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THE BANTU WORLD



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All-African Convention Meets

Self-Preservation Supersedes Christian Principles And Ideals

"Segregation and colour bars must go," said Professor D. D. T. Jabavu, in his presidential address on Monday afternoon to the second Congress of the All-African Convention at Bloemfontein. Over 300 delegates from all parts of the country attended the convention which was opened on Monday morning by the chairman of the Native Affairs Committee of the Town Council (Mr. Lionel Nathan), in the absence of the Mayor Mr. A. C. White.

Deliberations Create Interest

Mr. Nathan drew attention to the fact that the deliberations would attract the attention of various shades of opinion throughout the country. He pointed out that during the past few years tremendous strides had been made towards arriving at a better understanding of inter-racial questions and exhorted the leaders of the Black races to realise their responsibilities and to regulate their words and actions as not to retard progress.

Professor Jabavu On Native Policy

Professor Jabavu said that in its treatment of the Black races Parliament seemed to have superseded the ideals of Christianity by the principle of self-preservation. Since 1909 no fewer than thirty-six pieces of colour bar legislation had been registered against the Black people. Segregation was being enforced and the Black people were not given the right to dispose of the money they contributed through taxation. The interest of the White men were paramount.

The budget speech had afforded the Black people no joy. The Minister of Finance had lavished gifts from his surplus on the rich, relieving opulent groups of income tax and leaving the European farmers free from direct taxation. These farmers were privileged to buy maize at 5s. a bag for their stock, while starving Natives had to pay 18s. to save their lives.

Through their cheap labour in the mines, the Blacks had enabled the Government to reap profits exceeding £9,000,000, but the Treasury would not let go the £1,000,000 odd of poll tax sucked from the blood of our people under distressing circumstances of poverty and even penury.

It was now for the Convention to decide what to do with the new Native laws and how to consolidate their organisation and promote its unity and efficiency and to devise schemes for improving the economic welfare of the Black races by self-help.

It might be felt by some that the new Acts should be "boycotted," that reprisals and "bottled revenge" should be taken. That would startle South Africa and attract the attention of the world. But it might end in disaster, for it implied that every

person, literate and illiterate, would obey the word of command.

On the other hand the Acts might be accepted unconditionally which would imply that the laws were accepted as just. Again it might be agreed to use what could be used in the Acts and oppose what was not wanted.

One thing the Black people should strive to do was to escape from the poverty which they were suffering. "We should burst our way into the vocations that create wealth among our communities," he said. They should not confine themselves to teaching and the ministry, but take up law, medicine, commerce and progressive farming.

One of the tasks was to educate the Union's Rulers to the Blacks' view of affairs and their reason for claiming equal rights. Segregation and colour bars should go. Otherwise there should be a separate State for the Blacks in which they could rule themselves.

Economic repression should go. If they exercised their power, they could hold up industries that depended on their labour.

Selfishness should go. "In our primitive African tradition, we used to smell out and destroy acquisitive individuals as a danger to society. By this crude method we guaranteed all men a chance to have food and shelter and clothing without prejudice."

In the evening, the convention discussed the question of its own organisation. No resolution was passed, but a committee as appointed on to draft a constitution for a permanent All-Africa National Convention, which will embrace all the organisations which are working for objects connected with Native affairs.

Negus Addresses League Assembly

CONDEMNS BITTERLY
LEAGUE AND
ITALY

Although there was a demonstration in the Press gallery which was fortunately nipped in the bud, the Negus was cheered on in his speech before the League Assembly at Geneva on Tuesday.



Professor D. D. T. Jabavu B.A.

The Negus's speech was an outspoken condemnation of the ineffectiveness of the League machinery, and the barrenness of the future, if right is to be allowed to bow to force.

Speaking with the utmost bitterness, the Negus indicted Italy and the League alike. He dwelt on the horrors of poison gas which had been sprayed across the countryside by groups of nine to 18 planes exterminating soldiers, civilians, and cattle and poisoning pastures and drinking water. "To denounce these terrible tactics nobody but myself, supported by comrades-in-arms, who have seen them, would be adequate here in Geneva," said the Negus. "Hence I have come to bear witness to a crime against my people."

He emphasised that his efforts to unify Ethiopia had been checked by Italian machinations. Italy have been preparing for war for 14 years but the situation would not have taken the development it had if a certain European country had not felt it necessary to obtain the friendship of Italy. A secret treaty really affected the whole course of events.

"When 54 countries here in October, including some of the strongest in the world assured me that an aggressor would not be successful, I had confidence in a League triumph."

After contrasting the embargoes which prevented Ethiopia from getting supplies while Italy had an abundance of munitions, the Negus asked what real assistance the 52 States had granted Abyssinia under the Covenant.

"I refused all the Italian proposals to my advantage to betray my own people. I am defending

(Continued next column)

Abyssinians Still In Defiant Mood.

General Makonnen, who is Governor of Habor, is understood to have been sent back by the Emperor with the intention that he shall resume command at Gore and telegraph to the Emperor the strength of the army which is stated to be massing in the west.

Persons familiar with Abyssinia state that now the Ethiopians have planted their crops they have nothing to do but harass the Italians, which they might conceivably do with great effect during the rainy season, when the Italian lines of communication are endangered.

They declare that it is quite untrue to say that the Italians hold the most important parts of the country, and actually only hold the extreme north and the extreme south, amounting in all to one-fifth of Abyssinia.

Outside this area not an Italian foot or tyre has yet ventured off the two thin lines of communication winding through hostile country and ending at Addis Ababa and Dire-dawa.

Around Addis Ababa the Italians have not pushed out more than a few miles in any direction without being pushed back, except down the railway to Dire-dawa. Outside the latter place they have not gone more than a few hundred yards. The spectacular advance to the capital left the Italian command in a weak strategical position which, declare observers, the coming torrential rains and growing

the cause of small nations. Three European countries did not apply sanctions, but other Governments while proclaiming their adherence to League principles took every step to prevent the principles from being put into action. Our appeals for financial assistance were ignored. Where is Article Sixteen? The Jibuti railway was denied us, but is now used by the Italians for the army of occupation. Is that neutrality? The problem cannot be settled in this manner. The whole international morality is at stake. I appeal to the League to intervene and save my broken people. God and history will remember your judgment."

pressure from Abyssinian countryside will continually threaten.

Everything naturally depends on the willingness of the Abyssinians to rally round the remaining leaders, but the fact that the Italians are determined to disarm the Abyssinians has roused the Natives' ire and stiffened their determination to resist any further Italian encroachment

Coloured People In Industry

AMBITIOUS SCHEME
IN PREPARATION.

In the draft constitution the objects of the All African Convention, now in session in Bloemfontein, are set down as follows:-

To act in unity in developing the political and economic power of the African people

To serve as a medium of expression of the united voice of the African people on all matters affecting their welfare; and

To formulate and give effect to a national programme for the advancement and protection of the African people.

An important resolution which was adopted by the convention guarantees the Natives the full support of the Coloured people in a scheme of industrial and commercial development as drawn up by the committee appointed by the non-European convention at Port Elizabeth in January 1934.

African Convention Condemns O.F.S. Celebrations

Disapproval of next week's celebrations in the Free State on account of the adoption by Parliament of The Native Bills was expressed at a session of The All African Convention on Wednesday.

The following resolution was carried:-

This All-African Convention expresses its entire disapproval of the movement afoot in the Free State and other centres to celebrate the passing by Parliament of the Native Bills by public functions and jubiliations. This, in its opinion, is gleating over the down-trodden people and is not in keeping with the traditions of civilised or Christian races and moreover is calculated to embitter the relations between the black and white races of this country, thereby provoking feelings of hostility between white and black."

Zulu: Kusemnyama e Bhisiniya

The Bantu World

SATURDAY, JULY 4, 1936.

Alexandra Workers Union

I Alexandra Workers Union 'bicele i Transportation Board ukuba kihlangane nayo, ngodaba lwama Bhasi nempela yavuma, yonake yasi biza i Alexandra Bus Owners Association amalunga abe kona kwabe Transportation Board ilaba:—N. De Kock Esq. (Chairman) Mr. H. T. Ruddle nomunye.

Abe Alexandra Workers Union E. P. Mart Zulu Esq (Chairman) Dan W. B. Gumede [Secy.] no Mr. Wm. Thabethe [C. M.] abe Alexandra Bus Owners beze nommeli wabo u Mr. Morris Alexander. Amalunga abo abekona ilawa:—Mr. A. P. Dickinson Mr. Jackson Chomey Victor Mart, P. de Jough, J. E. H. Vilakazi no J. P. Mngoma ongapumelelanga u Mr. R. G. Baloyi.

Abanye ebebekona bezolalelela u Jo'burg City Council ilaba:—u Mr. Moodie ummeli we City Council no Mr. G. Ballenden owaziwa ngokuti u Mlamulankuzi, kanti tina lapa e Goli simazi ngokuti u Mtuti wabantu ebutela e Orlando. Yangenake inhlangano ngo 2 20 p.m ngolwesitatu June 24. Umpati sikhalo u Board wabuza amagama ezitunywa ze A.W.U. nazoke senizibonile ngenhla, waseti mazeneke udaba lwazo, zalwenekake, kwaqala uvava oludala u Hlabana bemsola abesabayo u Mnumzane u E. P. Mart Zulu wase Nkumbeni kwa Nyuswa, okokuqala uqale ngoku ngeneli kwamabhasi asuka e Goli e Alexandra.

Okwesibili impato embi nobugcwele okutiwa obenziwa abanye abaqoqi bemali kanye nabanye abashayeli, okwesitatu ukugwalisa abantu emabhasini njengamatini ezinhlahi, okwesine ukufunela izisebenzi amaticket ashibhile enyanga noma esonto [season tickets] wo! Ukulume qede kwashwaqa ikanda la esho ukupatwa okutiwa kubi kwabantu emabhasini abaholeli kanye nemali yokukwela engafaniko.

Ute uma a jede u Mr. Mart Zulu kwasuka umlobi wodumo lwezisebenzi u Mr. Dan W. B. Gumede wefunda izincwadi ngolwimi lwase mzini lwesilungu pakati kwabelungu zokukonzela abasebenzi nabahambi, ukulobelana nabapati bomgwaqo, nokulobelana nabani kazi bamabhasi, ngendhla izisebenzi ezisuka zibika ngayo ukuti azipatekile kahle, nange sinyatelo aze asitata sokubika enkosini yamapolisa e Marshall Square ukungapateki kahle kwezisebenzi e Mabhasini. Loko kubetusele kakulu abapati bomgwaqo. Ubepete inqwaba yezincwadi ezimangalise ebebekona kanti nongcini sigqiki wake ubepete enye-nje inqwaba.

Lento imangalise izilaleli ebezikona kanti lababantu bazalwa u ngiyane bobabili kusuke isicute u Mr. Thabethe wakuza isenanelo. Ngangoba abelungu be Transportation Board baze betembisa ukuti, amabhasi azokwandiswa ngama bhasi ayishumi kekulingwe izinyanga ezintatu, kubonwe ukuti nempela akanelanga na ngobapela abanikazi bawo bati maningi kuhle angegezelelwa.

Kuhle futi kubekona ilungu le A.W.U. kakulu ekuseni nantambama libhekele izisebenzi ukukwela kwazo lime kanye nomhloli womlungu kanye nosusa amabhasi, futi kungabuyi kubekona ukudonswa kwezihlalo kuhlalise abantu ngabatatu kanti senzela abantu ababili.

Futi kuzobonwa ngamatikiti enyanga ashibhile zetenjisiwe izisebenzi. Ke wonke umhambi ohambela e Alexandra uma epathe kabi e Bhasini kuhle atumele ukupatwa kabi kwake kuno Bhalwe A.W.U. Box 2732, Johannesburg noma kumpati sikhalo Box 7337 Johannesburg atate i number ye Bhasi kanye nesikati nelinga.



Nazoke izintombi nezinsizwa zam Flying Birds inayoni endizayo, esuke yahlala, zo Mfana wase Mjiva u Mnu. E. Mnu osilobela amaxoxo ase Turfontein lap' epepeni. Nango emile ete puhle ngakwesokunxele.

Ezase Bhisiniya Umlilo Kawucimi

Kuzwakala ukuti izinto zisemi kabi kuleli. Kuzwakala ukuti inkosi yase Bhisiniya isitumele kona e Bhisiniya induna u Makonnen owab'ete imikosi eningizimu ukuba ayopata imikosi e Gove azise inkosi ubuningi bamabuto ase Bhisiniya okutiwa ayabutana ngase Nshonalang. Izingqapeli ezivela e Bhisiniya zibika ukuti sekutshaliwe nemvula isiyaneta loko sekunike ama Bhisiniya isibindi soku-de encinza ama Ntaliyane.

Izingqapeli ziyakupika ukuti ama Ntaliyane atumbe inxenyeyonke yezwe lase Bhisiniya nokuti leyonxenyeyo ngengcono. Ziti zona izwe elisezandhleni zama Ntaliyane lincane kakulu lise Ngingizimu nase Nyakato. Ubadakazi lwezwe lizihlalele—nje kakuko Ntaliyane eselike lalubada unyawo lwalo kulo.

Ezemibuso.

GERMANY: U General Rittler von Epp usemi iwe ukuba abe umgqoguzeli wodaba loku buyiswa kwamazwe ase Germany akulelizwe. Uzobhekana nalo kupela, ongezwe amandhla, anikwe imali yokumsiza ekulweni loludaba. Limi ngoti, Nkombose!

PALESTINE: Avukile ama Arab emzini ongwele wase Palestine, ayalwa uqobo aqubekela pambili. Kuzwakala ukuti angama 60,000 ehlome epelele asehlose ukwela umfula i Jordan ahlasele uqobo i Palestine; ku ya liwa. Nikumbule balundi ukuti isisusa salolututva yikuti ama Arab asola isenzo sama Ngisi o kuyiwona pela abusa lelizwe sokuba avumele ama Juda amaningi abuyel' e Jerusalem.

Ama Ngisi awakuboni kuyisi pazamiso kuma Arab loko, abe ama Arab ekubona kuyisona. Nasoke isisusa sotuli.

ITALY: Ihlezi pezu kwezinkali, izwe limi kabi nje; umbuso wakona ukupa imali eningi ngokumangaliso ulungisela noma yikupi okungenzeka. Ulwandle lwe Mediterranean olucande lelizwe eNyakato, kutiwa lugwele ama Submarine ama Ntaliyane o hlobo olusha ahamba pansi kwamanzi. Kuzwakala futi ukuti ifuna ukushiyelana ugwayi ne Jalimani noma i Jalimani ingakaseluli isandhla sayo.

LEAGUE of NATIONS: Umhlangano wezizwe zonke o kwabe kubhekwe kuwo yimibuso yonke ukuba kube yiwona bandhla lembuso eliyi kwe lamula (Ipelela kuluhlu lwesine)

Ziti futi njengoba ama Ntaliyane epakati kwomuzi omkulu wase Addis Ababa ngapandle lapa kwawo ama Ntaliyane awakenabeli neze kakulu ngapandhle kwawaweni eqonde eDiredawa.

Izingqapeli ziqubeke ziti ukungenisa e lolobheni lase Addis Ababa kwemikosi yase Italy kuzowamisa kabi izulu selina—nje. Kutiwa konke kusezandhleni zabase Bhisiniya uma bezimisele ukusekela nokutobela izinduna nabapete imikosi. Esekufike kwatakutelisa nalabo base Bhisiniya abasebexola yikuti ama Ntaliyane abepuca izikalizabo loko sekubenze bazidele amatambo okungcono.

Ama Ntaliyane lapa edolobheni aziqubela imiteto yawo. As'ake inkantolo ezotela amacala ezokwenganyelwa ama Bhisiniya.

Izindatshana Ngabantu

Isifazana Emgwaqweni
Kwelase Mount Fletcher kubikwa ezingandile eziti ngenxa yokubi bezikati abesifazana babantu abayi 70 basebenza emigwaqweni bepula amatsho okwenza ukonkolo; abayi 20 bapete amapiki namashofolo benza imigwaqo.

Abashalile

U Miss Eve Ngwenya, oyindodakazi yakuqala yo Mnu. John no Nkosk. Martha Ngwenya, base Koenigsberg, Newcastle, ushade no Mr. H. T. Mpungose wase St. Albans, eNqutu, oyindodana yesine ka Mnu. Titus no Nkosk. Linnah Mpungose Bashadele esontweni le Bantu Methodist ngo June 24, ifindo laboshwa ngumfundisi Minkulu wase Alexandra. Sibafisela inhlahakhe nempilo ende nokwanda kulezinsuku ezilukhuni.

Abelungu bezitolo lap' eGoli baqinisa izwi lokuti uma abantu beholelwa imali ezwakalayo bangatutukisa amabizini amaningi ngoba bafuna izetawo ezinqinile manje, kabasadeli yizinto ezishibhile.

Imibango livikele imibuso songati usengozini yokufa qobo lwawo. Imibuso kayisawetemi neze kusukela ekwahlulekeni kwawo u kuvikela umbuso wase Bhisiniya nangokupata kwawo lula udaba lwemikinyabezo.

Imibuso eminingi songati ayivumelani ne lala ukuba izwe lase Bhisiniya liwele ezandhleni zama Ntaliyane. Kuyilapo imibuso i bhikene ngeziqo zamehllo yonke.

Kusuke utuli lapa izisebenzi ezimnyama zase Rhodesia nase Nyasa zibuyiselwa emakubo ngomteto. Kepa abelungu ezibasebenzelayo, ikakulu emakwishini kabatandi ukwahlukana nazo. Abanye sebeze banotiswa ngomteto ukuti bazobekwa icala.

Kasikali sodwa, lap' e Transvaal ama Ngisi amaningi kutiwa asezikipile izingane zawo ezikoleni zakwa Hulumeni aziyisa kwezizipete ngebhaxa lokuti kazi-fundiswa isi Ngisi ngatisha bama Ngisi abe u Hulumeni engafuni ukuba kulandwe otisha bama Ngisi pesheya.



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ZULU: Ezabalobeli Bendawo Ngendawo

Izwi Ngabe "Sons Of Zululand," Usesindile' uMn. Wm. Zuma

LIVELA KU MNU. W. B. MKASIBE.

Umhlangano otiva "Amadodana akwa Zulu," (Sons of Zululand Patriotic & Benevolent Society) unesakiwokazi (Constitution) esihle kusuka pansu kuya pezulu; intonje asitunyelwa (copy) kumuntu ngamunye. Situnyelwa ku Zulu okute lapo siblangene sanquma ukuba sicele ku Komidi yavuma ukuba situnyelwe isakiwo, siya si tumela.

Kule mibuzo eku Bantu World ka June 20, kwabatanda ukwazi ukuti 'sivini, singobani konje na?' naku:—14 Davies Street, eDoornfontein, naku 46, End Street, Johannesburg. Inhlangano lena eka Zulu wonke ofundile nongafundile bayalingana ngokufanayo bonke kumuntu ongumZulu. Ngiya bonga kakulu ukuba ngo 1936 ama Zulu avamkele lenhlangano ezogcina izintandane zama Qawe kucike ukuba "manhlalunhlalu" ku Zulu.

Into eqondwe "Amadodana akwa Zulu" (Policy) ukuba yonke into enge yakwa Zulu—ubuzulu, ubuntu, amasiko onke amahle aqinwe, umuntu atande omunye amsize uma kuswelekile. Minake ngiti ukungibongela kwenu ku Miss (S.O.Z.) enkehlini noma ezi nkehlini zakwa Zulu, kuhle ijadu liqale ngalomnikelo ka Rev. J. L. Dube (uMafukuzela) kuma Zulu yonke indawo lapo nikona ukubonisa ukuti uZulu uqonde izinto ngempela manje.

Uma umuntu kwa Zulu eganwa intombi yenkosi izinkomo zelobolo zishaywa isizwe sonke. Nangoke ma Zulu uMiss (S.O.Z.) uNomazulu Mloboleni ku 1936. Manxashana kkonona ukufuna ukuti mina W.B. nging walip' isonto nanti, alikude—"Zulu Congregational Church," kumuntu wakwa Zulu ngempela.

W. B. MKASIBE, Box 31, Cleveland, Tvl. (Nodhlulazihluzwa, Xamukavini- nielwa)

Isicelo Esibanzi

KUBO BONKE ABAFUNDI MAYELANA NOKOKO WETU U HAM.

Mhleli, Ngitanda ukubeka lamazwi a ngi hlup'yo. Ngiyabuza kubani nobani oqondayo. Kuyiqiso ukuti tina 'ndhlu emnyama uKoko wetu nguHam? Makunjalo ngi cazeleni kahle, umoya wami u dukile kakulu ngoba kutiwa si njenje ngesiqalekiso sika Ham u Koko wetu. Angati ngingana ku qonda loku, ngoba uma kunjalo asiyeke konke sikulekele leso siqalekiso sika Ham ku Nkulunkulu. Akoko ney-dwa ongasizisa ngapandle Kwake. Nina enifundwe nibambhezela, izwe maniti asil bal' o Kongolose no I.C.U. Aba sizi luto, abanakuqeda isiqalekiso

Kusobala loko, Kuhle lihlangane izwe ikuleke ku Nkulunkulu sixolelwe Uye. Ngeke basixolele abelungu, akuko nkululeko esoyi tola ePit'li nase Ngilandi, soyi tola kulowo owasijezisayo. nma u Ham engu Koko wetu sinjenje ngaye Ngitsiheleni kahle bakiti, sekumnyama kimi, ngoba uma ku njalo kusobala ukuti uJesu wafela izono ezeziwa ilowo nalowo imihla ngenihla, akafelanga esika Ham. I-as ka xolelwa.

Bak'iti musani ukusibamb' izela ningise ab'lungu abangidid'ika na—beti nokushe asiyek' ukunanda izinto zomhlaba ng'ib ziye muka ziyapela; beti masibheke pezulu im'fuyo yakona—sati bhul'. Kunjan' ke namhla?—Lip' izwe lama Topiya namuhla? Hai, bakiti sitsheleni ngokunye; uma ku ngesono k' onke loku—sinjenje ngesiqalekiso sika Koko wet' uHam—mas kuleke kuqondaniswa naso. Ngiyacla ukwelulekwa. Xola Mhleli umoya wami ubuhlungu

Yim' Ocelayo, A. S. RADEBE. Besters.

OWAHLASELWE IZIGEBENGU E EDENDALE

Mhleli, Ngisacela ukwazisa ibandla elifundayo ipepa lako, Mhleli kanye nami. Ngifuna ukwazisa loku-nje ngoba ngangilmele ngishawe izigebengu sengasinda ngahlala amasonto amatatu eGrey's Hospital. Impela, Mhleli, ngiyabonga amakolwa akiti nezi hlobo ngomtandazo wabo omuhle ongipilisile. Ngoba kwaze kwafika omah, unina ka nkosikazi wami uMrs. H. T. Skosana wase Mpolweni Mission Station omdala kona okanye no Rev. A. Mtshali osadhlu emhlabeni lo mah uzala i Nkosikazi yami uCatherine Skosana manje seku u Catherine Zuma bayomazi abake baya eSidlhaveleni eAdams.

Kwafika nabatowetu o Messrs. E. S. Zuma nomzala E. Ndhlovu. Ngibonga abaf' na bempucuko abase Grey's Hospital o Messrs. N. R. Ngcobo, E. Tembu, S. Gwina F. Moffat, P. Ngwenya, Cecil Man'nyoni Z. D. Mbambo laba bafana ngiti abaturuke. Nina ka Gegeleleni ogegela izinkomo zamadoda kwa Lugaju ka Natomela kaShisa kaSondaba ka Magebha." uZuma wonke lowo, Mhleli, Icala lema kanje: Izikebengu ezingo Hlale mpini Dhlamini no Fanyana Zondi, Inkosi yafica ukuti izigebengu ngoba zangihlasela ngakile e Edendale banikwa isinqumo 3 months e m u n y e £10 lapela icala ngomhla ka May 17 Nami sengiyasebenza, Mhleli wami.

[Siyakubongela eNkosini, Zuma, kalulameni kwako engozini.—Mhleli]

Ezase Nigel.

Umbuzo Ozwakalayo Ngezingare Zesikole Nemali Eziyikokayo.

(NGU W. S. SIBIYA.)

Mhleli, Ngicela isikalana kwelako eli hlonipekayo. Kulonyaka ka 1936 sibona kufika izitunywa zihambe zishela abazali babantwana abafunda ezikoleni ziti ngekwa u Sheleni; namuhla sesizwa ngabapati bezikole ukuti ka kusenjalo, kushintshiwe. Be ngi cela ke Mhleli kuwe ukwazi ukuti malini umhloko yomntwana, noma unga qondi wena ake ungibuzele kwaba ziyo ngepepa lako, ngoba loku ku za kwezitunywa kuya xabanisa ku bazali no tishela.

