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THE BANTU WORLD



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JOHANNESBURG, SATURDAY, JULY, 13, 1935.

REGISTERED AT THE G.P.O. AS A NEWSPAPER,

PRICE 2d.

"THE BANTU WILL NEVER CEASE TO AGITATE" NATIVE BILLS WILL PUT THE CLOCK BACK

Abolition Of Cape Native Franchise
Will Tend To Make Africans
Communistic In Their Future
Attitude Towards Whites

Professor Jabavu's Warning

That the franchise proposals contained in the draft Native Bills will tend to make the Africans more or less communistic in their future aims and attitude towards European government in general, was the opinion expressed by Professor D. D. T. Jabavu in an interview with the "Natal Advertiser" the other day.

Professor Jabavu also stated that the abolition of the Cape Native vote would "close the door to all those desirable possibilities which the future held for us and in that respect these Bills will, therefore, definitely put the clock back. The Bantu will never cease to agitate, legally or illegally, until they finally secure those privileges conferred on them through the goodwill of the rulers of Queen Victoria's reign."

The Government, Professor Jabavu said, had spent many years on the Native Bills and he thought it only fair that it should give the Natives reasonable time to consider and digest them.

"We are a very wide-flung population and it is no easy matter even to get meetings of our own. To allow the Bills full consideration, the Government should not proceed with them for at least another 12 months.

Riding Roughshod

"It should also take further steps to consult Native opinion as it has the right to do under the Native Affairs Act of 1920, under which conferences were called at Pretoria to enable Natives to express their views on all important impending legislation.

"The disuse of that conference has been a loss to both white and black as the Government has since been in the habit of riding roughshod over the feelings of the Natives by not consulting them on matters affecting them very intimately."

There was certainly some advance made in the present measures, he continued, in the definite promise of regular consultation under the Native Council proposal, which would ensure consultation with provinces hitherto completely ignored by the legislature.

This, however, did not strike him as reason enough to abolish the existing Cape Native vote. Although the defenders of the present policy averred it was useless to the Native.

"It may be useless as a machine for changing and influencing feeling in the Union as a whole," Professor Jabavu said, "but it is

of priceless value to its possessors in that it has saved them from many laws which discriminate unjustly against Natives. It exempts us, for instance, from pinpricking legislation like the pass laws. It also gives us the right to buy land where we please in the Cape Province, whereas the present Bills will cut that ground from under our feet.

Dignity of Citizenship

"It also confers on us the social dignity of citizenship which we prize very highly, whereas its abolition will eventually reduce us to something like the Greek helots and pariahs of society who had no voice whatever in the counsels of their Government.

"Moreover, we have held this privilege for the beautiful day when a more reasonable attitude towards Natives will prevail in the Union and when it may be seen fit to spread the privilege to the northern provinces.

"I very much regret to notice the tendency of the Government to go back on the liberalism of the Victorian era, which gave us black people a genuine pride in British institutions. These proposals will tend to make us more or less communistic in our future aims and attitude towards white government in general."

In reply to their questions, General Smuts said that he was in favour of the Natives in the Cape retaining the franchise, which they had enjoyed for 80 years. There were only twelve thousand Native voters and the advantage that some people expected from depriving these Natives of their franchise could not be commensurate with the disaffections that would be caused.



The Emperor of Abyssinia whose country Italy wants to grab on behalf of "civilisation"! (See news on page 16.)

General Smuts And Home Market

Speaking at Luckhoff, O.F.S. last week General J. C. Smuts, after making a strong plea for unity, said: "Our immediate battle is to solve the vital economic and social problems that beset our country - problems such as the impoverishment and retrogression of our people; the waste of fine young Afrikaner lives on the roads; rehabilitation of our farmers; the creation of markets for our agricultural products and the salvation of our land from the ravages of drought and erosion."

But the Government also realised that it would be futile to improve and increase the country's agricultural and pastoral productivity unless there were markets to absorb the products. Attention would be given to the creation of internal markets in respect of both Europeans and Natives.

This was particularly essential in view of the shrinking of international trade, due to tariff walls and the pre-war policy of each nation striving to meet its own requirements and to exclude imports. The standard of living of the European and Native races would have to be raised as one of the means for creating markets for South African products. Japan was increasing her trade with the Natives enormously every year. She appreciated the value of this market.

At question time both Mr. Serfontein and the Rev. Mr. Du Toit dwelt at length on General Smuts's attitude towards the Native and Coloured vote in the Cape. (Continued in previous column)

Home Brewing The Solution

AFRICAN WITNESS URGES
FOR FREE DRINK
OF KAFIR BEER

As stated in the last issue of "The Bantu World" we give hereunder some of the views expressed before the Unofficial Commission on the question of the supply of Kafir beer. Domestic brewing was supported by many African witnesses who considered that it would solve many of the problems which have arisen as a result of prohibition.

Dr. A. B. Xuma believed that if Kafir beer could be obtained with reasonable freedom there would be a considerable reduction in the consumption of thenoxicous drinks which Natives brew at present. He did not believe that Natives really cared for the drink with a "kick" in it, but that they were compelled to drink this because ordinary Kafir beer took long to brew. Dr. Xuma advocated home-brewing because then there would be less drunkenness. People would drink only when they felt inclined for a drink, and not being afraid of the police, they would drink it at leisure and in their homes. He did not consider that home-brewing would act as a cloak for the taking of stronger drink. Most Natives, even educated Natives, would be satisfied with ordinary Kafir beer, and he did not believe that the fact that Kafir beer was available in the home would lead to excessive drinking.

However to extend the permit system for those Natives who wished to have liquor and might be necessary to allow a certain amount of sale, under licence.

In evidence given before the Unofficial Commission at Pimville, a Native stated that at Christmas time when the police give an undertaking not to raid the location, conditions are much better, for the residents exercise the necessary control and do it more efficiently than the police.

A Native witness before the Unofficial Commission considered that if home-brewing were allowed the Advisory Boards would be able to control it adequately. This control would be far more effective, less costly and more popular than police control.

Student's Congress Discusses the Race Problem

The Native Bills, the Protectorates and the dispatch of a Union plane to Northern Rhodesia during the recent strike in the Copper Belt were the subjects touched upon by Mr. Leo Marquard, the first president of the National Union of South African Students when he addressed the students' congress at Groote Schuur last week. He congratulated the executive committee of the National Union of South African Students on their selection of such important questions for discussion, remarking that the executive was fully alive to the vital issues of the day and had the imagination and courage to set the universities thinking and talking about these issues.

Undigested Half Truths

Mr. Marquard discussed the Native Bills at length and considered their implications in view of the probable transfer of the Protectorates to the Union. It was important to discover, he said, why the demand arose for the transfer of the Protectorates and to know what the Union would do with the Protectorates once they were handed over. On these points no clear, authoritative statement had yet been made and they were left to make their deductions from various odd bits of information. There had been much loose talk about "rounding off our territories." He considered this to be the real, if unexpressed and even subconscious, motive (Continued at foot, next column)

behind the demand for the Protectorates. All the vague talk and undigested economic half-truths made him think that we were faced with embryonic imperialism in South Africa.

Referring to Mr. Pirow as "an arch imperialist," Mr. Marquard commented on his action in dispatching an aeroplane to Northern Rhodesia. Keeping law and order in another territory, he said, was always a manifestation of imperialism. "Keeping law and order" and "protecting women and children" were the usual catch phrases of the imperialists.

(Sub-editing and headlines on political news by R. V. Selope-Thema of 1 Hardy Street, Johannesburg.)

Zulu : Ezase Tekwini Nezinye

Kaseko uMnumzane
Jeremiah Duze
Wase Ngwavuma

Ngissanda ukwazisa izibobo zami ezilapa eGoli naseNatal, ukuti sihlakwe kebe ubabsa omdala ngo June lona ziyi 18 engagulanga wabika indhlabe eje izi ntuku ezimbili k wati ngolwesitatu wapumu umpefumulo. Lobaba kwaku ikolwa elidala kakulu oyawesene minyaka ungu 105 noma naga phezu kwaloko. Wazinikela ku Nkulunkulu naawo wonke umoya wake wsyese mdala kakulu engasenatanga lapa emb'abesi. Sisiti una sheli naye ibuze izindaba exfile zasendulo asithela asxolele sijabule.

Wayefina nembalu kiti abasha. Ngo ngonyaka ka 1934 ngo March nganai sekaya nighambwe ngeVangeli wak'u ugasimba amazwi sengali uwayalelisi. Wati njengoba matanami ubamba nje ngomsebenzi weNkosi qinisa ukuleke ulwe noSatana ngoba uygili elikulu lokudakulu abantu. Watsho futi nokuti uzufundise abafowenu ungatuli uma ubabona bozela uuvuse ngaleli izwi ona o goba lona linguumpako wendhile Shahlakan epiti ngakupuka ngeza lapa eGoli. Ngiti wayetandaza esumayela noma eseyedwa ufe ameblo ake esslu ngile engabeksi nezibuko, inwadi eyifunda kahle, ebhala kahle. Wali ngisa uMoisi okutwa waze wifa ameho ake engakaphali. Akalingisang amadoda amasingi ati sesigugile akusading-ki ukukuleka nokulwana. Ngakoke amadodana ake amancane amatutu angaba shumayeli. U shiya wona emtandzweni nenkosikazi yake iseloko imi endheleni. Mhleli, ngingajabula una ingena lendaba kababa wam.

S. M. DUZE,

Johannesburg.

**Mr.-Mrs. L. Mtimkulu
Nomkosi Omkulu
Womshado Wabo**

(Ngu Asaph)

Unkosi womshado ka Mr. Leo T. Mtimku'u no Miss E. Ntloko uqedelwe eMethodist Chureh eGrey Street naku Bantu Social Centre, ku Victoria Street, eTekwini Kwahamba kahle kakulu konke.

Benza eNatal sebeshsidle eKoloni oMr. no Mrs. L. Mtimkulu, bafike umsebenzi omkulu wokwamkelwa kwa bo usuhl-lelew ngokucstshange wa okuambili impela, nobukeloy wabona okujabulissyo, nowalalela wezwa oku-mandi.

Owesihlinu July 5 kwaze kwakusihliwa kwabsa usuku lwe Sekiti eyabie iholwa ngo Messrs Sol. Mhlongo S.C.S., no E. N. Mabaso J.C.S., Kwakukoh idina elipambili hikozelwe nge zato zabelungu, ukuna namakwaya acule amaculo ngokwamkilekayo kaku'u. Bonke ababepatiwa umsebenzi babonakala b-zinikele ngempela, kwapeteka kahle konke. Abasmaku'u amagamu abekwayo ngabakulumi kuyalwa, amanye ephawula abashadile. Wahalalise-lwa kakulu uMr. Mtimkulu uMmeli ngokuketa isibuko esafile samkange eyofunda, nempela bonke babuka bancoma-induku syigawule ezizweni Rev. E. E. Kumalo, A. Z. Mazingi, T. Ndimande, P. Mtibali no Mr. Tele babele amazwi.

Uwankelo olwabsa :Bantu Social Centre ngoMqibelo July 6, iwaluh'e-lele ngabakwa Rev. Mtimkulu. Kwenziwa okuhl-kakwashiye kuto olwalandinge. Kwsba umbutano we ukanyiso, nesibukeli savuma.

Wati esangens umutu uMaster Felix L. Kumalo (official) wa ese-bagenisa abantu ngesu elipambili umntwana wase Sikoleni umutu wabuka wacabanga, ute efika ngapakati wa ebona uyise uRev. A. E. Kums'o, Nzoadelelo President Elect engu chirmian ebaka izwi elingapikitwa.

Kwabakona ukucula okuhle impela. Kwakuluma oRev. N. M. Ndoli, Rev. F. M. Caluzi no Dr. I. B. Gumede M.B. no Mr. N. J. Mfeka. Kwakubu tene abanangi bohukolwa obuquibile ne mfundo. base Weisse namanye ama bandha Nilapa amakwaya acule kahle kaku'u.

Kwipuzwa kwadliwa okulula nezitelo. Kwabuya k w a s i n w a n g e s i Y u r o p u uMyeni no Makoti, nentsha yase itelela ngokunjalo.

uMr. E. H. Mabaso wafunda izipio ezabe zinikwa abashadile ngezinyezizihlobo zabo. Lingipela ipeda kabaliswa ngokuhle kwe nkutalo ne-ubiziyi okwenziva kulu lwasimkolo.

Izindatshana Zomhlaba Wonke

Ezase Koenigberg
(Ngu Big Bob)

Inkosi uZibuse uChief Stephen Mini waseEdendale ulspa eGoli szobona abantu bake. Inkosi ihamba noMnumzane Nxumalo. Ngalo lelenton (July 14) izoba nomhlangano omkulu e Western Township Hall kusihlwa lapa kwetjenja ututi booke abanetuba bayombona kosa uChief. Kuti Ngombuluko kusihlwa abese Eastern Township Communal Hall Nalspo bayamenya abantu.

Indaba eyivelakanci ibikwa kwelase India lepo umfana onemiyaka cyti 9 wabululwa ufdu ebhukuda. Bate bempumula wavyesefile ubuso selibudhile boske.

Izwi ebelimqoka emhlanganweni woishi ba babantu base Natal okade ubhangene eDund-e ngeludhlu efoloti isifile inkati yokuhlelisa ubuhlebo pakati kwomhlope nomsyama kulelizwe kakulu mayelana nokupatele'e emalini

UMnu. D. McK Malcolm o p e t e vonke imfundu yabantu eNatal wsyegcize'ela ekuloadweni kwokuhle kwemvelo yakti njengezilimi zetu nemikube mihle nokuayo esekunyamala. Kuqqwe ku'o dwe emabhukwini eriZulu alethwe yifzifundiwa. U Mu. A. J. Luthuli owayenzamele umhlangano wabeku amazwi abanzi kakulu amumete yonke indhlela ekuquishwa n g a y o emfundweni, nokuswelele kwenzive ngawotisha. UMnu B. W. Vilakazi, B.A. wabonga umoya omuhle owandayo pakati kwabelungu nabantu.

Udaba lwase Abyssinia selididi izazi nezihgapeli zezindaba zemibuso. Luya pimbili impini. Kwale noma umbuso waseNgilandi uti uyalamulu pindo bewe abaselty. Sekusobala ukuti impi iyeza impela ngoba uMu. Mussoini u imise ngesihloko lokuti abaselty bafusa umnoto os-zweni lase Abyssinia Kwe'lase Italy ku'ung'se'ela impi silba -nje ingase isuke noma nini.

Ukup-ndupenduka kwomoya lapa eGoli kulsndewla imikuhlane emibi Balelo uwaca pansi abanigsi abamhlope nabamnyama abapetwe umkuhlane wemfluena nowezifba. E Pitoli kutiwa abafleyo eziuskwini ezinga 34 bangsma 300. Udotela kabassali b-hla benyika beya eziquleni. Zilondeni emakzeni

Ulayini wes time'a kusukela eGeorge Goch Station kuya ngaseDoornfontein uzokweliwa ukuz- kwakiwe amshhloro eziqols kuCommiss'oner Street naku Marshall Street. Lombezensi uz-qilwa ngwo lonyaka nezitmelezikagesi kusukela eSprings kuya eRsd-fontein eziyalung selwa indhlela.

si. Keping bona nabakaMoya sengati asaqondi kahle. Wonke otanda ukuzwisa angusii'ebela ngompedula nano ikele yami. Rev. T.M. Mwelase, 93 Ray Street, Sophiatown. Nakulo ipesa loli ngompedula.

Skin diseases

Pimples ... Rash ... Itch



This is the tin.

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 escaping bird before buying.

"RELEASE"

1396-1

Amazwi Omfundisi
T. M. Mwelase

Baba,

Ngibongs umusa wako ongenzele wona ukusiza umsebenzi weNkosi eku-lums ngawo eziBhalweni eziNgcwele. Singibuyile e Bhova, inkosi yahamba nami yasebenza nami ngokut-hena abantu indhlela yeVangeli eligezeki eyo lombuso oz yko kuzo lezinuku. Silindele manje ukubuya kweNkosi u Jesu ukuzobiza abasketiweyo kouonyaka nako zwo Manje ngisaqonde ngase Volksrust ukumewezela lomkosi wokubuya kweNkosi.

Ngikwele ngo July 6 ngiqonde e Twefanteia Farm. Naqonde ukuba abantu bezwe kahle indhlela kaNkulukulu nangendhlele yukutunywa kuka Jesu Krestu. Ngibone sengati umfu-

ndiso equtshwhyo ipambene namszwu abhalwe eBhaheleni nase Testament-ni enisha ngoba ngibona amBndhla amaningi asaconde ukwane izindhlela zamasondo kepa yilapo intshumayelo yeNkosi ibonisa ngkusobala ukuti sekusonde'e izintrukzokubuya koMsieddi- (Ipe'ela ohleni lwestis-tu)

Uhambe Nge
Garth Castle u
Miss Eileen Sililo

Uhambe nge Garth Castle u Miss Eileen Sililo ka Mr. no Mrs. A. J. Si, lilo e Married Quarters, eTekwini, nge July 4 egonde e Lovedale ukufundela ubu Nurse khons.

Be kuhona abantwana abanigi be gazi, abanye be qh-muka e Edendale nase Adams M. S. nsbangane bkh, aga phandle kwasbazali bkh nabanye, uMkhumbi umshiyissa i Natal.

Kade efunda e Amsazimto High School ecula e Kwayeni yyo mbla iphawulwa e Grey Street Methodist Church

Abe Presbyterian Church, "Kwa Caluza" bamnikela umphako, umntwanana, beghutywa uMfundisi wabo u Rev FM Caluza.

ASAPH.

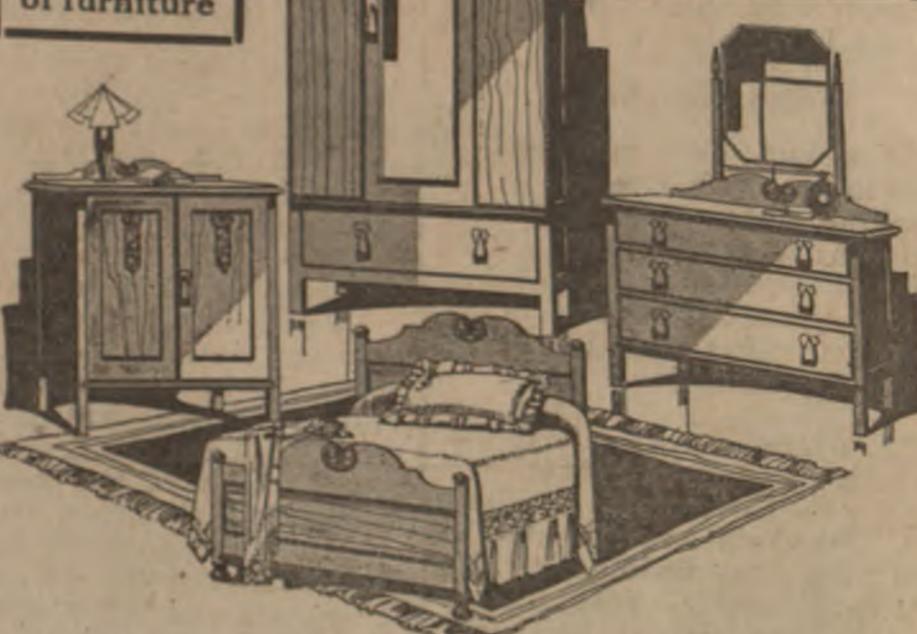


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Bantu World

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(Off Cornelius Street),
Telephone: Central, 3493.
P.O. Box 6663 JOHANNESBURG.

