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THE BANTU WORLD

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Message To Advisory Boards

Senator Jones Urges Study Of The New Urban Areas Act

The Native Affairs Department has issued an invitation to municipalities to meet officers of the Department in conference on the Native Laws Amendment Act which was passed by Parliament this year, and which represents Parliament's attempt to apply the principles of segregation in the towns.

Conference At Pretoria

The Conference is to be held at Pretoria on September 28, 29, and 30, and will be concerned with the steps to be taken in the working of the Act. The Act will not come into operation until after this conference and after numerous regulations have been issued.

Discuss With Municipalities

I strongly advise all Urban Native Advisory Boards, African Organisations, Joint Councils and other interested bodies to study the Act carefully, and to seek opportunities for discussing with their own Municipal authorities its possible effect. If this is done before the Pretoria Conference it may be possible to persuade the Municipal delegates to press the Government not to apply the Act harshly.

Conference Of Municipalities

A few of the more important sections of the Act are as follows:—

Section 3 says that Natives may not buy land in urban areas without the Governor-General's consent, except in those parts of a town which the Minister of Native Affairs has approved as areas where Natives may reside. Section 4 prohibits Natives buying land in any township established in a "European area" outside a town but a Municipality may establish a township where Natives may acquire land if it includes the area within its own boundaries and obtains the Governor-General's consent.

Many Municipalities have been prepared to permit their Native people to own the ground on which they build their own homes, and it is important to see how the Act will be applied in this matter.

Section 5 has shortened to three days the period of notice which a Municipality must give to a Native who is required to move into a Location. If this is applied harshly a great deal of hardship will be caused.

Section 6 now gives the Governor-General the power to compel Municipalities to introduce measures to restrict the entry of Natives into their

areas, and other sections deal with this vexed question of the entry of Natives into towns. On the other hand section 21 provides for the removal of "surplus Natives" from the towns and their transfer to areas to be provided by the South African Native Trust. It is of the utmost importance that the possible effects of these clauses in every town shall be thoroughly appreciated before the Act comes into force, and the Advisory Boards will be wise to find out how these clauses will affect their own people.

There are other important clauses in the Act which should be studied, but I hope I have said enough to waken the Advisory Boards to their responsibilities in regard to this very drastic Act. There are certain provisions of the Act which will prove beneficial to the African town dwellers for out of the Act may come employment exchanges. Also one important effect of the Act may be to strengthen our hands in pressing for higher wages, if the Act is workable.

China has raised a loan of £10,000,000 and has placed a large order for armaments, including rifles and ammunition, with Austria.

Italians Fleeing From Abyssinia

HAILE SELASSIE REFUSES SIGNOR MUSSOLINI'S OFFER

Italy is having an endless trouble in Abyssinia. Although she has conquered the Land of the Lion of Judah, she has not yet succeeded in effecting the submission of Abyssinians to her rule. There is constant revolt among the Abyssinians who are said to be waging skilful guerilla warfare.



Haile Selassie, Emperor of Abyssinia, in exile.

The railway journey from Addis Ababa to Djibouti is perilous. Italians are forced to live within barbed wires. Many Italian colonists have revolted and others have fled to Kenya, Khartoum and British Somaliland.

As the result of these troubles Signor Mussolini has twice invited the Emperor of Abyssinia to return to Abyssinia as a puppet sovereign but Haile Selassie has refused, stating that he will negotiate only through the League of Nations.

Bitter experience, says the News Chronicle, has convinced Rome that only the presence of the Ex Emperor or a member of his family can ensure loyalty and discipline among the Abyssinians.

In default of Haile Selassie's return Signor Mussolini realises that he can establish himself in Abyssinia only with British help. Therefore according to the News Chronicle, he is prepared to improve Anglo-Italian relations.

Nevertheless the League will not expel Abyssinia when it meets on September. Mr. Eden having assured Mr. Attlee, leader of the British Labour Party, to that effect.

Mr. Hofmeyr's Faith In Rising Tide Of Liberalism In South Africa

"THERE IS A RISING TIDE OF LIBERAL FEELING IN SOUTH AFRICA AND I FEEL THAT THAT TIDE WILL PREVAIL, BUT IT WILL BE SLOW BUSINESS. I LOOK TO PEOPLE LIKE YOU TO PLAY YOUR PART IN DISPELLING IGNORANCE AND FEAR, WHICH IS ONE OF THE BIG FACTORS IN RETARDING PROGRESS."

Mr. Hofmeyr, Minister of Labour and Interior, made this remark in a speech of thanks to a talk on Native affairs given by Professor R. F. A. Hoernle, of the Witwatersrand University, at a meeting of Toc H held at Doornfontein Johannesburg, last week.

Outlining his view of Native policy in South Africa Mr. Hofmeyr said there were three conceptions which had been put forward. The first was that of trusteeship. In regard to this policy, the principal drawback lay in the fact that the people who favoured it would never discuss the question of what happened to the ward—the Africans—when it attained its majority.

POLICY OF FEAR

Then there was the policy which was based on fear. It was quite understandable in a country like South Africa, which possessed a relatively small European population.

Then there is the third conception which I believe to be the right conception. That is the conception which is based on the realisation that there are essential human values. It is a conception which ultimately has its foundation in the realisation that all of us, whatever the colour of our

skins, are equally God's children and equally have the right to all that participation in the family of God implies."

Japan And China Preparing

The Japanese-Chinese dispute is not yet settled. Although war has not yet been declared, clashes between Japanese and Chinese troops have taken place at Shanghai and many Europeans were killed incidentally by bombs from both Japanese and Chinese aeroplanes. As the result British and American warships are standing by while the British and American Governments are protesting against the bombing of the European quarter of the city of Shanghai.

Meanwhile both Japan and China are making elaborate preparations for the struggle. The Emperor of Japan will summon the Japanese Parliament to meet in extraordinary session for five days from September 3 to enact legislation essential for prosecuting the war in China.

(See foot of second column)

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Xhosa : Ingxhoxo Eshushu

THE BANTU WORLD

3, POLLY STREET
(North of Bantu Sports Ground)
P.O. Box 6663, JOHANNESBURG

SATURDAY, AUG. 21, 1937.

Ezintlanganiso Zikoyo!

Akukho mini kungekho saziso sentlanganiso ethile. Ezizaziso ziphuma emaphempheni ezinye zixelwa ngemi lomo ngokuhanjaniwa ngabazikhuthaleleyo okanye abaceliweyo ukuba bazipapasha. Kwanecawa zezinye zendawo apho amagosa kufuneka athi ngexesha elithile emephambhi kwerhamente enze izaziso eziliqela zentlanganiso ezizakuba phaya naphaya, enye intlanganiso ibe yeyento ethile, enye ijonge umcimbi othile. Ngelinye ixesha ngangokuba zinindzi kwezizaziso ungade ubuze ugosa emva kwenkonzo ukuba izaziso sokuqala ibisesiphina naye akhohlwe de akhangele enewadini egcina zona. Xa kukhohlwa yena sisuke singazi ukuba uthi abantu mabazigcinane phina ezizaziso zeentlanganiso. Kwanalapho kukho khona uthango okanye umthi ogqithwa ngabantu abaninzi wofumana kukho amaphethshana ezaziso axela ukuba ezibanibani okanye iliso lomzi lizakuba nentlanganiso endaweni ethile lontlanganiso ijonge into ethile. Ezinye ke kwezintlanganiso ziyayiswa ngabakhuthalele lonto isuku. ba izakuxoxwa apho.

Siphaula ukuba ezintlanganiso zizindidi ezine. Zikho ezecawa neziphathelile kwinto zengqobhoko apho kuhlangana khona abefundisi amagosa, abathunywa kwane rhamente iphela ngamanye amaxesha. Sisuke sifumane ukuba kukwezintlanganiso apho uqhekeko lwecawu lusuke luqale khona ngokungavisi-sani kwabaxoxi. Zikhona ezaidlalo apho sisuke sibone ukuxwithaxwithana mhlambhi ngeudebe okanye nge ndlela abadlali abathile abasuke badlala ngayo, okanye babethana ebaleni, kule kuye ngamanye amaxesha kubekho ukudlavulana nokutyolatyolana ngemali ezifane zaduka okanye zahlilikhwa ezintsinini zayakungona esuswini.

Zikhona nezootitshala nabanye abantu abanemisebenzi ngemisebenzi apho kuxoxwa khona imivuzo bezikhalazo zempatho njalo njalo. Kanti nakwezintlanganiso kukho ukungevani, mhlambhi ngobu mcinzi sihlalo okanye sesinye isizathu esifane savela, sibone ukuba nalapho phakathi kweze mfundi nabasebenzi kukho ukungavani.

Ezona ntlaganiso zibalulekileyo nezona zibabakalisa ukungavani kwesizwe esimnyama ngezizezizwe apho kufuneka khona ilizwi elinye. Sisuke sibone ukuba kukho amadoda athile anekani nazimisele ukuba zizibhoxi okanye ngawona azicingela ukuba amele ukuphathisiwamicimbi yesizwe. Kukwezintlanganiso asuke umlu-

(Khangela kumhlathi wesibini)

Ezaphesheya

AmaTshayina Aruqukile

Ngangokuruquka kwama Tshayina kukumana ukukhatywa noku banjwa ngempumlo ngama Japani ama Tshayina azimisele ukulwa imfazwe angazange ayilwe, ezimisele ukuba akasoze anikele umhlaba ongasentla kwawo ezandleni zama Japan.

Ngoku ama Tshayina selejonge e Shanghai apho aqokelele khona umkhosi omkhulu. Abaphathi mikhosi abase Shanghai bahlele e Minghong kude nemkhosi yase Japan. Wona ama Japan ame kwinto enye yokuba ama Tshayina mawaroxise imikhosi e Shanghai. Uthi yena u Mnu. Yui ama Tshayina akowabo akanakuze aroxise imikhosi yawo de kamke inqanawa nemikhosi yama Japan kuqala.

I Blitani, i Melika, i Fransi, Jamani kwane Ithali zidibene ngokubhala incwadi ecebisa ama Tshayina nama Japani ukuba ayeke ukuxwithana nokulwa. Kwaye i Blitani ne Melika sezijongise inkanunu pezulu ukukhuselela imihlaba yazo ekufuphi ne Tshayina. Kulindelwe isinyikinyiki semfazwe naninina agoku.

UMasolini Ukhuthaza Imfazwe.

Phakathi kwemivuyo lolwamkelo lwakhe esiqithini sase Sicily u Masolini ubayale abantu kakhe ukuba mabesoloke bezilungiselele ukulwa esithi esosizwe siqazilungi selanga imfazwe sobapantsi kwesinamandla esakutwalisa izixobo esosiphantsi kwaso ukuba silwele sona.

Engqina ebeke sakubhala kweliphapha ekuthethwa ngama Jama-ni ngokuthi izakwakha inqanawa nomkhosi omkhulu ukuze ikwazi ukulwela imihlaba yabo eyahlutwa ngalemtazwe inkulu yadlulayo.

I Blitani ne Amelika

Kushushu ngoku e Tshayina; ibubaty obotyobo ukusukela ngomqibelo, kwade kwaqondakala ukuba i Blitani mayiyalele ukuba bonke abantu abangamangesi mabaphume kwisixeko sase Shanghai ngenxa yengozi enoku-behlela naninina. Iqela lokuqala liphume ngolwesibini lisinga e Hong Kong. Kutshiwa i Melika ne Fransi kwane Blitani zijongile kude kufuphi zilindele nje ukuba ubomi nemphahla besengozini ze ezizizwe zingene nazo kulemfazwe. Inqanawa zokulwa eziyi 39 zase Amelika zilele ngaselenxwemeni zikhusele ubomi bama Melika ase Tshayina.

Ukutya Kuphelile e-Tshayina

Kuyalanjwa e Shanghai kwesi sithuba ama Tshayina ayi 250,000 ahlala ezindvini ezindala kwaye kukho nje ukutya kwentsuku esilishumi kufiwe yindlala.

Akukaxolwa e Sipeyini

Kudutyulwe inqanawa ngama Sipeyini vatshona kwangoko lathi phofu iqela elo lenqanawa laco.

ngu akwazi ukusivuyelela kuba uyazi ukuthi akukho kuvana phakathi kwethu, athi nokuba kugqitywe into ethile asuke abuze kwiqela elithile ukuba liyahambana nesigqibo sentlanganiso ethile lisuke eloqela lthi, hayi. Yiyo lonto ke sipe-thwe ngalendlela.

Besingekho nesizathu kolu nnyulo lugqithileyo ukuba siphakamle amagama amani-nzi abelungu ukuba basimele ePalamente. Ukuba basinelizwi elinye sanyula amadoda athile ukuba enze ibhunga elinye ngesisuke sathi intlanganiso yethu inyule umlungu othile ukuba asimele e Palamenta singasuke sithi hayi thina sifune u Jones, abanye hayi thina sifuna u Molteno, hayi u Sibbet, hayi u Walt, hayi u Stuart njalo njalo.

lwa sesinye isitemele sase Rashiya. Akukho luxolo konke konke lizimisele iqela labareqi ukuba alisoze liznikezele ezandleni zika Rulumente.

Umphati Omkulu Wase Pass Ofisi e B.M.S.C.

Indlu yemidlalo ekuthiwa yi Bantu Men's Social Centre yalapa e Rautini ihanjelwe ngumphati omkhulu wase Pass ofisi ngokuza-kwenzela inthetho nge Rhafu kwi-qela lamadoda.

Esihlalweni kubekho u Mlu. Tema osazise ngokufutshane isithetha eso esingu Mnu H. Mulcahy. Uhambisile umhlekazi lo ngenteto yakhe ezama ukucaza indlela nokumiswa komthetho we Rhafu wade wacaphaza nangama Pasi nendlela ezifunyanwa ngayo inowadi zokungatwali mapasi (letters of Exemption) Emva kwenetho ejikelezayo ude wagqiba wathi kanti uzibasele ama Afrika selemlindele ngemibuzo naye abengayilindele. Bamxelelisa pandle ukuba nguye umphati omkulu we Rhafu nama Pasi ngako oko bemele ukunike ixelo ngempatho embi ethi abantu bayi fumane ezi ofisini xa beyakuhla ula irhafu okanye beyokubhala ama Pasi abo.

Intlanganiso ibeshushu kakhulu ngokufuna incwadi ngokubethwa kwabantu e Pass Ofisi ngokungahlauli iRhafu nokungabhalisi ama

pasi bade barazulwe impundu ngemvubu.

Izithethi ziyinokozile lento kakhulu befuna ukuqonda ukuba kukwesiphina isiqendu okanye isahluko salomthetho we Rhafu nama Pasi esithi umntu onqayi hlauliyo irhafu yake okanye angabhalisi i pasi lakhe makabab-twe ngendlela bate babatwa ngayo abantu e Pass Ofisi.

Uzihlangule u Mnu. A. H. Mulcahy lowo ngokuthi njengom-sebenzi waka Rulumente akanako yena ukuvula umlomo wakhe ngesigwebo sika Mantyi. Yonke lonto ayimthethelelanga ama Afrika asuke athi angabe aphinde eze phakati kwabo azokuthetha ngento ezibuhlungu kanti akafuni kuphendula mibuzo.

Yavalwa intlanganiso emva kwenxoxo enkulu.

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YEBO. SEKU NGAMASOKA AMATATU ECELA UKUMSHADA KEPA EWALA. MAKUBE UNANHLOBONI YESIBUNGE!

WANGITYELA UKUBA UKUCOC-EKA KWESIKUMBA SAKE NOKUHLALA ESEKUBULENI KWENZIWA AMA FELUNA PILLS.

Amadoda Ayakangwa Sisakiwo Nobuhle.

Lezi zinto zombili zitembele empilweni enhle. Ubuso bunokoniwa sisikumba esinezinduna, namahlo amnini. Owesifazane angeke abenokutandeka xa edangele, enobuso obunyakubele, enegazi elibutataka nombilini ongasebenzi ngemfanelo. Intombi yimelwe kukuba negazi elipeleleyo, nempilo enhle ukuze ibenako ukuzuzwa lezompuzo ekuzona zikanga izinsizwa ukuba zitande njalo ukuba seduze nayo. Ngoba insizwa, xa itshela intombi, isuke inomqondo wokuthi ngolunye usuku koba umkake, nonina wezinge zake. Ibheka esikatini esizako ngetemba lokuthi intombi ayikhetileyo iyakuba ngumngane wake wokuyitokozisa ekayeni layo.

Isakiko nokudalwa kowesifazane kwehlukile kakulu endodeni. Ukuba akulungile ngapakati kwake ubasekubhupkeni okukulu. Igazi lake liba butataka. Kanti limelwe kukuhlala linonile linamandla. Impilo enhle noma embi ezinganeni ayokuzizala yolulwa kakulu kukusebenza kahle kombilini wake.

Feluna Pills Abesifazane Kupela amiselwe ukukhona, alungisa nokunika amandla kulezo zindawo impilo yowesifazane itembele kuzo. Atakwe ngensimbi elungiswe ngendlela yokuba ikwazi ukungena kalula emfuleni wegazi. Lomkalo wensimbi ungumondhli omkulu wegazi wenza abesifazane be Feluna babenamandla bakhutale.

Ama Feluna futi alungisa isisu ukuba sisebenze kahle. Akuko kudhla okubolileyo ematunjini okungenisa itshetu emzimbeni kumfazi osebenzisa ama Feluna. Ukusongeleka, Ukungahlali kahle kokudhla esiswini, umoya onukayo, isikumba esinezinduna, amehlo alufifi, ukudangala, konke kuya klinwa yimitako ye Feluna yokurudisa. Noma owesifazane engumhle, kodwa anganabo ubuso obukanya uxolo nenjabulo ama umbilini wake usebenza kahle nangemfanelo. Uyozizwa enamile. Siyazi sonke ukuthi abantu abenamileyo ngabo abatandekayo kakulu.

Ake ulinge ama Feluna. Nika lomuti omkulu ituba lokubona-kalisa amandla awo. Anungozi kodwa unoziso ezintombini, konina bezingane naku bafazi ase bekulile.



Ama Feluna Pills Abesifazane Kupela atengiswa yonke indawo nge 3/3 igabha noma awu 6 nge 18/- Mibumbi ngqo kwi P.O. Box 731, Cape Town utumele imali yawo. Ipaketi libomvu. Qapela imifaniso etengiswa sizitolo ezinganalo iqiniso. Tola awona ngoqobo afana nalomfanekiso.

Xhosa-Ukufuduswa Kwe Lokishi

Amanqaku Ase Rhini

UKUSWELEKA KUKA MN U. MARAU NGENGOZI

Ngomhla we 29 Kukhala 'July' kugiliwe umfana ontsundu ngumlungu ngemoto wafa ilanga lihlabe umhlaba, umlungu ngowase Rhini, umfana ngowase Batise (Bathurst) ngu William Marau ebamba e Post Office efika ukuvela e Batise ekayeni lake ebambele umnumzana J.L. Ngangca ogulayo. Usebenze intsuku zantatu walishiya ilanga ngo 2, O'clock Ungowatywelwe e Batise ekayeni lake. Alikatetwa ityala.

USWELE AMANDHLA NOBUQOTO!

Umfazi wako, umlungu wako no kaptini wemidlalo, babhekele abantu bako. Pila uqine ube namandhla ngako konke. Uzobandwe emsebenzini utole imall eningi—uzonconywa emchlalweni udume—uzotandeka nasekaya kuni. Zakela amandhla angapeli nobuqoto ngokusebenzisa u

VEGEMIN No. 12

Tumela postal order ilka 7s. 6s. utole isikwama ezinezishuqulu ezi 50 iposi soli kokela, noma ubhale ubuze konke ngalomuti wemvelo oisimangalisu ku: The New Health Supply Company, P. O. Box 155, Cape Town.

Ngomhla we 31, kukhala July, kufike utishala uMnumzana ne-Nkosikazi L. Nquru ngololiwe wase Manely Flats nosapo.

Kufike ngomhla we 26 Umnumzana S. Mdoda ofundisa e Yapolisi agokuzakucita i week-end.

Kwa ngomhla we 26 Kunduleke ngemoto esinga e Durban Umfundisi nenkosikazi Stenson Stenson wase Tshetshi ngokungapili kwenkosikazi yomfundisi usayisa kowayo.

Usagula unkozi Emily Tulwana. Uqalisile umsebenzi wake Umnu Jorha, uroxile u Nurse Zondi Umnumzana S. Mpambani usategxada e Cawa nabelungu baka u Judge Graham ngokuyakucita i week-end.

Ngomhla we 30 kufike ngololiwe wase Bhai Uamuzana C. Manana ng kuzazubona usapc.

Ngomhla we 30 kudlule u D. Moyake ngololiwe wase Cawa esinga e Maxoseni ngemicimbi yetyalike yase Tiyopiya.

Ngomhla we 31 Kukhala kunduluke Umfundisi wase Tiyopiya ne Ramente ngemicimbi ye tyalike esinga e Maxoseni.

Ihiva iko pakati komzi akapilanga lamkosikazi alele Emily Hoga nobandla Foba.

Umnumzana George Tulwana seleneveki zimlini elele.

Ngomhla we 2 Ku Thupa (August) Kunduluke ngololiwe wase Cawa, Umnumzana Fikile Nquru, nenkosikazi yakuhlanga beza udade wabo; Babambo i moto yase mnyameni (Alexandria) nzokuba kubeka iitye kovise

obube kutsha nje indoda eselayikulila.

Ngomhla we 29 Kukhala (July) kufike Umnumzana Sopo Zono ngololiwe wase Cawa ngemicimbi ekulezileyo wakela kwamnumzana J.L. Ngangca wanduluka ngomhla we 2, ku Thupa (Aug) ngololiwe wase Cawa.

Ngomhla we 2 ku Thupa (Aug) kufike ngololiwe wase Bhai u Mnu A. Buyeye. Uyagula uNkosz A. Ngwanga.

Umfundisi W.B. Tshume eharba no Mfundisi Jiki wase Qora bandululile ngomvulo kusasa ukusanga kwi Synod yama Methodist e Nkukwembe. Lomfundisi wetu singati usikelelwe ngakwi cala lika Rhona kuba wenze ku lonyaka i cash £205-6-7 ekube ni kunyaka opelileyo wayenze £181. Pambili mfana ka W. Tshum nabangatetiyo baya ncoma.

Ibe yi Concert ye ntenetya kwi St Phillip's Hall ngokuhlwa ngomvulo ngomhla we 2, ku Thupa apo kutsholozwe i Choir yase Higher Mission pantsi ko G.H. Nduna kunye ne St Phillip's pantsi ko Mnu Jno Tsotsobe. Ngapambili n'ambo zibanjwe ngu B. Mangwa ide yapuma iyazole kakulu.

Kube yinto emnandi kakulu ukumbona u Mnu Ngqase ofundisa e Salam elundwendwe kwesi se "Ngewele".

Umbiko ka Nkosz Maud Tumele ube buhlungu kakulu kumzi wase Rhai ngakumbi kudade wabo nomyeni wake Mr no Mrs Zondi. Siyavelana kakulu nabo.

I Sinodi Yama Wesile E Nkukwembe

(Ngu AL. NDABA MHLLOMI)

Isifundisi siqalise ngolwesi thathu lwe 4, August 1937 pantsi ko longamelo luka "Welemtwini" (Rev A.A. Wellington) akwa yi President ye Nkomfa.

Abefundisi be sakiti nge sakiti bebeko ngapandle ko Mlu A.Z. Gwini wase Peddie ompile i nkenkenene kwa no Mlu S. Mdala wase Bhai obikwe ukuba u phe-sheya kolwandle, unyutwe ukuba abe ngomaye kwabaya kumela ubu Wesile bomzantsi Afrika uwi Nkomfa ezise Oxford e Ngilane rase Edinburg e Skotlandi ya linqaku elo kweso siitlami somkhonzi ka Thixo.