Siyabona ukuti lomteto wawu g'omi kubapati ngoba kuloku usukelwana a-zingane zetu onke abazali bakuneka ozuka genyanga. Mhleli, wena uya az'vha umteto okusha osuvelina na? Lento isikatazil' eNigel.

[Lento ngenyanga e sikoleni—Mhleli.]

Ezas' Eeste Rust

(NGU P. P. NHLAZANA.)

Ngijababula ukunitshela ukuti abantwana balesi sikole ababe rundela u Std 6, basebenza kahle kakulu, njeng'aba babe ngu 6, ku pumelele abangu 4 kwa hluleka munye. Siyabonga kakulu umtsebenzi wamatshela alo muzi.

UMfundisi Gqolomo usitshela ukuti uMnu. Lewe Prinsloo umlungu was' Enkeldown unikele uMfundisi indawo yokwaka isikolo nendhlu yesonto. "Siyabonga kakulu Prinsloo songati banga ba ningi abelungu abafana nawe, i Nkosi mayibe nawe."

Nge onto June 28 kwabe ku kona umhlangano wokuvalelisa uTshela C. J. Botha oya eMiddleburg lapo eyofundela kona ubufundisi. Hamba kahle Botha i Nkosi mayibe nawe i kuvikele ezi ngozini.

UMnu. A. J. Chuaky utishela wase Sheerpoort uvakashel' eka-ya ngase P. P. Rust.

Ezase Vrede

Lelibandhla lenza imisebenzi emihle yokwaka isizwe sama Africa, izitelo zalomhlangano zi tokozisa abaningi kulesigodi sase Vrede. Lenhlangano yabefundisi yaqalwa ngo 1928, u Chairman wayo kungu Rev. J. J. Mokitimi ongaseko. Ute usaqala nje lomhlangano wabe souhlabana ngo kulamulela abantu, wamangalela ipoyisa elaliseli katazile ngokubhaxabula abantu libadinda nge- mvubu abanye libepuce nezimali.

Omnye umfo ka Mokeena kutiwa wamdubula wafa umfowabo no- nina babazinkubela kute ecaleni lapuma pambili. Kwati dukuduku lomhlangano we Ministers' Association watola ubufakazi kubantu walimangalela laxotshwa kulesigodi baqala ukupumula. Ukusukela kulesosikati ziningi kakulu izitelo ezenziwe ilelibandhla manjeke njengoba wazi, Mhleli naba fundi bako, ukuti into elungile kazyizesweli izita kute ngonyaka ka 1930 kwavela isipitipiti kubapati bezihlalo engaseko u Rev. J. J. Mokitimi njengoba wazi, Mhleli, nabafundi bako ukuti isifo noma izita ezibulala imihlangano yetu akusizo ezingapandle komhlangano ubulawa yibo abanikazi ikaku- lu kona lapaya ebufolosi, wafa njalo ke umhlangano omhle kaku- kulu.

Kodwake siyabonga u Soma- ndhla ngoba kwati ngonyaka 1932 zema ngezinyawo izineku zika Nkulunkulu zawuvuselela umhlangano kwema kanje Rev. A. J. Lipholo, A.M.E., Chairman; Rev. P. Twala, C. C. Church, Vice Chairman; J. J. Tshongwe, Pres- byterian Church, Secretary; Evang. D. M. Tshabalala, Methodist, Vice Secy; Rev. S. Ndaba A.B.B. Church Treasurer; Rev. A. S. Nhlapo, A. Faith Mission Vice Treasurer nalamalungu Rev. I. P. Tshabalala, Native Baptised Church; Rev. M. D. Saohatse A. Faith Assembly, Evang. J. J. So- ndezi Ethiopian Church.

Kute nkonyaka ka 1935 nama kosikazi angena o Jefrou bange- na nabo kulomhlangano wabefun- disi ngomhla ka 28-2-36 i Mini- sters' Association beyenzela idili lokubonga ukupela konyaka wesine livukile lelibandhla liquba ngokuzwana belimeme nomfundi- si wama Methodist nenkosikazi. Njengabantu abafakayo kulenda- wo. Umhle impela umgidi bagqi- gqizela abo Jefrou kwangati um- shado, inkonzo yavulwa ngu Chairman Rev. P. Twala ngama- zwi amakulu awakayo wakom- ba nemisebenzi emihle emikulu eyenziwe ilelibandhla namanye amalungu amfazakela noMfundisi E. Mpalisa ofakayo we Metho- dist wancoma umsebenzi wokuzwana kwabefundisi, namakosika- zi aye abeka amazwi amnandi ila- wa: Mrs. E. J. Tshongwe, Mrs. C.D. Tshabalala no Mrs. Mpalisa.

J. J. TSHONGWE

Ukulahlekelwa Kuka Nkosk. N. Hlongwana Yindodana Yake.

Simzwela ubuhlungu uLady- President N. J. Hlongwana uku- lahlekelwa ngumntwana abempil- we uLate Haile Sellassie. Waba mkulu kakulu umngcwabo wake, wawupetwe ngu Rev. Shupinya- neng. Washo ngamazwi amnandi kakulu ekuqubeni kwake umse- benzi wenkonzo yomngcwabo.

Abefundisi ababekona nampa— Revs Sipuka, Twala, Baqwa, Mntungwa no Gorata. Lela nge nxebe ntombi yakwa Mcanyana, akuhlanga lungehlanga.

Kutande uNklukub' amtabatele kuye u Haile Sellassie, uNkl aka kwesule izinyembezi mntwana wakwa Mcanyana.

Yimi, OWAYEKONA.



ISIPHO SE SISA ku Bafundi be "Bantu World."

Kubafundi abo abangeka zilingi i No. 1 Bladder and Kidney Pills zetu sibanonusa nge sampula yesisa. Eyonanto kufuneka uyenzile ku kuzalisa lendawo ingezantsi saye siya kutumela ngapandle kwe ntlaulo i sampula yezi pilisi zi dumileyo, xa site safumana incwadi yakho. Ezi pilisi zilungele zonke ii nkathazo ze sinyi ne zintso, umqolo, i rhumathizimu, ukuchitha kabuhlungu, uhlalu noku nqumka ko mchito, no mchitho onukayo. Zigeqa zicokise i zintso ne sinyi zizininke impilo engenye. Kubalulekile okokuba umana usela amanzi xa uthabathe ezipilisi ukwenza okokuba zihlanzeke ezo ndawo zinokufa.

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Bahlekazi, Ndincedeni nindi tumele ndi nga bhatali isampula lenu le No. 1. Bladder and Kidney Pills. Owenu ozithobileyo,

- Igama
- I-Adilesi

Nceda unike indawo okuyo ezeleyo. Kukaninzi sifumana ii newandi ezingena magama ne adilesi ze ngoko si ngabi nako uku- phendula okanye ukuthumela impahla.

Amayeza e KOWIE anokuthengiswa kwezivenkile zilandelayo e Rhautini:

- The West End Pharmacy, 36 Commissioner Street, Johannesburg.
- N. Himmelhock, The Alexandra Chemist, P.O. Bergvlei, Johannesburg.
- Walter & Co., 140 Prinsloo Street, Pretoria.
- The Star Pharmacy, 196 Main St., Johannesburg.
- National Toilet Bazaar, 104 Knox St., Germiston.
- Arthurs Patent Medicine Store, 3 de la Rey St, Vrededorp.
- L. Boner, 332 Burger Street, Roodepoort.
- Judes & Rabinowitz, Main Reef Road, Randfontein.
- S. McLaren, 15 Wolhu ter St Jeppe.
- F. Preiss, 16 Princes Ave. Benoni.
- A. P. Kempen's Stores Radium Bldg 24c Fourth Ave. Geduld.
- Sophiatown Pharmacy, Sophiatown.
- Newlands Pharmacy, Sophiatown.
- A. Cartoon, Main Reef Road, Krugersdorp.
- Newclare Pharmacy 34 Stetler St Newclare
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- Kwezo ndawo abantu bazixhobise ngaw' amke, b'aye beyakukuc' bisa.
- Home Products (Pty) Ltd Rand Leases Mine, Bantjes, Florida.
- Khumbhul' ukuba ama yeza e Kowie ngawona abhetele. Musa ukuthe- nga afanekiswe n'wo anganeno kuwa ngoku- lunga.

Biza amanani azeleyo amayeza ethu.

News From Different Centres

THE Bantu World

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

Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams Wanted, For Sales, etc. are charged at following rates:— 1d. per word.

Minimum 2s. 6d.

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

UMPHANGA:

NKOMO—Ngomhla we 14 May kusweleke umntana omncinci ka Mfu. no Nkos. A. V. Nkomo, e 9 Pioneer Rd., Fordsburg, Johannesburg; ogama lingu George Vusani. Lentwana yangenwa yi pneumonia. Ezikude nezikufupi izihlobo mazaneliswe ngulombiko.
"Nguye onikayo ikwa
Nguye oshlathayo."

SITUATIONS VACANT:

A Qualified General Nurse at Bethlehem. Free Cottage. State Salary and qualifications. Enclose Copies of Testimonials. Apply: Location Superintendent, Location, Bethlehem.

WANTED KNOWN:

KAYAKULU! KAYAKULU!! KAYALULU!!
ISAZISO esibukali sentlanganiso yakwa Kayakulu eyokuba se W.N.L.A. Compound kwa Mzilikazi ngomhla we 5 ku July 1936, ngecawa yongena ngo 10 kusasa. Bonke abantu Abangama lungu akona nabatata inxaxeba ngo Kayakulu bayacelwa ukuba beze kuko umcimbi omkulu nobaluleke kakulu.

IMPROVE your appearance! by using Beauty Preparations obtainable from MISS RILDA MARTA, P.O. Box 43, Vereeniging, Transvaal. Straightening comb (small size) 10s. postage 4d. Straightening comb medium size 15s. postage 4d. Straightening comb largest size £1 postage 6d. Pressing Oil 3s. 9d. a tin postage 4d. Double strength Hair Growth 4s. postage 4d. Hair Stick for men 5s. a tin postage 4d. Face Powder specially made for Negroes and Africans complexion 2s. 6d. a box postage 2d.
On the 26th. of this month I hope to leave for Johannesburg for four weeks' holiday. All friends wishing to see me shall find me at 2176 Roberts Avenue, 1st Gate Street, Western Native Township.

Mr. Ambrose Nxumalo wishes to inform his patrons that he has opened a Hairdressing Saloon and up-to-date LION HOTEL at No. 1, Smal Street, Johannesburg. Best meals supplied at all hours in the Hotel. The Hairdressing Saloon is one of the best in town.

UMUTI WEDHLISO.

Lomuti ukupa Idhliso esekade lahlala esifubeni.
Inani 9/6 ngeposi.
Olikipa nasematunjini yilezinhlamvu,
MAYEBABO PILLS
Inana 1/6 ngedosha.

Bhalela u:
SEABANKS PHARMACY,
P.O. Box 88, Durban.

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

Vredefort News

(By "GEX.")

Jefrou M. D. Matsepe has left for an extended visit to Herschel, C.P. Rev. L. N. Lethoba of the A.M.E. Church, has arrived from Vereeniging. Mr. and Mrs. T. Gexa, Misses S. N. O. Motshumi, T. Thotobolo, M. Mokhahe, and P. N. Masike, left for Johannesburg where Mr. and Mrs. Gexa visited "The Bantu World" offices.

Mrs. L. Mokoena is due to leave for Vereeniging and Evaton.

Mr. and Mrs. J. Modiroa entrained for Bloemfontein. Miss Priscilla S. Mofokeng, of the United School, leaves for Kroonstad where her marriage to Mr. R. B. Fobo, will take place in July. We wish her every luck in her future life. Mrs. A. Abrahams, has left for Evaton. Arrivals include: Misses A. P. Motshumi, Tizzie Lethoba, P. Sehume (Tigerkloof Training School), J. Opperman, Master G. Lethoba (Wilberforce Training School), Mr. Dan L. Hlalele (Modderpoort Training School), Mr. N. Mac. Mogorosi (Stofberg Training School), formerly teacher in the United School. Misses M. Mokhobo, E. Lethoba, C. S. Mokitlane, and E. Ts'oaeli (Mistresses).

Eerste Rust News

(By P. P. NHLANZANA.)

Mr. Elias Radebe, of Riverside, who has been on a visit has returned. He is building his new house. Miss Jumaima Mafunyela who has been sick at Riverside, has now recovered. She is an earnest contributor to "The Bantu World."

Mr. J. S. Mpahlela, of Riverside, is now back from his rounds. Mr. Mpahlela is a keen supporter of "The Bantu World." He is selling fowls, mealies, and kaffir-corn. He supplies all the people of the district.

Bethlehem's Loss

Francina Nombeu Dead

Pneumonic Plague Victim

(By WILLIAM DINGAAN.)

A gloom passed over Bethlehem last Sunday when it was learned, with deep regret, that Francina Nombeu, a Nurse in the employ of the Municipality of Bethlehem for the last two years, died at Lindley on Saturday evening, June 27, as a victim of Pneumonia which broke out in the Municipal Location of Lindley a few weeks ago.

When the authorities at Lindley applied for assistance from Bethlehem to stamp out this most fearful and highly infectious disease, Nurse Francina, at the risk of her own life, volunteered to go and render service to suffering humanity. She left Bethlehem on June 19, and took ill about two days after her arrival there. To her relatives and friends the community of Bethlehem express deep sympathy and sorrow in their bereavement.

Nothing that one can say in such circumstances can adequately express the feelings which all entertain for you, but it will be some little consolation to you to remember even in your deep grief that your noble daughter was so greatly loved and respected by us all, and that we sincerely mourn the loss of a true friend who had endeared herself to everyone.

Church, and that he hoped the Congregation will pray for more blessings from the Almighty for the success of the Church.

The takings for the day amounted to about £20-10-6.



THE BETHLEHEM CHORISTERS, 1936.

Back row from left to right: Miss J. D. Ntsoana, Mr. M. W. Mokuena, Miss G. Tshabalala, Mr. R. Ramailane, Miss R. Manchu. Sitting from left to right: Messrs A. B. Miya (organiser), Nurse S. M. Sebata, Mr. C. W. Sesing (conductor), Miss E. Mokuena. Mr. N. Matela. (Our correspondent has omitted the name of one lady.)

Benoni News And Doings

By CURIOSUS

The meeting of the Benoni Examining Board was convened at the St. Peter's Church, New Kleinfontein, on Tuesday, June 23 presided over by the chairman Mr. Moloisane. The agenda was as follows:—

Vacation Course (text books and general). Messrs D.E.E. Nduna and Mosiah eloquently dealt with the educational and educative aspects of the Vacation Courses, and pointed out the indispensability of such courses educationally concerning the Africans, which was unanimously carried by the house. As for the text books, the house unanimously disapproved of the current New African Readers and recommended the Chamber's Twentieth Century Readers as from Next Quarter.

The Dutch Reformed School held its closing concert on Wednesday evening, June 24 at the Nobadula Liberty Hall, to which the Benoni Amalgamated School was also invited. The music rendered by the D.R. school choir was excellent indeed. The rendering of "Sivel' edolopi paya" and "Kuku amatichera a ngena," under the able conductorship Miss G. Msimang and Mr. Nkosi the principal was encoed time and again. In point of fact the D. R. S. choir will bring a shield from the Transvaal African Eisteddfod at the end of the year.

The Benoni Amalgamated school held its closing concert on Friday evening, June 26 at the A.M.E. School under the baton of Mr. T. Serapelo, the principal, assisted by his staff. The programme included music, sketches, gymnastics and drills. Mr. J. J. Bhengu, presided. The D. R. S. Choir was also invited and rendered very excellent music.

Social and Personal

Miss Ellen Francis made a hurried trip during the middle of the week to Germiston on business matters.

Mr. W. Nkomo, B.Sc., has arrived from Fort Hare for the holidays. He is staying with his parents the Rev. and Mrs. Nkomo. He has already started his research work on African educational matters in preparation for his B.Sc. exam.

Miss Doreen Mutle and her mother Mrs. Thermerman who were both laid down by a slight attack of influenza have recovered.

Miss Meriam N. Mkonto, the lady teacher of the Benoni Amalgamated School, has left for Durban on a recuperative holiday trip.

We are glad to announce the complete recovery of Mrs. Mandinda who was seriously ill some time back.

Eastern Township

3rd Anniversary of the Bantu Methodist Church of South Africa

There was a very large gathering at the third anniversary of the Bantu Methodist Church of South Africa which was held at the Eastern Native Township (George Goch), on Sunday, June 28, 1936, at 10 a.m. The Rev. T. M. Ramushu, President of the church presided.

The President was escorted by the congregation from the house of Mr. S. Tyolweni, the Society Steward of the Bantu Methodist Church at the Eastern Native Township, to the Communal Hall where the Anniversary Service was to be held.

The President in opening the ceremony gave a very striking speech of the hardships that the Israelites had on their long journey. He said that such hardships will be met with in this movement.

The members of the church will have to struggle hard before they settle down-thirst, hunger and other obstacles will be in the way, but that the members should look forward and fight the good fight for the African race.

Mr. J. B. Kopo, who spoke on behalf of the Sophiatown branch said the occasion reminded him of the early days of the church, and that never in history has there been such a strong start of a religious movement. "God is the founder," he said, "no hand, no mouth and no speech will stop the movement."

Mr. J. Mngoma, one of the first to be excommunicated from the Mother church, spoke on behalf of Alexandra Township. He gave instances of how he suffered with his fellowmen, but with a fearless intention to pave a way for the establishment of the Bantu Methodist Church of South Africa.

Mr. Macheng, Society Steward of the Randfontein branch, said that the Bantu Methodist Church was started years ago when the little African children sang "Nkosi Sikelel' i Africa" and that today the fruits of that song were ripe. He said that the people were interested and were following the movement because of the name—"Bantu Methodist Church" and that the Stewards and Officials appointed in the church should not think they followed them as officials.

There were several speakers who gave strong, touching speeches on the Africans as a nation, and that Africans should unite as one race which is their only salvation. Mrs. Nzondo spoke on behalf of Bertrams, and Mr. Mponyane on behalf of Boksburg. Mrs. Pokomela, from Craddock, spoke on the progress of the church in the Cape Province.

During the interval of the speeches, Mr. P. M. Selokane, teacher at the Pimville Government School, rendered two of his composed songs—"Abyssinia" and "Lala Sana Lam."

The congregation was silent and deeply struck when the choir rendered 'Abyssinia,' and when the choir sat, some of the men and women were weeping.

In closing the service, the President said that it was a most successful of all Anniversaries of The Bantu Methodist

(Continued at the foot of column 1.)

Are you clean inside?



Intestone clears away all body poisons

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

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

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

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

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

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

INTESTONE

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

Use **INTESTONE** for Constipation and all the symptoms mentioned above

News Items From Different Centres

Lindley Notes

(By ANASTEP)

Mrs. Mantje, wife of the Rev. Mantje has left for Petrusburg for medical attention. She has been troubled by her heart for some time. Mrs. Hlabane, wife of the principal of the Bantu United School, is leaving for her home in Basutoland for the wedding of her brother. She will be joined by her husband later in the month.

Mr. A. Fume, of the G.P.O. and chairman of the Advisory Board, who has been ill for the past week, has resumed duties. Mr. Andrew Mokoena, interpreter, Magistrate's court, paid a flying visit to his family at Kroonstad. Mr. Mbongwe, of the United School was suddenly taken ill at the Sports Ground on Monday; but is well again.

Miss E. Marile of the Bantu United School, is severing her connection with the staff of that school at the end of the session. Lindley will lose an energetic sports lady. It appears at present that she is the only member of the opposite sex participating in tennis, of course, excluding Miss Mohau, sister of the Rev. J. Mohau, of the Methodist Church.

Sarah Moitse a pupil of the Bantu United School passed away on Thursday, May 28 and was buried on the following day. The funeral services were conducted by the Rev. C. Maatje of the A.M.E. Church. Both the Pathfinders and Girl Guides were in attendance.

The Rev. E. N. Mashiloane, of the Presbyterian Bafolosi Church, and vice-chairman of local Ministers Association who only got sick on circuit duty last Saturday passed away peacefully on Wednesday morning June 3. He was highly respected. Mr. Tshekeletsi of "Hae Tau" the local agent of "The Bantu World" is doing all within his power to bring "The Bantu World" into every home in the dorp and surrounding "place."

The Bantu United School staged its first Annual Sports meeting on Monday June 1 under the management of Mr. Hlabane the principal and Mr. Andrew Petaana—Sports Organiser. The day was a very eventful one and every child enjoyed.

The sports were interspersed with a football match between the Arlington Catholic School and the Bantu United School. The latter turning out victorious by 2 goals to nil. Thanks to Mr. Shupenyang who so sportingly brought his boys on "Shanks Mare" over eight miles of rough road the previous night from Arlington to take part in the days programme. Bravo "Shoop" I wish your boys better fortune in the return match. The prizes will be distributed at a later date to be selected.

Mr. A. Tshekeletsi, on behalf of the congress and convention is doing all, in his power to collect promises due for the one shilling fund.

HEBRON NEWS

A fine reception was given on June 18 in honour of Miss Hilda Mogapi and Mr. Lot S. Phalatse in the Hebron School Lorato Hall. The two have recently completed their teachers' training course at the Bethel Training Institution and will join the Hebron School staff as from the beginning of the next school term.

A wedding of Mr. B. T. Sekoto and Miss Janet Mogase (who are both members of the Hebron school staff) took place on July 2 at Hebron, and on the 5th the two will leave by train for Bloemfontein where a grand reception will be arranged by Mr. Sekoto's parents on July 6. Mr. Sekoto's parents, Mr. A. N. Sekoto and other notable friends and relatives, will accompany the couple.

Langa Township News

(By "A SPECTATOR")

A very grand variety concert given by the Mtetwa Lucky Stars Troupe attracted a large and interested gay audience of Bantudom at the Market Hall, Langa recently under the able chairmanship of Mr. J. N. Zubane (Entertainment Organiser and Director) of the troupe.

The function attracted large crowds of people from the different suburbs of the Peninsula. Some came in motor cars and the rest by the train. Long before the day of the show excitement was at its height among the Bantu community of Capetown. People especially the younger blood had all sorts of exuberant fancies about it. It was a great pleasure to the audience to hear the choir sing its own national songs. They were sung in Zulu and very splendidly indeed. The latter part of the programme consisted of Bantu Dramatic plays. These plays caused a great deal of humour among the people. The acting of these young men and women was superb. When the programme came to an end the chairman requested Mr. C. Tshabalala, a local resident, to deliver a short speech. The latter spoke very well indeed and emphasised the fact although that members of the choir were a civilized and enlightened set of the modern age, they felt it beneficial to Bantudom to stage shows based on their customs and traditions. Such shows serve to remind us favourably of the days of our forefathers.

The chairman then rose to express his thanks. He thanked the audience for their hearty support. The troupe hopes to go overseas after sometime. They will have touched Durban their home town before then. At the end of the concert a dance took place. Many people expressed their very high opinion of the troupe and would be exceedingly pleased if a repeat show were made. It is an appreciable fact to note that the Bantu race is so fast advancing in the demands of civilization as to be able to feel the necessity of exploring the different avenues in art that make up well for a race on the trend of civilisation. Moreover one cannot help expressing this opinion in a company with a personnel of a calibre such as that of this troupe. May they keep up their prestige. Good luck to the Mtetwa Lucky Stars.

Ermelo Jottings

(By OBSERVER)

On the Ascension Day there was a glorious thanksgiving service for the recovery of Chief Bachel who had been very ill for some months, held in St. Peter's Church, New Ermelo conducted by the Rev. A. T. Mabutho.

This service was the first of its kind ever held in New Ermelo over 398 people attended. The singing was magnificent, particularly that of the Venite, the Te Deum Laudamus and the Benedictus.

The sermon was short but inspiring. Tea was served by the members of the Women's Help Society. Among the invited guests were:—The Rev. and Mrs. S. Hlubi of Ethiopian Church; the Rev. D. Maseko of the Zulu Congregational Church; the Rev. Mpanza, Superintendent of Zulu Congregational Church; Mr. and Mrs. G. E. Howe Head Teacher New Ermelo B. School; Mr. E. Ray Mkwana of the Lilydale School staff; Teacher A. Moroe of the Berlin Mission School. And Messrs. G. Hlaywayo; J. Sigudla and J. Nkambule.

Social and Personal

Mr. G. E. Howe, Head Teacher of the New Ermelo, Berlin School and Chairman of the Ermelo Examining Board, has completed his Matric Examination, and now intends studying Native Law.

