlwa kwa umdhhlalo wengoma e Lutere kugowele abantu bezolalela izingane zase Ermelo pansikwabafundisi Kunene no Malaza kanye nabafundisikazi. "So We Go We Go" sonke sapuma nalengoma. Kepa bafundisi sengati ningayibona ingoma eti "Shumani Vukuvale" leligama lokuqala libi. Kuhle uma niliguqule. Liyedhlulisa ukuzwakala kabi uma lihlatshelwa izingane zemfundo.

Ezinyaweni! ngom-Gqibelo odhlule boku ongatintwa umdhhlalo wengoma e Wesele kuhlabelela i D. R. Sch. pansikomfundisi C. Makola, i Lutere ipetwe umfundisi N. D. Molosi ne Wesele lena pansikweny'indoda. Hau! badhlokova kwasa abantwana abafundisi begoqe imitsheko.

Ikona nengapatwa i "Kwaya" ka Mr. J. Pieteron. Yavela isikatshana ne Nkunzi u J. Komo. Au! wahlonipeka umdhhlalo ngobukona betole legazi umfundisi J. D. Nkosi wase Bhova. Lapo utshelwa na inqola yomjilo uma ungena kona ngoba iti-Bhova! Bhova! u Dhlamini lo kade eze emhlanganweni wabafundisi bengane obulapa ngatelilanga eku uyena umabhalana wawo. Lomdhhlalo wezingane uhlonywe uGosa Sikabela eti ufuna ukujabulisa izingane zemfundo ngo "Kisimusi."

Esihlalweni beku u M. Mhohlo. Yahohlaka insimbhi emzini ngiyakutshela. Wavalwa umsebenzi opume ne £6:1s. 6d. Ezandhlani! Yavalwa i "Konsada." Sizani ngensimbhi ehadala amapepa bakiti pela nati niyalituna ipepa. Linje ke.

Ekujabuleni! Sengati izimbhobo zemvula zivuliwe. Siyabonga.

"Liniswe Yitina Izulu!" 'Qa' Liniswe Yitina-Bo! Kubangwizulu Abantu

Ezase Mangweni
(NGU MAQHUZU)

Yapela imizi yabantu imililo. Izigangi zishisa imizi kanti ziqonde ukudonsa omakhelwana ukuba bazolwa nomlilo zona zibe ziqekezisa izindlu.

Amandiya angu 8 ase Estcourt adhlala i Tennis nabantu abangu 8 base Phangweni (Flying Stars) abahlula ngo 74-50. ama Hlubi na Mangwe abambane kwi tennis umdhhlalo wayekwa ungapelile ngenxa ye zulu. Ixiba le Mishini (Mission Stn.) elisandakwakiwa elihlala u I. D. Hlabangana lishiswe umlilo. Lonake awususwanga ama undesirable wasuswa umoya.

Abasahambele ngasemakaya bevela emsebenzini o Mnu. Gorrie e Rautini no James Makoena e Kimberley.

Kuke kwabonakala emdhhlalweni we tennis lama Indians nama Flying Stars umzukulwana ka Langalibalele oyena nkosi yama-Hlubi u Chief Tatazela. Kumnandi lokhu!

Ibiyihle kabi inkonzo yokumiswa komfundisi Rev. Karallus, no O. Briiggermann, no Alf. Myeza no P. Ngwenya. Amakwaya o Mn. James Lembete no Mnu. Mko-sana Mazibuko bawatelela umbila qede aqudelana kwakubi. Angikwazi lokhu! Kwaphunywa lapho kwayiwa edilini ngoba pela umfundisi ubahlabise inkabi. Ngeke bayeke abantu ukuti "wafundiswani esikoleni" uma kusekona lomoya engawubona. Ufumanise intokazi nensizwa abantu abavela ekolishi bedhla isitambu ne layisi ngesandhla nomhluzi usuwehla nge ngalo. Uthi ngangazi loku? Angitandi loku.

Ukuze sipumelele madoda akupele lomoya wokuti lo Ingwe, lo i Hlubi lo Ingwane lo Ihlala nazonke lezinto ezingasho lutho. Sebenzani matisheia, niqale niqede lento kona la endhlini yenu.

Bayalibanga izulu muva-nje akesizwe kuwe mhleli ukuti elikabani. Ama Ziyoni ati liniswe yiwo, nama Wesele, nebesizwe nama Lutera athi yiwona wonke lama Bandhla esakelene nawo ati ukuba akutandazanga wona ngabe ainanga. Nokunye ukufa kogedhla umakelwana wami uyala nje uthi lisuswe uye. Ayike noko zipumile kubafo nabafo nabafokazana abalinisile nabangalinisanga.

[Lizinele-nje izulu, Hlabangana. Abati liniswe yiwo baswele abakwenzayo. Into etunwa umhlaba owomile imvula kupela noma iniswe yizikova - Mhleli.]

Kubangwizulu!

Imbude-nje lena ezinge ibangwa abantu yokuti liniswe yiti izulu ngoba kade sikuleka. Namakolwa imbala asebanga izulu, yilawo nalawo eci ngeyawo kupela kupela imileko efinyelele ezulwini Ubungane-nje lobu. Into efunwayo yimvula ezotambisa umhlabati kulinywe ukudhla.

kwami: u-Mr. J. Mlotywa owapuma e Mlomo uyalibona bakiti wala selipansi ikale i Pavilion ngenyoni enezidhlumba ungu Vice-President walombuto. Besekuvela umfana ka Abner abati ngu Luke u Hippo invubu yeqiniso okunguyena Captain waleli-bandhla. Besekuba yindodana yomfundisi osewasishiya u Philip Nxumalo ongu Vice-Secretary. Bese kuba ngu Manyati utishela e Mpolonjeni okunguyena walifaka leli goal. George Dhlamini, u Joji kwelipezulu, bese kubangu Dinner Time, James Magagula bese kuba ngu "M" Sitebe, guga Sitebe kade wawudhla.

Lama Home Sweepers manje asabheke lezongwenya abazishoyo ze Jozi.

Zidhla Ibhola Impela E Swaizini Ziyala-nje Zit'i Goli Lolambisa

Siza ungifakele epepeni lako lodumo izindaba ezilandelayo:-- Ngomhla ka 12 ku October 1935 abadhla bebhola lapa kiti babe-se Dalagubhe beyodhlala kona. Angisitolanga isikati sokuya lapa ziti kwaba yi-"Draw-one to one." Mhla zingu 19 ku October futi yayibambene e-Matapa ground ne Bremersdorp kwaba yi draw nil." Qapela ke mfundi nawe mhleli lapa e Matapa kwakudhlalwa i-"Final" ye "Msunduza Cup." Ngaloko kwabonakala ukuti kuhle ipindwe le match. Yasihlangene futi ngomhla ka 2 ku November e Mbabane ground. Yahlulwa i Bremersdorp yi Home Sweepers ye Mbabane nge one to nil, kwaba uyitata okwesibili umfo ka Makanya okunguyena epete lama Home Sweepers e Mbabane.

Lomdhhlalo wadhla kahle impela ngoba kwakushaya umlungu impempe u Mr. Hughes umshana we Nkosinkulu eseyashiya emhlabeni nesikumbuzo sale Nkomishi. Lenkosana yafika naye kulelizwe. Kwakukona futi u Mr. Purcell okunguyena chairman wesi Sports Association yabantu, okunguyena wanikela inkomishi ku Mr. Makanya, naye lomlungu ngowokupuma e Engilandi wakuluma kwafuna ukuma izinyembezi, amazwi ake ahlabu umxwele kwabonakala ukuti impela lingisi lamanzi, owatata isinyatelo sikayise ongase koyo u-Msunduza owa sunduza ubumnyama nokunye okwakungafanele kuhlale.

Ngitanda ukunithshela ukuma kwabadhla bakiti ngokubona (Ipelela ohlwini lwesibili)

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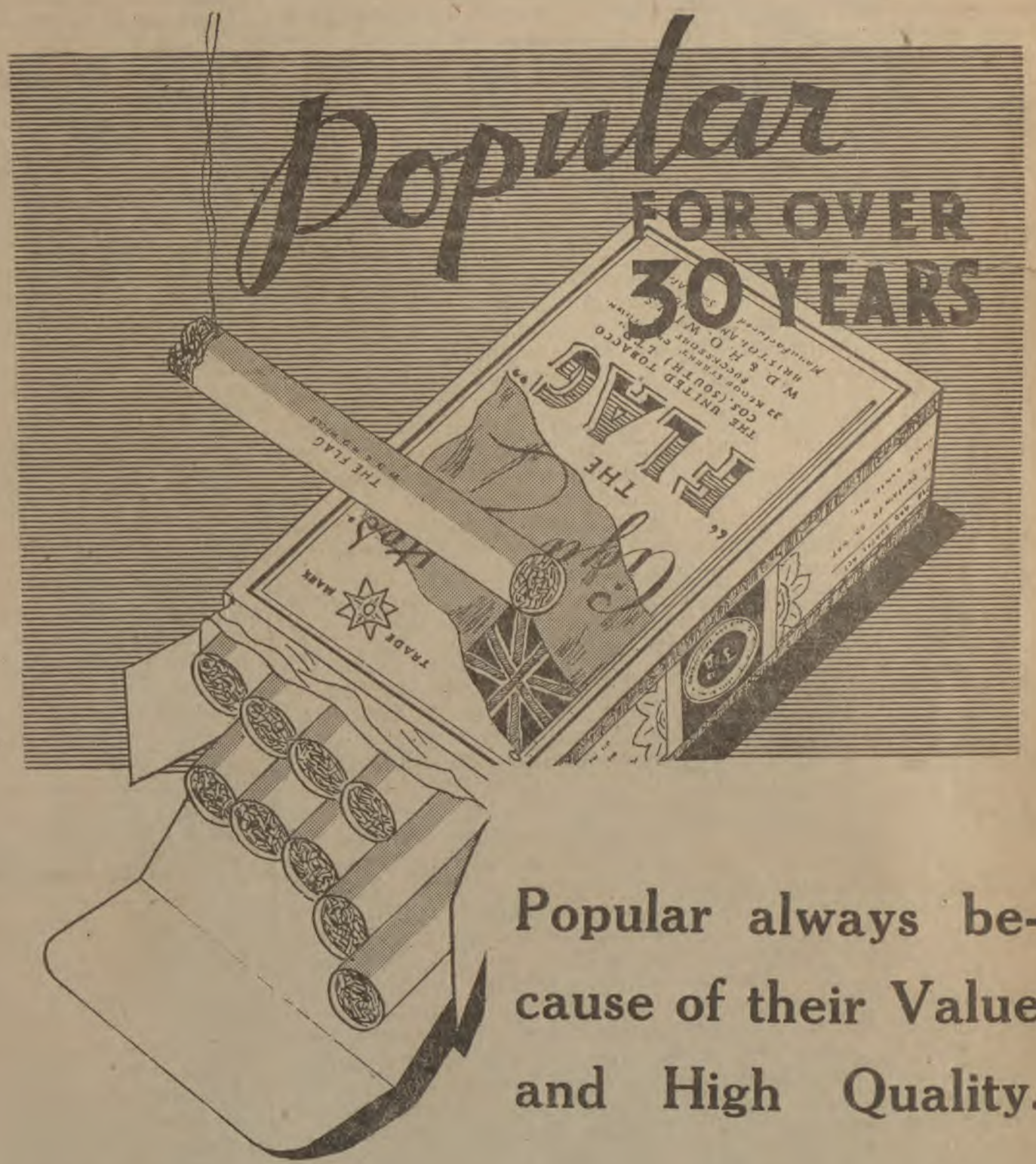
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Our Opinion And Readers' Views

THE Bantu World

3, POLLY STREET

(North of Bantu Sports Ground.)

P.O. Box 6663, JOHANNESBURG

SATURDAY, NOVEMBER 30, 1935.

Italy Reaps The Whirlwind

When Signor Mussolini plunged the Italian nation into his war of aggression he did not realise that he was embarking on a difficult task and that he was leading the inarticulate people of Italy to ruin. He told them, and they believed it, that Italy which has a glorious past and was the pioneer of modern civilisation, would win the war in spite of any action which the League of Nations might undertake. The Italian forces, imbued with the spirit of facism, would overrun Ethiopia with lightning speed which mechanism of war has supplied and hoist the Italian flag at Addis Ababa before the League's action did any injury to Italian interests.

So facist Italy, unheeding the pleadings, the protests, and the warnings of humanity, drew the sword and marched to battle with pomp and great confidence. The whole nation marched as the Italian forces advanced toward Adowa to "avenge" the defeat of 1896 and wipe off the ignominy which hangs over Italy like the sword of Damocles. It is now about two months since the "ignominy of 1896 was wiped off" but Abyssinia has not been overrun. The Lion of Judah still reigns at Addis Ababa, but Italy has begun to feel the pinch not only of the strain of war but of the action of the League of Nations. The sanctions which came into operation at the beginning of last week, have begun to tell upon her economic resources. The nation in consequence has been ordered to do without meat and eat vegetables and generally to economise in every possible way. Policemen, we are told, are guarding the back-doors of butchers shops in Rome to prevent the entry of customers. There can be no doubt that what appeared to Mussolini and his Fascist followers before September last to be an easy task has become a burden of tremendous magnitude. Indeed Italy is beginning to reap the whirlwind of the wind sown by Facist folly and arrogance. Her bitterness against members of the League of Nations, particularly Great Britain whose firm stand against her violation of the League Covenant has saved "this great human institution born out of human suffering" from disintegration, prove that she is living in fear of the dark days that are looming in the distance. She realises as never before that she has become the victim of Mussolini's dictatorship, and the laughing-stock of a world that is struggling to save itself from the horrors of war.

We received recently a pamphlet compiled by Italian propagandists, telling us of the horrors of slavery in Abyssinia. "Colonisation and Empire," says the pamphlet, "for the Abyssinians mean devastation and slavery." We infer from this that Italy in this war is not actuated by selfish motives but moved by the desire to free the slaves of Ethiopia. But the irony of the situation is that the people of Italy are themselves not free. Although they are not chained and sold at the market places to the highest bidder nevertheless they are slaves to Facism. They have no will of their own; they are the robots of Facism and are pawns in Mussolini's political chessboard. No one denies the existence of slavery in Abyssinia, and no sane man can justify the existence of this iniquitous system.

But the true African would rather be a slave in Ethiopia than a "free man" under the Facist regime which allows no freedom of thought and action.

In waging this economic war against Italy, the League of Nations is endeavouring not to throttle the Italian people but to free them from the tyranny of Facism, which is leading them to ruin and destruction. Italy's real greatness does not depend upon the destruction of the Ethiopian Empire but upon pursuing the path of righteousness and justice, and upholding the prestige of Christian civilisation of which she is the pioneer nation. Conquest of other people's lands does not constitute greatness in the right sense of the word. Humanity to-day revolts against the slaughter of defenceless men, women and children as a stepping stone to glory, and no nation which disregards this growing feeling against legalised murder, known as war, can hope to escape the censure of all right thinking men. The action of the League of Nations, which is not directed against the people of Italy, but against war and Facist war lords, clearly shows that humanity has become conscious of the fact that war, if not eliminated, will eventually destroy civilisation.

How To Be Happy In Life

Sir,—On the whole, the Bantu are among the optimists when one considers what as a people they have to endure. Many a nation if in the same position, oppressed, destitute, landless and unemployed would curse the day they were born, and to the old question: "Is life worth living?" they would answer in the negative.

In fine, the Bantu attitude to life, in spite of life's bitterness is certainly admirable.

The Bantu life of to-day is anything but hopeful. Injustice and cruelty stalk the land. The strong and wealthy oppress the weak and poor. There is little scope for youth and hope seems to have vanished from the land. These propositions cannot be gainsaid. But, despite their validity, it is important to remember that each one of us, has the power of moulding life, either making it happy or sad. In by-gone days this art, which no college can furnish, was taught in the home, but home has changed from what it has been or should be. To-day that art seems dead. Is there a hope that we can revive it? Can we revive our characteristic traits,—patience, respect, gratefulness, love, straight-forwardness?

A friend of mine told me the other day that whenever something worries him to dispel melancholy he plays the piano. Is that not a sound philosophy of life? Despite the disappointments and frustrations, are there not certain eternal values in life which are capable of carrying us beyond the questions and worries of the day? There are the symphonies of Beethoven, the harmonies of Mozart, the soul-stirring chords of Bach, and others. There are the master pieces of Shakespeare, the poems of Milton, the truth revealing essays of Bacon. There are the pictures and the sculptures of the ages. Modern days have the bioscopes and talkies with laughter and music, and are these things not enough to make us happy?

Life and its needs are urgent in these days, often laying a heavy burden on the backs of many of us, but despite that there are "many ways leading to Rome"—happiness; and then why should we be gloomy when we are our own artists?

WALTER M. B. NHLAPO
Eastern Native Township.

THE PEOPLE'S FORUM

To Correspondents

Contributors are asked to be brief and up to the point in their letters (articles to be about 2 pad pages or less) as through lack of space and accumulated correspondence on hand preference will be given to shorter letters. For this same reason some of the letters in this issue have been abridged.—Editor]

Awakening Of Race Consciousness Among The Bantu

Sir,—The Coloured races of the world are fast emerging from a state of lethargy. They begin to realise the great necessity for co-operation among themselves. Those who follow events in the far East are stricken by the sudden appetite for co-operation of China and Japan. Former enemies are uniting in a common brotherhood.

In South Africa, too, the Coloured races are fast awakening. They have thrown off the fetters that chained them to old ideas and institutions, and are growing a modern people.

The word "Coloured" is no longer used in a narrow and sectional sense by South African black men. A black man in South Africa to-day calls himself "Coloured," because he considers it the more appropriate term for the description of his identity. The term may bring confusion or loss of power, but to the South African black man it brings unity and political identity. "Coloured" is the word that binds the black, brown and yellow races of South Africa and of the world, in a closer unity. There is even a possibility of it being used in future instead of Bantu, African and Native.