Kuvakaliswe ngosizi u mphanga wenye yee nkonde esifundisini sobu Wesile u Mlu John Masiza owangena ebufundisini ngo 1891 wafinca ama 44 eminyaka emsebenzela owaye mthumle wada wayibeka phantsi idyokwe ngo 1935 ubhubhe ethochu e Pewute ni (Perksdale) abaphose amazwi kube ngaba Lung Jacques Cook (Sen) K.K. Nwaa no Monga meli.

Iqhutwe ya qatyellswa eye sifundisi

Amadodana kuyalezwe iNkomfa ukuba iwaqhubele phambili ngangobuhle beziqhamoze mviwo zayo:— U J.C. Mvusi ko wesibili unyaka, oo J.W. Funani, D. Jiki no J.J. Pama kowesithathu; u B.M. Mayosi kowesine; kanti ke u L.C. King uyalezwe e nkombeni ukuba innike osixhe nxe amagunya (ordination)

Eyomdibaniso wama Gosa na bafundisi iqalise ngolwesine lwe 5 August 1937.

U Mgoini Sihlalo kwi nthetho yake unike ibali lomjikelo wake. ebalisa ngezinto ahambe ezibona kulomjikelo. Owona mbono othe tyaba kuye ngowase Mjanyana kulowo mzi wezigulana nesipho esiphume kulomilwelwe engena libi ithemba ngapandle kokulinda imini yobizo lwemiphefumlo kupela, isipo sama £20 sokwanciswa bukhukani buka Thixo.

Iingxelo zee sakiti nge sakiti zanelisile malunga nosuku lwe sikhumbuzo sokuzalwa ngokutsha ko yise wobu Wesile u Mlu John Wesley oluge 24, May 1938, kuyalezwe ukuba kwasekuqalekeni konyaka kuqaliswe iinkonzo zee mvuselelo le kuyokuba ngulowo mhla kambe koba kuphela ama 200 eminyaka esisiganeko senze kavo.

Malunga no Menyano lwama Dodana kuvuyelene ukuba ku menywe ingqungquthela ye Sithili malunga no September u Sihlalo kunyulwe u Mlu K.K. Ngwasa, u mmemi u Mlu. W.B. Tshume.

USihlalo wo Manyane lwa manina esi-bili uNkosz W.E. Cordingly unike ingxelo ngalombuto, yaza yamkelwa kuqiniselwe ukuba abengu Mongamekhazi okomnye umnyaka.

U Rona ubonise ukwanda kakulu kulomnyaka zonke i Sakiti zigqithile kweyanyanyo zakho kelwa li Bhai nge £501. Zavuyisa kakhulu ezindaba. (Isaqu'ywa)

E Tinara

ZIYAFUDUSWA ILOKISHI

Baya qu ba abanamashishini. Asiyikufumana ziloli zokututa impahla nje ngokuba sifuduswa nje ilokishi zalapha e Tinara abafundisi ne tishala benze isicelo sokuba kutuduswe izindlu setyalike.

Ke esosicelo basamkele ngapandle kweloli yokututa sakuzibonela asho amakomkulu aze asitombisa ngempahla yokwaka. Isikolo sasethetshi sesi lapha e Xaba sibanjelwa kwityalike yase A.M.E. ukutabatela kuleveki epelileyo kwane qela labantwana nangona abanye bese kwezinye izikolo esinentemba ukuba bayakubuya kukota ezayo.

Ibingene ngomvulo intlanganise veliso lomzi ekupauleke ukuba akuko nyani kulomcimbi ngoku ngaveli konobalane nesipatamandla zalombuto, amadoda atsho anxlalana.

Sivelana no Mr no Mrs J. Nkayi ukubujelwa ngunyana wabo u Bushulu obese Bhai ngentlalo kwanomzi wakwa Nkomo ngoku; shiyya yintombi enkulu yabo u Rachel Mvakwendlu obese Rhini. Sivelana kakulu nabantu bonzi wake e Rhini kwanaba lapa e kayeni lakhe.

Ufike nge ntsasa ye Cawa u Nkosz I. Pasha ehamba nomzukulwana wake u nombulelo ukuvela pasha kwe Nciba e Batenjini kunyana wake u David Pasha ummi welozwe; bafike bekwentle impilo.

Sivuyisana kakulu no Nkosz Jessie Nzube oqubela ebubetele ni emveni kokulala ixesha elide yile fiva esingwenelela impiyo, o fucisa e Rabe.

Ngezombonzo kudibene apa kwa Hamilton yodumo lwase Tinara ne Home Sweepers yabulelwa obengxowa uboya nge 6 nil kusikore u Edward Mancapa no C. Majoll kwaba ke abetiwe amavili (Home Sweepers) ne Swallows iyibetile Crusaders 6-3.

Ikonkati Yesakiwo Setyalike E Bhai

(NGU ZANAZO)

Ngobusuku be 6 August, kwityalike yama Rabe ka Mlu J.J.R. Jolobe B.A. e New Brighton Village. Injongo zalo Konkati ibi kuqcedise ityala lesakiwo setyalike yase Salisbury Park. Lokonsati venze ngapezu kwe £5. Pambili ma Rabel

Ngomhla we 30 July, kunduluke abatunywa balapha besinga kwi ngqungqutela yeenkosi ebikomkulu e Cwaru, ngomhla we 31, July apho zonke iinkosi zoMneno Nciba bezihlangene kosa esibutula kuzo abahlekazi; Arabie Veille Sandile, Mca-wezulu Tshatshu, Ndabefene Magoma nabanye. Sinovuyo olukulu ukuba okokuba umhlekezi H Nginza walapha unikwe ipama lombuliso aliteli ah Mtunzi!! kulongqungqutela. Phakathi kwabantu balapha ababeko kulongqungqutela sibalula aba: Chief Nginza, D.D. Ngxovu, W.D. Zoko, Jossie Sangotsha, W. Ngxabazi, Chief Yantelo, M. M. kias, G.X. Nkobo, T. Maqanda, Ngingingini, Cola, Fifana, Yoyo, Xhati Saka, J. Nose, Ncana no Noop-la. Bahamba kakuhle kodwa zibeninzi iinkatazo zokwaphuka kwezimoto babekwele kuzo kodwa ngetamsanqa zide zaya kufika e Cwaru.

Sivelana noMnu M. Zibonda ngokubujelwa yintombi yake vama-zibulo egama lingu "Thenjiwe" Ibhuhhe nge 8, ka August yan-cwatywa kwangolusuku, bebani-nzi abantu emcwabeni.

Abanumz. Mtimka no Ncama babe phakathi kwabantu ababe singe kwinqungqutela ebise Cwaru, kwiziv-ki zipelileyo.



YOU cannot see a snake in the dark, so you tread on it and it bites you. If you can see the snake, you hit it with a stick and the snake dies—not you. The man in the picture would have been bitten if his friend had not come along with an Eveready Torch. His friend saw the snake and killed it. The man is very thankful that his friend brought light with him. To-morrow that man will go to the store and buy an Eveready Torch like his friend's. An Eveready Torch is the strongest and best electric torch. It makes a big, bright light whenever you need it. Ask for EVEREADY at the store and see the name written on the torch.

LENDODA oyibonayo kayi yibonanga inyok Lebunyamani. Wasizwa umngane wake ngobhaqa lwe Eveready Torch. Cishe imlume. Naye uzozitengela i Eveready Torch ngomuso. Ubhaqa lwe Eveready luqinile kunezinye. Lubize lwe EVEREADY esitolo sakini uqape igama leli kuyo.

MONNA enoa a lengi setshuantshong ha a ka a bona noba lelifing. Ha motsalle. on hae a sa ka a mothusa-ka lebone la Eveready, ekabe e molomile. O'thabile hobane motsalle o mothustse ka lebone. Hosasane monna ona o tla reka lebone la Eveready. Lebone la EVEREADY le matla, le lokile. Le reke me u hlokomete lebitso la lona.



Always use Eveready Batteries in your Eveready Torch. They last longest

Kamehla seabedisa Dibateri tsa Eveready. Ha di fele kapela.

Sebenzisa qo izokole ze Eveready

Upozisa ukuluma kwesikumbha



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News From Different Centres

THE Bantu World

Head Office:
No. 1 POLLY STREET,
Telephone: 22-2439.
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, Wants, 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.

IN MEMORIAM:

GABAGAS.—In loving memory of my son and only child—Rodwell Templeton, who died on August 21st., 1931. "When Thou visiteth us, in this bitter manner, it always appears to us, that Thou hast deprived us of what we value even more than life; and yet, it is only that we have returned what had been Thine. Thy will be done!"
—E. J. Gabagas.

SITUATIONS VACANT:

Wanted immediately Qualified teacher. Must have knowledge of Shangaan and Sepedi language. Tobacco users need not apply. N. Haveni School, Box 4, L. Taba

Wanted a qualified male Sesuto speaking teacher. Methodist member, Sportsman, qualifications experience. Knowledge of Afrikaans will be a recommendation. To start immediately at Vereeniging Methodist School. Apply to Rev. Richards, Methodist Manse, Vereeniging.

Wanted a Boy of good appearance and character for high-class business. Experience essential. Must be good salesman. Reply with copies of testimonials to: "Advertiser," P. O. Box 81, Roodepoort.

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Bapedi e kwang Mokgosi re Rekan; Baka e bitsoang "Kgomo a Thswa" ea direto tsa Dikgosi tsa Bopadi, Thulare, Sekwati le Sekhukhune le ba bangue. E ngotsoe ka Sepedi. E rekoa go The Bantu Press (Pty) Ltd., P. O. Box 6663, Johannesburg. Sheko ke 3s. 6d.

All Bapedi should buy "Agomo a Thswa," a book of praises to Bapedi Chiefs, such as Sekwati, Thulare, Sekhukhune and many others. It is written in Sepedi. Obtainable at:
The Bantu Press (Pty) Ltd. P.O. Box 6663, Johannesburg.

THELLENYANE

Ga u rata go ithuta Seburu, reka buka e bitsoang "Thellenyane." Ke buka e bitsoang Seburu ka Sepedi. Ke buka e tsuaneletseng go rekoa ke matichere baruti le bangodi. E rekoa go The Bantu Press (Pty) Ltd. P. O. Box 6663, Johannesburg. Sheko ke 2s. 9d.

If you want to know Afrikaans, buy this book—"Thellenyane." It is a vocabulary of Afrikaans and Sepedi. It is a useful book for teachers, ministers and writers. Obtainable from the Bantu Press (Pty) Ltd., P. O. Box 6663, Johannesburg. Price 2s. 9d.

FOR SALE:

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Rustenburg

A NEW AFRICAN CLUB

Very little is known about the Rustenburg Location in social circles. It is therefore interesting to bring to the knowledge of the reading public that an organisation of considerable importance has been commenced in this location, known as the M. M. A. Association. The object of this Association is to help members who may be sick and needy. Medical attention is being provided and a certain sum of money is given to the patient weekly until he is able to go to work. The officials are N. Molefe, A. Moshon, T. Moshon, with Tom Maraim as Secretary. Many prominent residents of the location compose the membership, while over £25 has already been subscribed since its inception about six weeks ago. Its progress will be published from time to time.

We wish this Association all success.

Roodepoort

PROPOSED AFRICAN NURSING HOME

Mr. L. Duma Ngowabe has passed The Transvaal Teachers' Examination. We congratulate him on his success.

Mr. Alfred Nrodo taxi-owner here, has married Miss V. W. Mojova.

A successful concert was held at the Zulu Congregational Church last Saturday.

Mr. Modibe of Pretoria has joined the staff of the St. August College.

The Property Owners Association is making arrangements for Mr. Cooke's reception to be held soon.

A general public meeting for the purpose of erecting a Nursing Home was held last Thursday.

The Bantu World agent spent the afternoon with the Durban Deep staff last Saturday.

Mr. Rosenbrew staunch subscriber of the Bantu World has left Durban Deep Hospital for a permanent permanent post at C. M. R.

Mr. A. Lehutso is working in the City.

Mr. W. K. Mchlane who was operated upon for very advanced Glaucoma at the W. N. L. A. will be at Roodepoort on Saturday.

Mr. Walaza's car driven by B. Wawe was damaged by villains. One was arrested and fined 10s in court.

Alguon Mokhosi aged 19 was stabbed at a wedding last week and was carried to the Discoverer's Hospital.

A young man Mabandla was severely injured by a man this week.

Middelburg News

(BY MIKE MAMOJELE)

The Committee of the Middelburg African Teachers Association held its meeting in the famous Lutheran School on Saturday August 14th 1937. The following committee members were present: Messrs D. Dan. Diadla, Mike Mamolele, P. Matlameng and Miss Alice Motubatse.

Mr. E. N. Msuthwana, the chairman of the above Association could not attend the meeting on account of illness.

Mr. S. P. Mamela, headmaster of the B.P.S. could not attend the meeting on account of some unavoidable circumstances.

The agenda was drawn by this committee for the next general meeting which will be held at the Anglican School room on the 4th, of September 1937.

The following teachers have just started duties at the various schools; Mr. J. Vilakazi assistant

(Continued column three)

Witbank

REV. LWANA RETURNS FROM SYNOD

The Rev. Lwana of the Methodist Church has returned from the Annual Synod which was held at Krugersdorp. He reports that many transfers have been recommended to the Annual Conference. He also reports that Mr. Msuthwana a teacher in Middelburg has been accepted as a candidate for ministry.

Mr. Elijah Mahlangu has been in bed for a few days, owing to a cold he must have contracted when running to his grocery and butcher's shop during the winter.

Messrs. E. M. Msibi, J. J. Nkosi, Major Koko, and Mthembu and Legole are new subscribers of this valuable paper.

Rev. D. D. Mayekiso has opened a school at Abor Colliery. Miss Harriet Moepi is the lady teacher.



Mr. James Korombi a prolific African writer whose articles have appeared in the "People's Point of View" and the Women's Pages of the Bantu World.

All friends and relatives will learn with sadness of the regrettable death of Eunice, daughter of Mr. and Mrs. S. Ntuli of Sophiatown. Death occurred at Witbank on Saturday morning, the 24th. July, where the baby lived with her grand parents. The father who had been informed by telegram the previous day, was present when death occurred. The mother together with all the relatives from Sophiatown were rushed down to Witbank by car. The funeral took place on Sunday at 3 p.m.

In the absence of the Rev. Mayekiso of the A.M.E. Church Mr. E. Mahlangu assisted by Rev. E. G. Ntuli conducted the ceremony. In consoling the bereaved during his sermon the Rev. E. G. Ntuli spoke effectively and intelligently on Abraham's sacrifice and confidence in God. The funeral was well attended. Among many of the sympathisers were the following:—Messrs. S. Mkatshwa, L. Fubani, Mafuyane, Mabena, J. Mamaila, S. Matyeke, J. Sipondo, Mahlangu, A. Nkosi, Paneng, J. Zwane, Hlatywayo, P. Msiza, Mesdames M. Maziya, L. Ndaba, E. Mabena, Koza, Mstha, Madhlawini, M. Zwane, P. Mase-mola, M. Mahlangu, A. Sibozo, C. Zulu, J. Bower, Tolman, Kekana, Jiyane, Mtsweni, Hlongwane, Nkambule, Mayekiso. In conclusion Mr. M. Ntuli thanked all the people present on behalf of the bereaved for the co-operative and true Christian spirit shown by them.

Mr. B. O. Moshoette, Manager of the Tiger Kloof Book Room spent the week-end in Mafeking. Mr. Moshoette is the son of the Paramount Chief of the Barolong, in Kunene, Transvaal. He was the guest of Dr. S. Molema. Asked how he spent the week-end the young Chief said, "I had a wonderful time with the Doctor, and it was a great pleasure to me to meet Queen Semane of Serowe and Dr. Meroke of Thaba Mchu.

teacher at the D. R. C. Mr. B. Sekoto assistant teacher at Klein Doonskop Miss C. Ladwaba, assistant teacher at the famous Lutheran School here. Miss M. T. Thabang, Miss Stephanie Mthembu assistant teachers at the progressive Anglican School. Miss Maphoto assistant teacher at Mankwane Lutheran School.

All teachers are back from their holidays and they seem to have a remarkable spirit of enthusiasm for the new term's work.

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Bulawayo

Europeans Praise African

At a well attended SOCIAL PARTY and DANCE held in the Stanley Hall in the Native Location, on Thursday 12 August, 1937 at 8 p.m., the Native Section of the Matabeleland Native Welfare Society presented Mr. Bradfield J. Mnyanda with a small suit case which was suitably inscribed.

In an address of welcome to the European Visitors Mr. Peter Kumalo expressed the pleasure it gave the African people to have the European members of the Society and other European friends interested in Bantu welfare.

After explaining briefly the object of organising the Social Party, he referred appreciatively to the strenuous and in valuable work accomplished by Mr. Mnyanda during the past four and half years, as honorary Secretary of the Native Section. He informed the gathering that Mr. Mnyanda had had a very trying period as Secretary and that the Native Section was very grateful for the magnificent manner in which he had managed the secretarial duties of the Native Section.

Mr. Sidney Austin (the next speaker) making his speech in fluent Sindebele, said that Mr. Mnyanda had created a monument and lasting example of ability and he only hoped that it will be possible for Mr. Mnyanda to take over again the duties of Secretaryship in future.

Rev. W. G. M. Mshiminyi, the third speaker, also spoke in similar terms, and added that Mr. Mnyanda was, and is still, a talented African genius who was unlike many educated Africans who usually refused to give their services voluntarily and without remuneration. He had done all this great work for nothing.

The presentation was made by Mrs. G. F. Redrup R. R. G. M. B. E. who was introduced by Mr. P. Kumalo. Mrs. Redrup on behalf of the Society asked Mr. Mnyanda to accept the suit case, as a token of the Society's appreciation for his invaluable services. Amid great applause Mr. Mnyanda rose to reply. He thanked Mrs. Redrup for making the representation to him.

Mr. Mnyanda then thanked Mr. W. A. Carnegie for his unflinching sympathy, assistance and encouragement. After expressing his thanks for the help he had received from various European members of the Native Welfare Society including the Rev. H. Carter, he thanked the Superintendent of Natives Mr. W. R. Benziens.

Mr. Mnyanda concluded by expressing his heartfelt appreciation of the presentation and of the large gathering assembled—something that he would never forget.

About 200 Africans and 50 Europeans attended this function, and amongst the Europeans present who were on the platform were:—

The Superintendent of Natives and Mrs. W. R. Benziens; The Assistant Native Commissioner and Mrs. A. J. Huxtable; Huxtable; Mr. and Mrs. H. R. Barbour; Mr. Barbour (Junior); Mr. and Mrs. Sidney Austin; Miss P. Austin; Mr. and Mrs. H. Bloomhill; Mrs. G. F. Redrup, R.R.C.; M. B. E. Rev. and Mrs. Neville Jones; Mrs. L. Hanrek; Sister G. F. Helliwell; Mr. J. Angel; and a large number of other Europeans and gentlemen, numbering 50 in all.

The judging of the dance was in the capable hands of Mr. Coakley.

Chief Moshoette At Tiger Kloof

Mr. B. O. Moshoette, Manager of the Tiger Kloof Book Room spent the week-end in Mafeking. Mr. Moshoette is the son of the Paramount Chief of the Barolong, in Kunene, Transvaal. He was the guest of Dr. S. Molema. Asked how he spent the week-end the young Chief said, "I had a wonderful time with the Doctor, and it was a great pleasure to me to meet Queen Semane of Serowe and Dr. Meroke of Thaba Mchu.

Kuruman News

Before Mr. F. W. Ninow the Magistrate of Kuruman John Mohibe a Xosa Hospital orderly of the Gloucester-Mangana works was found guilty and sentenced to 6 months I. H. L. and 8 lashes for stealing the sum £138 0. The property of Emily Monysi a Non-European Nurse.

Four previous convictions were proved against him of which three were robbery and one culpable homicide.

At Gloucester 56 miles west of Kuruman there is a beautiful Hospital where in two non-European Nurses are employed surrounded by an army of male labourers from all parts of the county. It is therefore needless to stress the necessity of employing Police guards there.

The Bloemfontein Teachers' Branch

(By LADY POCUPINE)

The Bloemfontein Local Teachers' Branch held its various meetings successfully since the reopening of schools. Much improvement and interest is shown by members. A special programme has been arranged for the choir under the same branch conducted by Mr. B. Khateka (Junior) to stage a concert on the 9th September 1937 in the Community Hall (Batho). All friends are invited to attend, the programme includes Bantu composed songs Recitals-Solos and erobatics by some of the young teachers. The admission will be 1s. all round. There will also be a dance music to be rendered by Mr. J. J. Jagg rs Louisiana Band. The same musical group will be taking part in the Annual Competition held at Heilbron during the O.E.S.A.T.A. Conference in September 1937.

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You can buy Dr. Williams' Pink Pills at any chemist or store, price 3s. 3d. per bottle

News From Different Centres

Hebron News

On Thursday July 22 Mr. Kinas A. Tshitse, a well known member of the St. John Ambulance Association got married to Miss Lorato T. Mogase, both of Hebron.

Mr. Tshitse arranged his wedding in such away that his friends, the students of B.T.I. were able to attend. The wedding was up-to-date. In the evening a grand dance followed in which the bridegroom took part. There were friends from Pretoria, Johannesburg, Kgabalatsane and Boksburg.

The bridegroom intends furthering his studies by attending night school in at the B.M.S.C in Johannesburg.

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Schweizer-Reneke

Amalgamation of Schools

(By MONTINYANE)

Death occurred recently of Maria Coza who had been an invalid for many years. We sympathise with her relatives, and also with Mr and Mrs J. Ramatsuelle who have lost their beloved daughter.

We learn that the Dutch Reformed and Anglican schools are being amalgamated this quarter.

Mr I. H. A. Isese formerly head teacher at Maquassi has joined the St. Philip's teaching staff

Miss M. T. Modise of the St. Phillips staff has returned from her holidays.

Mr and Mrs S. J. Mothopeng after spending their holidays here left this week for Johannesburg where Mr Mothopeng is teacher at the St. Peter's Theological College.

Rev J. Dikola is attending the Methodist Synod at Krugersdorp.

The following students have left for institutions: Thomas Phuthegae, Bethuel Mail, Jeannette Maile, William and Petrus Motyale.

Among recent arrivals we must mention Mr Thoma Chinian who managed to cycle from Johannesburg to Schweizer in two days. appeal

Grootvlei

FAREWELL TO MR. SMITH

Mr. Maseko and Mrs. Mtambu of the Holy Cross School at Grootvlei wrote an excellent farewell letter to Mr Smith who departed from the South Rand Colliery near Grootvlei. The terms of the letter highly reflect the kind heartedness of Mr. Smith

The writers on behalf of the school children and Church people wished Mr. Smith long life and happiness.

Thaba Nchu

MR. H. NTSIENG DIED SUDDENLY

Miss E. Kgabale of Senekal who spent her holidays with Mr and Mrs J. W. Seiphemo has returned to Senekal where she teaches.

Mrs M. Moroka wife of (Dr Moroka) who is very much interested in the wayfare movement attended the Leader's Training Camp at Modderpoort during the holidays with Mesdames S. Thakeng L. Nyokong include names grew copy of Bloemfontein.

Mrs Moroka has been busy this month at her defferent farms thrashing mealies and kaffir corn. Her farms have given a wonderful return this year.

Mr I. T. Makgothi visited B. F. Y. last month.

Mr I. T. Makhothi clerk at the Assistant Native Commissioners office is on leave as from 3rd August for 2 months. He has not been too well. He will visit Aliwal North and the Transvaal during his vacation.

Rev. Greenwood is still away on leave with his family.

Chief Fenyang and Rev. N. motshumi visited Tigerkloof last week to attend the Secoana Orthography committee. The chief tells us that they are disappointed with the results.