It is rumoured that Mr. Ray E. Mkwana will resign at the Lilydale School as from the July 1, taking a higher post somewhere in Natal. His few friends will be sorry to miss such an ambitious young man. The agency of "The Bantu World" will be taken over by Mr. J. Mod. Mogotlane, principal of the Methodist School as from August 1936.

Miss D. Litchfield is the guest of Mr. and Mrs. G. E. Howe, of New Ermelo. Mr. J. Kubheka, teacher of the New Ermelo Berlin School, wrote his 1st Year Teachers' Certificate Examination at Botshabelo Institution.

The Zulu Reading Books for all classes are obtainable locally at Mahlobo's General Dealer. Mrs. A. J. Mabutho left very specially for the Rand owing to the death of her mother.

The Examination Results from Sub A to Std. V. have been published and were quite satisfactory. We are now eagerly awaiting the Higher Primary Candidates' Results. Ermelo Schools presented 30 candidates this year.

Uppington News

(By BENNO)

Messrs. Johannes Holland and Lewis Ross, both famous Rangers footballers arrived from Luderitz last Sunday. Their arrival is a great help to the Rangers Football Club, which is meeting difficulties trying to field a team as several star players have retired this season.

It is with deep regret to report that Jeyrou H. R. Pieterse is seriously ill, and will undergo an operation in the local Hospital. Mrs. Sarah Mhlana, of Lutzputs, is also laid up at the residence of Mr. and Mrs. Paul Myoyo, of the Railway Location.

Mr. and Mrs. Hendrick van Wyk of the Municipal Location, entertained their numerous friends at their residence recently when their only daughter Miss Meidje van Wyk got married to Mr. Gerard Esau. We extend our heartiest congratulations to the married couple and wish them God's blessing through their future.

Mr. Andrew Ross, the famous Port Elizabeth pianist, and that well-known actor Mr. C. D. Bert Bhika, of New Brighton, arrived here last Wednesday. They are staying with Mr. Peter Mphahlaza and his mother Mrs. S. Mphahlaza in the Municipal Location.

It is very much gratifying to hear that the Rev. J. Magoti of the A.M.E. Church is making slight improvement on his health after being laid up in bed for more than two months. He was able to conduct the services last Sunday.

Mrs. Magret Kaffir and son O'May returned on Sunday from Luderitz, also Mrs. Nompie Jack.

Messrs. Paul Myoyo, Ebenezer Makhathini, Sam Williams and Penkie, spent the week-end with relatives and friends at Putzunderwater, where, I learnt, there was a Wesleyan Church Young Men Manyano meeting.

Christiana News

Jevrou Mrs. Anna S. Ramagaga, the wife of the Rev. Sam Ramagaga, entrained last month on her visit to her mother Mrs. R. Seitsiro of Bothaville, she will also visit Mrs. Ellen Lihlakanyane of Parys.

The Rev. J. S. Molepe, of the Methodist Church, Klerksdorp, motored to Bloemhof, to hold the Quarterly Meeting, June 13 and again gave a Sacrament at Christiana, on June 14. The Rev. P. H. Makalemela motored to Christiana for sacramental feasts on June 13. The attendance was favourable, despite the cold weather.

Mr. A. Moleje (Society Steward of Methodist Church, Christiana), Messrs. Tom Mogapi and M. M. Kgaolang, have been to Bloemhof on June 13 to attend the Quarterly Meeting as delegates, all of Christiana. During Quarterly Meeting, the Rev. J. G. Dikola of Bloemhof, assisted the Rev. J. S. Molepe.

Bethlehem News

(By J. MASEKO)

A meeting for the African Convention was held at Ellenberger Square addressed by Mr. Nts'wana. He explained the aims and objects of that meeting. As two meetings of different persons were previously advertised some people did not know as to the time stipulated for the Congress Meeting; only 20 to 30 farmers attended. Mr. Nts'wana is physically indisposed and will not be able to attend the Convention at Bloemfontein.

We advise the location residents to pay up their arrears as far as rents, water and sanitary fees are concerned.

The Bethlehem African Football Association has been promised £10 by the Council for the functioning and entertaining of the coming Touring Fort Hare Team.

Nurse Nombeu has gone to Lindley to assist in the pneumonic plague in that locality.

Schools closed last week-end and the following teachers anticipate spending their holidays at Bloemfontein; Messrs. Sessing, the son of 'J. B.' at Bloemfontein and Mokuena both Bloemfontainers teaching here.

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Inggungquthela Nama Joni eQonce

Umbuto Waba Sebenzi Base Lady Frere

Nkosi nceda usifakele elinqaku kulomvaba kaNtu yodumo eseyisiyale inkita yezinto ezipatekayo. Namhlanje lisizalele Inkosemntu u All African Convention. Sibenenyweba yokupumelela nombutu wetu, kumahla sinyuka nawo ogama liyi Glen Adelaide Workers' Society, Lady Frere. Lombuto uvakele ezindlebeni ngo 1934. Intshumayelo namalungiselelo esite ke sazivelela zonke inkalo ukulungiselela ukuba imali zamalungu zingabisengozini yokutshona kungavakali nomkondo.

Kuluvuyo ukuvakalisa ukuba siyifumene inxaxeba emteweni. Siwugale lomsebenzi ngokusemteweni, pantsi kwento ka Mair u Alexander, oyi Notary Public ku Ofisi ka Clarke and Mair, Long Street, Cape Town, nga 26 Feb. 1936. Injongo zalombuto kukukusela amalungu kuzo zonke ingozingozi kwizitili zase Lady Frere, (Cacadu). Incwadi umanyano olusebenza ngazo nazi:—Transaetion and Waste Book, Registration book, Cash book, Deposit, Loan Leger, Minute book, Promissory note book, Receipt book, Membership Cards, and Rubber Stamp. Amagosa alombuto emi ngoluhlobo: J. D. Mfanyana usihlalo, Theo. Hlati, unondyabo no E. Mtyulubi unobala jikelele. Amalungu ekomiti: A. B. Nzukuma ingqonyela e St. Cyprian Sch., Langa C.T. W. G. Gegana, J. V. Jopu no B. G. Mlungwana. He! Ha!

E. MTYULUBI
UNOBALA JIKELELE
Office 302, Langa, C.P.

Inqubela Pambili

(NGU ARENTE)

Mhlelekazi, Nditanda ukucela kulemihlati yamanekazi kenditete nokuba linye izwi lokukhutaza amanenekazi akowethu ekuwalandeleni amacebo alemihlati kuba anazo imfundiso ezisipakamisayo isizwe kwanezakayo kumanenekazi ohlanga. Njengokuba ndingomnye wabatengisi belipepa, ndivuyiswa kukupawula iqela labarumi bamanekekazi athembisayo ngokutsalwa zizi mfundiso. Ikakulu indlela zokukhulisa oBhabhana nokufunda indlela yokupeka ukutya okucocekileyo. Ndingake nditete ngokubaluleka kokupeka ndicinga okokuba niqonda pandle okokuba ukupeka yenye yezinto ezibalulekileyo ngakumbi kubantu abamhlope.

Manenekazi, ningandivi kakubi andigxeki ndenziwa kukunixabisa. Akukonto imbi njengokuti umzi ugqibe ufaneleke bethu nazi Fanitshala ude uhanjelwe nangabantu ababalulekileyo usike ubone ababantu besenzelwa ukutya ngabantwanana abamadakana abangenakuyiqonda into efanelekileyo ebantwini. Ewe ne Boarding House zethu azihambeli ndawo kuba amanenekazi asike athe-mbele ebantwaneni. Makesiyikangele lendawo okokuba ibange-lwa yini. Tina kusike kukule lendiselo yokuba ngu Mrs. Zipeqe ukanti ke singake sizakelise ngamanenekazi amhlope noko wona enezicaka aziqeshileyo, akakatali nokokuba atshatwe ngamadoda abalulekileyo ngoluhlobo silwaziyo ke amanenekazi amhlope akathembeli ezicakeni de abe ayikangele indlela yokupeka ukutya okuyakuti kukolise amadoda awo nokokuba ngabahlobo abathile abanokuti bamenywe.

Lonto itete ukuti izicaka bazitata njenga bantwana abangena-kuliqonda ihlazo.

Ndicinga okokuba ngalamazwi ndiyantikutaza manenekazi esizwe sam. Ndiyabona nalapa eMonti imizamo emihle yomanyano olu-pete ezinjongo zokufundisa ukupeka, olubizwa ngokuba yi "Self Improvement Association" olwayilwa ngo Dyefro:—Ndzotyana, Mashologo, Rubusana, na makz. Godlo, Peter, namanye.

Ingozi Pezu Komzi Wase Korsten e Bhai

(NGU NTABAZIYADUMA)

Seyiqalile Imisebenzi Emihle

Ewe siyayibona imisebenzi emihle namalungiselelo amahle-anzwayo ngumzi nokulungiselela ukutumela abatunywa e Bloemfontien kwanokuzama ukupelisa i Poll Tax, ngezizatu zokutsalanzima kwabantu nokungasebenzi nokunga ngafumani Pension kwabantu abadala etc. kodwa nitina ngamawaka abantwana benu namanxowa oyihlomkulu ecitwanje? Singapina tina?

Abantu

U Nkosk. A. N. W. Matini emveni kokungapili ixesha elide noko iyatembesi impilo yake ngoku, sinovuyo olukulu ukubona umolokazana wodumo lwakwa Tsosobe u Nurse obekade esegqili e-Alvani ituba lenyanga ezintatu. U Nkosk. E. Mdluli wodumo lase Korsten ukewenza umtsiwenkaku eNgqushwa ngemicimbi amako-sikazi odumo lase Korsten ake anohambo oluhle kakulu atigxada e Mgwali nase Qonce ngemicimbi nge moto ka Mr. Tshulls no Prof J. Sheik, Jammie, angala: Mrs. L. P. Mankai no Nurse (Mrs.) Mama sibenovuyo ukubona u Nurse R. Mvula ofunda e Mtwaku no Nurse Kunguwe, S. J. Kate ofunda e Mtata ezinzwakazi zombini zezodumo olukulu lase Korsten siyawabulela kakulu amalinge enziwa ngabazali abafundisayo kwixesha elibuhlungu kwixesha lokanyo nenyembezi pambili ma "Afrika."

Inggungquthela Yama Soldathi Amnyama E Qonce

Ekubeni Inggungquthela yama joni esizwe ihlangane e Qonce ngomhla we 25-29 May, abantu-nywa basinge e Monti babamba inganawa i Edinburgh Castle, besukela e Palamente e Kapa. Bakuba befikile e Palamente benzelwe ububele obukulu kunene ngamalungu e Palamente, kwati nakuba besike seyivalwa u Kulumente walenza iroba lokuba badibane naye.

Abatunywa babe kokelwe ngu Sajini S. M. Bennet Ncwana (Mongameli) no I. B. Nyombolo (Nobhala Omkulu). Izikalazo ezibekwe pambi ko Rulumente, ziko nezinye ibe zezi ezipambili: Ama joni makakutshwe kwi Pontaki (Poll Tax), abahlokokazi ne nkedama zawo zinikwe i-pen-shoni, mawaxotyiswe anikwe impu, mawawunikwe imbhasa zawo mawavunyelwe ewele xa u Kumkani ebekwa isitsaba ayokubhola nama ngcwaba amanye ama joni Pesheya kulonyaka uzayo, umhla we "Mendi" [Feb. 21] mawankelwe ngu Rulumente, umconco owashiyekayo [kwi mali ze minikelo] Pesheya ne ngxowa yama joni antsundu u Rulumente makawunikele kulumanyano lwama joni [African Servicemen's League], u Rulumente makalenze litsole kwi League of Nations eliti "ama Taliyane maka shenxe e Abisiniya" imbhasa.

Ama sebe o manyano lwama joni kunye nama joni angekazi manje, ayacelwa ukuba abhalele u Sergt. I. B. Nyombolo, Gen'ral Secretay, African Servicemen's League, Temperance Hotel Buildings, Market Square King Wms. Town, C.P. yena wowatumelela ingxelo ezeleyo, eshicl lweyo ka Rulumente. Umntu ngamnye afake i mviropi [envelope] enegama ne adres yake, abeke isitapu [1d stamp]. Abatunywa banelisiwe ngumsebenzi omkulu kunene abawenzileyo, b wenzela ama joni esizwe—"I.B."

nga lonto Inkundla yase Tyalikeni sekukuphela kwenkundla engu mlomo wethu woku benela e Nyangweni njengoko sesi hlutwe kwathi tu wona awasemhlabeni amalungelo.

Litsho Ikhwezi Ngosizi Bhisiniya

NGU E. A. T.

Liti, Camaguni mawetu umzi kamntu ka Kushi u wile kukuva ukuba u Mr. Msoleni uyoyisile imi daka yase ntl'Abhisiniya.

Liti, Make nde njenje mawetu kwake kwaliwa e Zulwini u Tixo no Satana woyiswa u Satana, kwake kwalwa ilanga no moya woyiswa u moya, kwake kwalwa indlala, ne ndyeko woyiswa indyeko.

Ke kuyo yonke into kuko icala kuko ukoyiswa, ke asikuko ukutanda kwalowo woyisiweyo inge bubo nobu fede nabu gwala, koko lowo udale imfazwe une sigqwati asibonayo kulo ate makoyiswe esingaziwayo ndim nawe; ne Abhisiniya.

Liti, Kwe linye icala kuko ukutandaza kanti utandazela isono akave u Tixo akunike isono kanti niya kusiteta no babini no Tixo isigwebo siku Msoleni no Tixo, asaziwa ndim nawe.

Liti, Nina ma Xosa kumbulani nanikwa u Mprofiti u Ntsikana pambi koba afike umlungu wani xelesa yonke into ozayo nendlela ezenime ngayo ute akufika umlungu nayi lahla yonke lonto yaba sisigqwati lonto ku Tixo no yiswa ngu mlungu.

Liti, Kwakona lati lakufika ilizwi lika Tixo nala mbulela ama hlwempu inkosi zalwela ubukumkani beli lizwe, alabi naku hamba ilizwi eliya lali profitetshwa ngu Ntsikana yaba sisigqwati kwaneso ku Tixo.

Waza ke u Tixo wancedisa u mlungu ngokuvelisa umprofiti wobu xoki u Nonqawusi walitata ilizwe lenu nge nyanga ezisibhozo waya kuma nge Gqili Orange River kona ze kubeko Aliwal-norde.

Liti, Kumbulani mawetu u Mpostile u Maraki ongcwele waya kufela Abhisiniya nguye lowa wayi pehlelela itenwa lase Abhisiniya namhlanje iminyaka 196 ilizwi lafikayo kona bahleli nalo, kanti ityalike ka Mahometi yeyona ukulileyo ama Abhisiniya 3,000 years ezipete ubu Krestu abandi kodwa ama wetu lah, ndilila nawo sendi zomeleza ndifuni sela isono sam sokuba ndoyiswe.

Liti, Ubu Krestu kumbuso wase Roma abu fakwa nge ntshumayelo, bufakwa nge mbumbulu ukuba auvumi uku gqobhoka ungumfi ngumteto lowo, ndiya wayela ama wetu, uy tshitsho namhla u Mahometi, kuba inkola yake yinyoka ne sele e Roma ke mna mawetu eloku ncama nditi

Bawo osezulwini uzube no ncebo kuyo yonke impato yezizwe zase Ntshonalanga ezinobu gqi bokubulala umntu ehleli nje oh hayi bafondini.

Liti, Myekeni u mntane Nkosi afihle amehlo xaku liwa ngo mgubo ka pezulu ngubani onokulwa ne nto engabonwayo, ingubani onganyame zelayo kona selikalipa, kanti yena u Silasi usebenzile kwezinyanga zisibhozo, ne njengele leyo ibisilwa naye yase Mataliyani engu Bhedidlaka iyabalisa.

Liti, Ndike ndancokola nomnye umlungu, ndabuza ukuti nibange-lwa yintoni ukuti xanilwa nabantu aba Ntsundu nisebenzise into esi sono, nati naku xinwa yimpi yakwa Zulu nayi tshisa nge parafini, ngoku u Msoleni wenzaleyo anisoyiki isono.

Izinto Ngezinto Zase Glen Grey

(NGU PASTOR)

Eku pheleni kwale nyanga u May ine kakhulu kweli lase Glen Grey yaba yimvula ezolileyo naxa ikhe iyane ngelana. Iwntsho wa cubuka umhlaba ngama ngxashingxashi ukulima ingqolowa ne habile. Ukuba ibiya kuqhube ngoluhlobo imvula nakwinyanga ezizayo ngathi ingaphekuzeka indlala ebibo nakala ukuba iyakuwumisa kakubi umzi jikelele. Ngamana u Somandla wasingisa ukusipha.

Ibeyenkulu ingqungquthela yomanyano lwee ntombi zase Methodist Church ku Dubeni (Edendale) ngomhla we 16 and 17 May, Ebekho phantse onke amaqobokazana alunge kule Sekethe yase Fransbury ekho nama nina kanobom. Iyancomeka kakhulu lenqubo yoku thatyathwa ko mdla zintombi-kwizinto zase Lizwini. Ibinga ingazi-

[Iphelela kumhlathi wesibini]

OTUKULULAYO

(UMATUKULULA)

Uyidhlula yonke

Inkosi Yemiti

Imiti!!

Amayeza!!

1/6

1/6



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Ohlanzayo

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Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukipe yonke into embi esiswini nase matunjini naso sonke isihlungu esingapakati.

Ngeke ube namandla wenze imisebenzi emikulu nxa umzimba wako ngcwele ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandla, ukujabulele ukudhla nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungangi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepeni usityele ngawo kuzwe nabakude?

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What We Think And Say

Bantu World

3, POLLY STREET
North of Bantu Sports Ground.
P. O. Box 666? JOHANNESBURG

SATURDAY July, 4, 1936.

The Need For Organisation.

What part will Africans play in the national life of South Africa? Will they be contented for all time to live under conditions not favourable for their advancement and progress? In short, will they be satisfied to remain forever the hewers of wood and drawers of water for other races? These questions are being asked by those who are deeply interested in the future welfare of our race, whose present position is in a condition of unstable equilibrium owing to laws which militate against its progress. No sane man can honestly believe that Africans will for all time be satisfied to occupy a position of servitude in the affairs of progressive mankind. Like other members of the human family, our race is capable of progress and is marching forward at a speed which has inspired fear in the minds of certain people.

It is because we are not stagnant but progressive that repressive legislation has been levelled at us since the establishment of the Union of S.A. It is because, unlike the bush man, we have survived the destructive evils of Western civilisation that we are regarded as a menace. But through years of oppression we appear to have been cowed down to a point where we seem to have lost all sense of vision. In the darkness of oppression, it would appear that we are unable to see a ray of light because we have no faith in ourselves and in the power that is mightier than the mightiest power on earth. This, no doubt, is due to our limited knowledge of the history of races that are now dominating the world. Their great achievements in the field of art, science, commerce and industry make us forget that they rose from obscurity and have, in the course of their development, passed through the crucible of slavery and oppression. It was not by chance that they became great and powerful, but by hard work and systematic organisation. It is not because they are God's "chosen children" that they have been able to harness the forces of nature for the benefit of humanity. No, it is because they realised that they have a part to play in God's scheme of creation.

Do the Africans realise that they, too, were created in God's image to contribute their share to the glory of His creation? Do they really understand that by hard work and proper organisation they can work out their own destiny and eventually compel those who despise them to recognise their manhood? The world, especially the Western world, will never respect us

until we have proved our worth as a race. But we can not prove our worth and that we are not inferior to other members of the human race by mere talk; we must do so by deeds. The one thing which we must bear in mind is that we cannot achieve anything without organisation. Individual achievement, however remarkable and praiseworthy, cannot win for us the respect of other people. It is the achievement of the race as a whole that will compel, much against their will, those who despise us today to recognise that as human beings we are entitled to all human rights economic as well as political.

The task of our leaders, therefore, is to launch a campaign of organising the masses of our people, who must be educated on their rights and duties. Every African should know that in God's scheme of things he as a race, has an important role to play. He should know that he was created to fill a nobler place in the affairs of mankind than that of servitude. The task is not an easy one, but we must undertake to perform it to the best of our ability. Let us not shirk our responsibility when faced by the stark realities of life. The land in which we live is not Paradise; it is a world of ceaseless struggle and in which those who are prepared to suffer and struggle can live. The African must be told the truth that freedom cannot be secured by men and women who are not prepared to unite their forces and pull their resources. That there is a great future for our race goes without saying but to realise our destiny we must break down the barriers of tribalism and build an edifice of national unity.

Africa Awakens From Sleep

Racial consciousness is claiming attention throughout the African continent. More and more educated Africans are becoming conscious of the fact that as darkskinned people their destiny is one. Listen to this. "The West African," says a writer in "The African Morning Post," a journal which is published in Accra, Gold Coast, "has no conception of the magnitude of this great continent of ours until he or she travels abroad. Our geographical studies have been so circumscribed that we are apt to think that Gambia, Sierra Leone, Gold Coast and Nigeria, (even excluding Liberia) form the real Africa.

But when one travels abroad and comes in contact with bright and ambitious students from East, South and North Africa, who are dreaming dreams and seeing visions of an African destiny, illusion of West African hegemony is destroyed.

It had been our pleasure to meet students from East, North and South Africa, during our peregrinations in certain centres of learning in civilisation. We were impressed not only by the manhood of these sons and daughters of Africa, but we were embold-

The Pan-African Health Conference, Johannesburg

NOVEMBER 20TH-30TH, 1935.

The March number of the Quarterly Bulletin of the Health Organisation of the League of Nations is entirely concerned with the report of this Conference and certain decisions and resolutions will interest readers of "The Bantu World."

In November, 1932, a Conference of the Public Health representatives of certain African territories met in Cape Town, and the Union Government felt that so much advantage had come to the Union in Public Health progress from the discussions of that Conference that it arranged with the League of Nations for a further Conference to be held in Johannesburg in November, 1935. Twenty African Administrations were represented as well as the League of Nations itself, the Rockefeller Foundation and the Government of India.

The highly qualified experts dealt with the following subjects: Yellow fever, Plague, Malaria, Typhus, Typhoid, Dangers of Locust Poisoning, Animal diseases communicable to men. Hygiene and medical services in Rural Areas and the Co-ordination of Health work in Africa.

It is obviously beyond the scope of the notes to deal with the discussions on all these subjects, but some of the resolutions adopted by the conference should be noted.

Following the discussions on the incidence of and prevention of malaria, Conference recommended much detail study as to the disease and its effects, as to the possibilities of the destruction of the mosquitoes which carry it, and

"That while research along the lines suggested in the foregoing resolution is an urgent matter, it must not be forgotten that, without raising the economic status of the vast bulk of the population of Africa as a whole, there can be no hope of applying successfully on a continental scale the results of research or of markedly improving the position of great populations with regard to malaria as a disease."

In his paper on Typhus which is carried by body lice, Dr. E. H.

ened in our dreams of a new Africa.

Who would have met a man like Mohamed Ben Said and not be fired with a dream of a better Africa? He is from British Somaliland. Who would have met Miss Sibusisiwe Makanya, Messrs Caluza and Dube, without having faith in the future of Africa? They are from South Africa.

Who would have met Prince Hosea Akki K. Nyabongo, Benjamin Kagwa, K. Kenyatta, Desta, the Martins, without believing in the ultimate destiny of Africa? They are from East Africa. Nyabongo and Kagwa are from Uganda. The one is a prince and the other is a descendant of the great Prime Minister of Uganda. Kenyatta is from Kenya. Desta and the two Martins are from Ethiopia.

But our theme of today is Nyabongo, the author of a book which is reviewed in one of our literary columns today. "Hosea," as a name has been dropped by Mr Nyabongo, after tasting the fountain of Western civilisation. He is now plain Akiki Nyabongo.

Mr Nyabongo is from Uga-

Cluver draws attention to the difficulties of combating this disease in a huge population of ill-educated, poverty-stricken people and points out that a serious increase in poverty shows itself in big increase of typhus. After an exhaustive treatment of protective and remedial measures, he concludes "there is no question of 'stamping out' the disease by these methods. That can only be done by a rise in economic status."

Perhaps most interesting of all is the section dealing with Rural Hygiene and Medical Services. The following are among the resolutions of these sections:

"Conference satisfied that the medical and sanitary services of Africa will have to be largely provided by African personnel, notes with gratification the advances made in the training of Africans for subordinate medical, nursing and sanitary services and urges that these be continued and extended; and satisfied that the education of women is a most important factor in racial progress and noting that, in many countries, it is difficult to obtain a sufficient number of African girls with the preliminary education which would enable their being trained as nurses and midwives, trust that the Governments concerned will endeavour to further by every possible means the education of African girls; and Notes with satisfaction the improvement in collaboration between the various departments of Governments in the great task of maintaining the health of African populations and, being convinced that the solution of the very difficult problems which face the medical services of African countries is practically impossible without the wholehearted co-operation of the peoples and the Governments of these countries, trusts that co-operation will be further improved and extended;

E. B. JONES.

Hon. Organiser Health and Work Activities S.A. Institute of Race Relations.