Domestic Announcements.

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

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

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

UMPHANGA:

HINTSA-U Chief Alfred Singonyela Hintsa ogama lokuzalwa linga Mitwane usweleke ngom Gqibele age 8.45 ebukusu ngomhla we 6 July. Silahlekelwe ageli Tshave. Sivakalisa kulo lekse silisema Xhoseni nase zi dolopini ukube bawamkelo lombiko. Uklungulilela tshilobo nabase zi Nkomponi, amchawabewa age Cawa ngomhla we 14th. July. Umchawabewa wosuka e 75 Tucker Street, Sophiatown age 2 emva kwemieni.

J. BOTOMAN,
Umtshawae.

AMUSEMENT:

HULLO! HULLO! HULLO!
Have you heard of "The Maestro's Ball?" Communal Hall Western Native Township Saturday next 20th July, 1935. Never before a stupendous spectacle like this! See and hear. The Black Crows; The Jazz Trix Trotters & Jazz Maniacs Band. Admission 2s. all round. Commence 8 p.m.

APOLOGY:

I the Reverend P. H. Mkgaleme, of St. Alban's Mission, Benoni Location, do hereby unreservedly withdraw the defamatory statements concerning Mr. and Mrs. Obed Voloi-ane, of Van Ryn, which I made on the 30th of June last, and declare that they are without any truth or foundation whatsoever, and I hereby apologise to them for any pain that they may have suffered through my remarks.

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

FACE SORES, PIMPLES,
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QUICKLY REMOVED BY USING
ZEEMACE

A guaranteed cure for all skin troubles numerous satisfied users testify to its efficiency. Price only 2s. 6d. per pot, postage 4d. from the:

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MARTINDALE, JOHANNESBURG.

And all Chemists:

Don't delay: write immediately.

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 Solomon W. Mahuma, of Bethanie, who is principal teacher of Makolokoe School, arrived in the city during the week on a fortnight's holiday. He was among the many visitors to "The Bantu World" offices during the week and was shown around the workshop and the new premises.

Mrs. Ruth Maponyane, of Pimville, left the city on Monday for Oliveron, near Warmbaths, on a short holiday to her parents.

The Misses Evelyn Nontlaha and Dolly Maaye were among the visitors to "The Bantu World" offices during the week. Miss Maaye is the cousin of Mr. L. K. Mshola, the machinist of "The Bantu World."

Mr. Ernest Madingoane passed through the city on Tuesday to Schmidtsdrift near Kimberley where he has been teaching for the past 20 years on his return from his home Klipfontein. Mr. Madingoane had gone home in connection with his father's (the Rev. J. R. Madingoane) death who passed away on June 30. The late Rev. Madingoane was a minister at Schildpadfontein for over 42 years. On Monday this week, Mr. Madingoane received a wire notifying him of the sudden death of his 11 year old daughter, and that his brother, Bennett, is lying seriously ill at Vryburg.

We deeply regret to announce the death on Tuesday morning of Mrs. Don Sifuba, wife of Mr. A. Don Sifuba, a member of the composing staff of "The Bantu World." The funeral took place on Wednesday at Pimville.

Miss J. G. Phahlane, accompanied by her four Merry Makers' Girls passed through Johannesburg on her return to Bloemfontein after staging a fine, successful show in Pretoria. Miss Phahlane will spend her winter holiday at Pietersburg.

Miss Mpulampula and Miss Hoko will pay a flying visit to their relatives at Orlando next Sunday.

Mrs. P. W. Moahloli, of Pimville, has left for Bloemfontein to spend her winter holiday.

Miss Jayne Dineka, of Kensington, is attending her Granlie who is ill at Pimville. Mrs. B. Msiwa, wife of Mr. J. J. E. Msiwa's brother, arrived in the city last week on a short recuperative holiday and

is staying with her mother at Pimville.

Mr. Staoley Msakale, of the Consolidated Main Reef, paid a short visit to Western Native Township, last weekend. Nurse Adeline Mtakati who passed her final examination at Crown Mines last year, has been appointed Staff Nurse in the hospital.

Mr. E. A. Mohamed, chairman of the Ilunge Labantsundu Benefit Society, invites friends and relatives to a tea party to be held at the Ethiopian Church tomorrow afternoon at 5 o'clock.

On behalf of Miss Magdalene Madikane, the Ilunge Labantsundu Benefit Society gave a well-attended tea party last Sunday; Miss Madikane wishes to thank all those who attended.

Mr. N. Mashiyi, of "X" Compound, Crown Mines, brother of Mr. G. Mashiyi, of the Mine Stores Dept., Crown Mines, entrained for Nicas, Umtata, last week, in preparation for his wedding.

Mr. Wauchope, of the Geduld clerical staff, was seen in town during the week.

The Ilunge Labantsundu Benefit Society held a grand tea party recently in the Ethiopian Church, Western Native Township, on behalf of Mrs. M. Njengele. The party was well-attended and several important speeches were delivered.

Mr. Ph. W. Toyana who was the last spokesman emphasised the fact that these small societies were signs that the Black race is trying to unite. He called upon all members of the society to be true and reliable to the society.

Mr. B. Xatisa, of the Hungry Lions Benefit Society gave a tea party at the Lutheran Church, Doornfontein, last Sunday afternoon.

Nurse Beatrice Ngqanda, of the City Deep Hospital, has entrained for Kimberley on holiday.

Miss L. G. Shoarane, of Melville, arrived in the city recently and was met at the station by Miss Stella Khasher, of the Bridgeman Memorial Hospital.

Mr. and Mrs. Wm. Barlow Nkane, paid a short visit to their mother Mrs. C. Somngesi, of Alexandra Township. Mrs. Ngkane died from a fit by the 7/20 trial for Kimberley and Mr. Ngkane for the T.A.T.A. Conference held at Pieterberg last week.

Mr. S. Ngkane, of Bedford View, also paid Alexandra Township a short visit.

Miss I. Q. Somngesi, a teacher at Kilnertoo Practising School, has arrived to spend the Winter holidays with her mother. She visited Nigel last week.

Headman Teacher E. Ndundum, of Kokstad, is in the city and is paying unofficial visit to his people along the Reef. Last week he paid a visit to West Rand and last weekend was the guest of Mr. Douglas Gwiji, of the Crown Mines "C" Compound clerical staff. Mr. Ndundum entrained last Thursday on his return home.

Chief Stephen Mint, of Edendale M.S. is in the city accompanied by Mr. Nxumalo, on a visit to his people on the Rand. The chief will attend a function held in his honour at the Western Native Township Hall on Sunday evening, July 14. It is hoped many people will be present. Chief Mint was the recipient of the King's Silver Jubilee Medal recently.

Mrs. M. P. Bloom, who has been on holiday in Johannesburg left during the week for Wolmaranstad.

Mrs. E. E. Sibeko entrained on July 5 with her son and daughter for Heidelberg for her winter vacation. She will then attend her brother's wedding, Mr. J. B. Smith at Sophiatown on July 17, and then visit her grandparents at Standerton.

Mr. and Mrs. D. Charlie Mathebula of Vereeniging, paid a flying visit to friends at Eastern Native Township. Mr. Mathebula was forced to return to work at Vereeniging leaving Mrs. Mathebula very ill at her mother's (Mrs. E. Martins) house.

Pipelo le hosa rate dijo

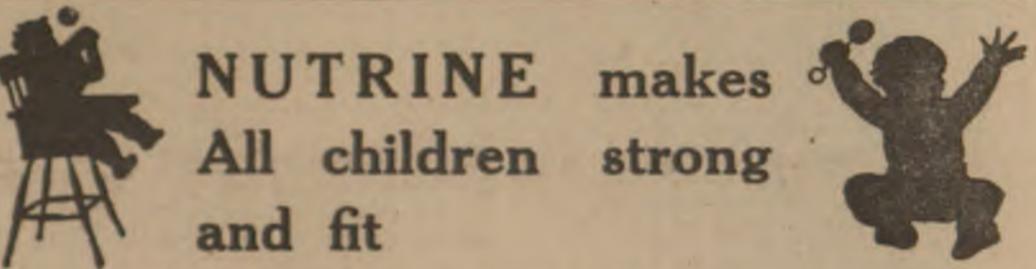
Ha dijo di fotoha sera.

Ho seleko ka dibete kamora' dijo, ho bolsoa ke metso le dihlabi pelong le ka mokokotlong le maleng, ke ponsho ea boletsi ba pipelo. Ha u ena le e ngeue ea ntho tsesa tsiba hore boletsi ba pipelo bo atametse.

Bo phekoloa ba bonolo; hlokomele dijo tsaa hao u matlatse malia a hao ka ho sebedisa di Pink Pills tsaa Dr. Williams. Di Pills tsena di matlatse dikatseng tsoble tsaa hao, le masika ohle me di matlatse malia a hao hore a tsabe ho sila dijo hantle.

Ha u sebedisa di Pink Pills tsaa Dr. Williams kae, u tla iketla u phetse haale; u rata dijo, me di ho nafela. 'Me bophelo ba hao bohle ba tsaa bantle. Hobase di Pink Pills tsaa Dr. Williams di matlatse motho, me di mone he bophelo bo boncha. Di Pills tsena ke pheko e matlatseeng 'mele oa motho.

Kabaka lens simolla kejeno ho sebedisa di Pink Pills tsaa Dr. Williams. Di rekos venkel erg efe le efe kapa ho Dr. Williams' Medicine Co., P.O. 604, Cape Town; ka 3/3 botlole ele ngeue kapa a tsheletseng ka 18/- kantle le holefa poso.



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and fit

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NUTRINE

OTUKULULAYO
[MATUKULULAYO]

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

O feta meriana

kaofela.

1/6

Se etselitsoe hore se thusa batho. Se rekoaa ke marena le matona le batho ba se sebelisitseng ka lilemo tse ngata. Le batho ba hlalefileng ba tsiba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsaoanseng ho se sebelisa ba ha ikutloa ba khatsethe ba tepeletse 'mele, ba felet oe ke matla le mambello, ba sa tsiba joaleksa ba ntata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenyel pilisi ele ngoe ha u robala habeli ka beke, etlare hossaa u tsoba u khofe tsobole tse mpeng tse ka maleng, le m hloko. U ke ova sebetsi a sebe is moriana ona oa Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khonha'e, u be matla, u thabek lijo le bophe o ba hao. E mona oa marena a kileng a sebe is moriana ona oa Otukululayo (MATSETSELE) o re "Ho ka nthabiswa hlole ho utioa hore batho bohle baka ba niale ona moriana ona. Ke bi baka land ha u ss re tsebise ka likoranta hore re uloe kshs moians ona ba hole le ba haufi?" Moetsi oa moriana ona ole tsobisa hore le ka o fumana ho eens ka poso. Kopa monga' lebenkeng la heno pele kapa u romle Postal Order ea 1/6. A. H. TODD Ltd. Mokemisi, Endhlovini, Red Hill, Natal. Mo meriana eolokileng habolo o etsoang teng.

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News Items From Different Centres

Lovedale Former Students

The Second Annual Reunion of the Lovedale Former Student's Association was held at the Institution recently and proved a great success. Members of the Association arrived on Saturday evening and renewed old friendships at a special supper which Major Geddes had provided for them. In a short speech, Dr. Wilkie, Principal of the Institution, welcomed them to their old home and expressed his pleasure at the presence in their midst of Mr. W. G. Bennie, former Chief Inspector of Native education and a former student of the Institution.

Supper over a programme of games arranged by Mr. C. D. Zulu was entered upon with enthusiasm and it was not long before the old rafters of the dining hall were ringing with laughter. One or two musical items were provided and in a break in the programme the President of the Association, Mr. I. Oldjohn, welcomed the guests. Mr. Bennie replied on behalf of the former students and made a stirring appeal to those entitled to join the Association to do so. He regretted not to see present any of the older former students and expressed the hope that before the next Reunion took place a considerable number of those would have joined and would attend. Mr. Bennie paid eloquent tribute to what Lovedale had done for him and for others who had attended as scholars. A number of former students who had risen to positions of prominence in the public life of South Africa had told him how much they had benefited by being here and meeting Bantu students in the classrooms, in the dining hall and on the playing fields. He pointed out that an Association such as theirs could never achieve anything merely by talking. It must do something and he mentioned, among other pieces of useful work, the collection of contributions to the Henderson Memorial Church fund. In conclusion, Mr. Bennie thanked Dr. Wilkie, Major and Mrs. Geddes and the office bearers of the Association for making it possible for them to be there that night and for providing them with such an enjoyable entertainment.

The Annual General meeting of the Association was held in the library, Mr. Oldjohn presiding. The Secretary reported that during the year 69 members of the Association had been enrolled; of those 31 were life members and 38 annual members. He considered these figures very encouraging but entered a strong plea for increased effort on the part of the members to secure support for the Association.

In the course of the discussion it was revealed that June was unsuitable for a large number of members to attend the Reunion and it was decided to hold the next Reunion in September, 1936, at a time when most of the members would be on vacation.

The following Office Bearers were elected:

Honorary Presidents: Dr. A. W. Wilkie, C.B.E. Major W. L. Geddes O.B.E., Mr. W. G. Bennie, B.A.

President: Mr. I. Oldjohn, B.A. Secretary: Mr. D. Wilson, M.A. Assistant Secretary: Mr. B. B. Middle. Treasurer: C. D. Zulu.

Committee: Mr. S. Hashe, Dr. R. Bokwe, Miss L. Maci, Miss J. Rogers, Mr. E. S. Mosholi, Mr. J. Arosi.

Visits were paid during the forenoon to the new High School Building and to the Girls' School. In the afternoon, the practising School was visited and the Bible School where members were entertained to afternoon tea by the Rev. E. W. and Mrs. Grant. In the evening, a service was conducted in the dining hall by the Rev. Dr. A. W. Wilkie and on Monday morning a happy and memorable week-end came to an end when the majority left Africa by the King Williamstown train.

All who had been present were most enthusiastic over the success of the Reunion and expressed their intention of being present at the next. They all appreciated how happy they had been to revisit their old school, to renew old acquaintances and to meet once again the members of the Staff.

Valdezia School News

(BY NORDIC STAIBE)

Valdezia School takes the first place at the first Bantu Eisteddfod organised by the Zoutpansberg Joint Council of Europeans and Bantu.

Early on Saturday morning, June 22 streams of people, some on carts, others on bicycles and others on motor cars, a majority on foot poured into Valdezia Mission Station where the Eisteddfod was to be held. This being the first of its kind the committee was anxious to know the results of the function.

There were many senior choirs school choirs and individual competitors. A fine open space was prepared in front of the School and a large stage, from the Lemana College was erected.

After the judges had taken their seats the chairman of the Joint Council, Mr. H. Phillips, opened the contest, first by a few explanatory remarks, then by explaining to the competitors where they had to go for solos, duets and poems. These were taken in the Church where other Judges were ready for them. Then the contest began.

The first item was a set piece "God so loved the world." About ten schools tried the piece. The piece was very difficult specially when it came to the transitions and the chromatics. However, some schools struggled through Valdezia School" under Mr. D. C. Marivate won. The second was Elim School under Messrs. Miyan and E. Tlakula and the third place was taken by Phukan School under Mr. E. Nkondo.

Item 2: The School had to sing a song specially composed—words and music—for that occasion. Again the first place was taken by Valdezia School which sang a song called "Job!" word and music composed by Mr. D. C. Marivate. Ribolla School took the second place and Kurulea third, each school sang a piece of its own.

The Quartette: "When Johnny comes marching home!" Was won by Mr. E. Sihambi from Elim and Miss R. Pandeka's choir from Valdezia came second and the Valdezia School Quartet came third.

The Duet: (Tenor and Bass) was won by two pupils from Shirley School, second Elim.

Solo Soprano: "Dressy Alabama"—Miss Rachel Pandeka from Valdezia—"first"; second, Miss L. Pandeka.

Solo: Tenor: "The Dustman" Samuel Witane of Valdezia School, "first; second: O. Nzula, Valdezia.

Solo: Bass: "Song of the Volga" John Maria of Valdezia School, "first;" second: Mr. E. Sihambi, Elim.

Solo Optional: John Masia "first;" O. Nzula, both from Valdezia.

The Round: Valdezia School Choir, "first;" Bareila School, second Ribolla School, third.

Action Song: Success Elim School, "first;" Shirley second; Valdezia third.

Pathfinder Song: Elim first; Shirley second; Mambesi third.

Another Original Competition

Bantu Song: Obed Nzula first; D. C. Marivate second and T. Masuukwana third.

Poem: Mr. A. Masi first, Kuru'en School.

Folk Dance: Shirley first.

Native Musical Instrument: J. J. Nwabeni first, Bartha School

Recitation: O. Nzula.

The day was much appreciated. Everything went on smoothly. Everybody was happy, the Africans people seemed happiest. Some said it was as pleasant as Christmas day; others said it seemed as if it were a Sunday; while the judges congratulated the teachers for the high standard attained by the choirs. Votes of thanks were proposed to the Chairman Mr. H. Phillips, the Superintendent of the Mission Station Rev. Ch. B. Urquinn and Miss F. Rugger, the teacher of the School Mr. D. C. Marivate and staff the judges who had kindly agreed to spare their most valuable time to come and sit and listen to the black people the whole day instead of going about their own business. It was really very kind of them. All the judges were white some of whose home language is Afrikaans and others English and others French.

Winners of the first prizes gave a concert at Elim on June 29.

His Lumbago Has Not Come Back

Keeps Free of it With Kruschen

There can be no doubt about the effectiveness of the remedy this man uses against lumbago. Read his letter:

"About four years ago, I had a bad attack of lumbago. After being in hospital for two weeks taking heat treatment, I started taking Kruschen Salts. Since then, I am happy to say, I have not been troubled with lumbago. I shall still continue taking Kruschen to be sure the lumbago won't come back."

—A.C.C.

Why is it that Kruschen is so effective in keeping lumbago at bay? Simply because it goes right down to the root of the trouble, and removes the cause, which is an impure bloodstream.