Mr H. Ntsieng a prominent farmer in this district died suddenly last week. After a few hours illness. Mokhele Ntsieng was a few years back among the leading agricultural and pastoral farmers of this district. He was the only native who was qualified in rearing and training race horses. He owned between 15 and 20 good and wellbred horses. He was known and respected by a good number of prominent race-horse owners. His funeral was attended by a good number of Europeans and Africans from the surrounding farms and town.

We wish him perfect rest, and to his family we extend our heartfelt sympathy.

The schools have open, including the practising and Training Schools under Mr P. Moaka (B.A.) who is successor to Mr J. Makgothi.

Bethlehem Brevities

(By RALEIGH)

On the 4th inst. the Midnight Follies Orchestra of Kroonstad entertained the Bethlehem dancers in the Ellenberger Hall. Swallows, the pianist was a prominent figure among the crowd with his friend "shortly."

Mr. Layton Daba, who is teaching at Pretoria spent his winter vacation at Bethlehem.

To Mr. and Mrs. Z. J. R. Motseang a daughter was born on the 4th. Both mother and baby are well.

Thanks to Nurses Sebeta and Koloti.

From Cradock

Rev—J. B. Mvambo, writes, The Bantu Methodist Church congregation (Cradock Church) are in sore need of funds and must rely almost exclusively on outside assistance for the Church building Fund. Preparations are being taken to erect their church building in the near future, foundation stones and bricks are already secured. The public is requested to denote liberally towards an excellent and deserving cause.

Ficksburg

DROUGHT AND FAMINE (By S. T. LIKATE)

Neither snow nor rain has been experienced here consequently the farmers' wheat lands begin to show signs of decay and chilliness continues to play havoc.

The undermentioned students returned to their respective institutions and colleges last month and early this month. Misses: C. S. Matsie for Healdtown; M. J. Matoase St. Hilda's; R. Matsie, E. Pule, R. J. Kotope all for Modderpoort; Vermuelen for Stofberg Memorial Institution, S. J. M o s u n k u t a, M. Lecheko; G. T. Mabesa S. S. Mohapi all for Adams College and G. M. C. Kotope for St. Cyril's College.

The local schools re-opened last month. Miss Dhlamini has replaced Miss Nkoana who severed her connection with the Bantu United School at the end of last term. Miss Adeline H. Machogo of the B.M.C. has returned to her home at Wepener on two months' sick-leave. Teachers, parents and scholars wish her speedy recovery.

The following Football Teams of Ficksburg had gone to play at Ladybrand and Heilbron against: The Steel Works F.C. and Rainbows F.C. On the 25th July the Rainbows F.C. lost against the Sound Abroad F.C. of Ty, Basutoland by 1-2. The following players represented S. A. Mc'Musa Thobileang, Mochekele, C. Mothoana; T. Lefoka; M. Lekhutle P. Lerata; M. Moseme; S. Lese-nyehyo A. Lekhutle; T. Shale; Rakhabeletle. They were accompanied by Messrs S. P. Pholo lorry-driver; J. Tseppe, referee; J. Motsemai Sekhoms; Masiloane and Mohobela.

The following teachers on the P.U.S. Staff travelled by motor lorry to Hammonia on Saturday, the 7th August to attend a meeting of the South Eastern Branch of the O.F. S.A.T.A. Miseses: L. J. Mokotela-koena, A.B.M. Rampa and Dhlamini, as also did Messrs E. T. G. Sekamane; J. T. G. Sekamane; J. T. Mape, J. J. P. Mosunkutu; J. J. Mothibi; P. J. B. Cona; H. D. S. Khati and B. S. T. Likate. They were accorded a cordial reception by Messrs Likhoele and his colleagues. Mr. P. Tsh. Lelosa, teacher, had gone to Leribe (Hlotse) to represent the Linare F.C. against the Arise and Shine F.C.

Mr. and Mrs. Sol. Tshabalala of Fouriesburg were in town on business.

Sabie News

A serious motor accident which occurred last month resulted in the death of two of the Sabie Football team and several of the players sustaining severe injuries. The lorry which the team boarded capsized at a bend on the road from Nelspruit.

Colben son of Mr Ramothibe principal of the Sabie Methodist school was one of the victims of the accident who unfortunately died

We extend our sympathy to the parents of these boys.

Francistown News

Mr. S. Ratshosa is busy extending his Mimosa-Hotel to be the Francistown H.M.S.C.

Mr. M. Modise of Haskins and Sons, who had gone to Nata Reserve to inspect cattle has recently arrived.

Mr. N. Masungu of Haskins and Sons is an agent of "The Bantu World."

Mr. S. B. Makhomo, Dairy Instructor has been transferred from Mehalapye to Francistown (Continued next column)

Molteno

CAPE AFRICAN TEACHERS SYMPATHISE WITH MRS. GONYA

A meeting of teachers was held in Molteno on Saturday, the 31 July, 1937 at 11 a.m.

The following teachers were present: Mr. M. Sehume (chairman), Miss E. Mtekwana, Molteno; Mr. S. Monco, Vineyard; Messrs R. Sgaty, August, Miss Myathi, Stekstroom, Messrs M. P. Bulube, B. Liphuko, B. W. Mcanyangwa, Miss I. B. Mdudu, Mrs. C. Ntusi, Aliwal North. An unopposed motion was moved by Mr. Mr. B. W. Mcanyangwa, that an expression of condolence be forwarded to Mrs B. Gonya of Steynsburg owing to the death of her late husband Mr L. Gonya who died as a result of a motor car collision. The important items on the agenda were:—(a) the financial report, (b) The report of the delegate to the C. A. T. A. Conference last June at All Saints, Engcobo. (c) The election of office bearers for the ensuing year, as follows Mr M. Sehume (chairman); Mr B. W. Mcanyangwa (vice chairman) Mr B. Liphuko (Treasurer); Mr M. P. Bulube (Gen. Secretary) Miss I. B. Mdudu (Assistant secretary). Mr S. Monco (Organising Secty);

Port Shepstone News

Two Natives undergoing a Preparatory Examination gave the officials a surprise when after having a tussle in the Gaol over their difference one, Mkholsiwa Ntaka said he intended giving a clean breast of everything as the other man, Mlandu Mbhele, refused to give him money for his defence, his fingerprints having been found on a safe blown open with dynamite. Mkholsiwa then took the Police to inaccessible sports in the krantzes and there pointed out their caves. In them including, blankets, rugs, utensils revolvers etc were found and also dynamite fuses and detonators. He then explained how a detonator fixed on an awl with fuse attached was used to blow the safe open and also what places they visited. As a result the Court was full of exhibits and eventually the two accused were committed for trial.

Two Indian Magicians will have it out on Saturday the 14th August 1937. Mr Singh has challenged Professor Ally, the famous magician that he would not be able to pick up a Moody placed by him. Singh. This is what we call "Ubuthakathi" and one will try to harm and dissable the one who will try to pick up whatever the other one has placed. What the outcome will be we will let you know in due course.

Klerksdorp News

Mr. I. A. Motjale of Klerksdorp after having been a careful driver for over fifteen years met with an accident on Friday. His car collided with another but none of the drivers got hurt. Mr. Motjale is a well known man being one of those who fought the case against Native drivers in 1928.

Miss Idah Lebele the daughter of Rev. J. G. Lebele of Klerksdorp has completed her 3rd year course and is appointed as a teacher at Rooi-jankiesfontein in the District of Lichtenburg. We wish her success.

take the Makalaka Area. Mr. H. Mokgwati is appointed as an Assistant Agricultural Demonstrator.

EVERY—DAY



'OVALTINE'

When you want to take part in games like Rugby but feel too tired to do so—then there's something wrong . . . You lack the needed nourishment upon which strength and health depend . . . What you need is "Ovaltine" . . . Either hot or cold "Ovaltine" is a delicious drink with a taste like chocolate . . . It gives you all the nourishment needed to develop big muscles and helps to make you fit and keep you well . . . White people know how good "Ovaltine" is and drink a great deal of it . . .



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MGQIBELO, AUGUST 21, 1937

Izingane Ezilahlekayo

Abesifazana ebabili bebebekwe icala e Goli lkwaba ingane yo munye ohlala e Orlando. Lapo selitsetwa lamlahla u Martha Tetwayo okunguyena owayitayayo; lamteta omunye lowo. Lapo ese linquma umteti walo wabuza ku Mshutshisi ukuti ingabe iyini injongo yokwebiwa kwezingane.

Wapandula wati kaqondi kahle -kodwa useke wezwa ukuti ukwebiwa kwezingane loku kaqondene nobu takati ukuba ziwiwye, kodwa akanalo iqiniso lloko. Yabo, kamuko oneqiniso laloko, nakubo abamnyama uqobo noma wona umoya onjalo ude uzwakala njalo lapa emalokishi. Nokwebiwa kwezingane loku kuyanda, noma pela kutiwa ziyalahleka.

Sekuyi zikati eziningi sizwa ngabasiki bebunda ukuti elokishi elitile nelitile kulahleke ingane emini ka bhal Ngeny'inkati sizwe kutiwa ingane yatatwa ngowesifazana o tile idh'ala nezinye izingane. Si ngakushayi mkuba loko, kwazise siye sithizigaba ezinjalo kuswe leke zibe semehlweni amapoyisa uma ziyiqiniso.

Ikakulu ngoba siyaqala ngalo lelicala lowesifazana oboshiweyo isibili ngokutata ingane kungesi yona eyake. Futi ukona umoya oti lezi ngane zebwa nje ziya cwiwya ngempela, kodwa ka tina siye sizwe kutiwa kusuke kuse tshenzwa ngazo utshwala. Kutiwa kutatwa okutile kuzo kuhlanga niswe nezinye izinto kufakwe o tshwaleni obumbelweyo.

Lokoke kutiwa kwenzelwa ukuba utshwala buka ma Sobasibani bube newozawoza kunobuka ma-Sotize. Futi kutiwa bubambe 'neziNyatsi' zika ma-Sibanibani ukuba zingatateki nguma-Sotize. "Izinyatsi" lezi amshende abafazi abatile abaga yayo, "Izinyatsi" lezike yinto e nkulu ngoba zileta abatangi bo tshwala, ezinye zimbe imigodi, zipe no Mame lona openi nokunye angakutoli ku Mnumzana.

Kusobalake ukuti utshwala lobu buyi bhizinisi elikulu, futi eli ngcolile elino butakati obesa bekayo. Noma kuyiqiniso ukuti lezi zingane ezide zilahleka ziya cwiwya ngaleyo ndhlela kasazi, kodwa njengoba sesishilo sati side siwuzwa lowo moya kuyasolisa kakulu. Kasiyiboni into engoba ngela umuntu wesifazana ebe ingane emgwaqweni engaqonde luto olubi ngayo.

Umuntu otanda abantwana uma encishwe bona unazo izindhlela zokuba cela kubo abanabo ababe hlulayo nakwa Hulumeni

Kakusiloke utando lokutanda inzalo lolo, ngoba futi asize singezwa kutiwa iboniwe ingane leyo ihlezi lapo noma ifundiswa yilabo bantu. Iya nyamalalal Nayo lena itolakale ngoba kutiwa wayibeka komunye umuzi lena e Prospect Township.

Wati uyobuye ayilande, kodwa ute lapo engasabuyi betuka labo, bayiyisa ema poyiseni. Bekunga kuble amapoyisa ayi bhekisise lendaba atole ubuqiniso bwayo. Kakusiyona into yokwe delwa into esjalo. Njengoba nomoya wokuhemusa sewuze wadnye lela ezindhlebeni zomquqzeli wecala, kusobala ukuti kukona okukona.

Zonke lezizinto zikomba ububi bez nhlizivo zabantu, kepa kona lapo laba bantu bakala ngabelungu Tina sithi ububi b'anda kangakanje kubantu yingoba bakohliswa yilabo abati kwenziwa yizihlupeko; abati umuntu mubi nje ngoba ehlupeka. Po, uhlushwa omunye wakubo yini? Kwenziwa yini ububi bomuntu bupumele kowakubo ohlupeka njengaye maye?

Izindatshana NgeZinto Nezemibuso

Izindatshana

Abantu ababili abasolelwa ukuti ngabagqokezi bahlangana namapoyisa ebusuku ababamba bepete i suit case. Kute seba outshwa babaleka, omunye lamdubula ngevolovolo looyisa wafa. Omunye silobe esafunwa.

Abelungu bem ngezinyawo ba lude usuku olukulu lapo um-Ndiya odumileyo ovela pesheya ezombelwa etuneni ezwa ama hora amabili, eyalelwe ebhokisini. Emva kwalamahora akishwe esapila. Uti lesisinqumo usenza ngokuzi tiba ezi ntwezi ezi ningi zomhlaba, apile impilo yomkuleko neyokuzitiba. Umqondo wake ubenamandhla kunomzimba.

Ngolwesi Hlanu oluzayo e A.M.E. Church, e George Goch, kuyobe kuvalelwa indodakazi ka Mnu J. Masimini no Nkos Bhengu u Nkosaz Rhoda esiya kofunda e Adams esikoleni soku hlabelela. Kuyobe kuhla belela amakwaya la:— A.C.O Flying Birds, D.R.C. Loving Stars ne Philadelphians. Kongenwa ngo Sheleni. Intaka iyobe ibekelwe amazolo ngolwesi Hlanu kusihlwa.

U Mnu Alfred Mbambo wehle ngolwesi Bili eku seni eseqond'ekaya e Groutville emva kwesikati eside es'e Goli ese berza.

UMnu Theophilus Twala, o munye wabahloli bezikole e Transvaal, ucishe wayelelwa ingozi okwati bekwele emotweni nabanyengase Langwane yapo aseka pansu. Bonke bawo kabi, imoto yaba cindezela. Omunye ababenaye wafa. Yena usindile noma enemiputuluzo ebuhlungu.

Isitrayiki sabantu abasebenza ezitimeleni zamanzi e Tekwini betoho siloba singkapeli. Aba dube umsebenzi bangama 600. U Hulumeni usetate abantu abase benza kwezinye izindawo waba faka esikundhleni salabo, ngoba imikumbi eminingi isidhulelwe yisikati yeswele abalayishi. Ba funaimali etutukile abantu. Abe toho bezitimela batola o Sheleni sibatatu ngosuku karti abalayisha imikumbi batola abane ngosuku.

Olunye udaba olupete kabi abelungu ngolwamacala amajaji okutiwa kawasatetwa kahle ngenxa yobuncane bawo. Kukona ama cala alinde amajaji ku sukela ku April asehliselwe ku September.

Kubikwa ukungabiko kwezi sebenzi zabantu emapulazini nase zinkomponi. Kutiwa kwamanye amapulazi umbila osemasimini sewudhlwa izinkomo ngoba ka beko abavuni. Nase zinkomponi kubikwa sona lesa—izisebenzi kazi veli, loko kutiwa kazipete kabi izinkomponi, sezifuna izindhlela zokondonsela abantu njengoba kutiwa kwenziwa e Dundee.

Inhlangano yabazali abamh ope ikhizila emagwebu ituna u uvi mbela u Masipalati walapa ukuba avule izirkantini zabantu. Bati abantu mabapuze itiyi nekofi na masi namahewu.

Abantu ababili omunye u Mfundisil bahlawuliswe £40 noma izinyanga ezine ejele ngokuzuza imali ngamacebo nobugqili. Ku tiwa bakohlisa umuntu bati bazo mkbmbisa lapo imali yesipokwe imbelwe kona. Umquqzeli wama cala wati mabajeziswe kakulu ngoba omunye ubhace ngobu fundisi lobo ekohlisa ngabol

UMnu Johannes Mabafo uveza umqondo oti kwenziwa yini abaholi bakiti bagijimele izinto ezinkulu ama Bhili e Palamedde zibe zi kona izinto ezincane ezi hlupa abantu bebuka nje. Uti "umtente uhlaba usamila," baholi. Ukugi jimela izinto ezinkulu zikona ezi

ncame engabe zivalungiswa kaku sibona ubuholi beqiniso. Uma ngaliswa nawukubona esengati izisebenzi zabantu kazinaye umkulumeliseloku kwanyamalala u Kadali.

Kutiwa izindhlu ezakiwayo e Orlando manje zihle uqobo. Za kiwa ngokuopelela okukulu. Ku tiwa abelungu abayi 150 baxoshwa ababazaka okwe zwakala beti abantu singezihlupe ngokubakela ngobunono. Manje ku qashwe abelungu abacopelelayo.

ISinodi se Bandhla le Dutch Reformed esihlezi e Bloemfontein sikipe isinqumo eside esisola i nhloso yokuba umhlangano omkulu we Zikole ze Sonto uhlanganele kule lizwe ngo 1940 Bati bona kabahambi nomhlangano onjalo. Isinqumo esetusayo lesi esipuma emakolweni.

Zivukile izigebengu lap'e Goli Ngelidhule kwaba kubikwa uku gqokezwa kwezindhlu eziningi nezitolo. Namhlanje kutiwa ezi mbili zipete ivolovolo zihlasele u nlungo ngase Prospect Town-ship. Abantu abare badumela insizwa yomlungu ngo 8 ebusuku ngase Village Main Reef.

Uyoti upela lonyaka isitimela sika gesi e Natal bese sihamba si suka e Tekwini size sithi ngoi e Langwane—Volksrust.

UDr Ray E. Philips nenkosikazi sebenzelwe imikosi embili yoku babingelela lapa. Owe-sibili we nziwa ngabe Order of Elks nga Sonto teliya Yombili imikosi yabo im kulu kakulu—kwazise u Dr Philips uyatandwa yiningi la bantu abamnyama ngenkulalo yake kwokupatelele kubo. Umuntu uzozizwela azokwenza lapo ese zinzile.

Uma i Natal iqonde ukwenza into yamehlo lap'e Goli ngo Oct-ober 4 mhla izodhlala lapa ibhola kosweleka ukuba abacibi bayo abapambili kube yintanga yao 'Sy,' 'Botha' 'Bread and But-ter' nabanye abhifana. Lapa i bhola selikubafana abase nama jubana, abalula. Uma yenze njalo iyobe isebenzile!

Kusobala ukuti abakwa Zulu kabakohlwa yipepa labo elabe li mmandi kakulu—'Ikwezi' elabe linezindaba zabo Sese lamela i pepa labelungu selinezindaba zesi Zulu—ukulinga ukuyala lesa sikala se 'Kwezi.' Kusahlala yena uMnu V. Ngcamu owaye nandisa i "Kwezi."

Abantu laba yizipukupuku zemvelo. E George Goch kukona amabhosi etwala abantu kusuka elobishi kuye edolobheni. Ayebiza u 3d ukuya no 3d ukubuya, Namhlanje sekute ukuba abone abantu bezwela ngamasonto asebabiza uzukwa 6i emunye ukuya; kube usheleni ukuya noku-buya. Lemali eyebanga elingali-ngani nokusuka edolobheni uya e Sophiaton lapo ukuya nokubuya kungu zukwa.

E Alexandra Township lapo ibanga licishe libe amamayala ayisihlanu ukuya nokubuya ngusheleni. Kepa abantu base George Goch batula nje amabhosi ebabiza imali engako ngendhle-la emfutshane kangako. Okwetu okwemilomo kupela.

Kuyatokozisa ukubona umseben-si womuntu wakiti uqubekela pambili njengoko Mnu A.W.G. Champion wezitolo eziku Cross Street, e Tekwini. Sizwa kutiwa abakude bangatengiselwa impahla abayifunayo uma betumela imali babize impahla abayifunayo.

Ama Bantu aqonde ukuba umkosi wawo wakupela kwemi nyska eyikulu ehlula u Zulu e Ncome awugubhe ez'akhilize ama gwebu. Aqonde ukuba impi yase Ncome ilwiwe futi, kusbeengati ku

ngazo lezozinsuku, nezinye izi gigaba ezipatelele kulevo minya-ka. Azotokozela kupela lezo ezawa pata kahle lapo ebhekene no Zulu.

Ezemibuso

JAPAN: Silobe kukubi e Japan. Idolobha elikulu lase Shanghai ama Japan alivimbezele ngenkulu impi. Aba-fileyo baningi lakulu, kwenye ingosi yedolobha kwafa 455 kwalimela 828. Okwetusayo yikati kulelidolobha kugwela nezizwe zapeshaya amaNgisi nama Fulenshi. Okungase kudale enkulu impi uma lezizwe zibulawa. AmaJapan eza ngezimoto zensimbi nangemi-shini endizayo.

Amapapa alandelayo abika ukuti kubi e Shanghai, kuyaliwa. AmaNgisi asekipe bonke abelungu nabapansi kwombuso wawo kulelidolobha. AmaMelika asetumele imikumbi yempi engama 39 ukuba ime eduze nomuzi ibheke okwehlekelayo. Izinhlamvu zao-

mbhayimbhayi kutiwa sezizwubu lele lomuzi sekuvuta amalangabi emigwaqweni.

Ama China nawo kutiwa eze nezinkani ezesebekayo. Ama China asebekwa ukuti ayinqobile ebibambene eduze nalomzi atumbe inqaba yamaJapan. Kutiwa izi-dumbu zilele uwaca emigwaqweni abafileyo bayi 1,200 abafe ngolwe-sihlenu nangomqibelo kupela.

SPAIN:

Eka Hulumeni iwaxoshile amambuka edolobheni lase Brunette emva kwenkulu impi. Okwamanje kasikezwa olukulu olwela e Spain, kodwa amabuto akwa Hulumeni asepetwe yindu-na entsha. Kepa amambuka kuti-wa asexabana odwana ngoba naku pela ayinxube yezizwe zonke lezi. Amanye asenqaba noma kutiwa "kona"!

ITALY:

Ama Ntaliyane noma sekuwa kanye ukuti azitezela olunenku-me eBhisiniya, asepezu kwamasu okwandisa izalo ngokutumela izinsizwa zaseningizimu lase Italy ukuba ziye enhla nalo lapo inzalo incipe kona, zandise umhleba Lawa amasu okwandisa iziswe singazingwa ngeminye imibuso

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U kupeka Okulula, Nokukaulezayo

Xa ufuna ukupheka ukudla kakuhle i Laurel Parafini yeyona ikufanele-leyo. Ubobhekisisa igama eliti Laurel etineni oyitengayo.

LAUREL PARAFFIN

UYAKANYISA, UPEKE, UFUDUMEZE, WESULE.

VACUUM OIL COMPANY OF SOUTH AFRICA, LIMITED

ZULU: Uyabonga UMnu. E. P. Cili

Kwa E. P. Cili E Tekwini

Mhleli, Nginicelo kumhleli sokuba angifakele epeni lake lodumo ukubonga kwami okugondeni no July lona izihambi ezazisihambele lapa ezafika zasisekela esipawule amagama abo ilaba:—
Thomas Shabalala, Germiston Taxi owner; Andrew Kumale Taxi driver Germiston; Fra Nelson, Taxi driver Joburg,

Lewis Magume John Lisenyane France Tshabalala, Nobby Motife, Jacob Monnagotla, George Mtinkulu bonke base Goli.

No Mnumzane wase Vryheid u W. W. Ndhlovu. Omunye ocelwe ukuba ayoba umlomo wokukulumela isizwe kwa Hulument ngamalungelo aso.

Savakashelwa futi o Mrs. Piliso nabantwana besikole base Joburg bepekezelwa ngu Mnu. H.M.S. Makanya wase Imbumbulu School, nabanye abaningi esibabonga kakulu esingenakuba bhala. Ngiyabonga, Mhleli.

E. P. CILI

(Kwa Cili kusedhlini epambili yokudhlehla e Tekwini ku 68, Victoria Street. Kubhekene-nje nase Bantu Social Centre. Abantu bapata ngobunono obukulu kona batole lonke usizo abalufunayo—Mhleli)

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OTUKULULAYO

"UMATUKULULA"

Uyidhlula yonke

Imiti!!

1/6



Inkosi Yemiti

Amayeza!!