The word is occupying the minds of our educated leaders, and they will press home its need, for the welfare of their people. We have the same identity, the same aspirations, the same everything of other Coloured peoples of the earth, why, then, should we estrange ourselves by the use of inappropriate words. "Bantu" is anthropological "African" is continental and "Native" is geographical whilst "Coloured" is political.

We are all of us black, brown and yellow,—Coloured people. In the word "Coloured" rests both our unity and salvation. Nations throughout the world are daily correcting old mistakes to their advantage. If the significance of the word "Coloured" has been long un-understood, we are not going to lag behind, but are determined to shift it to its true position in South Africa, even despite fierce opposition.

A. SWARTS

Schmidts Drift.

The Prizes Of The Eisteddfod

Sir,—Through the medium of your paper I would like to convey to the management of the forthcoming Eisteddfod my sentiments in connection with the past two Eisteddfodeu, in which I participated.

In every undertaking, whether for social, business or educational purposes, money must be spent in order to obtain one's objective. Like wise to enter for an Eisteddfod a certain amount of money is spent to qualify, yet the prize in each case is very small.

No matter what class the competitor enters he is awarded a pin on which there is no date or other particulars. Is this any encouragement for a possible entrant? I think not. And I feel sure that if better prizes were awarded there would be more entrants and consequently (Continued at foot, next column)

Save Yourself And Help To Preserve The Race

Sir,—Happiness depends to a large extent on health, though it also depends on knowing that you are aiming to help the general well-being of the country as well as of yourself. It is no use your getting married, indeed in some cases it is a crime to do so, unless you are fit and healthy and able to beget healthy children.

And a part of your responsibility as a parent will be to teach your children how to grow up healthy. I am saying this because there is an awful lot of happiness missed in our Africa through ill-health, and most of this ill-health could be prevented if fellows only took reasonable care of themselves. Men sana in copra sana.

Out of eight million young men,—young men, mind you not the old worn outs, called up for the army in the great war, over one million were found to be medically unfit for service,—square pegs in round holes.

A large number of these were born healthy, but were allowed by their parents or allowed themselves to become weak and feeble. What is going to happen with ourselves who are supposed to be the future fathers of Africa? If you are a car driver, you know what tremendous care is necessary in keeping the machinery properly lubricated, fed with adequate petrol, gentle use of levers and thorough cleaning of all its parts. Constant care and attention are necessary, together with the knowledge of each particular bit of machinery, if you are to have it in good working order, running smoothly and efficiently. But in your own body you have a machine more wonderful than any man-made engine and one that needs still closer attention and better understanding if you are to keep it well. And what is more, you can, by taking care of it, improve it and make it bigger and stronger, which is more than the engineer can do with his engine.

Yet how few understand anything about their inside and its wonderful mechanism. They try to drive an engine that they know nothing about; they give it all sorts of wrong treatment and then expect it to keep sound and to work well.

ZACH. SYD. MOTLOHI

P.O. Morija.

The Police Are Blamable

An Answer To "Be a Good Citizen's" Letter

Sir,— "Be A Good Citizen" in his letter appearing in your issue of November 16 states that the police arrest those who walk during late hours at night because of the many of our people who stab and kill each other. But I as one of those innocent sufferers would like to remind him that it is not the stabbers whom these police men inconvenience, but night scholars like myself.

"NIGHT SCHOLAR"
Johannesburg

the Eisteddfod would be more successful.

ISAAC ALB. SHUPING

Jeppie
(The fault with our people just now is that whenever they undertake anything what they only care for is personal gain and they are not broad-minded enough to look for the welfare of the race as a whole. The Eisteddfod has been instituted with the laudable reason of uplifting the race. What other thing our correspondent seems to forget is that for valuable prizes to be forthcoming a corresponding support through competitors' entrance fees and other sources must also be forthcoming.—Ed.)

R. Roamer Talks About . . .

WHO'S WHO

Mr. Jeremiah Bhubesi, the well-known Orderly who was recently married to Nurse Jane Maplank, was seen walking alone down Eloff Street last week. His enemies will be pleased to hear that his marriage was not a success.

Misses J. and D. Makombolo paid a flying visit to Eastern Township last week. Isn't it too clever of them to be able to fly when they have no aeroplane or wings?

Mrs. Jessica Kassica, wife of the unknown Mr. Kassica, says dancing is in her blood. Asked where Mr. Kassica was, she said she did not know or cared.

Mr. Jacobus Bus, the popular bachelor, has been visiting many married families lately. It is whispered that he wants to find out how married couples treat each other before he marries. Other whispers say his visits help him to eat and drink without paying for his food.

A birth-day party in honour of Miss Carry Madoda, the only daughter of Mr. and Mrs. S. Madoda, will take place next week. Those who were not invited are asking why such a "carrying" and vain young woman should be so honoured. They still want to know why she was ever born.

Miss Thipa Mosadi has announced her broken engagement with Mr. A. Shimeyana. She says the engagement fell down and broke to pieces. Anyway her friends will be pleased to hear that she is now engaged to Mr. M. Barberton, who is also in love with Miss Api Mafilika. This need not worry Miss Mosadi's friends for she is also in love with Mr. Jeremiah, the Orderly.

A dance (Oh, we forgot to say—"Grand") a grand dance will be held at the Safa Pick-Up Hall on December 7. As the circulars are full of the names of the M.G.'s, D.C.'s, waitresses, door-keepers, chairmen, secretaries, managers and members, it is felt that mere people need not attend as the hall will be packed by the above helpers.

His many friends will be frightened when they hear that at a dance held last week Mr. Sqendaviki's six sweethearts were present. His friends will now be terror-stricken when they hear that after the dance each of these sweethearts wanted Mr. Sqendaviki to take her home in a taxi. His friends will now faint when they hear that the sweethearts at last tore one another's throats for his sake. Meanwhile Mr. Sqendaviki went home with his seventh love.

A meeting of the Knife Users Association will take place early next year when its President is realised from gaol after serving a year's sentence for stabbing to death a rival in love matters. He was charged with culpable homicide not murder, because he said he was drunk when he stabbed him. The slogan of the association is "Get drunk first and then stab."

Those who saw Miss Stokofela wearing eye-glasses last month need not be surprised when they see her not wearing them to-day. Her "We-shall-die-together" male friend told her she looked like a clown with those glasses on. So she took them off for she had bought them for 5/6 thinking her "We-shall-die-together" would think say she looked like an angel. It will come as a great surprise to many who know him to hear that Mr. Puzile Haholo, swallowed his false teeth last night. As Mr. Haholo kept these teeth a profound secret, his friends are now wondering how he will ever open his mouth again in public.

Misses Carry Favour Molapo, Painted-lips Mofula and W. W. Zuka, visited the Township Township last Sunday. On their way back they were accompanied by Messrs. Follow All Bhotile, Lazybones Marabastad and Always Present Mdanisweni, who found the above ladies too charming for words.

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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The Bright Side

(BY THE EDITRESS)

Look on the bright side of life, my sisters, if you would be worth anything in this world. Do not get into the habit of looking at the other side. Let the past bury its past. Let what has gone wrong go right out of your mind. You will get more courage to go onwards if you turn your back to the dark and face the bright side. Be honest with yourself, of course; learn by your past mistakes. Face yourself when you have done wrong and pull yourself up, but always with your face facing the side that offers brightness and hope. You can never get anything done by crying over what has been and what might have been. When Lot's wife looked back, she became lifeless!

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Do You Wish To Be Miserable?

Now let's see how you can get yourself very miserable. Our aim, of course, is to make every woman reader of these Pages to be as happy as a fish in the water; but as there are a few stupid people in this world who just want to be miserable no matter how their friends try to cheer them, we give them this recipe on how to be miserable. It is from the pen of Charles Kingsley.

This Week's Thought

Happiness is not the end of life; character is.— Beecher.

"If you wish to be miserable, think about yourself, about your wants, what you like, what respect people ought to pay you; and to you nothing will be pure."

"You will spoil everything you touch, you will make misery for yourself out of everything which God sends you; you will be as wretched as you choose."

Just A Smile Please

"My mother-in-law's parrot has just died."

"What was it sick of?"

"My mother-in-law"

Wife: I told you to get a shirt just like that one you have on. Didn't the shop have one?

Husband: No, they all had buttons on.

Man: "Will you buy a dog?"

Lady: "I have one and one's enough"

"Well, that's all you'll have if you buy this one. He'll eat the one you've got."

If You Read In Bed

How many of us have the happy facility of childhood for dropping into a deep sleep the moment our heads touch the pillow? Alas, in these noisy, busy days the Goddess Sleep is oft wooed in vain. When we retire for the night our brains are either active reviewing the events of the day, or busy planning tomorrow's programme and so we toss and turn seeking the elusive goddess, and only driving her further from us.

There are many reliable aids to sound sleep. Some people sip a glass of hot milk in bed; others rely on orange juice; but more I think, take a soothing book to bed. Half an hour's reading of the right kind of book certainly has a sedative effect on the over-active brain.

If we read in bed, then here is an ideal gadget to make it a more comfortable proceeding. The frame is of enamelled metal with a clip to keep the book open, and a discreetly shaded light at the top, so as not to disturb any other occupant of the room. With this stand in front of you, you can settle yourself comfortably back among the pillows and read until your eyes refuse to keep open any longer. Then it can be gently lowered to the floor and you can turn over and enter dreamland.

Practical Hints

Silk Stockings

Wash silken stockings as soon as possible after removing them, as perspiration weakens the silk and so it is more likely to wear.

Scurf of the scalp often results from sea air. Apply a gentle friction with a flannel dipped in olive or almond oil, and when the oil has well soaked in the head should be washed with soft soap and water.



Miss Maud Gacula, of Butterworth, was one of the contributors to the Women's Pages. During her short stay in Johannesburg, she wrote us a few articles which roused interest among our readers.

We have hard and long battles before us. We have many who look up to us for help and example. We cannot be of any use to these people if we look on the dark side of things. The world looks up to people with aims for the future. It relies on women who wish to do well in the future.

No one likes to believe in a person whose life's refrain is "I am fed-up!" "Fed-up" people are a menace to the progress of the world. They sow poison into the hearts of everyone with whom they come into contact. To meet them is to meet sorrow and an anxiety. Now, such people are useless to everyone. We don't want to be like them.

We want to be like those people whom to meet is to love; whom to love is just like taking a refreshing glass of cold water after a weary day. We can all be like these if we only look on the bright side of things every day. No matter how life kicks and slaps us, a cheerful and hopeful resolution gets us a long way.

Surely you understand that by this I do not mean that you should go through life grinning like a monkey.

Christmas Presents

The Christmas present season is coming round again, and already the wise shoppers are making a careful tour of the shops in order to choose their gifts well in advance.

We all know some man, be it husband, brother or friend, for whom we are particularly anxious to discover a really useful offering. Men always present the most difficult part of the Christmas present problem, and for "him" I would suggest a reading lamp, providing that he does not already possess one.

The modern reading lamp is indeed an object of delight which is as decorative as it is practical.

Smoking accessories are always acceptable gifts for men, and ash trays, lighters, cigarette boxes and pipes are usually received with genuine thanks. There are any number of these in various shops, and at prizes to suit all purses. If you decide to give cigarettes, do be careful to find out the right brand beforehand, and if you are bold enough to choose a pipe, ask some experienced pipe-smoker to help you.

There are probably several young girls to whom you wish to send gifts, and in the shops there are any number of dainty sockets, coat-hangers, shoe trees, evening bags, diamante ornaments and other frivolities which will enchant the heart of a young girl.

If she is a relation of yours, or perhaps even your daughter, and you want to give her a big present, why not a dress length for a frock? Most of the stores make a special feature of these at Christmas time, and they pack the material in attractive boxes with Christmassy decorations. An "undie" set would be hailed with great delight, and you can get them in any colour and for any occasion. Why not an evening set to match her newest dance frock?

Presents for old people have to be very carefully chosen, because as they have lived a number of years, they have accumulated so many odds and ends during a lifetime that it is difficult for you to find something new.

Home Nursing

It falls to the lot of nearly every woman at some time or other to enact the role of sick nurse, and this article is the first of a short series on the subject of home nursing and treatment of minor injuries. Let us begin with a word of advice to the nurse herself.

Her attitude to her patient often has considerable bearing on the latter's recovery, so that it is important that she be always cheerful, sympathetic and considerate, yet firm and meticulously careful in the execution of her duties and the doctor's orders: With regard to doctor's orders, it must be remembered that a qualified nurse has spent many years in training and practical experience, and although common sense is a great asset to the home nurse, she may assume the same responsibilities as a trained nurse.

Nevertheless she should make every effort to emulate the latter's efficiency. It is most essential that those who are in daily contact with the sick should themselves be physically and mentally fit; to retain their health, they must have adequate hours of sleep and rest, exercise and fresh air and regular meals, while personal cleanliness must be given every attention.

If the patient is to be confined to bed for a long period, his environment will have a marked effect on his health, while the arrangement of the room may require to be readjusted to enable the nurse to carry out her duties with the maximum convenience.

Peace and quiet, above all, are essential to an invalid. Choose a room as far away as possible from the scenes of the everyday household activities: one with a northern aspect is best, as this permits of plenty of light, sunshine and fresh air. Good ventilation is essential.

With regard to the furnishings, only what is actually required should be kept in the room, which then has a feeling of spaciousness and is easier to keep clean.

Talitha Home For Delinquents



Talitha Home where good work is being done for non-European girls who have erred.

Talitha Home For Delinquents

(By THE EDITRESS)

I have the privilege of knowing Miss Alice Weir very well indeed. This somewhat out-of-the-way opening is very opportune for this Home has secured the services of this capable European lady who has had valuable experience in Native work, as its matron. This augurs well indeed for the Talitha Home inmates who will find in Miss Weir a firm, but very understanding woman.

Talitha Home is for delinquent non-European girls who come before the probation officers and are committed to Talitha from one to five years. Here they will be trained in housewifery, laundry and cookery, and it is expected that Talitha Home will develop into an excellent training school.

The Home stands on an excellent elevated Township ("First Gate") and has accommodation for 30 girls. There is no suggestion of a reformatory about this imposing Home. In fact, the impression I got when I visited it was of a well-established hostel run on the sanest lines. The dormitories on the second floor are simple and colourful, and each bed has a pretty plain cover bordered in chintz to match the curtains. Cocoa-nuts matting rugs and compact lockers are besides each bed, and there are a number of bathrooms, showers and washrooms, each adequately fitted. Every dormitory has its own colour-scheme.

I could not help being profoundly impressed and a feeling came over me that every penny of the £5,000 put into the Talitha Home has been judiciously spent, and it is largely through the generosity of the Johannesburg public and the commercial firms that so fine a building has been put up at so nominal a cost.

I hear that tradesmen in every line of commerce made substantial reductions in their charges, and their interest in the Home showed how universal is the desire to establish work of this kind for our people. We should note this fact particularly.

On the ground floor are the dining-room and the recreation hall divided by sliding doors. An excellent parquet floor has been put down, and the windows are lofty and big. Small lockers line the walls here, and tables and forms comprise the furniture. There is also a charming fireplace.

There is a splendidly equipped laundry with a number of sinks, a substantial cooper boiler, a special ironing section and drying racks. It is hoped this laundry will be the means of providing a certain amount of income during the year.

At the present stage Talitha Home is an experiment, but there is no doubt whatever that it is assured of success. Government and Municipal grants will go a long way to assuring the Home's revenue, so that there will be no further demands on public generosity.

As I left the home I could not help feeling again that indeed "God moves in a mysterious way His wonders to perform."

Valuable Food For Children

Bread has much to do with what a youngster will grow into, so never stint it any meal. Even babies enjoy a crust dipped in milk, and it is good for them; give your husband fried bread with his eggs and bacon in the morning. He will enjoy it.

Bread is useful for cheapening dishes. The addition of bread crumbs to mince meat, fish, etc., will not only double the amount, but render the dish more nutritious and easily digested. Steamed puddings are much lighter made with bread crumbs or a mixture of bread crumbs and flour. Small rounds of toasted or fried bread make excellent foundations for hors d'oeuvre and small savouries. Crumbs sprinkled over fish, meat and potato dishes and moistened with melted butter, placed in the oven, will give a delightful crust.

Those who are slimming eat smaller meals, but are advised not to leave the starch out of their meals, and bread contains the necessary starch in ideal proportions. Rich, toasted, wholemeal bread will greatly assist the slimming process, stimulating the slimmer to greater energy.

Hints on Dyeing

Washing frocks and lingerie in pastel shades soon begin to look washed-out unless they are re-tinted occasionally.

A very little pink dye will transform a faded yellow garment into a dainty shell pink one, or will impart a delicate mauve hue to a faded blue one; while a little blue dye will convert a "tired" yellow into a pretty shade of green.

It is wise to wear rubber gloves while dyeing, especially where dark colours are involved, as it is very difficult to remove traces of dye from the nails.

Utensils used for the process will not retain the stain if they are cleaned at once.

It is a wise precaution to include in the brew a piece of similar material to the garment to be dyed, for possible repairs or for making a hem in case of shrinkage. It is also wise to dye some white machine-cotton wound round a piece of wood, in case you have difficulty in matching the dyed article.

Articles which must match should be placed in the dye-pot simultaneously, or one will be lighter than the other.

Be sure to have sufficient dye to cover the article completely, and keep the liquid moving by lifting the garments and turning them over with a stick. Otherwise the result will be patchy.

Cure The Sore Throat

Unless an attack of sore throat is very violent, simple home measures will usually have the desired remedial effects. Pour boiling water into a jug, add a teaspoonful of friar's balsam, bend the head over the jug, wrap a Turkish towel over both inhale the steam for several minutes.