Whether you are still in your teens or past your prime, it is neither too early nor too late to start on the "little daily dose." Just a tiny, tasteless pinch of Kruschen Salts in your morning cup of tea or coffee! That's the Kruschen rule for complete and constant fitness.

The remarkable effectiveness of Kruschen has created for it a worldwide sale. It is taken by the people of 119 different countries. In none of those countries is there anything else quite like it—nothing else that gives the same results.

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

Pretoria News

(By PAT.)

Mr. Mgadi of the teaching staff of the Wesleyan School, is lying ill at No. European Hospital.

x x x

We are glad to learn that Mr. L. Phahlane Principal teacher of St. Cuthbert's School is leaving for the Priory to take up Holy Orders. Mr. P. Ramasodi of Grace Dieu Institute is taking over the reins at the end of the quarter.

x x x

The African Bantu Improvement Society debated the "Segregation" question hotly recently. Mr. Mpawu on the Negative side defeated Mr. J. Martin.

x x x

A grand inter school concert was held in Douall Hall on June 28 under the able chairmanship of Mr. Budibelle. The concert was specially organised to distribute prizes to the children who won in different games. The following schools were present: A.M.E. St. Theresa, St. Cuthbert's Salvation Army, Methodist and Dutch Reformed. After a few songs by the School Choirs a most striking drill was displayed by the girls of the D.R. School.

The Deputy Mayoress distributed the prizes but the Wesleyans captured all four cups. The Mayoress thanked the teachers, and all who made the occasion a success. Mr. J. Martin moved a vote of thanks which was unanimously accepted and followed by both the Bantu and European National Anthems. Among those present were: Chief Mamogale, formerly of H-brown accompanied by his brother, the Deputy Mayoress of Pretoria, the Superintendent of the Location, Mr. and Mrs. Louw, Mr. Grobbelaar, Mr. Junnel, Rev. B. Pitt, Rev. T. N. J. Rev. Mokapela, Mr. S. P. Mateke (President A.N.C.C) Pitso, Mr. and Mrs. Gilenze, Leballo, Mr. and Mrs. Motau, Mr. and Mrs. Pat Melato, S. Mandisa, I. Moree D. Mogotsi, (door keeper) E. Noge, E. Masi, L. Phahlane, Mpawu, Miss R. Morudu, Miss J. Mokhatse Temba, Kolokotsa, R. P. Thoko, Mr. and Mrs. Mokou, Mrs. Lepoku, Mrs. Mpawu, Mrs. Mashau, Mr. Kwakwa, Mathobela Magau'e, Monetsi, Mokhethi, Thompson (pianist), S. Mogotsi and many others.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

INTSHUMAYELO ZIKA RULUMENTE

No. 118, 1935

IRHAFU EYONGEZELELWEYO KUBANTU ABANTSUNDU BELALI YASE MOUNT ARTHUR, KWISITHILI SASE GLEN GREY.

Njengoko kuyimfuneko ukubhingisa Intshumayelo No. 396 ka 1931 eyangi ngerhafu eyongezelelweyo kubantu abantsundu abahala kwilala ebizwa ngokuthi yi Mount Arthur kwisithili sase Glen Grey nokuthi amsqondo ayo makenziwe ngokwendala le exelwe apha :

Nguko ke ngoko, ngapantsi nangamandla endinkelwe wonsa sisigendwana soka (1) sesiq-ndu schumi elinesihlanu som Thetho waba Ntsundu No. 41 ka 1925 wokurahiswa nokuhanjisewa kwabo phambili en pucukweni, obo wahlyelwe ngesiqendu sesithoba som Thetho No. 37 ka 1931, apha ndiyabhengeza, ndixelo ndaysa adissiza rgcuk kulandelayo :—

(i) Intshumayelo ka No. 396 ka 1931 apha iyabhangisa ukusukela ngomha wokwenziva kwlantlo

(ii) Irhafu eyongezelelweyo ye £1 10s. ngokwenjenje izakurahiswa wonke ongumrhafi elalini ebizwa ngokuba yi Mount Arthur, kwisithili sase Glen Grey, ukwenzela uku a kubekho imali yokubiyela imihlisa elinywayo kwlantlo.

(iii) Lerhsu yongezelelweyo ebizwa apha kwakufuneka ih'aulwe izi zavengeneyebi emyakeni sisinye sibe li 15/-, esokualo kufuneka siblisiwe ngomha woku 1 ku July 1935, esesibini ngomha woku 1 ku July 1936.

THIXO, SINDISA U KUMKANI.

Inikelwe phantsi kwesandla sam ne Tywina elikhulu lomanyano lwase Mzantsi Afrika e Durban ngalomha wesithathu ku June kumnyaka wewaka elinamakhulu asithoba anamashumi amathethu anesihlanu.

CLARENDRON

I Rhuluneli Jikelele
Ngomyalelo womntwan'omhle
i Rhuluneli-Jikelele-ise Bhungeni

JAN H. HOFMEYR

ISEBE LEMICIMBI YAKWANDABA ZABANTU.

Ezizazio zilandelayo zika Rhulumeate zipapashelwe ukuba zaziwa nguye wonke ubani :—

No 872,

21 ka June 1935

UMHLABA WEDOLOPHU YAKWA KOMANI, KWI PHONDO LASE KAPA—UKUSILWA KOMQOMBOTHI—AMANDLA OKUKHANGELA

Apha kuyaziswa kuye wonke ubani okukuba u Mphathiswa wemi Cimbayabantu abantsundu wenze longaqo ulandelayo ngokwamagqondo eriqenda samashumi amabini anantathu es (2) somthetho No. 21 ka 1923 esenzela umhlaba wedolophu yakwa Komani, kwi Phondo lase Kapa.

Nawuphina umphathi weiali okanye umzana waba Ntsundu, nawuphina umlungu osebenza emapoliseni om Zantsi Afrika okanye naliphina igosa elithe lagunyazisa ngesi ngonamadlo wendawo leyo uyskuthi skware-lisika okukuba kukho izisathu sokuba kurhaneleke ukuba kukho umqombhathi owenziweyo, ogciniweyo, ekuphisa ngawo, okanye ethengiswayo kusephulwa um Thetho Wokulaulwa kwaba Ntsundu Ezidolphini ka 1923, okanye imigalo elapho keyo, nakweziphina izindlu eziphekhathi kwemida yomhlaba wedolophu yase Komani, kwi Phondo lase Kapa, angengens, akhangeli engelengunye libhaliwego (warrant) kwezozindlu ngawo onke amashisa afanelekleko emini nase busu.

Nawuphina umqombothi othe wafunyanwa nakweziphina izindlu othe wenziva, okanye ngezibothi othe wafunyanwa nakweziphina kwabantu Abomryams ka 1927 (Umthetho No. 38 ka 1927) apha ndiyabhengeza, ndixelo, tdsye ndisazisa ngoku kulandelayo :—

1 Kulentshumayelo istetho ethi "Iadawo y. misebenzi" iyakuthiha nayiphina indawo okanye indawo ezakibweo okanye ezakibweo ezakibweo okanye ezigcinwe nskwesiphina isithili esikhankenywe kwisigendwana (1) sesiqendu samashumi amabini anantathu som Thetho No. 38 ka 1927 isibehi lakwa Ntsabu Zabantu, li Bhunga elikhulu lom Neno Nciba, li Bhunga lesithili sase Glen Grey, okanye naliphina i Bhunga lesithili elimisele ngamsqondo omThetho ka No. 23 ka 1920 okanye nayephina i Bhodi yolsulo emisive phentzi kom Thetho ka 1907 (Freyistati) w-kulaulwa kweengqili zabentu absmnyama, kuyeskubandakanwa nezindawo—

(a) Iidlelo neendeldlans

(b) libhulorho neekolbethe

(c) Lindawo zediphu okanye ematshini bokutshiza imphal' ende nem fot hane, kwakunye nabuphins obunye ubuhlant, resitora necirgo okanye nayiphina indawo yomsebenzi okanye into yokusebenza esebenza izinto ezirajlo ;

(d) Lingcingo, kuhandskanywa iheke ezimyo nezingqenghileyo izibanya n-ziphina izinto ezinjalo.

(e) Indawo aplo kateyenzwa ukubuyiselwa kombala omke namanzi okanye ukunqanda lento, okanye ukudiba in isele avukileyo ree ndonga namadoma nez'va'o kuvalela smanzi ngesivelo erizerive ngeegcingo, uc ngo na'ihina enye into enjalo, okanye nayiphina imithi, imithi, incha okanye naluphina uhleza ezingaba kweso sithili sibiyelwe ubuyiselwa lomhlabo omke namanzi;

(f) Lindawo zakuncencesha kabandskerwa nawuphins unjelo, iqala, itanki, idama, ipitsi, Iphiko lokutsa amanzi, impon po, okanye nayiphina enye into etetvanziselwa kulosu phambili am-senzi am-sanzi, okanye ukuhambha okanye ukugubela phambili am-senzi am-sanzi, okanye ukusetvanziswa kwesmarz; okanye ukubarjws kwawenwula.

(Isaguthuya)

Intlanganiso Ebolulekileyo Yesizwe

The Bantu World

SATURDAY, JULY 13, 1935

Iziggibio ezibalulekileyo Zesizwe

Umzi we Kolosi ubudithene e Mihatha Pheshaya kwe Nciba ngomhla wama 24 July. Umzi wa Pheshaya kwe Nciba ubuye kwi Central Show, umayadala omhlu u wa Pheshaya kwe Nciba, oko ke kusuthi wonke umPheshaya Nciba ubuapho kusukela ku Mzimvubu kuye e Nciba.

I Joint Council yase Mihatha ibize intlanganiso nglolosku lwe 24 July ukuba yonke loyambhalala idibane aphi ioxe ngezibhi zika Herzog, kwaza kwasila u Prof. Jabava ukuba enze intetho ngazi. Ibelapho ne Diocesan Synod kunya neax-naye enini yentlanganiso yeetitshala ze C.A.T.A. entlanganiso aza ibikwa le Qumhu elilaulayo le Bhanga belikhlo ngamanda. Kude kwaggitywa ukuba iBhunza elikhulu la Pheshaya kwe Nciba lilele ku Rholumente ukuba ibene ndibano eyodwa eyenzelwe ukuxoxa temithetho kuphela (Special Session) ka Tsallitorho, kwadi kwakho umpsopho ukuba kuoontlanganiso o yase Bloemfontein kuye yonke nte eyindoda easuphumelela, into ebingabante kusene ukuba ibinokuphumelela.

Kuloontlanganiso ibaluleke kunene ke kaggitywe entweni yokuba leyo ntlanganiso miyahimbhe nayo yonke lomi poposhu ibekwe ngu Prof. Jabava enahi ngokwenjenje siyaleza umzi ukuba maze umsi uti-nxgi kuyo, iphele nsahlao, into yoku tharuthu, nge ntethi kuba enaeni sikwelona xeha libi njengesizwe. Lindawo ezithethwe yu Prof. Javava apo kuloontlanganiso zezi:

(a) Lomhlaba esiwinkwa zribibili awanele, mawongezwe.

(b) Lemthetho ka 1935 wezibhili wokwenza i Bhanga olukulu elakumela onke anaPhondo swmekleki kwameleka bhetelolwa ka 1926. Kulo ka 1935 simelwa kuphela yimbiana yabantu abali 12 singu Mzantsi Afrika uphela kanti kweya Bhanga liko 1926 besingama 50 abantu.

(c) Asikho tsizathu sokuba athi u Rholumente ukulungisa kwakhe ivoti ayilangise ngokubhaagis eseyikhо vase Koionti nesingazinge sayiphatha kubu leminyskanyakas sayinikwayo ngu Fitoji phantsi kombuso wama Ngesi. Xa aluna ukuyilungisa makayilugise kulawa mazwe ebengekbinayo.

(d) Nokokuba makucelwe zonke imanyano ngeemnyano zo Mzantsi Afrika esinjeng tyalike, ngoo Kongresi, oo ICU nazo zonke esizye ukuba zizidibane zodwa phambi kolusuku lwe 16 Disembha zixoxe zeza iziggibio zato ezivakufuka zizgalele zixoxe aphi e Bloemfontein ngalowo mhla we 16 ku Disembha.

Nanko ke uncimbi wenu omkulu, nina nonke ba Ntsuodu bom Zantsi Afrika, siyiphinda ngokwenjenje sithi eli asililo ixeha lokubaks amangomse usuku unye eselubekiwo lolo lwe 16 ku Disembha, laye bagasellio nexeha lokuhetha intetho ngentetho, lixe-sha lokuba sikhe okwemisa enye senze umfela-adwesi-nye ngelizwi elinye esiyakuthi silibhekisa kulo Rholumente osiphetho sonke thisa ba Ntandu ngokufansyo; ewe, lixesha lokuba sonke sikh siwalibste smawonga nayo wonke eoye into, singakha hili nokuba ngubanisa ophambhili logama iizwe esiyakuzakals. Sivaphind, siyalisho iizwi elith namhaj, makungabi sajikwa kolusuku lwe Bloemfontein, athi notho ezizithu ezingziwayo wanxaha angabi saboya, kuba kanganengoz esivibonayo aisekho ixeha lokuthethisan ababo banjalo, esingaziyo nokuha bithengwe ngamali nangezinye zisulu eziagakananina ukuba basichithashetho ukuba singabinlo ilizwi elinye limileyo nelomeleleyo esinglibhekisayu ngaxsha-nye ku Rholumente njengesizwe.

Amabal' Engwe Ngezinto Zelizwe

Ama Austria Afuna
Ukubuyisa Ukumkeni
Wawo

Njengoko ngelephelileyo iweki iphepha skh sav-kalisa ukuba izwe ngoku z-yabuye ana neenkosi zazo, zfu a ukuziphuthums n e z o zazizigxothile ekulaulen sisitho sixela ngassma Grike esifun'ukwenza losto, ngoku esase Austria, esanixig th e o s a ikumkani yaso siwimigudu emikhulu yokuba siphinde s i a u l i v e vikumkani S-sibhangise imithetho eyayisithi mayingaphindi inkosi yaso ibesemideni yaso, ngoku izakubuyels aphi ibiale naokonwaba, yaye indlu yakomkhulu leyo sevibuyisilew impahla yayo ekwisi £1,000,000 ngexabiso. Ngokumboph kuyabonakala ukuba awukuphela unyaka ingalula ulanga ikumkani leyo. Ngoku izizwe zinxhamale ukubona ukuba eyona ndela ilungileyo yeyokula ngokumkani, yada ke lento yaandalazisa lulaulo oluhle lwekumkani yase Britani lweminya engama 25.

Ama Tshayina nama Japan

Umbleli wephewha lase Shanga kwilizwe lama Tshayina ubhale ephephni lsake intetho athi ama Japan amohlwae nomhleli walo lowo. Wona ama Tshayina ayoika akyikiswa ngama Japan kuba ahale esoyiswa sesosizwana sincinane kunene, akafani nama Tiyopiya angabethelwa nangu "Doh" lo etoyikisweni kwavo ngama Taliyan. Kaloku wona ama Tiyopiya la kuzo zonke iimfazwe akade ezilwa nama Taliyan kusuke ibe kwassosizwe sikh u siphucukileyo s a m a Taliyan esoyiswa ngembhubho enkulul.

Ama Taliyan Aqumbhele

Ama Ngesi

Ama Taliyan aqumbile sisenzo sama Ngesi afusa ukungena phakathi slame phakathi kwavo nama Tiyopiya. Abu elithi athinina ama Ngesi wona akhala ngokuba wona ma Taliyan azinayathela ngenyawo iziggibio zato ne League of Nations ngemzama Tiyopiya iziggibio ezizokungasyeki ukugcina amakhoboka nokungavumi ukwenza imida ebonakalayo phakathi kwezwe lawo ma Taliyan nelawo msTiyopiya.

Ozondwa Lilitwe

Lakhe

Umfo ka Venizelos, ixhego eselisende e kakhulu ekhulwini lizondwa kakhulu ngu Rholumente wama Grike, wezwe lakowski. Kudla lilihonza elozev egentembeko enku liphathe kuba yinKu'umbuso, kodwa ebudaleni balo ngokungavasi nombuo opethiyo ithe lenza imvukelo mbuso e ithe loyiswa kuyo, lazalasaba lemka e Greece. Koko kusabs kwalu u Rholumente ushiyekhe ethimba yonke into valo ejibekela nesigwebo sotufs. Neoku loRholumente ukuph- izwi lokubs uyakumbala am £2,000 nawuphina umtu othe akuhlangana nave ambulale, kuthi ukuba ngumntu owaye kune yase kuleyo mvukelo mbuso abeselelo-lwela yena kweletyala.

Ireyisisi Yeenciniba

Ireyisisi yeenciniba iyakuqsa ukubo nwa spha e Mzantsi Afrika ngo September lo uziyo. Ezinciniba zigalwa e Ondtschoorn lwave ugqatso lwa luza kualapha e Rhutini. Zikhewla ngams khwenkwana bhotroti kungabiko namkhalo istwana ekhweleyo iyi jike ngokuyibambha emqalen i c i n i b a leyo, isiwephu esiyetenziswayo yinkonkxa ebotshelela emlenzeni kuze kuthi ekubalekeni kwayo yenze ingxolo into ke leyo ethso inciniba ithi bi ifincelele nawckugqibela amendu kulongqobye yayo ingumangalo.

Isiporo Sololiwe

Wase Qonche

Ngolwesi Ne lweveki ephelileyo abakwaoli bebedibene n a b e m i bedolophu yeQonche namaphandle kuxoxwa indaba yokubai Blaney mayiye-ku kubus siophambuk (Junction) sendela eya e Cookhouse. I Qonche iyikala njengesizwe.

zele kakhulu into yokuba scaleni kulendlela b za k ab kwal iwe b the mbisa ukukhe bayiphononge iendawo

Ukumkanikaz Ofuna

Ukuqhauila Umtshato

linkathazo nskuwuphina umtu ziza ento ezinzi, ngakumbi entalweni eeketheke suense yomthato. UGeorge obi ngukumkeni wama Grike waza wachuhwa (lo pholu selebetunwa ngku) ose Ngilani ngoku. ufumene i hephe khephe elivel e Rumania, aplo umfazi wakhe akhona, lokoku loonkosikazi ifusa umt-h-to ughauilwe, waye uykauhauila nokuba akskho ngokomthetho welozwe. Yena umazi lo ongudade hokumkani yase Rumania selela kweelo ngoku, waye esthi akassfuni kwenza nto nama Grike.