1/6

UMUTI OWENZELWE UKUSIZA ABANTU
Ohlanzayo
IZIFO ZONKE EMZIMBENI YABANTU
Ogeza Umzimba Wonke

Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisa nomkabo iminyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuthi lomuti Otukululayo iwona wona muti abafanele ukuwudhla nxa bezizwe bekatele, bedangele bepelele amandhla nesibindi, bengase njengoyise mkulu ababelwa izimpi ezinkulu bazinqobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinye lube lunve nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukipe yonke int' embi esiswini, matunjini neso sonke isihlungu esingapakati. Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugwele ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla, nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungi jabulisa ukuzwa ukuthi bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepeni usityele ngawo kuzwe nabakude.

Buza esitole sakini kuqala noma utemele i Postal Order lika 1/6. Lowo owenza manje unazisa ukuthi uma nifuna ukuqonda kakulu, ngaso ningabhalela ku:

A. H. TODD Ltd., Umkemisi.
ENDHLOVINI RED HILL Natal
Lapo yonke imiti emihle yenziwa kona.

Umdhlalo Webhola e Mgungundhlovu Cannons vs. Assegais

Epeni lomhla ka July 17; kukona inkulumbo ka "Skhambi" engelona iqiniso, asekelo ngayo u Mnu. J. D. Mkize mayelana no nompempe.

Akulona iqiniso ukuthi:—

(1) Ama Cannons ahlala izitonto kwi goalkeeper yama Assegais angena naye nebhola kwi "goal" yokuqala. Uma u "Skhambi" wayekona kwi Ground, wayeyobona ukuthi leyo goal yokuqala yangena nge "Free kick" eyadahlwa i full back yama Assegais eyakela um Cannons, yangena engatintwanga u Goalkeeper.

(2) Munye umdhlali wama Assegais owakishwa ngokupikelela ekahlela abanye pezu kwokuba eselaywe kaningi unompempe.

(3) Ama goal angena kuma Assegais ayenge wona ama "off-sides", uma ayenjalo ngabe ama Assegais amangala ngesinqumo sika nompempe (protested against the referee's decision.)

(4) U Nompempe walowomdhlalo kwakunzanyisa owama Standards, wayengakipi sibhongo sawo nama Assegais, futi ama Assegais kawapambili ngama poyinti (leading in points).

Uyabona, Skhambi, lowo owakutshela konke loku ungazibonela nxa wena qobo lwako wakukohlisa ngoba ebona ulandela igama lako "lokuthi u Skhambi". Uma usekela u Mnu. J. D. Mkize, msekele ngeqiniso olaziyo, ungatwa ubunandi bokubhala nokutola iziqu zokwazi izinto ngokungeqiniso ubonakala ngokuba ufile igama lako ukuthi aliko iqiniso enkulumweni yako. Amadoda anjengabanumzane J. D. Mkize no Manyoni abayaziyo into abayikulumayo bawabhala amagama abo, ngiyabonga, ngixolisa ngokupata amagama abo lapa epeni. Uma ungeneliswa yiloku wosa, ngikulindele.

B. S. XULU

Edendale

(Laya ngapi "iXegu langapeshya" elabe liloba izindaba esimnandi sebhola nezinye zase Tawini nase Edendale?—Sibuza kuwe, Mnu. Xulu—Mhleli)

E Goli... Amakonsati Emasontweni

(NGU WALTER M. B. NHLAPO)

Hay' ukuhamba, kunemfundiso engafundiswa ezikolweni! Hay' ukuhamba, kwasisusa emakaya kwasileta e Goli kwatula Ndivile, Hay' ukuhamba kuyaguqula! K u d a b u l a, i k u d u m a z a inhlizyo! Ngasuka ekaya ngiqonde umsebenzi ngafika e Goli ngadhlwa zinduduma. Ngasuka ekaya nginesimilo ngafika e Goli ngonakala ngabamarabi. Ngasuka ekaya ngingumshumayeli, ngingumkokeleli ngafika e Goli ngalahlira irimuvu ngazula emagqumeni. Nganina? Ngoba amasonto atile lapa eGoli angidumaza kakulu.

Kwakunglanga elitile, udade otile wesonto elitile wangitengisela itikiti lekonsati eyayiyoba esontweni lakubo, ngomhla otile. Ngalitata, ngafunda: "kobakona IKonsati enkulu ngomhla ka—esontweni lase—" Ngokufunda kwami igama lesonto ngababaza ngati: "Hau, Hau, mayel Kutini loku?" Ngibuza, agikombe lapo kuti esontweni lase—

"Kuti esontweni lase—kupendula udade.

"Isonto lakitilelo."

"Utini sisi?" ngiyambuza futi: "Utini na?"

"Auzwa na bhuti? Ngiti ikonsati iyoba esontweni lakitile lase—"

"Ngiyezwa ntombingizwile kahle manje."

"Ngiyajabula uma uzwisile bhuti. Kodwa ngidumele kakulu ngoba bengiti ufundisiwe, ulinene, nxa ngibona ugqoke kahle kanje."

"Ngili gentleman ngempela mina sisi. Ngifundisiwe futi. Imfundo yami ngayitola esikolweni sodumo. Into engenza ukuthi ngibabaze kangaka, ngibengati angifundiswanga, ukufunda kwami ukuthi ikonsati iyoba sendhlini yesonto. Ngivela kwantutu, kodwa emakolweni. Ngiti dadewetu, angizange ngizwe kutiwa ikonsati iyoba sesontweni. Ngigqala kuyizwa lapa e Jozi. Ngetemba ukuthi ngiyakugcina lapa."

Kunjalo kuleli lakitile lase Jozi amasonto amanye asependuke tholo zamakonsati. Yikoke loku okwenza abantu abaningi lapa bangahambi sonto. Ngomgqibelo umuntu uzwa amakwaya epikisene endlini e Ngwele ku shaywa izanola. o Mr no Miss abatle bebhema osigarete, abanye bepuza imbodhlela, abanye be-xabana befuna ukulwa Kuse-nhlini yes-nto lapa kwenzeka zonke lezinto. Kunjalo e J. B.

Nxa sibona zonke lezinto sikumbula u Jesu eshaya abajuda e tempeleni e Jerusalema ngoba betengisa pakati, benza indhlu ka Yise imakete. Kule Jerusalema, i Goli, amasonto asependuke izihlo. Akona amaholo kodwa abantu batanda amasonto. Kunjalo lapa e Jozi—e Gomora—e Sodoma.

Inyamazane Ezingelwe

AMAPOYISA E ORLANDO

UMnu. J. Sofasonke Mpanza ubelap'ehovisi letu usibikela ukuthi amapoyisa e Orlando ati eyozingela abuya nekati elincane okute lapo efika nalo e Shantshi kwavela ukuthi yicwane lengwe. Ati eseti ayalixosha pinde. Lendaba siyoyizwa ngelizayo. Sengati azitezele olanenkume amapoyisa kulendaba.

Ezaso Vivini Kwa Macibise

Mhleli, Ziti ziyakacela ukuba uzifunde epeni lako lodumo kuma Zulu nakwezinye izizwe ezimnyama nakunje, Mhleli, sekuke kwapuma epeni loko okufana nomhlangano we Dunlop Factory la kwakuye wonke owayemeyiwe onje ngalabanumzane Rev. Mabuli, Zionist Church walapa kiti esipetwini Macibisa owaxora ngokubusa kwabase Dunlop.


Uti u Mtu. Mabuli Zionist ukudhla kwakungangolwandhle lwase Mdu. Angifuni ukwelula, Mhleli. Naku okunye engibongela aba Numzane bakiti abacisho abawatola ama Title Deeds abo njengoba ngake ngaloba epeni lako ngalendaba nabake Mhleli: W. M. Zuma u William, M. A. Gobela Mavimbela, Ngocob, Matakwende, Zondo, Mvangel Mbhulu, Ph. Ndaba, kusasele abaningi futi abangakaqadi abasanda kutenga. Nabafuti asebegedile Odidini, Machibisa, Edendale: Ndhlovu, Biyela.

WILLIAM ZUMA

Independent Methodist Church

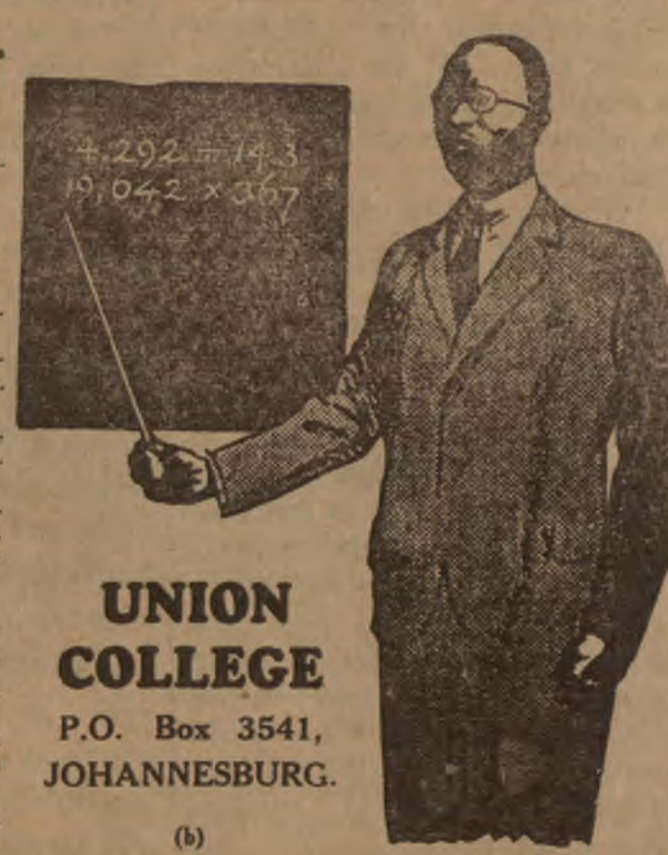
(NGU REV. I. I. MARWA)

Lelibandla lineminyaka lipitizela nasezi nkantolo seledhla kona. Abaholi bonke balo abadala abaseko lapa emhlabeni. Osand' ukuhamba umfuti Rev. Philip Job Ngwenya. Sekusele "Ovuka Ayibambe." Kusongatiti uxolo bazoludumela njengebuto labo Minake ogama liloishwe pezulu nginetemba elingandabuzayo ukuthi njengawayekona pambi kuka Nkosi Sobhuza II O. B. E. kwa Lozitehlezi Royal Kraal lapo Ingonyama yayizwa kumacala omabili imbangi yoku-ngezwaneni yasikipa isinqumo sayo samukelwa sabongwa. Kopela nya ngo April 1938 e Jozi uma Ingonyama yobakona njengesitombiso sayo. Impitizelo entaba ebangwa ngu Komfa obese Tekwini, kusuka ku July 5 kuya ku July 12 angihambi nayo. Ngihamba nesinqumo se Ngonyama yakwa Ngwane. Ngiyasibonga isituba Mhleli Longlands



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What We Think And Say

The Bantu World

3, POLLY STREET

(North of Bantu Sports Ground.)

P. O. Box 6553 JOHANNESBURG

SATURDAY, AUGUST 21, 1937

Farmers And African Labour

One phase of the so-called Native problem is that of the shortage of labour on the farms. It is a question which to a large extent is responsible for the repressive laws and regulations that have been levelled against the African people. Since the coming of the white race to South Africa, the labour question on the farms has been a burning one. And it is no exaggeration to say that to a large extent it has given rise to the policy which the Government is pursuing in connection with the administration of Native affairs.

It is the exploitation of our labour that brought about the disintegration of our social life and made us come to the towns. It is labour that made the carrying out of the scheme of segregation contained in the Natives Land Act impossible. The farmers strenuously opposed the demarcation of large tracts of land for African occupation on the ground that they would enable the Africans to become economically independent, and thus deprive them of cheap labour. Obviously farmers thought that congestion in the reserves would drive Africans into their hands, but this was not the case. Instead the Africans drifted to the urban areas where working conditions and wages were better than on the farms.

To-day the farmers are clamouring for a repatriation of those Africans who are not employed by Europeans in the towns. At the annual congress of the Free State Agricultural Union to be held next month at Bloemfontein, a resolution will be submitted demanding that drastic action should be taken against the unemployed Africans in the towns. Further, the resolution will demand that urban Africans should be taxed £1:5:0 and those on the farms should have their taxation reduced to 10s. This it is thought, will enable the farmer to secure the labour they require.

We are not opposed to Africans working on the farms, and indeed we would like to see the farming industry placed on a better footing than is the case at present. But the farmers themselves are to a large extent responsible for the shortage of labour on the farms. They have not yet learned to make working and living conditions attractive. The majority of them have not yet outgrown the

"traditional policy" "of keeping the Native in his proper place" by sheer parade of force. They have not yet learned to pay proper wages and if they could have it their own way they would not pay for African labour either in cash or kind. And yet they do not understand that it is their unsympathetic attitude towards Africans which drives away labour from the farms. They will be well advised not to depend upon legislation to secure labour for the farming industry. They should improve the working and living conditions of the labourers, provide better housing and allow the labourers' children to attend school.

Very often one hears complaints from farm labourers that they are forced to work with their wives and children, and sometimes they allege that their oxen and ploughing implements are exploited by the farmers, just for the right to live on the farms.

The Road To Freedom

(By SCRUTATOR)

One of the things the African wants and that immediately is freedom. He wants to be free from the thralldom of European rule, free to live his life to the full and to work out his destiny. But unfortunately in this world freedom does not come to any race or people without struggle. It must be fought for in many ways; and the fight means a hard, long struggle.

But the African is not prepared for such a struggle. He wants to be free now, and if he cannot get it now, he will not bother but will continue to cry and complain, to blame and find fault. "We have no leaders," he will say. But when a leader arises and says let us become one nation and pool our resources, he runs away and stands on the hill tops and shout that "here is a man who wants to rob us of our money". And again he will say what we need as a race is a Mahatma Gandhi or a Marcus Garvey, men who are not afraid of the white man and are prepared to go to gaol for the freedom of their race.

It is indeed a noble thing for one to suffer for the freedom of his race. But is it worthwhile to suffer for people who will not follow and not appreciate? This is a provoking question and it is purposely asked by one who loves his race. Today there may be a Mahatma Gandhi or a Marcus Garvey in our midst but he cannot perform wonders because he has no following; he is not backed up by the voice of a united people. His voice is like that of one crying in the wilderness. He may speak with the voice of "Marcus Garvey and tell the white world that Africa is for the Africans", or like Gandhi he may starve himself to death, but if the people are not behind him all that is in vain.

If the African wants freedom he must gird his loins and take up his cross and follow his leaders. He must be prepared for a long-drawn struggle. For the road to freedom is an uphill one. It traverses the Wilderness of Oppression, crosses the Red Sea of Tribulation and climbs up the steep mountains of Despair before reaching the Promised Land. It is a road that can only be travelled by men of determination, courage and faith, men who will not lose hope when they see their comrades die by the roadside but who will press on until Canaan is reached.

Slow Down For Safety

Novel methods, as far as South Africa is concerned, were adopted recently by a Johannesburg magistrate who requested a motorist, found guilty of reckless driving, to read a copy of "And Sudden Death", a grim account of the results of traffic accidents, written by an American journalist.

The article deals in very plain language with the ghastly sights which the victims of smashies present when admitted to hospital or, as not infrequently happens, when laid out in a mortuary.

This vivid piece of writing tells how the reckless or intoxicated motorist, or the entirely selfish behaviour of the confirmed "speed merchant" can wreck the lives and happiness of numbers of people.

Research in Europe and America has revealed that these three types are the most common in motor accidents. Data collected in South Africa, though not entirely conclusive, points in the same direction.

Of speeding, carelessness and intoxication, reckless speed is regarded by many as the most important single cause of death and injury on our highways. Everyone who reads the newspapers knows that nearly all collision crashes could have been avoided if one or both drivers had not been going so fast. We know that regardless of the pedestrian's actions, pedestrian deaths would not have happened if the driver had been going slower.

There may never be complete agreement on speed per se. Drivers must learn to slow down for safety. It is all very well to say: "Drive safely-walk safely!" To accomplish it there must be proper control wherever there is the responsibility of accidents. More and more authorities are advocating

traffic rules for placing responsibility for safe speed definitely upon the driver. He must operate his vehicle at all times at a "reasonable speed under the circumstances".

For many years the "Safety First" Association has studied the major factors that enter into street and highway accidents. It has segregated the half dozen types that occur anywhere and everywhere. In a recent traffic accident report of an American insurance company the following causes were given:—

Among the fatal accidents chargeable to the driver 81 per cent were attributed to "driving too fast"; 17 per cent were "driving on the wrong side of the road"; 15 per cent "did not have the right of way"; 14 per cent "drove off the highway"; 13 per cent were ascribed to "reckless driving"; and 10 per cent were due to "miscellaneous causes."

But can it be doubted that reckless speed—haste too great for road or traffic conditions—also was a contributing factor in many of these accidents not attributed directly to it?

Our members and co-operators everywhere are asked to study this problem. Every driver susceptible to influence is urged to adapt his driving to road and traffic conditions—to slow down for safety!

There is a large body of motor owners and drivers who are already following safety principles on the streets and highways. They earnestly believe in a sensible speed. We appeal to them to keep up the good work and urge commercial vehicle drivers and private car owners everywhere to join in this "watch-your-speed" principle.

Institute Of Race Relations

The half yearly meeting of the Council of the African Institute of Race Relations was held recently at Port Elizabeth under the chairmanship of Professor R. F. Alfred Huxley, when a lengthy agenda was dealt with and the Executive Committee reported upon a number of the important activities which are conducted by the Institute.

An experiment in providing legal aid for undefended Natives and others in the Johannesburg Courts was explained, and the many obstacles to its success were discussed. The Council agreed that greater publicity should be conducted among employers to make the facilities for defence more widely known.

The training and employment of Native and Indian interpreters in the courts was again considered in the light of the representations made by the Executive Committee, which was instructed to renew its representations to the Government.

It was announced that a handbook of Race relations for use in schools and prepared by two experienced schoolmasters, would shortly be available for publication.

The Council decided to approach Municipalities to ascertain what facilities can be provided for the training of Non-Europeans as sanitary inspectors and health assistants (as distinct from the medical aid scheme in operation at the South African Native College at Fort Hare) and whether the municipalities are prepared to employ qualified Non-Europeans.

Investigations now in progress on several subjects were reported upon, among these being an investigation on Non-European wages and a study of school-leaving and juvenile unemployment amongst Natives in Johannesburg.

Senator Rheinalt Jones gave a resume of the legislation passed during the last session of Parliament in which one aspect or another of race relations was involved. The most important of these were the Native Laws Amendment Act, the Children's Act, and the Industrial Conciliation and Wage Act. considerable discussion took place on these measures, more particularly the last named, when the adverse effects of wage regulation upon Non-European employment were described. An interesting and helpful paper on Native Wages by Miss S. van der Horst served to throw into relief the main point which emerged from the discussion, namely, that the country's official policy favours the development of secondary industries, organised with white labour upon relatively high wages, and based upon the primary industries—mining and agriculture—with their low wage levels. Any movement for the raising of Native wages must work within the framework of this policy and must make use of the wage-regulating machinery provided by law, even though this was intended mainly for the benefit of White labour. The efforts of the Institute in this direction were, therefore, generally approved.

R. Roamer Talks About . . .

TAX COLLECTING

Since we last heard that the leaders elected to the Representative Council may have the letters M.R.C. behind their names, we have not slept a wink. We feel that our "Esquire" degree will have to be supported by yet another degree so that we can stand out alone as the cleverest people in this town that is so full of so-called clever Africans.

So we wrote to the Principal of Timbuctoo University to let us write a thesis—look up the word in your dictionaries—on "Collecting tax arrears from the Africans." We are sure this thesis will get us the "K.A." degree Honours. This degree has only been won by one African in this country with his thesis: "Who are the Bantu and who are the Africans and, goodness gracious me! Who are Natives?"

Because many readers of this learned column are not highly—er—ahem; educated, we will give you an example of a thesis so that when you see "K.A." behind "Esquire" you won't say we "bought" the Education Department of Timbuctoo to give us the degree for nothing. Before we do so let us tell you that "K.A." means "Know All." Many holders of B.As. and M.As. think they know all, of course; but that is because a little knowledge is a dangerous thing.

That's all. Now this how we, shall write our thesis:—There may be many ways of collecting tax arrears from tax bearers in this wealthy city of Johannesburg—excuse us, please; we meant to say in the wealthiest city in South Africa—but as far as Africans are concerned there is only one way, like the one way streets in the city.

And that way is harshness, multiplied by offensive language divided by Pick-up transport. If you really wish to appreciate to what lengths the Government will go to get his or its or their money from you, you have only to think of the fuss he or it or they make to collect the owing money from Africans. Going as far as to thrash some of them in the lifetime of their fathers!

But money is money. It is the root, branches, leaves and fruit of sin. It is the only thing that brings joy to the hearts of men and women in the world; never mind what spiritual fanatics say to the contrary. With money you can—whoa there! Our pen ran away with us, sorry. We were writing about tax collecting methods, weren't we?

The police stand outside the location gates (now you know why locations are fenced in, don't you?) and pounce upon the men as they go out to work. The third official language of the Union of South Africa is used freely. "Hey wena, tax! Checha, you—" (The compositor says he cannot set this word as it would shame his type. We are sorry about this, for the word is frequently used and may soon be collected by lexicographers for future shameless dictionaries.)

At all corners of the streets stand police collecting you if you have not paid. Never mind if the prisons are full as long as their doors can be open in you go. Never mind even if some courts have to deal with 498 cases in one day and be unable to record evidence in consequence. Tax defaulters must be rounded up, picked up and locked-up.

If the police enter your house and find you in the bedroom, do you think that will stop them from entering there and flashing their torches over your bed? Ikona! Your wife! What about her? What is a black woman when tax collecting is in progress? Privacy? That word does not apply to you, at least while tax collecting is in progress. This, then, is the outline of our thesis

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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A WARNING

BY THE EDITRESS

It seems that Johannesburg is the "Mecca" of the average working girl. Wages are high in Johannesburg and with the great increase in the European population it is fairly easy to get a job; so it is not to be wondered at that the girl who "leaves for Joh'burg" is the envy of all her friends. It is a pity that numbers of young girls coming to seek employment are quite unaware of the lawlessness of this city.

In a little country town it may be quite safe to wonder about the streets in the evening and chat to friends, but in a big city it is absolutely asking for trouble. You are liable to have your handbag stolen or your throat cut. Yes! it is very dreadful, but nevertheless it is very true.

A young girl coming to Johannesburg should choose her friends very carefully. After the quiet life in a small town it is only natural that the smartness and gaiety of a city will make her long to "go gay" too. Young men will pay her pretty compliments and it will seem the most natural thing in the world to join the gayest crowd; but remember, the gayest people are not always the happiest and it is quite possible to have a wonderfully happy time without spending every evening in a night club and allowing every Dick, Tom, and Harry to take you out.

This Week's Thought

To make mistakes as we are on the way to knowledge is far more honourable than to escape making them through never having set out to seek knowledge.—R. FRENCH.

To every young girl working in Johannesburg, I would say, NEVER go out at night with a lot of money in your purse; if you can help it do not be in the streets after dark unless you have a friend with you; do not make friends with every stranger who speaks to you; until you are quite sure that your friend is truly a friend do not confide in him (or her) just exactly how much you earn and where you keep your money; if you go out in a bus to do some shopping conceal the bulk of your money somewhere in your clothing and keep just a little small change in your purse for the bus fare—you may be sitting next to someone who simply cannot keep his finger off a nice crisp bank note and in Johannesburg every man's quarrel is his own; if your bus companion steals your money it is "your own trouble."

If you are in domestic employment ask your mistress for a padlock and keep your room locked while you are busy in the house. Don't lose your head and go gay—keep your head and lose your heart—but, be sure it is to the right person!

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JUST A SMILE, PLEASE!