Should the soreness become very painful and refuse to yield to simple treatment, get a gargle mixture made up by the chemist. Equal parts of glycerine of alum and glycerine of carbolic acid. Add a teaspoonful to a tumbler of warm water three time a day and gargle the throat thoroughly. This should effect a speedy cure.

If the voice is affected, try the white of an egg beaten with the juice of a lemon and sugar to taste. Take a teaspoonful of the mixture frequently.

How To Make Good Cakes

Almost any cake mixture can be used for making small cakes; these require a hotter oven and a shorter time for baking than large cakes, but, apart from these differences, they are subject to the general rules for this branch of cookery as given in a previous lesson.

Small cakes are usually baked in patty pans which have been well greased; sometimes, however, when the mixture is sufficiently stiff to keep its shape it is merely dropped in spoonfuls on to a greased baking sheet, as, for example, rock cakes. Scones, on the other hand, resemble pastry in that the mixture or dough is rolled out and cut into shapes.

Below is a selection of small cake and scone recipes:—

Rock Cakes.

8 ozs. flour.
3 ozs. butter or one and a half

butter and one and a half ozs. dripping or lard.

1 teaspoon baking powder
3 ozs. sugar.

1 egg
3 ozs. currants

1 oz. candied peel

A little grated nutmeg

A little milk—about 1 table-spoonful.

Sift the flour and rub in the fat as for short crust pastry; then add all the dry ingredients, including the fruit. The candied peel may be chopped and added to the mixture at this stage or it may be sliced and a piece laid on each cake just before baking. Beat up the egg with the milk and add to the dry ingredients so as to make a very stiff mixture. Have ready a greased baking sheet and on this arrange the mixture in small rough heaps. Bake in a hot oven for about 15 minutes.

Does Your baby weigh enough?

Weigh your baby to-day. If he is not as heavy as he should be, or if he is fat but not strong, you... should start feeding him on Nutrine at once. Nutrine is made for babies of all ages.

If you would like further particulars write to—

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HOW TO GIVE THE POWDERS TO YOUR BABY:

WHEN the baby is less than six months old, give only half a powder early in the morning or before he sleeps at night. Put the powder dry on the baby's tongue. If the baby is more than six months old, give a whole powder. If the baby is very restless, fretful or feverish, you may give the dose more frequently until he is soothed.

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Skin diseases

Pimples . . . Rash . . . Itch



This is the tin.

The skin is attacked from two sides—from the outside by germs and dirt, and from the inside by Blood Impurities.

Felaform Ointment is the modern treatment for skin diseases. This Ointment kills germs, it stops itching, it heals wounds and dries up wet patches of skin.

All sufferers from skin diseases should wash with Felaform Soap and apply Felaform Ointment afterwards. The Soap and the Ointment work together to clean and heal the skin.

ITCHING. A lady living in the Transvaal could not leave her house owing to the uncontrollable desire to scratch herself. She got immediate and permanent relief from Felaform Ointment.

ECZEMA. A young man employed as a grocer in Johannesburg developed Eczema on his hands which made his further employment impossible. Various skin specialists failed to cure him but Felaform Ointment cleared up the rash in a very short time. He is back at work again.

SCURF. Mr. F. B. Williams, Cape Town, suffered from scurf in his hair, on his shoulders, and on his chest. Three weeks' treatment by washing with Felaform Soap and using Felaform Ointment cured him although many remedies had failed.

FELAFORM OINTMENT

costs 2/- per tin and



FELAFORM SOAP

costs 1/6 per cake from all chemists.

Release from skin disease. Look for the cegaping bird before buying.

"RELEASE"

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BANTU WOMEN IN THE HOME

Take Care Of Your Babies

EXERCISE CARE
(By MABEL YOSE)

Bed. Children should always sleep in their own beds, and must never sleep in their mothers' bed. Most babies are too thickly and too heavily clothed which is wrong. Children should be clothed very lightly if possible. Children should be taught regularity and cleanliness in habits from birth. The early training of children in such habits is of great importance to them. Exercise is very good for children. Let them use their arms and legs. Do not give medicines to children unless they are ordered by a Doctor.

Eyes. Remember that neglect of sore, inflamed or discharging eyes may mean life-long blindness.

Nose. A child's nose should be carefully cleaned with a soft rag or cotton wool always.

Mouth. Attention should be paid to the condition of a child's mouth.

Dainty Savouries For Teas And Suppers

Home Made Cracknels

Mix 1lb flour with 5 tablespoons sugar, rub in 4 tablespoons butter, add ½ teaspoon block ammonia dissolved in a little warm water make to a stiff paste with 3 to 5 eggs. Knead well and roll out to ¼ inch thickness. Cut into shapes. Have a large pan of boiling water on the stove and a basin of cold water near by. Drop into the boiling water, when they swim and curl put into cold water and leave a few minutes. Then place on a greased baking pan and bake at 400 fahr for 15 minutes.

Salmon And Asparagus Pie

Make a white sauce with 1 tablespoon flour, 1 tablespoon butter, and 1 cup milk. Season with salt and pepper. Mix in 1 tin salmon. Then place a layer of the sauce in a piedish cover with a layer of hard boiled egg and a layer of asparagus, continuing until the dish is full, sprinkle with breadcrumbs and bake until nicely browned. Serve hot or cold.

Chopped Herring

Wash and clean Herrings then soak a few hours, bone and chop. To each herring take 1 onion 1 sour apple, and a slice of bread soaked in vinegar or lemon juice, chop all these ingredients. Add 1 teaspoon oil and a little cinnamon and pepper. Arrange on a dish in the shape of the herring with the head and tail at each end, garnish with the chopped white of one hardboiled egg over the fish and the yolk forced through a sieve.

Black Olives Appetiser

Remove the pits from the black olives and cut very thin, mix with chopped or grated onion, juice of lemon and olive oil. Serve on lettuce leaves or caviar biscuits.

Cream Cheese Balls

Mash cream cheese, add a little butter and paprika, a few chopped green peppers, olives, or chopped almonds. Mix well and form into balls, serve on lettuce leaves or use as a filling for sandwiches or biscuits.

Savoury Sandwich Fillings

1. Chopped celery, chopped walnuts, chopped olives, mixed with mayonnaise.
2. Anchovy sandwiches. Pound the anchovies to a paste and mix with an equal quantity of chopped olives.
3. Put fresh lettuce leaves, washed and dried and spread with mayonnaise between slices of thin bread and butter.

Household Hints

(By BEATRICE NUTS)

Window Curtains Line your front window curtains with material of the same colour. This will give a better appearance from the outside of the house.

Onions. Sliced lengthwise, instead of in circles, is another convenient and easier way for frying them.

Cold Coffee. Use cold coffee instead of gingerbread, steamed ginger or chocolate pudding.

Your Throat. Massage your throat each night very gently with a tissue cream, using upward and outward movements.

Lamp Wicks. New lamp wicks should be soaked in vinegar and allowed to dry thoroughly. Then before fitting closely into burner, dip the top end in oil.

A Multitude Of Uses For Soap

You can do other things with soap besides washing with it. Here are six ways in which you can use it dry.

Drawers which are difficult to open and shut may be made to run easily if they are well rubbed at the top and bottom with hard soap.

If soap is rubbed into the hinges of creaking doors it makes them work silently.

A leaking gas-pipe may be temporarily stopped with a plug of soap.

If soap is rubbed round the fingertips and into the nails before any sort of rough work is done it will protect them from dirt and stains.

Before ironing is begun the hot iron should be rubbed quickly over a cake of hard soap and polished on an old cloth. It will then run smoothly and will not stick to starched things.

When ticking is made up into cases for feather pillows or cushions it should be rubbed with soap on the inside. This glazes it so that the feathers are prevented from working their way through.

To Wash An Eiderdown Quilt

(By PEARL BUTTON)

Never rub the soap onto the quilt. The correct way is to prepare a bath full of warm water and add the soap which has already been dissolved in a jug of boiling water. Plunge the quilt in and squeeze with the hands until the water becomes very very dirty, then place in a fresh tubful of warm soapy water. When the quilt is clean rinse in cold water two or three times and after squeezing well hang up to dry. When it is dry shake it until it is soft and full, otherwise it will get lumpy.

"Care of Lamps"

The bowl which contains the paraffin should be emptied once a week and washed well with hot water. Be sure that the inside is perfectly dry before it is refilled with paraffin.

Lamps

In trimming lamps the wicks should not be cut, but must be rubbed evenly straight across with a piece of rag. Never blow out the light and leave the wick turned up, or you will soon find the outside coated with. Take care of your lamp by following these rules and you will be rewarded with a brighter light.

Linoleum

Have you bought a new linoleum for your dining room? Well make up your mind to keep it looking bright and new. If possible never use soap or ammonia on new linoleum. These cause the colour to fade and the paint to crack. Unless it is very dirty it is best just to use lukewarm water and dry well with a soft rag. When dry rub in a very little warm linseed oil and polish with a cloth.

Uses Of Lemons

Lemons will keep longer if dipped in white of egg and dried, but they must not touch each other.

Lemon rind boiled with the clothes on washing day will whiten them.



what
LOVELY
Colours
FAIRY DYES

DID THIS!

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

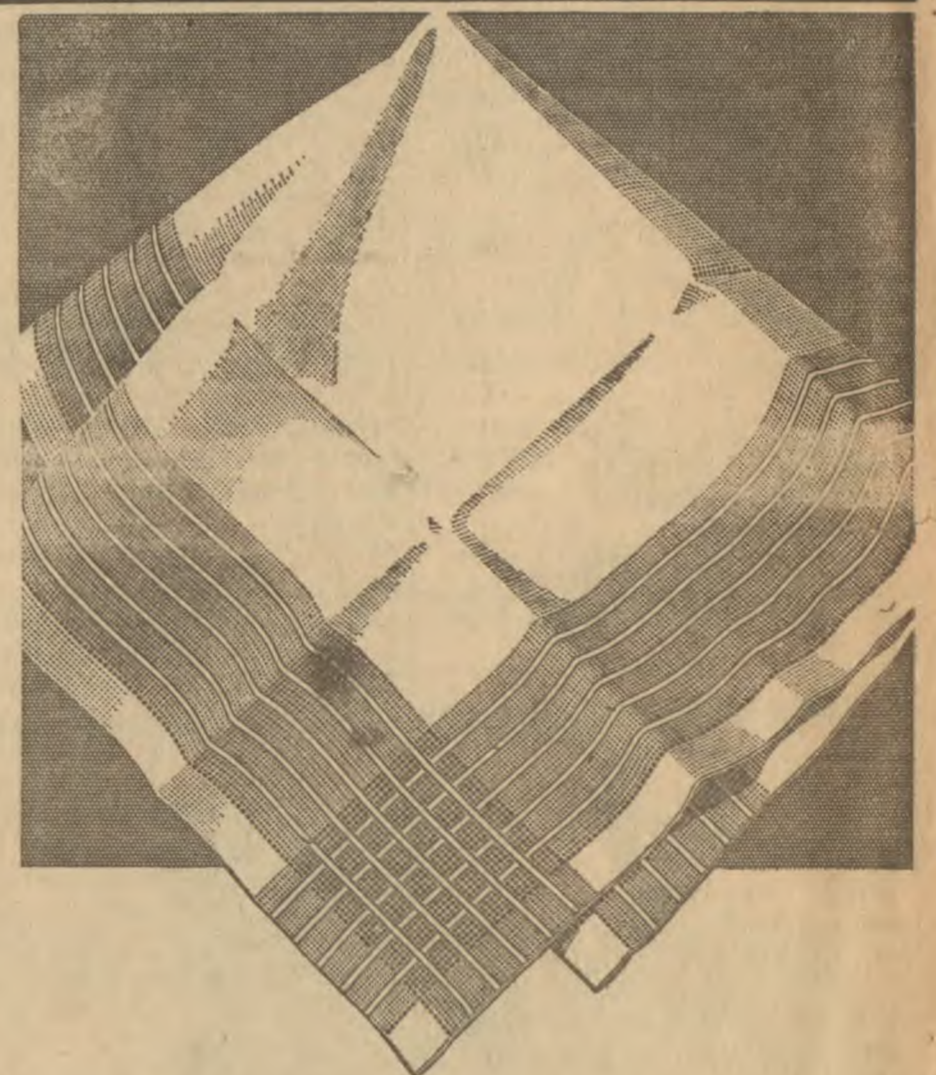
Arrangements are being made to give you FREE LESSONS in how to dye clothes, etc. Come and hear all about it. Come and see the lovely things you can make with FAIRY DYES.

FAIRY DYES ARE EASY TO USE
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BOILING WATER.

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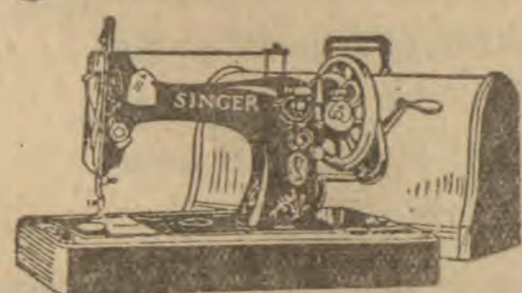
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Jeppe.

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zibiza lula. Wozani nizibonele.



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Page Of Interest To women Of The Race

Women's Supplement Creates Interest

(By Lady Porcupine.)

Being one of the contributors to this "world flying" paper, "The Bantu World," I feel that time has come when I should again congratulate the Editress on behalf of our women contributors and readers of these pages on this remarkable progress in the women's pages which has resulted in "Marching Forward."

It is true that steady marching has brought us all to this Great Goal to-day. I, therefore, urge and request all our womenfolk to march forward and acquire the right ambition. I have often said that a woman who does not read lags behind the rest of the world. In these days when competitions are so keen you will run no small risk of being left behind in the race. I am prepared to convince any person that reading develops the mind and writing makes you more ambitious.

As far as is reasonably possible, let "The Bantu World" be your own property. There is no pleasure in reading a borrowed paper. Moreover you are at liberty to cut any column for reference or do anything you like with it, while the exercise of the same liberty in the case of a borrowed copy would mean the prompt withdrawal of the privilege. Spending your own 2nd per copy per week covers any amount of disappointment.

The ambitions of the Editress have been remarkable. She has used her genius in furthering the interests of our womenfolk to such an extent that to-day her efforts cry aloud for recognition. She has made our Pages a great success. She has encouraged, helped, advised, and criticised. We owe a lot to her.

Bloemfontein.

Why Should We Marry?

Madame.—In the issue of "The Bantu World" of November 16, there appeared a very interesting article by Miss L. E. Cele, of Grootville, on "Why should we marry?"

From the outset it must be understood that we are more or less governed by natural laws within which we live and die. Laws that govern our success in business or venture, in health of body and mind. Though sometimes these laws are disregarded and treated with contempt, nevertheless their influence is always present. When a young man sets his will against these laws, and persuades another to follow suit, he little dreams of the sorrow his action might bring in its train.

Nature's command to Adam and Eve after the creation was: "Be fruitful and multiply." With this end in view one selects the most appropriate partner and publicly acknowledges her as one's wife.

In his eagerness to obtain a rose without a thorn, Slim Jan sets at defiance nature's laws, and man-made regulations resulting in the creation of the unmarried mothers and fatherless children and other horrors.

Nature's law has as her allies (1) love and (2) sex attraction with which to accomplish her object. Though marriage should be the object of all love-making it should not be looked upon as a state of perpetual bliss. On the contrary. Those who live within the laws of nature will not be in the unenviable position of a grab and-run thief.

(Mrs.) T. B. CALUZA, Johannesburg.

Women's Pages Full Of Help

Editress.—I am not sorry I read our Pages every week. They have helped me a great deal. I am sure that every wise girl and woman reads these Pages carefully each week.

I think that even those men who keep on writing here blaming us would shut their mouths if we made use of these Pages fully and not give them space to write nonsense about us. I know many women enjoy "The Bantu World," but I invite them to write more.

Letters such as those written by Miss Mdimba are very helpful letters. Let all girls who are in domestic service practise reading papers. We must not be left behind. I am sure when I say it is "The Bantu World" that has taken trouble to make us known. I am mean we who are in domestic service.

All the time girls who were always spoken of were teachers and nurses. This is our chance now to prove ourselves. I, for one, have made up my mind to get as many of my friends as possible to read and write for our wonderful Pages.

ROSE MATELE, Johannesburg.

Bantu Girls In Domestic Service

Dear Madame,

I thank you very much for publishing Miss Mdimba's letter in your Pages on the above subject. I am not a good writer, as some of your women readers, that is the reason why I have not written to your Pages in spite of the fact that I am a keen reader and supporter of "The Bantu World."

But when I read Miss Mdimba's fine article, I made up my mind to try and support her. She is quite right, Editress, in all she says. I say so because I am one of the lucky girls described by her. When I got this job my mistress warned me to behave myself as some of the girls who had worked for her in the past had always disappointed her. When she said this, I said in my heart it was because she was unkind to the girls.

Then I began working for her. I am now more than humbled. Now I believe that my little efforts at self-respect, cleanliness and cheerfulness have softened once more the kind mistress's heart towards our girls. She was about to lose hope in ever finding a decent, appreciative Native girl. So you see that by my efforts at trying to win the confidence of my mistress I have played a small part in winning for girls in domestic service yet another friend.

I thank Miss Mdimba for her article and hope she will write again.

NORAH MOLAO, Johannesburg.

Intombhi Zelilizwe

Liqhalo elidala neliqheleke kunene labelungu elithi, "Asikho isizwe esakhe sangaphezu kwamakazana aso ngokuphakama. Lawo mazwi athwele inyaniso enkulu kunene, nekufuneka iqondwe kakhulu zintombhi zethu.

Zingathi iintombhi zethu zikhe zayiqonda kakuhle lenyaniso ziqale ke zenze izinto ezifanele abantu abazakwakha isizwe. Ngelixesha sikulo maninzi amanekazi akowethu awaziyo umsebenzi owameleyo wokwakha isizwe, kodwa ke akwamaninzi nangekayazi nasafuna ke ngoko ukumana ukukhunjuzwa iindawo ngenyawo.