Ama Ngesi Ayikhangele
Ingxushu-ngxushu Ephakathi
Kwama Taliyan nama Tiyopiya

Ama Ngesi selekha awuvakalisa kwezinye izizwe umoya wokuba maze kuthi ukuba ama Taliyan aphikile afuna kuma Tiyopiya zonke czinie izizwe ziwalake istiropu sekungawanika nayiphina into yokuwanceda, kusuelia ezixhobeni kude kuye ekutiven (Economic Blockade). Lento iwaqumkibise kunene ams Taliyan, kangangokubua ubuhloba nama Ngesi bunzhamele ukuphela. Kanti kwalama Taliyan ngawo enze intswahla yokuba i Tiyopiya inganikwa zixhobo zezinye izizwe, z za ezozizwe zayenza lonto elixeha ingama Taliyan lawo azakuhlasela ama Abyssinia ezweni lawo. Ngamana ama Ngesi awayefudula dume ngobulonvisanga, hmbhili skangeyekeleli ukukhusela esisizwana sincinanana sifunwa ukutshatalaliswa ngu Mussolini kuba ebawela umhlabu waso

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U Mr. Kabane B.A.

Imbhutho Emnandi

Ezase Kapa

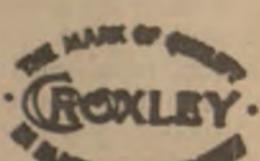
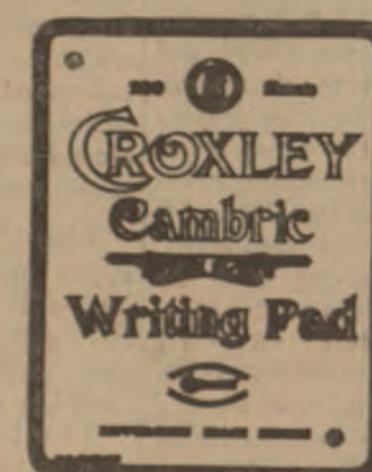
UMr. M. C. Kabane B. A. wezelwe i Social Reception kwa Langa Kubuyisa kwske e Melika epahlwe zinto zo Nyombolo. Mama nabanye Uke wenza amabalengwe ngezo ntsundu welozwe. U Mrs Boqwana kwepeliyo wenzel i "tea, abadali be Drought bebele kanobom, umyeni w ke ngumdlisi opambili wale game U Mr M. Mc Mayji wase Wilowvale sebe wahnya ukvela kona ngeze bolide. Uwele u Mou. Matole ukusinga e Mtata bebanizie ababeyo-kumngonge nukunqwelela ihambonile e Station Onovenkie bakwa Langa ekubeni u Mpata (Sup.), eba caciela ukubufuneka bebakusele abasebenzi babo (to ensure their Assists) batu unongek, le ayibhikisa kuti, ati amakumsha bambeta nge "technical points". Asszi ke nokuba kobanjslona nasezinkundeni.

Sishiywe likele u Mr Sibidla ngulo mknonyovo no Mr. T. Ntsinde waku Tsoo. Sipale kwabate ngemvelwano baposa izandla lamanene: N. Ntsinde 12/6, C. Ngqololoi 5 /, G. Matole, 5/, G. Mpengesi 5 /, J. Mthwane 5 /, J. J. Vili 5 /, D. Mbangela 2/6, nonzini lwe 2/ ne 1/; nayi ibikwango mknonyovo. Kubantu ngakumbi abasebenzi dolophini nokuba umntu akanguye ummi umane esiza nje ngentsebenzo

babulumko noncedo ukuba abe kwi nshuransi zokunchwaba (Burial Societies) kuba ukufa akutyeli, lisiko elidaia umtu ukuzimbla okanye ukuzitengela inchwabe esipila. Ebezispa inkosi zuba Tembu zisinge e Rautini. Ndlelante! O Messrs H. H. Mgwyana no J. J. Vili bafumene incwadi evela kwi Paramount Chief of Tembuland, David Da idyebo ate kuyo wazibika ukuba ulele yimpilo. Simqwenela lempakamo uMtanomhle, kambe ependula incwadi ebebemzabele yona bevyuisana naye ngokunkwa i King George Silver Jubilee medal njenge nkosi yabo, ibenile lonto.

Emoyeni ngati aba Ntsundu abarebi bafuna ukubhale abama Indiya nabo bonke abangemhlope bat "boy-cott" zonke ezi Firms zifuna intengisewa nama Taliyan ukuba ityise imikosi yayo xa ilwa nama Afrika ezize jam no Beef ze ses'ke zipiliswa ngu Mussolini lowo. Ke nati bamnyama bangama Roma ngeko sitete ne Bishop eziztu zitete no Mussolini ayek lengxushungxushue Oksane lo Rulumente wetu yena ujengipe kucase nje mhlape ukuba ebene. zixhoto ngewatengisela ama Taliyan Soqonda nasmha ukuba iyinto le League of Nations. Kuyabanda elunxwemeni Isle Ntsonga ku'enyangwa.

I Rainbows F. C. ibetiye yi Zebras F. C. 8-1; ne Pirates iyibetile i Black Birds 2-1; ne Rugby ibidalela ne Ntenetya, nqi mayelana ne Kopu se Kriketi Union uzicnila zonke. Koti kanye zekubebhetele iti ikopu leminsi idalela i Final ibese baleni litlo loyisil-jo liyitate, kukona ngati londlela izinto zohsmba kakubule



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(NGU T. B. SOGA) Uso-Motana

Zihlobo Ezitandekaso.

Ukwenjenje oku bantu bakowetu, nisokwile oipela kukunibulela ogentiziyo no mpefumlo wam upela (ndingade nditi nge hokoba le ntiziyi yam) ngoku ngecabala umzi ka Soga, ka Jotelo, intombazana yasendlinapa, egama lingu May Blanche Nozizwe Soga (kuba u "Kuku" leloteketiswa, eswelekele kuni apo, e Maternity Bridgmans Hospital, leyo yenu idu ne ngempho entle ngakwi zigulana zayo, xa ibincedakalas. Ingcini ezaftisela lompanga wes St. Gobulekane, zika Mr. Wonga Daba, umkwanyana ongu Myeni walpa, nolo mkulwa, u H. B. Piliso towo wase Crown Mines, zebeta yanga yi atsomi; kanti kunyanisiwe: Sekwezekile okungaliyo zihlobo. Zite zissneza incwadi zo Mr. Chas Ng'ba; Messrs J. D. Skota; H. B. Piliso; A. D. Ntisan; T. N. P. Mola; D. M. Mayeza; nezinwe endilahlekene nazo kwasendlin' spa kwa ngexxa yesi Siboningo kwaye sekunyembalekile. Kwaza ukuba bekuhenge ngenxa ye Remente walpa e Spring-side eyangeza endlin' spa nge minayangwana yonke, itwele inyembezi zokuza kulisana nati, no Minkezi walo Mzi ka Jotelo, kweli nxeba langku lisaleka lingek'poli nokupola ela nyakenye, lokushiywa kwetu yenyen intombazana ebiyendele kwa Mkozi u Mr. Shumane wase Zityam, kwange siqupe; kodwa keleyo yona yasiliza nge ntombazava ezimbini, ezinga bazukulwana enkudiwana ngoku seyiqlala ukungena esikolweni e Tangs.

Koko konibela ngale ndlela yephepha (Silibandakanaya kwa nalo; kuba linskupole loMpanga ngesisa salo esakkhala singa lityalwanga lusapo lwaokwetu) siya embalula uMfundisi u V. C. Mayeba, lomtanawakokwetu, iysaniso, unganyali kwe njenj; kuba sibaatu basekoyon, kungaye; yena mtwali mshabla ka Zeze Soga, Wa Mfondisi k. Mayeba, Mr. Harhabe wakowetu, lontizyo ke uzungabi sayilbla uqale yimbhi; okanye uti kanti usuka sanganisana nalo mzi ka Soga wodwa: ng'kuwuketa ukuba ihlhlwili nobalamane bato kwako Ntsikana, onyokokulu. Lowo kabawo u Pliiso keyena andimeti nganto; kuba nju mntana wake lowo amzalayo ngekungcwaba yene ubesimele sonke tina Majwara; ukuze no ngekoyo ofane aboke kwi fiblo lentombhi yake. O Mrs. M. C. Bopie, no Ka Ma ongaba, ntabanye bikowtu, abanje nge minnawa u Cummings Soga, Sbaat S. Jingose, Festile, Gaba, Magutyan, Ntisan, nabanye abatinzi kunene, kwanelisane ukunka-neka amagama esibskubhuhalo, bayazike bona isiteto ssekhaba soku-ngecina; kwa nokungcwabana omoye nonmye.

Siyamkankanya ngoku pimbhi'i u Mr. R. Ginald Cingo, beno Mr. and Mrs. M. Rumo base Kroonstad (Izhlobo zebo ezhkhulu ezhilala enye intwanzana yetu, engu Miss Luiza etisha kona) ngobubele bukukhpa lomtnwana bamse e Johannesburg kweso Siboh-la sodade wabo ngendleko enku. Hayi kambhe nina, nabantu base Kroonstad, izibele novelwano lwabo! Siyabulela nangomo kuwe Mr. Cingo nino Mrs. Cingo, u Maduma lowo; kaloku nge sbali wetu. Nangomo.

Ndiyekubatinina abantu abyai 1662, ekutiwa yincwadi yentombazana yase kay'apa bebebe Dlakeni lentoombhi yetu bexube ngosspe lwe zitolo u mfik'zi abefundisa kuza, kuzele ne Wayfarers kwaso Path Finders. Ali-zange libowwe ko wetu, kwa-S. ga, incwhaba elibanta bangako, ageli xesa mas sendiko elizwesti. Nam lo anditho ukuti bangaze babengako absolu abandikapileyo. Ndaye lento indenze ivilo, ukusimana igama like "Soga" (lajelilo lam lo, aspahade; kuba mna ndivi mbhovane engento) litandwa, lihlonelwe, liyavelwa ngokungaka. Heyi kambe umzi wase Johannesburg. Hvi kambhe umfundi u Mayabs, um Xosa-Mkrete ekungeko akobilo kuye nambla, nangomo. Esomeni lendlu yam, awso woske umzi weskewetu, wese Majwaresi, asikuko noku ba'ndi kuhlale adiwubulela nsa kumbi sanga kumbi umzi wase Rautini (Johannesburg) ku ye no mbleli we Bantu World "ngakusiu" inyembezi, tisa nomzi ka Dabs, wese Bokhozini betu wase Mangqosimini.

Iindenga Ziwelere
Kudibene Ama Bambha
Nama Ntakwenda

Ezase Germiston
(NGOBESEM KHWELENI)

logx-k-1, yomny zo ibiko ogombala ka June 29, 1935 ogexxa yokumenywa tuk Wilson Steyli o Nomina Pani, iorumbika Taeo. Pani wase Simmer nd J. C. gentsebenzo, ogombala ka June 28 1935 ogo Mfu, Mareka wase S phu Town we A.M.E. Church.

Ngobu Ngqik'e babo ababantu bavate ezivuyayo yafaneleka intombi yase Mamabeni ipellele waye umfana efake isipani esimnyama. Siye kusite ngomqabelo kwa santombi sing-magcadala la siwesive inkibi yeskomo negusha zesi. Zetyiyimba zintyile za intombi imini zolile—basolwa absolwa.

Evens kobo buhskabaka kuposwe ziponi ko sikongabo ngalamanene: D. Notyds, M. Tshuku, Theo Goss o Sontombi. Abenzanga milembeleme Zizimba apo kune nezinyo izikulu nezityebi into zo Sopangisa, Tyolo, Nissangan zaye zixube nokutuluba. Uvuyo lucace ngofani ngofani lwentzinge zezipo ekubeko pakati kwazo i Holy Bible ngoka Tsewu.

Oka Pani ke ubulela amaexusa obazimasi ngokukodwa intokazi ebengqone umntana wake.

yithi ya ukwela indoda wakupel' umsimdo uyibone ayisayikube ipbinda. Unyayo loeqela oluble emfazini kukuhembheka sesona sidzina sake adla ngaso umfazi, ububle baki noku kutala nobubele baki engenyo lemba sa akonto endedenysake. Ngexi limbi bafazi uyeckabanilo engabambeli pambi li je axele uyeckabanilo woske wati ndaweni yokuba ngumila wasuke wayi breki, umfazi oyitceleyo indoda yake ulumana imbhoko kyo naktwanyebi abantu. Ngokungafuni kusiqiba situbusa kwa Mheli nabantu baki ndiyayekedissi ukuba nozandisela xilele abe talente maodulo.

Ezase Simonstown

(NGOS- NTABENI)

Ngo June ogombala we 16 kubeko ingkela yemidalo (birthdays parties) yamanekazi amabini ste ngokuvana ayidibonisa, syinika kune no Misses K. Maring no L. Boyen. Omvye ublanganiso £2.3; omvye £1.9. Umdalo wonganyelwe nro Mr. H. B. Cone no F. George amanene odumo walpa e Simonstown, kwa Mr. T. W. Cone.

Ugalwe umdalo ngokuhlwa ago 7.30, kudala i orchestra incedwa yi piano, iyicifa into k. Mbambiso ya-phuba, kwa Ntu utbi umtu za ephu-pa kakubi sli ikuvuka alialule dawe ye! Moonlight serenzo izimanga.



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Ilinga Elihle I olutsha

Lwase Nxukhwebe E Bhofolo

(NGU EDWARD N. N. MSUTHWANA)

Nge nyanga yoku qgibela kunyaka wa 1932 ulursha (kunye nama qna ahili) ase Nxukhwebe lwaseka unbu tho ovi "Tyra youth Teacher's Benefit Society".

Lombutho wa wa khetha ama gosa swo wa wa wamisa ne migao yawo Phakathi kwe zioto esizinzi zemigao yee ntlanganiso umrumo wale wamisa kwi shumi eli nambhosi lesheleni ngoyaka, tlungu ngaloye.

Eku hambeni kwe xesha kwa bokala ukuba lomrumo awu fikeleklala wzekwa thoywa yenyen intlanganiso wazi sheleni czne ngoyoya.

I Nxukhwebe ke yasoloko inesani la bantwana bakhona aba ngaba fundisitapho aba nge ngaphantsi kwama shumi amathabu. Kungoko kwa fanelekyo uku sekela kwa mbutho uylwa zii cwkazis nee nzwana zel; khaya. Kodwa pantse nje ngazo zo.

Kwakungeko ingekyo kweza kwmlungu izimuncumunco editeka nditecaku pose iliso ngase tafuleni kwavuza amate kufusekwa ukuba ndifuse itwaini ndibope urqila. Ama senekazi la abanizi ntelele bangene nge blue all to match ankle length yrqala i dance no 10 p.m., into leyo etsho kwa kussati abaseberzi kwa qum'utuli ukusukela uloliwe kussati.

Pambil, mzika Ntu, bafudiseni abntwana, ixesa lip-k'mile, s funda izinto ngezinto. E Nkosi Mbeki.

ike iitlanganiso zka Ntu abeble ams

ngogu cyiswa sisilingo soku nge nyansiki eku zaisiek-ni izithembhiso zavo nokusundela imigao.

Ku osiblanje kucase into yokuba abaseki bale ntlanganiso ba phelelwengu mdla kuyo. Kungoko ke ndi bhalo yoe lithi bleze kufule sikhutha-simbi, no mthandi weli khaya phakathi kwama nenekezis namanene alomzi nabe zioye iindawo abo nw-tiyawayo kuko konke okuhle nabo yakuthi mhlembi ngelzwi elinye eli khubazango kuto kanti oko kuze kuba nge milo oya kutsissa ngaphakathi kwemi moyo yabo beli khaya.

Dibbekiso kwii ngqondi zika Ntu nakums Nxukhwebe akoma Rhauti, Bhayi, Kapa, Monti, nakuza zooke izi xeko nezi zekwana. Ma ume nge rawyo u mbutho wo lutsha lase Nxukhwebe, khona ukuze sitsho ngakhona ukuba singabo mthombho ka Aylif, abe smalinga okuli phucula eli kkeya esilandela.

U Nobhala wale ntlanganiso nondi vumelyo ukuba nde ojenje uku sebenzisa igame lathe ukuze abo nqwenela ukwazi ngokuzeleyo babhrikise kuye nro Mr. J. K. Zondi, "Healdtown Inst., Fort Beaufort."

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Enye lena yezinto lapa abazali base belahle itemba lokuba abangepinde batole ingane. Ama Feluna Pills Abesifazane Kupela, njengenhal'iyenza, abaeltel'usizo, ke, ngokubonga, baqambe ingane igama le "Feluna".

Maningi a mantombazana adhluu-dhlulanayo ngeminyaka lapa e South Africa aqanjwe igama le Feluna. Abazali bawo banokukutela ukuti i Feluna yaleta impilo enhle konina balmantombazana.

Ngapandhle ngokungabaza ama Feluna Pills angumuti ongapambi kwayo yonke yabesifazane. Kungoba:

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2. Awondha igazi.
3. Ageza itumbu eligay'ukudhla.
4. Alungisa izimfanelo zowefazane.

U Mrs. Elizabeth Gumede ubhala ese Stamford Hill Road, Durban, uti— Sekuyiminyaka emine ngacina ukutola ingane eyodwana. Ngaze ngakutwana ukuti angizopinde nyitole juti enye. Ihlalo zami, u Mrs. S. S. watu kimi ucapanga ukuti ama Feluna Pills anokungisiza. Wayesazi ngomuncye umfazi wayengatoli inzalo, okuti emveni kokuba eschewisa ama Feluna wayitoldi ingane.

Umyeni wami, owayenetiifiso naye rokuba tibusi sirole enye ingane, mangitenga ama Feluna Pills. Ngabeniza amagabha awu 12 onke. Ngazawwa ngoba namandha kusiti ekugcineni ngokujabuda okukulu, ngafumana senginzima.

Ngangisodoko ngidhla njalo amapiti lana negeti kati ngise nema. Kuwela ingane enkle yentombazana. Ukhbonakatisi ubhlonga kwetu ngama pilis enu sagamba ingane igama like "Rebecca Feluna" ngoba ubonga umfazi wenu ositete lengane enkle nepile kahle.

(Sgd.) ELIZABETH GUMEDE.

Ahlanganise "ndawonye" ukwelapa zonke izifo zowesifazane. Yiloko okwane ukuba avamise ukwelapa lapa sekwhlulekile eminye imiti.

Abesifazane abanegazi elibutata, abangenazo izingane, abamitiyo, abasongelekileyo, ababutata nabahlupekayo sibluleka ukuba mabalinge ama Feluna Pills. Kolandela ukusizakala.

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Our Opinion And Readers' Views

THE ‘Bantu World’

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

SATURDAY, JULY 13, 1935.

“Will Never Cease To Agitate.”

“The Bantu will never cease to agitate until they finally secure those privileges conferred on them through the goodwill of the rulers of Queen Victoria’s reign.”

