

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

THE BANTU WORLD



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EXTEND THE FRANCHISE | BIG BATTLE COMING

Political Segregation Along Racial Lines Strongly Condemned

This council believes the ideal of total segregation, which could alone justify these Bills, to be an unrealisable dream. Historic development and mutual economic dependence of whites and blacks...disguised, but not abolished by the existence of special Native reserves...have made a large proportion of Natives an integral part of the structure of South African society, even in so-called "white" areas.

An Unanswerable Claim

The recognition of this fact makes it impossible to base the Native policy of the country on the principle of segregation. On the contrary, it obliges white South Africa to face the unanswerable claim of those Natives who, under pressure and encouragement from whites, have become permanent parts of the structure of the white South African society to full opportunities for advancement and to full rights of membership of that society.

Opposed To Disenfranchisement

This council rejects the principle of political segregation along racial lines, to which the Natives' Representation Bill tries to give effect: and therefore declares itself opposed to the abolition of the Cape Native franchise, and in favour of a policy such as was proposed in the joint committee by Senator F. S. Malan, viz., the extension of the Cape Native franchise to the whole Union, subject to the stiffening-up, and more careful definition, of the qualifications to be possessed by Native voters, male or female, for admission to the same register as white voters.

JOINT COUNCIL'S MEMORANDUM

The above passages appear in a statement issued to the Press by the Johannesburg Joint Council of Europeans and Africans. After supporting some of the resolutions passed at the recent conferences and criticising the Trust and Land Bill, the statement goes on to say:

Segregation Impossible

This council holds that the principles of territorial and political segregation of whites and blacks, which underlie the Bills, are in conflict with the facts of the inter-racial situation in South Africa. Such segregation would be practicable, if South Africa were, or would still be, divided into white areas, of which the permanent population is exclusively white; and black areas, of which the permanent population is exclusively black; and if both areas were, in principle, economically self-sufficient. In that case, the Natives in their own areas, under white overlordship (as, e.g., in the Protectorates,) could live, "their own lives," entering the white areas, at most, only as visiting aliens (or foreigners,) working as temporary labourers supplementing the white labour supply where that should prove insufficient.

Actual Facts

In actual fact, this situation does not exist, and cannot be brought about, for the following reasons, among others:

The existing Native areas, though reserved for a permanent population exclusively black, are not economically self-sufficient,

and cannot, in spite of possible improvement, be made, so because they are overcrowded (in varying degrees); and both agriculturally and industrially unable to provide the population with the money-income required for payment of taxes, and for the satisfaction of needs growing through ever-increasing contact with white civilisation.

Native Labour

The white areas require a permanent Native population for labour on white farms; and such labour is effectively held fast there by labour-tenancy under the Master and Servants Act. It is contrary to fact to regard the bulk of Native farm labour as merely temporary wage-earners, coming from and returning to their homes in a Native reserve. They are part of the economic organisation of the white areas, and their presence, as a permanent element of the population of the white areas, conflicts with the principles of clear-cut territorial segregation.

Urbanised Africans

White areas cannot do without the labour of Natives: Natives cannot do without wages earned in white employment—on this rock, segregation once more breaks down. The present extent and rapid growth of urban localities, with their individual houses for Native families, bear witness that Natives are now forming a permanent element of the population of "white" towns, too.



The Emperor of Abyssinia who directs the movements of his armies.

Direct Representatoin In The Assembly Urged By Church Conference

The Conference of the Methodist Church held at East London after discussing the proposed Native Bills passed the following resolutions for presentation to the Prime Minister and the Minister for Native Affairs:

The conference welcomes any sincere attempt to deal with pressing problems associated with European and Native relationship and the earnest labours of the joint committee of both Houses of Parliament are to be commended, but the conference regrets the method of approach adopted, which took no account of the fact that the Native people form an integral part of the Union and that they are entitled to the opportunities of attaining citizenship. The Native people, the conference believes, should be encouraged to feel that their interests are identical with those of South Africa generally and they should be afforded inducements to advance along the road of civilisation.

The conference regrets, therefore, that in the Native Representation Bill, it is proposed to close a door of hope to the Natives by prohibiting the further registration of Natives as Parliamentary voters and condemns this proposal as unjust and dangerous. The indirect representation that is offered in the Senate is of little value. The Natives should have direct representation in the House of Assembly. Conference believes that the representation of Natives in the Union Parliament is not an isolated problem, but forms part of the whole question of the enfranchisement of different sections of the community and any attempt to deal with it piecemeal cannot be successful.

Ethiopians Drawing Italians Out Of Fortified Positions

Reports from Abyssinia state that the Italians are advancing in the northern front, and meeting very little resistance. Ras Seyoum, the Abyssinian Commander in this sector, is as yet refusing to give battle. He has been advised by the Emperor, however, to make a stand before the town of Makale, but not to defend the town to the last man.

But events seem to be shaping for an early big clash on the northern front. Ras Kassa is said to be preparing for an attack on the Italian right wing. A message from Asmara, the Head-quarters of the Italian Government in Eritrea, states intense movements of the enemy forces (meaning Abyssinians) have also been observed in the western zone in the triangle between the River Settit and the Soudan frontier, where Dedjasmach Burri has 40,000 men under canvas.

A message from Addis Abeba states all troop moves are camouflaged so that it is impossi-

ble to say where the Abyssinians will eventually give battle, but the Emperor is determined to compel the Italians to leave their fortified positions and come into the interior before any of his armies are engaged.

The bombing of Harar, which it is stated has been officially announced from Rome, is emphatically denied by General Nasibu, the Abyssinian Commander on the Ogaden front, in a telegram to the Emperor.

Military aviation as employed by the Italians so far in Abyssinia has given but negative results. It has not realised fears, on the one hand, or expectations on the other. It has not succeeded in replacing fighting men on the ground, nor has it even created that terror and demoralisation among the Abyssinian population—utterly unfamiliar with this "cowardly, unchivalrous manner of fighting," as the Ethiopians characterise bombing—that might have been expected.

Chiefs Want African M.Ps.

OPPOSITION TO ABOLITION
OF NATIVE VOTE
AT DUNDEE

At a meeting of chiefs and people of the district of Dundee held recently, and presided over by Chief Robert Kunene, the following resolutions were unanimously adopted. (1) That it be a request to the Government to extend the Cape franchise to the other provinces rather than abolish it, because, firstly, nothing wrong had been done by the present voters, who had never abused their privileges; secondly, because they had been given this vote as a first step towards more extended rights, and thirdly, because they had remained loyal subjects of the Government and the vote helped them to realise their responsibilities of citizenship.

(2) That in addition to the four members it is proposed should represent Native interests in the Senate, the Natives should be allowed to elect their own members to Parliament.

"We think," one chief said, "that there are some who have returned from England and America with degrees and who are well versed in politics to take their place in Parliament as representatives of their people."

The third resolution dealt with the question of more land for Natives.

STOP PRESS

Italy's Offer To Abyssinia

According to O'dowd Gallagher, the Daily Express' special correspondent in Addis Ababa, Italy has asked the Emperor, through an intermediary, to consider the benefits of direct negotiations for peace with Rome.

The Emperor is considering the proposal, but has not replied.

The Emperor's gravest worry is that, if direct negotiations with Italy are accepted, and a settlement is reached by giving up some territory, Abyssinia will be torn by civil war which may cost him his throne or country, or both.

Germany's Big Army

The correspondent of The Times in Berlin states that the first conscript soldiers of the post-war Germany went into barracks on Wednesday.

A full annual contingent of conscript would number between 400,000 and 450,000, less men rejected for various reasons, but it is supposed that the present draft was in the region of 200,000. If so, it would bring the total strength of the German army up to about 400,000 men. The maximum strength contemplated is 500,000.

Xhosa: Ibandla Le Topiya E Bhayi

Ubom Bomfi Charles M. Sinxo

BAWO WAM, BAWO WAM!
INQWELO YOOSIRAYELI
NABAKHWELI BABO!

II. Kumk. II. 12.
(SEYIQALILE)

NGU PETER NYATANA

Ukungena e Roma

Kute kulapo kwabonakala ukuba utsalwa ngokukulu yinkonzo yaseRoma. Kaloku umfi lo nje ngoko kuyakuqondwa wayengumfundi omkulu wembhali zelizwe nezelizwi; ubonakele ke esoyisakala, esiti iRoma leyo yeyona tyalike yokuqala yasekwa ngu Yesu.

Incutshe Yesi Latina
Nesi Grike

Enye into eyayimtsala, kaloku, inxalenye yenkonzo apo igutywa ngesiLatini, waye umfo lo ubelutanda ololwimi, elwazi ngokukulu kunye nesiGrike; aye ama Wesile wona alibala kukuti, "Guquka!" Ubengaguquka kutiwe, "Guquka!" Kuti kulapo kukwazwe kusitiwa, "Washiywa!" Ube ngakangela, tyini akukumntu undishiyayo, bonke abantu bahleli!

Ubukhali Bengqondo

Kambhe besesithethile ngobukhali bengqondo yakhe kwakona siyicacisa lonto ngokuthi iziGrike ezo neziLatina wazifundela "privately" ngexesha lokufundela kwake ubufundisi awabe wabulahlala, wati ngobukhali bengqondo wayincutshe kwezolwimi. Kaloku ngeloxesha abafundisi base Tshatshi babefundiswa kude kuti pheza.

Usapo Lwake

Umfi lo ubenabantwana abasitoba kwindlu yake yokuqala, bonke basiya esikolweni, owokugqibela kubo ngulo uhlela kwi "Bantu World" ngoku. Opakati uDuncan, ngulo ugcine ixego uJob eNjwaxa, elinguyise kamfi. U Corporal Duncan lowo wodumo lwase Fransi selenguye inkulu yake wabhuhayo nje unyana omkulu uReginald. Ixego elo seliyindoda endala, kodwa isomelele, kuba isakwazi ukuhamba, yaye isaqhatula. Yiyo le iyimbhalasane yepakati lasema Gqunukwebeni, ekunanamhlanje kungenakugqitywa nto enkundleni ingeko.

Ukubhubha Kwake

Unchwatywe ngenkonzo epakame kunene ngumfundisi wake womlungu waseRoma owatata inxamleko enkulu esuka eBhofolo ngemoto ukuya eNjwaxa. Lowo wabangumfundisi wesibini omhlope ukuyakunchwaba umRame nte apo eNjwaxa. Owokuqala yi Bishop edume kunene yase Tshatshi u Rt. Rev. Smythe isiya kunchwaba umfazi wonyana wake u Guybon intombi ka Mqhayi Imbhongi Yesizwe.

Ukuphetha

Uwile ke umti omkulu, kodwa asilili njengabangenatamba. Siyazi ukuba asinguye oza kuza kuti, siti abayakuya kuye. Hayi akafanga. Lihambile igora elikulu lakuba liyifezile imfazwe lenyukele ezulwini. Ngenene nati siyadanduluka ngamazwi atetwa ngum Profite uElisha akubona ingowele ka Tixo inyuselwa ezulwini, siti: "Bawo wam, Bawo wam!" Inqwelo yooSirayeli! Nabakhweli Babo!"

(Igqityiwe)

Amabal'Engwe

Ama Taliyane Afunzele E Makale

Imikhosi emininzi yama Taliyane kumantla e Abyssinia ukusuka eAdowa nakwezinye idolophana aselezithimbhile iyahambha ukungena eTopiya ifuna ukuhlasela idolophu yase Makale. I-eropeni ebezikhokelwa ngumkhwanyana ka Mussolini zikhe zalinga ukuphosa ibhombho, kodwa zabaleka zajika zidutyulwa zinkanunu zama Topiya. U Haile Selassie naye imikhosi yakhe emikhulu uyisa ngelocala kuba ngecala langezantsi eGaden amaTaliyane akahambheli ndawo.

(Iphelela kuluhlu lwesibini)

Isikolo Sabafundela Ubufundisi Base Tiyopiya Phantsi koMongameli uAntoni

IZIGANEKO E BHAI

(NGU A. V. BUKANI)

Seyiqalile

Kusile ngoMvulo sawuqala umsebenzi obesingawo wesikolo. Esisoloko sihlalanga ngaso ngazo zonke i 10 days zakwalwa izikolo. U Mongameli usivule ngomtandaisikolo epahlwe ngu Mlu. K. Ngxwana. Kute emva kwenteto wasinika amaphepha emviwo (Examination papers) atunyelwe ngu Arch Deacon Mather kwi Provincial, andidi mbini, amanye ngawe Readers' Licence, amanye angawe Test kwii Cotechist. Amadoda awayehlalele ezimviwo:— A. Njoli, E. Mtyeku, E. Hopa, L. Rula, J. Mqugo, Nyanda, Ndebe, Petana, J. Nceme, B. Hoka, Zinganto, nombhali lo. Ngokunjalo no L. O. Mazizi Njokweni unyana ka Adam Njokweni oyinkosi yamaZizi utunyelwe awake amaphepha e Tiger Kloof apho asebenza kona.

Ingxikela Yolwamkelo

Kute ngokuhlwa koMvulo yayinxikela enkulu yolwamkelo lwendwendwe. Kwazala kulondlu yamaTiyopiya eOda eNew Brighton yema ngomnyango. Sangena sikokelwe yinto ka Mtyeku u Elijah, sayakuhlala kwindawo zetu ebisilungiselwe zona. Hayi ububele base Bhayi, sonwaba sanga sisemakaya; zitsholozakwayala ezintatu eyokuqala iye ka Mr. Ngxwana eyesibini iyeyitshala enkulu ye Higher United School, into ka Maya, otsho lomfo

Ukubandezelwa Kwama Taliyane

Izizwe ezininzi zikhokelwa yiFransi neNgilani sezivumile ukuwandezelwa amaTaliyane ngokungathengiselani nawo ngemipu nangokutya. Eli lethu le Union nalo lithi liyathelala kulonto. Isimanga apho sikhona sesokuba sithi sisezakuyithumela inyama kuma Taliyane sincede nangemali ekwenzeni ooko (Subsidy). Bethu ke yiyiphi eyona nto benza ubandezelo ngayo, kuba ngelixesha loontengiselwano yenyama namaesile yeyona nto inamanda esenza ishishini ngayo nama Taliyane.

Umdudo Wonyana woKumkani

Makhulu amagugu Phepheya omdudo wonyana ophakathi wokumkani ekuthiwa yi Duke of Gloucester. Uzakutshata nge 6th November nentombi yenkosana yase Skotilani engu Lady Alice Montagu-Douglas Scott.

ngengoma eziyole kakulu. Umfo ka Maya usonwabisile eBhayi nge ngoma zake ezimnandi. Eyesitatu iyeka Mnu. Marwanqa, yetitshala netitshalakazi zase New Brighton ete yona longoma yandileka yamnandi kakulu, waye lomfo ka Marwanqa ewenza lomsebenzi ezolile. Ndibulela kakulu ilizwi lika Miss Yoyo elisavakala yo ezindlebeni zam nangoku ubumnandi balo. Zasonwabisa ezokwayala zontatu.

Abafundisi Bezinye Imvaba

Kube lusizi kakulu ukungapumeleli kwabafundisi ababelindele. Sahlala ubusuku bahamba. Kute sisabalindele safika isaziso esivela kumfundisi u S. Mdala ezilandulela ngenxa yemicimbi etile. Kute emva kwenteto ka Sihlalo u Mnu S. Ngene kwapakama uMlu. K. Ngxwana wazisa indwendwe ezi emzini nomcimbi ezikho ngawo indwendwe ezi. Zema ngoluhlobo: Rev. Provincial J. D. Antoni, no Nkosk. J. D. Antoni, Nkosk. L. Rula, Mr. M. Antoni, (Grahamstown) Catechist J. Ntentema no Nkosk. J. Ntentema, no Nkosk. A. Bukani, Mn. L. Rula (Teacher) Mnu E Hopa (Teacher) Mnu. Zinganto (Teacher) bonke ngabase Tinara. Mnu. E. Mtyeku, B. Hopa abo otitshala ngabase Addo. D. S. Petane, (Bontrug), J. Nceme (Alexandria), Mnu. A. Bukani (Empekweni) Peddie, J. Mqugo (Zalaze, Middle Drift), S. Ndebe (Hankey), A. Njoli (New Brighton, P. E.).