(To be continued next week)

nda, a relative of one of the ruling houses in Uganda. He arrived in the United States sometime in 1925 to study, and he was enrolled at Clark University, Atlanta, Georgia.

In 1928, "Bongo" (his Yankee monicker) came to Howard University to complete his studies. He became the room-mate of the writer and they both dwelt at Clark Hall one of the dormitories of the University.

Mr Nyabongo specialised in Political Science and Commerce and in 1930 secured the B. Sc., degree from the school of Commerce of Howard University.

Two years were spent in post-graduate studies at Howard, and two years were further spent in research studies at Yale University from where Mr Nyabongo went to Oxford where he is now studying anthropology.

Whilst at Oxford Mr Nyabongo was able to complete the manuscript of his novel and Messrs Routledge have published the novel in book form, under the title, "Africa Answers Back" at 7s. 6d.

R. Roamer Talks About . . . HIS SOCIETY.

In order to be in another fashion we have started The Timbuctoo Benefit Society for our own benefit. The aims and objects of this Society shall be to benefit yours truly R. Roamer, and his Degree and their friends. In order to make it dignified we have a chairman, chair-lady, secretary, lady-secretary, treasurer and lady-treasurer. We arrange them in pairs so that the chairman when he is not looking at his papers can look at his chair-lady and not at our ladies. See? (Applause)

So can the secretary and treasurer. See? (Applause) This is how we benefit ourselves. We collect 5/0 from ourselves each week and then give it to the treasurer who notes it in his book and the secretary notes it in his. Then we make a party for Miss Jemima who wishes to marry our Degree. We all attend this party with our friends and then hand over all this amount of money to Miss Jemima in a lump sum.

She takes it away to do whatever she likes with it. The following Sunday we give another lump sum to Nurse Jane Maplank of the Imaginary Hospital. And so on and so on until some of us get tired of making money this way or "kick the bucket" of water which was used for washing dishes. What we like with this society is the way we talk and praise each other in our parties for doing something progressive for the race (Applause)

When we hand over to Mr Jeremiah this lump sum of money, we tell him that this society teaches Africans thrift and co-operation. We tell him that Africans have now advanced great distances because they have learnt to save their money in this way. Surely Africa will come back from its visit to Timbuctoo because we intellectuals know now how to give one another lump sums of money for the good of the race. (Applause)

Between each talk or speech or lecture or—(applause)—(wait a bit with your applauds until we have finished the sentence)—or whatever you call it, we have nice cups of tea and cakes—(Great applause.) Then we have the chance to look at the chair-lady while the chairman is looking over his cup of tea at the lady-secretary. We catch the eye of the lady-treasurer as it runs towards the face of the treasurer. The eye gives a painful cry and we let it drop down and it hurries on its way towards the treasurer who passes it to his heart. (Applause)

Then he lets the eye of the lady treasurer go back in a hurry as he sees his wife's eyes resting on him WITH fierce jealousy. Across the hall we see the eye of Miss Jemima falling tenderly on our Degree which becomes so embarrassed that it comes back and sits behind our name for protection. We had warned it not to leave our name and go about the hall like that, but it heeded us not! There now! The hall was now filled with loving, jealous and cursing eyes crossing and re-crossing one another.

Suddenly there was a knock at the door! All eyes returned to their owners hurriedly as the door opened with a bang and Africa, the Country, staggered into the hall. For a moment the officials and those present held their breath in suspense. Then a thunderous clapping of hands was heard when Africa was recognised. He was given a seat and all the eyes of the ladies present rested hungrily on his tired face. "Ladies and Gents" said Africa, wearily. "I have come back because of your great efforts for the race in giving one another lump sums of money each week." (Thunderous Applause.)

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

Advertisers in this Supplement:

ROBINSON GROATS	Page 10
NESTLES MILK	" 10
ASHTON & PARSON'S INFANTS' POWDERS	" 10
SINGER SEWING MACHINES	Page 11
GRAPINE	" 11
RECKITTS BLUE	" 11
ECONOMIC DRAPERY STORE	" 11
FAIRY DYES	" 11
DR. WILLIAMS	Page 12
FARGO TEA	" 12

AIM HIGH

By THE EDITRESS

I remember talking to an ambitious young woman one day on her success as a teacher. I said to her, "now that you have successfully passed your teachers' course, you will now settle down and be a good teacher, eh?" But she shook her head. "No," she said, with determination, "I won't settle down at all. While I'm teaching I'll be making preparations to take up music studies."

"I cannot just rest while I still feel that I can add more to my knowledge and usefulness". I need not go further than that. It is sufficient for my purpose. What are your aims in life? Are you aiming high or you are contented with your present lot? That is a very important question for you. To aim high does not necessarily mean that you should aim at being highly educated or at doing something big and loud. Oh, dear no! It just means that you make your mind to do something very well which you hadn't done before.

This Week's Thought

The art of life is to know how to enjoy a little and to endure much—

HAZLITT

It means taking another step forward towards fuller life. To a woman aiming high it may even mean just a resolve to plan her household duties so that they make her home a real home to her husband and children. It may mean that she has made up her mind to plan her purchases wisely so that if possible she need not waste wilfully. To a single woman it may mean that she has made a resolution to live her life with an aim towards a more useful future full of hopes and ambitions.

What is needed is a resolve to live up to something. That's all! Don't be afraid of the words "aim high." They are simple. Plan your life carefully so that each day that finds you should close with you having done something of a good effort which you had not done yesterday. The cause of so much unhappiness in the world to-day is that people just do things without aiming at getting the best out of them. Love for instance. Ask the first two lovers what they aim at.

They'll probably tell you that they are just lovers because it is nice to be in love. Marriage in view? No. Aiming at getting what then from it? Just pleasure and the sense of "just being in love." Naturally that love gets on the rocks. All aimless living or effort ends on the rocks. Aimless marriages end in divorce courts.

Contents:

AIM HIGH—EDITRESS	Page 9
DO YOU KNOW?	" 9
TAKE CARE OF YOUR CHILDREN	" 9
OUR HEALTH CORNER	" 9
ON DRESS-MAKING	Page 10
DAINTY HAND TOWELS	" 10
SANDWICHES FOR TEA	" 10
IN THE KITCHEN	" 10
WASHING DAY	" 10
LETTER WRITING	Page 11
ARISE, O YE DAUGHTERS!	" 11
A MISTAKEN IMPRESSION	Page 12
"FIRST IMPRESSION GIRL"	" 12
ALL THAT GLITTERS"	" 12

TAKE CARE OF YOUR CHILDREN

Baby's "Cries"
By MABEL YOSE

A baby in a house is a well-spring of pleasure, a messenger of peace, and love, a resting place or innocence on earth, a link between angels and men. Remember that baby's proper food is breast milk. Nothing can quite take the place of the individual nourishment which his mother's milk alone can give him. Baby needs breast milk; I'll tell you why because it is less expensive it would keep over the week end, and the cat could not get at it.

It is of great importance. Nearly every woman can breast feed her baby, at least to some extent; for one reason it sometimes happens that despite all efforts, baby cannot be breast-fed or cannot be wholly breast-fed. Then immediately the most important thing in the world is to decide what food shall be given. Baby's future depends upon a wise choice. To get the perfect food for baby therefore baby specialists decided that even the purest milk had to be dried to make it safer.

Mothers must learn to understand what he means by his kinds of cry. Crying is baby's only language. Crying of early infancy simply means that baby is taking exercise, there are cries of pain or discomfort and of a spoiled child to gain attention. When baby cries mother should go quickly over the possible causes and should see that nothing makes him uncomfortable, pricking burning or irritating him. She should make sure that he is not in pain or ill.

Then if he is not thirsty or it is not time to feed him she should let him cry for a little while he will probably stop if no fuss is made of him. Reflex crying is very good during early days, it helps to expand the lungs and exercises his limbs and muscles. This crying is natural and healthy as long as it is not too prolonged.

DO YOU KNOW--

About Your Skin?

By R. R. R. D.

There is something interesting about your skin. You have heard that you can read a person's character on his face? This means that some people say that by looking closely at you they can tell what kind of a person you are. Whether you are good-natured and kind, cruel or hard. They say your skin tells them all this. But how?

Let us find out. First, we know that our skin is elastic, that is, it can move freely and smoothly each time we move. Then when we stop moving our skin gets back to its normal position. This can go on for a very long time during our life until slowly but surely the skin moves along certain familiar lines all the time. Whenever you move the skin gets into those lines and moves along them. Thus if you are always cheerful and smiling your face will finally be stamped with lines of cheerfulness.

And if you are always gloomy and angry the lines on your skin will clearly show that whenever your facial skin moves it moves in gloomy angry lines. You can easily prove this yourself by studying the foreheads (especially) of your friends. Do you notice that some of them have foreheads that are lined with frowning lines that never disappear even when their owners laugh? Why is that? It is because the owners have always moved their forehead skin in frowns.

Now, no matter what they do those lines will remain there until they die. At last the lines on our face can clearly tell a close observer what kind of people we are. Hard-hearted people can be seen through their faces. So can happy and kind-hearted people. That is why it is so important to cultivate all the time happy habits and thoughts that will be mirrored happily in your face. So watch your face if you would be really lastingly beautiful.

JUST A SMILE, PLEASE!

Willie (to his father, who had recently married, a second time): There is in the High Street a shop just like you dad.

Father: Shop like me? What do you mean?
Willie: Why, it is entirely under new management.

* * *
"Martha, did you wash the fish before you fried it?" "What for missus? What's the use of washing a fish that has lived all its life in the water?"

* * *
They met in the orchard. He had never been in the country till then. She was the farmer's daughter, "a child of nature."

He said: "That tree seems to be loaded with apples."

It was an apparent fact, but he felt that he must say something.

She replied: "Yes, sir, father says this is a good year for apples."

"I am glad to hear that. Are all your trees as full of apples as this one?"

"Oh no. Only the apple trees," she replied softly.

The observation seemed so innocent, so artless. Yet he did not stay. He heard his doubts.

* * *

She: I know there is something I've forgotten to buy.

He: That's just what I thought.

She: Why did you think so?

He: Because you have some money left.

* * *

Mr. Singleton: "Miss Willing—er—Nellie, you don't care if I drop the 'Miss' and call you Nellie, do you?"

Miss Willing: "No, indeed! Only yesterday I remarked to mother that I was getting awful tired of being called miss."

* * *

Maude: "Why didn't you scream when he kissed you?"

Millicent: "I couldn't just then; and after it was all over, what was the use?"

Our Health Corner

Our Ailments

By NURSE ROSE

Spitting blood: If you spit blood you may be sure that you have either lung, stomach or throat disease which should not be neglected at all. If you are so affected try your best to be as quiet as possible. Others say if you suck ice it helps in the meantime. But what you should do is to call for medical aid at the first opportunity.

Insects stings: If you are stung by an insect, apply salt water, iodine, olive or linseed oil or weak ammonia. If the sting be left in the wound have it out without fail. Put a hot poultice over the wound to draw out the irritating object, this also helps in giving relief to the inflammation. The most important thing to know when you are stung in the month or upon the tongue is to call for the doctor at once as the swelling may develop and cause you to subocate.

Scalds: If you have been scalded by steam while busy over your pots, apply a handful of crushed common washing soda, under a folded cloth of linen, steeped in and wrung out in cold water. Let these remain on until the severe pain is allayed. Afterwards anoint with a liniment made from the raw white of eggs, or smear with olive oil or linseed oil, which may be dressed upon the part plain, or mixed with fine whiting or powdered chalk, dusted over the oil with a kitchen flour dredger. Bandage to exclude the air. Under no circumstance should air be allowed in. That is the most important thing to avoid in scalds—air. You will get help from your clinic in such cases; if you live out in the farms write to me for advice and help. Never neglect such injuries.

WOMEN'S HOME PAGE

Dainty Hand Towels For Your Guest

Here is something which will interest the embroidery lover. So simple and easy to make and the result is charming and dainty. Hand towels are usually about 12" by 15" in size and made of fine Huckaback towelling which is bought by the yard. Instead of hemming the ends use coloured Bias Binding opened out wide to form a band. A little design is worked as a border just above the hand.

For instance a towel handed with pale green could be worked with a few green leaves trailing above the border; or banded with pale yellow and a small bouquet of flowers daintily embroidered in one corner; or banded with pale blue and your own initials worked in the centre of the towel.

Huckaback towelling is usually about 2s. 3d. a yard and Bias Binding is sixpence for a card of half-a-dozen yards, so the expense would not be enormous. Making them will give you pleasure and you will be so proud to have such dainty hand-towels in your guest room.

Sandwiches For Tea

Dainty sandwiches for tea are a boon to the housewife when the high price of eggs makes cake a luxury.

Bread for sandwiches should not be too fresh and the butter should be fairly soft so that it spreads evenly without crumbling the bread.

Tomato Sandwiches.

Spread the bread and cut into thin slices. Cut thin delicate slices of tomato and place on one slice of bread sprinkle with a little salt and pepper, cover with another buttered slice of bread press down with flat side of knife and cut into small squares or triangles and cut off crusts.

DATE SANDWICHES

Stone dates and chop fine. To one cupful of pulp add one tablespoon of orange juice. Mix well and spread on thin slices of buttered brown bread, sprinkle with a tiny pinch of ground cinnamon.

AVOCADO PEAR SANDWICHES

Scoop out the inside of avocado pears, season with salt and pepper, add a few drops of vinegar and spread on thin bread and butter.

PINEAPPLE SANDWICHES

Chop pineapple fine or grate on a coarse grater; drain off juice and moisten with a little condensed milk and spread.

How To Lay The Table

Dinner table etiquette begins with correct table-laying.

Implements are laid in the order in which they are to be used, soup spoon on the outside, then fish knife and fork on appropriate sides. With the large knife and fork for the meat dish next them.

The sweet spoon and fork may be laid at the top, but it is more usual to lay them at the side.

The special spoon for an ice, knife and fork for a savoury, or second meat, are generally brought round with the plates on which they are to be eaten. This is always the case with dessert.

Table napkins are generally folded in a decorative way and the roll or piece of bread put inside.

Hot And Savoury Dashes For You

The dishes given below will serve equally well as hot supper or luncheon dishes.

BACON OR SAUSAGES WITH BATTER

Make a batter with 1 cup flour, good pinch salt, 1 egg and 1 cup of milk and water mixed. Mix well and stand aside for one hour. (If liked the white of egg may be omitted and beaten to a stiff froth and folded in at the last just before it is used)

Cut two rashers of bacon into strips and fry with a peeled and thickly sliced apple and one or two sausages. When the apples, sausages and bacon are cooked, pour the batter over, fry gently until one side is browned, then turn the whole thing over. It will take three or four minutes to cook, according to the thickness.

Have a hot dish ready and before serving chop the pancake mixture heap it on the dish, sprinkle with salt, paper and chopped parsley. Serve at once.

MUTTON CURRY

Fry 1 sliced onion in table-spoon fat until light brown, then add 1 to 1½ tablespoons curry powder and 1 table spoon flour, fry a few minutes. Add gradually one and a half cups milk and water; or pour one a half of boiling water on to 2 tablespoons desiccated coconut, stand until cold, then strain into the curry powder in the frying pan. Stir until smooth add 1 tablespoon sultanas or raisins, 1 grated apple, 1 lb. breast of mutton, cut into convenient pieces, 3 skinned and chopped tomatoes and 1 small bringhal or egg plant peeled and sliced. Add 1 tablespoon lemon juice or vinegar

Cover and allow to simmer for 3 or 4 hours. Should the moisture cook away, more water or stock may be added. Turn on to a hot dish, serve in a border of rice with Bombay duck, salads and chutney.

COOKING OF RICE

Watch the rice well, then put 1 cup of rice into 2 cups of boiling salted water to which a little lemon juice has been added, and cook rapidly until the grains will break when tested with finger and thumb. Pour through a strainer, put under the cold water tap, then stand over boiling water and steam until cooked and the grains are separate.

EGGS, TOMATO AND CHEESE

Line a buttered pie-dish with sliced skinned tomatoes. Break egg on to the bed of the tomatoes. Season with salt and pepper and sprinkle liberally with grated cheese. Cook at 400 Fahr., or No. 7 on the second shelf of a gas oven, until the eggs are set. Serve hot.

In The Kitchen

Substitute For Double-Saucepan

Recepte books often tell us to cooks certain custards, sauces, or puddings in a double boiler to prevent burning or lumping. Not every kitchen boasts a proper double-saucepan but a very good substitute can be made by taking china or enamel pudding basin of suitable size to fit into a saucepan so that the rim of the basin rests on the edge of the saucepan. The saucepan is partly filled with water and kept boiling. This is an excellent way of making custards or re-heating cooked foods.

A "Primus" Stove Hints.

After using a primus stove insert the little pricker while the burner is still warm before putting the stove away. It will save time and trouble the next time the stove is used. This has been proved with a stove that often flared, but is now most satisfactory.

Aluminium Saucepan

There is nothing so good for cleaning aluminium ware as common salt.

About Kettle Handles

Some kettle handles have a way of becoming unbearably hot. It is a good plan to bind it round and round with string. Take a good length of fairly thick string and tie it at one end of the handle wind it the other end, then back again and tie the two ends together.

When Scraping New Potatoes

Add some salt to the water when scraping new potatoes, they will be found to scrape more easily.

powdered starch and half the quantity of table salt to a stiff paste with lemon juice. Wring the mildewed article out of cold water, spread paste on the stains and leave exposed in the open air until the stain disappears.

Hints For Washing Day

BLUEING WHITE GARMENTS

When white clothes are to be blueed they must be opened out and placed loosely in the blue water; if screwed up tight they will become patchy in colour.

WASHING WHITE SILK

White silk should be washed in luke warm soapy water and rinsed in warm water. Add two tablespoons of milk to the last rinsing water and dry in the shade. White cotton material bleaches in the sun but silk is inclined to turn yellow, so it is best dried in the shade. Silks should never be boiled.

RINSING

Rinsing is most important. Insufficient rinsing will cause the clothes to have a dirty patchy appearance. Use plenty of water and change it as soon as it looks dirty.

HOT WATER FOR SPRINKLING

When sprinkling clothes before ironing, use hot water; they will damp evenly and so save time and trouble when you iron.

Household Hints

If you wish to mark linen for the laundry, and have not the special marking ink for this purpose at hand, write the name first with a blunt lead pencil then trace it over with ink, using a fine pen. The lead will prevent the ink from spreading. If you then press the marking with a hot iron, and do not wash the article immediately, the mark will be lasting.

Tar or grease marks may be removed from even the most delicate materials by rubbing with a piece of soft white rag which has been dipped in eucalyptus oil.

Tar on the hands may be removed by rubbing with the outside rind of oranges or lemons and drying at once. The oils contained in the peel dissolve the tar so that it rubs off easily.

The brown stain on china and coffee pots may be removed by filling them with boiling water and soda (two table spoons to a pint of water) and letting them stand for a while. Then wash well in hot soap suds and rinse in cold water.

Mildew is a stubborn stain to remove, but the following method is very effective... Mix equal quantities of soft soap and (Continued column 3)



Lebese la Nestle le loketse bohobe. Tsoaka lebese la Nestle ka metsi, me u le tshela bohobeng ba hao. Le lokile le natefatsa bohobe.

NESTLÉ'S MILK

LE LOKETSE BOHOBE.



Lebese la Nestle le tsuang bolekaneng ha le turi bobane le entsue ke suikiri.

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HE'S A HAPPY BABY



Babies are only happy when they are healthy, and for making children fat and strong Robinson's 'Patent' Barley is next best to mother's milk.

Thousands of mothers all over the world have fed their babies on cow's milk with Robinson's Barley and they are very happy and thankful to Robinson's 'Patent' Barley for helping them to have such strong, healthy children.

ROBINSON'S "PATENT" BARLEY

Every mother should read "My Book" which tells all about the right feeding of mothers and babies both before and after the child is born. It is also full of good news for mothers. Write to-day for a FREE copy to Colman-Keen, (Africa) Ltd., P.O. Box 1097, CAPE TOWN.

1175-2

Mofumahadi onaoa Mo-Afrika o na le bana ba nonneng, ba thabileng ba mafahla.



U dumela hore batsoadi bohle ba tshuanetse ho sebedisa

ASHTON & PARSONS' INFANTS' POWDERS

"Ke na le bana ba supileng," ho rialo Mrs. M. Rosie Nfifkoe. "Ba pela ba bahlano bane ba kula ha ba etsoa meno. Ba lla bosoho bo bong le bo bong me ba otile. Kajeno ke na le mafahla me ke sebedisa Ashton & Parsons' Infants' Powders. Mafahla a na a khuedi tse robileng meno e medi; o mong nguana o na le meno a mararo; o mong a mabedi. Ba robala hantle me ba nonne. Ke suaba ha ke ile ka se sebedise di Powders tsa lona ho bana ba ka ba bang."

P.O. Helbron, District Pretoria.

"Ha a ntse a holisa bana Mrs. Nfifkoe, o fumane hlalohanyo eo basadi ba Makhooa ba hlokomelang bophejo ba bana ka eona. Ha utlusa nguana a lla tseba hore ho teng se mojang ka maleng kapa o tsoa meno. Di Infants' Powders tsa Ashton le Parsons di fodise bohloko kantle le ho ntsha nguana kotsi me di etsa hore a khotsofale ha ntse a hola.

A NONNE, A PHETSE A THABILE

U ka reka di powders tsena venkeleng lefe le lefe; hape ha di turi. Ha u di noesa nguana di bee lelemeng la hae. Ha nguana a le ka tase bo khuedi tse tharo, mo nne halofo, ha a feta khuedi tsena monee ele ngue. Di Infants' Powders tsa Ashton le Parsons ha di na kotsi.

Beng:

Phosferine (Ashton and Parsons) Ltd., London, England.

NI 26/1

LETTER-WRITING IS AN ART

Letter - Writing Is An Art

By M. W.

Most of us like to make a good impression on our friends, so we pay attention to our looks, manners and dress; but when it comes to writing a letter we are usually not nearly so particular — we hurriedly dash off a few lines, seal and stamp the envelope and then heave a sigh of relief, not bothering to consider whether we have shown something of our personality in the letter!

A letter should not be full of grievances and woes, not laboured and stilted as though it had been a firesome duty, but written with an ease which breathes the writer's personality. Neatness, daintiness and simplicity should be aimed at both as regards the stationery used and the style of the letter.

Unless you are writing to a very close relative who will understand the position it is very impolite to begin or end a letter with the information that you are too busy to write anything but a hurried scrawl. It takes only a few minutes more to write a neat, pleasant letter, and the person to whom you are writing may feel very hurt at not being considered worth the extra time and trouble.

Social correspondence should not be typewritten unless for some special reason with an apology or explanation. In letters it is not correct to use any title or distinction you possess, though ladies writing to strangers may write (Mrs) or (Miss), placing it in brackets before the signature.

Do not make the mistake of trying to impress people by using long difficult words; no one wants to read extracts from a dictionary! Try and imagine that you are talking to the person, only write it down on paper. Your letters will be really appreciated by your friends because they will be so much more part of you than a few stilted words hastily scribbled.

Arise O Ye Daughters

(By (Miss) C. L. TSHABALALA.)

[This concludes Miss Tshabalala's interesting talk on club movement among African women which she began last week. Miss Tshabalala has sent me the Constitution of "The Daughters of Africa" movement. Any reader interested in it? --- Editress.]

As we continue to organise our groups, our club activities spreading through many phases of our women's interests and work, we shall more and more come to feel ourselves more dependent on consultations with each other—consultations that begin with more intimate contact between one local group and another until we become a well-articulated organization that stretches its hands all the way from individual woman and club up through our province. What we are now endeavouring to do is to form this simple outline and skeleton on which to build.

The President of the Women's Federation known as "The Daughters of Africa" can be found any time in Durban. She is our well-known friend: Mrs. Isabella Joseph Siliilo, Chairwoman; Mrs. John L. Dube, 1st Vice-President; Mrs. Josephine Matiwane, 2nd Vice-President; Mrs. Gertrude Walter Kumalo, Gen. Secretary; Mrs. Catharine Abner Mtimkulu, Assist. Gen. Secretary; Mrs. Maria Ntuli, Treasurer. As we learn to walk hand in hand let us develop within ourselves patience, unselfishness and breadth of vision.



Hockey is coming to the fore again

POINTS TO REMEMBER WHEN MAKING A DRESS

(By PEARL BUTTON.)