This striking statement was made by Professor D. D. T. Jabavu in an interview at Durban on Monday in connection with the Native Bills. Professor Jabavu further stated “the franchise proposals contained in the draft Bills will tend to make us more or less communistic in our future aims and attitude towards European government in general.” The seriousness of these statements becomes patent when it is remembered that Prof. Jabavu is one of the African leaders who stand for co-operation and mutual understanding between white and black. There can be no doubt that these measures are causing a great deal of illfeeling between the races, and that they are creating an atmosphere of antagonism which must eventually enflame the embers of race hatred.

The refusal to recognise the African as an integral part of the national life of South Africa is not conducive to peace and goodwill. There is no race that can submit for all time to injustice and misrule, and the Bantu will be inhuman if they did not revolt against laws which make it impossible for them to realise their ambitions and aspirations as a race. The primary object of the Bills is to segregate the black man from the white man both economically and politically, but unless this means the creation of two states the scheme will not succeed. As no two objects can occupy the same space at the same time, so no two nations and two civilisations can be developed in the same country and under the same governmental control. Political and economic segregation of the Africans to be just must enable them to live their lives to the full without let or hinderance. But White South Africa is not prepared to carry out its segregation policy to its logical conclusion. And no one can deny the fact that the enforcement of this policy, without creating two states, will react disastrously upon the economic and political development of the Africans.

The abolition of the Cape Native Franchise, as Professor Jabavu points out, “will close the door to all those desirable possibilities which the future held for us; and in that respect these Bills will, therefore, definitely put the clock back.” It has been our fervent hope that within the British Commonwealth of nations, our race will also find room enough to grow into full manhood. British justice and freedom were never meant to be the heritage of white races only; they were meant to be inherited by all who came under the pale of British influence. When we claim this freedom and justice we do not for a moment suggest that the white man should allow us to come into

the ambit of his social life. What we claim is that politically we should be allowed to have a voice in the administration of our country’s affairs and in directing the destinies of our race. “Where large bodies of civilised men are subject to alien control,” says a writer, “unrest is inevitable. People will not be content unless they are governed by men of their own race and language, who share their customs, understand their character and sympathise with their aspirations.” Democratic government can only do justice to those who control the power of the ballot, and a European oligarchy cannot be expected to deal justly and fairly with men and women who have no franchise rights. What we call on White South Africa is to show some real greatness of heart which will attract in its turn a genuine spirit of cooperation from our side. The abolition of the Cape franchise does not in any way provide the solution of the so-called Native problem. On the contrary it complicates its complexity and creates a racial antagonism detrimental to the peace and prosperity of South Africa.

Professor Jabavu urges the Government to consult Bantu Opinion on the Bills by holding a conference under the Native Affairs Act. We entirely agree with this suggestion and hope that the Government will accede this request. It must be clearly understood that without the assistance, goodwill and cooperation of the Africans White South Africa can never solve the problems of our interracial relations. What is most needed is a radical change of mind and will and heart. What we really believe in is a meeting of European legislators and leaders of Bantu thought in order to come to a frank and honourable understanding. If once such an open channel of communication could be cut whereby sincere thought might flow freely between us, unobstructed by mutual jealousy and suspicion, and unimpeded by selfinterest and racial pride, then a way to an everlasting peace in Africa would be paved. Otherwise the Bantu will never cease to agitate until they have finally secured the franchise rights.”

[Written by R. V. Selope Thema of I. Hardy Street, Johannesburg, to express the views of ‘The Bantu World’]

The Bad Effects Of Tobacco

Sir.—Tobacco is one of the most deadly poisons ever known, and no other poison, with the exception of prussic acid, will cause death so quickly, only three or four minutes are required for a fatal dose to produce its full effect.

The active poison in tobacco is nicotine. The proportion of nicotine in tobacco varies from two to eight percent, and a pound of tobacco contains, on an average, 380 grains of deadly poison, of which one tenth of a grain will kill a dog in ten minutes. A case is on record in which a man was killed in half a minute.

Smoking produces disturbances in every part of our bodies (a) in the blood, causing undue fluidity and change in the red-blood corpuscles; (b) in the stomach, giving rise to debility, and in extreme cases, sickness (c) of the heart, producing debility of that organ and irregular action (d) of the organs of sense, causing in the extreme degree, dilation of the pupil of the eye, confusion of vision bright lines, luminous specks and long retention of images on the retina, with other analogous symptoms affecting the ear, that is, inability for a moment to define sounds (e) in the brain, clearly to define sounds (f) in the organs, suspending the waste of the organs, and compressing it if it be dry or shed; (g) on the nervous filaments and sympathetic organic nerves, leading to deficiency in power in them; (h) in the mucous membranes of the mouth, causing enlargement and soreness of the tongue.

If a place be made that these effects are consequent upon excessive use of tobacco, and no harmful effects can be attributed to its moderate use. I have only to say that the effects referred to, are simply those of poison, and it remains yet to be shown that the habitual use of any poison can be in any way beneficial to the human system. It is reasonable to suppose that the only essential difference between the liberal and the moderate use of tobacco is that in one case great harm is done, and in the other, less. Total abstention from narcotics is the one rule which should be accepted by any thorough-going temperance man or woman.

JOSHUA L. CHUENE

Johannesburg

Mabies' Hall, Tel.

THE PEOPLES' FORUM

What The Bantu Need

Sir.—Africa is advancing greatly towards civilisation, the Bantu have, and are adopting modern modes of living. A Bantu of old, depended largely on his cattle and such crops as he could grow for his subsistence, and he knew well how to use them; money was to him of very little importance. If any was procured, it was buried in the ground until it could be needed (which occasions were of course very rare). But to day it is no longer so, the Bantu need money for subsistence. What I wish to bring to notice in this respect is that most of the Bantu do not know how to save or use their monies; they do not know the benefit nor understand the ways of banking. Many still prefer to keep it buried in the ground. This is due to the fact that the teaching of such arithmetical principles as “banking,” “stock” etc are not considered as the most important thing to be taught in Bantu schools.

I therefore call the attention of all leaders of Bantu thought to this important principle. It would be a good step towards the betterment of the Bantu if this could be brought into practice.

If such teaching were given, say, to children of Std. 5 upwards; those leaving school after Std. 6 or so, would be furnished with a better way of saving, increasing and using their monies in their future careers in life.

STUDENT
Alexandra Township

What Is Wrong With Us?

Sir.—One often wonders when Africans will learn to help, to be patriotic. We will rather buy or eat from a European’s or an Asiatic’s store or “Kafir Eating House” than from a black man. We will rather sing the English National Anthem well and blunder ours. What is wrong with us?

Why would I, for instance, better support an Asiatic or European and see him prosper into a Rockefeler than to see a “darkie”? Is it relieving me of all responsibility? A European’s or Asiatic’s food or goods may be rotten, do I care? If that food or goods were from a blackman’s store, I would be outraged and say, “Well, what good after all, did I expect from him?” Was it not Paul Robeson who condemned the Negroes for trying to sing Brahms, Haydn, Wagner and disregarding their spiritual while Europeans singing them were amassing great fortunes?

Again with African folk songs; we, like the Negroes despise them and laugh and scorn at their singers. But sometimes we say they demand good music not monotonous repetitions in African music but that repetition has very beautiful modulation.

The fact is, we are lost. Indeed I would not be surprised to hear that a Native broke into his pal’s home and stole. If a blackman has a store he must have perfect goods at a very low price. If he doesn’t he is sure to have all these wails and criticisms.

WALTER M. B. NHLAPO

Johannesburg

suspending the waste of the organs, and compressing it if it be dry or shed; (f) on the nervous filaments and sympathetic organic nerves, leading to deficiency in power in them; (g) in the mucous membranes of the mouth, causing enlargement and soreness of the tongue.

If a place be made that these effects are consequent upon excessive use of tobacco, and no harmful effects can be attributed to its moderate use. I have only to say that the effects referred to, are simply those of poison, and it remains yet to be shown that the habitual use of any poison can be in any way beneficial to the human system. It is reasonable to suppose that the only essential difference between the liberal and the moderate use of tobacco is that in one case great harm is done, and in the other, less. Total abstention from narcotics is the one rule which should be accepted by any thorough-going temperance man or woman.

JOSHUA L. CHUENE

Johannesburg

The Behaviour Of Bantu Children

Sir.—In the olden days before the advent of Western civilisation, the Bantu had a thorough control over their children. One never heard of Bantu youth misbehaving.

They had chiefs who ruled, there were laws and customs which were not to be broken. Boys were trained to be straight and truthful and be worthy subjects to their chiefs to obey seniors and to fear touching anything that would degrade them. Boys grew up to manhood trying to abide by their customs and laws. During the initiation period they were taught the origin of life and all that a man should know.

Girls also underwent hard training from their mothers. They were told from early girlhood that they were “caskets of gems” for the nation and that the world was looking at them with high hopes for the betterment of the Bantu race. They were told that they would one day be wives of some respectable young men who would like to have the very best out of them. The mothers took all the necessary methods of training their daughters to be truthful, loving and loyal.

But when our race embraced Western civilisation, parents began to lessen their training and control over their children. This was due to the conflict between the old and the new culture, and children consequently began to lose that genuine respect and loyalty that former children used to have.

To combat this present situation leaders have to realise that the time has come for them to put right the wrong. The day is far spent without any sign of genuine work. They have to try by all means to influence and teach the people the necessity of training children in such a way that will enable them to be prepared to face the opposition they will find in the world around them. I would insist on saying let the Bantu follow their best customs and laws and only let go those which they find inferior to the age to which they are. This will provide the key whereby our children will resemble those of olden days.

DOUGLAS MBOPA
P.O. St. Matthew’s, C.P.

Moral Courage

Sir.—Moral Courage is one of the essential qualities which constitute a good moral character. It is the disposition to do what is morally right, and repudiate what is morally wrong, with readiness to face and endure what may result from the course of action we take. It is the outcome of what is best in the human nature.

The value of moral courage may be determined by the quality of the motive that inspires it. If a man shows contempt for danger only because he wishes to acquire the plaudits and admiration of the spectators, he displays a less admirable moral courage than the one who risks peril to save another’s life. We should distinguish it by its altruistic and disinterested motive.

Moral courage can be encouraged in children by the cultivation of their physical courage, that is by training them to be ready to face and endure pain. This part of their training can easily be effected by means of organised games.

Of all the factors contributory to the cultivation of moral courage in children, moral training is the most important. Moral courage is a virtue of first rate importance in the human character. The lack of it makes a man a slave to the wishes and opinions of others, and makes him depend on public opinion as his guiding principle.

In the appointment of any man to a position of responsibility, those in authority should not fail to ascertain that his moral courage is one of the qualities in character that entitle him to the appointment.

M. M. MABE

Mabies' Hall, Tel.

R. Roamer Talks About

Society Shams

My readers will be grieved to hear that I am no longer “prominent in social circles” of Sodom. I failed to pass the test this year owing to my lost, fatuous smile. As this question is important I wish to make myself clear to my readers so that they may know why I was not present at that party and at that dance at Gomorrah and was not among those present at a social held in the residence of Mr. and Mrs. Safafika Ikonabuya, the well known entertainers.

This is how I left my circle. In that circle there are unwritten rules and regulations which you must observe strictly in order to be considered nice and decent. One of them is that as soon as you enter a room full of people—mostly dull, stupid people—you have to wear a perpetual smile on your face. If one stupid woman says, “oh, I am afraid of a fly,” you are all expected to smile sympathetically and lean forward and show the greatest interest in “why such a dear woman is afraid of a fly!” Nasty fly!

Another man begins speaking about what happened when he told his Boss that this country was first inhabited by black people. You will note that in society almost everybody begins his or her speech with “I.” Now if you would appear nice and decent you have to argue with this man about this country so that you appear to be educated and well informed. The louder you talk the more popular you are, the greater you are “in the eyes of the fuddled society ‘hordes.’” Those who know nothing must remember to keep their smiles on their faces and keep nodding their heads wisely so as to appear as thinkers.

When one speaker opens his mouth turn towards him with a wise, never mind if it is fatuous, smile and nod your head slowly and deliberately. When the other answers turn towards him and do the same thing over again. If you wish to impress the gathering just murmur from time to time: “Quite so! Quite so!” Both speakers will think you agree with them and admire you. But when women are speakers your “grave” manner must now and again be replaced by a witty saying about clothes, cosmetics and love. They will simply adore you!

When tea is served see that your mouth is so narrowed that it just touches the rim of the cup, while you must not forget that you hold the cup with your thumb and finger only. The other three fingers must just hang in the air, so to speak. To convey a picture of perfect good manners, see that these three loose fingers are bent a little as you drink your tea. The left hand is not idle, mind you. Oh, no! You take your cake with your thumb and forefinger—just as you hold your cup of tea, you just nipple at it just like a mouse eating cheese.

Here too, see that your left-hand three fingers are bent a little, so as to appear highly polished, that is, socially. As you are talking all the time—in social circles talk, talk, talk—is life—see that you don’t forget and fill your mouth with food, for someone may turn to you just as your mouth is full and ask you a question. In all this you note one important thing that in society the most popular words seem to be “Yes,” “fine,” “I believe so,” “wonderful,” “thank you,” “Yes, Please,” “No thanks,” “Pardon?”

Now all these nice things you do here cover up what individual members of the circle think of each other: “Did you see her dress? It was the same dress she wore last year. She only dyed it. Did you see him look at Mrs. X. He is in love with her. The man nearly finished all the cakes. Did you notice that? Did you see that girl with that man? They are “keeping” each other. These parties are useless, man, but, we must go to them for they are our advertising agencies. Mr. B. came without his wife. Miss C. loves a married man. Ever since she learnt dancing Mrs. D. never stays at home.”

Tse Re Di Utluang Ka Pudi-Ea-Tsela

Prospect Township Monna Oa Mo-Afrika O Kgabetliloe Ka Selepe

(Ke Itlho-la Motse)

Batho ba fela mona Gaudeng! Dimeche, dipolao le meseferefere ea mesuta eotlhe e golela godimo ka veke le veke. Bofelong ba beke ena ea maloba go sule Makgooa a 8 ka dimeche tsa dimotorokera, go tihagetlos ke setimela ka dimotorokareng tsena tsa bona joalo-joalo. Koa Germiston gothoe go sule ba-Afrika ba babedi ka go robala gaufe le onto eo go besioang makote (bricks). Koa Sophiatown mo-Afrika eo bidoiang Cherie o tihabiloe ka thipa....sule. Eabo e simolotse rure thipa e gaketsi!

Koa Prospect Township go utloala gore monna mongoe eo itsegeng mona Gauteng o kgabetliloe ke monna eo mongoe ka selepe. Gothoe o fatsitsoe thogong le mo nokeng. Molato pathoe moremiao o filhetsoe a robetse ntlucu ea monna ona gommie mohumagadi oa gagoe a ntshitsoe phuti! Moremiao olle go tsoa a tshaba, diapare tsa gagoe tsa tsoa tsa isoo mapodiseng....che re utloa gore o phedile lehaibile go bonala gore o kile a bona "phala di ora mollo!" Banna tlegelang go intsha dirukhutli le soabisa le bona bona ba lona ka go dira metlholo ea mosuta ona pele go bona.

Ka la botlhano vekerg ena e fetileng basgi ba Pimville le Orlando ba kile ba bona omong motholo oa eo e sa stang. Ene ele kagare ga setimela mo mosong se roele ma'golo-kgo lo a baberekha ha mokgoso o tihaga gare go letoroko oa "tshabang, tshabang noga!" Oe! Eaba lehele-hele. Ha re se re battisissi gore noga e tsoa kae setimeleng ra fumana ele gore e tsuile ha legano la mosadiangolo ea itseng! Nyae, ena go bonala sentle gore o ne a sa notege, o ne a utse a itshegela! Ha re fitlha Bramfontein batho ba boela ba phatallia, mosadimogolo a bolela gore engoe noga go utloala gore e etla! Che ga re itse, ke metlholo ea se Afrika eo. Noga ene ele botelele ba 9 inches!

Orlando go diragetse motholo o sa atang go bs Afrika. Ngoans o leseeyanya oa kgoedi tse pedi o utsuitsoe. Gathoe o tseroi ke mosadi mongoe es a sa itsioeng. Mosadi ona gathoe o ile a fitlha ga bo ngoana, eaba o simolla go bolela 'Mingoana gore ene o agile gare go ba ga Zulu le Ma-Xosa, 'me o bolaoa ke bedutu kaha a pelloa ke go bolela le bona ka ene ke Mosoilo o mosadi (empa a lebala le gore ibile oa utsca)! Jaka goao go bonsa ekete ke motholo, mosadi ona oa sekibekha, eaba 'Mingoana o tlola le ene mo gae, a iketsetsa mosebetsi oa gagoe oa lapa. Maitiboes ha bongata ba batho bo setse bo boilemesebetsing. Mingoana a tlogela ngoana le 'magoe mogolo, a sianela venkeleng, mosadi ole oa legodu a rosila ngoana, le joale ngoana o sa ile. Thusang ba Afrika, ha le ka bona mosadi a as le ngoana eo go sa itsioeng gore o motiere kae, bolellang mphodisa kae le kae m o go leng Police Station, leba bolella 'Zoo' (lesaka la diphoofole). A gatsetsa masauen-madula ditlolo, marakalala tshibogong.

Gore batho ba sa kgoneeng go itshusare setho gothoe ba tla ageloa "Zoo" (lesaka la diphoofole). A gatsetsa masauen-madula ditlolo, marakalala tshibogong.

Gore bo "basa" lejeno ba epaditsela, bo "basa" bo fedile. Empa ntho ena e bontsha morale o tla ba godimo ga Ba-Afrika. Ga bo "basa," be epa dtsela, rosare tla sebetsang?

moroetsana oa dilemo tse 9! Leburu lere kene ke tagiloe gomme ke tsabe gore kentse ke dirang! Katlholo es gagoe e ile ea fetolos gemme gathoe o tlholelos jra tse tharo kantle; empa a itshoare hantle, a se tihole a ea mo matluog so go rekisoang eona metogo le dikomfana tsa Sekgooa. Moloto one ole pele ga Mr. A. H. Field, Magistrate oa Heilbron. Koa Rootberg pele go Mr. B. I. Goldschmidt, magistrate oa Waterberg gono go sekos oa Leburu le bitsosang Abraham J. Beukes ea dilemo tse 27 ka go thula le go itsiels eona "tholosana ea Eva" ka mastla go mosetsana os dilemo tse 15! Molato oa moona ons o emetse dijais. Esale magathoe....tsa ons re tla di utloa kamoso.

Mohumagadi Johannes (Ananyana) Masilo o gorogole mona Gauteng ka S-tesdsga a veke ena e fetileng ka go potlakela bolocise ba ga moroadie Mrs. Saul Mamoraro. Nya mohu magadi o filhela moloetsa a setse a rarsbologile mo diphateng.