Onke lamanene amkeleke kakuhle kumzi wase Bhai. Ute uMlu. K. Ngxwana akugqiba ukwazisa umzi kwapakama uMlu. Ntsekeni wenza inteto ebuhlungu kakulu ncingisayo ngokunjalo, no Mnu. Nikiwe ititshala enkulu yase Bhayi nayo yenze inteto ecingisayo kakulu. Lombuto ibe yenye yembuto ezibalulekileyo, ekute emveni kwenteto wapakama ubawo uProvincial wenza umbulelo omkulu nonzulu kumzi wase Bhayi ekute ke kwabaluleka okokuba lomsebenzi wolwamkelo wenziwa kakuhle nangobucule obukulu yanesivuno esihle kakulu, £18 into eyenziwe ngobobusuku. Kwawalwa kuyinto emnandi kakhulu. Salala ngobobusuku imizimba idiniwe. Hayi ububele mhleli bomzi wase Bhayi abuteteki. Bonke abantu bayinto enye.

(Igqityiwe)

I-HLELO LO-LIMO LE BHUNGA
..... ELIKHULU LA MAZWANA
APESHEYA KWE NCIBA.

IMFUNDO YOLIMO.

Imfundo yeminyaka emibini yesi Qinisele se-Diploma yo-Lwazi lwe Nqonndi (Science) no Msebenzi wo-Limo iqala ngomhla wama 20 ku January, 1936, kwezi Zikolo zilandelayo zo-Limo: —

ISIKOLO SO-LIMO SASE FLAGSTAFF, FLAGSTAFF.
ISIKOLO SO-LIMO SASE TEKO, BUTTERWORTH.
ISIKOLO SO-LIMO SAKU TSOLO, TSOLO.

Incazelo ezeleyo namaphepha ezicelo alemfundo ichaziweyo ngasentla apa anokufunyanwa kuba Phathi be Zikolo ezo zidwelisiweyo ngasentla apa.

Imali yesikolo li £10 ngonyaka,
okanye i £5 ngesiqingatha sonyaka.

IHLIDE ZINGE KRESMESI NO JUNE.

ULOLIWE wase Flagstaff uhla e-Kokstad.
ULOLIWE waku Tsolo uhla e-Maclear no-kuba kuse Umtata.
U-LOLIWE wase Teko uhla e-Butterworth.

Abafundi abazimiseleyo mabenze izi celo ngqo bazi bnekise ku Mphati wesikolo eso kusuku olungegqithanga kumhla we 16 ku December, 1935.



"I Bon Ami...
iyayikhazimlisa

Yenze ikhazimle
..... kakhulu"

Ibhafu... isinki... izitya zekhitshi... iifestile... yonke impahla yendlu yenzeka bhetele nakamsinyane nge Bon Ami. Kuba kaloku i Bon Ami ayisulisisi nje kuphela, iyakhazimlisa, ingakrwelanga. Abasebenzi abantsundu bathanda i Bon Ami kuba ibenzela lula ukuze ikhazimlisa kanjako. I Bon Ami ilondoloza nemali... kuba iyahlala. Uyakumangaliswa ngamaxesha ongasisebenzisa ngawo isitena esinye.

BON AMI

Isitena Esimhlope
esisula intlaninge
..... yezinto.



UMBALISI NEMBHONGI YODUMO



U MR. GUYBON
B. SINXO

uthi

"Ndinonzulu
Umbulelo ...

Ngeyeza Lenu Elingumangaliso

I-PHOSFERINE

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

—62, Bertha St., Sophiatown, Johannesburg.

PHOSFERINE ELONA LIKHULU EMAYEZEN' ONKE

Abelungu kulo lonke ilizwe bayayazi baye beyithembile i Phosferine. Ungabhelela kuyo ekukwenzeni womelele uzive unguwe. I Phosferine inceda entlokweni ebuhlungu, emazinyweni nazo zonke intlungu zemithambho.

ITHENGISWA ZI KHEMISTI ZOKE NEEVENKILE.

Abaninayo: PHOSFERINE (Ashton & Parsons) Ltd., London, England

Khosa

Indaba

Zemfazwe

Nelizwe

Xolo Phakathi Kwama Japan Nama Tshayina

Kudala ezizwe zibini zizezona namandla kwezase Mpumalanga ngavisisani, kodwa ngoku lughamele ukukhot'ugaga ngenxa ynzame ezenziwa yi Japan. Ngoku nje sekwenziwe izigqibo zolo phakathi kwabo kwanokuba khusele iMpumalanga kuzo zike intshaba. Lento ke iyoyi- lya kakhulu zizwe ezimhlophe e Ntshonalanga, kuba ithetha umanyano kwazo zonke izizwe engemhlophe.

Ukumanyana Kweetyalike

Inkulu intshukumo yokumanya kweetyalike, kweli naphe- sayo. Apha kweli ezama Metho- dist nama Congregational ne Presbyterian zizezintethweni emigudu yalonto. Inkomfa yama Wesile ebise Monti kutsha nje ithethe kakhulu lento, yaye sibamba nayo. Lentshu:umo ke isaphuma makubelungu. Athinina wona awawethu negntleke-ntleke yaza- waw ityalike ezingamandla akakhulu zikhe zahlangana? Ngobhoko phofu lweziswa kuthi mabelungu bezimvaba ngeemva- bizaqhekeka zingekafiki apha, aisenakho na ke tina ukuyilungi- si lento? Abanakuvela na oo- Moses, ooSamuel nooDeborah pakathi kwethu bayilungise leto?

Abantu Bafuna Ukuzibulala

Engilani kukho umanyano ontsa olukhokelwa yindedebe ykhona u Lord Moynihan elandla ngamagqirha nabantu bayalike abaphambili. Eliqela lili mabavunyele abantu eku- qedakalayo ukuba abasayikube baphile ukuba baphunyuzwe emlungwini zokugala nezoku- quluka ngokunikwa "iyeza" loku- bi bafe msinyane. Nantso ke ino yakho! Azi ngubanina kulom- hlaba onokumazi umntu ozaku- bamba!

Iintlanganisio Ze Kongresi

Kongresi yase Transvali iyakuba neentlanganisio kwezi- dawo ezandelayo ngomhla we 10 ku November ngo 10 kusasa:— Western Native Township, izi- tehi Messrs R. V. Seloje Thema, M.W. Somtunzi, P. Lefifi, and P.Moguerane. Pimville, Messrs P.S. Merafe, H. Selby Msimang, T.D. Mweli Skota, and S.S. Malo- ka. Orlando Township, Messrs John Mabiletsa, Ncuku, S. Moema, Samuel Sekgapane and John No- vember. Alexandra Township, Messrs Z. P. Ramailane, P. E. Mirt. Zulu, A. Kgoathe, Z. Mhle- sha, S. Molefe, and Tabete and S. Seolaoa. Eastern Native Town- ship, Messrs J.M.W. Dunjwa, K. W.N. Nkadimeng, G. S. Mabeta, L.W. Mehloakulu. Martindale-Sophia Township, Messrs L.T. Mvabaza, P.D. Segale S.D. Lethoba, Self Mampuru and S. Mokoape.

Kuyakuxoxwa ngezindawo:—

- (1) Nge Komishini ekhangel- alantu ezidolophini. (2) IBhili zika Tsalitro. (3) I Convention yase Bloem- fontein, nezinye. (4) Kwi East and West Road intlanganisio ziyakuba ngo- mhla we 17 November. (5) Kobakho kwiholdo ye Bantu Hill, No. 3 Polly Street, ngomhla we 18 December umdaniso om- khulu, ukuze ubekho nase Turton Hill e Germiston ngomhla we 7 ku November. Yenzelwa iindle- ko zabathunywa abazakuya e Bloemfontein. Bonke bayacekiwa bakufaka izandla.

IMBIZA Yamakosikazi

Umntu osizayo kubantu besi- mana abahlushwa yinzalo. Inani 10/ nge posi.

SEABANKS PHARMACY, P.O. Box 83, Durban (MAIL ORDER CHEMIST) Bala ucele ipena lemiti yetu

Amabal'Engwe Ngezinto Zelizwe

Indaba Zemfazwe

Kambhe ke umzi maze ngothuki kukumana usiya indaba eziluzizi ngama Topiya, zibe zezoloyiso zo- nke ezama Taliyane. Kaloku abanezinto zokusasaza indaba ngama Taliyane lawo, ezingathi ke zifike zingxengwe kanobom, ku- sithi apho oyise khona ama Topiya ithethe kancinci lonto, isoloko ingamathandabuzo ama hulu. Yinto yemfazwe zonke ke lonto, nakweyama Jamani kwakunjalo.

Ukuzinikela Kwama Topiya Amaninzi

Oludaba luvakele kakhulu, kanti keindaba eziphuma ngakuma Topi- ya ziyacacisa ukuba inkoliso ya- bobantu asima Topiya oqobo, ze- zinye intlangana ezivanayo nama Taliyane. Zikwaninzi nezi- nye intlanga ezimnyama ezithele- la kuma Topiya, kodwa leyo iyi- wa kancinane ngamaphepha ama Taliyane.

Inzame Zokwenza Uxolo

Ngephelileyo iveki amahum- hum okuba ama Taliyane afuna uxolo avakele kakhulu, efuna ukuluthetha nama Ngesi nama Frentshi. Ezizizwe bekhe zanga- thi ziyaphula-phula, kodwa ke ngoku zisemi kwinto yokuba yon- ke into mayibhekiswe kwi League of Nations into ke leyo angavumi ukuyingena u Mussolini.

Imigaqo Ka Mussolini

Kuvakala ukuba u Mussolini ebefuna ukuba uxolo lusekelwe phezu kwezizungoma:— (1) Um- hlaba aselewfuthimbhile e Bisiniya mawusewuba ngowabo. (2) Ama- Ngesi makashenxise inqanawa za- wo ezikwi Mediteranean Sea (azi- beke apho ngenxa yentlamba e- bisoloko isenziwa ngama Taliya- ne ngakuwo. (3) Izizwe mazinqu- mame zikhe zime ukuwabandze- la ngentengiselwano (Sanctions).

Umsindo Wama Topiya

Ama Topiya ebengasayikuze ayivume lento. Esinye sezikhul- lu zawo side sathi ebengathi akhe wayivuma lonto u Kumkani akhutshwe ebumkanini lingatsho- nanga ilanga. Into ayibonayo kulento ama Bisiniya yeyokuba u Mussolini usabambhezela izizwe ukuba zilibale kukuphula-phu- la yena lamaxa yena angemanya ukufasela nokuthimba umhlaba

wawo, into ke leyo etsho ngoku aphuma onke ukuya emfazweni kunye no Haile Sellasie ngokwa- khe elandelwe lihlokondiba lemi- khosi yakhe, amadoda nabafazi

I Popo Noxolo

I Archbishop yase Canterbury, umphathi wetyalike yama Ngesi kulo lonke lonke elimiweyo, ukhe wabhakisa kwi Popo, umphathi we- ke yase Roma, ukuba yenze ili- zwi kuzanywe uxolo. I Popo le ise Itali nangona ityalike yayo igqibe lonke ilizwe. Ayivuma kwenza lizwi liphandle i Popo le, kaloku ilizwi elinjalo li- ngenzakalisa u Mussolini umpha- thi welizwe lama Taliyane.

Idabi E Makale

Ngelixa lokubhala imikhosi emikhulu kunene ibonakala ngathi izakuhlalanga e Makale. Ama Taliyane lawo ke kukunge- na kwawo ukusuka e Adowa i dolophu aseleyithathile ikunye ne Aksum ne Adrigat.

Idolophu Ezithathwe Ngama Taliyane

Okwangoku zonke ezindawo zi- thathwe ngama Taliyane zinda- wo ezisemathafeni, aye ke wona ama Bisiniya ezimisele ukumana erhoxa 'de azokumisa kwilizwe elineenzondorha namawa nama- hlathi nemingxobhozo apho aqini- sekileyo ukuba ayakubanamandla ng phezu kwama Taliyane.

Ukhalipho Lwama Topiya

Kwelinnye lamadatyadatyana amane esilwa ithe injengele yom Topiya yakubona ama Taliyane esiza yace la kooxhongo yona nomkhosi wayo, kodwa umfazi wayo obesemkhosini naye uye w- hlanganisa omnye umkhosi, wa- jika wawawantsulisa ama Tali- yane. Ngalonto uvuzwe nge- mbhassa yobukroti ngokumkani.

Kubabhaleli Bethu

Abasithumela amanqaku siya- bacela ukuba amagama abo ba- wasayine ezantsi kwamamqaku lawo. Lento ingumthetho obalule e kunene nefuneka yenziwe nokuba alizokwela na igama lombhali lowo. Onke amanqaku angenziwanga njalo akanakho ukupapashwa.—Umhleli)

Izitende Zokwaka

EZIYI FREEHOLD

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EDUZANA NE DURBAN.

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7000 "	62	4	1- 0-0.
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9000 "	74	6	1- 5-0.
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NGENTENGO YEZITENDE EZINKULU KUNALEZI SOKUTUMELA NXA UYIFUNA. SIYABAKELA ABA- TENGI BETU IZINDHLU BAKOKE NGENDHEL' ELULA.

Okunye ungakuzwa ku: THE SECRETARY (u-NOBHALA),

Clermont Township (Pty.) Ltd., P.O. Box 1855, Durban.

Read 'The Bantu World'

Frist

EAT MORE FISH!



HOW HE loves a tasty dish. His wife she likes one too. And here you see them eating fish Which they prefer to stew. They eat it boiled. They eat it fried. They eat it curried too. They know it gives them strength and brains.

£5 in prizes for the last line.

Ten Prizes of 10s. each will be given for the ten best "last lines" submitted. Watch these advertisements for the closing date of this competition.

TRY YOUR SKILL AND WIN 10/-!

Be sure to eat fish because it is a brain food.

Answers should be addressed to:

THE MANAGER, "The Bantu World" P.O. Box 6663, Johannesburg.

Ukuqaqamba Nokuvuvuka Kwamalungu (RHEUMATISM)

Loku kufa kubalala ama- lungu kunye nemisipa yomzimba. Ukuqaqamba nokuvuvuka kuhlala kukona futi kuqokeke uma kungelatywa kamsio- yan. Ukuqala kokufa, lezo ndawo ezinokufa ziye zibukeke sengathi zipile kabile uma zihlolwa. Kodwa emuva kwesikati kuvele ukuvuvuka noku- shisa, ukuqaqamba kube namandla futi kuvamise ukuba kona, isigcino ku- kulimala. Amadolo, In- tamo, Izihlakala, Amaqa- kala, enyanisweni onke amalungu nemisipa yom- zimba ziyakubalekisa. Kwezinye izigulani Inhli- ziyo ishesha ingenwe ku- kufa paka loku kuyingeni enkulule.

Ukuqaqamba Kokalo (LUMBAGO)

Loku kufa kukuvuvuka ko- Mithetha oku se Kal- weni nase qalo.

pandhle kwe ngqamabo noku qina njalo njalo ebangela ukuba isiguli singabi nako ukwenza nawupina umsebenzi, enye into yalezi zifo kukwenza umzimba udangale. Impilo yomntu ipenduke usizi. Enye into uma isigulani sihlala isikati eside nga pandhle komuti oqondileyo kulezi zifo kuba likuni kakulu ukuzelapa ngamuvu.

I JONES' RHEUMATICURO mayitawwe ngokushesha. Amatonsi ayin- cwanisa okugala alalisa ukuqaqamba, ehlise ukuvuvuka, kuti uma uwupuzi njalo kubekona ukusizakala.

Akusezi loto neze ukutata imiti en- genzelwanga loku kufa. Letyefa eningi kabi eku tiwa i Uric Acid imelwe nakanjani kukuba ikhithwe emuzimbeni yiloko ke ekwenziwa yi Jones' Rheumaticuro. Lomuti udume kakulu kulo lonke izwe



Funelisa umsebenzi walendoda epakistani xa utengisa i Rheumati- curo—ukuba ayikho len- doda qonda mholope ukuba akuyona neze i JONES' RHEUMATI- CURU yaso. Yala ukuyitata ubhalele kiti. Nantso ikeli loto nge- pangal.

Ukuqaqamba Kwezinyawo Namadolo (GOUT)

Ukukupolwa kwegazi, njengokuba kunjalo eni- weni so Mithetha, ku- kumba ukuba kugcwele ityefa eningi eku tiwa i Uric Acid. Kujwayelekile ukuba simpan zokuqala kube ukuqaqamba noku- shisa (ukuvuvuka, kube bomvu kuzimile) kwoz- wani olukulu. Kuti ukufa kwendhlaleke kwezinye izifo zomzimba nase Si- wini kufinyelele ngama- ndla. Ngesinye isikati inhlungu ziyesabeka. U- laka, ukungabekweli noku- dinwa kwengqondo ezinye ezizimpan ezizwayelekileyo zaloku kufa kwezinyawo.