THE village idiot saw a parrot on the roof of a cottage. He fetched a ladder and climbed up to capture it. The parrot looked at him when he reached the top and said sharply:

"What do you want?"

The village simpleton touched his cap. "Beg pardon, sir, I thought you was a bird."

x x x

THE boss related one of his pet jokes to his office staff, all of whom laughed uproariously—except Jones.

"You don't find my little joke very amusing, Mr Jones?" asked the boss ominously.

"I don't have to—I'm leaving to-morrow," came the reply.

x x x

FATHER (admiring his recently-born heir); "That fellow will be a great statesman one of these days."

Mother; "Oh, Charles, dear, do you really think he will?"

"Sure of it. Look how easily he wriggles out of everything."

x x x

MOTHER: "What is the matter, Clara? You look upset."

Clara (a bride): "George has—has had to go off on business, and he won't be back for—for two days—boo-boo!"

Same Mother (some years later); "How long will your husband be away?"

Same Clara: "I forgot to ask."

x x x

MRS. GREENE: "How do you always manage to have such delicious beef?"

Mrs. Sharp: "I select a good, honest butcher, and then stand by him."

Mrs. Greene: "You mean that you give him all your custom?"

Mrs. Sharpe: "No, I mean that I stand by him while he is cutting off the meat."

x x x

CLERGYMAN: "And what does your mother give you for being a good girl?"

Little Girl: "She lets me stay away from church on Sundays."



OUR CHILDREN ANSWERING QUESTIONS

At some time or other nearly every mother has earnestly wished that her child would not ask so many questions. When one is busy sweeping and scrubbing or washing and ironing it is very distracting to have a small voice piping in one's ear—demanding the why and wherefore of everything. Grown ups sometimes amuse themselves by giving the most absurd answers. This is cruel and unfair to the child and only means extra trouble for the mother for a question answered in a ridiculous way is bound to bring a shower of questions.

Give a child the proper answer in as simple a form as possible and it will usually trot off to play, quite satisfied that a mystery has been solved. Asking children questions is the first step in education and it is the step for which the parents are responsible. Why give the first answer that comes into your head?

Why fill your child's mind with a lot of ridiculous nonsense? Sooner or later the child will have to know the reason for every thing and by giving correct and easily understood answers in the beginning you are laying the foundation stones of education and you will save your child many a puzzled hour when it first goes to school.

Sometimes a child will ask a very awkward question but if the mother takes the trouble to think for four or five seconds a suitable answer will be found. Every mother should be proud to lay the foundation of her child's education.

DO YOU KNOW--

The Garden Of Eden?

By R.R.R.D.

"J.K.S.M." wishes to know if the garden of Eden was "a real garden or just a figure of speech." If you turn to Genesis 2 verse 8 you will read that "the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed"

Further on we read that "a river went out of Eden to water the garden and from thence it was parted and became four heads." We are not told where this garden was. When I was a child I thought this garden was in Edendale, near Pietermaritzburg. Even the scholars have been puzzled by this river which had fourfold branches. But some identify one of these rivers—as the Euphrates.

The river Euphrates is the largest river in Western Asia, Babylon, the mighty corrupt city of old, stood upon its banks. But of Eden itself I cannot get fuller information at this juncture. But perhaps, J.K.S.M. will be interested in the fact that biblical scholars themselves are not unanimous in locating the garden of Eden.

It has been variously located in Southern Mesopotamia, Nile Delta and in Arabia, but exactly where I cannot find out. The trees in the garden may have been used as symbols of life. For we read that "the tree of life grew also in the midst of the garden, and the tree of knowledge of good and evil"

As to the other questions raised by "J.K.S.M.," particularly the one where he or she says: "If they were the trees as these we have to-day why cannot the students of archaeology bring us the seed of these wonderful trees to plant in our gardens?" I leave that to the Editress. It is beyond me. I cannot think how a clear thinking man can ask such a question seriously.



The Manners For the Tea Party

If your friend next door invites you in for a friendly cup of tea it is quite permissible to take your knitting or sewing and to go without a hat, but if she invites you to a proper tea party the knitting must be left at home and out of courtesy to her you must wear one of your best dresses and a hat. Even if you have been chatting over the fence in the morning you must not forget to wish her good afternoon when you arrive with her guests.

Because you happen to be a very intimate friend of hers is no reason why you should monopolise the conversation and when you depart do not take your leave casually—wish her goodbye and tell her you have enjoyed the afternoon just as you would if you lived at the other end of the town. So much for the next door neighbour. Now for the other guests:—

When you arrive and are introduced to your fellow guests, do not put on a bored air and think that you are being smart—you are merely showing your ignorance by being extremely rude.

Do not gossip—more than you can help! Talk about the things that you have seen and done; why waste time talking about Mrs So and So's dress that was so badly made, when you could be talking about some wonderful creation that you had seen in a shop-window?

WOMEN'S HOME PAGE

EVERY PACKET OF 'FARGO' TEA WHICH HAS THIS CIRCLE ON THE LABEL CONTAINS A SPOON OR FORK ETC.



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Taba tse Molemo dia ata!



BANA BA ROBALA HANTLE

Ka ho Sebedisa

ASHTON & PARSONS' INFANTS' POWDERS

Basadi ba Ba-Afrika ba leng ditoropong ba utluile ka basadi ba Makhooa kamoo ba hodisetsang bana bona bophelong le thabong hore batle ba none ba matlafale. Juale le basadi ba dichabeng ba utlua taba tse na tse molemo. Ha nguana a lla tseba hore ho teng ho bohloko ho eena. Sena se ka thibela feela ke ASHTON & PARSONS' INFANTS' POWDERS. Nguana o ea thaba 'me a robale hantle.

U ka reka Powder tsena vekeleng lefe le lefe me ha di turi. Ha u noesa nguana ale katlase ha khuedi tse tshelatseng monee halofo, ha a feta moo monee eona kaofela. Dipowder tsa Ashton le Parson's ha dina kotsi.

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

What To Do With Winter Pears

Winter pears are still plentiful and help to fill the gap left in our fruit supplies by the passing of summer fruits. They are not particularly good for eating "as nature" since their flavour is rather insipid, and the flesh is apt to be hard; but cooked, they can be very nice.

To make an ordinary stewed fruit dessert of pears, don't merely cook them up with water and sugar and serve in a wet and watery state with boiled custard. First of all prepare a syrup boiling three quarters cup of sugar with one cup water. Cut the pears into segments and peel them very thinly, removing the core. Drop gently into the syrup, adding a few thin parings of lemon rind and a pinch of salt. Simmer very slowly until tender, taking care that the fruit does not break. Remove from the syrup with a perforated spoon. Mix a small tea-spoonful of cornflour to a cream with water, pour some of the hot syrup on to it and blend well, then pour into the pan, stirring well, until it thickens. Add quarter of a cupful of rum or sherry and pour over pears. Serve, preferably chilled, with whipped cream.

GINGERED PEARS make a delightful preserve. Take 8lb. pears, scald them in boiling water, and rub off the skins. Chop up the pulp, removing the cores. Thinly slice two lemons, ring and all; peel four others, remove all white pith, and slice these thinly, too. Chop up 4oz. crystallised ginger and add to the fruit, together with 5lb sugar. Allow to stand, covered, for 24 hours; then put into a pan and simmer until clear. Pour into hot, sterilised glasses, and seal.

PEAR MARMALADE is made with 4lb sugar to 6lb. pears. Cover the pears with cold water and bring to the boil, simmering until the fruit is soft. Put into cold water again and then peel, quarter and core them. Add two cups of water and return to the stove. When thoroughly tender, mash them up with a fork; add the sugar and stir well until thick. Put up in sterilised jars.

Treatment For Diarrhoea

Diarrhoea should be treated at once. If it is neglected with small children the results may be very grave and it is very weakening for grown ups. At the first signs of "trimming trouble" a dose of castor oil should be given and the diet should consist of milk thin soups and barleywater.

The barley water is made as follows:—Wash two table spoons of barley, but in a saucepan with 1 and half cups cold water.

Boil gently for 15 minutes and strain. It may be sweetened with a little sugar. No acid food must be taken until the patient has quite recovered from the soup and the barley water diet; the patient should return to a normal diet very gradually.

An old Egyptian cure for Diarrhoea is the juice of the pomegranate. The fruit should be crushed and the juice mixed with a little sugar and taken in small quantities.

Helpful in Every HOME The Bantu World, WOMAN'S SUPPLEMENT

Handy Hints For Housewives

NEW BED SPRINGS should be painted over with aluminium, they will not then rust.

CANDLES IN THE SICK ROOM: If some finely powdered salt is placed on a candle up to the black part of the nick, it will last the whole night and give a bright light.

TO CLEAN ENAMELLED WARE: Scrub in hot soda water; to remove stains try sprinkling a little salt on a rag soaked in vinegar.

LEATHER CHAIRS: To clean leather chairs, wash with warm water to which a teaspoonful of vinegar is added; dry well with a leather, and rub in the following mixture with a flannel: Put whites of two eggs and 2 tea-spoons of turpentine into a basin and beat well; polish leather with a linen rag.

BURNING OIL: Oil or dripping which has caught alight should on no account have water thrown over it—water causes the fire to spread. Flower or salt should be used as an extinguisher.

Your Machine

Why not give your machine a good spring cleaning before you start on your dainty summer sewing? First take a soft cloth and carefully wipe the top of the machine—taking care to remove all the dust between the spokes of the wheel and the parts near the needle. Now open the machine and wipe off surplus dust, then dip a long fowl's feather into a saucer of paraffin and clean out every little corner thoroughly.

When the machine is thoroughly dry and clean put a few drops of good machine oil in the little holes which are made for that purpose. You will probably be pleasantly surprised at the difference in the running of your machine.

After all a sewing machine is a joy to the home—dressmaker and if she is a good needlewoman she should take a pride in keeping her machine in good condition. Do not make the mistake of using the same needle for years just because it does not happen to break. After constant use the point is bound to become blunt and a blunt needle makes a very conspicuous seam.

Never rattle away at your machine as fast as you can—it is bad for it; a good steady pace will prevent any of the parts from working loose.

The Queen's Tea Parties

Twice a week Queen Elizabeth gives a private tea-party in her blue and white sitting room overlooking Buckingham Palace gardens. She invites about ten of her women friends and pours out herself from a homely china pot—the Queen always says tea tastes best that way—and never uses the massive silver teapot with miniature crowns on the lids that are Royal heirlooms.

The Queen serves a Scottish style tea with scones and several kinds of biscuits. Princess Elizabeth and Princess Margaret Rose are present part of the time, and help to pass the plates, as servants are dismissed to make the atmosphere completely informal.

expect wet weather on washing days, when clothes have to be dried indoors. Stretch a rustless spring wire across the kitchen from hooks on opposite walls, fairly high up. When you want it, fling a towel over it and pull it down, hand the clothes over and then release it gently, when it will spring back into place.

Have you ever tried making your own washing blue for an unclouded, unstreaked finish of white articles in the weekly wash? It has the further advantage of being cheaper than ordinary blue, and is quite easily made:

Buy at the chemists, twopenny-worth of oxalic acid and prussian blue, mixed. Put into a quart bottle and fill up with water, shaking well together. It will last for a long time, as very little is needed for blueing clothes.

If you are thinking of buying a new electric iron you would be well advised to invest in one of the later models which have three separate "heats." A small knob under the handle regulates the flow of current and the iron can be used at low, medium and high. Thus you can press linens which need a hot iron and then without waiting for the iron to cool off, switch it to a lower temperature and do delicate fabrics such as silks.

No doubt you find that clothes pegs are a constant expense. Washer-women in this country seem to take delight in losing them. It is possible to dry clothes without the use of pegs, if you will invest in an extra length of "line." Twist the two ropes together round and round in spiral fashion before fixing them to the posts. The corners of each garment can then be pushed between the twists, and unless the article is very heavy, the friction between the ropes will hold it in place even in a strong wind.

Have you a Shetland shawl that needs washing? Squeeze it in two lathers of pure soap. Use rapid rinsing water to which you add thick starch in the proportion of 1 tablespoonful to 12 3 gallons of water, and a little blue. Squeeze through this water, then fold the shawl in a towel and beat it with hands till it is nearly dry. Spread out on a sheet on the floor stretching it slightly to its proper size and leave to dry.

To prevent woollen socks from shrinking, cut pieces of stiff cardboard a little larger than the soles. When the socks are washed, slip one inside each and hang up to dry.

Washlines occasionally need a wash themselves and if you try to do this without taking precautions you will probably find they get very twisted and angled. Wind the rope round a flat piece of wood scrub thoroughly in a soapy lather, rinse and dry as they are. When dry unroll.

If you should wish to wash cretonne curtains and covers, soak them in cold salted water for a few hours first. Then the colours will not be so liable to run on the wrong side.

If the cretonne is very delicate in colour, wash in bran water. This is made by pouring a gallon of boiling water on 1lb. of bran; stand for some hours, then strain off the liquid and use it.

Do your woollens shrink in washing? Ask yourself these questions.

Is the water too hot?
Is soap rubbed on the garment?
Is it ironed while wet?
Is it allowed to soak before washing?
Does it lie about wet?
Is too much soap used?
Is it insufficiently rinsed?

If the answer to any of these questions is "Yes," then that they shrink is not to be wondered at.

If your menfolk complain that their shirt neckbands have become too tight after washing, see that this method is adopted:

When ironing, pull the band tightly with one hand while ironing with the other; this stretches it a good deal.

As prevention is better than cure, however, buy good quality shirts in preference to cheap ones.

LATER on in the year we may (Continued at foot of column 4)

Go Shopping With Pearl

The Home Dressmaker's Corner

(By PEARL BUTTON)

Sleeves [pleated at the shoulder are still "in." If you have not a pleated sleeve pattern, try tacking in three pleats each about an inch wide—then lay your pattern down and cut out the sleeve in the usual way.

When you place the pattern on the pleated material see that the middle pleat is right in the top of the sleeve. Pleats wandering round the back of the armhole do not look smart—they must be right on the top of the shoulder. If you like the kind that "stand out," buy a quarter of a yard of stiffening—any large draper's store will supply you; double the stiffening and cut out a small piece like the shape of a new moon—but very slightly curved about three and a half inches long and one inch width at the centre, tapering off at the ends. This is stitched onto the inside of the sleeve seam underneath the pleats.

The belts of thin silk dresses very soon crease into a narrow "string;" to avoid this, tack a strip of this same stiffening using it double, along the inside of the belt. Made in this way, flimsy silks will make into neat flat belts.

This summer there are going to be uncrushable silk linens in gay, "all over" patterns—Johannesburg shops are already showing some delightful designs at 2/11 a yard.

For the home dressmaker, these washing linens have an added attraction—they pleat very easily and when cut on the cross for a flared skirt the edges do not stretch easily. Pleats, and smart buttons are most suitable for silk linens.

Some of this season's silks are very attractively designed with a floral pattern running in stripes. Do not rush into buying these designs without first considering your pattern, as stripes should either sit beautifully together or run in opposite ways.

Incidentally, stripes look very effective if the dress top is made with a yoke—the stripes in the yoke running across and the rest of the dress top having vertical stripes.

Another pretty idea for a yoke is very easily carried out in plain materials of two different shades or colours. For example a pale green linen or cotton made up with yoke, cuffs, belt and

On a Shopping Expedition

GROCERIES & HARDWARE

(BY "PAM")

I am going on a shopping expedition—perhaps you would like to come with me?

First to the grocery counter:—Of course I always buy my sugar, rice and mealie meal in bulk—it is cheaper than buying "a ticky's" worth at a time. Yes, and a shilling's worth of dry butter beans, they are so nourishing and are a boon on potatoless days. Now, let's see, to-morrow is Sunday—I must have something special, but I cannot afford much.... I know the very thing! Pastry made into one pound packets and sold at a shilling each—all I have to do is to roll it out and bake it and I can proudly give the family jam tarts or a meat pie made with real "flaky" pastry—so I'll have a pound of ready made pastry. No, that is not all—I want a tin of golden syrup—it is so handy to serve with pancakes or steamed puddings and the children love it on their bread. Oh, and a packet of gravy selt—I have forgotten the name but it is sold in a yellow card board packet, it makes stews and gravy such a delicious brown.... jelly? Yes, I want the jelly sold in those little square packets for children—it is so much cheaper and with a little essence added it makes as nice a jelly as any grown up could wish for.

Now come with me to the hardware counter. I want an asbestos mat—they are so useful for stews or any food that is liable to burn easily. Oh, and I must get a couple more table knives—but give me the square handled ones please. I find that the round handles work loose at the base of the blade. I want a baking dish, but it is for scones and buns so it must be a shallow one—scones do not bake well in a deep baking dish—and I also want a wire cake cooler—it is fatal to stand a steaming hot cake on a plate or board. I must have a new broom too—I want one that has a sort of "fan" of bristles at each end—I find they get into the corners and make sweeping a much quicker job. That will be all, thank you!

Note: Readers will note that in the above article "Pam" has not mentioned the actual names of some of her purchases. In newspapers, unless it is an actual advertisement the writer cannot give the proper name; but if readers write to me for information I shall always be only too pleased to reply privately. For example you may want the name of a good "Children's Cough Mixture"—if you write, I shall reply to you personally.

THE EDITRESS

buttons of a darker shade of green or the same of a floral material with touches of pale green in the design.

A little extra trouble in the sewing room and there is no reason why you should not be a "smartly turned out" woman. Ready made organdie collars and cuffs run away with a surprising amount of cash and very often the cheaper ones do not stand much washing. A yard of organdie and very little trouble will make you two or three sets of collars and cuffs; made detachable they can be easily washed and ironed and will not lose shape or smart trim appearance. Many of the cheaper ready made sets are not made of proper organdie, but a cheap muslin which very often loses its "trimness" in the wash tub. If you intend trimming a dress with plain organdie cuffs and a plain flat collar (no frills) why not put rows of tiny "pin" tucks in the organdie before you cut the collar and cuffs—the result would be very smart!

Dr. MacVicar Of Victoria Hospital

Madame,—Will you kindly publish this article in your paper:

To all nurses who were trained at the Victoria Hospital, Lovedale.

Dr. MacVicar—Dr. Mkhulu as we used to call him—the central figure of the Victoria Hospital is retiring at the end of this year. Now that the training of the Bantu nurses is an accepted thing in this country very few will realise the uphill work that Dr. MacVicar has done to bring the idea of training Bantu nurses to a working realisation.

He came to the Lovedale Hospital in 1902. He was the first doctor to prepare non-European nurses for the Medical Council Examinations. This work he carried out under great difficulties and opposition. He was never daunted. He championed the cause of the Bantu nurse. The nurses who were trained at Lovedale in those early years will remember how tireless Dr. MacVicar was, and how in spite of many disappointments his zeal was never damped, his faith in what the non-European nurse could do never failed. In those days Dr. MacVicar had not the large staff he now has, in fact he only had the matron. The ward work he did himself, the outpatient work devolved upon him and he prepared and delivered all the lectures to the nurses.

Further he attempted the training of African men as dispensars. But in this connection he was confronted by another difficulty viz: that in order to be able to take an examination the dispensars would have to be apprenticed for many years in a big chemist.

Dr. MacVicar's selfless services, for the non-European nurses and our own people are matchless. He has never seen and still does not see why the Bantu nurse should write an inferior examination.

I have asked Mr. C. D. Zulu of Lovedale, who is well known to most of the Lovedale trained nurses, to assist us and he has kindly consented to receive contributions for us until such closing day as we shall appoint later.

VIOLET SKOSANA

(formerly Dongo)

Headtown Institution, Fort Beaufort.

The Lady Beautiful

Personal freshness is essential to the Lady Beautiful. This does not only mean a daily bath; there are your nails, your teeth, your hair and your clothes which all need constant attention. You may not notice these things, but other people do!

First your nails, keep them spotlessly clean with a soft nail brush and a nail file. Rub vaseline into the tips of the fingers round the nails to prevent that rough brittle appearance. Brush your teeth regularly night and morning—flashing white teeth will add brilliance to your smile, a pretty smile can work wonders you know! Wash your hair regularly and keep your comb fresh and clean. If you use hair oil—do not put it on with your hands—rub a little on the brush and brush it well in every part of your head—done this way your hair will keep beautifully tidy.

Be very particular about your underclothing, a soiled shoulder strap peeping out will spoil the appearance of a pretty dress. You cannot be really dainty unless your clothes are always fresh and clean.

Wrinkled stockings look very ugly and untidy. Suspender belts are not expensive and are much more comfortable than tight garters above the knee. When buying a suspender belt be sure and buy one which fits fairly loosely round the waist to ensure comfort.

Personal freshness combined with comfort and good taste will make you smart, healthy, and attractive.

Metsoalle Hlokomelang

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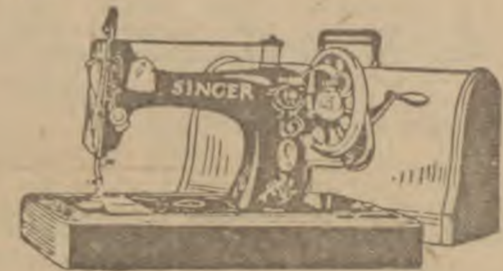
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NESTLÉ'S MILK

LE LOKETSE NGUANA. LE HO LOKETSE.



Lebese la Nestle le monate le ho ratisa dijo. Ke lebese la khomo le soakiloe ka suikiri.

Page Of Interest To Women Of The Race

A Sane Well-written Article By "Nobantu"

Editress,

Your article which appeared in your columns of July 31, headed "Women of African", has inspired me to write just a few words giving you one or two reasons or answers to your questions: "Why cannot we have articles of the doings of these women? Why not bring such women out into light?" I will not go into details of your article. Miss or Mrs. Reader of these columns, will excuse me

It is not everyone or everybody who goes up hoes to blow his or her trumpet. The little bit you are trying to do as service in your community is observed by other people. You yourself do not feel or see that you are doing anything for the community. So if those onlookers choose to close their eyes at other people's efforts of serving the community, well, I do not know how you will ever get articles describing doings of some "Women of Africa."

That is answer No. one. Secondly:- In this world there are first and second fiddles as Boreham says in his book "Nest of Spans". The first fiddles undertake some good work, not conscious of its value. They start something very difficult, gathering things here and there for the good of the people, and when knee deep in the scheme, in steps the second fiddle. She takes the reins in her hands, and begins by giving such

advices as, "why did you do it this way? You should have done this and that."

Now the poor first fiddles give the whole scheme over to the second fiddle, who now goes on easily and rapidly because all the hard and dirty part of the work has already been done. She gets so busy and concerned that every praise falls on her alone. She is so very cute as to even go the length of giving a name to the scheme forming some sort of club.

Now, Editress, mind you, there is another set watching all this, sitting on the fence, who know and understand the procedure. They know that those who are now in the background are founders of the scheme. Therefore, they will never give you any account of such doings, and Miss Second Fiddle is cute enough not to blow her own trumpet lest she makes the first fiddles wiser.

I have always read and admired R. K. R. D's talks on some women of the Bible, and always wondered how many women of Africa take interest in reading them and thinking deeply on these talks. It is true what he says, that we have many Ruths, Marys, and Dorcas, but we have more Jezebels. Really if only we could get an "Elijah" to fight out these Jezebels for us, this Africa would be Eden

"NOBANTU"

Queenstown

Can Marriage Be Successful Without Love?

Editress,

Will you allow me a space in the columns of your valuable paper to express my point of view on the above question.

Actually the question of happy marriage is of supreme importance to a civilised nation, because peace and prosperity of nations depends upon happy homes. The most important thing is that the couples must both possess an intensive love then there will be no unhappiness, discontent and revolt.

Ideas on marriage conform to modern conceptions of life, but there are few women who do not secretly confess that their desires are for home, husband and children. The grave danger of so-called conceptions is that they are leading many young couples into marriage merely for what they can get out of it individually, and adopt an attitude of unconscious selfishness.