Bao ba rajeng tse theogelang ke ba Mr. Joseph (Tshoekge) Segale ba Western Native Township, ka go kulelon ke mohumagadi. Veke ena ea maabane monna o e feditselc kontrong a soc kabaks go gatelloa ga mohumagadi! Eka ea mastla a ka thusa.

Mohumagadi Ruth Maponyane o tlogile gare go motse mona goes koa gabu. O vriten, gaufe le Warmbaths Eka o tla boea morago go veke tse pedi Re kgolos o tla boea a tshapile ka metsi a belang a Belabela ksha a tsogile tsitsi leo atsamsileng a tsoga diphateng iss bolortse. Moreoetsana oa gagre Miss Lilly (Nkanki) le ngona-sabo Mr. Z. Rakumakoe banibatile gae Pimville go do laelana e mossadi mogolo bane ba isam es le Miss Sammu Kotu le Mr. Edwin Mosska oa Orlando.

Re Utlua Ka Pudi-Ea-Tsela:

Gore motseng oa Orlando bana bana dithethoeng kabaka la mashodu a basadi a tamaeeng a utsus bana. Gothoe maloba go timetse nguana oa lesea. A utsusa ke mosadi. Ga go motho es tsibang gore mosadi ona o ta etsang ka nguana ona. Go teng ba gopolang gore moholong nguana o uusordisoe go tla etsa "laka" ea pisine.

Gore go teng ngaka tsa Ba-Afrika tse di tamaeng dilola basadi banna ba ile mosebetsing anthe ka Se-Afrika go ngaka e ka laolseng kapa ea alafis mosadi monna oa gagoe a se teng.

Gore ngakatsa mosuta ona, ga di sa kgal-meloe, di tla thuba sechaba. Mons Gudeng go setse gole malapa a mangata a thubileng ke moshoso.

Gore go teng banna ba fetogeng dithethoeng kabaka la dibrare tse basadi ba di fumaneng ngakeng tsa Ba-Afrika.

Gore go teng dibrateli tsa Afrika tse hiologanyo ea tsoa e noeloeng ke Sekomfana.

Gore go se itshusare gentle ga batho ba bagolo metseng es rona ke kotsi baneng. Gothoe go teng barna le basadi ba itshusare sephoofole gare ga ditarata tsa metse es rona. Ba tsumara be regakana ka hlapa tse za tubuanlang batho ba tsuolepole. Apolang kobo o bophoofole Ba-Afrika; le aseare ea Setho.

Gore batho ba sa kgoneeng go itshusare setho gothoe ba tla ageloa "Zoo" (lesaka la diphoofole). A gatsetsa masauen-madula ditlolo, marakalala tshibogong.

Gore bo "basa" lejeno ba epaditsela, bo "basa" bo fedile. Empa ntho ena e bontsha morale o tla ba godimo ga Ba-Afrika. Ga bo "basa," be epa dtsela, rosare tla sebetsang?

Mo-Afrika O Ragile Mosadi

GOMME EENA O
CHANAKANG MOSADI
O TSHESE JORODANE

Tsa Ventersdorp.

(Ke MOKOALEDI OA RONA)

Maloba ka di 26 tsa June Moroas Albanius Magome eo o tsenang skolo mo Chache e b tle a bolela ka Makgooa a maro. A tshaselos ke ale novi pele a mo s kisa gere g a coe mo tseleng ha bona Makgooa. Ba tshatana. Buru os bobedi a tla atabogile go thusa Moroas Rrage 'me ba dika mosimase eo oa baibho. Los bofelo ba mo leleka ka motorokara 'me a tshatela mo ntlong ea go Mrs. Cohen - mo ba mo rughaka go go thomolang pelo Magistrate o ba bone molato a ba atibola £7 kgotsa beke tse tharo kgolengelang.

Re iiumela Magsstrata eo. Elands Kuil maloba monna o ragile mosadi oa gagoe ka set hak a ba mmolae. Monna o kgolegong mosadi ene o iketse futheng la Meoa. Rev E Paterson le Rev. J. M Letlhake b-ne ba bula Kereke e ncha mole Sterkstroom e e agiloeng ke Mogogi Jacobus Mapicosne le phuthego ea gaa. Sentis ke e Morena Mepicosne. Morens a thigofatse ntlo, le phuthego e a Sterkstroom.

Mosebetsi O Motle Haholo

BASALI BA MERAPELO
BA KEREKE EA
WESELE

Bassadi ba Kereke ea Welele ba nba phuthethetsi motseng oa Marsbastad Pretoria, ka di 8 June, 1935. Ho no ho tilie ditlo tse ngaka tsa tsholohlo ea Pretoria Kereke ene e tsetse bassadi ba kobo a khubelu, ho le batho ba 300. Mos bets o butsue ke Jefrou M Mokapela. O butsue mosebetsi ka ho bals buka ea Luka, Khaolo 19, temana ea bororo e reng: "Me a rats ba bona hore Jesu ke mang."

Temana eo ea nea obuth-ho mastla a maholo le chesho. Tsoseletso e kholo ditabeng tsa Molimo e bha teng. Mrs. Mpau, Mrs. Motamai, Mrs. Landman, le Mrs. Mphahlele, b ille ba thusana e Jefrou mosebetsirg o tsoseletso. Hono ho hlabiloe khomo ea senona le tlhoko.

Ha boela ha kenos ka 9 bosiu, setulon ho le bo Jefrou Mokapela, Mahabane, le Bolani le baruti S. M. Mokapela, E. Mahabane, le A. E. Bolani.

Mosebetsi ka phirimana os bulos ke Leqosalie l-holo la Sekete, Mr. McDonald Molfe ka mantsoe a ileng a hla ba dipelotsa ba bangata Mosebetsi o nkuo ke bo Jefrou Mokapela Mahabane le Bolani. Ho apesitsoe batlo ba 16 Dibui ebile Mrs. Malange (Marsbastad), Mrs. Mdululi (Kierton), Mrs. Mkonza (Lady Selborne), Mrs. Bhali (Kilerton) le bhang ba bareri ba Westle. E ne ele mosebetsi moholo; o entse tsosele iso e kholo mosebetsing on Ma-Wesele, Pretoria.

Ulondolozo

Eposini.

Wakuruma... imali yigcine uyilendozele imini ezinzima.

Hamba uye e Posi Ofisi, wakufika baya kukuxela indlela yokuzuza imali u-qale ke ufake imali.

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Phosferine also relieves toothache, neuralgia and other nerve pains. (For these nervous disorders take ten drops, or two tablets, every three hours till the pain goes).

SOLD BY ALL CHEMISTS AND STORES

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Tsela Ea Bo Misisi e Isa Timelong

The Bantu World

SATURDAY, JULY 13, 1935

Go Batlega Bo Meriam

Morena Pudi-ea-Tsela maloba o re boleleng seore, sechaba sa tseneleiso ke bo "misisi" ba se thubang mahla-koreng eh e bophelo ba sonsa. O re bo "Misisi" bana ke basadi ba Ba-Afrika ba sa batleng go sebeisa, bao mosebetsi ea bosa eleng go tsumaeketse ea thabo le nyakallo. O re ke basadi bao ba sa rateng go nyalde empa ba batlang go "hira" banna ba kute-gang.

Ga ekaba taba ena e bolelang ke Morena Pudi-ea-Tsela ke nne te q go bela-te gore sechaba sena sa Ba-Afrika se tsumaeketse godimo ga legaga la timelo. Sechaba sefe le sefe, seo basadi ba sonsa ba fotogileng diphiri, se ke k-aa phigama, se ke ke sa bolekega. Basadi ba sechaba sefe le sefe ke motheo osa sonsa, ke motssoed osa sonsa, gemme e ka kgnos eba basadi ba sebele, eveng bo "Misisi" ba tsubang diserete gare ga ditarata tsa metse.

Maku a le Machaena, ka go lemoga gore mala a sechaba sefe le sefe a thi-o godimo ga basadi ba sonsa ga a dum'e gore basadi ba sonsa ba itsol. A hlokometse gore eba basadi ba hlokometse go godiso bana ba oona, eseng ntho tse bapadisoang ke Afrikaners' League for Race Relations, me maikaelo ke gore motho o motscho a sellhole a rutoa Sekgoa. Ga reitse gore Sekgoa go teoang. Go bonala gore molato ke gore ga go sekolo za ba-Afrika seo go sonsa go rutoang Seburu le Sejermene; joalo go bonala gore ka go rutoa Sengesemane Mo-Afrika os Sengoi i Mo Afrika ka go buos Sejithapi o iketsa es bothale go feta Rankudikse le Meruti os Lejermene! Haeba gole joalo, potso ke gore molato ke oa mang ha Mo-Afrika a bolela kgotsa a rutoa Sengesemane? A ga se 'neta gore Maburu le bona barutbi da kereke trena tsa Majeremane go fitihile bona pele lefatsheng leno la Afrika? Haeba gole joalo baile ba dirang gore motho o motscho a rutoe puo tsa bona kantle le tso tsa bo "Tibaboleng?" Jaka ba sekile ba bons go ishoanna gore Mo-Afrika a rutoe puo tienas tsa bona ke molato le bona ha Mo Afrika a sa di tsebe.

Seo rona bo "Matlhola-a-di bona" re se bonang ke gore re kgao gangoes ka bocahab a ele gore kopano ea 'neta eseke ea nna-gona gare go ba Afrika. Ke se segapakangsang gore mo motseng o mogolo o tshosang le ono os Johannesburg bana gathoe ba ka rutoa joang ka maleme a bona. Ke gore go tia nna bo "Zulu School, Shangaan, Bechuanas, Basotho and Xosa Schools," joalo joalo. Ntho ensa

ga thata ka dikgang tse e'tsegang le ditiraflo tsa merafe e mentsho.

(Taba tsena re di nka vo "Lesedi La Sechaba" le gatisoang kos Mochudi —Mor.)

Bantu World Le Lesedi

Mo kuranteng ea Bantsho e duleng ka kgoedi ea Moranang e le Jerome le le metso meraro ka ngosga os 1935, go bo-tsoe goe molet o, e be e le lekg-tlo la beraro o ntse o dirios.

Mme bukana ea Lesedi la Sechaba e leboga thata ge kuranta ea Bantsho (The Bantu World) e ile ea gatisio.

Kuranta ea Bantsho e simolotsoe go gatisio ka ngoaga os 1932 ka kgoedi ea Moranang me jaanong e setse e na le dinysaga di le thiro e ntse e simolotsoe ka ngoaga os 1930 ka kgoedi ea Loets, mme jaanong eona e na le dinysaga di le nne le sephatlo e ntse e simologi e, feta kuranta ea Bantsho ka ngoaga le phatlo fela.

Lege Bukana ea Lesedi e ka tlhoe e simolotsoe pele ga kuranta ea Bantsho, e nyo. Mme ke ka eang? Ke gore Kuranta ea Bantsho eona e skaretsa mafatshe le dchabha tsotlhe tsa setsoana mo Suth Afrika, se bukana ea Lesedi e gatiso dikgang tsa Mochudi le tsa ker-ke ea kosa teng fela. Ge re di lekalekanya re ka re Kuranta ea Bantsho ke Kgosi ea morafe Lesedi Kgossana ea kgoro fela. Tshimologo ea Kuranta ea Bantsho ga mmogo le Lesedi dinysa tsega thata mme kajeno tseolepe ea tona a kgolo.

Kuranta eona e mologile e le ditsebe di fera menoana e lo mebedi fela, mme bukana ea Lesedi la Sechaba e ne e le ditsebe di le une fela. Kajeno kuranta ea Bantsho e gatiso dittebe di le lesome le e metso e ferang menoana e mebedi ka beke e ngoe le e ngoe. Lesedi lona le na le ditsebe di le lesome le metso e merataro mme le abyangnoe mo kgoding tse pedi. Maikallo a dibukana tse pedite a mangoe fela; ke go tsouellisetsa batho pele. Kuranta e alle- (Lifella ser-peng sabobedi)

Kereke Tse Leng Kgatlhanonong Le Tsoelopele ea Mo-Afrika

(Ke P.D.S.)

Kereke ea Majoreman e leng bogolo ea Hermansburgh ke eo ba-Afrika ba bolelang ka metha gore ke eona eleng kgatlhanoneng tsoelopele ea Mo Afrika. Go eona gathoe go ishoanetsoe ga rutos tsa bo "Tibaboleng" Muso os Magodimo o atametse." Go eona kereke ena thuto e kgolo e ishoanetse go ba eo e rutosang kolecheng tsa bona tre di bidioang of "Seminary." Ke gore ke dikolo tsoe go tsona Mo Afrika a tshoaneteng go rutos "thaboleng, le Fijolo (Violia)!" Ga tsona dikolo tsona ke moo Mo Afrika a tshoaneteng go rutos e wesebetsi eo Majoreman e a dirileng go ntsha ba Afrika lifting. Ke mo go tsona dikolo tsona mo Afrika a tshoaneteng go rutos le go boleloa ha ditso tsa se-Afrika ele tsa Bohetene joalo-joalo.

Kajeno re ultos gore eona kereke ena gammogo le eo gothoeng ke Berlin Luthere di ikopantseng ngatana ele ngoe le lekgotla Maburu leo gothoeng ke Afrikaners' League for Race Relations, me maikaelo ke gore motho o motscho a sellhole a rutoa Sekgoa. Ga reitse gore Sekgoa go teoang. Go bonala gore molato ke gore ga go sekolo za ba-Afrika seo go sonsa go rutoang Seburu le Sejermene; joalo go bonala gore ka go rutoa Sengesemane Mo-Afrika os Sengoi i Mo Afrika ka go buos Sejithapi o iketsa es bothale go feta Rankudikse le Meruti os Lejermene! Haeba gole joalo, potso ke gore molato ke oa mang ha Mo-Afrika a bolela kgotsa a rutoa Sengesemane? A ga se 'neta gore Maburu le bona barutbi da kereke trena tsa Majeremane go fitihile bona pele lefatsheng leno la Afrika? Haeba gole joalo baile ba dirang gore motho o motscho a rutoe puo tsa bona kantle le tso tsa bo "Tibaboleng?" Jaka ba sekile ba bons go ishoanna gore Mo-Afrika a rutoe puo tienas tsa bona ke molato le bona ha Mo Afrika a sa di tsebe.

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Motho o Lahlehole Hololo

Mohatsi ea pampiri e ratehang "The Bantu World." Ak'u mphe sebakanyana irapeng tsa hao nke ke tsebise Ma-Afrika taba e bohlko e re hlahetseng mane Hololo, ha Morena Jemson. Ke ntho e tla le makatsa ha le ulto hore motho o lahlehole empa e sang habolo hobane le ea tseba hore le bona batlo ba ea ihleha; haholo ba baroetsana hobane ba ea shobela mchlongong ba thobele literopong.

Ke kopa babali hore eo e bang a tseba ngoanana ea bitoang Kelcesto Petrose Lekhochla, kapa a mone sebakeng se sang a ke a re hlabale mokhosi. Ha habo Hololo ha Morena Jemson. Buthabuthe, Basotoland.

Methollo le bona ba bo rona e ka re thusi ka ho ngills Addresseng ena e sang e boletsok e holmo kapa e ngol'e ho Mrs. F. Mofokeng No. 20 Bethleh m Location

E.L.M.M.

Ke Setofo Se Sa
Fetseng Mafura,
Se Sebedisoang Ha
Bonolo. Se Bitsoa



Ho ditofo tse ding tse rekisoang tse tshuanang le RADIUS nomoro 22, kabaka lena u tshuanetse ba hlokoma ha u reka u batle RADDIUS nomoro 22 hore u tie u fumana eleng sonsa RADIUS.

RADIUS hape e etsa mabone a nefutafuta, le dibyana tsa ho pheha.

Se rekisoa ke mavenkele ohle a lokileng. Kapa u ka se fumana ka hoga ho.

Ross Elliot & McKellar,
Box 1310, Durban,
Box 2104, Cape Town,
Box 2732, Johannesburg.

Batho ba Fetohile bo ha

Ke Khathale Metseng ea Rona

(KE J. NKOLI MOHLAMME)

Mongali, — Ke ka mesobi ha ke ngola taba tseba Khatle e a fela ho Ma-Afrika. Chaba sa beso ha se sana lihlong. Batho ba se ba fetohile "Bo ba ke khathale" (don't care). Re bona mehlolo makeicheneng 'mona-kapa ha eona tseolepele (move) hore itse. Re nne re re makeicheneng ba setouti ha ho joalo; basa ha basketie, ba etsos ke tsoe ba libonang le tso ba li uloang bar'a metse ea batsoali ba bons.

Ho teng batlo ba senang liblong ho eta ntho e mpe mahlong a sechaba le baeng ba bona U ka bona mo na a nts'a metse a ntse atta mase har'a seterata. Masepala (Municipality) o a hile matlosa a ba tsoarehile, etsos motho ha tsoarehile a ka kopa ntlong engoe ho kena ntloaneng e ka morso ho ithusa.

Hoteng batlo bao e reng ha ba loana ba lo-nang ka hlapa eseng ka matsoho. Eo ke ntho e mpe tsebeng tsa sechaba le bana ba sonsa

No gona ke ntho e khahleloang kapele' etsoe o hapeha kapele. Joalo ho kaba joang ha a tsanetale sieo o tla riha hosasa. KEA KHLOA U MATSOKA O HA LE NAKO E KAE ALI SIEO?



Monna oa Hae o Tla Thaba!

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

Li Feluna hase ofela ha mosetsi oa tsona ho lokisa bophelo ba mosali ka ho

nontsa mali a hae, ho hlasimolla litho, ho hloekisa tsilo ea lijo le ho tsamaisa lit-

suanelo tsa hae, empa li mat-

laftsa li bile li hleka tsela

ea nguana ea tla tsaloa hore

a qale bophelo ale matla, ale

moholo a nonne. Ka mokhao

o joalo nguana o hlahale ale

matla.

Bala lengolo lena, le tsuanang le makholo-kholo a mang

ao re nang le ona.

Mrs. Samuel Ndimande ea monna oa

haa se sebatsoeng ho S.A.R., Braamfontein, Transvaal, o ngola are—

"Nguana ka oa moshemane o na

le veke tse 'na a khahle, Monna oa

ha o tletseng khahle e makatsang. Ke ne

ke mo patetsi sebopero za ka hore ke

tie ke mo tsote. Empha o ile a ultsa

ka motswalle e mong cuba o tla hae

ha tla bona hore no efela ele 'neta.

Ke thabile khahle ka ngwana cewa.

Re ne re na kopole ha ke qala ho

sebelisa li Feluna hore re tla ba le

thabo a kana kapele. Ke bale momana

hamorao ho khueli tse peli ke qale ho

sebelisa li Feluna tse. Nguana, eo

lethabo la hae eleng Peter Luko, o

phetshe hantle. Ke de ka lokoloha

habomolo' me, ke phetshe hantle ke

thabong. Liteboho tsu kholo bakeng

za moriana oa iona."