Kuyinto eqhelekileyo ukuthi wakudibana nentombhazana entsundu kubenzima nokuncokola nayo, kuba ubangathetha ezombuso ufike engumfazi, engazi nto ngezinto zamadoda! Uthethe ngezetyalike ufike ungumntu okruqulayo, uthethe ngezekhaya, ube yindoda engumangalisetha ngezinto zabafazi kude kuthi zivivane uhle uye kwizinto ezizezona zingakhiyo.

Koolohlobo lwamantombhazana akunakuthetha ngeencwadi nangayiphina into ebhetele. Kodwa khauthethe ngempahla nemidansi nothando lwesono uqale ke ube ngumntu omnandi.

Mazizame zonke intombhi zakowethu ukufuduka kwesimisilo. Eli licebo, asisosinyeliso. Njengoko besitshilo kwantlandlolo maninzi amanekazi ethu angenjalo.

Ingqiba Elaziyo

Ingqiba langena komnye umzi lifuna ukutya.

Wathi akulibona umnikazi-mzi waligxotha esithi: "Ukuba akumki msinyane ndzakubiza umyeni wam!"

Ingqiba laathi: "Umyeni wakhokakho ekhaya!" Emangalisiwe umfazi wabuza ukuba laze njanina.

"Ndingabona umfazi onjengawe nje sendisazi ukuba indoda yakhe ayinakuyolelwa nto ekhaya, ihambhele kude ke, ize ngexesha lokutya kuphela ekhaya!" Laatsho ingqiba..

Isoka Elaziyo

Umfundisi ezakutshatisa wabuza esokeni esithi: "Nguwe na loondoda inalenywheba?" "Andazi, mfundisi," yaatsho inkewu.

"Asinguwe na otshatayo?" "Ewe, ndim, mfundisi engakaziwa bani into yile yenywheba!"

sa diphoole serapeng sa Edene. Ekabe re sa phele metseng e phatsimang ka kganya le bophelo. Ga go motho ea ka phegang gore mosadi ke motheo oa tsuelopele, ke lesedi le bonesang tseleng e eang kganyeng le phagamong. Ga go belatse gore basadi ba sechaba sa rona, ga ba rata, ba ka se phagamisa le go se matlafatsa.

Tsoelopele Eo Re E Bonang E Hlagile Ka Mosadi

Tsatsi la tsuelopele le hlabile, gomme dichaba tsa lefatsho di tsamaela pele di roele folaga ea tsuelopele, eo di e fumaneng kabaka la bohla ba mosadi. Gobane go bolela nnete tsuelopele ke ntho e hlagile le mosadi. Bao ba balang Buka ea dibuka, eleng Pebele, ba tla gakologeloa gore Modimo o bopile Adama gomme oa mobebea Tshimong ea Edene, moe re utluang gobane mosebetsi oa gagoe ene ele go disa le go hlokomela diphoofolo. Adama o phetse tshimong ena a phepota ke Modimo. Go rialo ke gore o ne a sa tsebe go iphepa.

Modimo erile ga O bona gore bophelo ba gagoe ke bophelo bo senang thabo, bo senang thuso, eaba O bopa mosadi gore a tle a phele le eena. Oa re "gase ntho e ntle gore monna a phele ale nosi" gobane bophelo ba gagoe ga bo kgahlisi. Pebele ere bolela gore erile gobane Eva a fihle ga tsena mofereferere tshimong ea

Edene. Tse neng disa jeoe tsa jeoa, tse neng di fihlagetse tsa senoloa. Mahlo a Adama gommogo le Eva a tutubologa gomme ba thoma go tseba seo ba leng sona, le seo lefatsho le leng sona. Ba thoma go tseba ga magareng a bona le diphoofolo go le teng karogano; go tseba ga bophoofolo ese botho; ga motho a tshuanetse goja le go apara. Ga esale go tloga tsatsing leo Eva a jang tholoana ea go tseba botle le bobe, go etsagetse ntho tse kgolo lefatsheng. Ntho ea pele go hlagile lefu, ga latela tlala le matshuenyego. Empa godimoga ntho tsena tse mpe go hlagile bophelo ba kganya, bo tlotlang Modimo ka mokgoa o makatsang. Kganya eo re e bonang, eo gothoeng ke tsuelopele, ke ntho e hlagisitsoeng ke mosadi. Ga nkabe mosadi a seke a ba teng ekabe re sa palame dimotorokari, ditimela, dikepe, difofa le dikoloi. Ekabe re santse re dukloga gare

(Di fella serapeng sa boraro.)

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Enza uOvaltine ngalendhlela—

uyonambiteka

Tela amateaspoon amabili eOvaltine enkmishini egcwele ubisi olunoshukela, noma amanzi, noma ubisi lwamatini olunamanzi ashisayo. Govuza aze uOvaltine ancibilike. Tela ushukela kancane. Akulula-ke ukuwenza na? UOvaltine ulungele amadoda, namakosikazi, nabantwana. Ma u wu puza njalo ukunika impilo namandhla.

Asiko isipuzo esedhlula

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Mantariana A Oetse Manabeng

The Bantu World

SATURDAY, NOVEMBER 30, 1935.

Ntoa Ea Abyssinia.

Babadi ba "The Bantu World" ba tseba gantle kamoo taba tsa ntoa ea Mantariana le Ba-Abyssinia di tsamaeang kateng, gobane ga esale ntoa e simolega re lekile go bega se etsagalang Abyssinia ka veke le veke.

Seo re batlang gore sechaba se se tsebe ke gore ntoa ena ga se ea mmala, gobane dichaba tse ngata tse Europe di kgahlanong le eona gomme di ile tsa fumana Mmuso oa Italy ole molato ka go hlasela Abyssinia kante go lebaka. Kabaka lena dichaba tse ngata tsa Makgoba di tlamile gore go seke ga eba sechaba se romelang dijo, dibetsa le diparo lefatsheng la Italy. Tlamo ena e simolotse go sebetse ka di 18 tsa kguedi ena; gomme go utluagala selo se segolo se tsuang Italy, ele selo sa banna ba bolaoang ke tlala le phefo. Go nyelegile go Mantariana. Mussolini o a kentse seretseng seo go bonagalang gore a tla tsua go sona a hlobotse. Tselo e a e tsamaeang ga e ise tlolong, e ea tshenyegong.

Babadi ba seke ba tsiea dipego tsohle tse tsuang Mantarianeng jualeka 'nete. Bangoledi ba dikuranta tsa Mangesemane ba bolela gore bongata ba dipego tse tsuang go oona ga di na nnete.

Tau-E-Kholo E Ea Pretoria

KA TABA TSA KHOLO TSA TSOELOPELE EA SECHABA

Tsa Witzieshoek.

(Ka C. S. TSEBELA.)

Mona Quaqua re bona mesebetsi feela ea litokiso tse tla ba teng mohlomong leha re sa tsebe kahobane litaba ha ese tsa hao u sitoa ho ka li napa hantle. Re ne re bone Tau-e-kholo e e-a Pretoria ho ilo lokisoa tsa sechaba; kajeno o na tsoa Bloemfontein tokisong ea tsamaiso ea likolo. Kajeno re utloa hothoe ho lokisetsoa mokete oa likolo ho tla bineloa komiki (Cup). Ho tla binao pina tse tharo, ke hore li binoe ke likolo kaofela. Pina tseo ke tsena: "Hail Smiling Morn," "Khanya e be, God is Life." "Oho! Mesuoe ea itokisa. E, mosebetsi o moholo-holo ha re tsebe ekaba ho tla loka kahobane esale Quaqua e thehoa ho qala ho ba le mokete o joaleka o tla ba teng. Niho tsena li etsoa ke Manager e mocha oa lemo sena, Mr. I. J. van Rooyen, e se eka Molimo a ka mo thusa ha eba joalo.

Mona Quaqua ho na le monghali e mong oa 'Muso ea lekanang ho thibela mangope ka liforo tseo a lietsang. Holim'a moo re na le balemi ba babeli, Monghali M. Ramagaga le emong ea serg a qetile nako e telele, Mr. A. Mojaki. Le Tau-e-kholo e thabela balemi bana kaha ba bontsa batho ba hae temo. 'Me eena ke motho ea ratang chaba sa hae ha se tsoela pele.

Ke thabetse ho bona hore Miss Paulinah Phahlang le Mr. Dyke Lebona ba nyalane; ke batho bao re neng re kena sekolo le bona hammoho. Mrs. Lebona e be ele motho eo re tloelaneng haholo le eena. Ke mo lakaletsa ke hona bophelo bo botle le bo monate ba lenyalo hammoho le monna oa hae Mr. Lebona 'me le nna le ntse le ntakaletsa ho nyala, feela 'na ke bona eka ke se ke le lefetoa (lesooa), empa re sa setse le motsalle Abel Ntai. Mr. Ntai ha re suhele ba banyane monna; ho joang?

Le ke le mpollele moo Mr. John Morokane a leng teng hle. Pula! Pula!! Khotso!!! Ha ene.

Ras Seyoum O Gaketse Ruri

MANTARIANA GA A BONE BOROKO A OETSE MANABENG

Motato o tsuang Addis Ababa o bolela gore Mantariana a ile a bolaoa ke Ba-Abyssinia ka sehlogo se segolo, kgausui le motse oa Makale maloba. Teng ntoengena Ba-Abyssinia ab bolailo molaodi oa masole a Mantariana.

Motato o tsoang Rome o bolela gore Moroa-Kgosi ea Abyssinia o bolailoe ke Sefofa. Empa pego ena e latoloe ke motato o tsuang Addis Ababa o bolelangga Moroa-Kgosi ale bophelong bo botle.

Moroa-Kgosi ke Molaodi-golo oa madira a Ba-Abyssinia a leng setrekeng sa Dessie.

Motato o tsuang Berlin, Germany, o bolela gore ditsebi tsa Majeremane di re ntoa e tla fela ka kguedi ea February selemong se tlang, gomme Mantariaha a tla hlolega.

Motato o tsuang Harar, Abyssinia, ore madira a Ba-Abyssinia a hlasetse ka boroo, gomme go utluagala eka a gapile metse ena, Gorahai le Anale eleng metse e neng e gapiloe ke Mantariana vekeng tse fetileng.

Go utluagala gore gare ga masole a Mantariana a Ba-Afrika go tsogile kgaruru, kabaka la gobane Mantariana a etisa bona pele, gomme ke bona ba fetsoang ke lerumo le bogale la Abyssinia. Ka leboea go utluagala gore mephato ea Dedjasmach Ayelu e tseletse Mantariana gomme ea Ras Seyoum e gana ga Mantariana a robala, ebe e theoga dithabeng go loutsa marumo ka madi a Mantariana. Kgausui le motse oa Makale mephato ea Ras Seyoum e thubile Mantariana lepeleleka.

Motse oa Dessie, o leng dithabeng tse kgolo, go utluagala gore ke oona o tla ba moshate oa ntoa. Ke moo Dira-gadi-bonoe, eleng Areka ea ntoa, e rometsoeng teng. Morena e mogolo gothoe o itokisetse go ea Dessie moa tla laola ntoa teng.

Lefu La Bona Le Kgausui

BANNA BA IPHFTOTSENG DIPOO LEFATSHENG LA EUROPE.

Go teng banna lefatsheng la Europe bajang disatheogeleng. Ba tsamaea ka poifo e kgolo, gobane ka baka la mesebetsi ea bona go teng batho ba batlang go ba bolaea. Banna ke bao ba iphetotseng "bothula-sezwe" gare ga lefatsheng la Europe. Mabitso a bona ke ana: Hitler Tona-Kgolo ea mmaso oa Germany, Mossolini, Tona-Kgolo ea Mmuso oa Italy, Stalin, Tona-Kgolo ea Mmuso oa Russia, le Prince Starhemberg, Tona-Kgolo ea Mmuso oa Austria.

Bo Melamo-Moso ba Gola Tjie Motseng Oa Germiston

Tsa Germiston.

(Ke T. T. MAPHETO.)

Re ile ra ea go bapala tennis Germiston ka Sondaga, 17 November, 1935. Go ile ka nako ea 12 ra bona bo molamo moso ba tile kgausui le moe re bego re bapala gona. Ra bona ge ba gola ditjhee ge re botjisha bare go nyakoa "Permit" ea go tsena ka Location, ra ba sefa bokoma gore ba seke ba tla go rena.

Re ile gore re fetja papadi ea rena, Mr. Sydney a re isha ka gabo. Aoa Mr. le Mrs. Melea Letsatsi ba re thabela ka matla. Ba re fa di-tea tja.

Hase Noha Ke Mokhoalitsoane

Tsa Vrededorf.

(Ke MONGOLLI OA RONA.)

Maoba bashanyana ba ile ba hlabisa mokhosi o moholo ho bolella banna hore noha e khubelu e kene tlas'a lejeoe. Ea eba mosebetsi ho phikolosa lejeoe leo ka litso'ipi. Banna ba ntse bare: "Kajeno noha ena e khathatsang batho Crossing e tla shoa." Monna e mong ha a bona mosebetsi ona a sia mosebetsi oa hae. Ha a filha lejeoe la phikolosa. Mamokhoalitsoane e ts'ohileng a betseha a mathela seporong. Eitse ha banna ba botsa hore noha e kae bashanyana ba baleha. Bana tlhohlang ho bapala ka batho ba baholo.

Re bile le concert e monate A. M.E. Church ka li 1 -11-35. Band of Hope le Lodge li iphile matla Mokoallo.

Rev. L. N. Lethoba 'Evangelist P. Malema Bafumahali A. Lethoba, S. Mokitlane le E. Malema ba ile Bloemfontein. "Bantu World" e iphile matla hape babali bacha ke Mr. L. Hlalele, Mr. Matsobane le Mr. Zach. Ratema. Babali ba Bantu World ba 21 Mokoallo.

Pitso Ea Komiti Lekala la Gauteng E tla Kopana

Pitso ea Komiti ea Lekala la Johannesburg la Congress etla kopana ka Mondaga December ele 2, ka nako 6.30 ka meriti, mona Bantu World Hall, 3 Polly Street.

Maloko ohle a kopioa gore a be teng.

P. D. SEGALÉ, Mongodi.

H. L. H. BARBERTON LEAF TOBACCO.

Koai e ncha ea selemo sena, e bohale e loketseng batho ba batsho. Kopa lenaneo la theko ho:-

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ore

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gago o makatsang

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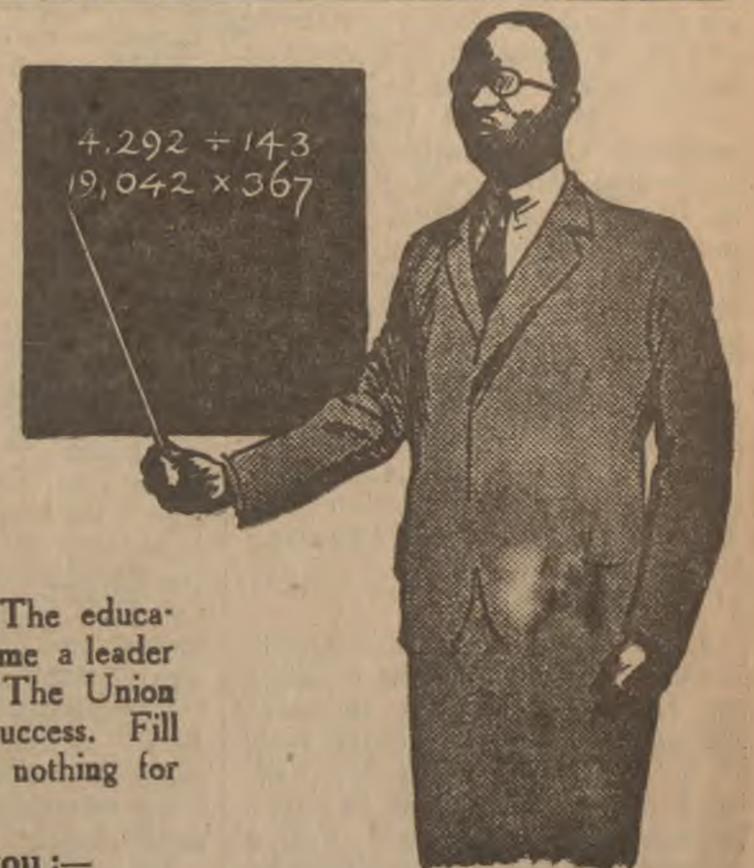
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Molao Oa Puello Ea Ba-Afrika

Molao Oa Puello Ea Ba Batsho Phalamenteng

Kantle le bao ba nang le Vote koana Kolone ha Ho ea tla E Fumana

Makhotla a Batho ba Batso (Native Councils) a bile teng ka lilemo tse ngata litulong tse lingtisa Kopano, 'me a phethile mesebetsi eo a e jarisitsoeng ea litulo tseo a leng ho tsona ka katleho ea sebele. Le lehlo ho a feta kaofela ke le bitsoang "The United Transkeian Territories General Council, le bontsitseng matla a maholo a tsebo ea ho tsamaisa litaba le a ho rerisana, le pakileng molemo oa lona ho batho le thuso ea lona tsamaisong (administration) ea litaba tsa lefatse.

Mokhoa ona oa therisano o ile oa ntsetsoa pele ke molao o bitsoang Native Affairs Act, 1920, o lumelletse hore ho etsoe lipitso tsa batho ba batso (Native Conferences). Lipitso tsena li hlalositse molemo o moholo, empa feela, ka hobane litho tsa tsona e le batho ba khethoang, ha re tsebe haeba li hlalisa maikutlo a batho ka mokhoa o phethehileng.