They overlook the fact that the greatest happiness in life viewed from any aspect, work, friendship, cultural aspirations is to be measured by the fullness given to it

Love and marriage according to our old custom would appear to be synonymous. Consequently from the feminine angle, modern ideas on marriage are liable to be cast into a melting pot of words out of which all kinds of theories are moulded. Therefore I would not be surprised if our ladies and gentlemen were to tell me that ninety-five per cent of their correspondence discussing marriage problems are from women and that men rarely rush in on this topic.

Conditions of modern life do not help to create happy marriage.

SOLOMON J. S. LEHANA
Johannesburg

Garden Of Eden

Madame,

May your good readers help me to solve this problem.

What was the Garden of Eden? Can it be successfully located? We are told, Adam and Eve were driven out of it, and an angel with a shining sword in hand, placed to guard the entrance to the garden.

What does all this mean? Was it a real garden or is this a figure of speech pointing to something we have to-day?

The mysterious trees with supernatural fruit, what were they? If they were trees as we have them to-day, why cannot the scholars who spend time in excavating and digging up treasures of the forgotten past, bring the seed of those wonderful trees to plant in our gardens.

Your readers will have done me a real service. Thank you

J. K. S. M.

Shaleng

(See this week's "Do You Know?" column—Editress)

To "Brokenhearted"

Madame,

I think you will agree with me that your request was given the best publicity possible and that the views given by the various contributors must have given you at least some relief from your misery. But I would like to add that I do not doubt that you are aware of the fact that all who have "drunk" out of your cup whether before or after, feel very much touched if the subject continues indefinitely to be discussed.

It re-opens healed sores and brings back sad memories which should be forgotten once and for all. As for myself, I gave you plain facts and left it all to you to digest as best as you could. Now I would like you to give the Press your decision or if not feeling inclined to do so tell us that you are now all right and also that you consider the matter closed.

You know that if one did truly "love" he will "love" until death. Nevertheless one works himself in as best as he can if otherwise is an impossibility. We cannot gather spilt milk nor can we get water out of a stone, that being so it is no use crying when redress is impossible. I do not know how you feel about it but that's how I feel, my friend

G. W. K. MAHLOBO

Port Shepstone

"Girls And Married Life"

Madame,

In your pages of July 17, I read an article entitled "Girls and married life" by Mr. J. R. Korombi. He wrote quite an interesting article to those who were interested in it, but to me it was not brilliant at all. I am again, his saying that girls change their lovers like their dresses. For what reason do they do that? I am sure he does not know. But I'll advise him to think before writing an article and not fill the paper with what he is not sure of. I'll give him the reasons why girls do that. First because boys are not true to them. They are after playing fools of them. They make love to about ten girls at a time. Girls who are really experienced in love will never stand for this, as soon as they see they are fooled they get rid of their lovers.

Now coming to these kitchen girls; not all, of course, you'll make love to her, stay with her in her room where she works. She'll give you the crumbs she gets from her employer, do your washing, buying you every thing you want as her husband. This is foolish because the girl gets nothing to return. For while doing this the boy is spending his money on drinks. Now to a decent lady a boy cannot do that without

(Continued at foot of column 5)

Future Of Marriage

Madam,

I write to support the article written by Mr. Esau Mazibuko in your recent issue on the above matter. It is an incentive and inspiration to have such realistic and idealistic writers on our pages.

Mr. Mazibuko is right. There is nothing wrong with the people but something wrong with the law and system. I am one of the women who is a victim of this marriage under Christian laws. My better half deserted me and left me to fend for myself. I patiently waited for him to repent. I wrote regularly and occasionally for over two years, followed him in the interim enduring all his ill-treatment; doing all this with solemn consideration of the words uttered by the minister who solemnized.

At last I was reluctantly compelled to prosecute him for failing to maintain me. He was first warned; secondly fined a trifle-£3. He paid, looked pleasant and rebuked me in the presence of the authorities in the course of which he ridiculed court sanctions which were required of him to comply with in respect to my maintenance. He succeeded for since then I went to the authorities repeatedly and they advised me too late to apply for a divorce.

I went to the lawyers and great was my shock when I was told I could get no divorce until 18 months had expired from the date he was fined. I am still waiting then still to fend for myself. What a strain, pain and restlessness I am undergoing! How long shall we let this go on? Please victims and sympathisers tell me. I am as hamed of nothing and fear nothing I have the courage to sign my name.

(Mrs.) M. ZAMA

being sacked. I'll change lovers as long as they don't satisfy me until I get what they say is "Mr. Right." And now coming to marriage he says girls hide their true colours until after their marriage. What makes them do that? It is through ill-treatment at home. Next time Mr. Korombi writes he must be respectful like a gentleman (Nurse) S. Inez. SEYENG
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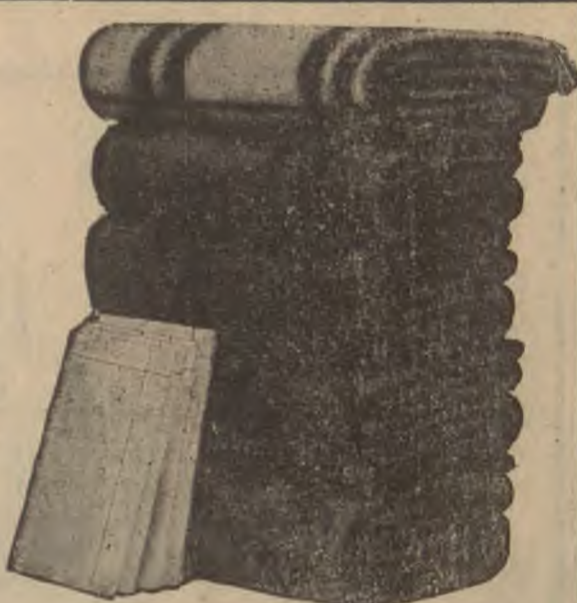
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UMQULU WENGUBO, one 1 WAVERLEY Travelling Rug 60in. x 66 in.; 2 Ezinkulu "INGONYAMA" eziz Gwanqa okanye Ngwevu, 72in. x 90in.; 2 Ezinci: ci "INGONYAMA" Gwanqa okanye Ngwevu 50in. x 74in.; 4 IZINGXOBO ZOMQAMELO SIMAHLA! Inzubo ze "NGONYAMA" zenziwa kwilitye le Waverley lodumo.

Ixabiso: £6-17-6

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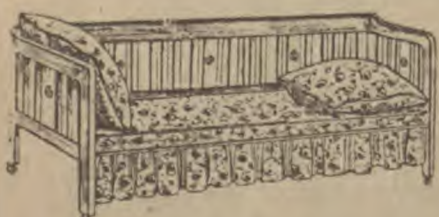
Biza SIMAHLA ikhathalogu ye yempahla ene Singesi nesi Bhulu ekuthiwa ngu "B.W."



ISIBANE ESIXHO-NYWAYO

Esine litha eli qaqambhileyo. singelha okanye sinyuke. IXABISO: £2 17/6 Ishumi 10/- ne Odolo. Ishumi 10/- ngenyanga.

Sazise kwi zihlobo zakho. Nge odo' o ngenye eziyenzayo uya kufomana ibhaso elibhe.



ISOFA YEYAKHO NGESHUMI NGENYANGA.

Ubude 6ft. 6in. Ububanzi 2ft. 3in. Iotle ibamba no matrasi, imiqamelo e ezizwe nangaliphina ilaphu alikhethayo. Le Sofa inesipriqi esinqanda u.u-ohloka, isiqeqamo sino kuthotywa.

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TSA VREDEFORT (Ke TEA)

Miss Mellie Mokhobo, Mistrese ea Viljoensdrift o mona hae Mokoallo ho tlo phomola ka baka la ho sa phele hantle. Esale a fihla hae e ka bophelo bo ba teng.

TSA SEKOLO

Pi pi-pi-pi—phala ea lla e sa le ka mesong ka la li 7th August. E mong a botsa: "Phala eo illelang? Ekaba hase Pick up?"

TSA LIKHONG

Batho ba Likhohong ba kile ba phomola veke tse tharo ka la ho kaoloa ha mavekele a Mong. Makhaua—joale mosebetsi o boetse o tsohile hape ka se "Tu."

Ore Seile ka Mahlomola

MRS. RADEBE O TSHETSE NOKA EA LEFU

TSA ALBERTON

(By Miss D.J. Az. MOTLABANE)

Ka li 4 ho Phato mona motseng oa Alberton reile ra bona mahlomola a maholo a Mrs. Radebe.

Eitse ka la boraro ka hora ea bohloko ke ha a hopola mopi ca hae 'me a re siele mahlomola.

Erele rentse re lebetse phupu ea Mrs. Radebe ha hlaha marabi a mabeli a loana a thunta lerole moo ho bileng ha fihla manjikelane eo ho thoeng ke Mr. Sekolobana aba tsoara 'me a ba goba hoya khotla emong o bila a hola ngoana koo setokiseng.

Motorokara O Phethoha Ka Makhooa TSA BETHEHEM (KE E. L. M.)

Koung tsa literata tsena: Union le Brand, ka la 29-7-37 ka hora ea leshome mantsiboea Motor-car o ile oa phethoha le Makhooa a mahano.

Tsa Mafatshe A Tshireletso

(Ke J. KOLI MOHLAMME)

Taba e na ea mafats'e a Tshireletso e sephara 'me e batla boko bo bulehileng. Re e tlohe re phakise ho hlaba liphoso ho se bolelang re 'e so imamelise.

Le se ke la lomanya meno haholo ka mafats'e ana ha le hana hokena 'Musong oa Kopano, le hane ka boikokobetso, ka kopo le ka hlomphe.

Selekane seo hotho'ng se ile sa tlamuo ke Mofumahali (late Victoria) le Marena a mafats'e a tshireletso ke ntho e sa re thuseng letho.

Se sa feleng se a hlola. Le hape ha ho ka ha beoa nako hore mafats'e ana a tla busoa ke England ka lemo tse itseng.

Pick-Up E Gaketse Mona

BANNA GA BA FUMANE BOROKO

TSA KRUGERSDORP

(Ke P. P. RAMOGALE)

Morulaganye oa "The Bantu World." Monghadi ka coe coe a ko u ntsenyetse mantsoenyana ana pampiring ea gago ea sechaba eona ea bana baga Sebareke, bo Ramontsunyana.

Ke ga ntsa k' koala mafoko ke a romela pressing ea "The Bantu World." 'me ga ke itse melemo oa ona, kgate ke tseba melemo ea pampiri feela go e reka 'me ke rapela ka thapelo o ntsenyetse mofoko ana pampiring ea gago kea e reka kea e bala.

Ba Gaketse Baetapele

TSA CONGRESS

Baetapele ba Congress mona Gauteng, go tloga Randfontein go ea Springs, ba eme ka maoto go tsoholosa le go matlafatsa lekgotla la Congress.

Batlela Koano Mr. Elephant

Ho tsebisa Mr. J. K. E'ephant, mohlankana oa Sophiatown, ka thebe ea hae e lahlehileng eling Exemption le Tax.

Stephen Mopelo 66 de Korte Street, Braamfontein.

Ba Kae Banna Ba Congress?

Ke tla thaba ha o ka nkenyetsa mantsoe ana pampiring ea sechaba. Bysaleka ge bo "Masepala" ba tla ea go kopanela Bloemfontein, kea tshepa vore ke tshanelo gore kopano ea baetapele eo go utloalang gore e tla kopanela "Bantu Men's Social Centre."

A. P. MABUSE.

Tsa Mafatshe Ka Mafatshe

THE BANTU WORLD

3, POLLY STREET,
(North of Bantu Sports Grounds)
P.O. BOX 6663, JOHANNESBURG.

SATURDAY, AUG. 21, 1937

Bokebeka Bo Ata

Go selo se segolo gare ga motse ona. Ke selo sa basadi, ba basueu le ba batsho gamme ke selo se hlomolang pelo. Bare gabaje ditheogelang kabaka la thipa le ravaloro tseo digaketseng gare ga motse ona.

Selo sena, kamoo re bonang, se tla tsuala tse kgolo gomme boima bo tla roaloa ke Ba-Afrika. Basadi gothoe ba tshaba go tsuela ditrateng. Basetsana ba sebitsang ntlong tsa Makgoba ba tshaba go robala dijarateng gobane lerato le fetogile sera sa bona. Eseta ele basetsana ba kabang bararo ba bolaloeng ka dikamoreng tsa bona, moo go bonagalang gore ba bolaloe ke bahlanana ba ratenang le bona.

Boshodu le bona bo iphile matla, eseng gare ga Ba-Afrika feela empa le gare ga Makgoba. Empa kamoo re bonang kuranteng tsa Makgoba molato o beoa godimo ga Ba-Afrika. Ga go belatse gore ga taba di eme ka sbopogo sena 'Mmuso o tla nka lerato leo le tla utluisa Ba-Afrika bohloko.

Ke kgale re kgalemela bokebeka le bolaiha kuranteng ens. Ke kgale rera Ba-Afrika ba tshuanetse go tlogela bophofofo, gobane re tseba gore ntho tse jualo di tsuala boima le kgetello. Re ea tseba gore ka mabaka a mang gase Ba-Afrika ba tsamaeng ba thuba matlo le mavenkele—go teng mashodu a Makgoba esita le gare ga Maphodisa go teng mashodu—empa ntho ena ga e bolelele gore rona re tshuanetse go senya. A re lekeng kamatla go phela bophela babo ntat'a rona mogolo—bo phelo ba botho, Metseng ea rona, ma gaeng, ga go dikebeka le mashodu gase boloi feela. Le bona boloi ga ba utsue sa motho gase go ipalamele ditshuene tsa bona bosigo.

Re kopa Ba-Afrika koafela gore ba kgalemele bolaiha gare ga sechaba sa rona.

Maphodisa A Tshuere Bothata

Maphodisa a tshuere bothata. Di-kebeka le mashodu di gaketse. Gothoe Mafokisi ga sa robala, a tsamaea le motse oa Johannesburg a lelekisana le dikebeka tseo go utluagalang gore ga dikgethe, di bolae le go "ropa" mang le mang eo di kopanang le eena.

Bofelong ba vete e fetileng Lephodisa le Mo-Afrika le ile la otloa ke motho gomme a le amoga £5. Le leng la otloa ke Ba-Afrika ba leshome Mo-Afrika o rathiloe ke Lekgoba ka selephe Doornfontein gomme la moga 18s.

Mo-Afrika o hlabiloe ka thipa Diagonal Street Lekgoba le bitsuang Strvdom le lona le hlabiloe ka thipa.

Modumo o Tla Utlugala London

Tona—Kgolo ea Mmuso oa Kopano, Raletsogo, e tla etsa puo e kgolo pitsong e tla kopana Pretoria ka di 28 tsa Kgoedi e tlang. Bo—reatseba bare kanono e tla thunya gomme modumo oa eona o tla utluagala motseng oa London, gobane e ka Raletsogo o tla bua gagolo ka mafatshe a Tshirelitso. Gape puo ea gagoe e ka e tla hlalosa boemo le boikemisetsa ba "United Party" kgathong e tlang selemong setlang.

pele, gobane go etsa joalo ke go ipolaea. Lega kgopolo ena e utluagala kabaka la gobane mona South Africa rona Makgoba ga re nene. Empa ntho ena ga se eona e tla re thusa. Tsela ea nnete ke gore re bana ba Modimo koafela gomme ke tshuanelo gose re phedisane jualeka ba ba monna, re nguathelane blogo ea tse.

Go Batlega Kopano Gare Ga Sechaba

Senator Rheinallt Jones le Mr. R. V. Selope-Thema Ba Re Kopano Ke Matla

Ka Sondaga se fetileng, Senator Rheinallt Jones le Mr. R. V. Selope-Thema M. R. C. ba felegetsoe ke Mofumagadi Rheinallt Jones, ba ne ba tshuere pitso ea tlang kadikobo motseng oa Delmas. Senator Jones o hlalositse kamoo a ntseng a loanela ditshuanelo tsa Ba-Afrika kateng, gagolo bakeng sa mafatshe le thuto. Are ga Ba-Afrika ba ka tshuara-gana jualeka letsopa la samente o tla kgona go ba sebeletsa le go ba phagamisa.

A tsuela pele are oitukisetsa go ea kopana le ba Mmuso go buisana le bona ka tsa thuto, go bane t h u t o k e lesedi le bonetsang dichaba tseleng ea tsona ea tsoelopele le phagamo.

Bakeng sa mafatshe Senator Jones o boletse gore o loanela gore Marena a fumane tokelo ea go reka mafatshe le gore Mo-Afrika e mong le e mong ea nang le matla a kgone go ithekela polasa.

"Ga go sechaba, se sesueu kapa se setsho, se sakang sa tsamaea gare ga lefifi la kgetello le bokgoba." Mantsui ana a boletsoe ke Mr. R. V. Selope-Thema eo a iteng a bontsha gore Modimo O rata Mo-Afrika jualekaga O rata Lekgoba. Ntho eleng teng "Modimo O thusa ba ithusang."

Seo se batlegang go sechaba sa Ba-Afrika ke kopano le kutluso. Kantle le kopano ga go letho le ka tumanoang ke Ba-Afrika fatsheng lena.

Mr. Selope-Thema a tsuela pele are go teng batho ba reng re jela dihelete gose letho le sebetsoang. A re ntho ena ga se nnete, baetapele ba Congress ba sebeditse mosebetsi o mogolo matsatsing a fetileng. Ke bona ba theileng mothoe oa tselopele eo re e bonang kajeno. Ke bona ba entseng gore menyako ea Phalamante e buleke ganyenyane. Ke bona ba fokoditseng boima bo re neng re bo roele mehlang ea bo Kgomo-e-ea-hlaba le bo Modimo-nthuse.

Mr. Selope-Thema o ile a bua gagolo ka kopano, a bontsha gore ke tshuanelo gore go tsoeloseo lekgotla la Congress, gomme go kopantshoe sechaba. Are mahube a tsatsi la tokologo, tselopele le phagamo a hlalile ga go monna ea ka a thibelang Empa Ba-Afrika ba tshuanetse go ema ka dinao ba sebetse, goseng juale ba tla lahlegeloa ke seo ba se fumang kajeno.

Mr. R. G. Baloyi o paleitsoe ke goba pitsong ena kabaka la kotsi e mohlagetseng.

Poo Di Shebane Ka Mahlo Feela

Ntoa oa Spain e fihlile seemong seo poo di shebaneng feela. Go bonagala gore mahlakore ohle a matla. Feela motato o tsuang London o bolela gore marabele a hlasetse madira a 'Mmuso motseng oa Santander, kgasusi le Bilbao, gomme a thophile imetsana e mengata.

Makgoba A Tlala Naga

Ga Ba-Afrika ba daletse go fetsana ka dithipa Makgoba a itukisetsa go tlatsa Afrika ka Makgoba, go e etsa lefatshhe la Makgoba. Motato o tsuang Nairobi, Kenya, kgasusi le Abyssinia, o bolela gore Parliament ea Kenya e nagana ka pelo tse bohloko taba ea go oketsa palo ea Makgoba, gomme go utluagala gore Majuda a tla dumeloa go agu Kenya.

Makgoba A Tseneo ke Poifo

Pitsong e neng ele mona Gauteng, Professor R. F. A. Hoernle o ile a bua gagolo ka tshuere ea batho ba batsho le kamoo maphodisa a hlalising Ba Afrika kateng. Are go teng Maphodisa a galefang ga a utlusa Mo-Afrika a bolela Sengesemane. Se batlegang mona South Africa ke moea oa kutluso magareng a ba basueu le ba batsho.

Mr. J. H. Hofmeyr, Tona ea Thuto, are eena o bona gore moea oa tokologo o ea gola mona South Africa gomme go bonagala gore lega taba di tsamaea ganyane. moea ona o tla aparela lefatshhe loh'e.

A tselopele are go teng Makgoba a reng Ba-Afrika esale bana gomme rona Makgoba ke tshuanelo gore re ba tshuere jualeka bana. Kgopolo ena, moo e sa lokang teng ke gobane Makgoba a gopolang juale go bolele gore etlare mohla bana ba golang gothoeng ke bona.

Go teng Makgoba a etsang ntho kabaka la poifo. Makgoba ana are ga go thusa letho go nena motho e motsho ditshuanelo le go motsuetsa (Li fella serapong sa pele)

Go Bua Kanono Go La China

Ntoa ea Japan le China, lega e eso go simoloe ka molao, e ntsa e tsuela pele. Bosigong ba sondaga se fetileng banna ba letsa ba hlasetlana ka sehlogo se makatsang, ba bolaeane ka dikano le difofa.

Molato o tsuang Shanghai o bolela gore hlakore le leng le motse ke melora feela. Go chele matlo le dimotorokari ditrateng Gape go ile ga bolaea Makgoba a mangata, moo go utluagalang gore masole a metse a England le America a eme ka dikano, a letetse feela taelo e reng "thunyang!"

Gothoe ka motshaabo feela motseng oa Shanghai. Makgoba a tsoa motseng ka lepothlapho tla, go tshaba bogale ba lerumo la palao.

Motato o tsuang Shanghai o bolela gore Majapane a hlasetse ka sehlogo se tshabang, empa Machaena a gaketse le oona. Na ka ea phala e hlile gomme banna ba 50,000 ba phalaleitse motseng oa Shanghai. Go utluagala gore ntoeng ena Machaena a bolale Majapane a 200, Machaena oona go shuela ale 20.

Motato o tsuang Tokio, moshate oa Japan, o bolela gore le teng naka sa phala e hlile gomme banna ba ontse marumo. Difofa tsa Majapan di hlasetse Nanking, Moshate oa China. Empa Machaena are "Re itukisitse."

Kearuru Gare Go Ma-India

Ene ele "hananahanana chan pora", koa Germiston Location ka sondaga se fetileng, ka nako ea bone goseng ga maphodisa a hlasetse Indian Bazaar ka ka di Pick-Up. Molato gothoe Maphodisa a ne ailo tshuere basadi ba Makgoba, bao ba nyetsoeng ke Ma-India gobane molao ga o dumele gore makgoba a dula gare ga motse oa Ma-India.

Ketso ena ea Maphodisa e tsoisitse kegaruru gare ga morafe oa Ma-India.

Dijo Di Tshuanetse Go Jea ka Hlokomelo

Ntho e phedisang seboipoa sef: le sefe se phelang ke dijo. Phoofole efa le efe e phelang e hloka dijo. Ha dinonyana disa fumane dijo dia shua. Ha motho a sa fumane dijo o bolaea ke tiala. Empa dijo tse phedisang dinonyana di ke ke tsa phedisa motho. Dibopioa tse sa tshuaneng dija dijo tse fapaneng.

Re tla bona hore dijo tse tshuanetseng batho ke dife. Motho, ntho ea pele, o tshuanetse ho noa metsi me aje dijo. Ha asa noe o tla bolaea ke lenyora, kabaka lena metsi a hloekileng a batleha. Diyo ha di tshuane. U tseba hantle hore bohobe le nama ke dijo tse fapaneng. Boto ro le mafura ha di tshuane le bohobe le nama. Ha u hlaloba dijo u tla fihlela hore di eme ka mokhoa ona.

- (1) Diyo tse nang le suikere.
 - (2) tse hloekisang madi.
 - (3) tse matlafatsang methapo.
- Diyo tse nang le suikere ke borotho, bohobe; reisi le suikere. Tse matlafatsang madi ke nama, hlapi, mae, letese, le dinaoa. Tse mafura, ke mafura le oli.

Hore motho a tle a hole hantle o tshuanetse ho ja dijo tse na kaofela. Uka se ke oa phela ka sejo sele seng feela, jualeka bohobe. Ha u saje nama kapa mafura u keke oa phela hantle 'me u tla kenoa ke boloetsi. Ke tshuanelo hore uje dijo tse na tse tharo ka tshuanelo.