Na u u le pelalo ka li Feluna Pills?

Ke ka baka lang ha u u li leke?



SES. F. 6

Page Of Interest To Women Of The Race

'Thy Kingdom Come'

BY E. J. G.

This is the third part in our Lord's Prayer; the first that was taught to His Disciples by that greatest of all Teachers, whose manner of doctrine was the "Do as I do," and not the "Do as I say and never mind me," with which we sometimes embarrass those who look to us for guidance. We are so used to this Prayer, in most of our homes, it is confined to children; yet if we consider it more closely, we find that it is the basic ingredient of all our prayers; be they individual or in mass.

One wonders how often it occurs to us, that when we utter these three words, we are uttering an invitation. In the Confirmation Class, we are taught that by these words, we are asking God to so reign on earth that the power of the "evil one" may be obliterated.

Two friends met in a country town one day. "Hello Ella! when are you coming to us?"

"But my dear, Lesh! you know that I have only two days in the week to call my own—Saturday and Sunday. Saturday is a busy day to a house wife and Sunday we rest."

"Well! why not come and rest in my place? Do you suppose I would give you a dish of mealies to griddle?"

It was finally agreed that Ella should visit her friend in the country, and accordingly, she set off on Sunday morning at 10 o'clock arriving in the country within the hour.

"Oh, here you are! Come in, dear." She was placed near a table on which stood a dirty milking can. It was Summertime and Ella was very hot from horse-riding. The rest I will leave to imagination. Although she had intended remaining till near sunset, soon after lunch she suddenly remembered some pressing business which had to be settled before evening at home.

As she said Goodbye, she vowed never again to visit her friend in the Summer when there would be dirty cans with swarms of flies to drive one almost to screaming point. Unlike Lesh most of us when we invite friends to our homes, we do our best for their comfort and ease. In like manner, when we say "Thy Kingdom Come," we are inviting Christ Himself to come and dwell in our hearts. But if we would have Him dwell with swarms of Malice, Jealousy, Hatred and Racial Animosities—Well! Shall we be dogs and "bay the moon?"

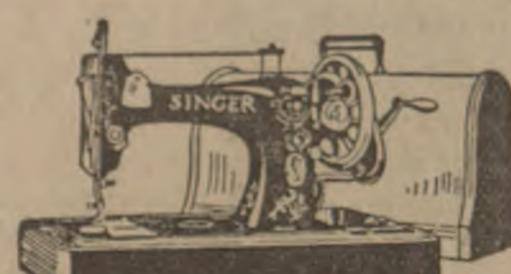
Westdene,

Benoni.

South Africa Drinks Tea

Did you know that three big tea-producing countries of the world—India, Ceylon and the Dutch East Indies—produce 900 million pounds of tea annually? It seems a colossal figure, and yet it is quite a conservative estimate. South Africa actually drinks over a hundredth part of this enormous output and is drinking more every year. In fact, South Africa is one of the greatest tea-drinking countries in the world, taking the size of her population into consideration.

Over 150,000 Bantu Use Singer Machines



WHY

Because they are the best Sewing
Machines and give no trouble.

Buy SINGER Only

Martha's Room

[We invite our women readers to read this story carefully. It will pay them to do so. We have culled it from the helpful pages of "The Christian Herald"—Editress]

A minister, at one time visiting a church for special services, took as his subject the story of Mary of Bethany. Great was his praise and commendation of this character. He could not extol her conduct and bearing enough, but Martha, her sister, had no place whatever in his consideration.

Now, this excessive praise of one to the detriment of the other rather annoyed his hostess, who, being a very practical person, felt that Martha was being unfairly put into the shade.

"I will teach him," said she, "not to put Mary on a pedestal and despise Martha."

After the evening service the preacher returned with his hostess and family to their comfortable home. He was ushered into the best room, where the whole family joined him and spent some time in conversation; for a while all was well, but it began to get late, and no one made any move to prepare supper. At length the minister, exhausted with his day's work, began to feel the need of some restorative. He was also feeling cold, for it was late autumn and there was no fire in the room.

Composing himself as long as he could but inwardly wondering upon the attitude of his hostess and family, he at length remarked, rubbing his hands the while, that it was rather cold and getting late.

"Oh," said his hostess, "are you feeling the cold? Perhaps you would like a little supper?"

"Thank you," replied the minister, "I should."

"Come, then," said she, and led the way into another room, where a great log fire blazed upon the hearth and where stood a table laden with good things; a room of light and warmth and comfort.

As the minister entered he smiled and said, "Oh, this is good."

"I'm glad you like it," answered his hostess. "Now this is Martha's room; the one you have just left was Mary's." Martha ever after had her place in that minister's respect.

INDIGESTION

Lomuti ukuletela ipango
wenze ukudhla kuncibili
like esiswini.

Wenzive ngomuti omuhle otakwe ngezimpande
namagxolo namahlamvu emiti abelungu seba
wusebenzise intakti ende kakulu lonke izwe
lili. Usexitolo. Tenga owe

**MOTHER
SEIGEL'S
SYRUP**

Education: Its Advantages

Editress.—May I through our widely read paper write a little about education. Many people wreck their lives just because they do not value this great thing—education.

Education is knowledge. All education is development and discipline of ability by communication of knowledge. Whether it be the knowledge of nature or art, of science or literature, if it be so imparted as to develop and exercise, it is called education.

Education is really the source of every good thing essential to life in this world. The first thing takes place in a life that has realised the value of education is a new interest. This interest leads one to see many things that one had never seen before while one was living the old ignorant life. One having gained this interest, one's mind begins to be occupied with higher ideals and greater knowledge.

An ignorant man lives in fears and dark superstitions. He trembles at every step he takes while the educated man lives a free and happy life, being free from fears and superstitions. This man is able to get better work, and better possessions.

Let us be up and doing, friends. We never can learn too much. Let us not neglect our chances. Many ignorant people think women should be left outside the education question. They think education is only for the menfolk. I call this a delusion. I cannot mention here all the women who

Country Girls Are All Right!

Editress.—Allow me a space in your valuable paper to express my views on the vexed subject of town and country girls. One of your readers said that farm girls have proved a total failure as wives. It is a pity that I am still a single man, otherwise I would speak from experience. In my opinion, there is no difference between the two. You will find both country and town girls behaving in the same way. It is not wise to put the blame only on poor farm girls, because these girls leave their homes and come to town to make a living, and as the result they come into contact with town life and learn all sorts of good and evil things, which they learn from town girls.

The fact is, if country girls are not good as wives they have been misled by town girls. In many opinion I think it unwise to put the blame on the poor farm girls. Anyway, strictly speaking, no one in this world can guarantee that farm girls make useless wives. Why discriminate? Why judge? Judge not, so that you may not be judged. In conclusion, I advise Mr. K. E. C. Masinga to be broadminded and not put the blame on farm girls, but realise the fact that both parties are liable to err.

J. L. MOFOKENG,
P. O. Nancefield

have become famous because they attained education.

V. M. HILLARY,
Swaziland.

Miss Rilda Marta's Trip To America

Madame Walker often said, "Half the battle of achieving success is to look successful."

"The other half depends upon your health, your determination, your ability. Remember that beauty and health go hand in hand. Personal cleanliness, neatness, whitened teeth, luxuriant hair, clear complexion, beautiful hands—these are important points." The Americans are hard working people. Their houses are like white people's and yet they don't hire servants to work for them, they work for themselves, and some are hired by the American whites. Some of us who are hired by the white people know how to keep the house beautiful, and when it comes to keeping our own homes we do fail.

A nation is judged by its womenfolk, and a clean, educated nation, one whose men respect their womenfolk is always respected; but first of all respect yourself and everything will respect you. My aim in going overseas was to take up medicine or law, and having got there things did not work out as I thought they would, and rather than come back to Africa empty handed I decided to take up another course. Now I hold a diploma from the Simplex Beauty College of Beauty Culture and Hairdressing founded by Madam Rosemond Stewart.

14 Clares Lane,
East London.

Don't waste careful work



**Use strong
and reliable
cotton thread**

Ask for:

COATS' SIX-CORD

No. 12 for hand-sewing

No. 40 for machine-sewing



This is a reel of Coats' Six-Cord. Look for the letters "J.P.C." on one end and the CHAIN on the other. The number 12 or 40—is on the label.

Do you realise that the most careful sewing is wasted if you use inferior cotton thread? Inferior thread breaks before the clothes themselves wear out, so you have to do all your work twice over.

For making new clothes, buy good materials and use the best cotton thread. If old clothes are worth mending or altering, it's worth while to use the best cotton thread for them too. The best cottons in the world are called Coats' Cottons. You can rely upon them. They are always strong and long-lasting. Coats' Cottons are preferred by white people all over the world and many thousands of Africans have learned from experience that they are the best to buy.

The right cotton for making, patching and mending working clothes, coats, trousers and for all rough hand-sewing is Coats' Six-Cord No. 12, with the chain on the label. Use it for sewing on buttons—it is the strongest cotton and the buttons will stay on for a long time. For ordinary sewing by machine, use Coats' Six-Cord No. 40.

COAT'S COTTONS

CLARK'S COTTONS for Knitting, Embroidery and Crochet are equally famous and good

Bantu Women In The Home

Ekutuleni-The Place Of Peacemaking

(By THE EDITRESS)

The work at Ekutuleni can roughly be divided into three different but, on the whole, integral parts: Caring for the Body, Caring for the Mind, Caring for the Spirit. In these three groups all the remarkable activities of this institution are carried through by God's help and blessings.

Caring for the Body :

Recreation for Sophiatown boys and girls is organised. Games and other health giving pastimes are indulged in by the children under the careful supervision of one of the European ladies of Ekutuleni. It is gratifying to record that the boys of St John's College have gone out of their way to assist in these games. Indeed it is chiefly through their noble-hearted co-operation and help that these games mean so much to the Bantu boys and girls. Not only do the cares of the body end here.

Through the ceaseless efforts of Miss Maud and her helpers it has been possible to feed 160 hungry people with Government rations week by week. In order to avoid abuses or miss deserving cases, Africans working with Ekutuleni staff invest gate each case thoroughly before help is given. Much good is done in this way. Conscious of the great truth that no people can live decent and useful lives in unhealthy and corrupting surroundings Ekutuleni Staff worked with the Municipality to get nine water taps and ninety Street-lamps last year. This is a remarkable and a great inspired work.

Caring for the Mind :

The close proximity of the St. Cyprian's and St. Mary Magdalene's Schools help a great deal in arranging mind building games and groups for about 1,150 children. Seven clubs were formed...four for girls of varying ages and three for boys. These clubs are taught many useful things such as team games, classes in Sewing, Dress making, Embroidering, Rug-making, Dancing, Singing, Painting, Acting, Classes in Cooking and First Aid. Many useful future men and women of the Race are moulded in this way and given a spiritual provision for the future life. Ten Detachments of Wayfars, Sunbeams, Torchbearers, (like Rangers) are in existence. Ten African Sub-leaders help in maintaining law and order among them. The aim of the Torchbearers, who are the Senior Branch of Wayfarers in Sophiatown, is to carry the light of Wayfaring, by acts of service into their homes and community. This branch is open to older girls and women, and through it is hoped to help them build up holier, happier and more healthy homes. Besides the companionship the fun of playing games together, they are learning in as practical way as possibly how to plan new homes and care for them, how to make the most of their meagre wages by careful planning, how to care for the sick, and how to feed hungry mouths. It is pleasing to note that the four Sunbeam Detachments are now being taken entirely by African Leaders who are doing excellent work in preparing these young children for becoming Wayfarers later.

Caring for the Spirit :

Caring for the spirit: There are Sunday Schools for 1,000 children, divided into six Divisions taught by thirty-four African teachers through two weekly Preparation Classes. One of the things always taught the children is the joy of giving and besides the special gift services, when the children bring their pennies, flowers, cups, sweets, marmalade, and every imaginable object for the Hospital, they collected £12 towards the building of the New Church. Every few Sundays owing to the arrival in Sophiatown of the C.R. Fathers Children's Eucharist instead of Sunday School is held for the Middle and Upper Schools, where the children by coming close to our Lord in His Church the better to worship Him and



Tableau of the Angel telling the Good News to the Shepherds Christmas Play given in Orlando by Ekutuleni pupils

Household Hints

Coloured Material. Unless you are sure of coloured materials, soak in cold salted water before washing to prevent them running.

Eau-de-Cologne. A teaspoonful of eau de-cologne in the final rinsing water is beneficial to greasy hair.

Leather Coats can be rejuvenated byointing the shabby parts with a fine brush dipped in white of egg.

Rough hands If your hands are rough, smear them in vaseline at night and wear cotton gloves whilst you sleep.

the beauty of worshipping Him. Classes for girls before and after Confirmation and for those under Discipline are held with beneficent results.

In all this good work I am pleased to say God's blessings shine with a brilliant Light.

In conclusion let me joyfully bring before my readers the names of the noble-hearted European women who are doing so much for our women. These are the names of the voluntary helpers at Ekutuleni to whom the Editress and her readers extend their hearty thanks: Mrs. Alexander, Mrs. Black, Mrs. Brown, Miss Delf, Miss. Minshull Ford, Miss R. Glenton, Mrs. Girdwood, Mrs. Hope, Misses M. and H. Kuyper, Mrs. Lucas, Mrs. Miersdorp, Mrs. Mills, Mrs. Palmer, Mrs. Phillips, Miss Rixes, Miss P. Shewring, Mrs. Saul Solomon, Mrs. Thorp, Mrs. Ussher and Miss Young. Next week another feature.

Bantu Nurse's Association

At its last meeting another milestone was reached in the development of the Bantu Trained Nurses' Association. With an impressive, brief ceremony, the new badge of the Association was released and was first worn by the first President of the Association, Nurse Caroline Zondi.

Before the presentation of the badges, Mrs. K. C. Wright, Organising Secretary for the Florence Nightingale Memorial Fund in the Transvaal, gave a vivid account of the life and work of "The Lady of the Lamp," showing the necessity of applying her needs ideals and spirit to the life and work of every nurse to day. Miss E. Winter in presenting the badges gave a short and deeply inspiring talk, full of hope for the future of Bantu Nurses and of their Association. As one of the Charter members of the South African Trained Nurses' Association, Miss Winter then pinned the new badge upon the Charter members of the Bantu Trained Nurses' Association, calling upon them to be true to all that the badge signifies. Those receiving badges as Charter members were:—Nurses Zondi, Mbata, Mangena, Qupe, Coks, and Alexander.

It was a happy coincidence that it was possible for the President of the new Natal Branch of the Association, Mrs. Setabs, to be present at this meeting. A very pleasant social concluded the afternoon before the nurses had to hurry away to catch their trains to their posts all over the Reef and even as far as Pietersburg.

The next meeting of the B.T.N.A. will be held on Sunday, July 14, at 2 p.m., at the Hostel, 14, Sherwell Street, Doornfontein, Johannesburg.

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Hint for the Sleepless

Longstanding sufferers from insomnia may be thankful to learn of a simple remedy, which a newspaper correspondent has passed on for the benefit of sufferers. He says "The cold water remedy" for insomnia is very effective and extremely simple. A piece of plain lint and linen soaked in cold water, folded, then wound around the neck, will induce sleep. Its action is just this: it causes the blood to retreat from the brain, and produces a temporary form of brain anaemia." The cure sounds simple and practical enough, and it may be that

Your Baby

(By NURSE JANET)

Thumb-Sucking, in a baby causes uneven teeth. This should therefore be checked.

When Teething give a baby something hard to bite on, such as the quarter of an apple or a finger of bread baked in the oven.

many who have never before tried it will be able to put it to a successful test.

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Bright And Brilliant Play At The Wemmer Sports Ground

On Saturday July 6, some brilliant football was played at the Wemmer Ground. Two fixtures in the special Knock-Out Cup, of the Saturday League, were staged. The first match Blackburn Rovers vs. Orlando Bush Rangers, was a well contested game throughout—the Rovers having the better of matters in weight and stamina, ran out winners by three goals to one.

In the second match Bush Bucks vs. Naughty Boys the Boys whose thorough teamwork and combination, enabled them to work their sweet will on their hefty and older opponents, and trounced the Bucks to the merry tune of nine goals to nil.

Then came the titbit of the afternoon when the Rand Students League Team played the representative Johannesburg Banu Football Association Team. The Rand Students League is a Union of all students from all Colleges and Training Institutions in the Union of South Africa, residing in the Rand.

As the Students Team, led by I. Newabe, entered the field they received a rousing reception from the large mass of spectators. Renewed cheers greeted the entry of the popular J.B. team, led by Moss Mafole. The game was hardly two minutes old when Newabe (Capt.) set his front line into motion in a pretty passing movement—Rabotani netting the final pass to give the Students the lead 1-0 amidst tremendous applause and cheering. No sooner had the cheering died down when in a spectacular movement Moss crowned a fast cross pass by Laurie, with a beautiful header, the Students custodian just touching the ball with his fingers as it spun into the net 1-1. For a while play centred around midfield, the halves on both sides defending skilfully. Then the J.B. forwards broke through in a brilliant movement to see Rihube cross a fine pass to Moss who netted with a flashing header. Half time came with the J.B. team leading 2-1.

The resumption saw both teams in dashing and stylish displays, both custodians in turn, bringing off brilliant saves from piledriving ground shots. Then Moss and Washington slipped through cleverly. Washington netting the third J.B. goal 3-1. The Students rallied, the Newabe brothers carving out a position which enabled Mosikatana, at centre, to score a fine goal, 3-2. By now the exchanges were thrilling and exciting. The understanding between the J.B. front line made their attacks deadly—Another splendid manœuvre by the J.B. line resulted in Moss netting their fourth goal with a tricky header. Final score: J.B.F.A. 4, Rand Students League 2.

The teams were as follows: Rand Students League Team: I. Sekui, R. Tshaka and S. Motloung; N. Newabe, I. Newabe (Capt.) and Mr. Maubela, Z. Mokhele, T. Poole, J. Mosikatana, P. Mabileta and J. Rabotani.

J.B.F.A.: E. Mothiba, I. Moutloa-tsi, and H. Mothupi, A. R. Nobanda, J. Tshaka and Willie Lefule, R. Rihube, Don Mafoko, Moss Mafule (Capt.), George Washington and Laurie Mbongo, Mr. P. Twala, the referee handled the game very well indeed.

Sunday League

St. Cyprian's vs. Crocodiles.

Play was very good and even throughout the greater part of the first half. Cyprians whose combination was sound, frittered away several scoring chances after pretty passing movements. Just before the interval the Crocs centre, engaged in a solo effort, beat the opposing backs, and scored a nest goal 1-0 in favour of the Crocs. A few minutes after the restart the St. Cyprians rattled up two goals in succession. The Crocs pressed but could do nothing right. The end came with the score card unchanged.