Ukuqaqamba Kwesinqe (SCIATICA)

Ukuqaqamba komtambo wesi- nqo okuvuza inhlungu esebha ngamatanga.

Ke niya bona ukuba, Ukuqa- qamba kwa Ma- lungu, Nezinyawo, Nesinqe, No- kalo kuyafana ngenqubo. Nga-

ngeminyaka engaphezu kwamashumi amane ke seluleka ngeqiniso eliphe- leleyo kubo bonke abahlutywa Ukuqaqamba nokuvuvuka kwama- lungu, Izinyawo namadolo, Isinqe Nokalo ukuba basebenzise lomuti.

OKA JONES'

RHEUMATICURO

* Welaza njenge nyzzi *

Ina- i Incaana. Isitelo ziqinisekile. Ukuvumelelani ukhululeka. Tenga igabha lika Jones' Rheumaticuro namhla. Ufunyanwa kuwa wonke amakemisi apambili nasezitolo ngo 3/6 igabha. Ukuhamba kwelakali lipo- kini, bhalele ku The Rheumaticuro Co., P.O. Box 938, Cape Town.

Social And Personal News

THE Bantu World

Head Office:

No. 3 POLLY STREET,

Telephone: Central, 3493.

P.O. Box 6663, JOHANNESBURG.

Domestic Announcements.

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

12 words for 6d.

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

WANTED KNOWN:

Will the agent who sent in the sum of 5s. 10d. made up of a postal order for 5s. and 10d. in stamps, and posted at Stirtonville, together with 4 returns, please send his name immediately to the Manager, "The Bantu World," P.O. Box 6663, Johannesburg.

Will a subscriber at Fletcher-ville who forwarded P.O. 840595. Please send his name to: P.O. Box 6663, Johannesburg.

The attention of readers of "The Bantu World," is drawn to a special announcement affecting this column, appearing on page 18 of this issue.

TO LET:

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

SITUATIONS VACANT:

Plumber and Sheet Metal Worker. Must be good solderer. Permanent job. Apply: 308 Bree Street, Johannesburg.

FOR SALE:

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

LOANS:

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

Is there anything you want to buy?

Is there anything you want to sell?

Then use . . .

"The Bantu World"

Smalls Column.

Who's Who In The News This Week

We regret to announce the illness of Regent Arthur Mshiyeni ka Dinuzulu, who, we understand, was taken ill on his way to attend an important chiefs' meeting at Maritzburg recently.

Among the visitors seen at Miss Ida Mntwana's house at Western Township last week-end were Miss Catherine Zungu, Miss Maria Lesabe and Mr. John London.

Miss Caroline Patsoana, of Turfontein, visited the offices of "The Bantu World" last Thursday.

Arrangements are being made to hold a grand dance in the New Bantu World Hall, 3, Polly Street on December 6 for the purpose of raising funds for the local delegates who will attend the Bloemfontein Conference on December 16.

The Rev. Keith M. Nkabinde superintendent missionary of the Gooldiville Mission, Sibasa, passed through the city on his return to the Northern Transvaal from a visit to the Cape, Basutoland and Natal.

A Grand Ladies "day off" dance was given at the Bantu Sports Club last Thursday. The Rhythm Kings Band was in attendance.

Under the personal management of Mr. D. Mondisa a grand dance was given at the Communal Hall, Western Native Township, last Saturday. The Merry Black Birds and the Jazz Moniacs were in attendance.

A dance under the auspices of Bantu Eastern Club will be given at the Communal Hall, Western Native Township, on Friday, November 15. The famous Jazz Revellers Band in attendance.

Under the auspices of the Orlando Brotherly Society a social function will be given at the New Bantu World Hall, 3, Polly Street, on Sunday, November 3 from 12 noon until the evening. The Merry Black Birds will render some of the latest hits Friends are all invited. Mr. David C. Mdingi is secretary of the Society.

A grand Summer Concert and dance will be given at the New Bantu World Hall, 3, Polly Street under the personal management of Mr. E. C. Mayekisa. The popular Darktown Strutters will perform and the famous Jazz Maniacs will provide dance music. Date: November 8

A Social gathering took place at the Eastern Native Township last Sunday for the opening of the branch of the Ilinge Laba-Ntsundu Society.

Mr. A. Xaba, of Emqanduli District, formerly a student of Clarkebury Institution, who completed his shoe-making course in 1933 arrived in the City last Friday.

The Pretoria Students' Association will give its first annual reception at the Dougal Hall, Marabastad, on Monday, December 16, from 8 p.m. to 2 a.m. All welcome. Colleges, Institutions etc. are kindly asked that items should reach the secretary of the above Association, P.O. Box 5671, Johannesburg, on or before December 12. For further information please write to the secretary as soon as possible.

Mr. M. Nkabinde, of East N. Township writes: Mrs T. Ndala, of the Bantu Baptist Church at Eastern Native Township with her Manyano women were very busy on important work of opening the women's new Manyano at Orlando Bantu Baptist Church on October 17.

The Bantu Baptist Church of Eastern Native Township, under the Rev. T. Ndala was busy this month collecting the annual offerings. The people gave freely and wholeheartedly, showing much interest in their work.

The Rev. T. Ndala paid a short visit to Eastwood, Pretoria, recently, to see his brother-in-law Mr. E. Mnyakeni, who is ill.

Mr. Harry F. Mtini, formerly of Southern Rhodesia, is at present a guest of the Rev. T. Ndala.

Mrs. W. J. Joyce, the Superintendent of the Bantu Baptist Church Women's Manyano con-

ducted Robing services of the new members of the Manyano at Western Native Township on October 31.

Msika--Pitso A grand reception was held in the Communal Hall, Eastern Native Township, of the marriage of Miss M. Msika and Mr. J. G. Pitso on Wednesday, October 23. The Hall which was beautifully decorated was crowded with over 400 people. The Rythm Kings Band played Caluza's compositions brilliantly in "syncopated" form. After this, encouraging speeches were given by Messrs:— J. C. P. Mavimbela, G. Mabuza and the Rev. M. J. R. Caluza.

The Nightingales Choir then sang Mendelsohn's "Departure" with true sentiment and the D. R. C. choir sang Iyamzashe's "S'Tandwa sam" with real emotion. Of the other participating choirs were The Home Red Lips and the Reitz choir.

Messrs P. Molobi and S. R. Maele sang "Lazing" Mr. P. Molabi sang a solo entitled "Kathleen". Both instances were accompanied on the piano by Mr. A. Moeketsi.

Presents were announced by Mr. S. Cannibal; then followed "The Bridal March" led by Mr. S. Sidzumo after which the "Rythm Kings" played for the dance.

Of the many present were Messrs Xakane, S. Cannibal, S. Sidzumo, T. Sani, M. Plata, S. Shabangu, A. D. Masuku, S. Nhlapo, E. G. Mayekisa, G. D. Mashaba, S. Moeketsi, B. Ngxakata, P. Matante, "Induna Smuts," D. Mafuha, P. Ngoyi, M. Msika, J. Mick, Seth. Mzizi, S. Guntsi, E. Motloba, Isaac Tshabalala, and Mesdame O. Pahle, Misses M. Masoleng D. Leeuw, S. Radebe, R. Bhengu, A. Nhlapo, M. Mabela, M. Mabuza "Nurse" J. Tulwane, P. Ramphomane, M. Daniels, L. Daniels, E. Kekane, P. Sibeko, G. Mayekisa.

Mr. Mavimbela was M.C.

Eastern Native Township Brevities

(By WALTER M. B. NHLAPO)

Mr. Zacheus Z. Zikalala, a teacher of Newcatle, paid a flying visit during the holidays to Mr. and Mrs. Z. Butelezi

The Bantu Methodist "Manyano" have returned from Evaton, where they held their 3rd annual convention.

Miss Florence Mehloakulu who spent her holidays with her parents has returned to Nigel where she is teaching.

Miss Elsie Hlatwayo a teacher at Sophiatown, entrained during the holidays-Pretoria bound, to pay her sister, Lilly a student of Kilnerton, a visit.

Miss Sophie Radebe was the hostess of seven Pretorians last week.

Miss Rhoda Bhengu, the vocalist of the Rythm Kings Dance Band, paid a flying visit to Marabastad, Pretoria, where she was the guest of Mrs. Luthuli. She, Miss J. Luthuli, Mr. J. Mazwayi attended a dinner party given by Mr. and Mrs. Mashaba, of Lady Selborne.

Vredefort News

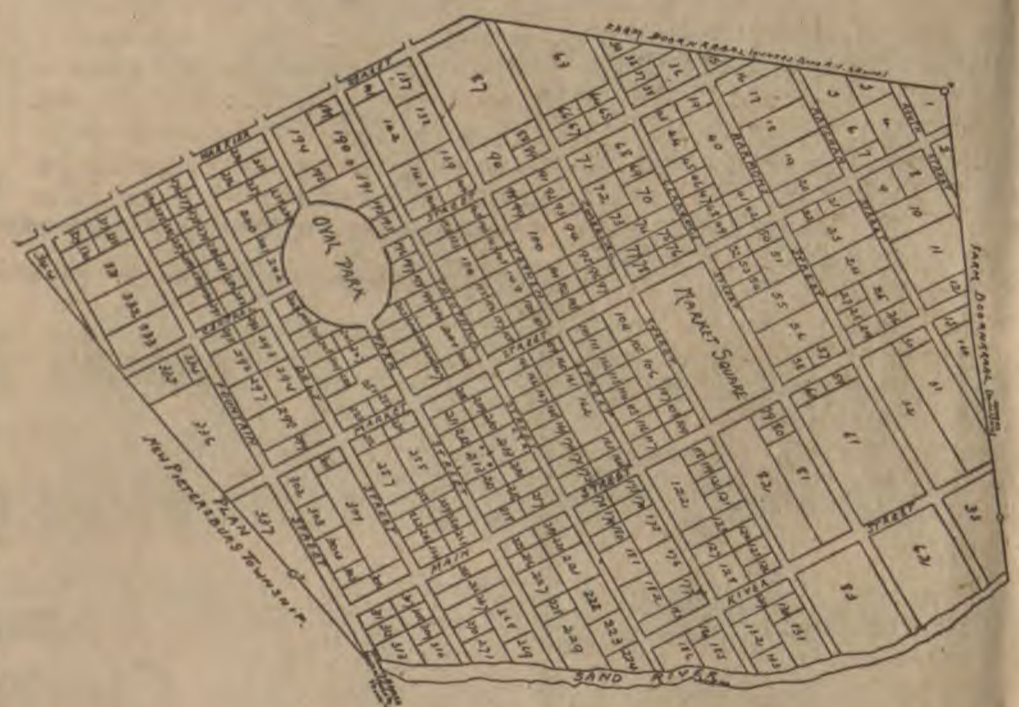
Mr. Modibeli, the Supervisor, paid the National United School, a visit recently to conduct the Std. VI Examinations.

Miss A. Mokhahle, of the Parys United School, paid her parents a flying visit last week.

The Rev. De Vos, B.A., has been elected manager of the National United School. The Vredefort Staff have a friend in him.

The New Pietersburg Township.

2 miles from Pietersburg Station and Town.



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WE SELL FULL ERVEN.

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Cash price £40 for full Erf

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Phone 33-4020

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YOU can buy your requirements at wholesale prices from us in Johannesburg and have delivery to any Station in the Union. Immediate despatch is guaranteed and the quality is the highest. We also supply beans and all kinds of produce.

Our Prices:

Large white maize 14/9 per 200 lb. net
No. 1 mealie meal 14/6 " "
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Call, write or phone for the price list. Big discounts allowed for quantities provided they are ordered in one lot.

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Telephones: 33-7247 & 33-7248. P.O. Box 3968
Telegrams: "Goliath"



News Items From Different Centres

Maritzburg News

(By R. A. CALUZA)

Natal Bantu in the Business Field.

Natal has produced many men with business abilities among whom are E. P. Cili, H. Ngwenya, N. Lutuli, who own Tea Rooms in Durban; A. M. Kuzwayo of Oqaeni Store; I. Caluza, proprietor, Caluza Bros., Garage, in Maritzburg. To-day from our young men has sprung up Mr. T. H. G. Ndaba, who is a clerk and interpreter at the offices of Stott and Kirby, now Stott and Government Surveyors, etc., for over 12 years. He has proved to many his business capabilities. Mr. Ndaba worked conscientiously in his firm thus getting to know the methods of handling land, (selling and buying). Mr. Ndaba to-day handles over 1,000 acres of land and is a Land Agent on his own. He is also entrusted with many other lands obtainable on lease, or freehold. Will Africans cheer this young man? It is about time we encouraged our people by supporting their efforts.

Social and Personal Paths

Many of his friends, will regret to hear of A. Mzimela's death last Friday at Edendale Mission Station. He is survived by his wife and children.

Miss J. T. Gumede, of Edendale, who had been on holidays is ill but hope is entertained that after operation she will be better.

The Native Section of the Welfare Society met recently at the Methodist Church. The meeting was not a success owing to heated discussion—on the medium to be used in the Society. The friction was so great that the Hon. President the Rev. Z. B. Mesatywa resigned, for the meeting did not accept his ruling that Zulu should be spoken in the meeting.

Mrs. R. V. Kuzwayo, of Edendale, is still in serious condition.

Miss J. S. Kofie is being thanked for taking a lively interest in all the activities in the city.

Wepener News

(By LILLY MOKHUTSOANE)

The Bantu United School reopened recently with the new energetic and inspiring influence Mr. Simon Masoa, the Vice-Principal. The members of the staff have been pleased with some of the suggestions brought up by Mr. Masoa—which resulted in the Principal summoning a special staff meeting and eventually the parents' meeting by the Manager. The school to-day has 246 pupils on Roll, whereas it closed on September 27 with 122 pupils.

The Bantu United School staff and children are busy preparing for a grand concert to be held on November 9. The new school building provided by the local Town Council will be started early this month.

A Farewell Concert was given by Mr. and Mrs. E. A. Tlali by the Methodist Church Choir on October 10 on their departure for Rouxville on Holy Orders. The Choir was conducted by Mr. Fred M. Letsie. A reception was held in the Methodist Church in honour of Mr. and Mrs. Skwefu, on October 19.

Mrs. Africa Moletse has returned from Mhaleshoek, Bantoland, where she spent a long week-end with Mr. and Mrs. W. Mafoso. Mrs. B. T. Letsie (wife of Mr. F. Letsie (Principal, Bantu United School) has also returned from Mafeteng Hospital where she underwent a successful operation. She is making speedy recovery.

Van Ryn Estate News

On Sunday, September 15 the dedication ceremony of the Tombstone of the late Mr. Philemon Kuse, who was for many years clerk on the above company took place at the Van Ryn Estate Native Cemetery at 3 p.m. The deceased who died on July 23 was greatly loved by all who worked with him. He was once an Induna under Mr. J. E. Fraser, Compound Manager of the above company.

The service was conducted by the Rev. P. Makgalemla (of St. Alban's Church, Benoni), assisted by the Revs. Sln. Guambe and J. Chengweni. After a short sermon given by Mr. Archibald Cele, Catechist, Mr. M. D. Manithana briefly outlined the history of the Tombstone. It was erected by Mr. Fraser, Compound Manager of Van Ryn Estate, in memory of his beloved Mabhala who had served him faithfully for many years. On behalf of Mrs. Kuse Mr. Manithana thanked Mr. Fraser for the kindness and sympathy he had rendered to her in her loss. He said that he did not only act as Compound Manager but as a father. Mine employes were greatly impressed by this kindness, which was first revealed in the beautiful florals sent by Mr. Fraser and his Assistant Mr. Garner on the day of the funeral. Mr. Manithana also thanked the staff of the compound including Mr. and Mrs. Swarts, of the Coloured Location, New Modderfontein, for the sympathy shown to Mrs. Kuse.

Among those present at the graveside were Mr. and Mrs. Manishana, Mr. and Mrs. Mwa, Mr. and Mrs. Swarts, Mr. and Mrs. Cikolo, Mr. and Mrs. Guambe, Mr. J. Mpekana, Mr. A. Cele, Mr. P. Velapi, Mr. Xolo, Mrs. Mlungwana, Mrs. Qwelane, Mrs. Mayekiso, Mrs. Nontsoto, Mrs. R. B. Milwana, and Mrs. J. Mandlazi.