Ha ho le joalo he, ho nahana hore, ha lekhotla la batho ba batso, le bongata ba litho tsa lona e leng tse tlang ho khethoa ke bona, le ne li ka kopana ka linako tse beiloeng, ho rerisana ka litsoanelo tsa batho ba batso, hape ha litlamo tsa lekhotla le joalo li ne li ka isoa Matlong a Parleme nte ka bobeli ba ona, batho ba batso ba ne ba ka ba le tselo e molemo ea ho etsa hore litsietsi tsa bona li tsejoe, 'me ba be le 'nete e tletseng ea hore litakatso tsa bona li neoe maikutlo.

Ka lebaka leo Molao o rerile ho theha Lakhotla la Puello ea Batho ba Batso ba Kopano (Natives Representative Council for the Union) le tlang ho nahana le ho sebetsa litaba kaofela tse amang batho ba batso le melao kaofela, haholo-holo e etsetsoang bona.

Lekhotala lena le tla ba le litho tse mashome a mabeli a metso e mebeli, 'me Mongoli oa Merero ea Batho ba Batso e tla ba Molula-Setulo. Banna ba bahano ba bitsoang "Chief Native Commissioners ba 'Musu oa Kopano e tla ba litho tsa Makhoa, ho feta moo, le tla ba le litho tse leshome le metso e tletseng tsa batho ba batso, tse 'ne ho tsona e le tse khethoang ke 'Musisi e Moholo (Governor-General), tse leshome metso e mebeli e le tse khethoang ke makhotla a khetho. Litho tsa batho ba batso ke tsona feela tse tlang ho ba le tokelo ea ho vota. Molula-Setulo e le ea khaolang ha mahlakore a mabeli a lekana ka palo ea vote.

E tla ba mesebetsi oa lekhotala lena ho neheletsa Tona-e-Kholo ea Litaba tsa batho ba batso (Minister of Native Affairs) hore e ise Parleme nte, polelo (report) ea melao e roang ea batho ba batso, le ea taba efe le efe e rometsoeng ke Tona-e-Kholo ho lona. le taba efe le efe e amang lits'oanelo tsa batho ba batso ka bo phara; hape-hape, ha ho molao oo khopolong ea Tona-e-Kholo kamora therisano ea eona le lekhotala la Native Affairs Commission, kapa le Motsamaisi oa litaba tsa setereke (Administrator), e amang haholo-holo lits'oanelo tsa batho ba batso, e ka hlalisoang o e-so ho tlosoe kapele ho lekhotala lena hore le o fatisise.

Hape Tona-e-Kholo ea Litaba tsa batho ba batso e tla bea kapele ho lekhotala lena merero ea chelete eo 'Musu o hoptsoeng ho e ntsetsa theko ea lefatse le thuto le e meng merero e mebapi le batho ba batso. Le-

khotla le tla nehetsa Tona-e-Kgolo hore e eo hlalisa Parleme nte polelo ea maikutlo a lona holim'a tekanyo ea chelete e tshoanetseng ho ntsuoa le tselo eo chelete ena e tshuanetseng ho sebelisoa ka eona holim'a mesebetsi ea thuto le tsoelo-pele ea Batho ba Batso.

Tlhahiso ena e ncha ke e kholo haholo, 'me e nea batho ba batso boikarabelo boo ba e song ho be le bona litabeng tsa bona ka nako e fetileng.

Ha e le ho tiisoa ha melao hona ho tla 'ne ho sale matsohong a Parleme nte le matsohong a Provincial Council, empa lekhotala la ba Buelli ba Batho ba Batso, ka matla ao le nang le oona a keletso le a ho lekanyetsa, le tla ba le lentsoe le matla bakeng sa melao kamoo e ka emisoang ka teng le mabakeng a eona.

Temana e 'ngoe ekgolo Molaong ona o roang ke hlaloso ea Motso e Motso (Native), e tshuanetseng ho emisoa ka mokhoa oo ho utloahalang hantle hore ha ho baloe batho ba 'mala ba Kopano ho eona, bao boemo ba bona ho sa hopolang hore ho fetolee ka molao ona, le ba tla 'ne ba fumane litokelo tsa bona kaofela tseo ba ntseng ba ena le tsona ho fihlela joale. Hlaloso ea motso e motso ha e bonolo, empa ka bophara, ho ka thoe Molao ona o roang o hlalosa ka hore, motso e motso ke motso eo e leng setho sa se seng sa lichaba tsa batho ba batso ba Afrika, kapa eo e mong oa batsoali ba hae kapa baholo ba batsoali ba hae eleng motso e motso, kapa ha ese Lekhoa, 'me a rata ho nkuoa joaleka motso e motso, a lula moo ho ahileng batho ba batso, a bua puo ea motso e motso. Batho ba sa baloeng hlalosing tsena ha se bao ho ka thoeng ke batho ba batso.

Hlaloso ena ebile e nea tsireletso ho batho ha 'mala hore ba seke ba hlalisoa ka mokhoa oo sa tsoanelang ha ba ipolela hore ke batho ba 'mala le hore bona ha se batho ba batso.

Molao ona oa Puello ea Batho ba Batso Parleme nte o pepene le o mong o bitsoang Molao oa Mafatse le Molao o thehang Lekhotala la Batsamaisi ba Mafatse (Native Trust and Land Bill), le oona o kile oa beoa kapele ho Matlo a Parleme nte ka bobeli ba oona.

Vigilance Ass.) ba ile ba bitsa Pitso ea Potlako ka eona nako e go tla go dira maano a ba ka thushang Morena Masenya ka tsa Poloko eoe ea goana. Lekgotla le ile la koleka chaletle e itseng go thusha Morena Masenya tsietsieng eoe. Re ea ba leboga banna ba Legkotla la Leihlo la motse gore ba se ke ba lahla le ka moso. Lehu ke kobo e eperoeng ke mohumi goba modidi.

Ka di 27 le 28 tsa kgoedi ena go tla bile pitso ea tlang ka dikobo leggotleng la Magastrata oa Belabela ea majahlapi lo Boraukutsadikae ba setereke sa Waterberg go tla kopana le Mohlahlubi e mogole oa musho (Public works Inspector) go tla boledishana le ka hlomo ea Legkotla la Magastrata (Establishment of Magistrate Court) Babadi gagolo baagi ba setereke sena sa Belabela ba tla gakologela gore mona Belabela ga se eobo tulo ea Magastrata. Go dula ketereke ea gagoe feela, (S. J. P.) Byale mmusho o rata go hloma gore Belabela e be le Komeshinare oa eona le Magastrata oa eona. Ke tseo tsa Belabela.

Belabela Go Hlongoa Kgotia MOTSE O EA GOLA GOMME GO NYAKEGA MAGESTRATA

TSA WARBATHS

(Ke JOEL B. M. THEMA.)

"Ka sebaka sena ke ikemiseditse gore ke go lokolle, gobane nneteng feela ga ke bone bohlati byo ka go tlamang mabapi le molato ona o ts'oaretsoeng ona gothoang o thutse Charlie Mapolisa Mo-Afrika oa ga Moselekatsi ka motokare gomme oa mmolaela sa ruri kgaufzi le toropo ea Belabela ka di 12 tsa kgoedi ena. Go bonagala gore eena Charlie o ne a le ka thokong e seng ea gagoe le gona bohlati bo supa gore Charlie o ile ga e koa chipi ea motokare e lla a le ka go chabela ka letsong le eseng la gagoe, ke ga a thuloa ke motokare gomme a shuela sa ruri.

"Kabaka leo ke ea go lokolla. Feela ke sa romela dipampiri go Agente e kgolo ea Mmusho." Mantsu a na a ka godimo a ne a boleloa ke Magastrata e mogola oa Seterke sa Waterberg leggotleng la Belabela ka di 14 tsa kgoedi ena go sekhisoa Ramosoe Mr. Language, Radikomponi oa Leydsdorp ka molato oa go thula monna oa ga Moselekatsi Charlie Mapolisa ka Motokare ge eena Charlie le Jack Nkalo ba le tseleng ea bona go tsoa Johannesburg go ea Rhodesia ga gabo bona Mr. Language o humanoe a se na molato ka baka la gore phoso bare ke ea Mo-Afrika. Charlie le Jack ba ne ba eae Rbdesia ge kotsi ena e hlaloga Charlie. Chelete e humanoeng go Charlie Mapolisa ke masome a mararo le pondo e tee.

Mmakolobe Marakalala le Morodi oa gagoe Karilina Marakalala ba Tweefontein ba ahlotsoe go ea torokong emong le emong veke goba go lefa lesome, ka molato oa go choenyana le go omanya lephodisa la Mo-Afrika ge le ne le ka go soara moshimane Piet Marakalala ka molato oa go gana go bereka polasa. "Ge le ka hloa le sa boelela la choenyana e maphodisa ge a sebetsa mosebetsi oa bona oa Mmusho, la tla

ga ka, ke tla le isha toronkong dikgoedi tse tharo kantle le tefa." —Go rialo Magastrata.

Mr. le Mrs. Hendrik Masenya ba Belabela ba hlagetsoe ke kotsi e mpe mathomong a kgoedi ena ka go lahlegoela ka ngoana oa bona eo a oetsoeng ke lemotana la ntlo gomme la molaela sa ruri. Ngoana o bolokile ke Moruti J. D. Kgabele oa D. R. C. ka di 10 tsa kgoedi ena. Go utloagala gore ietse ge ntatagoe Mr. Masenya a a rutlulla ntlo engoe ea tse tala tse hlogetsoeng ke leng ka tsona ea ba bana ba bapala kgaufzi le ntlo, a leka ka mo a kgonanang go ba koba gore ba

bapale kgojana le ntlo. Bana ba fela ba katoga ka go nyane. Eitse ka nako e eena Masenya a leng godimo ga ntlo, gomme a sa gopole gore bana ba mo kgaufzi, a koa lemotana le eoa gomme a se ke a gopola gore ekaba le oetse ngoana.

O utlule ge Mr. Jack Malebyoe a mo hlabela mogkoshi gore ngoana o katlase ga lemotana ke ge eena le Morena Malebyoe ba epolla ngoana gomme ba humana gore lemotana le mophatlile hlogoe eaba ke ge ngoana a e hua. Banna ba lekgotla la Leihlo la motse, (Warbaths Location (Di fella serapeng sa bobedi)

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Berliner Missionsgesellschaft e tlamile gore polasa ea misione e segoe dipolasana tsa di morogo tse tharo, gomme e rekisetsoe batho ba batsho feela.

Ke nako juale gore batho ba batsho ba reke mafetshe a bona ao ha tla fumanang mangolo a oona. Ga go Lekgooa kapa Lekulu le ka dumelloang go reka setsha.

Theko ea ditsha tsa seripa sa pele ke £30, ga e kopane le ditshenyegelo tsohle tsa theko. Motho o beeletsa ka £6, me a lefe £1 ka kguedi le kguedi.

Polasa ena e tulong e nang le bophelo, gape e di maele dile tharo go tloga setisheng sa Pyramid, moo motho a ka fumanang setimela se eang Tshuane ka dinoka tse tshuanetseng. Ka Lebooa go polasa ena go noka ea Moretele, 'me metsi ke ea mangata, a batho le diphoofolo.

Gape motho ga a reka setsha polaseng ena o reka le dikateng Go teng ditsha tse khethoeng dikolo le mabala a dipapadi. Motse oa Tshuane o ea gola, gomme palo ea baagi ba oona Ba Makgooa le eona e ea gola. Ke moo baagi ba Wallmansthal ba tla fumanang mosebetsi.

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Gone Go Rileng Mo Go Mrs. Dhlamini ?

Mrs. Dhlamini ene ele mosadi eo nonofileng. O nale molelele ale motona. Mosadi tota eo mongoe a ka sholofelang gore a ka tsala bana ba bantle ba ba nonofileng. Lefa gontse yalo o ne asena bana. Selo se se ba udusa boithoko thata le monna oa gagoe. Tsala ea gagoe ea mo bolelela kaga di Feluna Pills. Ga dirafalang? Bala se monna oa gagoe eo tletseng boitumelo arc koaletseng sone:—

Ka January 1933, Mr. Luka Dhlamini oa Mutual Cash Store, P.O. Willow Grange, Natal, oeo koaletseng are: "Ka 1926 ke ne ka gopola gore mosadi oa gagoe go nka a bona ngoana. Dingaka tsa makgooa le tsa ba Bantso di ne dire molato o mo popolong le mo moseng. Tsa mo alala 'me tsa tholega. Tsala ngoe ea re gakolola gore re leke di Feluna Pills. A simolola go dirisa di Feluna 'me erile ka 1927 a chola ngoana oa mosimane eo mongoe gape ka 1929. Esale yaka mosadi oa me a dirisa di Feluna mathoko otlhe a mo tlogetse o mo bontsheleng yo bontle o nonofile. Feluna ke molemo oa boamaruri oa basadi. Mosadi oa me le 'na re leboga thata ka molemo o." No. 52356. (Sgd.) LUKA DHLAMINI.

Bontsintsi yoa basadi ke bo-mma-bana gompiyeno morago ga ba sena go bona Botshelo le Thata ka di Feluna Pills. Kagonne di Feluna di tota di direcog go ntlafatsa, go siamisa le go thatafatsa kago eotlhe ea basadi. Dipilisi tse di bereka koa tengteng ga poego ea mosadi, di siamisa gape di thatafatsa gongoe le gongoe fa go sa berekeng ka choanelo ea Tlholego. 'Me fa tiro e ea go thuloa esena go fela u tla fihlela gore dichanoelo tsa Tlholego di tsamaa sentle. Mosadi a ka nna motsadi eo nonofileng eo thata.

'Me basadi ba fihlela gore ka botshelo yo bontle yoa Feluna ba na le boitumelo yo botona yo bo coang mo go berekeng sentle kamoteng. Ba mo boitumeleng kagonne moewedi oa machoenyego o kgadile, o fedisitsoe ke di Feluna Pills. Difathago tsa bone tse dintle le matho a bogale a shupa botshelo yoa Feluna yo bo itekanetseng thata moteng.



Di Feluna Pills di rekisioa gongoe le gongoe ka 3/3 botlolo kgotsa dile 6 ka 18/-. Kgotsa u romele mo go P.O. Box 731, CAPE TOWN, u romele madi. Sephuthelo sa cone sehibidu. Ela tlhoko bo ramabenkele basa siamang ba ba rekisang ka dichanochoane. Reka eona tota yaka e gatisicoeng hano. F. Sec.

Madireng A Ditulo Ka Ditulo

Botagwa Ga Bo Na Go Fediswa Ke Kgagamaco Ea Melao

TSA THABA 'NCHU

(Ke MOROLONG-TOTA.)

"Bantu World" ga e dule mono; batho ba e thohaletse. E bonwa ke mocoga-pele. Agent ga di tlhote di kaila mo motseng.

Korong eo re kileng ra e umaka moo "Bantu World" oa kgwedi tse di shuleng e gorogile ka thata e kgolo. Balemi ba chogile sechogo se se ithakanyeng le boitumelo. Pula ha e kete e ka nna le sehako ga e rothe ba a e gasagasa Ba-Afrika. Le ditsela dia bakangwa mo gare ga motse. Nya Rra, oa gola Thaba 'Nchu.

Kgosi Tshabadiro o sa le mono ga e re itse gore go tla tloga go reng. Hela, go lemotshega ekeke bontsi ywa batho ba shwabale ka go sa direga yaka ba ne ba goposte ha go thwe Kgosi e e tla.

Thaka ea bolo le eone e chwere tau ka mangana e baakanyetsa mmeche (match) on bone le ma-Healdtown o tla nngang mo gare ga mogote ka tsatsi ya ga Dingaan mono ga e. Ka Rre basimane ba re hagisa dibese ecwa ba ntse ba bona nche a chwere lohethlo. Re ne re ikaletse go ea Mangaung mokgosing oa pico e kgolo e e sa bolong rerwa, yaanong go bonala tau e tla sala e tlhasela moraka banna re sa ile locholo.

Mogala-Mmakapa! ke batlile go lebala Eu he, Morena F. Molokoe are nyalo e mo paletse 'me o lopa banna go mo thusa ka megopolo? A o nyetse monna? Naea banna sentle go re bokete ywa nyalo ea gago bo ha kae sentle-ntle. Dilo di dintsi tse kgaoganyang batho.

Le Morena N. M. Motshumi toloko ea kgotla ya ga 'Magastrata e ntse a le pelo-telele go gakolola, go ruta le go thusa batho mo dilong tsa melao le tsa cweletsa morahle pele. Go na le nako tse dingwe ruri tse morwa-Motshumi a tleng a intshe sethabelo. Moithuteng sentle lo tla mmona. Thuto ea gagwe e shwelega molumo mo moraheng oa gagabo.

Maloba ka Shontaga go nnile phutego e kgolo ea baitimi kgotleng ea ga Kgosi Moroka. Baitimi ba lela ka mo e e atang mo bathong. Mogare ga mahoko a bone a mantle ke hutsahadice ke ha ba re batho ba ikwale mai-me go romelwe kwa goo-ra-Goromente bojalwa bo cwalelwe.

Bagaecho, ga ke itse gore a kgotla yeya baitimi le thocwe ke tiro ealone go le kab. Go bogolo hi le ka shwa, kkotsa le se ka la ipitsa ka Keresete. Chwanelo ealone e ne ele go henya botagwa le nno cotlhe tse di senyang batho ka semoea eseng ka go gagamatsa melao ea ga Kaisara. Ha le thocwe ke go dira ka Semoe, le ne le salecwe ke go manora se-nama a go ka alehiwang banwi ka one.

Go go thuse sepe go raea monwore a lese bojalwa o sa mo goole mo kgoleng tsa jone. Ka se-nama, re ka mo golola ka go mo naea molemo (remedy). Ba ba tseng bojalwa ba ka paka gore gangwe ha bo gapile ga o keke o ikgolola le ha o ka rata. Dilo di pedi hela tseo phutego ea baitimi e kabang e lwana ka cone; ke: Tlata ea moea o oboitshepo. 2. Go batla sethare se se ka alahang keleco e e bokete e e hekeetsang maikaelelo a motho. Ha ele go gagamatsa melao, nya! Seo ke go direla banwi ba Modimo bo beloethata.