Haekaba uja bohobe hoseng etsa hore ha u eja hape uje le nama le mafura.

Ho teng sejo se seng seo u tshuanetseng hoseja. Ke meroho, e jualeka "cabbage" le "carrot" le "tomatoe" le ditholana tse jualeka lamune, panana, apole le ditribe. U seke oa apesa meroho ena hobane e ka ho kenya boloetsi. Uje ele tala. Ho batleha hore ka letsatsi uje meroho e tala le ditholana.

Dirapeng tsa lona lelang meroho e jualeka dinaoa, dipotata, tomato, le marotse eseng pone feela. Ha uka etsa jualo 'me oa dija uena le mosadi le bana, le tla

phela hantle, me le keke la kenoa ke boloetsi habonolo.

U tseba hantle hore Ba-Afrika ba phelang ka ho kula ha ba batlehe mekoting. Hape Bo-Ramekoti ba lemohile hore basebetsi ba tle ba matlafale eka kgona ba fumane dijo tse loki-leeng. Basebetsi ba mekoti baja dijo tse na:—

- Borotho ounce tse 6 ka letsatsi dinaoa ounce ele ngue le halofo ka letsatsi.
 - Dinaoa tse ometseng. Ounce ele ngue le halofo ka letsatsi
 - Nama. Halofo ea ponto ka letsatsi
 - Ditloomake Ounce tse pedi ka letsatsi
 - Suikere Ounce ele ngue ka letsatsi
 - Meroho. Ounce tse hlano ka letsatsi
- U tla bona hore basebetsi ba mekoti ba ja.
- (1) Diyo tse nang le suikere, eleng Brotho, bohobe le suikere.
 - (2) Tse nang le nama eleng, nama,
 - Dinaoa
 - (3) le Ditloomake
 - (4) le Dinaoa tse ometseng.
- Hopola hore ho ja mefuta ea dijo tse boletsoeng mona ke lelefatse bophelo ba hao.

Thipa E Gaketse Mona Gauteng

Mehlolo ga e fele mona gare motse oa Johannesburg. Ga utlusa mona ke Gauteng mona u tsebe gore go senyegile

Maloba eitse Makgoba a ntsa a rapela Modimo ka Kerekeng, a ntsa bina Aleluja. Amen. a utlusa selo se hlomolang pela ea mosadi oa Lekgoba se re: "Thusang, o tla mpolaea. Erile ga barapedi bare Amen, ba fihlela mosadi a eme pele ga altare, a dutla madi, gomme monna oa Lekgoba a eme monyako a tshure thipa. E gaketse thipa mona G*uteng e fetetse le Makgoba.

FOODS WHICH PRODUCE HEALTH

VITAMINS	PROTEINS	STARCHES	FATS
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DIJO TSE NEEANG BOPHELO

KE TSE HLOEKISANG MADI, TSE MATLAFATSANG METHAPO

Lokisa dijo tsa hao ka letsatsi le letsatsi ele hore u je dijo tse hloekisang madi tse matlafatsang methapo.

LEHLAKORE LA BOPHELO, Johannesburg.

The People's Point Of View

Is The Church Safe?

Sir,
The above question addressed itself to my mind while moving about the churchyard after reading several articles in the Church paper by writers who seemed to fear that the differences of opinion held by the head of the Church upon matters so vital to its organic life and perpetuity, that the manifest unrest among the Ministers, due to increasing financial obligations and the difficulty contingent upon meeting them, and the growing lukewarmness of the laity, will eventually lead to its final dissolution.

I list myself with those who are firm in the belief that the African Methodist Episcopal Church is included in the Christianic Declaration recorded in the eighteenth verse of the sixteenth Chapter of St Mathew, and will withstand the onslaught of the combined powers of the 'Prince of Darkness.'

I further believe that when Bishop Richard Allen, with the little band of followers, walked out of Old St George's M. E. Church in Philadelphia that Sunday morning in 1786, he was actuated and moved by a force so dynamic that it will go on affecting the minds and animating the souls of men to the end of time.

Differences of opinion at the fountain head of the Church in matters vital to its health and growth instead of being signs of decay, are more the indications of a new awakening of conscious life of the Church, and a call for the overhauling of its ecclesiastical machinery and the infusion of richer blood into spiritual veins.

Yes, the Church is safe and will continue to be, so long as it holds tenaciously to the Bible as the inspired Word of God, so long as it stands fast in the doctrine of salvation, so long as Ministers—from the Bishops to the humblest licentiates, look upon the Church as a divine institution, ordained of God and given to the world as an instrument of righteousness to be used in turning men to God—and not to the exploited by ungodly men to satisfy wicked and selfish ends.

The Church will be safe, and the Church is safe.

(Rev) GEO. V. T. GULE,
Dundee, Natal.

Municipal Beer Halls

Sir,
Allow me space in your widely read paper to give my views on the suggested canteens for Africans.

People whose views are that the establishment of these canteens is a benefit to the African are not looking up to the future of our race. Such a pride is a doom in itself.

Most of us know that beer preferred by the sippers is skokiaan, for it takes a very short time to brew and gets one well done before it is taken too much. The advantage of the brewer is, therefore, getting the beer ready and drunk quickly before the police raid.

These contrasts go a long way from this it can be seen that no beer at all is good.

It makes no difference whether the Municipality brews the beer or the Africans do so for themselves. Municipal canteens may most likely, not necessarily be a stoppage to our Skokiaan queens.

W.V. SISULU,

Orlando.

[Correspondents are asked to sign their names on articles sent for publication. Articles signed under nom de plumes, owners of whose full names are not shown, will not be published. There is also a growing tendency of typing names without a hand signature. Such articles we do not publish—Ed

School Inspectors

Sir,
Some of the blows aimed at the Inspectors and Supervisors by your worthy correspondent "Student" are below the belt. Since he is a student, and evidently an alive one, he is not conversant with facts, and therefore it is not waste of time to re-direct his energies along proper channels.

At present we have a good number of properly educated Inspectors. This type does deal gently with the disease of inefficiency rampant amongst our African teachers. Such treatment of course belongs to their station. A doctor does not overwhelm a victim of influenza with threats. He supplies a suitable cure to the best of his knowledge. If the cure is a chain of insinuating adjectives; then it is unfortunate the disease demands it.

The defiant type of Inspectors is the relic of the old order and this will soon clear out. Along with this type are Instructresses. Their raging is due to an inferiority complex. If you are not the type of "keep my tail between my legs" you can immediately confine them to modest limits of order. Supervisors on the whole are doing well. These are usually teachers chosen for their good service. Do not worry about their hand bags; had it not been through lack of money they would probably be using attache cases.

The work at present drawn by European Inspectors is a sincere one and half of it would easily go through a world of educationists unbruised. The work of the grades is of course graded in accordance with the goal for which they were created. If perhaps it was made harder nobody would go through. If one wishes to go via J.C. one can do so but it is still immature to make that compulsory.

There is a great demand for teachers now. That is why Third grade is abolished; they have to be hatched out as quickly as possible in order to be able to cope up with the increased demand, also this shortage is responsible for the employment of inferior teachers.

If students formed study-circles for considering educational matters while still under training they would be a great credit when they come out and would value Teachers' meetings.

"TEACHER"

Impolweni, Natal.

To "Student"

Sir,
I am very sorry to read such an article purported to have been written by a "Student". The name "Student" is too sweet to apply to anyone who is able to write in such strain. I do not like the expression used and would like to advise "Student" as follows:

That it is inconceivable that he has met all Inspectors and Supervisors in Natal. That being so he is not in a position to say that they all act as his enemy.

That he is only a child and would have been well advised to honour his parents and those in authority for that's God's command.

That he is no Teacher and therefore does not know what takes place at schools when Inspectors and Supervisors visit them, otherwise he is lucky to be alive and not dead from curiosity as a cat, for he kept on trying to detect what was going on.

He is not the right person to say who and who is not properly trained for any profession. Those in authority, especially the Department of Education, which has and is giving him the education he has, are the most suitable persons to know who the right man is.

He should not talk of any standard of education being dangerous, what the truth is, is that his half-education is dangerous to himself.

(Continued at foot of column 3)

Duties Of A Chief

Sir,
It is no wonder that the young generation of today is gradually giving ground to apprehensive grounds of uncertainty as to the true meaning of the word Chief.

The cause of this ignorance is presumably well founded; hence some of our people who live in urban areas, others in rural areas—far from mass meetings, political and social gatherings, know of Chiefs only in the precincts of history which they read of in school rooms. Those who live in kraals in close proximity with Chiefs know them in a simpler form, their only knowledge of them being that they are Chiefs.

Chiefs are not made by electoral votes or appointments, but they are born. They inherit the right of succession to chieftainship by the noble and distinguished order of their birth. Their genealogy in the capacity of chieftainship goes far back to the days of Moshoeshoe, Chaka, Hintsa, Khama and their predecessors. These noble heroes were not only renowned for their ruling powers—but were capable of any undertaking—and perfect in every field.

It is the Chief who manoeuvres his stick gently to guide his flock jealously from the beasts of prey, who leads and directs it to the green grazing pastures, who, by virtue of his wisdom, keen sense of justice, perception and fair play, sagaciously rules and directs his people and ruthlessly defends their rights with solemn intent.

In the Protectorates, Chiefs own seats of honour and recognition in all the political and parliamentary institutions of their countries. The way is wide open for them to interpret and advocate our needs, but they frolic and gamble with advantages of power and success.

A. G. SELESO,

Van Ryn Deep

African Mine Clerks' Association

Sir,
If a movement cannot do what its aims and objects claim it can do, it is not doing its duty, and apparently is not worth its existence.

I could quote instances where the Mine Clerks' Association has failed to appeal to a Compound Manager for one of its members who was discharged for no obvious reasons. Besides the frailty of undertaking an obligation which fails to fulfil its guarantee, it is a well known fact that if one cannot say 'Nkosi' or 'Morena' to a Compound Manager, then one is likely to be called a 'spoiled Lovedale Native' to the delight of the illiterate Indones.

Although the Chamber of Mines is in favour of this movement, yet no action is made to press all the Compounds to recognise the movement. Eventually the continuance of the said movement has no safety in that it is a risk in itself.

What protection can the leaders of this movement assure us therefore? Let us hear from them.

W.B. MKASIBE,
Cleveland.

Those adjectives are there to be mastered and that's the long and short of it. Those faults which are abundant have to be eradicated. Those handbags will eventually contain a record of your deeds and a permanent one too, whether you like it or not.

The Department employs these men and pays them to 'weed' their lands and rid the fields of bad and dangerous weeds. We have many good teachers in Natal whose characters cannot be questioned, and they are at ease with the procedure. We have also good Inspectors and Supervisors and where on earth you have seen the contrary, Goodness knows.

G.W.K. MAHLOBO,

Port Shepstone, Natal.

The African Is Steady

Sir,

An anonymous correspondent "T.C.B." wrote in "The Natal Mercury" and inter alia, said, "People will say it took us hundreds, even thousands of years to reach the stage we now occupy. How can black Africans attain to it within a reasonable future? They are not superior to us." Of course, not. But the Africans have the enormous privilege of living in an age wherein events develop rapidly. Instead of dying off before civilisation, the "umuntu" grows stronger as he comes within its best influences. The whites fought for their hand in the long upward struggle, yet, the Bantu know that the path to achievement lies, not through rebellion and blood, but along the patient ways of industry, education and character. It is for this reason that those who are able to make the comparison at all exhibit a passionate preference for the British rule because, with all its blunderings, it surrounds them with liberty, justice and peace. Their real desire is for a simple and practical policy that will allow them room to develop without taking away the stimulus to effort and the reward of success. In these circumstances the duty of the white race is unmistakable. The white man is literally the elder brother of the African. It is his prerogative to initiate the better understanding which is necessary, and to undertake the associated duties.

We know how little the white man has hitherto cared for the African. He has treated him harshly and more like a creature than a human being. But white humanity is itself evolving. A consciousness of general brotherhood of man is growing and the practical virtues of true Christianity are becoming more dominant everywhere.

The issue is clear and the time for decision is ripe.

JOSIAH MAPUMULO,

Esidunjini, Natal.

Election Not End Of Battle

Sir,
Allow me a space in your valuable paper to say just a few lines. To many of our Africans election means the end of all battles in this country, whereas it is just the re-starting point of rebirth and as such, it is only a temporary and not a permanent scheme.

While our leaders are busy turning upside down the tables that are already set for the big African feast, it should be very clear and well understood that the tables set are not for an individual that must selfishly feast and rest forever, but for us all in the country.

Election is not a discovery of gold where we all rush to have claims that make us rich, but it is the research for gold that makes us rich forever in soul and spirit.

While it is good that we have all accepted the scheme, it is again bad that we all want the uncertain half loaf bread, because it shall never feed and satiate us all.

Let us learn a good lesson from this scheme, because it is so well planned that if we did not accept it, we had met our doom and destruction and cast away from all affairs of the country.

J. C. MKUHLANE,
Roodepoort Location.

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People In The News This Week



IZAZISO ZIKA RHULUMENTE

No. 103 9 July, 1937

Kuyaziswa ngokubanzi ukuba uMhlekezi i Ruluneli Jikelele inovuyo loku nyala u Mhlekezi omhle u J. C. Smuts um Phathiswa Matyala aye ngu Mphati memi Cimbi ya Bantu esikundleni so Mhlekezi P. G. W. Grobler kuba engeko ukususela kumhla we 19 ku July, 1937.

No. 1004 2 July, 1937

INTSUKU ZOKUHLALA KWE NKUNDLA YOKU QAULA IMITSHATO (KWELASE KOLONI NE FRAYSTATI)

Kuyaziswa apha ngokubanzi okokuba phantsi kweshluko seshumi elinathathu isiqendu sesithandathu somthetho 38 ka, 1927 (uMthetho Wolaulo lwaba Ntsundu 1927) kwanesahluko seshumi, isiqendu sesine kumthetho wesithoba ka 1929 (u Mthetho Wolaulo Lwabantu aba Ntsundu ofundwa noka 1929) umPhathiswa we Micimbi Yabantu umise ezintsuku zilandelayo kwindawo nge ndawo apho i Nkundla yoku Qaula imi Tshato (i Koloni ne Freystati) yodibana khona:—

- King Williamstown; Ngo Mvulo 23 ku August, 1937.
- Butterworth; Ngo Lwesine 30 ku September, 1937.
- Kokstad; Ngo Lwesithathu 6 ku October, 1937.
- Port St. Johns; Ngo Lwesihlanu 15 ku October, 1937.
- Umtata; Ngo Lwesihlanu 22 ku October, 1937.

No. 559 16 April, 1937

I MANISIPALITI YASE BHOFULO.—UKUCHITWA KWEE LOKISHI ZABA NTSUNDU NOKU MISWA KWEE MIZI YABA NTSUNDU

Kuyaziswa apha ngokubanzi okokuba kuthekakho kuthe kwakholeka kum Phathiswa wemi Cimbi ya Bantu, ngokwemigqaliselo yesiqendwana (2) sesiqendu sesibini ku Mthetho waba Ntsundu ezi dolophini (Urban Areas), 1923 No. 21 ka 1923, ukuba luqutywe uchitho ukusukela kumhla l ku May, 1937 kwi Manisipaliti yase Bhofolo ii lokeshi ezi mthini, njengoko zichaziweyo kwisaziso kwi Saziso sika Rulumente No. 394 ka 1932.

Kwakhona kuyaziswa okokuba kuthe kwakholeka kum Phathiswa wemi Cimbi yaba Ntsundu, ukusukela l May, 1937 ngokwemigqaliselo yesiqendu sokuqala (1) (b) ku Mthetho waba Ntsundu ezi dolophini, 1923 (No. 21 ka ukuba ezi zithili zichazwe ngezantsi zaziswa njenge mizi yaba Ntsundu, ezithe zabekwa ecaleni yi manisipaliti yase Bhofolo ukulungiselela loo njongo:—

- Umzi waba Ntsundu No. 1.—Owaziwa ngokuthiwa yi Brak River Location. Isiqendu se dlelo lase Bhofolo, elikumgama we maile enye ukusuka e Bhofolo ngase mpumalanga esibukhulu bu nayela 200 x 500 iiyadi, nge zantsi kwaso ngumgaqo ka loliwe, ngasentshona langa nase ntle yi ndlela eya e Nxukwebe, kuthi ngase mpumalanga ibe li dlelo elo lixeliweyo.
- Umzi waba Ntsundu No. 2.—Owaziwa ngokuthiwa yi Dorrington's Location. Isiqendu se dlelo lase Bhofolo, elingase mpumalanga umga na okwi 100 lee yadi ukusuka kwi lokishi yase Bark River, elibukhulu bukuma 200 x 380 iiyadi ekuthe ngase zantsi e ntshonalanga kwalo kwaboko umgaqo umgaqo ka loliwe kwathi kwa manye amacala yalelo dlelo lixeliweyo.
- Umzi waba Ntsundu No. 3.—Owaziwa ngokuthiwa yi Hillside. Isiqendu se dlelo lase Bhofolo, elingase zantsi nakumzantsi ongase mpumalanga kwi Hillside, Wesleyan Church, esibukhulu bukuma 90 x 280 iiyadi ekumi loo tyalike ixeliweyo nee mihlaba yokulima ngase ntle kwalo, kwamanye amacala yalelo dlelo lixeliweyo.
- Umzi waba Ntsundu No. 4.—Owaziwa ngokuthiwa yi Aapjes Draai. Isiqendu se dlelo lase Bhofolo, elikwi 120 x 500 iiyadi ubukhulu, elinge zantsi kwe dolophu yase Bhofolo umga na okwi maile enye, phakathi kwe ndlela yase Rhini nomlambo i Ngwenxa.
- Umzi waba Ntsundu No. 5.—Owaziwa ngokuthiwa ngu Qaka. Isiqendu sedlelo lase Bhofolo, elibukhulu bukuma 60 x 120 iyadi, elisendutwini umgama ozi maile ezi ntathu ukusuka e Bhofolo sikh-nqwe macalana onke lelo dlelo lixeliweyo.

No. 76. 1937

UKUMISELWA KWE RHAFU ET HILE KUBANTU ABA NTSUNDU BE LOKESHI EKUTIWA YI LANTI KUMEMANDLA WASE GLEN GREY

Njengokuba abantu aba Ntsundu abahlala kwilokeshi yase Lanti kum mandla wase Glen Grey bathe benza isicelo sokokuba makubekho irhafu emiselwayo nge njongo yokwenza ingxowa yokubiyelwa kwama-mi alo lali; Kwaye njengokuba ethe waneliseki um Phathiswa wemi Cimbi yaba Ntsundu okokuba isininzi sabarhafi baloo lokeshi siyayifuna loo rhafu kwaye sibamba ne njongo ebizelwa yona;

Ngoku ke ngoko phantsi nangenxeni yamandla endiwathweswe sisiwendana (1) sesiqendu se shum i elineshlanu so Mthetho Wokurbafisa Nokuqubela Phambili aba Ntsundu No. 41 ka 1925, njengoko uguqulweyo sisiqendu sesithoba so Mthetho No ka 1931 ndiya shumayela spha, ndivakalisa ndisazisa okokuba umrhumo we £3 ukumiselwa spha kumntu wonke ongumrhafi ofwi lokeshi yase Lanti, kum mandla wase Glen Grey; Lo rhumo ke umiselwayo spha uyakuhlulwa nge zavenge zonyaka ezine ze, 15s. 15s. ne 15s. ekuya kulindeleka ke ukuba zihlatulwe ngomhla l June ngele minyaka 1937, 1938, 1939 no 1940 ngokulandelanayo.

TIXO SINDISA UKUMKANI

Anikelwe kum esandleni nesi Tywino esi Khulu so Mdbano wom Zantsi Afrika e Kapa ngalomhla we shum i besei thandathu ku April One thousand Nine hundred and Thirty-seven.

PATRICK DUNCAN,
i Ruluneli Jikelele.

Ngomyalelo wo Mhlekezi i Ruluneli Jikelele use Blungeni.

P. GROBLER.

He Was Afraid To Cross A Street

Lost His Nerve After 12 Months' Agony

Suffering from acute rheumatism in both his knee joints—treated in hospital twice without result—so unnerved that he was afraid to cross a street—how readily every rheumatic sufferer will sympathise with this man. Read what he says:—

"For 12 months, I suffered pain and misery with acute rheumatism in both knees. Twice, I was treated in hospital—but it was no use. I could not walk up or downstairs. I was afraid to cross the street, for I had lost all confidence in myself. Fourteen days ago, I started taking Kruschen Salts, and already I am a new man. I can walk with a smart step, go up and downstairs with ease, and cross the street with complete confidence. My rheumatism is getting better every day."—D.L.

Rheumatism cannot resist the action of Kruschen Salts, which dissolve the painful crystals of uric acid—the cause of those aches and pains—and assist the kidneys to eliminate this poison through the natural channels.



Mr. I. B. S. Masole,

Chairman of the Non-European Reading Circles of the Witwatersrand University, Johannesburg.

The city members of the A.M.E. Church are giving a reception to Professor Amos White, Principal of Wilberforce Institution, at Bethel Church on Friday, August 27. It is understood that Mr R. V. Selope Themis, M. R. C. has been invited to speak at the function.

Mr Seb. B. Mkulisi has successfully passed the Advanced Rudiments and Harmony Examination for the A.T.C.L. Music Teachers' Diploma, conducted by the London Trinity College of Music at the Krugersdorp centre on June 12 this year. Mr Mkulisi who was for several years head master in the Taylor Street Govt. Primary School, Durban, is now a Principal Teacher in Western Transvaal. He plays several instruments including the Pipe organ and the piano, the former at which he gave two successful recitals in the Durban Town Hall in 1932.

A grand party farewell concert in honour of Miss Rhoda R. Bhengu, will take place at the A.M.E. Church E.N. Township, on Friday, August 27. Miss Bhengu is leaving for Adams College to study music. Four choirs will take part.

The Johannesburg Order of Elks will give a reception in honour of Bishop W. W. Wright and Mrs Wright at the Bantu Men's Social Centre on Wednesday, September 23.

Mr Cornelius Makola has gone to Durban by car on a holiday visit. He hopes to return to the city on August 30. He is accompanied by his friend Mr. Jacobus M S. Mokete.

Who's Who In The News This Week

Mr A. W. S. Swebelele has returned after an urgent visit to Ladysmith to visit his sister who is ill. Hopes are entertained of her recovery.

An fine engagement party was held last Sunday in the Eastern Township to celebrate the engagement between Miss Lillian Zuma, daughter of Mr and Mrs Zuma, of 53, Mwayi Street, to Mr George A. Kamanga, of Nyasaland.

The Merry Blackbirds and the Great Vaudeville Company, under the personal management of Mr Griffiths Motsieloa, A. T. C. L. will present a variety show at the Communal Hall, Eastern Native Township on Saturday, August 28. On Wednesday, September 1 they will stage a show in the Turton Hall, Germiston Location. Messrs S. Mangula H. Majezi are organisers. On Saturday, September 4, the company will play at the Dougall Hall, Pretoria. Mr Pat Malato is in charge of arrangements. The concert held by the Vaudeville Artists at Rose Deep on September 7 which was attended by many Europeans was highly appreciated. Europeans called for the sketch of "Old Mother Hubbard" acted by Mr Motsieloa in his inimitable style.

Mr Ben Solo on behalf of some Europeans of Bloemfontein invited the company to present a show at Bloemfontein in December but owing to heavy engagement, the company was compelled to decline the invitation.

Mr S. D. Kekana and the Rev. Cantrill are being congratulated for their fruitful efforts in the Registration of the African Night School on the Village Rd.

The St. Peter's Old Boys Association will hold a committee meeting in the Reading Room, Bantu Men's Social Centre tomorrow (Sunday) at 7 p.m.