In dressmaking there are three very important points to remember. The first is the fit of the sleeves at the shoulder, the second is the perfectly even hem line, and the third is the careful finishing touch given to the trimming.

Let us take the fit of the sleeve first. If the material is reversible do not forget to make a mark of some sort on the wrong side of both sleeves the moment you have cut them out. If there are any gathers they should be on the shoulder. Tack the sleeves in and try the dress on. If the arm hole pulls at the back it means that the curve of the sleeve is stitched in too much to the front.

If you want your dress to look smart it will be worth your while to tack and retack, until the sleeves set perfectly. Oh yes! It requires a lot of practice—but then don't they always say that patience always gets its reward?

The next point is the even hem line. If you have a full bust you must remember to cut the bottom of the bodice in an outward curve. The full bust will take up this curve, leaving the waist line quite straight. If the waist line hitches up, it stands to reason that the hem will give a lot of trouble. So first make sure that the curve on the end of bodice allows for the curve of your bust.

If your figure is very broad at the back you must curve the edge of the skirt at the back at the hem. The hem of the dress needs just as much tacking and trying on as the sleeves. Do not be satisfied until the dress hangs in lovely even folds.

Now very often when the amateur dressmaker has taken a lot of time and trouble over the fit of the dress, she suddenly grows tired and longs for the dress to be finished, so she trims it in the quickest way; she binds the neck and puts a little band on the sleeves and nine times out of ten she completely spoils the dress.

Before you cut out your dress (Continued foot next column)

(Continued from column 5.)

dish of soup.

Rump steak can be fried or grilled, if it is a nice tender piece; it is also good for steak-and-kidney pudding, for braising, for cassarole dishes, or for beef olives. It is a penny or so cheaper than fillet. If you want to serve grilled steak, you cannot do better than get two or three slices of fillet; it is beautifully tender and every scrap will be eaten. In that lies the true economy of good meat.

Ox-tail makes nice stews and soup, but it is not very economical for two people.

Ox kidney is coarser and tougher than sheep's. It makes excellent soup; and can be used instead of sheep's kidney in pies.

Mutton and lamb are too often one and the same thing. A leg of genuine lamb would be a small enough joint for two people, but hardly economical. You can get a piece cut off the thick end of a leg of mutton; it is not cheap, but it is a good cut of meat. Or you can have chump chops—nice meaty ones—cut from the same part. Other good chops are from the loin; they are smaller, and often have a little piece of suet (the fat round the kidneys) attached to each.

Neck of mutton is used in stews and casseroles. Scrag end is the cheapest, and makes bredes and such things. It is not a very good cut to buy, as it is so often nothing but bone and gristle. Better to get the best end of neck, which is also useful to divide up into cutlets.

Such cutting and boning as this the butcher will always do for you if you ask him.

you should "study" the material and decide which trimming will suit it best. Some materials call for dainty white lawn collars and cuffs, others for gay buttons and others for coloured binding or piping. So be sure that you make the right choice.

My advice to all home dress-makers is:— Buy your material and then think about your dress hard, for at least a day before you decide definitely on the style and trimming.

A Series For Brides Doing The Marketing

Half the fun of housekeeping is seeing how little you can do it on. And quite the most certain way of saving money is to do your own marketing.

If you go to the shops every day you can tell at a glance what is in season and cheap and fresh. You are ready to snap up little bargains. You are not cheated. Your housekeeping sence is kept keen.

If you pay a personal visit to the butcher, you can see for yourself what he has, and choose accordingly, and you will not be given short weight.

Theoretically, it may seem that you spend just as much when you buy the meat yourself and pay for it on the spot. But any housewife who has put the thing into practice knows that you do not, and that, besides, you get the pick of the meat.

If you are a vegetarian, you can pass the butcher by, no doubt with a sigh of relief and superiority. But, while it is a recognised thing that most people eat too much meat, the fact remains that many of us feel we cannot do without it—especially husbands. The wife, therefore, must know something about buying it

If you are housekeeping for only two, you need not bother about the larger joints.

These will not be economical as

far as you are concerned. Concentrate on "a little and good."

Let us begin with beef. The better cuts are tastier than mutton but supposed not to be so nourishing. Beef-steak and shin and what is known as gravy beef, all fairly tough and coarse, are the cheapest. By long cooking—three hours and over—they can be made tender, and can be used in stews. Shin of beef, with a marrowbone cut from the same part of the leg, makes excellent soup. So does gravy beef. "Soup-meat" proper is usually odds and ends of meat and bone sold quite cheaply, but personally I find it best to get gravy beef. Even half a pound will make a good

(Continued in the Third column)

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Page Of Interest To Women Of The Race

"All Is Not Gold That Glitters"

Madam.—Modern girls look alike. They all wear the latests, in photo they captivate you to lose you head and heart. They have little or no personality in their faces, nor do they have good character, nor signs of ambition, but the majority is sympathetic with every Dick, Tom, Harry that says "I love you." They have no scars of sorrows found in all ambitious men, no proof, in fact that they are living beings with problems to face with grim courage and gentle understanding. Life to them is but an empty dream.

These creatures, when powdered and painted, look lovely, yes—in an inhuman way. Their powder does not mean anything to me—emotionally. I look, I admire, I pass on and I forget soon for "all that glitters is not gold."

Sometimes you meet an average beautiful girl, and you are intrigued and enchanted. She may seem different from the common girl we meet in functions, the height of whose ambition seems to be forced into the dance halls and fashion saloons. This average girls, in most cases is so refreshingly unself conscious of how she looks, or what effect her looks have on men.

Some modern girls minimize their beauty for sex appeal. Such a girl thinks about nothing but her beauty. Analyse her, perhaps she is uneducated, uncivilized, morally a "washout" for "all that glitters is not gold."

A girl may paint and powder herself, but must not powder and paint her mind. That is a common and grievous mistake to many. For any moment I do not condemn beauty. Synthetic beauty is only an attraction to men when the mind behind it is not synthetic, but instead, is real, honest and original aiming very high.

Beauty by itself is not enough these days. There is a theory that any man will fall for any face if it is only pretty enough, but the theory is not true to everyman.

To-day, any sane man in search of a wife wants more than a pretty picture to look at or a pretty doll to hold quiescent in his arms. He wants pure gold

The scars of hard work on the face of a girl are honourable. Such scars make her beautiful without powder etc. A girl's youth, beauty is nothing compared to that tired look after a hard-day. Once a girl has personality and good character than she is beautiful and very illustri us.

I look at my dear mother and love every wrinkle in her face. I hope my wife will be beautiful like that, one day. In her "all that glitters is gold."

She has lived her life of seriousness and high aims for her children and she wishes them good luck in whatsoever they set themselves to do. We should not be deceived by beauty for it, did Paris be crazy for Helen and not Dene. This beauty and love brought about the Trojan War and the death of Paris. "All that glitters is not gold." "Manners, not beauty maketh a man."

WALTER M. B. NHLAPO
Eastern Native Township.

A Mistaken Impression

Madame,
I am sure your readers will be interested in this: When I was at the All-African Convention, Bloemfontein, last December I and my friends were much amused by a lady delegate who told us a story of a young couple which was preparing for its coming marriage. Unlike Mr. Jeremiah and Nurse J. Maplank they went together to look for a house. We did not question the lady as to where this took place, but I think it was in Timbuctoo, the land of Roses! Here is the story: "A young couple about to be married, [were both looking at a house in the country. After satisfying themselves that it was suitable, they made their way home. During the journey the young lady was very thoughtful, and when asked the reason, said "Did you notice any W. C. Edward?" He had not noticed any, so he wrote the owner of the house, asking where it was located. The ignorant old landlord did not understand the meaning of W. C. but came to the conclusion that it was meant for Wesleyan Church and answered as follows:—

Dear Sir,
I have great pleasure in informing you that W. C. is situated about 9 miles from the house and is capable of holding 230 persons. This is an unfortunate situation for you if you are in the habit of going regularly, but no doubt you will be glad to know that a great number of people take their lunch with them and make a day of it, while others who cannot spare the time go by car and that my daughter was married in the W. C. in fact it was there she first met her husband. I remember the marriage well on account of the rush for seats. There were ten persons on a seat usually occupied by two, and it was wonderful to watch the expressions on their faces. My brother was there too. He has gone there regularly since the day he was christened.

Wealthy residents in the district erected a bell over the W.C. to be rung every time a member entered.

A Bazaar is to be held next door, the proceeds to help to provide plush seats, as members feel this is a long felt want.

My wife and I are getting old and don't go regularly as we used to. It is six years since we last went and can assure you it pains me very much not to be able to go more regularly.

W. M. SOMTUNZI
Johannesburg

'First Impression' Girl.

Dear Editress,
May I be allowed to say a few words on the above subject. One lady said 'Nellie is a marvel! There she was at the dance the other night chatting away as if she had known that man all her life instead of only having met him five minutes before. It does not matter where she goes she always manages to make friends at once. I suppose she is frightfully attractive, but I do wish I knew the secret.' One answered, "it is because she is very fond of boys that's why the boys fall for her. They know that she is weak in character." But that's not true.

There isn't much secret about it really; Nellie happens to be what the Americans call "First Impression Girl," one of those people who are able to put their personalities across at a first meeting, who have the ability to attract immediate attention to themselves and then people suspect a lot. So I think our people are very wrong that because a girl is popular she has a weak character.

If you are like others who belong to the quiet type don't think that because men do not fall for you at the first glance it is because you are not attractive. First, because it is not true, secondly it may set up an inferiority complex that will make you unattractive: for to feel a failure is half way towards being one. You may not strike men all of heap the moment that they set eyes on you but your appeal may just be as great and infinitely more lasting. Just think back to your school days and picture those girls who, not always the cleverest were good at exams. They had not necessarily the best brains in class but they had the knack of getting through the examination with flying colours.

It is just the same with first impression girl. She may not be the prettiest or a charming girl at a party but she is good at parties, able to shine in a crowd and to put other girls momentarily in a shade. So some of the most attractive girls and best loved girls have been not good at parties. It is simply a question of temperament. If you do not cut much ice at dances and parties don't hang about miserably envying girls who do, but join a club tennis, dramatic or debating according to your tastes for you will have ample opportunity of meeting a man not once but constantly.

(Continued foot of column 4)

Should Girls Marry Their Equals ?

Dear Editress,
May I be allowed to say a few words in your widely read paper "The Bantu World," in answer to the above subject by "Sweet Pea" which appeared in the issue of June 20. "Sweet Pea" wishes to know whether girls should marry their equals, to which I answer:—
To my mind it is equality that counts a great deal in marriage; though of course one should try to get in every respect a matching partner; that is, a man one is best happy with, the man who will listen when you speak, and thus will enable you to help him, the man who will (also) be able to help and uplift you, so far as education and etc is concerned.

By so saying, I do not mean to say that the gap between the two of you should be wide; as for instance:—In the case of a lady teacher marrying an ordinary bottle and bags buyer and seller, that perhaps would look a little absurd.

In that case perhaps there would be a little vacancy for those people who always concern themselves with things that are beyond their reach to look and gape in astonishment at such a choice. But people who know what real love means, would not be very much surprised; for who does not know the fact that "Where there is love there's a way."

From my little experience, there is nothing like love,

In the club you will be continually rubbing to the same peeele and it is ten to one that you will soon find though the first impression (girl) that you make on men isn't very noticeable, on subsequent meetings will make a deep impression the kind that lead to the diamond half-loop ring. Think it over a quiet ones.

LOST SHEEP

Matimatolo

Suffered Beyond Description.

THIS WOMAN'S LIFE WAS NOTHING BUT A BURDEN
Until Dr. Williams' Pink Pills Came to Her Rescue

The strain of keeping a home going and providing for a family in the difficult times of the last few years, with the added hardship of the home being threatened by the spectre of unemployment, caused complete breakdown in the health of a woman who lives at Birmingham, England, and for weeks she was forced to keep to her bed, seriously ill.

Actually this was the culmination of five years' suffering, during which time she had been getting gradually weaker and more depressed, and medical opinion became not at all reassuring.

Six months ago she was in her lowest ebb, and now she has told a newspaper reporter a very human story of her remarkable cure.

"The sufferings I endured are almost beyond description," she related. "I was continually troubled by head swim-mings.

Dr. William's Pink Pills have proved a priceless boon to thousands of nervous run-down women. If you suffer like this woman did, let nothing prevent you from giving the pills a trial. You will soon notice an enormous improvement in your health. It is often said, in fact, that the benefit following the use of Dr. Williams' Pink Pills almost uncanny. Actually it is quite natural, for new blood created by these pills gives new life and energy to the whole body.

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and noises in the head I had no appetite my breath was very short, and I suffered severely from palpitation. My case was diagnosed as anaemia and blood pressure.

"As I lay in bed one day, at about my worst period and when life seemed too much of a burden for anything, I remembered Dr. Williams' Pink Pills and sent for a box.

"I had taken only about 20 of the pills when my daughter noticed a change in me. I had already felt better but had said nothing until my daughter commented on the fact that I was at last looking better.

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Mong a Naga o Tlokoe Go Batla Chelete Ela Madi

BAAGI GA LE SA LEFE DIKGOMO DIA REKISOA

Tsa Rakgatla

Mona ha Rakgatla batho ba tshoere ka thata ba kotula. Ho bonahala gore ba bang ba tla fumana dikhetana tse pedi tse tharo. Ha re a ke ra hopola ha ho tla ba oa nopang ka gore pula e nele nako e setse e fetile.

Ka khoedi ea June e le 13 bashimane ba Rakgatla ba tshanokile kholo ea maoto le ba Rooiberg. Morena S. N. Nkhumise e ne e le motsamaisi oa motshanoko. Bashimone ba tshanoka hantle, ba Rakgatla ba nosa tse 6, ba Rooiberg ba nosa e le engoe.

Bana ba sekolo ba ne ba na le moketenyana oa dipina ka khoedi ea June e le 21 ka nako ea meriti. Ba ne ba laelana le ba tsoang mo sekolong.

Bana mona ba llela thuto, bashimane ba rata ho betla, ho ruta le tse ding. Basetsana ba rata ho roka, ho apeha le ho rutisa le ho ba dinnese.

Morena William Rakumakoe ke mmadi o moholo oa pampiri ea sechaba "The Bantu World," o e amohela beke e ngoe le e ngoe. A re he eena ha bone gore a ka phela ntle le eona.

Ka khoedi ea June e le 13 mong oa lefatshe lena o ne a le mono, o ne a batla chelete ea rente. A re ho baahi: "He le sa lefe ke tla rekisa dikhomo tsa lona e be ke tshuma matlo a lona."

Ba ba basetsana ba thomile ho tshanoka pasekete-bolo. Barutoa le Miss M. Manne o e leng mothusi mo sekolong. Ba supa mafototolo.

Matichere a lekala la Rooiberg Branch (T.A.T.A.) a ne a tshoere kopano mona ka khoedi ea June e le 20.

Re Etetjoe Ke Banna Ba Bagolo Mono Ga Masemola

Tsa Ga Masemola

Mongoadi oa pampiri ea Bantu World, ntumelele sebakanyana kuranteng ea gago go tsebisha metsalle tsa monu.

Monu ga Masemola le ge bonchi bya bahalefi ba go nyatsa ka go sebe le tsoelopele feela Modimo. O hlokomise sechaba se sa Magalie. Eitse mo kgoedi e khui ea go feeta ea May ra eteloa ke Morena G. H. Franz le banna ba babedi ba gagoe a tile ka go hlaloha bana ba sekolo (Std. VI) Mo kgoeding ea June bekeng ea pele re etetsoe ke moruti e mogolo "Superintendent" C. Hoffmann oa Botshabelo le moruti R. Hagens.

Bekeng ea bobedi ra thaba kul go bona gape bo Moren G. H. Franz le moroa tona kgolo (Prime Minister) Dr. Hertzog a ba a tloa ntlatlana (basket) e e logi- loego ke sethaka se senogeng sa bana ba sekolo, Dr. Hertzog a thaba gagolo gomme a re bosa ge a tlo ea a bontsha mohumagadi oa gagoe ntlatlana eo le gona ge e tloba fela e le segopotso.

Bekeng ea boneng go tile tona ea bahlahubi Chief Inspector, Morena Eisten, feela o ile go fihla eaba o itlaganetse go fetela ga Mphahlele a tseba Principal Teacher, moruti D Minile gore a mohlahle tseleng, gape o si re golofeditse go tlo bona sekolo sa ana ka gona re go bona goba bahlaka bao ba Modimo ba hlishoa ke leato la sechaba se sa Masemola, gape ba se koela bohloko gobane se sale fase tsoelopeleng ka gagolo go chada tse ding. Morena mong oa bobele a nke a fele a re thushe ka dikeletso tsa bahlan- ka ba gagoe ge ba re etela. Ke ema ka boikokobetso.

Emonyane oa lena,

R. MPHEHLI MOLOPE

GA BA RAGE KGOELE BA OTLANA KA DITHOBANE

Tsa Potchefstroom

Ke go kopa gore o gatise mantsoe ana pampiring ea sechaba. Mona Tlokoe re bona mohloho. Re ne re ile lebaleng la papadi bekeng e fetileng, go bogela kgoele e ragioang. Ge re sa shebile, ra bona role le thunya, thobane e dula hlogong ea moragi oa kgoele, hlogo ere tere madi.

Ra bona makgarebe le baroetsana ba Tlokoe, ele semphe- ke-go-fete ge ba gopotse ntoeng eo, ba fekesetsa mesese, ba dudetsa ka mantsoe a phagameng ge ba bona madi a ela. Che, ke dihlong.

Dilo tse tliang dintoa tse byoalo mona ke (1): Go teng ba bapadi ba eang go raga kgoele ea maoto, ge ba noele metsi a mase tihana a gangoang ke basadi. Ka baka leo, batho ba byoalo ba atisa go loa, ka gobane dijo tse na tsa banna di na lego lahla hlaloganyo ea bashimanyana. (2) Ea bobedi, Mona Tlokoe go ts'anokeloa chelete. Poifo ea go lahlelo oa ke chelete eo e filoeng moletsi oa phala e na le go tsoala ntoa le phapang e mpe.

Lesang go thloha le loana byoale ka dikgogo. Le re hlabisa dihlong. Ga re senyega mabitso tje, re bitsoa ditshoene ke Makgoba, ke ka ntlha ea lona. Tshanokang papadi ena byoale ka beng ba eona, ba beileng mothego oa eona godimo ga lerato le kutloano, eseng lehufa, le tliang dintoa, diphapang le go se utloane.

Ke MOSHEBI.

Sebatakgomo Ga Nkoana

NKOE E JELE DIPUDI TJA GA MPJOANYELA

Madi eng A Sekhukhuland

Mona ka la 17 June, nkoe eile ea ja lipudi tja ga Mpjoanyela oa ga Nkoana. Mkgoshi oa lla! Magarola a tjea marumo go phala makhoshi oa "Sebatakgomo!" Ba ile ba huetja nkoe e padlamile mar kong a "Leolo." Dimpjja ja e raka ha moge le masogana. Ke ba hlabisa go ba h- nanyana ba babeli. Bashema nyana bao ga ba bona nkoe e etla go bona e nchitje meno a mahubelu ba chaba, emong a-oa 'me a phela; empa emong eena eling maro Mpjoanyela sekony, oa ga Nkoana a oela ka legageng la Leolo a sho! Nkoe ea bona si baka ea phonokha magarola!

Banna bagashana sa manya- mie ballela motho! Etje boshigo jua li 19 June, nkoe ea ja lipudi tja Philip Shoba, oa ga Khoshi Phashe Nkoana II, gape. Philip Shoba ara moroae Peipei gore a ethee ka segogali sa mogolo ka lithapo. Peipei Shoka a dira jua lo 'me a e suara. Ka li 20 June ba ile ba hlabisa mkgoshi oa "Sebatakgomo." Ba e huetja e sueroe ka mogolo e padlamile. Selike Raphela are oa ehlaba, ea motabogela ea mohlaelala empa ea mousha ea thokhaganya marumo a gagoe. Ke ga go tilla Molapane, eena a e hlabisa ka cho- sha ba e bolaea. Magarola ago mogabo oa nkoe ba egorosha go Khoshi Nkoana Phasha Malietja, batho bare: Phaahla! Phaahla!! Khoshi a leboga bana ba gagoe anyimshutje ke lehi la moshima- nyana oa maloba. Bagale ba tla lomishoa ga morago, ba sa botje gae ga bona.

EDGAR B. NGAKE.

Ba Hlomile Lejoe La Khopotso Le Selekane Sa Lerato Villiers

(Ke R. R. NAARE)

Tsa Villiers

Ka la 17 June 1936 mona Villiers re bile le mokete oa ho hloma lejoe la khopotso le Selekane sa lerato ho ea seng a re siile Com- rade Napoleon S. Letsoko, memo ea eba e potlaki, eng 'me ea khetha bashanyana feela e leng ba sekolo mophato oa hae. Ba arabela, ha bea hotle ruri le ha empa ba bine- tse pina seemeng.

Ba tla ba bina mantsoe ana: "Comrades body ties mouldering in the grave, His Soul is up in Heaven. Glory, Glory Hallelujah His Soul is up in Heaven."

Lejoe la hlohonolofatsoa ke Rev. E. Nkitseng ka mantsoe ana: "I Samuele khaolo ea 7 temana ea 12 "Eaba Samuele o hloma lejoe." Che e seng Samuele nta'a Com- rade empa e leng Samuele oa khale Moprofeta oa Israele. Kajeno le hlongo ke Samuele oa kajeno utat'a ngoana enoa eo re emeng pela bitla la hae e le ho bontsa hore o nte a mo rata, o nte a mo hopola joaleka ha a nte a phela a neng a nte a mo rekela tseo a li hlokan. Eare hore khotatso li fele ntae Mr S.S. Letsoko a leboha bara ba hae ha ba khatetse Com- rade oa bona ho tla bea lipaki tsa ketso ena e tsoa boleloa. Ba nto bina "Forward for the Path- finders" ho fihlila ba ba ba fihla hae lapeng la 'm'a-Comrade ea bona. Teng he 'm'a rona a nts'a se jana hore re se bhohe, 'me eitse ha ba sa nte ba emetse ho thuba sejana ba mo hopola papaling. Captain Jacob Sigasa "Nyoni Nyoni" a bina pina ea club, Tigers "Are you ready to score," ba ara- bela "yes our captain we are ready to score." Hona he ha re ruta hore "Comrade is happy in Hea- ven." Le eena ke ts'epa o arabetse ka thabo e tetang ea nta'e. Ba shoeleng ha ba lebaloa mona Villiers.

Mohau ke ona. Banna le basali ba iketlile Villiers ha lichaba li betla Areka ea sechaba. Ba re khale ho nte ho buioa joalo, bona ba khotso ke bophelo ba ba leng no bona 'me ba tla bo nea lefa ho bana ba bona. Athe ba bakae ba eme ho leka hore na ekaba ka bona Villiers a ke ke a hauhelo- na? Bao ba emeng e bile ba ipheta ho romela maqosa Manga- ung, ha bo Khoeloa bona ba re ke ke ra khethoa, ha ba pholoha le rona re tla rua pholoho. Ke tumelo e lahlang meea e mngata

(Di fella serapeng se latelang.)

Ka di 19 June, go bile ea school Dithabaneng. Chelete ebile £1 9s. 4d., kgetse ea mabele. Mr. H. Ratau, a dira thusho e kgolo tlatji leo. O lebogoa kudu. Mr. T. T. T. Mapheto oa "The Bantu World" o b a etetje gae. O boetse Johannesburg ka di 22 June a sa phela gabotse.

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TSA THABA NCHU

(Ke N.M. MOTSUMI)

Maloba ka Loaboraro, 17 Seete-bosigo, Barolong ba Thaba Nchu bane ba phuthegetse koa St. Paul's School Room gotla gore dumela Rapulana, Mmapulana le Pulana. Dr. J. S. Moroka, Monna-Setulo a simolola ka gore, re tsile fano, Barolong, gotla go dumedisa Rarona Fenyang le mma-rona le Miss Fenyang bao ba iketleletsang go tsaea loeto ja goea moseja go matwale go felegetsa morwadia-bone eoo ba moromelang sekolong goe.

Ngaka a shupa kafa Mr. Fenyang eleng modire eo o senatla ka gone mo kerekeng ea gagoe, mo Boarding eu motse le mo morafeng oa gagabo. Are, ke bua jalo ka gagagoe ke sa rekete mo tlhomamishong ea natefaco ea seo ke se buang.

Jaaka ngaka ea gagoe, kenna ke mogakoletseng gore mmogo le mohumagadi wa gagoe, ba ke ba e go iphukisa phefo ea lewatle ka dira loeto, mme ke leboga Modimo ka oba neile thata ea go diragatsa keleco eo. Sebui sare, a tsane lo itsi mma-rona Mrs. Fenyang sentle bonatla joo gagoe mo ditirong tsa kereke ea gagoe le mo morafeng oa rona; ga go tlokege ka gope go lotolotsa.