Rustenburg News

(By R. SOL. SIDZUMO)

September 25, was a very great day in Bethlehem Location, Rustenburg, when Mr. D. S. Moloto a Constable in the Native Affairs and Miss Francina Sechele of this town were married. The Rev. Theo. Rodenstab, of the Hermanusburg Mission Church officiated. The Church was crowded. After marriage the party was driven in a car to the bride's home where many friends had the opportunity of seeing the couple and giving them presents. Speeches of congratulations and well-wishes were delivered by many friends. In the evening, the party was entertained at a dance at the Bride's home, Buta Sechele playing the organ. Mr. Machaka's choir also rendered music, and the Brass Band of the Lutheran Church under the able baton of Mr. J. Adams played very well.

Among those present were: Mrs. C. Modisakeng, B. Smith, O. Moe, G. Motlhaloga, F. Magege, L. Mothukoa, H. Tau, A. Rametsi, A. Tlou, D. Mofareng, E. Motung, M. Motlhaloga K. Motlhaloga, D. Segele, S. Bignaer, M. Mahomed, M.G. Mashwa, S. Tabane, Miss D. Morudi Nurse J. Lebele, Misses F. Sidzumo, D. Moalefe L. Mutle, Mrs. N. Davies, C. Monao.

The Native Affairs Staff were Cpl S. Phago, Const. A. Mokgale, J.L. Kgaboesele, Jos. Mabaso, S. Kokoi, and Sergt. Dick Masimbuka of the South Africa Police, Mr. J. H. Sedumedi clerk in the N.R.C. Rustenburg, Mr. M.G. Mangope, Agricultural Demonstrator, Rustenburg. Mr. M. Nkale, O. Mpomane, S. Masemane, Mr. and Mrs. Sol. Moroka. Mr. and Mrs. H. Mashishi, Messrs. I. Monareng, Mothukoa and C. Mokoena, the Church leaders of the Hermanusburg Mission, and the writer.

Fell From Top Of Stairs

ACCIDENT THAT BROUGHT ON NEURITIS

Kruschen Again the Right Remedy

This old lady survived a fall down stairs from top to bottom, only to become a victim of neuritis and rheumatism. But in Kruschen she found the right remedy for that, as she writes in the following letter:—

"About three-and-a-half years ago I had the misfortune to fall downstairs from top to bottom. I did not feel any effect for some time; then I developed neuritis in both hands and arms. After trying a hundred-and-one remedies, it turned to rheumatism.

"I was persuaded to try Kruschen Salts and have now been taking them regularly for two years in my cup of tea. Now I can use my hands and arms as I could before my accident. I am 69 years old, and still do some gardening and play the piano."—(Mrs.) P.L.

Rheumatic conditions are the result of an excess of uric acid in the body. It is the knife-edged crystals of this uric acid, settling in the tissues, which are responsible for rheumatic agony. Two of the ingredients of Kruschen Salts have the power of dissolving uric acid crystals. Other ingredients of these salts assist Nature to expel these dissolved crystals through the natural channels.

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

Inkunzi-Wesselsnek News

(By SCRIBBLER)

The Rev. Ngcobo, of Ladysmith, paid his monthly pastoral visit to his parishioners of the English Church, Inkunzi, on Sunday, October 20. He was the guest of Mr. and Mrs. Phoofofo. Mr. S. P. Ngwenya, son of Headman Ngwenya, entertains us almost every week-end with the Bioscope pictures at the Natal Steam Colliery Compound. The pictures are really interesting.

Mr. M. Prozesky and Miss Peckham, District Inspector and Organizer, Domestic Science, respectively of the Department of Native Education, conducted the practical examination of the School Leaving Certificate Examinations in the Inkunzi Government Intermediate School on September 27.

Mr. McKinley, of Ladysmith, spent a few days here. He is the Organizer of the Brotherhood Society. He has already achieved success in this movement. He has had one or two successful meetings which were held in the homestead of Mr. Wm. Africa one the leading men in the locality. A Farmers' Association is being organised as a result of Mr. McKinley's efforts—"The Spirit of the Age is Progress."

It is regretted to report the impending departure of Constable E. T. Ndhlovu, of the Elaads-laagte Police Camp. He is leaving the district on transfer to Estcourt. Since his arrival here he has endeared himself to each and every one with whom he came into contact—a really sociable personality he is! He has been instrumental in introducing "The Bantu World" to the local people. We wish him a happy time in his new sphere of appointment. Mrs. Ndhlovu, wife of Constable Ndhlovu, paid a flying visit to Mrs. P.L. Khanyile wife of the Head Teacher, Intermediate Department, Inkunzi School, on Saturday, October 2.

Mr. Buthelezi, Head Teacher, Primary School, Inkunzi, we are glad to note, is endeavouring to introduce the Pathfinder Movement to the local School boys—Forward. What about Wayfarers? Upward!!

A very pretty wedding between Miss L. Khazi and Mr. Sibibi of Steenkoolspruit and Waschbank, respectively took place on September 20 at Steenkoolspruit. Much enjoyment was indulged in by guests and spectators on that occasion. The connubial knot was tied by the Rev. E. Ntuli, of Ladysmith.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

DIKHOELETSO TSA MMUSO

Khoeletse ea 1503.

18th October, 1935.

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

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

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

199, 1935

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

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

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

MODIMO BOLEKA MORENA

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

J. W. WESSELS

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

P. GROBLER.

Khoeletso ea 1474.

11th October, 1935.

LEKHOTLENG LA TABA TSA BA BATSHO

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

Khoeletso 1475

11th October, 1935.

LEKHOTLA LA TABA TSA BA BATSHO

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

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

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

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

Khoeletso ea 1529

18th October, 1935.

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

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

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

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

Khoeletso 1527

18th October, 1935.

KOMISHENARE E KHOLO TIKOLOHONG EA TRANSVAAL

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

Tsebiso ea 1529.

25th October 1935,

LEKHOTLENG LA TABA TSA BA BATSHO

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

Mr. H. Rogers e be Komishenare e kho'o ea Transvaal. (kante ho Witwatersrand.) Orange Free State le Bechuana'and; ho t'oba tshimolohong ea khuedi ea Aprii, 1936.

ZULU: U-Mgungundlovu Nezinye

Umgungundlovu Onduku Zibomvu

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

Beka inhlango enkulu yeSynod yeChurch of the Province eMgundlovu ngeSonto lika 15 kuye uOctober. Kwakukona abafundisi abapuma ngezindawondawo zayo yonke iNatal abamhlope nabanyama. NgeSonto inkonzo yenziwa ndawonye eSt. Saviour's Cathedral eyahlnganisa abelungu abantu, namaNdiya kanye namaKaladi. NgolwesiBili eTown Hall kwabakona iSoiree kusihlwa ngo 8 lapa kwahlatshelelwa kwapuzwa namatiye. Ukungena kwabange tikiti kupela. Le Soiree (party) yabamandi mpela yavalwa ngo 10. Umhlangano we Synod watati sonto wapela. Impela kumnandi ukuhambela ezindaweni ubone izintu futi ufunde ikakulu lapa kusuke kukona abelungu. Songati imibutano enje ngale nganda ibe miningi ukuze nati situtuke.

Kwenzeke indaba embi la kiti lapa umuntu wat'egibele ibhayisekili eya emsebenzini ngo 5.30 ekuseni washayana nemoto yomlungu iya eTekwini. Wacoshwa lapa esequlekile wasiwa esbhe-dhlela lapa wafela kona kusihlwa. Ingozi yamabhayisekili isivamile kakulu ashayana nezimoto.

Izinsizwa zendhlamu seza ke inhlango yazo okutiwa iNdhlamu Association. Nabo bazimisele ukuti emidhlangeni yabo kunge-nwe ngemali ukuze babenyawo lula uma beyoncintisana nezinye izinsizwa ngapandhle kwaseMgundlovu.

Ziningi izimanga ematawini. Ipolisa ngokusola intokazi etile layibiz'amapasi. Yazibik'uku ti into engayisebenzisi leyo ngoba iyilady. Enkantolo kwafinyaniseka ukuti akusilo ilady, indoda (ungqingili). Wahlaniswa u £1 noba amasonto amabili ejele.

Siyakuzwela mfo ka Ngoobo J. ngokwenqatshelwa kwako ukutola ilicence yesitolo eGeorgedale. Iko loko okusenza sibe iloko esiyiko, sicebise izizwe ngenxa yomona, awu umona!!

Bantu Methodist Convention ePimville

IConvention yamakosikazi e The Bantu Methodist Church yesine ibihlangene ePimville e Ballenden Hall, umsebenzi uhambe kahle kakulu, into ete yambana kukugula koMongamelikazi iLady President N. J. Hlongwane loMongamelikazi uTixo wannika iqondo enhle ekupateni umsebenzi wake kuba nakuba ebengeko umsebenzi uhambe kahle kakulu abancedisi baka bazibambe kahle izintambo kwabonakala ukuba uMongamelikazi wabafundisa kahle umsebenzi. Ugule kakulu uMongamelikazi kwada kwabonakala ukuba makubizwe ogqira ababili kebamkangele uku ba udhliwa yinina, ogqira bate une Tonsils, usagulake nangoku noko.

Sinetemba lokuba uzakupakama le convention yamakosikazi ivulwe ngomhla we 1st. Oct. 1935 yaquba iveki yonke kute ngesonto ngo 11 p.m. inkonzo yavulwa yi President ye The Bantu Methodist Right Rev. J. Mdelwa Hlongwane washo ngamazwi amandi kakulu yaye indhlu igcwele ngabantu ime ngembambo yaye ngolwesiHlanu sihanjelwe yiParamount chief yaBarolong kwakuhle kakulu sakuyibona ingena inkosi yaBarolong pakati komsebenzi wetu. Uhambele ke umsebenzi kwakuhle kakulu yaye amakosikazi eConvention ebulele inkabi yenkomo ekulupele impela.

Uhambeleke umsebenzi kwakuhle kakulu izindawo ebezikona zipuma kwamanye amazwe yiErmelo, Potchefstroom, Vereeniging, Belfast, Bloemfontein neDavel. Zonke lezindawo bezihlangene lapa ePimville. Emaningi kakulu amakosikazi oManyano, kubekona izinkonzo ezinkulu kuleConvention.

(Isaqutshwa.)

Amadoda aqinile Ase Vrede Nanka

AVULE AMASANGO AKADE EVALEKILE NGOBA EHLANGENE

Mhleli,

Ngivumele ngiveze ngalenghlangano ebizwa ngokutiwa "The Vrede Bantu Traders' Association." Yenze umsebenzi omkulu wokutolisa uJohn Tshabangu iPedlar's Licence, njengoba kwakuzwakele ukuti iThe Vrede Licencing Board yanqaba ne licence ye Pedlars yadhluiselwa emajajini, eBloemfontein, yaliwina i V.B.T. A. ngaba mmeli bayo, Messrs, Addison & Ellenberger, Bethlehem, O. F. S. Bayabongwa lababa meli e Vrede. Nakuwe Mr. R. A. Mndaweni owaba yi organiser ngo 1934.

Amagwala abaleka ati afakwa engozini. Naba abaqinisele ekusizeni lomsebenzi; Messrs J. H. Hlatshwayo, J. Nhlapo, M. Nhlapo W. Tshabalala, A. Binda, Ph. Molefe, J. Tshabangu, Thos. Makubu, Thos. Nhlapo, A. Nsibanyoni, K. Tshabalala, B. Msimang, A. Radebe, F. Vilane, A. Mosia, C. Phasumane, J. Kubheka, P. Nhlapo, S. Moloi, D. Enzel.

Nani niyabongwa ngomzamo enawenza okupuma ezikwameni zenu nasemizini ngokusiza ngo £10:10:0 yesikwama sayo. Nina be V. B. T. A. nans' eyenu imali seyonke £26:11:6 seyihlangene neyomuzi abasiza ngayo kwaba yi £32:1:6.

Niyamenywa nani base Vrede enisekude nalendaba. Wozani, sakane, sisizane. Siyabadinga abaholi babekona baqube lomsebenzi, ngowenu ma-Afrika.

F. G. VILANE Unobhala

P. O. Box 85, Vrede O.F.S.

Umfundisi Okuteleyo UGeorge Viv. T. Gule Ehambele Empangeni

Baba Mhleli,

Ngipe isikala ngiti fahla ezas'Empangeni. Ngomhla ka 28 ku September besivakashelwe umfundisi we African Methodist Episcopal Church uMfu. George Viv. T. Gule P. I. C. sabanentokoza enqabileyo. Site masimbona sacabanga ukuti u Mfu. J. H. Msimang owake wabalapa eNdulinde site sesibuzisisa wati ungu mzala ka Mfu. Msimang, yase isidumela ngamancoko ezeVangeli insizwa yangikumbuzwa u Mfu. Joel Msimang ongaseko we Wesleyan Independent Church.

Umfundisi lo esikuluma ngaye usebanganeni elihle uhambele pezulu ubhekanye ubone ukuti zizozwakala izindaba zesiBhalo. Wa fikela ku Mnu. P. T. Gumede weBandhla lake os'Empangeni Hospital. Naye watokoza ukubona umfundisi wake emva kweminyaka engu 8 engasabazi abafundisi baka. Kusihlwa yasombuluka indoda yamadoda yaya ezigulini lapa yakuleka kona. Kusihlwa futi yakuleka ekaya lika Gumede kwalalwa

Ekuseni kumpondo zankomo yateleka esibhedhlelelenya yenza inkonzo yokusa ngamazwi ati abapileyo abayidingi inyanga abagulayo bodwa. Ntambama yasho amazwi ati ukukolwa kwako kukusindisile utetelelwe izono zako. Ca kwakanya ukuti uqonde ukunika iziguli into eyonayona. Loku beku ukugula ukuba umfundisi abambe izinkonzo ezishisa y o ezigulini futi ukutele umfo lo futi usezihambe zonke izibhedhlele ezinje Leper Institute, Amatikulu Hospital lapa epete bonke abantu abasebenza kona ebandhleni, Gingindhlovu Hospital, Eshowe Hospital ne Empangeni Hospital.

Batokoza no Mfu. Makwaza ukuhlangana nomfundisi lo ofundileyo engazitwele efana noMsimang nasezelulekweni eziqoto Kuyo lenyanga edhlu uMfu. Gule uzonika i Lecture kona eEmpangeni ingabe siyozwa ezi-

(Ipelela ohlwini lwesine)

Ezakwa Golela Pansi KwoBombo Lwentaba Zibika Ukwomisa

Mngane, Sisahlezi nati pansi koluBombo lwezintaba olwesuka pansu elwandhle, Indian Ocean, lwadabula amazwe amaningi luyintaba inye njalo. Lwaqala kwa Zulu elwandhle lakwela Ematongeni layaungena eSwazini.

Lunjalonje alunamanzi nemvula ayilutandi luzingedhla zamawa angamahlali awenyukwa kanzima. Ezalapa Ziti: Libalele izulu abantu nezimpahla bayazula fuku-sweleka kwamanzi, sekunemizi ekulalwa izingane zikala imini nobusuku yikomela amanzi, izinkomo sekuyizinkohlankohl.

Iwile ifly-mishini kulezi zalapa ezintatu ezaletelwa ukubulala isikonyane, bate beyidhlalisa abashayeli bayo imra ipenduka itshuzela ezansi, itambeka ngecala, yaqonda pansu umpela yayeyatshaya yafohlozeka nya. Kwimala umshayeli opambili ebusweni nasemadolweni, o s e m u v a wanoduma ekanda bapepa noko.

Manje zimukile lapa eGolela zibuyele ekaya ePretoria, bati pela basiqedile isikonyane, tina sityi siyeza sona.

Yema lapa Ngizobuya: Itshilo enye intokazi kumfana obedinga intshintshi enepepa leshumi 10/yati lentokazi yilete lapa ngokutshintshela ikona endhlini yami. Yahamba nayo yayantata itikiti yapezulu estimeleni yaqonda Empangeni. Wasala ebambe ongenzansi umfana ebeloko elinde umuntu ozobuya neshinshi yake.