Mr. T. Xaba, welter-weight champion, has returned from Durban where he was engaged in a fight against Mannie Dixon.

In their meeting at the Bantu Men's Social Centre, the Mine clerks, unanimously agreed upon the affiliation of the Transvaal Mine Clerks Association to the Compound Managers' Association.

Mr. C. W. Tshetlo, a teacher at St. Cyprian's School, Sophiatown, is now convalescent at his residence after undergoing a serious operation.

The South African Students Association, of which Mr. Lucas Molelele is treasurer, will give a reception at the Dougall Hall, Pretoria on Thursday, December 16 at 2 p.m. to meet students from their respective colleges.

Mr. O. M. Moleletsu has returned to the city after a short visit to Vereeniging.

Congratulations to the Robinson Deep Compound Manager and the Induna for their successful endeavours in requesting the management to erect new houses for the staff. The newly built Native Married Quarters which are towards completion, are, it is believed, second to none among the Reef mine locations.

Misses E. Kotsokoane, and A. Kubu, students of Bethel, enjoyed their holidays at Pretoria helping their parents to make ends meet also Miss S. Ntsie, a third year student of Bethel.

Mr. P. S. Ntsie, well-known member of P.W.D.A. and a student of Bethel took a short trip from Hebron to Rustenburg on bicycle to see his aunt and his fellow students. He returned within a week.

Mr. William S. D. Maluka, of Viljoens Drift writes telling us he enjoys reading "The Bantu World." He finds it both instructive and interesting.

Mr. Isaiah J. Moduku, of Luka, who has been away from the city to Southern Rhodesia returned home last Monday.

Mr. Joseph Majozi, a well-known resident of Kimberley passed away peacefully at the Kimberley General Hospital on August 13. The Rev. Nontlabla (A.M.E.) officiated assisted by several others. The funeral was well-attended. Deceased was a keen reader of "The Bantu World." We sympathise with the bereaved family.

Philadelphians Choir Of Eastern Native Township



Sitting left to right: Misses "Snowie" Radebe, Catherine Katohe and Mabel Mokoena.

Standing, left to right: S. Moeketsi, J. Moloatsi, S. Tuge. The Singing of this budding choir is delightfully refreshing. At a recent concert in which the Canaries of local fame reformed, the Philadelphians almost monopolised the limelight. Given encouragement and engagements the choir is bound to enjoy wide popularity in the near future. It is now rehearsing sketches and practicing more songs. Its next public appearance may be at the A.M.E. Church, Eastern Township on Friday, September 27.

Sports News From Here And There...



Kroonstad 1st XI, who beat Jack Hammers 6-1 last Saturday at the Bantu Sports Club.

Roodepoort Sporting Items

SOCCER

(By J. C. MKUHLANE)

A crowd of spectators were welcomed with fine soccer last Sunday at the Roodepoort Football Ground, when the Dark Town Darkies played against the Arabian Stars, of Krugersdorp. Both teams were strong and willing and finished with a drawn match.

The Old Boys and Western Callies both of Krugersdorp, played an exciting and gentle game. Old Boys were beaten by 1 nil.

The Roaring Rangers of which Dabadaba and Timber T, are back bones played against the Rinky Dinks in Krugersdorp last Sunday. The spirit was good in the field and outside. Dabadaba made the first score in ten minutes. The Rinky Dinks defended to their best but Timber T. allowed no ball on his way. Dabadaba shined and produced marvellous shots, and in a short time made the second and third score. Timber T. the last, Rinky Dinks, were beaten by 4 nil.

Tennis

Messrs Pawa and Sibidi played singles in the court last Sunday, but there were hardly any spectators.

Pawa led his opponent by 5 and won the game.

Messrs John Oliphant for White Lillies, L'oler and Frank Roro of the Durban Deep were outstanding players in the court last Sunday. Durban Deep players demonstrated good tennis in spite of the fact that Roro's partner was not in form. The White Lillies led Durban Deep by 41 points and returned home victors.

Stofberg L. T. C.

(By AFRICAN GIRL)

A new tennis court has been opened at Stofberg Gedenk Skool, which has been the fruits of a much hard working class of girls of this Institution.

The court has been worked up since five years back, and it will be a pleasure to many ex students of the institution to hear that their dreams have once been realised. For sports we have now Basket Ball, Tennikoit and Tennis. We hope Hockey will be introduced in this Institution in the near future.

the Natal Intertown Cup at Maritzburg, on August 14.

Footer 'ans in Maritzburg had the opportunity of witnessing the Highlanders Football Club of Johannesburg in a friendly contest against Maritzburg Africans which they won without exerting themselves to the tune of 4 goals against one. Their football was a delight and revelation.

Kroonstad Defeats Jack Hammers

AT THE BANTU SPORTS CLUB

A thrilling game of soccer was provided last Saturday at the Bantu Sports Club, when the Jack Hammers met Kroonstad in a friendly match of sparkling soccer.

All started well, but as the game went on without a score on either side, Kroonstad forwards netted the first goal which startled the Jack Hammers and made them play seriously.

The Hammers in return scored a goal, but just as though the visitors had cursed their hosts to an endless defeat, from that period onwards, Kroonstad scored strings of goals.

Within a few minutes before the close of the game the visitors appeared as though they meant displaying their superiority in football to the Jack Hammers, when they dodged their opponents to their amusement.

Indian Woman (Kroonstad forward) played a prominent figure in this game, and kept the ball always away from Kroonstad areas: The defeat was a very severe one. Kroonstad won the match 6-1.

Sports Items From Maritzburg

(By MANYONI)

The final for the Governor General's Shield competition played at Maritzburg on July 24 between the Africans and Bantu was won by the Africans by 4 goals to nil.

The new Tatham Memorial Pavilion which includes also Bantu Sports grounds was officially opened by His Excellency the Governor General Sir Patrik Duncan before a distinguished gathering of Europeans and Bantu.

The speakers were: His Worship the Mayor Councillor E. J. Lewis, Mrs E. E. Russell Chairman Native Administration Department, the Judge President-Justice Feetham, His Excellency the Governor, General Mrs P. S. Tatham (the late donor's wife) Mr E. O. Msimang, and Mr A. S. Nkomo.

Refreshments were served in the pavilion.

The G. G. Shield was presented to the winners by His Excellency amid scenes of enthusiasm.

The winning captain's remarks after receiving the shield were witty and good. But captains of winning teams must always remember to be modest in victory and generous in defeat. Self praise is no recommendation.

The Maritzburg Bantu by defeating the Durbanites have qualified to meet Newcastle in the final for

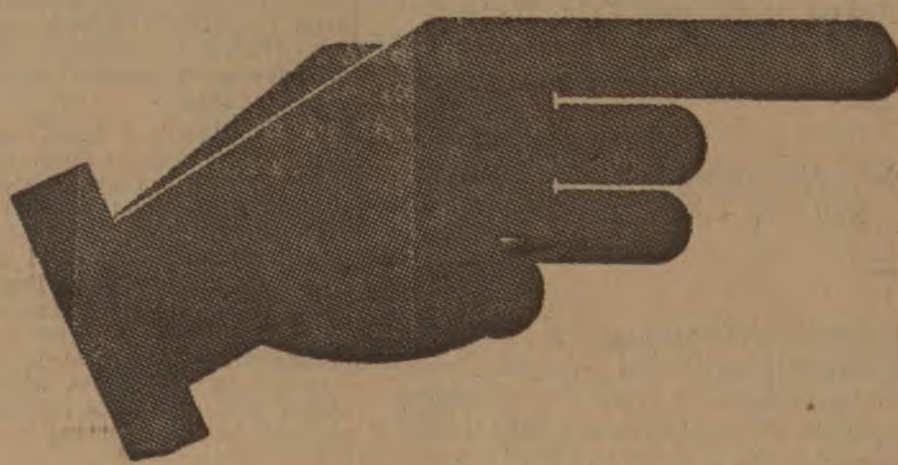
(Continued at foot of column 1)

Pretoria Tennis

(By L. B. MOLEELE)

On Monday July 26, the Royal Stars of Ere Rust turned out to meet the Black Rocks of Pretoria in tennis.

off their feet in great excitement. The Royal Stars were receiving a shock of their lives. However, at lunch time the Royal Stars managed to lead by 29 points, and



The torch went on in favour of the Black Rocks and eager eyes outside the court were anxious to see what their ideals were going to do. Both teams played graceful tennis, and the players pulled

after lunch they defended themselves well and kept their 29 points lead until the close of the game. Although the Black Rocks lost they put a staunch fight never to be forgotten in Pretoria.

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East Rand Native Football Assn.

FIRST ROUND LOG 1937.

1st LEAGUE

CLUBS	P	W	D	L	A	F	P.
Brakpan Mines	9	7	2	0	9	29	16
Ocean Swallows	9	7	1	1	15	33	15
Geduld United	9	6	3	1	21	12	
Dagga Rovers	9	4	3	2	12	22	11
West S. Water	9	5	0	4	14	18	10
Tvl. Gunpowders	9	4	0	5	20	18	8
Springs Mines	9	3	1	5	28	18	7
Brave Lions	9	2	3	4	13	12	7
Pirates	9	1	1	7	25	6	3
Juveniles	9	0	1	8	37	9	1

2nd LEAGUE E. SECTION

Palmiet Stars	11	9	2	0	15	38	20
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Dyke S. Breakers	11	7	1	3	22	43	15
Steady Players	11	5	4	2	21	31	14
Zulu Zebras	11	6	2	3	19	21	14
Shamrocks	11	5	2	4	16	19	12
Dagga Rovers	11	5	1	5	16	20	11
Olympics	7	4	3	0	17	15	11
Springs Mines	11	4	3	4	24	18	11
Hibernias	11	2	4	5	24	23	8
Merievale S. B	11	2	1	8	29	16	5
Eleven Condos	11	2	0	10	24	5	4
Universals	11	2	0	9	26	6	4

2nd LEAGUE W. SECTION

Shooting Stars	7	6	1	0	9	15	13
Brakpan Mines	7	4	2	1	8	17	10
Ocean Swallows	7	5	0	2	11	15	10
E. Wanderers	7	4	1	2	11	13	9
B. B. Rovers	7	3	0	4	13	13	6
Winter Enemies	7	1	2	4	14	7	4
Juveniles	7	1	1	5	17	10	3
Early Roses	7	1	6	16	5	1	

3rd LEAGUE E. SECTION

CLUBS	P	W	D	L	A	F	P.
Sweet Roses	11	8	3	0	6	21	19
Palmiet Stars	11	7	2	2	13	18	16
West S. Water	11	5	5	1	11	21	15
Springs Mines	11	5	3	3	15	22	13
Dagga Rovers	11	4	3	4	23	18	11
Zulu Zebras	11	4	2	5	18	16	10
Geduld United	11	4	3	4	21	16	9
Pirates	11	3	3	5	20	18	9
Rovers	11	4	1	6	15	17	9
Winter Enemies	11	3	2	6	15	12	8
Hibernias	11	2	3	6	26	16	7
Shamrocks	11	3	0	8	19	9	6

3rd LEAGUE W. SECTION

Brakpan Mines	11	9	1	1	11	31	19
Brave Lions	11	9	2	0	8	30	18
Ocean Swallows	11	8	1	2	14	26	17
E. Wanderers	11	7	2	2	12	29	16
E. Highlander I	11	4	4	3	10	23	12
Mine Diggers	11	4	4	3	15	30	12
E. Highlanders II	11	5	1	5	25	22	11
Tvl. Gunpowders I	10	3	1	7	29	12	7
" "	11	10	3	1	7	20	14
Winter Enemies	11	3	1	7	25	7	7
Juveniles	11	0	2	9	35	6	2
Shooting Stars	11	1	1	10	37	13	2

Transvaal Native Rugby Football Union

SENIOR DIVISION LOG

MANNIE KOTOBÉ CUP

	P	W	D	L	F	A	Pts
Olympics	12	11	0	1	107	14	22
E.R.P.M.	12	10	1	1	82	26	21
Universals	12	9	1	2	61	24	19
Queens Park	12	7	2	3	51	37	16
H Sweepers	12	7	1	4	65	41	15
Wallabies	12	7	0	5	32	56	14
Rft'n. Union	12	5	2	5	19	41	12
Crusiers	12	4	2	6	35	53	10
O'B. Rangers	12	4	1	7	26	22	9
Easters	12	4	0	8	39	57	8
All Blacks	12	2	1	9	10	70	5
Wanderers	12	0	1	11	8	31	1
Blue Bells	12	0	0	12	0	67	0

JUNIOR DIVISION LOG

NOGAGA'S CUP

H. Sweepers	8	7	1	0	42	12	15
Springboks	8	5	2	1	49	16	12
E. Blues	8	5	1	2	26	22	11
Nourse Mines	8	5	1	2	25	12	11
E.R.P.M. 'A'	8	3	1	4	15	21	7
E.R.P.M. 'B'	8	1	4	3	25	9	6
Van R. Deep	8	2	1	5	24	68	5
Occidentals	8	2	0	6	12	22	4
Spring Roses	8	0	1	7	6	62	1

G. B. Makalima—Secretary.

Coloureds vs Bantu AT WEMMER

(BY THE ON-LOOKER)

No fewer than 3,000 spectators, (Coloureds Indians inclusive) saw the Bantu defeat at Wemmer last Sunday, in a final match for the Dr. William Godfrey S. A. Challenge Cup.

The match started with even balance on both sides, with chances for both sides now and then, but continued to be a stiff match until half time.

Second innings revealed possibilities for the Bantu, but nevertheless made no thoroughfare. Dan tried his best on the Bantu right whilst Up and Down left no vacancies unfilled on the right. Dan-dab made wonderful shots at the back, when Moses displayed what they call "team-work."

Headings were probable scores at times, but all to a strong Coloured goalie, who saved his team many possible goals.

Within 15 minutes before the close of the game Reuben—a Coloured forward, made a shot towards the Bantu goalie that made everyone spell-bound. This was the most sensational part of the play that drew a crowd of spectators to the line. The score was a goal in favour of the Coloureds, and the Bantu had now 10 minutes within which to cover up. Awarded a penalty, a deep sigh of hope prevailed within the Bantu, but all were unforeseen fateless hopes as a revelation of the Coloured goalie.

So at last the great destination has been arrived at. The Coloureds won the match at 1—nil, and that means they have won the Dr. Wm. Godfrey S. A. Challenge Cup, which has been the cause of a keen contest between the Bantu, Coloureds and Indians, since opening of season.

This cup was won by the Bantu last year and it is for the first time that the Coloureds have won it.

The presentation of this Cup is held at the B. M. S. C. on Friday evening, August 20.

That much has been said and still too much is yet being said about Non-European boxing situations being vacant.

That Thompson's defeat in Durban last week was due to a perplexing point system of promoting fights but leaves Thompson stable as ever—a Welter Weight Champion.

Listen While We Gossip...

(BY THE ONLOOKER)

It does seem :— That if we say we think we think we think that there's something wrong with Johannesburg football, it may sound like a tedious monotony.

That in future the East Rand will have to make a sound pick if they want to play "strokes" with Kroonstad.

That Kroonstad beat Jack Hammers by half a dozen goals to one does not testify that Jack Hammers is a weak team, but a memorandum to the fact that Jack Hammers must improve their style.

That if a team has no style—a team has no football. Whatever type of style—good or bad—a team must adhere to a particular style that "puts it through."

That "Indian Woman" the Kroonstad forward, might be the cause of the frustration of his opposing goalie, for a woman claims honour and privilege where-ever she goes.

That if the Hammers constructed their front line without embarrassment, they would have certainly beaten Kroonstad severely.

That if a goalie has only 6 yard shots and his opposing forwards cannot tackle him very exhaustively, then those forwards rob their team of an apparent victory.

That the long run of silence prevailing on the Hockey Ladies front deprives the followers of a delicate game of an important affair, with the promotion of incessant functions as an alternative.

That dances and other endless functions are good to an extent as socials, but do not provide for a growing virile race, since we need all the virility that we can have.

That if we have no time for anything else but slim slim and slim, we need not expect to make a good future generation, for a firm generation need not craze for romance.

That the defeat of the Bantu in the Dr. Godfrey contest was a shock to many who merit the standard of play of the Bantu, although the knockout system cannot be condemned for its existence.

That the staging of the Watweters-rand Tennis Championship finals and semi-finals aroused such interest amongst Tennis fans in the City, and made so keen a competition that good players had to give room to the best.

That the formation of a Wrestling Association might perhaps help to meet the demands of the public, although promoting of more fights might also educate the public to love noble games.

That the formation of Culture Clubs right through the country might be a boon to sportive young people, as it is the only one and only Holly wood that we can have.

That the formation of this and that would be a pretty good idea indeed, if the writer did more deeds than sayings.

That Thompson's defeat in Durban last week was due to a perplexing point system of promoting fights but leaves Thompson stable as ever—a Welter Weight Champion.

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Ummnumzi Albert Mbi, wase New Lands futhi: "Ndandiphelelwe ngu msebenzi ngenxa yom khuhlane ndiphethwe yintloko nesisu. Waza omnye umhlobo wandic bisa ukuba ndi linga i "Wood's Peppermint Cure;" emva kokuyisebenzisa andi ange ndibe sak thazeka. Eli yeza linnandi, liyafudumeza Ndi cebisa ukuba bonke abantu basebenzise i "Wood's Peppermint Cure" abafazi, namadoda kwa nabantwana babo.

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Lawlessness Becomes Rampant

Native Affairs Commission To Visit Natal

It is announced that the Native Affairs Commission will visit Inanda, Camperdown, Maritzburg, Richmond, Itopo, Bulwer, Himsville, Impendie, Harting, Port Shepstone and Umzinto from September 6 to 25.

The Commission will receive and consider any local representations which may be put forward for the modification of the released areas in the districts concerned on the basis contemplated under Section two of the Native Trust and Land Act 1936, and will investigate the position as regards Native ownership and occupation of land in the respective districts with a view to determining where the greatest need exists for the acquisition of land for Native settlement and what land should be acquired for this purpose.

It is not the intention of the members of the Commission to hold public meetings at these centres, but interested persons, whether European or Native, will be afforded an opportunity of expressing their views and submitting their representations to them.

Conference On Urban Africans

The conference arranged at the instance of the Minister of Native Affairs with representatives of local authorities regarding the operation of the Native Laws Amendment Act, which was to have been held in Bloemfontein on August 25 has been postponed. The conference will now be held in Pretoria and will begin on September 28. General Smuts, Acting Minister of Native Affairs will open the conference.

Solomonic Judgment On African's Suit

Mr C.E. Lagg, a Johannesburg magistrate, neatly settled a dispute about a suit of clothes on Monday. Two Africans each claimed the suit as his own. One of the men said he had had it, made to measure.

The magistrate ordered him to try on the jacket. The burly fellow struggled into it, and his arms protruded ludicrously from sleeves that were too short.

The magistrate: There is something wrong somewhere, I am afraid I won't pass that. Try it on the complainant.

The other man put on the jacket with alacrity. It fitted him like a glove.

Activities Of Senator Jones

ASSISTING CHIEFS AND AFRICANS ON LAND QUESTION

Senator J.D. Rheinallt Jones returned to Johannesburg at the week end after having visited Potgietersrust, Tzaneen and Leydsdorp, where he assisted Chiefs and individual Africans in presenting their needs before the Native Affairs Commission, which has been sitting at these places investigating the extent of coagulation in the Native Reserves and the land to be acquired under the Native Trust and Land Act.

Africans Robbed By Africans

BLACK MEN KILL ONE ANOTHER IN JOHANNESBURG

Lawlessness among Africans is becoming rampant in the city and African townships. An investigator of "The Bantu World" reveals the fact that there are organised gangs of Africans whose avowed aims are to kill and rob other Africans. These gangs have become a terror to law-abiding citizens.

The following is the list of cases that came to the notice of the police last week:—

Topu of Crown Mines had a fractured skull as a result of being hit on the head by iron pipe by unknown Africans. He died at the hospital.

Mutki, of Crown Mines was struck on the head and is in a serious condition.

Betty Ndhlovu of Orlando Township had her housebroken into and all clothing were stolen.

Jacob Matgaka was stopped by six Africans and robbed of clothes and watch.

William Futhane, had his housebroken into and clothes to the value of £10 were stolen.

Robert Smetus of Alexandra Township was assaulted by Africans and died at the hospital.

The following cases happened within twenty-four hours:—

On August 15, Johnson of Village Deep was struck by sticks and is lying at hospital in a serious condition.

On August 16, Jim of Jones Yard, Prospect Township, was stabbed by unknown Africans.

On August 17, Wilson Makeziela of City Deep Municipal Compound living at Prospect Township was struck on the head by unknown Africans and died at the hospital.

On August 18, Jack of Blesbok Yard, Prospect Township, was struck on the head by sticks, and removed to hospital in a serious condition.

On August 18, at 503 Morris Street, Sophiatown, a house was broken into and all clothes were stolen.

On August 18, the dead body of an unknown African was found in a well at 4 Gibson Street, Sophiatown.

Maglu Vanyo of Vrededorp was attacked by an African woman with an axe and his condition is serious.

"Your Are Not Type Of Person To Have Revolver"

"You are not the type of person who should have a revolver. You might easily have shot anyone passing at the time. Some people think very little of firing off a gun"

Mr W. McLoughlin a Johannesburg magistrate thus addressed Mrs Mary Walsh, a dressmaker of Wynberg when he sentenced her yesterday to a fine of £5 (or one month) for pointing a revolver at an African and declared her unfit to possess a firearm.

Her revolver was confiscated by the police.

With Mr R.V. Selope Thema, M.R.C and accompanied by Mr's Rheinallt Jones, Senator Rheinallt Jones, visited Delmas on Sunday to meet the people of the town and district. During the present week he has been busy in the Pretoria district where the Native Affairs Commission has also been sitting.

Police Raids On Bazaars

INDIANS URGED TO INSTITUTE PASSIVE RESISTANCE

Strong condemnation of the action of the Germiston police in arresting on Sunday last a number of coloured women, the wives of Indians, for residing in the Germiston Asiatic Bazaar, was uttered by Mr A.I. Kajee, secretary of the South African Indian Congress at Durban.

Mr Kajee complained that, without any warning, the police raided the Bazaar at 4 a.m. and arrested the women.

"An arrest at this hour," he added, "could be justified if the police had to apprehend a dangerous criminal on major charge, but such action is unwarranted against a people who are in permanent residence with their families."

"My advice to the Indians who are living in these Bazaar in the Transvaal is to start passive resistance against these restrictions," said Mr Kajee.

READ The World Bantu FIRST

Crime And Lawlessness On Increase in the City

A wave of crime has swept over the city and the police state that there are gangs of Africans who have become a terror to European and African citizens, particularly in the suburbs. After long investigation, two large gangs were arrested on Tuesday afternoon by the C.I.D. They are suspected of having been concerned in numerous housebreaking and robberies in the north, south and eastern areas.

The following are cases typical of those that fill Marshall Squares crime sheets every day.

A Native in Noord Street was assaulted by a taxi driver who drove off.

A Native constable was knocked out and robbed of £5 and his handcuff keys. Another Native constable was assaulted by 10 Natives, who used sticks and stones. Two arrests were made.

A European was assaulted near a gymnasium and was kicked about the face and head.

An African George was walking at corner of Miller and Sixth Streets Doornfontein when a coloured man hit him on the head with an axe. A sum of 18s was stolen.

David was standing in Market Street Central when an African approached him and hit him with a piece of iron.

A European constable carried an African into a central police station. He was found to be suffering from a six inch stab wound in the back, received at the corner of Broe and Diagonal Streets.

A European man by the name of Strydom was also stabbed in the back.

In a brightly lit road, and within a few yards of the front gate of his house, a European, Mr L. Fiala, of Davis Street, Doornfontein, was set upon by four Africans on Tuesday night. He was thrown to the ground and robbed of his wallet containing £6 and personal papers.



YESTERDAY

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- TOMORROW



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