Faele Miss Fenyang ene, ke ngoana eo o lo moitsing sentle, moikokobetsi, motho eo onanc le tlotla go botlhe. Jaanong fano ga opela Koaere ea Kereke ea Wesele sefela se sereng "Eternal Father" Modimo wa bosakhutleng, thobane e choeroe go tichere Setlogelo.

Mr. J. Nhlapo ene o buile jaana mo leineng ja kereke ea rona: Rare pula, tsamaeang ka kagisho. Ereka otlala ea go bona dikereke tse dintle tsa koo, o seka wa lebala go tsaea malebele gore o tle o fithe o ru rute le rona re tlhabolele tsa rona. Gape u seka wa lebala gore re ntse re akanyetsa go aga koliche, elatlhoka, jaaka dikoliche di agilwe koo. Nna ke tla sala ke disitse, obile maabane kecoa go reka baesekele gore ketle ke nne dinao di bonako mo tishong ea me. Tsamaeang sentle. Mr. Maas-dorp le ene a bua ka bokhuchoa-nyane, are wena Mr. Fenyang u motho wa dineo tse di hapegileng, mme rare "Gesondheid en gelukig reis."

Moruti Tau wa Chache a shupa fa keleco ea gagoe ele gore Modimo e kete oka tsenya batsamai mo sekepeng sa sefona (aeroplane) sa One goba falodisa ka bona-ko mo dikotsing tsa loeto lwa lewatle. Re tla sala re go tlhoka.

Moruti Seate wa Wesele, are didiba di tla sala di-chele, rona baruti ke wena thusho ea rona, ka etle ere bana ba rona ba letse le tlala, ere motho wa rona a coga abo a ea go go lelela. Nna mmogo le kereke ea rona re lo eleletsa tsela e ntle goea le go boea. Faele kaga Miss Fenyang, rona morafe oa Barolong, re itumetse thata ka goba e tla nna ene mosetsana wa ntlha goea go ithutela seo a se elang. A Modimo o motshogafatse atle a bapetse thuto e o thata, atle go re rutela bana.

Mr. I. Makgothi, a thagisa maitutlo a phuthego ea African Advancement Organization of Thaba Nchu, are retla sala re tlhoka dikgakololo tsa gago thata Mr. Fenyang, a phefo ea lewatle e lo fokele monate.

Bo Mrs. Motsemme, Seate le Goronyane ba thagisa tumediso ea Basadi ba Wesele ba Merapelo ka go bala address, e o, mo go eone ba shupileng gore merapelo ea phuthego e o, ke gore baeti ba tsamae ba bo ba boe sentle. Ba ntshetsa Miss Fenyang kabelo ea £1 e ecoang mo lekgotleng joo, bare atle a reke lekwalo lwa segopeco. Mr. Matsai, le ene a bua mafoko a se kae a thagisa tumedisho ea ditichere.

Moruti Greenwood wa Wesele, o simolotse ka gore, re setse re utluile jaaka dibui tse di buileng di kaileng mafoko a mantle ntle ka gone; mme se nna bogolo se nkamileng, ke go gopola gore

Baahi ba Tshoane Ba Amohela Komisionare E Mocha

Tsa Pretoria
Ke "PAT."

Tse ncha ke tsena tsa Tshoane ea 'Mamelodi. Re utloa hore maqosa a maholo a Toropo a ne a ilo bona Monghali e moholo oa Native Affairs Department, ka taba ea ho reka sets'a se secha se ka nq'ane ho motse oa Hercules (Uitzicht). Joale Monghali e moholo h'a utluisise hobane baahi ba Makhooa ba leng Hercules ha ba utluisise ho bapa le Ma-Afrika. Che, haele hona joale ho mponts'a hore re tlake re qhanolle ha-nyane Marabastad. Feela ha ele liphafana tsona re sa tla li noa hore ntho e'ngoe e be e solle.

Maoba re sa tsoa ba le mokete o moholo feela leha e ne e se mokete empa re ne re fihletsoe—(re etetsoe) ke Morena Komisionare e mocha oa Pretoria, eleng Monghali Fynn ea neng a le Pietersburg. Eabe e ile eare hosasa esale hoeng, mathaka a heso a li-Pathfinders, a itokisa. Eitse ha 'motorokara o kena motse oa Lady Selborne, ka fumana bashanyana ba o teetse hare. Khele! Ka 'nete. Motsamaisi oa bona ele Mr. Ntsoane. Eare re sa behile matsoho a rona liphatleng. A o hlaba a o laola mokhosi Ao, ba hana ho utloa kea u bolella;

go kutamong. Ka gona mathomong a kgoedi ea June, ba tso thopa tsa motse oa Matlala, le oa Masemola; dilo ke tse dikgolo, fela ga di thushe selo. Di tla rekishoa ka June 24 le ka July 6. Ka gona sechaba ethuteng go neele Kesare tse elego tsa gagoe le Modimo tse elego tsa gagoe.

Lekgotla la barutishi ba T.A.T. A. (Sekhukhuneland Branch), le be le dutse Lobethal, motseng oa ga Phaalha, ka la 20 June, 1936. Ba ile ba thabishoa gagolo ke go bona bomohlodi-bona (pioneers) ba bona ba mpsafatsa maemo a boloko bya bona lekgotleng, ka go tlarsa di—"stop order forms," elego Rev. D. Mmole, Rev. F. Mminele, le Rev. P. Phokanoka, ba Berlin Mission, le Morena C. N. Phatudi, A. M. Masoane le E. Molope. Morena M. Mminele, morutishi eo mogolo oa Marishane Lutheran School, o laetse gore o ea sekolong se segolo sa Bothsabelo go ithuta modiro oa goba moruti eo a hlo-mamishitsoego oa kereke.

Morena John Parkies morutishi oa temo, eo abego a sa hloko gore ga barutishi ba dikolo makgotleng a bona, o shuthishetsoa ke mong oa gagoe go eo tsea mado a mafa ka Hamanskraal, kgaufsi le Pretoria. Ka gona motlatsi eo mofsa oa gagoe, Mr. H. M. C. Kekane, o tla shala a isha modiro pele. Re mo dumela mahlatse le lehlogonolo.

Ditaba tsela tsa ga Matlala di bego di ile saranoi, tsa bogoshi, di tlo fela ka la 26 June, 1936. Bogoshi bo tla bona mong. Letheet-seng ga botse.

boetse e tsositse kharuru! Ka Sontaha se fetileng Lady Selborne e ne e le mphete ke u fete e entsa mokoloko, ha re botsa hore na e kaba ke eng ke ha re utloa hore ho ilo jooa Selallo ('Misa) sets'eng (stand) seo ho hanoang kereke ho sona. 'Misa ona ho thoe ke "Open Mess," o nong o hlalisoa ke ma-Church of England a Johannesburg motseng oa Orlando ha ho ntse ho hahuoa kereke teng.

Che ereka hoba re bo marata helele motho a tsoa kotsi—ke ha re tla theoha bo mor'a 'nyeo ho ea teng. Mosebetsi oa bona o ile oa tsamaea hantle haholo. Ba ileng ba amohela 'Misa e bile batho ba 32, kereke ena eka e tla matlafala babali. Monghali Moses Kwetsi e bile o beiloe ka tlhohonolofatso ea Moruti e moholo Rev. B. Pitso hore ebe Mokatikisi oa Marabastad. Che, re u lakaletsa katleho mosebetsing oa hao oa bokatikisi. Monghali eka Molimo o ka u thusa, Feela re se re tla tsebisa babali ha kereke e felile. Kea kholoa e tla buloa ka kholi ea Phato. Hamba ma-Bantu Catholic, che tsoelang pele re tla le latela re sa ingoaea lihlooho.

Lona banna ba Lady Selborne ba rekising li-stands le re le hla-lefile le sa hlafele, ke ka lebaka lang ha le rekisa li-stands ho Makhooa? Ke tla le tlhela le le joalo, empa letsati le tla chaba. Hoba Mosotho! Ka 'nete!!

re ne re chaketsoe ke Moruti A. L. Ntsuaneng oa kereke ea The National Church, mona Denver, ka nako ea 3 p.m. Kamora hoba mosebetsi o but-oe ke Mr. Mok-alane ka Sefela. moruti a bala buka ea Genese 3: 9. Moshanyana oa Motaung a hatella baholo temaneng are: Eaba Jehova O re Adama o hokae na?

TSA DENVER (Tvl.)

J. J. LEBONAH,

Tau E Dya Mohloleloa

Tsa Pokwane

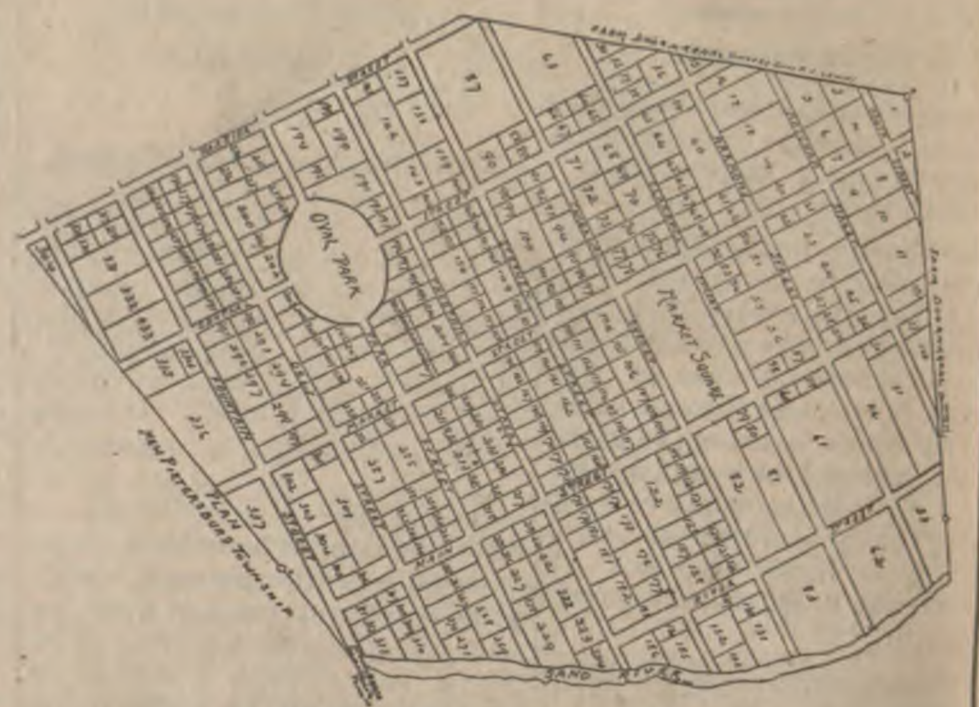
(Ke A. J. SELOANE.)

Morena morulaganyi oa "The Bantu World," a ke u ntumelle sebakanyana, pampiring ea gago ea maqireng, nke ke hlalulele sechaba tse re di bonago le tse re di koago mono Bopedi. Ka tiko-logoe ea metse ka moka ea mono khuiting ea noka ea Lepelle la Tubatse, banna ba bantsi, ba ba-tala le ba bafsa, baheiden le Ba-Kreste, ba ikgafela kopanong e bitsoago "Tau e dya mohloleloa." Batho ba, mola ba phethago modiro oa bona oa bosogana, ba nyala basadi, bare ge o re bone Makgoeng o re thsoele ka mare. Ba tlogela go aga malapa a bona me-tseng e dulago batho le dikgoshi, ba dula meraka ba aga merakana "mekgoro," tlase ga dithaba tse dikgolo, tsa melapo e shishago. Ba tlogela go lefa makgetho a mmusho le tse byalo. Ba dira fela mediro ea bona ea mashemo le go disha. Ge ba tsoga tsatsi le lengoe le le lengoe, ba namela thaba go hlola ditsela, eo o tsoago gae, a e-tla mashemong, o butsi-shoa tsa ma-apara-kobo-ntsho (maphodisa). Ge ba ka koa go boleloa gore maphodisa, a mo, ba robala-dithabeng, byale ka ga ba tloaeditse ke ge ba bolla koma, ba bile ba hloa gona, ba ishetsoa didyo ke basadi, gomme ba iphora ka gore tau e dya mohloleloa. Le-hono mmusho o hoeditje bamobuta, ba atile ka metse kamoka, ba bang ba kolota go feta mengoaga e lesome, le go isha pele. Ka gona mmusho o dirile leano, o ngoala maina a batho ba mohuta o, o romele batho ba oona go ba thopela diruioa tse ba di lota-

(Di fella serapeng se lateleng.)

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(KE SAHIBA)

Babadi ba kile ba utloa fa e le gore Puso ea Tshireletso e ile ea dira dikgoeletso (Proclamations) mo kgoeding ea January e le 4, 1935. E le melao e tla tshuanelang go tsamaisa makgotla a Setsuana. Dikgosi tse dingoe di leka go e tshabantsa. Dikgosi tse di ganang melao di ile tsa leka go dira Boipiletso koa kgoseng e kgolo ea England, 'me Boipiletso joo joa se ka joa amoheloa.

Go tsoeng fa kgosi tse pedi tsa kopa Morotehi Resident Commissioner go tsenya pelaelo ea bona makgotleng a molao, 'me o ile a ba dumelela go re ba dire jalo mo lekgotleng je legolo ja Special Court.

Tau-Tona High Commissioner, o kgethile Mototehi Justice Watermeyer oa makgotla a Kopano (Union) go tla go reetsa le go athola pelaelo tsa marena a mabedi kapa a tla bonang lebananye kateng.

TSHEKO

Tsheko e tla simolola mo kgoeding ea July e le 6. Bangwato ba ba palameng dipitise ba dule mo Serowe kgoedi ea June ele 15 goea teng.

Banguaketse le bona ba setse ba simolotse go ipaakanya go rakanela teng le Bangwato; mephato ea ga Ngwaketse e roalela dikgong ka makoloi go di atametsa Lobatsi, gore banna bagolo ba ikomose ba ise bae tshokong. Dikgomo tse di tla gateleloang go tla go bolaoa go jeao, ga re ise re utloe sentle ga tsona.

Go bonala gore magosi a santse a itshoareletse ka dikgoeletso tsa pele Puso e le gona e tsenang mo go bo-Rrabo, magosi a fithela ekete Tau-Tona—o ba patika a ise a nne le thata e e ntseng jalo ea go ba beela melao—jaka eketeng ga a beele mafatshe a leng kafa tlase ga tshireletso. Magosi a gopola gore go tsenya melao e mo makgotleng go tle tsala tubego; ba sa ntse ba ganeletse mo melao ea pele-pele ea bo Theophilus Shepstone; ea gore ba nne ba nne le thata tsa pele tsa bo 'ntata-bona.

Puso le eona ga e ganele 'me e itsetsepitse ka gore nako e gorogile—ga maloba ke ga maloba, ga maabane ke ga maabane, ga tsatsi jeno ke ga tsatsi jeno.

Ke nyaga di le 50 melao e sa tsamaele pele jaaka mo mafatsheng a mangoe. Puso ga e dumele fha dikgosi di rerisana le bao di tshoanetseng gore di ka rerisana nabo ka tshoanelo. Puso e fithela gore patiko e teng mo bathung.

Puso eare go tshoanetse gore gonne le makgotla a bagakolodi ba kgosi (councils) bao Puso e eleditseng gore e ba itse, 'me banna ba ba duelloa mo tirong ea bona. Puso e gana gore motho a dire tiro a sa duelloe. Puso eare fa motho a gateleloa ke lekgotla la Setsuana a dire le boipiletso lekgotleng ja molaodi (magistrate) Dikgosi golo fa ga di go dumele, tsa re: Makgotla a tsona a seame go gaisa a sekgooa.

Puso eare Kgosi e sa utlueng e tlogeloe ke borena joa eona 'me e le go sekiloe ga utluua mokgao oa gagoe pele. Dikgosi tsa re: Bogosi joa tsona ke joa tlhago, gase js bo beoang ka monoana. Puso eare: Batho botlhe ba tshoana mo molaong oa England. Ma-Agente a Puso le a marena a tla bo a emetse godimo pene e gagola pampiri, mosimane a dimpe le dintle ka molomo. Ditshinyelo di tla nna boima Ma-Agente a tla roba kapa re itseng ba tla ba dire katedg. Dichaba di tla bo di phuthehile go tla go itheeletsa.

Go tsoeng fa Kgosi e tla itse tshoanelo tsa eona le Puso e tla itse tshoanelo ea eona mo melaong ea makgotla.

Moruti Kekana O Ea Leboga

GO BONAGALA GORE
AFRIKA E TSUELA
PELE KAMEHLA

Mohlomphegi, a nke ke fumane gape sebakanyana pampiring, ea gago, go leboga megopolo e ke e fumane maloka le kgopolo e ke ileng ka e neela Baokamedi ba di Kereke tsa Ma-Afrika le Marena le Baetapele ba sechaba sa Ma-Afrika. Ke leboga ka karabo ea Rev. S. H. L. Makhene oa Sophiatown le Rev. J. L. Seleke oa Kimberley le Morena E. M. Ngake, ge kgopolo e ba e amogetse, ba e utluisisa. Gomme ke satla gape thuso ka di kgopolo. Sechaba tsa lahlega se latetse dikarogano tseo sa Baruti ba sona, mme ba basoeu ba ea leboga, ge ba kgonne go re aroganya le ka bo Kereke, mola bona ba kapane ka di Kereke ka Lekgotla la di Kereke tsa bona, ba dira 'se se boletsoeng ke mogologolo are:—"Goea ka magoro ga se go arogana melato re a rerisana."

Se se botse ga se go potlata bo Archbishops, Archdeacons, Deans, Moderators, Superintendents, le ba bang baetapele ba di kereke tsa Ma-Afrika, le marena le baetapele ba sechaba. Re tla bitsa re tlo kopana, byale ka ge Komite ea Lekgotla la African Ministers' Association e be e sa boetse e kopane ka la di 13 May, 1936 kua No. 99, 6th Avenue, Marabastad Location, Pretoria, e rerisana ka eona kopano e, e tla boela e kopana gape ka la di 10 June, 1936, Kerekeng ea East Bethel Church go kgetha letsatsi leo go ka bitsoago baetapele ba di kereke, marena le baetapele ba sechaba go aga kopano e ga botse, gore re se tlo senya.

Ga ele tsa di phahla (Dithoto or properties) tsa di kereke tseo, banna ba komite eo ea go aga morero o e di a kantse re tlo boledisana ka tsona mohla go kopaneng dihlogo tsa dikereke gore di nyakeloe tsela gore di tlo dira byan! Ke ka mo banna ba komite ba lemogilen gore re se potlakele kopano e re soanetse go e tseela nako e botse, re se "jela-ne tlala." Banna ba komite eo ea morero o ke ba—Revs: J. K. Sesoko, J. M. M. Segola, J. L. Seroadi, J. Pallen, A. M. Mokondo, D. P. Madikologa, S. Hlubi, S. N. Mahlase, J. H. Lekubu, P. Chanke, J. S. G. Mokoena, T. M. Matlala, S. M. Mashupye, J. H. R. Shikwinya, J. J. Kekana, le Mr. S. P. Matseke, president T. A. C. le clerk ea gagoe.

Ke bona bao gape ba tlago ba ba kopane ka la di 10th June 1936 go tlo lokisa letsatsi la go hlalala Baetapele ba di kereke mo kgosi oa kopano e kgolo, le go tlo rerisana ka eona, le ka di tumelo tseo ba tsuilego ka tsona go tsa Makgooa. Ke bona gape ba lemogileng gorō kereke e tee ea Ma-Afrika e ke ke ea kgonaga, ka ba ka la di phahla ("properties") tsa di kereke tsa bona, ga e se fela ka tsela eo ba e akantsoego. Balang "The Bantu World." Baetapele ba di kereke, ke kuranta eo re tlago hlaba mokgosi ka eona go le bitsa ka eona.

Makgooa A Setrake Mose Fora

Motatato o tsoang Paris (France), o bolela gore motseng oa Riviera (moo Makgooa a tsang go etela teng ka liholede), o tseletsoe ke dirukhuli tsa Makgooa. Go tsogile kgaruru ea setraike sa basebetsi ba li-hotel le ba basebetsang mo liteisheneng tsa li-traine, gothoe basebetsi bao gana go thusa baeti. Go uttuagala gore li-hotel tse 2,000 di ganne go amogela baeti gona vekeng ena. Sekepe se fihlileng Marselles ka Sondaga se e nale baeti ba 70 ba koano Kopanong, se ganne go theola baeti moo ka lebaka la moferefero oa basebetsi.

kapanoa go bolelo ka taba ea go thuba Lekgotla la Dichaba go fihlela go bitsoa phutho go ea Lekgotla ka kgoedi ea Loetse (Sept.), ke gona taba eo e ka hloloang gantle.

Kereke Gase Ea Motho Ke Mphatho Oa Ba-Kreste.

Mohatise oa koranta ea moifo ntumelle ntate hle, ho kena pakeng tsa libui tse buang ka likereke, le ho bua hampe ka ntho eo eseng ea bona. Likhooa ha le na kereke, le eena Mo-Afrika ha a na kereke; Joalekaha hloho ea lengolo lena e bolela, kereke ke ea Morena Jesu feela ea ileng a e reka ka he sho a Sefapanong 'me Mali a hae a reka kereke hore rona libupuo tsa Molimo re tle leseling la Evangeli ea ho pholosa mang le mang ea lumaleng. Kereke ea Molimo, eseng ea lekhooa kapa ea Mo-Afrika. Ke eona feela e tla boloka meea ea ba basoeu le ba batso ha feela ba lumela ka 'nete kerekeng ea Molimo. Lentsoe lena le reng tsoang kerekeng tsa Makhooa ke lentsoe le lebe la bohedene ka hobane lekhooa ha le na kereke ha le na moo le ka bolokang moea oa motho ha a shoelise hobane lekhooa ke motho oa nama athe-kereke ke ea Moea: Molimo ke Moea ba o rapelang eka khona ba o rapele ka moea le ka 'nete. Kerekeng rutoa lentsoe la Molimo le la Mora (Jesu) le la Moea o halalelang; ko bopake ba hore kereke ke ea Molimo le morena Jesu feela. Ha ho kereke e buang ka lebitso la Mo-Afrika kapa la lekhooa ke hobane kereke ha se ntho ea bona.

Puo ea Mr. Maimane ha se puo e ntle ea hore kereke tsa Ma-Afrika batho ba tsona ba bolaoa ke tlala, kerekeng ha ho sebeletsoe ho khorisa mpa kapa nama; empa ho sebeletsoa moea hore o tle o phele molha o arohanang le nama ha nama e sala mona lefatsheng, 'me moea o boela ho mong

a oona leholimong no Molimo eleng mong'a kereke.

Karabo ea Mr. Mokau hase karobo e ntle ka hobane hahō bokhoba ka har'a kereke, hahole joalo Jesu Kreste o na o shoelang mane Sefapanong, haeba re sa le makhoba? Mali a hae a ne a tsoloha hore ka oona re tsoe bokhobeng ba sebe, ba lefifi moo Satane a neng a re koaletse teng a re sebelisa mesebetsi e mebe ea polao, ea lefifi e senang moputso o motle, moputso oa teng eleng lefu feela. Kajeno Mali a Jesu Kreste a re tlisitse leseling (kerekeng) re batho re tseba ho rapela le ho bina lipina tsa moea. Ke ka baka leo Morena Jesu a ileng a re: Ha ke sa le bitsa bahlanka ke mpa ke le bitsa baena hobane mohlanka ha a tsebe seo Morena oa hae a se etsang; athe lona ke le koaholletso liphiri tsohle ha kea le patela letho. Joale bokhoba bo ho kae he Mr. Mokau? Baruti ba babeli bana ha ba utloisise hore kereke ke ea Morena Jesu. Ke ka baka leo ba buang ka tlala le bokhoba ka kerekeng, ka ho hopola hore kereke ke ea Makhooa le ea Ma-Afrika ke khopolo e phoso.

Oho emong a eme borapeling boo a leng ho bona, ho tla bolokeha feela ea etsang thatho ea Ntate ea Maholimong: Mattheu 7.21.

Kea leboha Mohatise; ntate le ka moso.

W. S. MAHASE,

Warmbaths.

Baetapele Ba-Afereka Ba Ile Phuthehong

Barumioa ba sechaba sa Afrika ba theohile maoba ka Saterdaha hōe phuthehong e kgolo ea sechaba, Mangaung, hōe lokisa melao e mecha ea Babats'o Parliamenteng. Mabitsa a baetapele ba finyelletse teng moo phuthehong, re tla a hlalisa vekeng e tlang.