Abafazi ababegane beqonde ukuba ngabodwa emadodeni manje bayashabashaba, amadoda angenise ezinye izintokazi. Kunzima pela bafana nanizoziqomisa bona, nobopa utayana abangcono, ukuze nibobanganeno kancane kumlungu ngobapela imvamo yabo bebegome begane amaKaladi lapa eSwazini.

Soyicela ivutiwe mfundisi nomshado eSontweni.

Kubonakala ukuti kukona insizwe engekatakwawo yinkosi yakiti kulemityi yokunisa imvula. Kubonakala ukuti kukona iversi, abangakalipati laba abatanazela imvula, mhlambe lisenewadini yomProfiti uMalakiya, nobaliku ziHlabeleni zikaDavida.

Yimi, uMahlakoma.

njani u Mr. Marx Mareka we Ethiopian Church ugququzelela iWelcome yake umfundisi ngalelo langa. Nenkosi epete manje yesizwe sakiti wayicelela konke kuSomandhla wakumbula abazali bake abangaseko noNkulunkulu wake lapa ekona wezwa nje ukuti ca wanikwa lomuntu ukukuleka. No Bishop noMngameli bebandhla bakunjulwa kakulu nempesi nokonyane washisisa izinhliziyozetu.

Sifisela oka Mareka impumelelo

njengoba elungisela ukufika okunye koMfundisi. Siyayazi kahle namhlanje i A. M. E. Church kade sisonta eGoli sizwe kahle namhlanje uma kukunjulwa uBishop Richard Allen owaqala ibandhla lapa kubebuhlungu. Ushilo umfundisi wasuke washisiya nezazela nangokwesizwe nenkalo. Ngiyoyitumela iLecture yake mhleli ayosinika yona.

Yimi S. P. K. SHESHA

Empangeni



Bana ba hola ba nonne ba thabile. Haeba u rata hore ngoana oa hao a hole ale motle, ebe moshemanyana kapa moroetsana ea maatla, mo niele "Ovaltine."

Ke seno se monate se joaleka Chokolete. Se entsoe ka lebeso, mae le 'mela 'me sena le ntho tse etsang matla.

Abantwana bakula benamile bekulupele. Uma ufuna ingane yako ikule iqinile, itokoza yipi i "Ovaltine."

Lawa amanzi amtoti anoshukala. Enziwe ngobisi, maqanda nangamabele, aqinisa umzimba.



OVALTINE

Ke seno seo batho koa England, America le mafats'eng amang a sethabelang. Le oena u tla se rata 'me se tla ho etsa molemo. Bonts'a Rra-levenkele oa beno pampiri 'me u mo kope "Ovaltine."

Amanzi atakazelwa abantu base Melika, Ngilandi nakwamanye amazwe. Nawo futi uzowatakazela, akusize. Kombisa opete isitolo sakini lelilpepa sili kakunike "Ovaltine."

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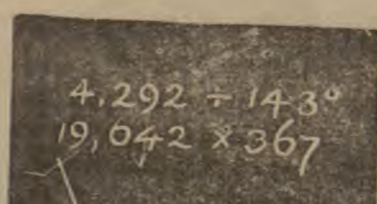
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- Standard IV, V, VI, VII, VIII. All National Commercial Examinations
- Native Teachers' Exams
- Transvaal & O.F.S. Native Teachers' Exams



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(b)

ZULU: Ezempi Nezika Hulumeni

Amazwi Ka Mnu. D. L. Smit

U Ndaba Za Bantu We Union

Akukuluma E Mgungudhlovu

Ngolwesibili September

3, 1935

S. 14. Oyilunga le Bandla la Bantu uyakusipata iminyaka eyisihlanu isikundla sake, ahole £120 ngomnyaka, akishelwe nezindleko zake zokuhambela imihlangano ye Bandla. Leso-ke yisimo sama Lunga anga Bantu.

S. 15. Ongahle abe yi Lungu ongumuntu kungamiswa ngaye ka-nje:

(a) Ngotelayo; uma engateli, kube ngangoba etela i Income Tax;

(b) Ngozelwe e Union, esenimnyaka-eyisihlanu ehlezi kuleli mhla eketwa noma ebekwa, futike eseq'ede iminyaka emibili engowasesig'abeni asiketelwa sona;

(c) Ngowakiti e Union, kunge-suye owezizwe zangapandle.

Kungevumeke ukuba abe yi Lunga le Bandla oseke waboshwa ejele izinyanga eziyisitupa noma ngapezulu kwalezo zinyanga, uma loko kwenzeka pakati kweminyaka eyisihlanu sekuketwa; angeze avunyelwe futi ohlupayo oseze waze wacitwa emadolob'eni ngokukataza kwake; oyinsolvent angaze avunyelwa futi oluhlanya (of unsound mind).

Imisebenzi Ye Bandla

S. 18. Imihlangano ye Bandla kungaba ngezinkati ezintle ezimisiweyo, selizosebenza imisebenzi yalo eq'ata. Lobika imibiko e Palamende ngesandla sika Ndunankulu we Zindaba za Bantu, libika ngemitheto efaniselwa a Bantu, libika ngezindaba u Ndunankulu azetula kulo, libike nangayipi nje indaba eb'ekeni na Bantu bonke: kuti lapo u Ndunankulu ebuza iseluleko kulo, liseveze futi kuti manxashana kukona umteto ofaniswayo. ati u Ndunankulu unezimiso ezib'ekene na Bantu, uvela e Palamende noma e Provincial Council, uq'ale ngokwenekwa pambi kwe Bandla la Bantu. Kukona okukulu futi okufaniswayo: loko-ke kungakuti i Bandla ngokwalo lingazivezela elikubonayo ukuti kufanele kwezizwe kube ngumteto, okub'ekene na Bantu, noma kuyindaba epetwe yi Palamende noma kungepetwe yi Provincial Council.

S. 19. Njalo yonke iminyaka i Palamende lingakahlangani, u Ndunankulu uyokweneka pambi kwe Bandla, kuq'oshwe epepeni, ukuti yimalini u Mbuso oq'onde ukuyisebenzisela ukutenga izwe elizokwakiwa nga Bantu, neyokufundiswa kwa Bantu, neyeminye imisebenzi eb'ekene na Bantu. Lapo-ke i Bandla lizokupenya yonke loku, bese liti selipenyile bese libika e Palamende ngesandla sika Ndunankulu ukuti lona libona zilinganiso zipi zokukishwa kwaleze mali, ezifanele ukuba imali isetyenziswe ngazo:

Ungqu'u omkulukazi lo, onfanisela izwi eningazange nibe nalo ngezindaba zenu, njengoba nani niyibona. Kuyiq'ino ukuti ukumiswa kwemiteto eb'ekene nani kusezandleni ze Palamende, nase zandleni zama Provincial Council; kepa leli Bandla la Bantu lingadala indlela yokuba niveze e Palamende umoya wenu ngaleyo miteto. Yindlela leyo eningazange nibe nayo. Lendlela entya ingavulela abaholi benu nipatane kuze nemiteto emisha eb'ekene a Bantu.

Ngingati kumbe bakona pakati kwenu abafisa sengati kungake kuti ukwelula kuloku kwezizwe; k'ititimbe nempela ikona nitambo engake iti ukulungiswa. Kepa nje uma loku okufaniswayo

kungaze-ke kuze kube ngumteto, ngiti bonke a Bantu kungabafana noma ukuba—noma kukona—noma kukona nakupi okungadelisisi kahle—ukuba pela benze konke abanamandla okukwenza kuze lamandla amasha eniwapiwa ezandleni zenu apumelele ngokucuma, ngokubani ngokwenze-njalo niyakubonakalisa ukuti nikufanele ukutenjwa yi Palamende, ukuze mhlawambe loko kuzipata kwe nu kubuye kuzale into enkulu engapezulu ngomuso.

Umteto Ofaniswayo Wesondlo Sabantu Nesizwe

Sekuyiminyaka eminingi a Bantu bedinga ngenxa yokuswela izwe. Niyazi nonke ukuti kayiko into ehlupa izintilizyo za Bantu ngapezulu kwaloku kwokuswela izwe. Pela no Mbuso ubuhlezi uloku uyipenyisa lendaba; manje-ke usuze wayinyelela endaweni yokuzama ukulitukulula lelifindo, wenze izaba zokwelekelela izihlupeki ezixinwa ukuswela indawo.

Yinto etintana eduze nokufaniselwa ukudedelela u Mbuso ukuba utasisele ezabelweni za Bantu.

Ngo 1913 iPalamende lamisa i Natives Land Act, umteto owabekwa upawu lwokuba u Mbuso wahlukanise amalungelo ngezwe pakati kwa Belungu na Bantu. Lowo mteto wabeka izindawo ezintle, kanye nezabelo za Bantu ezase zikona, kanye futi nezwe eliningi nje laBantu lezifunda. Kuzo zonke lezo zindawo ongumuntu kavunyelwe ukutola izwe, nangayipi indhlela, ngapandhle kwokuba aq'ale wavunyelwa ngu Hulumeni. Nakanjalo umuntu kavunyelwe ukutola izwe nangayipi indhlela kumlungu, ngapandhle kwalezo zindawo, ngapandhle kwokuba aq'ale wavunyelwa ngu Hulumeni. Kepa-ke kufumaniseke ukuti izindawo ezezahlukaniselwa aBantu kazibanele.

Ezabelweni eziningi zenu imfuyo isiyande kakulu, izwe lagxobeka zinselo: loku sekwenze ukuba izwe likumzeke, okubonakalisa ukuti nxashana loku kuqubekela pambili sesisondelele isikati sokuba apele amadhlelo. Ngokucindezele ka abaningi pakati kwenu sebeha mba bayokwaka emapulazini nasedolomb'eni. U Mbuso usukupa manje elikulu ifa, uzama ukusindisa amadhlelo nokuveza amanzi okupuzwa yimpahla yenu, kodwa loko kukodwa pinde kulete ukusindiswa; ngaloko-ke sekufaniselwa ngendhlela yokuti kakutasi-sejwe izwe lenu, kuti ngokuhamba nokuhamba kuze kutasiselwe kakulu ezabelweni zenu, ukuze kwandiswe izindawo zenu nezaba ntwana benu. Loko kodwa kungeze kwenzeka ngokupazima kweso. Kungatata isikati. Kufaniswa ngokuti iPalamende lingaxuswa iminyaka ngeminyaka ukuba libeke imali njalo yokutenga izwe leli, kuze kufinyelele esilinganisweni sama 7,250,000 morgen. E Silungwini nakwa Zulu kungaba 526,000 morgen.

Iu yase Abyssinia iqonde eDessie lapo kuzwakala ukuti inkosi yase Abyssinia iqonde kona nayo. Lempi isuke ekaya ingama 70,000 ubuningi.

Kepa namhlanje kuzwakala ukuti iyoti ifika e Dessie ibe isiyizi 100,000 ubuningi ngoba abesifazane bakona nabo bayajo yina ngezinkani... Kulapake ehla nezwe lase Abyssinia lapo impi enkulu izosuka kona, engase ihlwe inkosi ngobo lwayo.

Ukuma Nokuhamba Kwempi

Lipume elidhlule sezifika izindaba ezibika ukuqala kwempi enkulu e Abyssinia. Idumelene xabi ngase Webbe lapo eyama Ntaliyane engama 140,000 ibhekene nepetwe umkwenyane wenkosi yase Abyssinia engama 300,000. Kusobala ukuti izobankulu kakulu lempi ngoba izwi elipuma enkosini yase Abyssinia lite umuzi wase Gorahai ungaweli ezandhleni zama Ntaliyane.

Uma lomuzi utatwa ama Ntaliyane ayobe esindile ezingozini nase-uhlupekeni okukulu azohlalagabazana nako lapo esehlasela umuzi omkulu wase Ogadeni. Ngoba itafa lalesigodi lomile n'we kalina n'anzi ukutunjwake kwalomuzi wase Gorahai kowapungulela inhlupeko ama Ntaliyane, kodwa kuwamisa kabi ama Topiya. Izoba nkulu impi lapa.

Isifazane Siyalwa

Inkosikazi yenduna epete enye yemikosi yase Abyssinia isand'ukutveza ubuqawe obukulu lapo isemp'ni nendoda yayo. Yevate amabhulukwe lenkosikazi. Kute behola amabuto babona kuqamula amabuto ama Ntaliyane Induna yawahlelela. Kutiwa inkosikazi yaqubekela pambili lapo kwakukona amanye amabuto.

Yawahola, yahlasela kuwo ama Ntaliyane yapatana kwamnyama aza agqibuka ama Ntaliyane acela ezinyaweni. NeNdhlovukazi yase Abyssinia noma ingalwi kodwa kayilali nayo. Ngalezinsuku iyasiza abesifazane abapete umsebenzi wokubhekela iziguli nowokwelapa. Ikona nayo lapo namakosazana akwayo.

Ukulwa Ngamasu

Ama Ntaliyane ayilwa ngezindhlela zonke lempi. Elula izandhla "izimhlope" emakosini ase Abyssinia, ati silapa-nje siyizihlobo zenu, uma nizinikela nicela uxolo, nibeke pansi izikalizenu, niyoba pakati kwomhiane nembeleko. Nempela amanye amakosi nabantu bawo asezinikele kuma Ntaliyane.

Itemba Liyapela

Kuko konke loku abase Abyssinia bebengakazinikeli empini ngenhlizyo zabo zonke kwazisukuti bebesabheke kwabe League of Nations ukuba baveze pela indhlela yoxolo. Manje sekuvele izwi lokuti ama Abyssinia onke asezimisele ukuba ayilwe impela

impi
Aselinde izwi lenkosi kupela lokuti kakuliwe ngempela. Kutiwa inkosi isanqikaza; kayikalikipi lelo. Abe League of Nations basakuluma njalo bona bebika loku bebika lokuya, ibe impi ilwa nganeno. Nazo...

zobekelwa i Italy azikasebenzi ngokupeleleyo, kudane kutiwa kusanikwa abase Italy ituba lokuvuma uxolo.

Isifazane Empini

Pezu kokuba ama Ntaliyane abika ukunqoba kwawo nhlangothi zonkana udaba loxolo awakaluyeki. Kuzwakala ukuti asaxoxa nabase Ngilandi ngoxolo okurwaka ukuti asalufuna. Impi enkulu...

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UTI ULINDELE UKU-BELEKA EMVA KWENTYANGA EZINTANDATU?

YINTI KWAYE KE ABAPHILLO SAM BANO CERISA NGOKULUTI PHANDISENDE AJA FELUNA PILLS NGOKUXESHA NGOZINHA.

ABAFAZI ABASEBENZISA AJA FELUNA PILLS NGOXESHA BENZIHA BADLA NGOKUZALA INTSANA EZIPILE KAKUHLE.

KUNOKUTINI UKUBA I FELUNA IBENOKUNCEDA USANA PAMBI KOKUBA LUZALWEYI?

NGOKULINGISA NO-KUNYIBELA PERLO FOMHAKI NGAPAKATI USANA USAYE LUZ ALWA LULUVULELE LOMHELE LONEMPHO ENTE.

NDIYABULELA, MHELEKISI, NGCEBONO LAKO, NDIYA KUZISEBENZISA I FELUNA.

Umntana Ongekazalwa Up la Kunina.

Sifumana izincwadi ezintinyi ezibuza ukuti ama Feluna Pills Amankazana Odwa angakazi ukunceda umfazi xa enzima na. Siginisekile ukuti umfazi unokufumana impilo ebhetele, abeleke kalula futi azale usana oluthebileyo, olukulu nelomeleleyo, xa enokusebenzisa ama Feluna pakati nexesha eli libalulekileyo ncelizima. Ngoba enyanisweni lonke itemba lisumeke pezu kwempilo yomfazi pambi kokubeleka kwake. Ukucoceka kuka nina kukucoceka kwake. Igazi lika nina kuligazi lake, Amandla ka nina kungamandla ake.

Ama Feluna apitikezwe ngendlela yokuba ngalo lonke ixesha abenokunika umfazi impilo ende ngapakati esckelwe pezu kwegazi elicocokileyo napezu kokusebenza kakuhle kombilini nawo wonke umpakati womfazi.

Ama Feluna Pills Amankazane Odwa atengiswa yonke indawo nge 3/3 ibhotile, ezi 6 nge 18/-, mhlawambe ngqo kwi P.O. Box 731, Cape Town, utake ixabiso lawo. Tenga awona ngenyani, ase pakateni elibomvu elifana neli.