Re ipitsa Bakereste, a eo re reng re molatela o kile are go gagamalediwe ba ba sa tseeng taolo tsa.gwe melao ba tsengwe kgolegelong? Nya! O ne a tlile go hedisa kereke tseo tsa bo Saulo tsa ga Kaisara.

Ba lefi ba tla kgatlihiwa ke bokereke ywa rona yang ha maungo a rona a sa golole batho mo boketeng? Ga ke nwe bojalwa, ke paki ea gore ga bo busetse motho sepe 'me tshenyoo ea jone e kgolo. Hela, kare, a re lebeng maemo ka ntliha cotlhe esere ka re sa bo nwe ra tlhoka go akanyetsa ba ba bo nwang.

Au Moruti Paulsen o ea go ikhutsa mo kgweding e e tlang ea keresemesi. Go tla tla moruti Greenwood eo emang kwa Dita-poling (Bonsonvale) o setse a tlile ditlhola.

Go chwerwe namane e tona ea tiro go akanyetsa sekolo se se golo se se chwanewang ke go agiwa mono. Re utlwa ha komferense e dumetse gore se agiwe. Ga ese go itsiwe sentle ha se tla tlhonyang gone.

Peho Ea Mifu Heilbron

HO LEHLOHONOLO BAFU BA SHUELANG MORENENG

Tsa Phirotona

Ke NONYANA

Ka la 11 November, ho ile ha falla Jefrou Botsoere mohatsa Rev. Paulus Botsoere oa kereke ea Apostolic Faith Mission ea ba batso mona Phirotona, a patoa ka li 12 November, ke Rt. Rev. Bishop L. B. Moshanyana oa Brethern Church a thusana le baruti ba bang bana: Rev. Sethole Evangelists Mpotu, Mogopodi le Rev. J. Radebe. Batho ba ne ba ka fihla ho 80 kapa 100.

Ka li 13 November ha falla Mrs. Nerea Nyakale, moahi oa Heilbron oa khale e ne se e le nako e telele eo 'Ma'rona a kula 'me le eena Molimo oa mo kukela phomelong, a patoa ka li 15 November. Ho no ho le teng Rev S. Ramailane oa Bethlehem le Baruti ba bangata ba bona hae mona le bara ba hae le lingotisi, ba bangata ba lelolo la hae. Mosebetsi oa qaloa ke Mr. David Hlapane, a paka mosebetsi e mtle ea au Nerea. Ha bua Moruti Ramailane ka mantsoe a bohloko 'me a 'nete a re: Marona o na a tlile tumelong ea hae ho fihlela qetellong, a re ba bangata ba su-thile moo baneng ba le teng. Moruti A. R. S. Poho oa Presbyterian Church a bua ka matla ho supa kamoo 'Marona a neng a rata mosebetsi oa Molimo le tumelo ea hae e ne e tlile. Batho ba neng ba le teng phupung ba ne ba ka etsa 190.

Vekeng e tetileng re ile ra phe-tela ba bali hore Mr. L. Molikue oa Phirotona o na phalletse mane Vredefort ho ea bona Ntatae au Sammel Molikue, joale Mr. L. Molikue a khutla ka Mandaha ka la 11 November ho tla mosebetsing athe e tla re ka la 13 monna moholo a falle. Au Samuel o falla a lutse polasing ena ea Mnr. G.G. Du Plussies e bitsoang Olienkop lemo tse 50.

Kamoo e neng e le senatla tumelong o sia lefatse eena le ba kreste ba teng a habile ntlo ea kereke e tlajbuloa haufinyane. Ho utloahala hore Lekhooa la hae le ile la bua mantsoe a matle haholo. Lafung la hae ho no ho phuthelile batho ba ba fihlang 100, koleke e bile £3.6.6. cheleteng eo kereke e thusitse ka 10s, mafumahali a merapelo 4s. mosebetsi o ne o khannoa ke Rev. Pululu. Rea leboha Ma-Afrika ha le supa kutloelano bohloko le mofuta oa lona.

Na le Viljoen's Drift e ntse e itokisa ho ea Mangaung? E, kea kholoa e ea loka, kaha morumuo ea ts'epahalang "Bantu World" o se a ile a pheta hangata-ngata hore monna le mosali eo a ipitsang hore ke mo-Afrika o tsoanetse ho bonahala ka liketso tsa hae, lemong sena.

Hopolang ke nako ea hore "Mojaki" a khutle moo a jakileng teng a ee hae hahabo, a ngole lebitso la hae chabeng sa habo.

Mo-Afrika le uena khutla, tlo hae, lokisetsa bana ba Afrika bophelo bo botle joaloka ba chaba tseling. Hopola u tla ba molato ha u sa rorise 'Mupi oa hau ka tsebo le kelello eo a U neileng eona. Ha u oa bopeloa bohloko le bokhoba, u mojalafa la Afrika.

Meke e iphile Matla Mokoallo

TIISO EA LENYALO LA MR. LE MRS. NOOE BA DI LEMO TSE 50

Tsa Vredefort.

(T.G.)

Mekete e iphile matla koano Mokoallo. Khoeling ea October le ena ea November re bile le manyalo a 8 ka la Mr. le Mrs. J. Mokoteli le li Dinare (Birthday Parties), tse 8. Re na le thabo e kholo ho bolella batho ba balang "Bantu World" hore Mr. le Mrs. Nooe ba fetang lilemo tse 50 ba ne ba tiisa lenyalo la bona; ba tapa joaleka batho ba bacha.

Lekeishineng batho ba se ba qalile ho lokisa lijara tsa bona; thaka e senang nako e lokisa bosiu. Mr. Modikoe, nta'ae Mrs. S. R. Parkie, ke eena ea re sileng ka la li 13 November, 1935.

Church Choir ea A.M.E. e kile ea re khalo Kopjes, motsamaii ele Rev. L. N. Lethoba. Mrs. Dinah Ralehlokoa le Miss E. Kumalo ba ile Gauteng.

Mo-Afrika Khutlela Hae Ho Loanela Lefa La Afrika

Tsa Viljoen's Drift

(Ke "TSE-LEI WONG")

Re utloa ka motsepehi emong oa batsamaii ba likolo tsa mona hore, likolo li kopantsoe. Ke hore Fora le Wesele.

Monna enoa ha a tsoelapele o re hoile ha fihla bahlahlobi ba likolo (tsentsepehi) 'me ba bua le botichere (Principals) ba kolo tsena tsepehi, ba lumellana. Joale bo-tichere ba hlahisa taba ena ho baeletsi ba likolo tsena le ho batsoali.

Hafela ho ba joalo, Katsatsi le baliloeng Ma-Afrika a fihla a thabetse ho tla utloa le ho bona ha likolo tsena li kopana. Ha fela ha ba joalo, tsa kopangoa.

Ketso ena ea ho kopanya likolo e ile ea thabisa ba hahi ba mona ka hobane e bontsa tsoelopele. Haje e bontsa hore moea o mobe oa Bo-kereke oa fela, le o mong okang ona, oa Bo-Mofuta. Bo-Kereke le bo-Mofuta ke mafu a jang Mo-Afrika.

Joale se makatsang, sekolo sena se secha se entsoeng

ka kopano ea kolo sa Fora le sa Wesele e se ntse se bitsoa Wesele. A taba e bohlokonyana, Ba-Koena. Na e kaba mafumahali a Viljoen's Drift a falimemehile? Bonang ka mo bana ba lona ba senyetsoang thuto ke baana ba sa hopoleng hore se o ba se neang ba na ba bona ke seo bana ba tla ba sona. Hopolang he, seo bana bana ba etsoang sona, ke seo Afrika e tla ba sona.

Hape, bohle rea tseba hore 'Muso o itoants'ang ha o tiee. Tsohang he bo-'m'e, ts'oarang thipa ka bohaling, le lona le na le boikarabelo baneng ba lona. (Di fella serapeng sa bobedi.)

H. L. H. BARBERTON LEAF TOBACCO.

Ugwayi omusha, unamandla, umnyama. Ufanele Abantu bebhizinisi. Biz'amanani ku:

H. L. HALL & SONS Ltd., Dept. J. P. O. MATAFFIN, E. Tvl.

TEA

is GOOD for you



says Mr. TEA-DRINKER

When you feel tired it gives you new strength and energy...

HOW TO MAKE GOOD TEA. Buy your tea in 1/4 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup of tea you want to make, and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.



News Items From Different Centres

Wepener News

(By LILLY MOKHUTS'OANE)

The Bantu United School held a concert in the Dutch Reformed Church Building recently under the conductorship of Misses S. Kehlo, S. Mthibeli and Mr. Simon Masooa. The concert was a great success. The Drills and Sketches introduced by Mr. Masooa contributed a great deal towards the success of the concert. A number of European friends attended. We are quite sure that with the addition of Mr. Masooa to the staff of the Bantu United School success is sure to follow, owing to the fact of his co-operation with the Principal.

Mrs. E. S. Masooa has also arrived from Bloemfontein, where she spent her short holidays with her parents. Mrs. Malikotsi Motebele is down with fever since the beginning of the week.

The sanitary conditions of the Wepener Location are far from being satisfactory and hygienic. It is hoped that the Native Advisory Board will do its best to safeguard the public health in this direction.

The Rising Stars Tennis Club is up and doing again and the following have been elected office-bearers:—Mr. Gillet Morabe (Captain) Mr. Simon Masooa (Vice-Captain) Mr. F. M. Letsie (Hon. Secretary), Mr. Africa Molete (Assist. Hon. Secretary), Mr. J. Mokhatla (Chairman).

We have had nice soaking rains since last week, and everything seems full of life now.

Bleskop News

(By BAFELWA)

The Rev. J. Madisha, stationed at Luka Village, officiated at the opening of the New A.M.E. Church, at the Rustenburg Platinum Mines, recently. The little building that holds about seventy people was crowded with over 150 visitors from the surrounding areas. The minister who was assisted by Messrs. Ab. Mashigoane, J. M. Hlabangane and W. Banda, took his opening text from the book of Ezekiel, Chapt. 33 verse 40.

Arrivals at Bleskop Village recently are: Mr. and Mrs. Joshua Molotsane (Benoni), Mr. Molefe, Miss M. Makgatla, S. M. Mtinkulu (Pretoria), Mrs. H. Libitso (Phokeng), Messrs. P. Masoko, J. Masilo and Mrs. Jerry Masilo (Rustenburg).

Bleskop departures include Mrs. D. F. Rangaka (for Phokeng), Mr. A. Huma (Rustenburg), Mrs. Ven-Thompson, (Wolhuterskop), Miss Flora Masilo (Bethanie), the Rev. J. Madisha, (Luka Village), J. Danielson (Rustenburg).

A well-attended party was given by Mrs. M. N. Masongoa at her house "The Rock" on Sunday. Present were Mesdames D. F. Rangaka, J. Khunou, E. Khunou, F. Modisakeng, H. Libitso E. Petlele, and C. Molotsane. The Misses Makgatla and M. Mahuma, Messrs. F. R. Khunou, C. Morolong, C. J. Khunou, R. Kaz. E. Molefe, H. Khunou, and S. More. Mrs. K. J. Hlabangane left recently for Nelspruit, Eastern Transvaal, on a short holiday visit to relatives. She was accompanied by her younger son, Phillip.

Messrs. Cornie Khunou and Dan B. Mahalabe, were the guests of Mr. and Mrs. F. Mashishi at Rustenburg Location on Sunday. They returned the same afternoon to Bleskop Village by car.

Mr. and Mrs. Jas. Banda, returned during the week from their fortnight's holiday visit to Wolhuterskop and Germiston.

Lovedale News

Headship Of Practising School

The Governing Council, at the meetings last week, unanimously nominated Mr. M. L. Kabane, B.A., as the new Head of the Practising School. He will be greatly missed in the High School where he has given such conspicuous service; but it was with peculiar pleasure that the Council made this nomination to one of the Senior and very responsible posts in Lovedale. We wish him great success in this work.

Appointment For Mr. L. Ducasse, M. Sc.

Mr. Ducasse has intimated that he has been offered the Headship of a new Secondary School in Emfundisweni Institution, and with regret has tendered his resignation from the staff of the Training School. Thus within one year, two members of the Training School have been selected for Headships of new Secondary Schools, and the Head of our Practising School was called to the Headship of Dower College. We should probably regard this as an honour to Lovedale, but our loss is great. We wish for each of them much happiness and success in the new work.

The Interdepartmental Committee On Education

A most cordial letter of thanks has been received from the Secretary of the Native Education Committee, who writes that "Every member of the Committee has specially asked me to convey his thanks...to members of the staff who assisted in making our stay in Lovedale as instructive and interesting as was possible during such a short visit. We enjoyed every minute and regret that it was not possible to remain with you for a longer period." The Committee has now completed the taking of evidence. The hardest work begins:—the framing of the Report which is to be presented by the end of January.

The Passing Of An Old Resident
On Wednesday there passed away the oldest, and one of the most highly respected residents in Ntselamanzi, Mr. Mangcayi Maloni. Born over 90 years ago, and for long associated closely with Lovedale, he has seen great changes. He worked in Lovedale under the first Principal, Mr. Govan. For many years he was an elder in the Church, and he has given throughout his long life a fine example of Christian living. For such men one gives thanks to God.

Bible School

On Tuesday evening, a group of ministers came to the Bible School for a short course and retreat. Unfortunately the date was fixed before it was known that the examinations for Standard VI were being held on Monday and Tuesday in Native Schools, and many Minister-Managers were unable to come.

The End Of the Session.

With something of a shock, one realises that three weeks hence, the session will be over and our students scattered. Arrangements are being made for special trains—the details not yet completed with the Railway. The trains will be on Thursday, we hope in the late afternoon, so that there will be no disturbance of the examinations of the sufferers in the Secondary School. All other examinations come to an end on Wednesday, December 11, the official closing day.

The Social for the students completing courses will be held on Friday, December 6, and the Closing Meeting and Prize Giving on Monday, December 9. But there is a lot of hard work for everyone first.

Mr. Chalmers' Address

Until January 14, Mr. Chalmers' address will be 14, Blantyre Terrace, Edinburgh 10. Thereafter "Maybank," Balerno Midlothian.

Unable To Move A Limb

RESIGNED HERSELF TO CHRONIC RHEUMATISM

Then Kruschen Gave Her "A New Lease Of Life"

She had suffered so long that she lost heart—she was resigning herself to being a permanent invalid. That was the state of this woman when she was persuaded to try Kruschen Salts. To-day she has taken on a new lease of life. Read this letter from her daughter:—

"Five years ago my mother was terribly crippled with rheumatoid arthritis. At one time she was scarcely able to move a limb, or turn whilst in bed. She lost heart and faith in medicines, until we persuaded her to give Kruschen Salts a trial. She has kept to it ever since, and never misses her daily dose. To-day, she can do nearly all her own work, and go out and about the same as before she was ill. Yet at one time she was resigning herself to being an invalid. In her case, Kruschen has really given her (at 70 years of age) a new lease of life."—(Mrs.) K.J.P.
Rheumatic conditions are the result of an excess of uric acid in the body. Two of the ingredients of Kruschen Salts have the power of dissolving uric acid crystals. Other ingredients of these Salts assist Nature to expel these dissolved crystals through the natural channels.
Kruschen Salts is obtainable of all Chemists and Stores at 2/6 per bottle.

Messina News

Owing to the lack of an Altar in the Native Roman Catholic Church, Mr. and Mrs. Turner who reside at Beit Bridge, Southern Rhodesia, raised a fund. This was due to a concert held on November 8. Many friends came to help in raising the funds. We also thank our European friends who helped. Mrs. Turner played a large part in helping the Native children to dance. A sum of over £7 was handed to the Rev. Father Maurus in the presence of happy scholars. We also thank the Rev. Father who is in charge of the school who took trouble to cover 120 miles at night to and from Louis Trichardt to show his kindness to his Roman Catholic school children, the friends and the 13 European friends present.

Kroonstad News

(By THE AGENT)

For the first time in the history of Kroonstad, on November 13, the Location schools assembled in the hall for a singing competition. The R.C. Bantu School won the competition and Mr. Brothers, who acted as Adjudicator, presented the choir with a silver cup donated for the purpose by the ex-mayor—Dr. van Reenen.

The R.C. School Choir will take part in the coming Eitedd-fod competitions in Johannesburg. We wish them every success. On November 21 and 22 the Std. VI pupils in the Bantu United School and in the R.C. School wrote their departmental examinations. Many of these candidates, if successful, will go to the Stofberg Gedenskool, O.F.S. for either J.C. or The Teachers' Course.

The Bleskop Tennis Club Committees are busy making preparations for a concert to be given in the Bleskop Lekgotla Hall, towards the end of November, in aid of the Club's Funds. "Hamba Morolong."

The Merry Makers Girls, of Bloemfontein, will perform in the Ritz Palais de Danse, 5, Polly Street, (South) on December 20.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

DIKHOELETSO TSA MMUSO

Khoeletse ea 1503.

18th October, 1935.

LEKHOTLA LA BOPHELO LA MOTSE OA OTTOSDAL—HO RITELOA HA JUALA

Ho tsebisoa mang le mang hore Tona-khoho ea Tuba tsa ba batsho, katlase ha temane ea mashome a mabedi (3) ea molao oa ditrope oa bo 21 oa 1923, hore tshimolong ea khoeli ea November baahi ba lokieshene ea Ottosdal, Transvaal, ba tla dumelloa ho ritela juala ka malapeng a bona.