Final score: St. Cyprians 2, Crocodiles 1.

Hungry Lions vs. Dangerous Darkies

This was a game of thrill's and ex-

citement and kept the huge crowd enthralled throughout. The rare pace, dash and artful displays by both sides in sparkling movements made many spectators rub their eyes at the pretty flashlight movements the players exhibited. The only unpleasant feature was the faulty refereeing as the referee could not keep pace with the players in this first class match. Before the game was many minutes old, the Lions made a whirlwind movement and opened their score card 1-0. Then the Darkies countered in a similar movement, test the Lions keeper who saved amply. In a flash the Lions invaded the Darkies' goal area, the custodian saving brilliantly. From a free kick, fifty yards out, the Lions netted their second goal (the sun's glare shutting off the goalie's view) to lead 2-0 at half time. The restart saw the Darkies most aggressive, the Lions keeper just managing to brush the ball aside. From the corner kick the Darkies reduced the lead to 2-1. Both teams were evenly matched in all departments of the game and every player was pulling his weight in the magnificent displays that both sides exhibited. Final score: Hungry Lions 2, Dangerous Darkies 1.

Bush Bucks vs. Rebellions

This was another fast and open game in which the teams engaged in bright sparkling movements. The interval score was 2-1 in favour of the Bush Bucks. On the resumption the Bucks increased their lead to 4-1. After some fine pattern weaving by the Rebellions they reduced the lead to 3-2. In a final rally just before time the Bucks again forged ahead by scoring their fourth goal. Final score: Bush Bucks 4, Rebellions 2.



Mr. John L. Mofekeng, Secretary of the Home Sweepers Football Club and centre-half for the last seven years.

Belfast Sporting Events

On June 22 the Belfast D.R. scholars played a basket ball and football match against the Middelburg Methodist scholars. The Belfast girls beat the home team by 5 goals, scores: 19-24. Eda McDonald, Fida Mdhuli, Sibande, Annie Mataja, Elizabeth Massan, and Maria Dhladha all shared in scoring. After lunch, the second football teams kicked off, and the match ended in favour of the home team scores: 1-0.

Then followed the real thrill of the

(Continued at foot of next column)

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- Ha u fihla moo ditarata di fapanang teng u seke oa jaga, me u seke oa kena hara' setarata. Ha u palama hara' setarata, u ka hatoa ke motorokari o hlhang ka lehlakoreng le leng, kapa ke o ho latelang. Monna eona oa hempe e tshue o entse phoso, oa baki e ntsho o entse ntho e lokileng.

SAFETY FIRST ASSOCIATION, 512 Shell House, Johannesburg.

The Happy Lads Play Their First Match And Beat the Wallah Bees

(By Ngoan'a Napo)

There were about two hundred spectators at the Kestell Football Ground when the "Happy Lads" of the Witzieshoek Reserve played a match against the "Wallah Bees" of Kestell on Victoria Day.

At the beginning of the first half-time the ball was equally shared by the two teams. Then the Happy Lads vigorously raided the goal area of the Wallah Bees, the latter however, proved to be very tough antagonists, and twice during this part of the game, they invaded the goal mouth of the Happy Lads with a violent attack. The score sheet was clean when half-time came.

From the kick-off on the restart the Happy Lads exhibited a marvelous superiority, in sportsmanship, to the other combatants. Their mode of attack was accurate long passing of the ball from foot to foot, which however, only resulted in its narrow missing at the goals. Hankeys, the left wing of the Lads, shook his head over and over when the ball missed narrowly at the goals. Again and again the Happy Lads forwards rushed into the goal area of the "Wallah Bees" with an absolute control of the ball, which was constantly swayed the wrong direction by the wind.

No longer daunted the "Wallah Bees" goalie stopped very sharp shots of the Lads which came to

day when the first teams lined up and kept one's hair on end. The final whistle brought the game to its end as a drawn match, scores: 3-3.

The manner in which teacher J. A. Mogoni handled the game as referee was more than pleasing.

him like flash lights. As the time for the final whistle drew on apace, the Lads registered their first goal amidst deafening applause from the spectators. The game ended with the score being 1....0 in favour of the Happy Lads, who were given the flag as a token of the victory they gained.

The Happy Lads Football team is entirely composed of teachers in the Witzieshoek Reserve, who have been famous players in places like Johannesburg, Healdtown, Stolberg etc. This was the first match they played this year, in fact some of them had not even taken any practice. They are therefore, and we hope they shall ever be, the pride of Witzieshoek Reserve for many years to come.



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Transvaal Jumpers' Fine Record



The Transvaal Jumpers Football Club.—The Record Breakers of J.B.A. Association during the years 1931, 32 and 33.

Mr. Edwin C. Mkize Says A Word About The Transvaal Jumpers Football Club

Travelling in a train along the Reef I over-heard a conversation between two young men. "Are the Jumpers a good team?" One of them asked. "No they were only too lucky to have beaten the Alexandra XI," was the contemptuous reply. Poor soul, I said to myself, if he only knew who the Transvaal Jumpers were he would not have been so bold in his reply.

The Jumpers in the past have held their own with the best teams in the Transvaal namely the dashing Winter-Roses, Springs, Old Natalians, Summer and Jack, Ocean Swallows, Robinson Deep, Olympics and the T. Callies, Comet.

The Jumpers did not only confine themselves in the Transvaal, they have visited other Provinces to show that they could hold their own anywhere, where they were called to sing the tune and they always did it well. In 1927 the Jumpers were called to Natal to go and face the much discussed Royals of Pietermaritzburg who suffered a sound defeat from them by 3....1.

Even at Ladysmith the Jumpers shared honours with leading teams namely the Ladysmith Jumpers and Wild Zebbras of St. Chid's. The matches played at Ladysmith were far too strenuous for the T. Jumpers as they had travelled a long journey from Pietermaritzburg after a hot match with Royals. They were really dusty and travel-stained but still showed themselves unyielding in both matches.

Some time after this, they visited Bloemfontein the home of sparkling football. Here too they were not too gloomy for they lost one match and convincingly won the other. Last year the Jumpers showed themselves still masters of the game by giving a sound punishment to the Union Jacks of Kroonstad and by coming up for the final that

To-day's Games At B.S. Grounds

TVL. JUMPERS HAVE TO STRUGGLE HARD FOR VICTORY.

Transvaal Jumpers have to make their second place position very secure to-day by beating the Alexandra XI, for with only one point above their opponents, they have no alternative but to struggle hard for victory. Since the commencement of the second round, the Alexandra Township team has been waxing strong and gaining ground; even to-day's tussle may mean another upward stride for them, because they play real good football, and are at the height of their career. This premier bout will be preceded by the W.N.L.A. match, which is in itself a test of strength.

Brakpan Mines vs. Highlanders

Brakpan Mines gave the Johannesburg spectators a shock of their lives, when the visiting team gave a goal-for-goal blow to the local Highlanders during the first forty minutes of the football match. Six goals were scored during this period by both teams, and their share of goals was even at half time (3....3). The exchanges were fast, speedy and goals were scored in rapid succession.

It was during the second half of the game that the Highlanders got the upper hand in the game, through some deft classical movements that slowly wore off the tardy attack and defence of Brakpan. W. D.rie was well served with balls by his wings; and he made incessant drives to Brakpan goals, most of

led to their being expelled from the J. B. F. Association.

The Transvaal Jumpers hold an unbroken record dating from 1921. Their record up to date is as follows:

1921	Tvl. Jumpers	Beat E.R.P.M. Callies	3....2	N R.C. Cup Final
1923	...	Old Natalians	3....0	Hadley's ...
1925	...	Callies	2....0	Village Deep ...
1925	...	Old Natalians	2....1	City Deep ...
1926	...	Lost to Crocodiles	0....1	Com-dians ...
1927	...	Beat Old Natalians	2....1	N.R.C. ...
1927	...	Old Natalians	1....0	Hadley's Cup ...
1928	...	Lost to Olympics	0....1	City Cup ...
1931	...	Beat Home Sweepers	2....0	U. Tobacco Cup Final.
1932	...	Crocodiles	2....1	City Cup ...
1932	...	Hungry Lions	3....1	U. Tobacco Cup ...
1932	...	Young Tigers	2....0	City Cup Final
1933	...	Wor H Taylors & Ellis Cup Point System.		
1933	...	Native Affairs Cup Point System		
1934	...	Joint Holders with the Bush Bucks of the United		
		Tobacco Cup (Four Drws).		
1934	United	Tobacco Cup Final	no decision.	

I sincerely believe that such a record is enough to keep any man's mouth shut. It is no empty boast to say the Jumpers are the top team as the record above shows.

which were cleared off by the visitors' goalie. W. D.rie and L. Koos added another three goals for the Highlanders (6....3). Brakpan, though enfeebled at the back, had very sharp forwards, who were ardently continuous in their attack up to the end, but could only score one extra goal for Brakpan. W. D. Silt, the Highlanders' goalie, was glorious between the bars, and was mostly responsible for the ineffectiveness of the visitors express deliveries. Final score: Highlanders 6, Brakpan Mines 4

W.D.A.F.A. vs. J.A.F.A.

The W.D.A.F.A. team trounced the J.A.F.A. team last Saturday by the happy score of (3....1) at the Bantu Sports Club in their second match for the Transvaal Inter-District Competitions. The West Rand played a great draw with the East Rand, the final scores being (1....1). From the selectors point of view the four teams fielded by the District Associations must have given them nothing fresh and competitive to gauge by, as the composition of teams was decidedly inferior to the previous sides fielded in the first games of the Transvaal Competition. The W.D., without the services of "Scotty Buras" and "Concrete" were not as strong a side as they are reputed to be, but even at their disabled

position, managed to make rings round the J.A.F.A. men who were disappointingly far below their usual standard. The team that served Johannesburg against the East Rand was superior to all phases of the game, to last Saturday's selection. The East Rand could have made their showing even more pungent, but somehow, A. Mkhetho, E. Miambo, and Bob Mate failed to impress, and appeared dazed by the Test temperament of

the game. West Rand were the only men who appeared to have gained by their previous week defeat from the W.D., as they put up a remarkable opposition to the East Rand, which almost embarrassed their opponents to their advantage.

The Houghtonberg Cup may be considered safe in the usual hands of the W.D.A.F.A., who should take the only two points left from the East Rand without discomfort.

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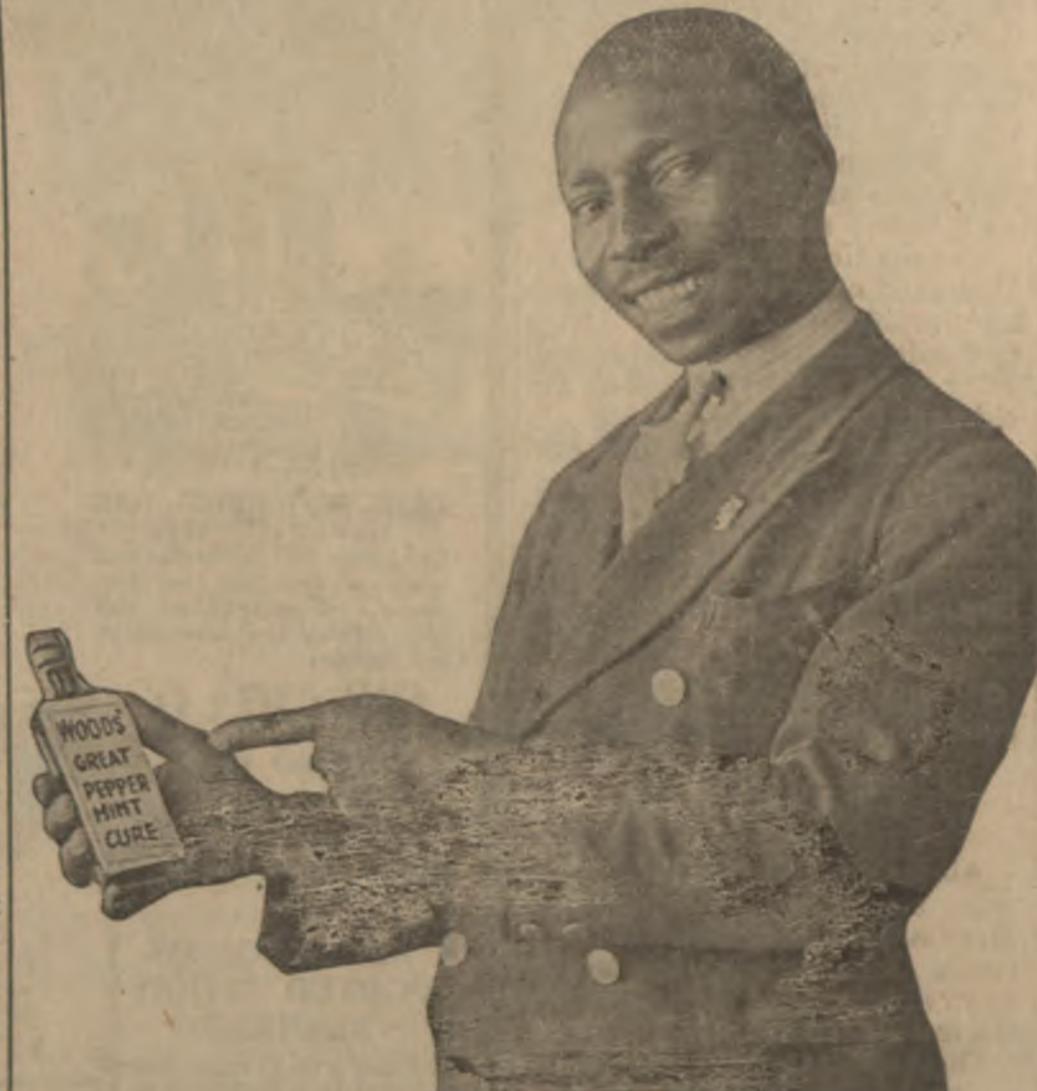
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Increase The Blackman's Wage

Mr. Lucas Says Africans Do not Get A Fair Return For Their Jobs

That Native wages should be raised was strongly urged by Mr. F. W. Lucas, chairman of the Wage Board, in an address to a shoe industry gathering at Port Elizabeth on July 9.

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

The question to which public opinion had to be attracted more and more, he considered, was the width of the gap between the wages of European and Native. It had been defined as the difference between £1 a week and £1 a month, but in many industries it was his experience that it was actually much wider.

The fully developed, experienced Native was doing the work that otherwise would be done by the European apprentice, making it most difficult for the latter even to get a start in industry. As it was, the general wage level in South Africa was low and this state of affairs tended to drag it even lower. The Native was not getting a fair return for his job, and at the same time the white man was doing himself out of employment and making conditions harder for both races.

The only solution he saw for the country was to raise the wage level of the non-European labourer. In all that they had done the Wage Board had made this their object, but he felt that they had no more than touched the fringe of the situation.

Sir W. Clark's Tour In Swaziland

SWAZI NATION RELIES ON BRITAIN'S ASSURANCES

The most interesting and spectacular incident in the visit of Sir William Clark, H.M. High Commissioner in South Africa, to Swaziland took place on Tuesday when he met Europeans and Africans at Mbabane. Addresses were presented by the Advisory Council and the Chamber of Commerce. The Paramount Chief, who, with the Queen Mother, came to Mbabane with representative chiefs and a large bodyguard, read an address of welcome.

In the course of his address, the Paramount Chief said that His Excellency was already acquainted with the important issues involving the future and destiny of the Swazi nation, namely the incorporation of their country in the Union of South Africa. The Swazi people were fully confident that His Majesty's Government would not depart from the assurances and guarantees made in that connection.

Sir William Clark replied that His Majesty's Government had undertaken that before any change might be made the Swazi people would be consulted, and they might be quite sure of no departure from that promise.

The British Government and the Government of the Union had agreed to establish the closest possible co-operation between the Administrations of the Territories and the Government of the Union, who wished to participate in the promotion of the Territories' interests and help their development.

The various openings for more fruitful co-operation were now being carefully examined.

Recommendation For Prospect Township To Be Declared A Slum

The Municipal Health Committee has passed a recommendation to the Johannesburg City Council that Prospect Township be declared a slum. A number of objections to this were heard in the public court prior to the committee's decision. The statements of the objectors were similar to those which have been made at earlier sittings. There were no arguments.

Those present at the court included Councillor S. Hancock (chairman) L. Leveson (vice-chairman), Mrs. Pemberton, Morgan-Davies and J. Stevenson.

Sub-editing and headlines of all political matter on this page by Guybon B. Sinxo, No 1 Hardy Street, Johannesburg.

Mussolini Will Attack Abyssinia As Soon As He Is Ready

All Italy is now pulsating with preparations for war and it is considered no idle boast that the Italians can put 1,000 planes in the field within the next few weeks.

Signor Mussolini has made it clear that he will attack Abyssinia the moment he has sufficient troops, stores and, above all, planes and bombs.

Metal factories in northern Italy are working day and night shifts making planes, munitions and steamrollers for road work.

Meanwhile, intensive political propaganda is being carried on among the border tribes of Abyssinia and Italian agents are closely in touch with disaffected chieftains, many of whom are said to have promised to join in the attack.

When Forty Africans Escaped Death

On June 21 at South East shaft, State Mines, a miraculous escape occurred when a cage with 40 Africans crashed to the bottom of the shaft and all of them escaped alive.

An inquiry into the accident is still pending.

Benoni Council To Spend £1,000 For Non-European Clinic

Another important step towards improving conditions in the Benoni location is being taken by the Town Council which intends to allocate £1,000 for the establishment of a non-European clinic.

A clinic has functioned for some time in the location under the auspices of the Anglican Church, but the Council, it is understood, considers that it is unfair to expect an outside body to bear the burden.

Another reason for the scheme is that the question of appointing a full-time Medical Officer of Health is under consideration by the Council. It is regarded as impossible for a medical officer, doing part-time work, to have to attend at a location clinic in addition to his more essential duties.

African's conception of his duty towards his parents, is also provided in this case. Isaac's parents were married in a Christian church, and, according to the law of succession, his one surviving parent, his mother, was entitled to half the estate, and his five brothers to the other half.

The five brothers, on hearing this, immediately agreed between themselves, and signed a document to the effect that the amount accruing to them should be given to their aged mother.

Bantu Conception Of Filial Duty

Isaac Molotsane, an unmarried African, who recently died whilst on a visit to Kopjes, left an estate of nearly £600. There was an amount of nearly £550 to his credit at the Post Office Savings Bank.

He had for many years been employed by the South African Railways at Johannesburg. Investigation of his affairs brought to light the fact that he had, during these years, regularly put aside a portion of his wages. An interesting sidelight on the

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