Nabu ubungqina benyani hama Feluna Pills ngexesha umfazi enzima. Bufunde!

U Mr. Jeremiah Muzibane was Poortje, P.O. Winterton, Natal, uti "Inkqubo yam yayidla ngokuzala abantwana abangaleyo. Abantwana abandlileyo abantwana enkulu. Kodwa kute ngexesha enzima wabehlelwa ama Feluna Pills ke ngoku ndinotwala inkqubo yama Feluna abantwana bantwana abantwana. Ndiyabulela bantwana abantwana ngokuzala abantwana abantwana. Ndiyabulela bantwana abantwana ngokuzala abantwana abantwana."

X.F.4

Our Opinion And Readers' Views

THE "Bantu World"

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

SATURDAY, NOVEMBER 2, 1935.

Chiefs And The Franchise

The decision made by the Natal regional conference on the Native Bills gave the impression that the Africans in Natal did not want the franchise and did not care whether the Africans were deprived of it or not. We have no doubt that those who had this impression have been disillusioned by the decision made the other day at a meeting of the chiefs of the district of Klip River. That meeting, which was addressed by Chiefs Walter Kumalo and Mbe-gwa, unanimously passed a resolution asking the Government not to restrict the Cape Native vote, but to extend it to the northern provinces. Another meeting which was held at Dundee, and presided over by Chief Robert Kunene passed a similar resolution.

It has been often said by statesmen and politicians that what the African intellectuals want,—namely the franchise,—is not what the chiefs want and that generally their views on the so-called Native problem are not the views of the majority of the Bantu people. In view of the attitude of the chiefs towards the franchise, we are interested to know what these people will now say. One thing must be remembered and that is the masses of our people, being ignorant, are unable to make their views known to the authorities and naturally they look to their educated compatriots for guidance, assistance and leadership. It is the men who understand the white man's diplomatic language, his history of colonial expansion and his intentions and designs on Africa, who are in a position to interpret the desires and ambitions of the masses of the African people. This fact is gradually being recognised by most of the chiefs who have discovered that it is not the intention of the educated to usurp their powers but to bring about the unity of the various tribes of the Bantu race in order to fortify its position in the political and national life of South Africa.

It cannot be denied that without political power, the Africans cannot hold their own in the struggle for existence. They must remain for ever under the tutelage of the white man, and be exploited for his own ends. Where is a race of men, created in the image of God, that can submit willingly to exploitation and oppression? History has no record of such a race. The history of progressive mankind is a record of the struggle between the forces of righteousness and those of tyranny, because human nature can only tolerate misrule and injustice as long as it must but not a moment longer. The Africans cannot and will not willingly submit to the tyrannical rule of European oligarchy. They will agitate for equal political rights until these rights are conferred upon them. They will never be satisfied until they possess the power of the ballot. To them, as it is to everybody, the franchise is "a symbol of citizenship," and until they have taken possession of it they will not cease to wage this political warfare which, if not won in this generation, will be handed over as a legacy to generations yet unborn.

The fight now is not only for the retention of the Cape Native franchise but for its extension to the northern provinces. The chiefs have now sounded a battle cry to which thousands of intelligent Africans will rally. From

now onward the demand for the franchise will become insistent and, with the growing sense of national awakening for which the Government's Native policy is largely responsible, is bound to become irresistible in the end. The lead given by the chiefs of Natal is bound to be followed by those of the Transvaal and Orange Free State, who proved at the recent Pretoria conference their willingness and readiness to co-operate with the educated men of their race. As for the Cape and the Transkei, no one can gainsay the fact that the chiefs are unanimous in their condemnation of the Government's proposal to deprive them and their people of rights which were conferred upon their race after a bloody struggle in which thousands of Xosa warriors lost their lives. When it is remembered that these franchise rights were not granted as a gift by the British Government but as a recognition of the Natives of the Cape as British subjects entitled to British justice and freedom, it is not surprising that there is a national unanimity against their abolition. The truth is, if other races who are not British, can enjoy the blessings of freedom and be allowed to attain to nationhood, under the auspices and aegis of the Union Jack, why should the Africans in this country be excluded from these privileges? We are certainly entitled to what Britain has given the other races, namely the right to determine our destiny without let or hindrance. The Cape Native franchise, therefore, is to us a stepping stone to higher things. We feel, and rightly so, that we cannot give it up willingly.

If the Government are determined to abolish it let them do so without our assistance and consent. Let them do it solely because they have power in their hands. It is better that they should impose their will upon us with the knowledge that we are strongly opposed to their proposals, than to do so with their conscience relieved of the moral obligations which justice demands they should observe. Between justice and tyranny and between political freedom and slavery there can be no compromise just as there can be no compromise between goodness and wickedness. Our cry, which has been the cry of all oppressed humanity through the ages, is for just one thing—the right to determine our destiny. We do not wish to encroach upon the social life of other peoples, but we certainly claim the right to participate in the government of the country of our forefathers, the right to bargain with our labour and the right to move freely in the land of our birth. It is to be hoped that the forth coming convention will reveal to all Africans the need for a strong national organisation that will enable us to wage this war of freedom to a successful issue.

[Written by R. V. Selope-Thema of 3 Polly Street, Johannesburg.]

The Southern Transvaal Eisteddfod

Sir.—For the purpose of awakening interest in those who love the art of music, I venture through the medium of your paper to make known that the Vereeniging-Evaton Branch of the T.A.T.A. has, after due deliberation, approved of a possibility whereby the Southern Transvaal Eisteddfod could be initiated.

The motive, of course, underlying the enterprise, is the direct incentivensness to develop the art of singing among the Africans of Vereeniging District and adjacent areas.

The promoters have in no way lost recognition of the Transvaal African Eisteddfod whose good effect are gaining public interest year by year. The journey to Johannesburg and relative inconveniences are, to some extent, responsible for the inauguration

(Continued in column 3)

THE PEOPLE'S FORUM

To Correspondents

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

Does Exaggeration Serve Any Purpose?

Sir.—It is one of the weaknesses of a sensation loving age that it appreciates little that is not loud and emphatic. People talk in superlatives well aware that plain statements and unexaggerated truths have small chance of being attended to. It is not enough for a sunset to be beautiful or a film good; it must be the finest ever seen if words are to carry conviction. The player of some game has to be either the greatest or the rottenest ever known or he is not worth talking about.

In ordinary conversation high-coloured terms like "Marvelous," "Wonderful," "Magnificent," "Too Thrilling" do duty for tamer expressions whose only merit is that of telling the truth. The result is that there are no words left to describe an undeniably wonderful experience when it occurs or a real genius when he appears.

There has been a debasement of the whole verbal coinage, and words either of appreciation or reverse come to signify much less than their face value. The evil is widespread. Publishers and reviewers of books, for instance, fall into the habit with fatal facility. The extravagant praise they mete out almost indiscriminately is discounted, no doubt, by well informed readers, but the unwary must often be deceived. Genius is unearthed four or five times a week. Mediocrity is almost as often extolled sky-high. It can do an able writer no good to be compared favourably or at least not too detrimentally, with Shakespeare or Milton or indeed with the best writers of all time. Probably authors exist to-day whom the sure judgement of posterity with rank fairly high, even perhaps very high, in the roll of English literature. But few of the multitude of writers who are praised week by week as the creator of master-pieces can possibly attain to that sublime height.

It is strange that such an obvious truth does not deter publishers and reviewers from these patent exaggerations and induce them to be more guarded in their expressions. Possibly they dread the imputation of "damning with faint praise," or are subconsciously afraid of "missing the bus." But the critic whose geese are all swans would long ago have been discredited, were the public memory not so short.

W. MLENGISI-MPULAMPULA
DORDRECHT

Abyssinian Red Cross Fund

The Bantu World £1.
Mr. A. M. M. Pashe £1.

Further contributions will be acknowledged in these columns.

(Continued from column 2)

of our Eisteddfod.

It is hoped that the winning competitors will be encouraged to visualize the necessity of proceeding to the Johannesburg Eisteddfod. Subsequently the Southern Transvaal Eisteddfod will be held earlier and on much simpler basis than that of Johannesburg.

P. J. MAYEKISO

Vereeniging

Africans And Their Wages

Sir.—It is an encouraging sign to see that at last some of our white friends are beginning to realise that the low wage that the African is getting is harmful in very many respects.

Many white people are against the African being paid better because they think that more money will give him an independence that will be harmful to them, but as soon as they study the matter they will learn that a poor proletariat of Natives in the country does more harm than good.

Once they realise that the raising of the African's earning power means a correspondingly raising of his buying power they will know that rather than the liability he is now forced to be the higher paid Native will be a great asset in his millions as a standing home-market.

The recent Anglican Synod went further into the trouble when it unanimously made this motion: "This Synod is of the conviction that this under payment of Native labour is responsible for many of the serious temptations with which the Natives are faced in order to live out of debt and on the bread line as Christian citizens."

Such disinterested and most praiseworthy sentiments ought to rouse the conscience of those who control the Native's destiny. It is an axiom that such evils as the illicit sale of liquor and skokian queens would be unknown things, —these women would not be tempted to risk vigorous imprisonments and fines by brewing and selling liquor if their husbands and relatives had a living wage.

It is a sad thought when on Monday mornings one sees crowds of miserable Africans led to the law courts and one knows that many an innocent man and woman is amongst the arrested for reasons that a more sympathetic Government could have prevented, and it is sickening to know that this treatment ferments such racial hatred that will one day make this sub-continent a very unpleasant place to live in for both white and black.

The sooner our white rulers know that it is the everlasting decree of God that no amount of oppression will ever make things right the better for us all.

SPECTATOR

Johannesburg

The Children's Protest

Sir.—(1) We complain of the stringent regulations which are to be put in operation as from the first term of the year 1936 regarding the withdrawal of children of 16 years and over who have not attained the fifth standard.

(2) We complain of the severe losses we are compelled to sustain by the vexatious laws which have been enacted regarding Native Education.

(3) Children have been sent to look after the Dutch farmers' cattle and sheep and so delayed in coming to school by the labour contracts which include each and every member of the family. Therefore the time is not yet ripe for such regulations.

(4) We solemnly declare that it is not our determination to let go the education given to us by the first Missionaries. We have never molested nor deprived any people of the smallest privilege and we hereby beg for the right policy of "live and let live."

"A SCHOLAR"

Wolmaranstad

us. Come in by the back gate at 7." Oh ho! Nurse Jane began to cry now, while her husband bit his lips until blood came out.

Everyone was puzzled now. Did Nurse Jane cry because she still remembered our hospital days or because she wanted to forget them?

R. Roamer Talks About . . . WEDDING SPEECH

We have been invited to speak at the marriage reception of Mr. Jeremiah and Miss Jane Maplank, of the Imaginary Hospital. As we have many tender spots in our hearts for Nurse Jane Maplank, we felt it our pleasant duty to go and speak at her wedding. In the past we tried all kinds of plans to injure ourselves without dying so as to go to her hospital and be nursed by her.

Before we got mad after her we did not care a jam about the hospital. But after falling heavily from our bicycles and we were taken to Nurse Jane Maplank's ward, we felt that the more we got ourselves injured in a manner that would make us "hospital cases" but, at the same time, leave us sane enough to feel beauty when we saw it, we would be doing ourselves good.

So every Saturday evenings we got injured and were taken to the Imaginary Hospital for treatment. When we opened our eyes the next day we beheld Nurse Maplank bending over us. Ah! That was getting sick nicely! This went on until the hospital authorities said our case should go to the Observation Ward preparatory to our being sent to Pretoria. When we heard this we made up our minds not to be injured again.

Now, here is Nurse Maplank getting married to a hospital Orderly Women!! And she invites us to come and wish her luck and happiness with this Orderly of hers. Fancy!!! What about our tender spots for her? What about our great injuries in the past so as to be near her through life and death? What about the medicine she poured into the sink so that we should not drink it and get better soon?

Anyway, you cannot hold a sword over a woman and still be a gentleman. So we pardoned her and went to her marriage. Our speech came during the reception. We stood up amidst great, wondering silence. A child dropped a pin and its noise as it fell sounded like thunder. So silent it was! All eyes were upon us. Ours were upon Mrs. Jeremiah. Hers were upon the floor.

"Ladies and gentlemen," we said, polishing our sentences with our tongues, "this is a great moment to us. It is so great that you will pardon us if we wipe our eyes with this perfumed handkerchief we were given by the bride before she became Mrs. Jeremiah." An uproar rose at this. The Orderly husband of Nurse Jane stabbed us to death with his blazing eyes. But we calmly wiped our eyes with the precious handkerchief and went on.

"This young woman who is now the wife of this man is as dear to us as she is to him—in fact, we think she is dearer to us than she is to him. For her sake we have been injured in the past on many occasions so as to be nursed by her delicate hands. Indeed, ladies and gentlemen, if it were not for the fact that even in the future we still hope to visit her house when the Orderly husband is at work, we would have died many times before coming here." (Up-roar.)

"Hey, sit down there!" Shouted the people. "What kind of speech is that?"

We looked at the bridegroom and we were pleased to see his Adam's Apple moving up and down in his throat like an Express at speed. Man, the fellow was bursting with anger. But we did not care. Why did he marry our popular nurse and rob us of our joy of getting nursed nicely? Serve him right. We went on.

"In wishing Mrs. Jeremiah happiness in the future we can only add, "Dear, remember our hospital days and when life is hard for you you know where to find

(Continued at foot of column 4)

SUPPORT YOUR EDUCATIONAL INSTITUTIONS

AN APPEAL TO PARENTS

A crowd of Africans were discussing politics one day and the general theme was the shortcomings of the white man. Just as the younger men were getting heated declaiming against all Europeans one hoary head stood up and spoke. "My country men," he said, "the white man may be all these unpalatable things, but his liberality staggers me on one point. He came and conquered us, but at the same hour of conquest he gave us a "weapon" more effective than any other in the world,—education.

These words still ring in my mind as I write about our educa-

Enable Your Sons And Daughters To Fight The Battle Of Life

tional institutions and think in what darkness our nation would still be groping had not facilities for a liberal education been afforded us.

We have now a goodly number of institutions where our boys and girls go after leaving the day schools, and the advantages they

get there are simply priceless. These institutions have turned out a noble host of teachers and ministers who have rendered yeomen service towards the uplift of the race.

It is these institutions that have really turned out the medical doctors, the lawyers, and all the graduates that are now rendering both Black and White South Africa such an incalculable service in dispelling the mists of ignorance and heathenism from the Bantu race.

Women Benefit Also

What is still more significant is that it is not only our men, but our women folk also who get these benefits.

When our people first received Christianity they sent their girls to the day schools and from those day schools they sent them to these institutions. Through the influence of these bodies some of our women have been sent to the Fort Hare College where some of them have been so successful as to receive the degree of "B.A." Who amongst our people will not feel greatly optimistic when in such a short time since Christianity was introduced amongst us we can already boast of such women?

In a time considerably shorter than in any other land where a civilized race has come in contact with an uncivilized one, the dark continent has become a land where the aborigines are enjoying all the benefits of culture. When we remember that it took England after coming in contact with the Romans hundreds of years before she acquired a tolerable civilisation we feel grateful indeed.

Our pride receives more stimulation when we think that now even some of our Africans have founded and are admirably maintaining educational institutions. Yes,—these institutions are beacons of light that will silence any one who still thinks Africans lack initiative and cannot do anything on their own.

Reciprocity Needed

Seeing then what benefits we have derived and are still deriving from these institutions the only sensible and proper thing to do is our strongest reciprocity by send all our children to these institutions and by giving them at all times both our financial and moral support. If all Bantu parents would always have this aim it would mean an era of better days for our nation.

Missionaries Tributed

Recently the Minister of Native Affairs, Mr. P. G. W. Grobler, at the Johannesburg Bantu Men's Social Centre, passed a great tribute to the missionaries. We heartily endorse his sentiments, and hope and pray that their noble work,—that of starting day schools and these institutions,—will ever march from strength to strength until the last vestige of ignorance disappears from amongst our people.



Aerial View "INANDA SEMINARY," Phoenix, Natal.

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III. INTERMEDIATE COURSE, Std. VI (b) For Girls.

IV. INDUSTRIAL COURSES

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FOR the benefit of our many women readers The Bantu World introduced a regular 2 page Section for Women

FOR the benefit of Sport lovers it carries a 2 page Sports Section.

FOR those interested in Social and Personal Items there is a 2 page Section.