KHOELETSE EA SIBA-LEHOLO MOHLOMPHEHI SIR JOHANNES WILHELMUS WESSELS, LELOKO LA LEKGOTLA LA MORENA, TONA E TSHUERENG MMUSO EA KOPANO OA SOUTH AFRICA.

199, 1935

KHOELETSE EA TIKOLOHO EA MOTSE OA FICKSBURG, ORANGE FREE STATE, KATLASE HO TEMA EA LESHOME LE METSO E MEDEBI EA MOLAO OA 21 OA 1923, O FE-TOTSOENG KE MOLAO OA 25, OA 1930.

Katlase ha matla ao ke nang le oona katlase ha tema ea leshome le metso e mebedi ea Molao oa ba batsho oa Ditoropo oa 21, oa 1923, o fetotsoeng ke molao oa 25, oa 1930, ke hoeletsa mone ebile ke tsebisoa hore tikoloho ea motse oa Ficksburg, Orange Free State, e tla re tshimolohong ea khoedi ea November, 1935, ebe ele tikoloho e katlase ha tema ea leshome le netso e mebedi ea molao o boletsoeng hodimo mona.

Ke bile ke ea tsebisa hore Lekhotla la motse oa Ficksburg le neioe matla hore ho tloha tshimolohong ea khoedi ea November 1935, ho sebedisa matla ao a boletsoeng karolong ea (a) ho ea ho (i) ea temane ea (1) ea Tema ea leshome le metso e mebedi e fetotsoeng.

MODIMO BOLEKA MORENA

E tsua ka seatla sa ka le Tisetso e khole ea Kopano ea South Africa mona Pretoria ka tsatsi lena la leshome le metso o robileng mono ole mong la khoedi ea September selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo a metso e mehlano.

J. W. WESSELS

Tona e tshuereng Mmuso ka taelo ea Mohlomphehi Tona e tshuereng Mmuso le Lekhotla.

P. GROBLER,

Khoeletso ea 1474.

11th October, 1935.

LEKHOTLENG LA TABA TSA BA BATSHO

(Ho tsebisoa mang le mang hore Mohlomphehi Tona e tshuereng Mmuso o dumetse hore:—
Mr. G. H. Nicholls M.P. ebe leloko la komisi ea Taba tsa ba batsho, katlase ha tema ea pele ea Molao oa ba batsho oa 23 oa 1920, ho tloha ka di 3 November, 1935, a nke sebaka sa Dr. A. W. Roberts ea lahlieng marapo.

Khoeletso 1475

11th October, 1935.

LEKHOTLA LA TABA TSA BA BATSHO

Ho tsebisoa mang le mang hore Mohlomphehi. Tona e tshuereng Mmuso o dumetse hore:—

Mr. J. Erasmus, a khetheloe ho ba motlatsi oa Komishonare seterekeng sa Frankfurt, Orange Free State, ho tloha tshimolohong ea khuedi ea October, 1935.

Mr. J. Meyer koa Koster, seterekeng sa Rustenburg, ho tloha tsatsing leo a simollang ka lona ha Mr. Van Schoor a tsamae ho ea moo a khethetsoeng teng.

Mr. D. J. C. Steyn, koa Zwarttruggens, seterekeng sa Rustenburg, ho tloha tsatsing leo a simollang ka lona ha Mr. D. P. Steyn a tsamae ho ea moo a khethetsoeng teng.

Khoeletso ea 1529

18th October, 1935.

TIKOLOHO EA MOTSE OA BOKSBURG, TRANSVAAL—TITELO EA JUALA: MATLA A HO SECHA

Ho tsebisoa mang le mang hore Tona-kgolo ea Toba tsa ba batsho e entse molaona ona o latelang katlase ha tema ea mashome a mabedi (2) a metso e meraro ea Molao oa ditrope oa ba batsho, eleng oa 21 oa 1923, a o etsatsa tikoloho ea motse oa Boksburg:—

Mookamedi oa Lokeishene kapa motse oa ba batsho, Leloko lefe le lefe la Maphodisa a South Africa kapa motho ofe le ofe ea neiloeng matla ke Masopala ha belaela hore juala bo etsoa kapa bo rekisoa kante le tumello ea Molao oa ba batsho oa ditrope (eleng oa 21 oa 1923) ka tung e leng mo tikolohong ea motse oa Boksburg, Transvaal, a ka kena a secha kante le Lengolo la mo neeang matla ka dinako tse tshuanetseng, motshehare le bosho.

Juala ba Sesotho bo ka fumanoang ke tung efe le efe, bo ritetsoe kapa bo bolokileo kapa bo fumanoe kante le tumello ea Molao o setseng o boletsoe bo ka hapioa hamoho le nkotsa bona.

Khoeletso 1527

18th October, 1935.

KOMISHENARE E KHOLO TIKOLOHONG EA TRANSVAAL

Mohlomphehi Tona e tshuereng Mmuso o dumetse, katlase ha temane (1) ea Tema ea bobedi ea Molao oa 38 oa 1927, hore setereke sa Heidelberg, Transvaal, sebe katlase ha Komishenare e khole ea Gauteng.

Tsebiso ea 1529.

25th October 1935.

LEKHOTLENG LA TABA TSA BA BATSHO

Ho tsebisoa mang le mang hore Mohlomphehi Tona e tshuereng Mmuso o dumetse hore:— Mr. R. S. Medford a khetheloe setulo sa bo, Komishenare bo okametseng setereke sa Witwatersrand, bakeng sa Mr. A. L. Barrett, ea chenchi oeng.

Mr. H. Rogers e be Komishenare e kho'o ea Transvaal, (kante ho Witwatersrand,) Orange Free State le Bechuana'and; ho tloha tshimolohong ea khuedi ea Aprii, 1936.

Social And Personal News

THE Bantu World

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

Domestic Announcements.

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

12 words for 6d.

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

BIRTH:

BONNY BABY--boy born to Mr. and Mrs. A. B. Monjane on the 10th November, 1935.

SITUATIONS VACANT:

Wanted educated Native of good character to supervise distribution of Circulars for Old Established Firm. Write, giving qualifications, to: "J.W.T.", care of "The Bantu World," P.O. Box 6663, Johannesburg.

Wanted a Sewing Mistress with qualifications, to be able to teach a Standard IV class if so required, also to instruct girls in games. Salary £36 per annum subject to a 10 per cent reduction. Applications with references to be sent, not later than the 31st December, 1935 to The Govt. International School, P.O. Box 15, Maseru.

WANTED KNOWN:

GRAPHOLOGY.--For your Character reading, Future, Love Affairs, Friends, Drawbacks, Particulars:- "Graphologist," Eskolweni, Pietermaritzburg.

Will the person who sent to "The Bantu World" a postal order from Ventersdorp for 3s, please send in his name and address immediately.

"The Bantu World" Hall, 3 Polly Street, Johannesburg. Suitable for all functions... Weddings, Dances, Receptions; Rates on application to the Secretary, "Bantu World," P.O. Box 6663, Johannesburg.

SITUATIONS VACANT:

YOUNG NATIVE MAN!

who passed Std. V or VI what do you intend to do in your future?

Agriculture.

You see, Agriculture is the future of the Native.

Therefore apply still to-day to the

Principal, School of Agriculture.

P. O. Donnybrook, Natal.

LOANS:

THE EQUITABLE MORTGAGE COMPANY
Stability Buildings
106 Fox Street - - Third Floor
P.O. Box 135 phone 33-4064

STANDS for Sale in Alexandra, New Glare 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

Mr. Keable Mote, at one time known as the "Lion of the North", during the days when the I.C.U. flourished, was born in 1898 at Leribe, Basutoland, and educated at the Diocesan College, Graces Dieu, Pietersburg. He joined the I.C.U. in 1924, and in 1925 organised a strike which led to his arrest, but was eventually acquitted. He rose rapidly in influence until he became the leader of the I.C.U. in the Free State. Since the downfall of the I.C.U. Mr. Mote took up teaching at the Roman Catholic Bantu school in Kroonstad. He is a member of the Kroonstad Advisory Board, and was a delegate to the regional conference held at Pretoria recently.



Catechist S. Kgoleng.

The marriage of Miss Constance Irene Kunene, daughter of Mrs. A. E. Kunene, of Dundee, to Mr. Samuel Mnguni, son of the Rev. and Mrs. J. S. Mnguni, of Alendale, Kempton Park, will take place at Alexandra Township, on Saturday, December 28 at 2 p.m.

Bantu Trained Nurses Association

The 3rd Annual Meeting of the Bantu Trained Nurses Association will be held at 2 p.m. on December 8 at the Girl's Hostel, 14, Sherwell Street, Doornfontein. All nurses are invited to attend.

Miss Lulu Mooki leaves to-day for her home at Potgietersrust for the Christmas holidays.

The Reunion at the Kinnerton will be on December 17. Ladies attending should arrive at Kinnerton on Tuesday morning. Male members will be expected from Monday, December 16 at 5.30 p.m. The charge (Monday evening to Wednesday morning) will be 2/6.

The A.M.E. Church Conference held last week at Bloemfontein elected the Revs. N. B. Tantsi, P. N. Selepe, E. Khaile and Mr. T. D. Mveli Skota to attend the National Convention on Dingaan's Day.

Mr. John L. Mofokeng, recording secretary of the Pimville Tennis Club, says preparations are being made by the club to visit Bloemfontein on December 24.

A grand Christmas Eve Ball will be given under the auspices of Mr. Jack Norman Kenene at the Communal Hall, Western Native Township on Tuesday, December 24. The Merry Black Birds in attendance. M.C.'s J. Tutie and David Gosane. D.C. G. Kuzwayo, Admission 2/-.

The Revs. T. L. Mohau, P.E., J. E. P. Mokoni and Molefe, of the Circuit of Waterberg District entrained for Bloemfontein to attend the Annual Convention of the A.M.E. Church.

Mrs. T. L. Mokou and Mrs. Rifloe J. B. M. Thema left Warmbaths for Bloemfontein on November 20 to attend the women's section of the A.M.E. Church Conference.

The Rev. C. K. Mokgothu and Mesdames M. Moremi and Ch. Mopoloa, all of Christiana, have gone to Bloemfontein to attend the A.M.E. Conference accompanied by the Chairlady, Mrs. Leah Moremi.

Mrs. Rachel M. Losaba, of Krugersdorp, is visiting her parents at Christiana. Her father is lying ill since October last. Mr. and Mrs. Motsile are residents of Christiana.

The Rev. and Mrs. Ph. Makgallemela are the guests of the

Popular Wedding

MAHOLA—LUSU

The wedding popular of the young couple, Miss Jessie Lusu, of Bethal, to Mr. L. K. Mahola, of Hackney, C.P., and presently of Pimville, took place recently at the bride's home, Bethal, in the presence of a large gathering of friends and well-wishers.

The marriage was solemnised by the Rev. Saul Hlubi, of Ermelo. At the reception which was held later in the day choirs conducted by the Rev. J. M. Hlongwane and Mr. R. B. S. Lungata, one of the local teachers, contributed largely towards making the occasion a success while Mr. Eric Mavimbela was the accompanist on the piano. Miss Jessie Lusu who was given away by her father was one of the local (Bethal) lady-teachers. Mr. Mahola is on the staff of "The Bantu World." Among those who attended were: The Revs. A. E. Lusu, the father of the bride, J. Hlatywayo, A. Masango, S. Mdaka, L. Dube and J. Nkosi, Messrs. Thos. Ntlabati, Abel Tukwana and D. A. Masombuko, while Mr. Mahola was accompanied from Pimville by his aunt Mrs. B. Tshandu, his cousin Mrs. G. Ndamdum, Mr. Bassie Tshandu and his swaar Mr. J. S. Mtombeni.

UKUHLUPHEKA NOKUPHELELWA

Abafazi Abasindekayo

Abafazi abaninzi ngakumbi aabo banenkathazo ezininzi emakhaya badla ngokusindeka, bathi kulonto babe neentloko ezibuhlungu, bazive bengenakwenza nto.

Ukuba unjalo ubulumko busekubeni ugonde ukuba imithambo yakho kufuneka ikhangelwe okanye uyakusindeka.

Inkathazo zemithambo zibangwa yimithambo engondlekiyo; njengoko ke imithambo leyo isondliwa ligazi kucacile ukuba lonto iyakwenziwa ngokudaleka kwegazi. Ukwenza lonto ke alikho iyeza elingaphezu kwe Dr. Williams Pink Pills. Ezipilisi azityebisi gazi nje kuphela kodwa zidala igazi elitsha elityebileyo, elondla lomeleze imithambo, lisuse intusa yotyhafo lwemithambo.

Abanakusoloko bephumla ngalo lonke ixesha befuna abafazi, kodwa bonke banakho ukuzinceda ngalowo msizi wempilo uzi Dr. Williams Pink Pills. Qala ngoku uzithathe uyakuthi kwakamsinyane ububone ububhetele ngokuthi ubenamandla ongezelelweyo, uthande ukutya, nemithambo eyomeleleyo nempilo entle. Bonke abathengisi bayazithengisa i Dr. Williams' Pink Pills, okanye ngqo kwabe Dr. Williams' Medicine Co., P. O. Box 604, Capetown; nge 3/3 ibhotile, okanye zibe tandathu nge 18/-, ungayirholi eyeposi.

DAY BY DAY!

African life is changing. The old hunting days of our fore fathers have gone for ever. The food they ate and the way they lived have no place in our modern world.

In The Olden Days

the man who was strong and quick and a good hunter was the man who lived well. To-day, . . . the man who uses his brains keeps his family healthy and spends his money wisely, is the man who most enjoys the new way of living.

To day

the food we eat and clothes we wear we buy in shops with the money we earn, and as is the case with all things, some foods are better than the others. Therefore if we wish to get the best value for our money we should see that we include in the things we buy, food that are wholesome to eat because they help our health, and foods that are known as brain foods because the more we use our brains the more we earn. Of these foods one of the best is fish from the butcher or fish shop. Remember this and

Buy your pound of fish to-day!

OTUKULULAYO

[MATUKULULA]

O feta meriana

kaofela.

1/6



O feta meriana

kaofela.

1/6

MATSETSELE.

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

Se etselitsoe hore se thuse batho. Se rekoa ke marena le matona le batho ba se sebelisitsoeng 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 ho nata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona

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

U ke ke oa sebetsa mosebetsi o moholo o qaqileng ha 'mele oa hao o tsetse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khotale, u be matla, u thabele lijo le bophefo ba hao.

E mong oa marena a kileng a sebe'isa moriana ona oa Otukululayo (MATSETSELE) o re: "Ho ka nthabisa haholo ho utloa hore batho bohle baka ba nale ona moriana ons. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba hau?"

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

A. H. TODD Ltd. Mokemisi,
Endhlovini, Red Hill, Natal
Mo meriana eolokileng haholo o etsoang teng.



Exciting And Interesting Matches To Mark Closing Of Football Season

SOCCKER AT THE BANTU WANDERERS

The Knock-out Cup presented by the V.F. and T.P. Co., goes to the Highlanders F.C. again this year. Last year the final match was staged against a Sunday League Second Division team—the United Royals. This year a third Division team, the Natal Union Express, competed for the Final. The Robinson Deep were very unfortunate to lose because on the run of the game they deserved a draw, as they were equal to their opponents, if not superior. Many a time their thrustful forwards visited the Highlanders goal-area to no avail. They failed even to score even a penalty.

Koza Opens Gloriously.

L. Koza opened the score for the Highlanders in the first half by delivering a daisy-cutter that sieved through the goalie's hands. Koza was just an inch away off a clear pass from the extreme left, which he tried to head into the open goal mouth for a second goal. Sidney Twala played the game of his life last Saturday at full-back. Were it not for his timely interceptions and W. D. Sali's Van-Vuuren like goal keeping, the results would have been otherwise. Joe Chiloane scored the second goal at almost time-up, for play did not proceed long afterwards when the final sound of the whistle was heard. Two—nil and the Highlanders, the happy victors of a well-fought out game.

Highlanders vs. Royalists.

To-day the Highlanders are on the scene again. They meet the Royalists of W. F. Johnstone in the Finals for the Championship Cup. Here the Highlanders will face bitter opposition from a team that does not know defeat since the commencement of the 1935 season. The Royalists have fought their way to eminence this season in a very clean and admirable fashion, and their style of play has improved with every game. Although the Highlanders are regarded as the better team, the Royalists have the qualities of grit, stamina, and speed that should counteract any other advances of their opponents. Soccer enthusiasts are all keen to see the Royalists tussle against the Highlanders. This match will be staged at 4 p.m. this afternoon.

Old Natalians vs. All Blacks

To stimulate interest in the final the Old Natalians of Simmer & Jack, and the All Blacks of Wit Deep will fight a battle of prestige on the main ground at 2.15 p.m. The rivalry of these two teams is as old as "Methassaleh" and it has been rendered acute through the recent victory of the All Blacks over the E.R.P.M. Callies. The All Blacks have not yet condescended to bow down to the supremacy of the Old Nats, who have beaten them twice this season.

Close of Football Season

To-morrow sees the close of the J.B.F.A. Football season, the curtain will fall at the finish of the Royalists-Highlanders "A" match in the final for the Ward & Saliman Cup. These two teams have not beaten each other this season. The Royal took the Cup by a margin of two points from the Highlanders "A," and the Nourse Miners reckon the Royalist were lucky. To-morrow will offer the Highlanders 'A' their last chance of meeting their only hindrance between them and the Cup. This match will be watched by keen followers of the game, especially after the results of the day before.

Mr. Fonggo's Lamented Death

WESTERN PROVINCE LOSES GREAT CRICKETER.

Sir,—The news of the sudden death of Mr. Dudley Matamba Fonggo has greatly shocked many of the African cricketers who knew him.

His death is mourned specially by those who have grown up with him,—those who had known him at College—Healdtown and Lovedale, and other places. His name has remained indelible at Healdtown and Lovedale on account of his lively interest in sporting activities, in particular, cricket and soccer. His death has been to the students an irreparable loss.