Lekgotla La Dichaba

Motato o tsoang Paris (France), o bolela gore Mangesemane le Ma-Fora, are a ka seke a lumela litaba tsa go tlhola ga Mantariana ntoeng ea Abyssinia, esita le tsona ditulo tseo Mantariana a di gapileng, lefatsheng la Abyssinia.

Go dumellanoa gore go seke ga (Di fella serapeng sa bo bedi)

Ulondolozo Eposini.

Wakufumana imali yigoina uyilondolozel' imini ezinzima.

Hamba uye e Posi Ofisi, wakufika baya kukuxelela indlela yokuzuzana imali uqale ke ufake imali.

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Bo monate bo sa fetoheng ba sekerete sa Flag bo rorisoa ke batsubi ho tloha dilemong tsa mashome a mararo a fetileng.

Ubunqoka obungagugiyi buka sikilidi we "Flag" buwenzele ugazi lweminyaka eyeqe ema 30 kubahhemi.

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CIGARETTES
PLAIN AND CORK TIPPED

People's Point Of View

Denominationalism Predominates

Sr.
Please allow me a little space in your valuable world-wide read Paper "The Bantu World" to say something about the above word.

The word looks very simple when you look at it, but carries a lot of things in it. The word simply means—Praising the Religions sect or body one is in and in turn hate or despises the other Religious sects.

Just to give a little explanation I know of some place where there are two to three different denominations each denomination having its own church and school. Let us say Wesleyan and Lutheran denomination. A Lutheran school can be how near a Wesleyan will not send his child to that school. He will rather suffer the child to traverse a distance of say three miles to his own school leaving a school just a distance of say Seventy yards from his home. A Lutheran also does exactly the same thing. Ladies and Gentlemen is Education different in School?

Personally I say it not different. Such a habit should really be abolished. Africans, Africa used to be yours in the years gone by, only because Africans of those days were united although Education and Christianity were still lacking. Presently we reckon ourselves educated civilised, then if it is so, why does the Denominational spirit predominate us? Show your civilisation and Education now. The above term brings to one the following. Conceit, Selfishness, Hatred to other Religions Sects. Let us send our children to the nearest schools. Education is but one. Even in Teachers the lights of their people that spirit is deeply rooted.

Africans, Let us be united and Freedom and Progress will soon be ours. If we keep such a spirit in us, our progress will be a Retrogression instead. Get out of that denominationalism or Church-spirit and get to the road of Progress. Then surely we will be Sons and Daughters of Africa Readers can put me into light please.

A. MACKAY

Week-end Digestion

(By TROPICAL)

A double minded person makes no friends.

When boasting ends, dignity begins.

Beauty may have fair leaves, yet bitter fruit.

Children's questions should be met by encouragement not by reproof; tomorrow is theirs not yours.

If we all knew what one said about the other there would be less than ten friends in the whole world.

The right way of conquering your enemy is to make him (her) your friend.

He is wise who leaves his neighbour's faults alone, and tries talent to correct his own.

It is better to have done one's best and lost than to have done one's worst and won.

A man (woman) who wants to climb high must take care that he (she) keeps on the level.

Never forget that with women the best way of being in the right is to admit that you are in the wrong.

When one knows women, one pities men, but when one studies men one excuses women.

The worst kind of a debt is to owe a grudge.

Stabbers Must "Religious" Hooligan Fractures Leg Be Severely Punished

Sr.
It is gratifying indeed to note that you are again tackling the knife question among our African people in your Editorial column. I am sure reasonable minded people feel four square with you in this vital matter, but what a pity this is only talk. To my mind all the talk from the pulpit, magistrate's bench or the press will never stop our people from using the knife, it is DEEDS not WORDS that will do it.

I am afraid, Sr, this subject is being tackled from a wrong angle. In the first place people who read papers, go to church etc., do not use the knife at the slightest provocation as is the case at present. I think I can safely say that those who use it certainly do not read the papers or even go to church to hear this preached to them. It is useless for magistrates to say what they will do with them instead of doing what they have been saying all these years past.

I feel sure if they will make an example of one or two, the news would soon go round and people would think twice before attempting to use it. It is all very well for the doctor to diagnose a disease but will the patient get cured if he doesn't DO anything else in a practical way? To my mind the remedy lies with those to whose care God has committed us.

SIMON A. MOLISE,

Johannesburg.

Nearly Killed By His Education

Sr.
Permit me through the columns of your paper to say a few words on the above subject. A week ago a well educated gentleman was travelling a long distance on horse-back. Unfortunately night overcame him on the way. He put up at the kraal of a barbaric, uncivilised and uneducated man. He was given supper and a place to sleep, but he was told not to go to bed before a witch doctor came to give the family an "umuthi" for cleansing the home since the daughter of the home had been very ill. This gentleman was supposed to take part too.

Time passed and the witch doctor came and did his work. This educated gentleman refused to take any of the substances supplied by the witch doctor to do so. What then! The man of the home refused that such a man should remain within the walls of his house. Next day he was found near the man's kraal trembling as if to die the next moment.

Would this gentleman have suffered such cold, detrimental to his health if he had tasted the substances supplied by the witch doctor? Surely no. Could he lose his education or position? A big NO!!!

I think it is a good thing for a civilized and an educated person at times to come to the level of the uncivilized and uneducated people and later show them their defects.

MILTON EDW. A. XALA,
P. O. Washbank.

Sr.
Permit me the courtesy of your columns to depict an instance of the galling behaviour of some of the African passengers who travel in local trains on the Reef during week-ends.

A good many Africans are more like excitable puppies than rational beings. Only a little while ago the writer was travelling in a Brakpan-Boksburg train when a party of 6 men and a like number of women, all dressed in white robes, and to all intents and purposes a religious body, boarded the same train at Benoni Station. From their ostentatious attire one would have expected these 'worthy' christian aspirants to take their places quietly in the train.

Imagine our surprise, not to say discomfort, when we witnessed these people screaming a hymn to the very top of their voices, chanting and dancing madly, 'in praise of God?' It was preposterous. It reminded one of the pre-Renaissance period of wild deeds and flagellantism "all to the glory of God".

And long enough of an interval of three minutes after the train had stopped at East Boksburg, the siding they were bound for, these men and women began to make a rush for the door and pavement. But just as the last one of the band (a woman note) stepped out, the train moved off, and this lady received a simple fracture of the left leg. Only then was this lot brought back to sober senses after a mad frenzy resulting in an accident.

Our people have yet to learn what self-respect is, before they demand respect from other nations.

Alf, L. RAKUNOANE
State Mines

Mistaken To Think Foreigners Make B. P. Unhealthy

Sr.
Please allow me a space in your paper to defend the Foreigners. There appeared in your popular weekly paper dated the 13th June 1936 an article by Mr. S. R. Sedimo stating that Foreigners coming from North make B. P. unhealthy, they cause troubles, not afraid of bloodshed, increase unemployment and finally become Amalaitas.

I can assure Mr. Sedimo that when judging this question he was entirely one sided with the result that justice miscarried. I would be greatly interested to learn from Mr. Sedimo whether he meant to tell the outside world that the Barotsi and Mandate people etc, are unhealthy. I would suggest to Mr. Sedimo to examine closely what he perceives the inhabitants of his Territory, people.

(Continued at top of column 4)

Heroic Attempts Made To Rise Above Environment.

Sr. Allow me a space in the columns of your paper to briefly point out what I think is the secret of success for us as a people. It is a fact that all serious minded Africans are daily asking themselves the best way of awakening the black masses with a view to make them responsible citizens. At present we are hated and generally treated with contempt by everyone around us. Our duty is not to lay down and cry crocodile tears, we must examine ourselves and make use of the tremendous powers that we possess. This can be done without creating enemies on the other side of the camp.

There are many ways in which we can develop and establish respect for our people, and ambitious men and women are

who live in glass houses should not throw stones). Surely Mr. Sedimo was never once in the Union, to see actually the Amalaita, he learned of the Amalaitas from the atmosphere.

It goes to prove that teachers of this area who do not travel have the same outlook or views. Finally, as a Nation we are all struggling for National Unity and organisations as a whole, but Mr. Sedimo whose policy is Tribalism is trying to undermine the system through Tribal-conceit.

To blame the Foreigners, it is a sound excuse whatsoever. It is absolutely immaterial to say the situation and backwardness of the inhabitants of the Territory is due to Foreigners.

M. J. MEI,
Francistown B.B.

needed in all walks of life to produce schemes which are suitable for the present conditions. A group of us in Cape Town have recently formed a society under the provisions of Act 5 of 1892 (Cape) under the title of Abantu Co-operative Friendly Society for the following purposes:

(a) The relief and or maintenance of members, their relatives, or kindred in infancy, old age, widowhood, sickness or other infirmity bodily or mental.

(b) The endowment of members of their nominees at any age.

(c) The provision Scholarships to enable members to pursue studies of any profession or for general education.

(d) The provision of medical attendance for persons mentioned in paragraph (a).

(e) Insuring a sum of money to be paid on the birth of a member, or for funeral expenses of the child or parent of a member.

(f) The issuing of loans to members.

The Society has as a beginning opened a grocery shop at Lawrence Road, Athlone, Cape Flats where all members obtain their groceries, and it appeals to all Africans for support so that it can extend.

For full particulars please apply to the Secretary at the above address, then you will know all about the society, its complete constitution, the entrance fee, conditions of enrolment etc. I hope the readers of your paper will apply their minds to this Mr. Editor.

FIGHT A COLD

where the cold fights you...



COLDS usually attack in the nose, throat, and chest. That is where you should fight them. You can—by simply rubbing Vicks VapoRub on the throat and chest at bedtime.

Penetrates—To Ease Congestion. Instantly, there is a warm, comfortable tingle in your chest as the ointment begins to "draw out" the tightness and pain and break up the congestion.

Vaporises—To Clear Air-Passages. At the same time, its healing vapours carry soothing medication direct to the air-passages. They clear the clogging mucus—let you breathe easily again.

All night long, while you sleep in comfort, this powerful two-way action keeps on work-

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

Mothers especially appreciate this safe, external treatment for children's cold-troubles.

For better Control of Colds, Vicks VapoRub has an ideal companion product that helps to prevent colds. It is called Vicks Va-tro-nol. You simply put a few drops up each nostril at the first sniffle or sneeze. These two products are the basis of the remarkable Vicks Plan for better Control of Colds. The Plan provides the proper medication for every type and stage of a cold. It means fewer colds, less severe colds, far less danger and expense from colds. Full details in the packages.



VICKS VAPORUB

E tla ho natefela 'Ovaltine'

ha u etsa ka tsela ena

Tshela malepola a tee ale mabedi a 'Ovaltine' ka komiking e tlet-seng lebeso le chesang kapa lebeso le chesang le metsi a chesang kapa kgomobolekane e kopantsoe le metsi a chesang. Juale u huduue ho fihlela 'Ovaltine' e se e kopane

hantle. Ha u batla hore ebe monate, tshela suikiri. Ho bonolo ho e etsa?

'Ovaltine' e loketse banna, basadi le bana me ha u e noa kamehla e tla ho phedisa hantle, e ho matla-fatse.

Ha ho ntho e molemo ho feta

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E entsoe England ke A. WANDER LIMITED.

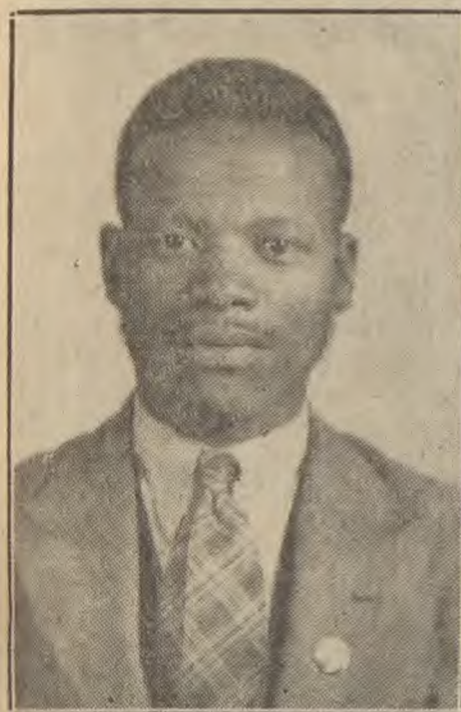


People In The News This Week

Who's Who In The News This Week

A marriage will take place on July 4 between Mr. Petros M. Yabo, the only son of late Mr. and Mrs. Yabo, Cape, and Miss Eunice Lahliwe Mabusela, second daughter of Mrs. Mabusela and the late Mr. Mabusela of Mafeking. After marriage the couple will leave for Mafeking.

Messrs. J. Tsikang, S. Morutoa and S. Sebolao travelled by motor car to Bloemfontein to attend the All African Convention.



Mr. Ambrose Nxumalo a capable business man who carries on business at No. 1, Smal Street, Johannesburg of a fine up-to-date eating house and a Hair Dressing Saloon.

Mr. R. V. Selope-Thema, editor of "The Bantu World" left on Sunday night for Bloemfontein to attend the session of the All African Convention held there this week.

The following candidates of Eerste Rust passed the Std. VI. Examination, 1936: Samuel Nkademeng, Elizabeth Botha, Elizabeth Bokaba, Sophia Ntuli. They were five who sat for the Examination, four passed.

Miss R. E. E. Kraft, the beautiful daughter of Mr. and Mrs. Kraft, Germiston, is staying with her aunt Mrs. Patrick Nkosi, of Eastern Township.

D. P. Maphage writes:—Congratulations to Mr. and Mrs. Matitin on their fine wedding held at Mafeking court last week. Among those present were Messrs. J. N. Selole, J. B. Mongoaketsi, J. S. Maruping, D. P. Maphage. All these guests came by cars from Vryburg. "Ou Sana" name of car gave us trouble on the way to Mafeking, but on the way back she was no more "Ou Sana" by Sara. She did Vryburg in 5 hours whereas we took 12 hours to Mafeking. The wedding was a splendid one. We had quite a nice time with Mr. Gordon Monala brother-in-law of Mr. Matitin and Mrs. H. A. Maruping. Mrs. Gladys Matitin left last week for Kanye. Miss Sarah Maruping was among the guests at the wedding. Miss R. B. Crutse is in Vryburg for her holidays.

Mr. and Mrs. P. C. Vanade, of Johannesburg, are leaving for Kimberley on a visit.

Nurse M. Mamabolo, of Eastern Native Township, entrained last week for Queenstown to spend her holiday with her mother. She was seen off by her husband Mr. J. E. Mamabolo, and the children Miss Mamabolo and Master Godley Mamabolo, Nurse O. Hokwana, of Western Native Township, and the Rev. J. R. A. Ankhoma, of the United Apostolic Faith Church.

Mr. J. E. Mamabolo, Clerk and Interpreter, Municipal Native Affairs Department, City, leaves for Duivels Kloof, Nelspruit and Lourenco Marques to-day Saturday, July 4 on holiday and hopes to return to the city at the end of the month.

Mrs. Elizabeth Monyane of "Koeneng Cottage," Sophiatown, and her daughter Janet entrained last week-end on a short visit to Maseru and Masianokeng, Basutoland.

Mr. F. B. Teka, News and Xhosa editor of "The Bantu World," left for Kimberley last Saturday as one of the Transvaal representatives in the Rugby Tournament held there this week.

Mr. Archibald Mayaba, of Bolutwa, Glen Grey, who is the brother of the Rev. V. C. Mayaba, is in the city on a visit.

The Rev. V. C. Mayaba, priest-in-charge St. Cyprian's, Johannesburg, has returned from Cala, Transkei after a fortnight's absence.



Mr. P. M. Selekane, conductor of the Eastern African Choir, who composed the song entitled "Abyssinia"—the song that will touch the hearts of those who hear it sung.

Mr. and Mrs. A. E. Mokoana late of Harrismith and now of Machadodorp are being congratulated on the birth of a baby boy on June 15. Mother and baby both well.

Messrs. George M. Musi and Elson J. Maesela took a week end trip to Mokgat (Mphahlele's Location) recently. The former's intention was to study the place as it was his first visit there. They were cordially entertained at a concert held in the Dutch Reformed Church.



Mr. Sol. P. Sidzumo, of Mafeking is the second son of Mr. P. M. J. Sidzumo and the late Mrs. (nee Annie Makapela) Sidzumo and was educated at Tiger Kloof, Diocesan Training College, Pietersburg, and at Wilberforce, Tvl. After school he was appointed Interpreter-clerk to the Resident Magistrate, Kanye, B.P. filled in several other clerical posts in civil service. Accomplished linguist, stenographer and typist. One of the foundation members of "The Bantu World," and at one time assistant secretary Johannesburg Bantu Dramatic Society; member of the famous Highlanders F.C.—managed same in 1934 during its tour Basutoland and O.F.S.—promising jazz pianist and lover of his people.

The funeral of the late Mrs. A. Ramonye who died on June 24, at Viljoensdrift was conducted by Adjutant J. S. Ramothlala. The church was crowded. The deceased was a true and faithful soldier of Christ in the Salvation Army. The speakers were Mr. Makobe, Envoy I. Mambona, Mrs. Mahomane represented the women.

The Adj. J. S. Ramothlala extolled the good deeds of the late mother Mrs. Ramonye, who was mother-in-law of Envoy I. Mambona, Mr. E. Mogotsi was asked to say a few words in connection with the old lady's career.

We sympathise with the bereaved family, and we thank God that the telegraph found Envoy still in Johannesburg, though he was ready to entrain for Pietersburg with Adjutant Ramothlala.

Mr. Cha. F. L. Matloporo (Principal) American Board School, E. N. T. Johannesburg and Mr. C. R. Molamu one of his teachers came to Vereeniging for a week end. They had come to make arrangements in connection with the tour they intend taking. They staged their first concert on July 1 at the Royal Communal Hall, Vereeniging. They were the guests of Mr. and Mrs. A. Motsuanyane, one of the teachers there.

Asthma Mixture and Powder.

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Lomuti ukupa Idhliso esekade lahlala esifubeni.
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DIKHOELETSO TSA MMUSO

Khoeletso 120, 1936.
TEFO EA LEKHOTLA LA MAFEKING HO LEKHOTLA LA TIKOLOHO KATLASE HA TEMA EA LESHOME LE METSO E MERARO EA MOLAO OA 41 OA SELEMO EA 1925.

Khoeletso 120, 1936.

Jualekaha Lekhotla le hlomileng katlase ha molao oa Native Affairs Act, oa 1920 (molao oa 23 1920) le kolota, katlase he temana (c) ea temana (1) ea Tema ea leshome le metso e meraro oa molao oa Lekhotla la ba batsho (Native Taxation and Development Act) oa selemo sa 1925 (molao oa 41 oa selemo sa 1925), Lekhotla la Tikoloha chelete e ka beoang ka tumallano ea Tema ea leshome le metso e meraro oa Molao oa Native Affairs Act, 1920. Jualekaha ho hlalile phapang bakeng sa chelete etshuanetseng ho lefioa ke Lekhotla la Mafeking ho Lekhotla le Tikoloho katlase ha temana ea (1) ea Tema ea leshome le metso e meraro oa Molao oa 41, oa selemo sa 1925. Juale he, ka matla ao ke nang le oona katlase ha Tema ea leshome le metso e meraro ea molao oa 23 oa selemo sa 1920, hamoho le temana ea (1) ea Tema ea leshome le metso e meraro ea Molao oa 41 oa selemo sa 1925; ke ea hoeletsa ebile ke tsebisa hore chelete e tshuanetseng ho lefioa ke Lekhotla la Mafeking ho Lekhotla le tikoloho e tla ba lekholo le mashome mabedi a diponto (£120) ka selemo. Tefo ea pele ea chelete ena e tla simolla ka selemo sena sa 1936.

MODIMO BOLOKA MORENA

E tsua ka seatla sa ka le Tiisetso ea kholo ea Kopano ea South Africa mona Cape Town tsatsing lena la leshome le metso ole mong la khuedi ea April selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo a metso e tshelentseng.

CLARENDON

Siba-Leholo
Ka Taelo ea Motlotlehi Siba-Leholo le Lekhotla
P. GROBLER.
LEHLAKORE LA TABA TSA BATALA

Tsebiso tsena tse latelang tsa Mmuso di hatisoa hore di tle di baloe ke bohle: 753
29 May, 1936.
MASEPALA OA RANDFONTEIN—KATISO EA LOKEISHENE

Ho tsebisoa mang le mang hore Tona-Kholo ea Taba tsa Batala e dumetse, katlase ha tema ea pele (1) (a) ea Molao oa ditropo (Native Urban Areas Act, oa 21 oa selemo sa 1923) hore Masepala oa Randfontein o atise Lokeishene ka lefatshenyana lena:

Diripa tse pedi tsa lefatshene, le leng le boholo bo dimorogo tse 28 le mahato a 561, eleng karolo ea E ea polasa e bitsoang Randfontein ea bo 3, le leng ke kokeletso, leo boholo ba lona eleng dimorogo dile 9 le mahato a 386, karolo e bitsoang Y, e khomaretseng karolo ea E, kaofela di etsang dimorogo tse 38 le mahato a 347 tsa polasa ea Randfontein ea bo 3, e eleng ka nga ea boroo ho bophirima ba motse oa Randfontein, seterekeng so Krugersdorp, Tikolong ea Transvaal.

Hape ho tsebisoa hore Tsebiso ea Mmuso ea 481 ea selemo sa 1936 e neng e hlalisoa ka phoso e phumotsoe.

760
29 May, 1936.

Ho tsebisoa mang le mang hore Motlotlehi Siba-Leholo o dumetse, katlase ha temana ea leshome le metso e medi ea molao oa Native Reserve Management Ordinance oa bo 6 oa selemo sa 1907 (Orange Free State, ea kokeletso ea Thaba Nchu Reserve Board ka mokhoa ona:—

1. Ka ho phumola temana ea bone ea melao e hlalileng ka Tsebiso ea Mmuso palo ea 1049 ea selemo sa 1916, e okeditsoeng ke Tsebiso ea Mmuso palo ea 676 ea selemo sa 1924, kamoo e amang Thaba Nchu Reserve, me lehatong la eona ho beoa temana ena e ncha:—
4. Chelete eleng katlase mona e tla lefioa bakeng sa lakesentse, e tla fumanoa ho Komosasa oa Thaba Nchu, mabapi le ho epa matlapa, ho roal sanda kapa ho etsa ditena tulong e kopanetsoeng ea Thaba Nchu Reserve: Ke tsena he dichelete:—
 - (a) Ho epa matlapa, masheleng a mararo 3/- ka foraga ele ngue.
 - (b) Ho roala sanda, masheleng a mararo, 3/- ka foraga ele ngue.
 - (3) Ho etsa ditena, masheleng a mararo 3/- ka ditena tse 1,000;
- Ntho ena ha e thibele motho eo eleng molefi oa lekhotla hore a epa matlapa, a roale sanda kapa a etse ditena lefatsheng la ba batsho la Thaba Nchu ha a ka fumana tumello ea hloho ea Reserve; a tlatsoa ke modula-setulo kapa motlatsoi oa hae. Chelete ena e tla simolla ho lefioa ho ho tloha ho June 1, 1936.
- ii. Ka ho okeletsa temane ena e ncha e bitsoang nomoro ea bone ho melao ea lekgotla la Thaba Nchu la ba batsho katlase ha Tsebiso ea Mmuso ea 1049 ea selemo sa 1916, kamoo e amang "Thaba Nchu Native Reserve":
4. (bis) Ho tla lefioa chelete ea masheleng a mabedi le sekesepentse 2/6 ho Komosasa oa Thaba Nchu mabapi le setsha sa lebitla, lesakeng la mabitha, le lebeleletsoeng ke Thaba Nchu Reserve Board. Ho tloha tshimolohong ea June ha ho lebitla le tla epioa ka lesakeng la mabitha pele motho a bontsha ka sesupo hore o le lefeletse.
- iii. Ka kokeletso kapa phokotso ea Tsebiso ea Mmuso ea 379 ea selemo sa 1909 (Orange Free State), e fetotsoeng ke Tsebiso ea Mmuso ea 977 ea selemo sa 1913, ka phumulo ea mantsui a reng "masheleng a mabedi le sekesepentse" 2/6 le ka ho kenya a reng masheleng a mabedi 2/-. Phetolo ena e tla sebetsa ho tloha tshimolohong ea June, 1936.

Khoeletso 141, 1936

Ka tlase ha matla ao ke nang le oona katlase ho tema ea leshome le metso e robileng mono ole mong ea Molao oa Lekhotla la ba batsho (Native Taxation and Development Act) oa 41 oa selemo sa 1925, mabapi le hlaloso ea lentsoe le reng "Lokeishene la ba batsho" le leng mo molaong, ke ea hoeletsa ebile ke tsebisa hore tikoloho tse mo setrekeng oa Rustenburg tse ngotsoeng tlasa mona, ke "Malokeishene a ba batsho" katlase ho molao ona.