FOR the Zulu and the Xosa speaking peoples there are 4 pages;

FOR the Sesuto and Sechuana speaking peoples there are 3 pages; while 3 pages are devoted to general news

NOW for the parents who wish to prepare their children for the future we introduce this page dedicated to the Educational Institutions of the African Race.

IN the past these institutions have carried the burden of progress. In the future may they go from strength to strength with your support.

Mantariana A Gogeloa Dithabeng

ntoa ea Italy Le Abyssinia

KE GONA BANNA BA
LOUTSA MARUMO LE
GO SILA DIKOME

Taba tsa ntoa ea Mantariana le Ba-Abyssinia ga di tle gantle. Jualekage re kile ra bollela baba-di ba di "The Bantu World," dipego sa ntoa ena di tla di fapane. Se boleloang ke Ba-Ayssinia se ganetsoa ke Mantariana. Gape ditaba tsa lehlakore la Ba-Abyssinia di tle gantle; tse utluagalang gagolo ke tse hlagang lehlakoreng la Mantariana. Empa lega gole jualo go bonagala gore Mantariana a tshuere tau ka dingana.

Bofelong ba veke e fetileng go ile ga utluagala ka metato e tsuang London gore Mantariana a batla kgotso, feela go bonagala gantle gore a e batla ka maano. Mmuso oa Englane o fetotse ka gore gago kgotso e ka etsoang kantle le tumelloano ea Leggotla la Dichaba le ea sechaba sa Abyssinia.

Metato e tsuang Addis Ababa, moshate oa Abyssinia, e re Ba-Abyssinia ke gona ba itokisetsang ntoa. Masole a mangata a rometsoe leboea go ea tlaletsa madira a Ras Seyoum eo eleng molaodi-golo oa mephatho ea leboea. Go utluagala gore Morena o mongolo o itokisetsa go ea boeng.

Go utluagala gore ka boroo poo di bopelane kgausni le metse oa Gorahai le Jijiga; moo mephatho a Ba-Abyssinia palo ea oona eleng 300,000 e lebagane le mephatho e 140,000 ea Mantariana. Tlong ena madira a Ba-Abyssinia a katlase ga Ras Desta, eo a tsetsoeng gore o tshuanetse go leleka Mantariana eseng lefasheng la Abyssinia feela empa letatsheng lohle la Afrika.

Ka leboea Ra Seyoum go utluagala gore o tshuarisitse Mantariana bothata. Gape go bonagala gore ntoa e kgolo e tla loana pele ja motse oa Makale. Mantariana gothoe a tonetse motse ona nahlo, gomme a se ale kgausni le oona. Ras Seyoum go bonagala gore o gogela Mantariana dithabeng moo Ba-Abyssinia ba itokiseditse go ikopela teng le go a tsualela segankane.

Morena e mogolo oa Abyssinia o re ga go kgotso e tla e tsoa ga Mantariana a sa ntsa ale lefasheng la Abyssinia. Naka ea phala ke gona e sa lla gare ga lefatsho la Abyssinia. Mokgosi oa "Sebata-Kgomo" ke gona o sa utluagala dithabeng le ka melapong, gomme ba hlabani ke gona ba tshologelang ka bongata motseng oa Addis Abeba.

Nyakang Tshenyegelo Go Jongbloed

TSA PIETERSBURG

Oscar Jongbloed, monna oa Leburu, o ahiotse go ea chankaneng kguedi tse tshelatseng le go otloa ka tse ga tshela, ka molato oa go otla, moshimane oa Mo-Afrika ka sehlogo moo a ileng a shua. Baetapele ba Pietersburg bolellang batsuadi ba moshimane ona gore ba direle Jongbloed molato, lega ale torokong, ba nyake ditshenyegelo bakeng sa lefu la nguana oa bona.

Molao ga o Kgethe Mmala

TSA KRUKERSDORP

Moshimane oa Mo-Afrika o ne a sekisoa ka molato oa go bolaea moshimane oa Lekgoa. Go utluagala gore moshimane ona oa Lekgoa obe a tloatse go hlorisa oa Mo-Afrika. Ka tsatsi le leng Mo-Afrika a betoa ke pelo gomme a otla Lekgoa ka lepara, a le bolaea.

Magistrate oa Leburu o fumane o moshimane oa Mo-Afrika a se molato gomme a montsha pele ka puo e reng ga go kgethollo ea mala molaong. Lefatsho le ea fetoga.

Tsatsi La St Francis

Tsa Ventersdorp
(Ke Z. J. SEKGAPANE)

Letsatsi ja October 6 mo ngoageng ono le tla phela ka go sa feleng mo pelong tsa phutho ea Chache mono. Phutho ea araba keleco ea ga Moruti A. Mataboge go tshoetsa letsatsi ja ja Moitshepi oa Kereke ea bone S. Francis. Ga nna dithero tse di tihabang pelo. Ka Saturday 5 le ka Sunday 6. Ga nna Dilallo di le pedi gone ka Sondaga.

Kereke ea matshegare ea tlotloa ke di Pathfinders le Wapfarers ka "uniform," me morago ga tirelo ba opela ba drilla go shuetsa batsadi molemo oa sekolo. Morago sechaba sa dula sa ja ka boitumelo jo bogolo gone go no go bolailoe dinku dile 4 go bile go rekiloe nama ea £1 10 0. Bo 'Me ba apeile magobe. Mrs. J. Mokuene, tichere mo sekolong Methodist o ile conventioneng 'me ebile jaanong ke leshole le le phomotseng tirong. Sebaka sa gagoe se chotsoe ke tichere Lwana oa Witbank.

Go ntsa tshole e kgolo ea bana mo Kerekeng ea Luthere ka di 13 October palo ea bona e le 70.

Mr. Salathiel Mancho o thudiloe ke matoro-kara, 'me o ntsa a tsamaea ka ditlhabi. Leburu leo le gana go mo duela 'me kgetse e e tla a ea pele.

Re bona komella e kgolo mono, pula e tla rapelloa leng?

Moruti Ramushu o Amohela Mo-Evangedi Mpotu oa Phiritona

TSA PHIRITONA
(KE NONYANA)

Ka la 27 October 1935 motse oa rona o no chaketsoe ke ba kereke ea Bantu Bantu Methodist eo Moruti Ramushu ea neng a le Albert Street e leng eena Mookmeli oa kereke ena. Ona a tllile le mora e bileng tichere ka nako e telele mane Evaton, eo Joale le eena e leng moruti kerekeng ena. Ho no ho tllilo ameheloa mo-evangeli Meshack Mpotu le Mrs. L. Mpotu, le batho ba bangatanyana ba ine etseng kapa ba ileng le ntatla bona.

Ho utloabala hore, Moevangeli Mpotu o sebelitse kerekeng ea Wesele lilemo tse ka fihlang 38 'me kajeno o kene kerekeng ea babatso. Eka e ne e se khopolo ea hae ho tloha le ho tsoa kerekeng ena feela ho bile meferefe e fileng ea etsa hore a supe a tlohe a ikenele ho ea mofuta oa habo ea Ma-Afrika, eo hoseng "baas" ho eona. O setsoe morao ke Bareri ba hae ba lipolasi eka ba 7 kapa 8 ha re utloa, E ka palo ea batho kaofela e tla etsa 41.

Thusang Batseta ba Eang Mangaung

Banna ba Tsua Letsholo
Le Go batla Mefago
Ea Barumioa

Jualekage nako ea pitso e kgolo ea sechaba e atametse, baetapele ba Congress ba eme ka maoto go lokisetsa pitso ena. Ka la di 10 November (ka sondaga) banna ba tla tsua letsholo la go tsoa chelete ea go romela batseta Mangaung. Ba tla ea Western Native Township, Ke R.V. Selope Thema, M. W. Somtunzi, P. Lefifi le P. Moguerane; Pimville, e tla ba P. S. Morafe, H. Selby Msimang, T. D. Mweli Skota le S. S. Maloka; Orlando, e tla ba John Mabitsela, Nculu, S. Moema, Samuel Sekgapane, John November le C. S. Ramohano; Alexandra, e tla ba Z. P. Ramailane, P. E. Mart Zulu, A. Kgoathe, Z. Mdhleshe, S. Molefe, Tabete le S. Sebolaoa; Eastern Native Township e tla ba J. M. W. Dunjwa, H. W. N. Nkadameng, G. S. Mabeta le Mehlomakulu; Sophiatown e tla ba L. T. Mvabaza, P.D. Segale, S. D. Lethoba, Self Mampuru le S. Makoape.

Taba tseo ba tla bolela ka tsona ke tse na:

- (1) Ba-Afrika ba agileng ditropong,
- (2) Melao ea Mmuso,
- (3) Pitso ea Mangaung.

Ka di 6 tsa December go tla ba le dantsha e kgolo ea Congress Holong ea Bantu World, 3. Polly Street. E ngue e tla ba Germiston, Turton Hall ka di 7. Batho bohle ba ratang tsuelo pele le tokologo ea Ba-Afrika ba kopioa gore ba ee dipitsoeng tse na le meketeng ena ea Congress.

KOTSI EA PIPELO

Seo mang le mang a kulang a tshuanetseng ho se tseba

Batho ba ba ngata kajeno ba tseba hantle hore ho sebetse hantle ha mala ke ntho e kholo bophelong ba rona: Ha mala a sa sili hantle, mele ohle o a ferekana. Re sitoa ho nontshoa ke dijo tseo re di jang hobane mala a rona ha di sile hantle, me dijo tse sa sileheng ka mpeng di ea bola me di kenye mmele bohloko.

Hopolang hore mala, methapo e ditho tsohle di tsamaisoa ke madi; me ha madi a ka fokola le tsona di ea fokola. Ke madi a lokileng feela a ka etsang hore di sebetse hantle.

Ka baka la ho nontsha madi di Pink Pills tsa Dr. Williams di khona ho phekola pipela ho feta dihlare tse ding. Madi a hloekisitseng ke di Pills tse na matlafatsa mala; me motho a ikutlue a rata dijo me a ja ditheohelang. Di Pink Pills tsa Dr. Williams ha di phekole pipelo feela di matlafatsa methape me di nchafatsa matla a motho. Di rekoa venkeleng efe le efe kapa ho Dr. Williams Medicine Co., P.O. Box 604, Cape Town ka 3/3 botlolo ele ngue kapa a tshelatseng ka 18/- kantie le ho lefa poso.

Notice of Sale.

AMOS MAHLANGU:
Plaintiff.
vz.
AMON PUNGWANA:
Defendant.

In pursuance of the judgement in the Native Commissioners's Court of Springs and writ of Execution dated the 3rd. day of October 1935, the following goods will be sold in execution on the 13th day of November, 1935 at Springs Location, Stand 1076 at 12 o'clock in the forenoon to the highest bidder: viz:

1 TWO ROOMED HOUSE (Shop) WITH ALL SHOP EQUIPMENTS.
A. J. Morocco.
Special Messenger of the Court of the Native Commissioner.



"Child Sleeps soundly ..."

Says Pimville Mother

.. never feverish

MRS. ROSINA MATLALA writes:—"My child, who has been ailing all along, was worrying me nightly. Refusing to sleep and always crying. One day I read about Ashton & Parsons' Infants' Powders. I tried them and have found them the best powders for babies. My child now sleeps soundly and is never feverish."—Pimville Location, Johannesburg.

ASHTON & PARSONS' INFANTS' POWDERS

MRS. MATLALA has found the way in which white mothers—for many, many years—have ensured the health and comfort of their babies with Ashton & Parsons' Infants' Powders. If your baby cries much it is because he suffers from small pains in his stomach or because his teeth are hurting as they grow. Ashton & Parsons' Infants' Powders soothe these pains without harm to your baby and keep him contented so that he grows up

FAT, HEALTHY and HAPPY

You can buy these powders at the store and they do not cost very much. Just put the powder dry on the baby's tongue. Give only half a powder if baby less than six months old—one whole powder if he is older. Ashton & Parsons' Infants' Powders are absolutely harmless.

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The big 'Ovaltine' Farms in England are the finest in the world . . . From these come the new-laid eggs and the fresh, creamy milk that help to make 'Ovaltine' so nice to drink and which, with the malt extract it contains, put bone, muscle and rich red blood into your body.

OVALTINE

Made in England by A. WANDER LIMITED.

Thusang Banna Ba Eang Pitsong

The Bantu World

SATURDAY, NOVEMBER 2, 1935.

Sechaba Se Kopioa Thuso

Nako ea pitso e kgolo ea sechaba e atametse. Batseta ba eang Mangang ba setse ba sila mefago, gomme go batlega gore sechaba se thuse kagohle kameo se ka kgonang. Sechaba se tla gako-geloa gore pitso ena ea Mengaung e tla bua ka melao ea Mmuso le go kenya ka mafatshe a tshireletso katlase ga puso ea Kopano. Melao ena e ama bophelo ba sechaba gampe, gomme ga e ka se loantshoe e tla kenya sechaba sena katlase ga joko ea kगतello.

Kabaka lena ke tshuanoleja banna le basadi ba sechaba sena gore ba etse kagohle kameo baka kgonang gore banna ba tshuanetseng go ea Mangaung ba finyelle teng. Ga batlega chelete eo banna ba ka palamang setimela ka eona; go batlega chelete ea dijo le maroabalo Mangaung. Ke ntho e tsebegang gore tsie e fofa ka ka mosuang. Banna ba eang Mangaung ba tshuanetse go fiosa maoto le diphego go-bane mosebetsi o oa ba eang go oona ke mosebetsi o sechaba; ntoea eoa ba eang go e loana ke ntoea ea tokologo ea sechaba.

Lehlakoreng le leng teng mona kuranteng en re gatisa tsebiso ea Transvaal African Congress e tsa bolelang gore go tloga ka di 10 kguedi ena banna ba tla tsoa letsholo la go tsoa chelete ea go romela batseta pitsong ea Mangaung. Re tla thaba ga sechaba se ka phuthulla diatla tsa sona gomme sa neela ka pelo e tshueu. Ga go tsela engue, re tshuanetse go lahlegeloa gaekaba re batla tokologo ea sechaba sa rona. Monna kapa mosadi ea ganang go thusa ntoeng ena ea tokologo ke sera sa sechaba sena, gomme o tshuanetse go lebelloa jualeka moeki oa sona.

Sera Sa Mo-Afrika Ke ene ka Nosi

BAAROGANYI LE BATHUBI
BA IPHELA MATLA
KAJENO

(Ke P.D.S.)

"Sera sa motho ke ene ka nosi!" Mantsoe ana a kile a bolelae ke monna mongoe eo mogolo oa Mo-Afrika, ka morago ga go thatlhoba le go bona seo eleng sona se etsang gore Ba-Afrika ba thlooe ke go tsoela pele mesebetseng eotlhe ea bona.

Motho ea ka ganang gore sera sa motho se segole ke ene motho etlabe ele motho eo a senang bo-ko le kelello. Empa lentsoe lena la "sera" ke le legole go thata 'me ga se ntho e bonolo go tloga u supa motho ka monoana ure: "Oena u sera sa 'me, kgotsa u sera sa mang-mang." Kabaka lena dirukhutlhi le baikgantshi ba mehuta eotlhe ba tsoetse pele ka go etsa le go tsoel-letsa diphapang gare go sechaba ba sena poifo ea gore ba tla supioa ka monoana 'me go boleloa haele bona dira tsa tsoelopele ea sechaba sa rona se setsho; empa ke kgoloa gore ba bothale ba tla bula ditsebe 'me ba utloelle se boleloang ele gore batla ba kgone go tlhokomologa mashata a senang mosebetsi 'me go sebetsoe sechaba.

Mo nakong ena eo lefatshe lena lotlhi la Kopano le emeng ka di-nao go batla legato le tsela eo go ka fithisoang maikutlo a thoe-kileng a sechaba sena sa Afrika go 'Muso mabapi le melao e mecha eo e tlang go bea pe'a Parliament ke Motlotlegi J.B.M. Herzog, go teng sepukana kapa sethophana sa batho bao tiro ea bona eleng go aroganya sechaba ka bogare ka thole go sekoa "Borena" ka gare go lekgotla la Congress! Sethophana sena se mo-sellong gore ke kabaka lang ha baile ba tholoe ke khetho koa Pretoria selemong sa 1933.