It was the wish of many that he should live longer, for he was one of those people who, for the common good sacrificed all in his power, but God in His omniscience has done contrary to our wishes. He has called him to Himself.

Mr. Fonggo had an unswerving devotion to duty at school, in church, and in the field of play, so that he earned a name for himself among the adults and deep love among the children.

We deeply sympathise with his relations in their bereavement, especially his younger brother, Gideon Mongameli Fonggo, who was dependent on him. They loved one another and when we think that their parents departed this life when they were still young it grieves us the more. They had always consoled one another in times of trouble. The

Crocodiles Football Club, Klerksdorp



The above group are officials and members of the Klerksdorp Crocodiles Football Club, whose names are Messrs: M. L. Molefe, Captain; M. Manyane, Vice Captain; J. Mogoge, Chairman; A. Foster, Vice Chairman; P. Diphoko; E. Sebolai; W. Mutloyane; J. Sebolai; J. Olifant; D. Motobi; Molapesi; B. Dichakane, Secretary.

deceased had always acted as a parent to his younger brother who in return regarded him as his parent.

As a cricketer he was one of the best cricketers among the Bantus. His cricketing powers won him the respect of his comrades. The Western Province Bantu Cricket Union had always pinned its hope upon him, both as a bowler and a prolific run-getter. His untimely death reminds us of his deadly bowling and brilliant batting in the last Tournament but one in which he participated at Johannesburg.

Automatically he was in the team to represent Western Province B.C. Union in the forthcoming Tournament to be held at East London in December this year. His Clubs—The Home Bachelors C.C. and Pirates A.F.C. have also suffered irreparable loss. "Requiescat in Pace."

S. S. B. MSENGANA,
Healdtown Institution,
Healdtown

(Continued from column 5)

men open; (9) Long Jump men open; (10) Obstacle race men open; (11) Sack race men open; (12) Throwing the Assegai open; (13) Ricksha Race (open to Rsha); (14) Tug-of-War (teams of 8 each).

FEMALE EVENTS.

(1) 100 Yds Girls under 16; (2) 100 Yds Girls under 18; (3) 100 Yds Ladies open; (4) Potato Race open; (5) Bottle Race open; (6) Needle Race open; (7) Egg and Spoon Race open; (8) Sack Race open.

BICYCLE RACE: (Open to Witwatersrand Bantu Cycling Association).

DELIVERY BOYS' CYCLING COMPETITION: (Open to cake delivery Boys carrying a Tray on their heads).

Fifth Annual Bantu Athletic Sports Meeting

The 5th Annual General Bantu Athletic Sports Meeting, organised by Municipal Native Affairs Department will be held at the Wemmer Sports Ground, Lovedale Street Extension, on December 16 (Dingaans Day).

The meeting will start at 9.30 o'clock in the morning and continue till all events have been completed. 1d Children and 3d Adults entrance fee will be charged on each event. Entries can be made for one or more of the races. There will be 1st, 2nd and 3rd prize for each event.

All entries must be received by the Sports Organiser, c/o Wemmer Native Men's Hostel, Box 5382, Johannesburg, not later than 5 o'clock on Monday afternoon, 9th December, 1935, from whom entry forms can be obtained. The following is the programme for events:—

MALE EVENTS.

(1) 100 Yds Boys under 16; (2) 100 Yds Boys under 18; (3) 100 Yds men open; (4) 120 Yds Hurdles men open; (5) 220 Yds men open; (6) 440 Yds men open; (7) 1 Mile race men open; (8) High Jump (Continued at foot of column 4.)

UMUTI WEDHLISO.

Lomuti ukupa Idhliso esekade lahlala esifubeni.

Inani 9/6 ngeposi.

Olikipa nasematunjini yilezinhlamvu.

MAYEBABO PILLS

Inani 1/6 ngedosha.

Bhalela u:

SEABANKS PHARMACY,
P.O. Box 88, Durban.



Ukuvala Imbobo Ebusuku kulula ngokukanya kwe Eveready



Pata isibani sika gesi uma ugibela ibhayisikili, Ngahle libhobo ebusuku. Kubi ukugabi nakukhanya lapo isondo lako selipotokile. Ngako pata isibani sika gesi i EVEREADY (igama likuso). Ungetembela kuma Eveready.

EVEREADY

Nantu upau lwazo la eNyuyani

Ukukhanya kwesibani sako kupuma kumabatari. Qapela utenze amabatari eku-yiwona wona e EVEREADY.

Opeteyo: A. L. ASHLEY, Box 1929, CAPE TOWN



You can SAVE about 1/8 on this quantity of tea

1 lb of "Five Roses" Tea costs a little over 2/-

The same quantity in sixteen 3d. packets of any other tea costs 4/-

THE SAVING IS ABOUT 1/8

Therefore buy "FIVE ROSES" TEA in 1 lb packets

This kind not only tastes better but costs LESS!

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If you have difficulty in securing "Five Roses" Tea write to:—

"FIVE ROSES" TEA & COFFEE WORKS (PTY) LTD.
P.O. Box 2225, Durban.



Trial Fixtures For Coming Tournament

TRANSVAAL BANTU CRICKET UNION TEAMS

In view of the forthcoming South African Bantu Cricket Tournament competing for the Chamber of Mines Cup to be held at East London as from December 26, the Selection Committee for the Western area has selected the following players to participate in the trial fixture set down for December 7 and 8 at Dumas Oval, Crown Mines:—

The Teams

R. Kiviet (Capt.), Randfontein Estates; E. Majola (Vice-Capt.), Orientals; F. Roro, Rand Leases; P. S. A. Gwele, Rand Leases; E. Masiza, Orientals; E. R. Mphele, Stone Breakers, M. Balfour, Simmer and Jack; D. Kandanis, Crown Mines; C. Mandlana, Gaikas; T. Sondlo, Simmer and Jack; E. Msikinya, West Rand Bantu.

Reserves: I. R. Sibanya, Orientals; J. Wauchope, Simmer and Jack.

Versus

S. G. Senaoane (Capt), Stone Breakers; T. Majola (Vice-Capt), Rand Leases; J. Nohayi, Randfontein Estates; S. Zosi, Simmer and Jack; J. W. Mzondeki, Rand Leases; C. Nichols, Stone Breakers; P. Vundle, Orientals; E. Manzingana, Simmer and Jack; Sauls, Stone Breakers; J. Oliphant; Willows; S. F. Sibidla, West Rand Bantu.

Reserves: S. Voss, Rand Leases; J. Long, Randfontein Estates.

CENTRAL OR WESTERN AREA DIVISIONS LOG

	P.	W.	D.	L.	Pts
Rand Leases	3	3	0	0	15
Simmer and Jack	3	2	0	1	10
City Deep	3	2	0	1	10
Independent	3	2	0	1	10
Stone Breakers	2	1	0	1	5
Orlando Brotherly	3	1	0	2	5
C.M.R. West Compound	2	1	0	2	0
Ottomans	3	2	0	3	0

	P.	W.	D.	L.	Pts
Randfontein Estates	2	2	0	0	10
Orientals	3	2	0	1	10
West Rand Bantu	2	1	0	1	10
Western Native Township	2	1	0	1	5
Willows	3	1	0	2	5
Gaikas	3	1	0	2	5
City Deep "A"	2	0	0	2	0

	P.	W.	D.	L.	Pts
W.Rand Bantu "A"	3	3	0	0	15
Orientals "A"	3	3	0	0	15
Orientals "B"	3	2	0	1	10
Randfontein Estates "A"	3	2	0	1	10
Gaikas "A"	3	1	0	2	5
Western Native Township "A"	3	1	0	2	5
Willows "A"	3	0	0	3	0
St. Breakers "A"	3	0	0	3	0

	P.	W.	D.	L.	Pts
Hard Cash	3	3	0	0	15
Rand Leases "A"	2	2	0	0	10
Simmer & Jack "A"	3	2	0	1	10
Randfontein Estates "B"	2	1	0	1	5
Fear Not	3	1	0	2	5
City Deep "B"	2	0	0	2	0
Orientals "C"	3	0	0	3	0

Lively Tennis At The Bantu Wanderers

Read

"The Bantu World"

First

THE MEN'S SINGLES

Quite a fine start in the Men's Singles was made last Saturday. The results would have been many if all the competitors were present. To-day the following members will take the court:

L. Moleele vs. Isaac Mopeloa; C. N. Setlojelo vs. Hermans Sikalala; Mabusa J. J. vs. A. Mngungunyeka; J. M. Fox vs. J. Selapane; J. M. Bhengu vs. A. Mochache; S. A. Molise vs. A. W. Dhlamini; Max Ramala vs. A. Sebotse.

DUSTY TIME AT VAN RYN ESTATE

The Club players headed by T. Mphahlele had a dusty time at Van Ryn Estate. Unfortunately they met H. P. Melato, who was responsible for the defeat they got. The scores were 68 Van Ryn Estate 52 Bantu Spors Club

MEMBERS' NIGHT

Members' Night is set down for Thursday, December 5 and a very exclusive programme has been arranged. A Talkie will be shown on the screen as early as 8 p.m. Music will be rendered by the Melody-Makers at 10.30 p.m. and the "Kings" will supply the Dance Music till 2 a.m.

Is it to be Professional Or Amateur Football?

No doubt soccer is fast developing into the premier game of South African non-European Sport. The Indians, Coloureds and Africans play rugby, cricket, and tennis, but they play soccer mostly. The soccer game has so advanced among Non-Europeans that it has become commercialised, and its enclosed grounds are becoming reservoirs of accumulated wealth. Johannesburg has now quite a number of enclosed grounds producing steady revenue to the Football Associations or the Ground's Committees concerned. The day is not far distant when the game and the management of it, will have developed to such a degree that players will claim a "share of the spoils" and thus turn professional. It is therefore not premature to ask the question, Is it to be "Professional" or "Amateur" Football?

Those of us, who are studying the game and reading of the professional character of soccer in the British Isles and other foreign countries, can at least, sigh with relief to note that South Africa is still saved from the horror of selling and buying players at the rate of £8 per week, plus bonuses of £2 for a win and £1 for a draw. Why modern civilisation has allowed this wholesale slavery of humans under the guise of sport to run the even tenor of its way without a real protest, is beyond our puny minds. But it would be a sorry day for South Africa, if professionalism amongst our non-European players would reign supreme.

There are, however, some signs of "unprofessed professionalism" going on in our African Sport. It is becoming a well-known fact that if one does not play soccer, cricket or rugby well, one cannot obtain employment in any mine or municipal concern where Natives are employed in large numbers. There are even instances of players being poached from their

Australian Cricket Tour

The Australian cricketers' next match will be against Western Province on November 30 and December 2 and 3 at Capetown.

The tourists will then come to Johannesburg to meet Transvaal side at Wanderers on December 7, 9 and 10.

Then come three Tests—at Durban on December 14, 16, 17 and 18; at Johannesburg on December 24, 26, 27 and 28; and at Capetown on January 1, 2, 3, and 4.

poorer teams by the clubs that can provide them a better job or better wages.

No one quarrels with a mining or municipal concern that tries to build up healthy recreation among its Native employees by employing sportsmen, but the practice in some cases is fraught with side issues of bribery and corruption that have very undesirable repercussions.

To counteract this commercialisation of sport, one would venture to suggest that each branch of sport should have one trophy that is, a trophy for cricket, rugby, soccer and tennis; and each Association to have its only Trophy for all its affiliated teams, more emphasis being stressed on the sportsmanship side of the game instead of the "Cup winning" side of it. The gate proceeds should be amassed together to provide for more extensive organisation of the game or games; to provide for suitable investments, the interest accruing therefrom to be used for purposes similar to the H. B. Cameron Fund in the interest of deserving players who have done heroic deeds for South African Sport amongst Africans.

Any other suggestions may do, as long as the time may be hastened, when money is no longer the false god that it is.

"OLD SPORT"

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WBB/15

Another "Accidental" Shooting Affair



City Repeats Appeal To Local Traffic

HOW INTENTIONS MUST BE SIGNIFIED

During the ending week the Johannesburg municipal traffic authorities were for the second time concentrating attention on "Stop" and "Right turn" signal.

The "Stop" signal consists for extending the arm from the front window of the car, the upper arm being held horizontally the forearm (from the elbow to the finger-tips) being held vertically upwards, palm facing forward hand flat and fingers together, as illustrated on the right.



Stop Signal

The "right turn" signal consists of holding the arm fully extended horizontally out of the front window, at right angles to the direction of travel, palm facing forward, hand flat and fingers close together as illustrated below.



Right Turn Signal

Vehicle drivers are reminded that to be effective these signals must be made before beginning to stop or to turn to the right, respectively. A last-minute signal is as bad as no signal. The whole purpose of the signal is to warn other drivers of an intention. Simultaneous signalling and stopping, or simultaneous signalling and turning, is no warning.

Dr. Wilkie's Striking Evedince Before Native Education Committee

Continued from Page 5

The greatest practical difficulty arose from sporadic and erratic attendance in the primary schools. The extent of the resulting retardation was alarming. A wide research seemed called for and he definitely recommended that early action be taken to carry out such an inquiry. It was hard to say how far this was due to the miserable economic conditions of the parents. Few could blame illiterate parents if they thought of education in terms of economic value and decided it was not worth the sacrifice of useful labour on the farms.

The humbling fact was the extra-ordinary sacrifice of so many to provide for their children the fullest possible education. Eventually the only completely satisfactory solution would be compulsory education for all.

Vocational Training

Dr. Wilkie described what had been and was being done at Lovedale for industrial training. Lovedale had unshaken faith in the aptitude of the Native youth for skilled craftsmanship. He confidently recommended that to the industries for boys there be added mechanical engineering, for which Africans in other parts had shown peculiar aptitude.

For girls vocational occupations were limited to teaching, nursing and home making. In the present year 95 applications had been received for admission to the nursing course in Victoria Hospital. Their fitness to receive the best training was indicated by the fact that in the period 1931 to 1934 twenty-four of their nurses completed training with the full qualifications of the South African Medical Council.

Andrew Smith Bursary Examinations Results For 1935

The Andrew Smith Bursary Examination held on November 2, 1935, attracted 141 candidates in the Junior Section and 28 in the Senior Section. Two bursaries are awarded in the Junior Section, and six in the Senior section. These are tenable at the Lovedale Secondary School. Below are given the first ten candidates in each section.

Senior Section

1. Lineo Mofolo; 2. Petronella Sikweza; 3. Waylad Njoloza; 4. Leslie Mzimba; 5. Philip Ndimande; all (Lovedale); 6. Michael Makanda (Amanzimtoti). The foregoing will receive bursaries. 7. J. Goduka; 8. A. Blignaut; 9. C. Mbekeni (all of Lovedale) and 10. C. Noluthungu, (Rosettenville.)

Junior Section

1. John Vubela, (Riebeeck East); 2. Meashal Kekana (Aliwal North) (both will receive bursaries); 3. N. Mzimba; (Umtata); 4. L. Kapai, (Riebeeck East); 5. H. Ngakaka, (Queenstown); 6. A. Motlabane, (Riebeeck East); 7. O. Marwanqa, (Lovedale); 8. W. Matsie, (Randfontein); 9. H. Kaxa, (Riebeeck East); 10. G. Vanda, Cegcuana and D. Bolopo. (Kokstad).

IMBIZA YAMA KOSIKAZI

ahlushwa yinzalo.

Inani 10/ nge posi.

SEABANKS PHARMACY,
P.O. Box 83, Durban, Natal.



The Rythm Kings Jazz Band. See Story on front Page.

European Blinds African For Life

On November 27 Jacobus Holrik van Breda, of the farm Henfontein, Lichtenburg district, appeared at the Lichtenburg Circuit Court before Mr. Justice G. J. Maritz and a jury charged with assault with intent to murder. Mr. W. Meyers appeared for the defence and Mr. H. C. Juta for the Crown.

Accused's Statement

Van Breda stated he had shot him accidentally and had done all in his power to support and assist the injured man.

Negligence And Its Consequence

The jury returned a unanimous verdict of not guilty.

Mr. Justice Maritz, in discharging Van Breda, said:

"It is up to you to make good and look after this Native and make him as happy, as possible as it is solely through your negligence that he is in this plight today. I can tell you that if you had been my son to-day, even though you are 24 I would use the sjambok on you and if your father is in court he can take the hint. I advise you to be careful in future when handling firearms."

Kroonstad African Lost

SUPERINTENDENT WANTS TO KNOW WHEREABOUTS OF JOHN MOFOKENG

Mr. J. R. Brent Superintendent of Kroonstad Location writes:

"I should deem it a favour if you could assist me in tracing the following Bantu male who is known to me to be a person of excellent character and whose relatives are most anxious to find out his whereabouts. Anybody having news of him should immediately notify me, and should notify him that if he applies to me, he will hear of something to his advantage. The particulars of the missing man are as follows:-

Jonas Mofokeng, married, male Mosotho, born 1910, aged 25 years, height 5 ft. 6 ins. (approx.) Colour Light Brown, cut scar on one nostril, when last seen was wearing a Blazer with green and white stripes faded, went to Johannesburg to obtain work several weeks ago, went into town from Newclare Location to get a Pass to seek for work in Johannesburg, at this time he resided with David Khoadi, Hamilton Street, Newclare, Transvaal, his former address was 355 Senekal Location O.F.S. This man has unaccountably disappeared from the moment he went into town from Newclare, thereby causing much distress to his relatives who are poor but very respectable people.



3ft. TEAK or OAK BEDROOM SUITS

Wardrobe, completely fitted, with drawer and hanging space; 3ft. Dressing Chest with three long drawers and large Oval Mirror; Tallboy with extra deep cupboard, fitted with shelf.

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In Teak or Rubbed Oak. Artistic Sideboard 4ft. wide, with cupboards and two drawers, 4ft. oval table and four chairs seats covered in best Rexine. Complete.

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