MODIMO BOLOKA MORENA

Etsua ka seatla sa ka le Tiisetso e kholo ea Kopano ea South Africa mona Cape Town, tsatsing lena la mashome a mabedi a khuedi ea May selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo a metso e tshelentseng.

CLARENDON

Siba-Leholo
P. GROBLER
Ka Taelo ea Mohlomphehi Siba-Leholo le Lekholo le Lekhotla.

Kokeletso

Setereke sa Rustenburg.
Morena: Lebitso la morafe: Tikoloho:
Benjamin Legoale Bakwena-Ba-Modisomasa Setereke sa Rustenburg Koedoesfontein No. 644.
Herman Maseloane Ba-Matau Grootwagendrift No. 743.
Archie Mabalane Baphiring Rietfontein No. 402.

Envelope Dance.

YOUR HOLIDAYS on the Rand will not be complete without your appearance at the popular ENVELOPE DANCE, FRIDAY, 10 JULY, 1936, at the COMMUNAL HALL, Eastern Native Township, GEORGE GOCH.

(Organised by SOL L. SIDZUMO).

Come and meet your friends from the Coast, Country and College.

ADMISSION 2/- All Round.

The famous MERRY BLACK BIRDS BAND In Attendance.



The Fort Hare team lost to the J.B.F.A. in a thrilling match last Saturday at Wemmer by 4-2 goals.

A Rare Treat At The Recreation Ground

The Durban Districts African Football Association is having a good practice for their forthcoming match against the Natal Bantu Teachers' Union Representative team. The match will be staged at the Bantu Recreational Sports Ground on Saturday July 4 1936, in the afternoon. It is learned that the teachers are leaving no stone unturned in their preparations. The public are invited to this rare match.

Civilisation Percolating Into Pondoland

Kindly allow me a space in your world wide known paper. It is rather complicating our environment to comprehend this Pondoland, not as the darkest part of the Union. Why so? Merely because it has received its educational facilities lately. Still I feel bold enough to specify the fact that Pondoland would make rapid improvement towards civilisation if the Educational Finance was not so inadequate especially in E stern Pondoland.

The people are really enthusiastic in receiving whatever educational gift they get from the world. Not long ago we had our yearly exhibition at Bizana. People put a keen eye to it and made it to surprise spectators from other centres. Now we have just started a school football team with the aid of Mr. A. K. C. Nofemele. When I came to Mt. Zion, there was not a dream of such. As I am a sports man and could not strive on without games, I troubled myself a lot. The Almighty gave me a youth from Adams College who is taking a prominent part in helping me in organizing the club.

The team is doing wonders and has already played the following teams:

- Ludeke team the score being 3-2 in favour of Ludeke.
- Mzamba team the score being 3-2 in favour of Mzamba.
- Mtamvuna team the score being 5 nil in favour of Mt. Zion.

Free State Callies And Springboks Play Nil-Nil

Orange Free State Callies and Springboks fought themselves into a goalless draw. It was a good game to watch. Both clubs attempted to play clean soccer. The Callies forwards combined well the Springboks attack was hot but the Callies defence line was too good to break through.

Governor General's Shield Meeting

MEETS AT NATIVE RECREATION HALL MARITZBURG

The combined African-Bantu Football Association's meeting was held at the Native Recreation Hall, Maritzburg, on Sunday, June 14, 10 a.m.

The meeting was declared opened by the acting chairman Mr. A. S. Nkomo, who welcomed the delegates. With him was Mr. L. B. Msimang who acted as secretary.

Districts delegation to the meeting was as follows: Natal African F.A. Messrs. E. O. Msimang, W. K. Luvuno, C. P. Motsemme, S. P. Nhlapo, Dhlamini, J. L. G. Ndaba, E. H. Zulu, and Theo. Nene. Bantu F.A. Messrs. S. P. Nxumalo, S. Radebe, Theo. J. Mkize, E. R. Gumede and A. N. Other.

BUSINESS: 1. Minutes of the last meeting were read, passed and confirmed.

RE-FUSION: The question of the two associations (African and Bantu) amalgamating was discussed having been adjourned from the past meeting in order to enable the districts to discuss this question fully and thoroughly and report accordingly.

The first report received in that direction was from the Natal African Union viz.: That the African Association has agreed to total fusion and to hand over all properties they hold. The Natal Bantu F.A. in giving their report said though not against total fusion they however request a memorandum to be provided by the prime movers of fusion. This latter report gave rise to a lengthy discussion. However the meeting had no alternative but to accept it finally, Mr. E. O. Msimang moving—"That this joint meeting accepts the report firstly, that from the African Union as being in conformity with the direction of the meeting of the 11th August 1935; and that in so far as the Bantu F.A. report is concerned the meeting accepts the report as a report, but says it does not go far enough with the direction of the joint meeting of the 11th August."

ELECTION OF OFFICE-BEARERS:—Chairman: Mr. A. S. Nkomo. Secretary: Mr. L. B. Msimang. Board of Control: Messrs. E. O. Msimang, A. S. Nkomo, and L. B. Msimang. Fixtures: The Board of Control was entrusted with the drawing of fixtures for this season's competition. Constitution: Messrs. A. S. Nkomo, E. O. Msimang and A. N. Other were elected to draft the constitution.

In declaring the meeting closed the chair remarked on fusion and the G.G. Shield competition.

L.W. of Vrede Rout Infants of Alexandra

On Monday, June 1, we witnessed a thrilling match between the Lily Whites L.T.C. (Vrede) and the Infants L.T.C. (Alexandra Township).

The courts were opened by Messrs. A. Morathane, R. Sigasa against J. Marupeng Sealanyane at set 6-3. In the midst of the play, the spectators could not help but shouted at the top of their voices, cheering up certain players—"play my dear, your daddy is here." "Adam to Adam." The game was clean. Mixed doubles were as thrilling as men's doubles.

The courts were closed by Messrs. St. Seotsoe and J. Sibeko against Messrs. White and Sealanyane at set 6, 3. Towards the last hours of the match it was difficult to tell which side would win until the scores revealed Vrede to be superior Vrede 112 Alexandra 107.

Vrede players were St. Seotsoe Capt., J. Sibeko, Treas., A. Matlanelane, Secy., R. Sigasa, Chair., J. Solomon, Sam Mosoetsa, Miss P. Motabo.

Alexandra players were Messrs J. Marupeng, Sealanyane, White, Mtinkulu, Khampepe, Masdames E. Rampeba, A. Rampeba and Louw.

Glen S. S. Walk Away

(By EDMUND LEGODI)

It was in fine weather on June 21, that the G.S.S. met the famous Old Natalians at their ground. The game was very thrilling from the beginning to the end.

About 200 people witnessed the G.S. Stars walking away with the Old Natalians of Simmer and Jack Compound.

C. to C. Sam. Matlapeng the famous full back of the G.S. Stars as usual was a wall stone at the back while Danger Kumalo at the left was busy "preaching" the ball.

The Old Natalians though they lost the match played a very interesting passing.

The match ended 2 to 1 in favour of Glen Section.

Thrilling Rugby At Newclare

(BY RARABE)

All Blacks failed to go to Newclare to face the Deadly weapon of Randfontein U.U. Only one match was played between Olympics and Blue Bells. The Olympics took things very easy from the Stars. But S. Mema made some fine moments and P. Maroyi emerged from the struggle and dashed out like a rabbit but was tackled near the poles. But Mbuti Gantsbo took the ball quickly and scored.

After the half-time E. Mattie passed to A. Mandla to score for T. Tyokwana to convert score 8--Nil. At this stage old Bash Manana made a grand opening beating three chaps in quick succession and passed to R. D. Sondlo to score the only try for the Olympics which was pressed to the corner.

Score Blue Bells concentration is good so far. If they can only keep the spirit they will be a thorn in the N.R.C. cup.



TEA is GOOD for YOU

Always drink tea. Drink it with your meals and in the mornings and evenings. When you are tired from work or play, it gives you new strength. It is very pleasant to drink and can be made easily. No drink in the world is so refreshing. Always buy a good quality of tea.

Mr. and Mrs. TEA-DRINKER who say: TEA is good for you!

HOW TO MAKE GOOD TEA

Buy your tea in 1/2 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup you want to make, and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.

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Governor-General At Umtata

Remarkable Initiative Shown By Africans Indaleni M.S. Show

Another important milestone in the history of the Indaleni Mission Station was successfully passed on Friday, the occasion being the holding of the second agricultural and industrial show held under the auspices of the newly formed Indaleni and District Native Show Society. The executive of this young society consists entirely of Natives wisely chosen for their capacity for hard work, whilst it has been fortunate in having secured the patronage of influential Europeans who are interested in the welfare of the Natives. Included in these is Mr. H. C. Lugg, Chief Native Commissioner, Natal, who was present on Friday, and by whom the show was officially opened.

The Native population of Indaleni turned out practically en masse and took the liveliest interest in the day's proceedings, while there was a good attendance of Europeans.

The Rev. S. le Grove Smith welcomed the visitors and especially, the Chief Native Commissioner, who had come to open their second annual show. On behalf of Indaleni as a whole he expressed their gratitude to Mr. Lugg for the interest he took in the Native people, apart from the ordinary routine. His personal encouragement struck a new note in Native affairs and the Natives themselves were not slow in responding to it.

Mr. Malcolm, too, was always welcome at Indaleni, and they were very glad to see Mr. Bruce, president of the Richmond Agricultural Society.

Mr. Lugg endorsed Mr. Smith's remarks as to the value of these shows in the development of the Native people.

Mr. Lugg was understood to say that during the last three years the number of Native shows in Natal had increased from three to 26. The number and quality of the entries had also increased considerably, and the results were most encouraging. For instance, at the recent Greytown Native show, although only their second attempt, it had been said that the quality was in some respects even better than the early European shows.

Mr. Bruce, speaking on behalf of the Richmond Agricultural Society, said he was struck by the industry revealed in the excellent display they had seen that day. He encouraged them to go on aiming at an improvement of their conditions.

One of the outstanding exhibits in the needlework section was a child's smocked suit, which was deservedly awarded a first prize.

Mention should be made of the hand sewing work of the pupils of the Indaleni primary school and done under Native teachers. The neatness of the work and the evenness of the smallest stitches was greatly admired and would have done credit to any European class.

The painstaking characteristics of the Native was also noticeable in the fine examples of grass-work, such as mats and baskets.

Although there were only a few entries in the Native pottery class, the exhibits were of excellent quality and craftsmanship. One which excited general admiration was a kafir pot standing about nine inches high with a raised design, the feature being the lid, which carried a chief exquisitely modelled in clay and complete with feathers.

Mr. Z. Kumalo, the chairman of the show society, spoke on behalf of the Natives of Indaleni. He spoke of the hard work done by their superintendent, the Rev. le Grove Smith, on their behalf. Mr. Kumalo thanked the Europeans who had helped them by their money and by being present at the show.

Continued at foot next column

THE GOVERNOR-GENERAL VISITS UMTATA

Addresses Of Loyalty Given By Chiefs

Five Thousand Africans Welcome Him

Over 5,000 Natives assembled at Umtata on Monday to meet the Governor-General. The weather, fortunately was fine. The Chief Magistrate, Mr. Fyfe King, said they were assembled there to greet His Excellency the Governor-General and Lady Clarendon to Umtata for the second time. That in itself was an indication of a great and abiding interest in the welfare of the Natives and the country in which they lived. He expressed the joy they felt at seeing Their Excellencies in their land again, and he hoped their stay in Umtata had been a pleasurable one.

Several chiefs presented addresses of welcome and loyalty to His Majesty the King.

The Governor-General in reply, said it gave him great pleasure and satisfaction to be with them for a second time.

In 1932 he stood before them as the representative of King George V. Words could not measure the loss sustained by King George's death on January 21, and his glorious memory would forever live in their hearts. To-day he had received their expressions of loyalty and goodwill to King Edward VIII, who was personally known to them when he visited these territories 11 years ago. The King's interest in them was as great as was that of his father, and they must remember that the King, like his father, was a direct descendant of the great Queen Victoria.

He was sorry they had experienced times of great hardship through failure of crops owing to severe drought, followed by an invasion of locusts, but they were, however, fortunate in getting copious rains which would tide them and their stock over the winter months.

He was glad to learn that they were taking an interest in education, as their children must be educated to be able to take their places well-equipped for the march of progress.

He referred to the scheme for rural nursing circuits, where Natives would receive medical training to assist in combating disease among them.

The General Council had provided scholarships for suitably qualified Natives to receive overseas training in the practice of medicine. Unfortunately, out of the five scholarships available, only one applicant was found to have the requisite qualifications. He hoped they would see the advantage of having their own people medically trained, and would endeavour to fill the quota each year.

In the past years there had been increasingly unswerving loyalty to the King, which was a source of gratification to him, as well as to those in authority over them. He advised them to take advantage of the advice of Europeans, so that in time to come they would be able to advance side by side with the white races which shared the country with them. He would advise the King of their expressions of loyalty and goodwill towards him, and as his representative he thanked them.

The Natives sang the Xosa hymn and the National Anthem.

Taken as a whole, the show was an astonishing revelation of what the Natives are capable of accomplishing under the tuition of both European and Native teachers.

Women's Help Society

ANNUAL CONFERENCE

The Women's Help Society, a body of women workers under the English Church, held its annual conference at Sophiatown last week. The Women's Help Society is a branch of the Mother Society in England where it has many influential branches all over the country.

So energetic has been its activities and aims in South Africa, that branches have sprung all over the Reef towns and missions. The chief Rules of the Society are Prayer and Service and Home Life.

The conference was attended by 80 delegates and together with those who attended a gathering of 200 women filled Christ The King Church.

The Bishop of Johannesburg was present with Arch-deacon Hill. The Bishop also preached.

Mrs. Stanton, organising secretary of the Society in England who has come to South Africa to visit the Society, spoke of the Society as it is in England. Mrs. Stanton said she would like to visit as many branches as possible during her visit in this country.

Mrs. Mortimer spoke on "Fellowship" and Mrs. Tomkin spoke on the Training of Children and on Home Life. Mrs. Tomkin is the wife of the Rev. Tomkin, of St. John's, Belgravia. Interest was added to her talk as she spoke in Zulu.

Miss Beale, Superintendent of the English Church Bantu Girls' Hostel, Sherwell Street, Doornstein, spoke on "Practical Service."

Father Hill's subject was "Regulations of the Society."

It was a very happy gathering, thanks being due to the Sophiatown members who were very hospitable and helpful in every way. African women are taking keen interest in the Women's Help Society for their coming into contact with European women who have their welfare at heart, has encouraged them to look ahead with enthusiasm and hope.

It is interesting to note that each branch of the Society in the Mission or Parish has its own leader but under the authority of the Parish Priest. There is a Central Committee composed of European and Bantu Women. Miss Chiltern is the secretary.

Read The Bantu World First

WAKE UP YOUR LIVER BILE— WITHOUT CALOMEL

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

A man's best friend is his 'VALET'



A razor that goes on year in, year out—that gives a keen new edge for every shave—that saves time in the morning—that saves no end of money in blades—isn't that a friend of man? That's the 'Valet' AutoStrop. Every man can enjoy the speed, the comfort, the economy of 'Valet' shaving. This razor, so easy to operate, so reliable in use, was the original self-stropping razor—and it's still the simplest and the best.

'VALET' No. 99 UTILITY SET. Offering better value than ever. This popular set contains a new and improved self-stropping razor, good quality strop, and three 'Valet' blades, complete in neat serviceable case **3/6**

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Strong nerves for healthy bodies



The Nerves control the whole body. They run from the Brain to all corners of the body. You cannot be strong without good Nerves.

No man or woman can be strong and healthy if the Nerves are out of order

Any person can tell when the Nerves are weak by the following symptoms:— Shakiness, tiredness, headaches, trembling over the stomach, buzzing in the ears, backache, pain over the heart, heart attacks, bad dreams, troubled sleep, unrefreshed feeling in the morning, fear of responsibility and work, no desire for pleasure and a desire for complete rest or death.

Dr. Heinz Nerve Restorative is the modern tonic that immediately clears up all these symptoms and diseases. It calms the Nerves of the Brain and strengthens the Nerves of the Stomach, Heart, Kidneys and Bowels.

Mrs. L. B., Morgenzon, states: "Before I commenced using Dr. Heinz Nerve Restorative I had practically lost all faith in medicines. My system had become something like a Chemist's shop from all I had taken. I was a bundle of Nerves, could not eat anything, I used to sit up between cushions all night expecting death at any moment from the frightful heart attacks and my misery was too awful. Dr. Heinz Nerve Restorative altered all that. I am a different woman. I can face life with courage and the occasional fits of depression soon pass off."

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Convention Blames The Powers

Native Legislation And Its Sequel

CO-OPERATION NEEDED TO PRESS ON WITH DEVELOPMENT

Mr. Rheinallt Jones, adviser on race relations gave the following interview to the Friend on Saturday.

"Now that the Native Bills are on the Statute Book it has become urgently necessary to press on with schemes of development in the African areas.

"While the responsibility for the purchase of land and the organisation of large-scale agricultural development schemes must rest with the Government, the Council of the Institute of Race Relations feels that it is very desirable that the co-operation of missions and other non-official bodies should be enlisted for complimentary development activities, such as propaganda for progressive methods in agriculture and the extension of health and other social welfare work.

"The council has, therefore, requested the executive to approach the Native Affairs Department to ascertain to what extent it will welcome co-operation and in what ways that co-operation can be most usefully given."

"Great as is the resentment in the minds of the African leaders against the Representation of Natives Act," he added, "it is earnestly hoped by all well-wishers of the Bantu population that the leaders will turn their minds to means of making full use of both this Act and the Native Trust and Land Act, so that the next decade may see the more effective representation of African needs and the fuller co-operation of African leaders in administration and in schemes of development."

British Parliament Discusses Sedition Bill In S. Rhodesia

In the Commons on Monday the Labour member, Mr. Creech-Jones, suggested that the Royal Assent should be withheld from the Native Registration Bill of Southern Rhodesia in view of the grave hardship and injustice imposed on Africans under the measure. He also asked whether the Dominions Secretary would advise against the enactment of the Sedition Bill in its present form.

Mr. Malcolm MacDonald replied that in view of the considerations mentioned in his reply in connection with a similar request regarding the Southern Rhodesia Native Registration Bill, namely, that as it was largely a consolidation re-enactment and the main new principle seemed to be of advantage to both Africans and Europeans his predecessor had no special observations to offer on the Bill.

He was not prepared to advise His Majesty to disallow the Native Registration Act.

As regards the second question the final form of the Sedition Bill had not yet been submitted to him.

Mr. Creech-Jones drew attention to the severe restrictions now placed on Africans, both as regards their movements and trade. He suggested the possibility in view of the great hardship and enormous increase in prosecutions which would take place of disallowing the Bill at this stage.

Mr. MacDonald replied that the reason why he did not propose to give that advice was that the measure was largely one of consolidation and the only new provision was one benefiting the Africans.

Labour members persisted in carrying on with the subject, whereupon the speaker intervened.

Italo-Abyssinian War Referred To AT All-African Convention

The war between Italy and Abyssinia was referred to, on Monday by Professor D. D. T. Jabavu in his presidential address to the All African Convention at Bloemfontein.

"All Africans," Dr. Jabavu declared, "as well as all other non-White races of the world, have been staggered by the cynical rape by Italy of the last independent State belonging to indigenous Africans. After hearing a great deal for twenty years about the rights of small nations, self-determination, Christian



General Mokonnen, Governor of Iloubarbor, who is understood to have been sent back to Abyssinia by the Emperor to watch the position.

ideals, the inviolability of treaties humane warfare, the sacredness of one's plighted word, the glory of European civilisation, and so forth, the brief history of the last eight months has scratched this European veneer and revealed the White savage hidden beneath.

"Two decades ago millions of human lives were sacrificed at the altar of Belgian neutrality; today nothing has been done to stay Italy's determination to butcher in cold blood and asphyxiate our peaceful fellowmen of Ethiopia. Italy's defiance of solemn pledges has been met by hesitation, prevarication, caution dialects and pusillanimity in turn. In 1914 it was a case of a White European nation, Belgium; today it is only Black Abyssinia.

"As on other occasions, the churches of the countries concerned claimed that God was fighting on their side, and invoked His blessing to prosper their imperialistic ambitions. Organised Christianity has so far failed to curb the animal propensities of rapacity and selfishness in the hearts of men who rule empires. The present world muddle seems to be exactly what it was two or three thousand years ago. Take away our scientific knowledge of tools and we are where we were then. One man did paint and illustrate a better way of living, but was murdered by his Jerusalem contemporaries for doing so. His professed followers have ended in lip service to Him, so far as war goes. They have partly wished to effect the change, and partly failed to take the necessary risks.

"The governing ideal in human history is once more the law of the jungle. The modern system centres round the glorification of national empires. In so far as we are included as subjects within and under these empires we share the blame for their tragic obliquity, even against our will.

"The structure of European political morality has suddenly tottered and collapsed from above our heads down to its pristine level of the jungle that obtained two thousand years ago.

"Might is still right, though it is no longer the might of the (Continued at foot of next column)

Italo-Germany Trade Agreement

The Italian newspapers publish reports of the cordial reception, which included a talk with Herr Hitler, extended to Signor Valle, Under-Secretary for Aviation, during his visit to Germany. Signor Valle returned to Rome on Sunday.

While he was in Germany he visited experimental aircraft factories and also the factories engaged in the manufacture of aeroplane motors.

On the afternoon of his last day in Berlin he was received by Herr Hitler, and in the evening was the guest of honour at a banquet given by the German Under-Secretary for Air, during which a torchlight procession was held.

The Italian Press adds "This unusual manifestation underlined with cordiality the welcome extended to the Italian guests."

A commercial agreement between Italy and Germany, it has just been announced, was signed on Saturday by the Foreign Minister, Count Ciano, and the German Ambassador in Rome, Herr Von Hassel. Count Ciano on the same day also signed a commercial agreement with Austria.

European Students' Conference On Non-Europeans

"Africans who are recognised as students in the various universities have a full legal right to take part in any student activity and to attend N.U.S.A.S. functions," was the point of view of the Witwatersrand University at N.U.S.A.S. conference at Grahamstown.

We wish them to give the opportunity at least of taking part in the intellectual activities. We therefore propose that non-European students recognised in affiliated universities may participate in N.U.S.A.S. functions if the entertaining student council and the university authority have no objections."

This led to a long and heated debate, at the end of which the president of N.U.S.A., Mr. L. van Winsen, suggested that the council could scarcely lay down a rule, since the admission of non-Europeans at various gatherings depended on factors beyond the control of N.U.S.A.

The delegates from some universities directly opposed the proposal on principle, but others, such as Mr. G. E. Stent, of Rhodes, took a middle view. "I do not think that the benefit derived from the presence of non-Europeans at our general conference would be encountered," he said

sword, but the vaunted science of aeroplanes raining dynamite bombs and poison gas. That, in short, is the pride of so-called White Civilisation. It constitutes a moral challenge to the rest of humanity.

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Location Advisory Boards Of S. A.

As an organising Secretary of the Location Advisory Boards Congress of South Africa in the Eastern Transvaal, I would very much appreciate if you could kindly furnish me with the following information:—

- (a) Is your Advisory Board affiliated to the Location Advisory Board Congress?
- (b) Has your Advisory Board ever sent delegates to the Location Advisory Board Congress or Conference?
- (c) Is your Advisory Board prepared to send two delegates to the Annual Conference of the Location Advisory Board Congress in Queenstown during December this year?
- (d) Is your Advisory Board aware that the affiliation fee of Two Guineas is paid by the Council in each town?

Should your Board not have affiliated as yet, please avail yourself of this golden opportunity and join the Location Advisory Board Congress. It is very imperative that the various Advisory Boards should show a united front in tackling the many obstacles and problems that confront them daily.

The Advisory Boards can only achieve their great work by co-operation, and it is therefore very imperative for me to make this national appeal to urge all the Advisory Boards to affiliate to this body that endeavours to make the Locations a place worthwhile to live in.

The Annual Conference is educative and instructive; outstanding Superintendents of Locations and other highly placed officials in Government and Municipal Departments are invited to address the Conference. In addition the two delegates that each Advisory Board sends gain tremendously in experience, for they study conditions obtaining in other Locations.

The affiliation fees are paid by the Town Council as well as the travelling expenses of the delegates of each town. There is no reason why any Advisory Board can not join.

I am at your disposal for any further particulars.

J. C. P. MAVIMBELA
Organising Secretary

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