Banna ba Congress bao Mooka-

(Di fella serapeng sa bobedi)

Tebogo e Matlafatja Molebogo Gomme e Mogalefishi Go Feta

(Ke H. NKAGELANG-NKADIMENG)

Tebogo e e Batlega

"Phuthego ea Tshoane—ea Dikgoshi le Baetapele—u e leboga ga e diretj'eng sechaba sa Ba-Afrika?" Thobela, putjisho e ke e butjishitjoe ke Mo-Afrika eo mong oa ditho (maloko) tja lekgotla leo le tsebegang kamatla makhiesheng, leo le bitjongo Lekgotla-la-Keletjo (Advisory Board). Mutjishi oa be a nale ditho tje ding tja lekgotla le, ba be ba etjoea pitjiong ea lona.

Ga ekaba go selo seo, goba moko-goa oo o re dirileng dikgato le manamelo a badichaba ke go hloka tebogo le go se hloe molato euyya go hloea motho. Bagale ba sechaba sa Ba-Afrika ba tsene lengeng la seloko gomme sechaba se tseneletjoe ke diphiri kabaka la go hloka tebogo ga sona (sechaba). Molato ke gore, joaleka sechaba ga re tseba matla a tebogo. Ga re tseba mohola oa tebogo. Dichaba tje ditjoetjeng pele kabaka la go tseba matla le mohola oa tebogo di dira ditapishego le ditshenyegelo tje ntji ka go direla bao ba di hlabanetjeng bothateng digopotjo.

mei eleng Mr. S. P. Matseke, joaleka ha sechaba se tseba, ba lekile ka gotlho go fedisa dillo le meko ena ea go loela "borena" ka gare go lekgotla la sechaba; empa matsatsing ona ana a ha sechaba se leka ka gotlho gore se tla sebetsoa kgotleng e kgolo koana Mangaung ka December e tla ba eng, re utloa gore sethophana se teng se etiloeng pele ke Messrs. James Ramosena le David Hlakudi, seo mosebetsi oa sona eleng go aroganya le go thuba moo sechaba seneng se kopantsoe, se agiloe! Lengolo lena ke le ngola ke tshupa gore le tla ba le thuso e kgolo go sechaba gore ba tlhokomele makanyane ao a thubang le go aroganya sechaba ka Bopedi le Bokgatla joalo-joalo.

Re kgathetse' ke meterefere ea mofuta ona gomme re batla sechaba se kopaneng joaleka letsopa le Samente. Tlhokomelang sechaba. Dipitso tsa sechaba di tla tshoaroa malokeisheneng othe a tiko-logong ea Gauteng ka Sondaga sa 10 November, 1935, 'me ka Sondaga se latelang dipitso di tla tshoaroa malokeisheneng othe a Reef, ke gore go tloga Springs goea Randfontein. Tlhokomelang go bala di kitsiso tsa dipitso tsena.

Tebogo e thabisha molebogo, e ea mo tiisha ebile e mo kgodisha gore seo a se lebogeloang ke se se kgahlisang. Tebogo e dira molebogo gore a tjoele pele go leka, kamehla. go dira tje botse le tje kgahlisang ele gore a tle a retoe ka direkto tja bagale.

Mabaka ao eleng tshoanelo ea rena go leboga Dikgoshi le Baeta-pele, mabapi le pitjo ea Tshoane, ga ekaba re hloea molato, ke a mantji. Le leng la manaba a sechaba sa Ba-Afrika ke go tjoa-fa go eiletja le go rata go shupa diphosho etjoe re le difofu go tje botse.

Gare ga mabaka ao re soanetjeng go leboga pitjo ea Tshoane go mabaka a:—(1) Ka go phallela moko-goshi oa 'Musho Dikgoshi le Baetapele ba laeditje 'Musho gore sechaba sa Ba-Afrika ke sechaba se se nang le boikokobetjo. (2) Go kgopela 'Musho gore Dikakanyo (Bills) tje di ngoaloe ka dipolelo goba maleme a Se-Afrika. Go rialo ke gore ba kgopela 'Muso gore o hlomphe maleme a Se-Afrika. (3) Go kgopela 'Musho gore go baloe batho pele ele gore go tle go tsijoe gore ga palo ea batho ele e ka e ka lekana ke di "morogo" tje ka. (4) Gore go kgethose, ke 'Musho, komiti ea banna ba Baso le ba Bashoen gomme komiti e e thethe, pele, le mafaase ao a tlang go abeloa Ba-Afrika gore e a hlahlofe go bona ga ekaba ke mafaase go a soanetjeng bodulo joa batho; ke gore go bona gore a nale metse, temo le phulo. (5) Go kgopela 'Musho gore o bitje pitjo ea sechaba sa Kopano kamoka. Putjisho ke gore a 'Musho o be o tla dira'ng ka Dikakanyo tje go nkabe Dikgoshi le Baetapele ba sa ka ba ea pitjiong ea Tshoane?

Ga go Bohoefe

Seo re soanetjeng go ithuta sona gomme ra ba ra se tseba ke gore go bohoeffe go loancha le go shoalalanya kakanyo (Bill) euyya ke mo go thata-thata go mphsa-fatja molao (act). Ka lebaka leo re soanetje go ithuta gore kamehla-re loanche dikakanyo tje re gopolang gore ga di a re lokela pele di diroa molao. Re soanetje go ithuta go gahlanetja di sale kgole gobane ga di shetjedi di fihlile ga go sa na bothakga ga ese boshedi feela.

WALLMANNSTHAL SMALL FARMS FOR NATIVES.

The Berliner Missiongesellschaft has decided to cut up the Mission farm into small holdings of 3 morgen each for acquisition and occupation by Natives only.

Here is a chance for Natives to acquire their own piece of ground free from any restrictions or servitudes and in absolute freehold. No European or Asiatic may acquire any plot.

The purchase price of plots in the first section is £30 each and this includes survey fees, stamps, diagram, costs of transfer and all Government dues. The purchase price is payable as follows: £6 deposit and thereafter £1 per month. The property lies in a healthy locality, about three miles from Pyramid Station, from which place there is a regular train service to Pretoria. The Pienaars River runs along the Northern boundary of the property. Suitable provision for water for domestic purposes and for animals has been made.

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Bala

Kuranta Ea Sechaba

"The Bantu World"

Pele

OTUKULULAYO

[MATUKULULA]

O feta meriana

kaofela.

1/6



O feta meriana

kaofela.

1/6

MATSETSELE.

Moriana o etselitsoeng ho thusa batho.
SEHLARE SE TSOLLISANG—SEHLAPOLLANG.

Mahloko ohle a 'meleng ea batho.
SE HLATSOA 'MELE KAOFELA

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

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

Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka 'beke, etlare hosana u tsoha u khole tshole tse mpeng tse ka maleng, le mahloko.

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

E mong oa marena a kileng a sebe iss moriana ona oa Otukululayo (MATSETSELE) o re "Ho ka nthabisa hahole ho utloa hore batho bohle baka ba nale oona moriana ena. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi?"

Moetsi oa moriana una o le tsebisa hore le ka o fumana ho ena ka pose.

Kopa mong'a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6

A. H. TODD Ltd. Mokemisi,

Endhlovini, Red Hill, Natai.

Mo meriana eolokileng hahole o etsoang teng.



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Tea costs a little over
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Madireng A Ditulo Ka Ditulo

Bashobelisi A Ba Ntshe Likhomo

MOSAHI OA MAPUPUTLA O BALEHILE LE BO RANKUDIKAE

Tsa Witzieshock

(Ke MOOTLA-KHOLA)

Ka la 13. 10. 35. ene e boetse e le thapello ea pula likerekeng tse fapaneneng tsa Witzieshock. Morena e moholo eena o na a ile mane Lefika kerekeng ea D.R.C. teng thuto e ne e tsoerole ke Moruti Faasen, tsebetsoeng ea hosasa a bala Pesaleme ea 65. 9-13, a ruta ha monafe. Thapello ea etsoa ke Ev. Ezr. Mopeli. Thuto ea montsiboea ea tsoaroa ke Moruti Marumo eena a bala Joele 2: 12-17. Thapello ea etsoa ke sechaba sa lla pel'a Mopi se batla lijo. Morena a qetela ka thapello, me mosebetsi oa tsatsi leo oa koaloa ka khotso. Re na le tsepe hore Molimo o tla re fa pula.

Monna e mong mona hothoeng o tsoerole ka bosholu ba pere, taba tsa hae li thata ho fumaneha hantle o bile o ahloletsoe Khafa 21 days, 'me maponesa a boetse a tsoere motsoalle oa hea. Eena o latola bohela ha tsebe Malokolla, athe Malokolla ke eena ea 'moletseng.

Bare Mapuputla qaqa la matamong kuete tse ling tsa bo Rankulika li balehile ka mosali le motoro kari oa hae o tlohetse mosebetsi oa tsitseng ea ho batla mosali le kara ea hae, ha re tsebe hore o sa tla khutla.

Ea ntseng a sena bophelo ho botle ke Rev. A. Mahanke, oa A. M.E. Re qela merapelo ho barapeli.

Kerekeng ea Moshoeshoe e ne e le selallo sa Morena ka la 13 October 1935 phutheho ele ngata.

Khele! Setha Ntsala, morali oa hae a shobelisoa, ba moo a shobetseng teng ba tla beha, a re: ke teng ke tla filha moo ka Mosebello. Eitse ka lona tsatsi leo a le boletseng a filha, a filha a jele bohale a bile a lompe tsepe, a re lona ba nkileng ngoan'aka, mpontseng likhomo! Butle Mofokeng!! ha ho boleloe litaba. "Ke batla likhomo ha ke batle litaba, ka bohale," che ba mo nehela khoma tse ntle tse leshome. Empa hona ha e e-so be bona bohali. E se e ka bohle ba ka etsisa enoa mora Ntsala. Ka la 17 October, 1935, e ne e le pitso ea Morena Charles, 'me a kopa ho batho le ho ba laetsa hore o khetshole ke N.R.B. ho ea Bloemfontein ka tsoa tso thuto. Me a bile a kopa hore a thusoe ka motho ea tla mo nkela likobo, che sechaba sa thabela taba eo, leha eena ka sebele a ne a le sieo, o na a bitsoetse ke motlatsi oa Musisi, ho ea lokisa tsa eto leo la bona, hobane eona board e khethile Morena C. N. Mopeli, le Dr. J. F. Linde. Empa rona Bo-Mootla-Khola re ea nyatsa hore taba ena ea thuto ke taba e thata e lokehang ho rerisanoe hantle ka eona, hobane re hloka thuto e lokileng banang ba rona. Joale eona board e-ea rera e be e phethe e sa nka mehopoloe ea sechaba e be e ikhethelle batho: Che le se nkutloe ba heso.

Eo re monang ke Mrs. Dina Seoee oa Brakapan, o tile ka matseliso baneng ba Seoee, ka ho feta ha Ntat'a rona, Mareka Seoee. Ea ntseng a sa phele ke Morena Selebal, o tsoerole ke maoto.

Re bona mosebetsi oa Tsila-Tsila, Stockfel Bazaar, Timiti, me tsena ha re tsebe moo li hlhang teng ke eona tsenyo eo lefatse.

Masike le Mr. J. Maloma ka la li 16 October.

Letsatsi le iphile matla mona ho bileng ngoana e mong o ile a akheha sekolong sa rona. Ha re bonapula.

Batho ba hopola hore ntho e tla etsang hore pula e ne ke Lesokoane—'me re maketse hore ho tla qaloe neng. Ba rata hore le li Mistress li ke ne le tsona. Re batlile re e shoa ke pula ngohola mohlomong le tla thusa ha ba ka leka.

Talame More mohlankanyana oa sekolo sa United o bala Bantu World.

Banna Ba Belabela Bane Ba Kopane Le Mongodi Oa Toropo

Tsa Warmbaths

(Ke JOEL B. M. THEMA)

Ka di 25 September, go no go le teng pitso e kgolo ea baagi ba lokeishene la Warmbaths e kopanetse mo kerekeng ea Dutch Reform. Pitso e ene e biditsoe ke mongodi oa toropo (Town Council) go tla neela baagi lipormiti (permits) tsa ngoaga ona, joaleka ha di nkioa ngoaga le ngoaga. Gona tsatsing leo ebile a kopile gore o rata ga kopana le banna ba lekgotla la Leihlo la motse (Vigilance Association) maloka le lengolo la bona leo ba neng ba le ngotse ba rata ho tseba gore Advisory Board e e diretse motse eng mo ditabeng tse:—(a) Ho hloka hlahla ha metsi mo lokeisheng (b) Ho lokisoa ha litrata tsa motse (c) Ho lokisoa ha mabitla le tselo e eang koteng. (d) Ho tsoaroa ha batho ba sa patelleng matlo a bona. (e) Chelete ea lekeishene (Balance Sheet). Libui tse neng li emetse Vigilance Association e ne e lele.

Rev. T. L. Mokau, Messrs J. B. Thema, G. Setlako, le O. Rabalau. Banna bana ba buile ka matla a maholo thata ba bontsa mongodi oa toropo gore baagi ga ba tsebe melao e busang lekeishene, ga ba ese ba e neeloa kapa ba e balloa ba lutse feela mo leffing 'me hangata ba tsoaroa ka gobane ba sa tsebe melao ea lokeishene, le gore ha ba khotso ka mediro ea banna ba Advisory-Board. Mongodi a ba tsepisa gore o tla leka ka matla gore Masepala a hlokomelile lillo tsa bona. Gagolo m'etsi le mabitla, le ho ba neela melao gore ba e rute batho. Leseli lea thoma ho hlaha motseng oa Bela-Bela ge esale go thomia lekhotla le la Vigilance Association.

Byale ka ge ke file ke tla tsebisha babadi ba "Bantu World" gore ke tla tsebisha ditaba tsa molato oa banna ba Transactie oa go bolaea Simon Moloiane. Molato oa bona o emetse baahlo-di ba ba golo, ditjaji. Ba rometsoe teronkong ea Neila.

De Oele Mohlakola Kabaka La Tholoana Ea Eva Witbank

Mohlomphegi ke kgopela sebakka mo pampering e goka tsebisha ba ba di ba lesedinyana lena. Tse redi boneng mono Anglo French (Witbank)—Palao ea sehlogo. Moshimane obolaile mokgekolo oa mokgalabye au Sekei Maselela, a sa makishe selo. Ga re ekoa ka batho go thioa mokgekolo oa Modimo o tlogile are ke a go sega byang go metsoalle ea gagoe gona mo Anglo French. Byale aba adikelloa ke letsatsi gona moo. Byale ka nakong tsa bo mantsiboea a kgopela sogana le gore ngoanaka kagore ke boshego mphelegetse.

Aoa lesogana la dumela ge re ekoa a be a sepela na bo ele ba ba bedi emong ele mositsana. Geba felegetsa mokgekolo eo byale ge ba etla oa mositsana o boela morago, lesogana le ore nna ke tla mofelegetsa ke tla mofihlisha. gae. Kganthe o ra ge a tla bolaea mokgekolo. Gare e koa oile go mokgekolo a kgopela tholaona ea Eva. Mokgekolo a re keie mago goka direga byang taba e byalo. Moshimane eo kego soara mokgekolo oa Modimo ka megolo a molaea. Lehono re bolela o bokiloe; gape a itirela bo ithatelo godimo ga mokgekolo eo a huiie.

Engoe gape kea Leburu, Ramoshoeu o thuntse manthso ka sethunya gona tsatsi le go bolaoang mokgekolo eo ke ke ka Saturday se fitileng 19 October 1935. Ma-Afrika a re e thuteng go tlogela mekgoa ea lesui-sui. Gagolo a re rapelleng mokgalabye eo oa batho a shetseng le bana.

N. H. MALEKA.

Pitso E Kgolo Ea Theko Ea Naga Ea Ga Kagopola

Tsa Middelburg

TSA GA-RAGOPOLA

(KE MO-AFRIKA)

Monn ga gesho la 25 September, 1935, go be go na le pitso e tonatona ea bareki ba naga ea ga-Ragopola. Komosasa o be a le gona a e tsoa Pokwani a na le mong oa polasa eo e rekoago ke Ma-Afrika. Naga eo ba e ripagantse diripa tse pedi, gomme Ma-Afrika a feditse seripa sa mathomo, byale ba thomile go reka sa bobedi. Mo seripeng sa sa bobedi hlogo ea monna ke £8. gomme banna ba Mazulu ba be ba gana go reka seripa seo sa bobedi. Komosasa are go bona—"Le soanetse go se reka ka kgang ka gore le ile la dumela gore polasa e le tlo e reka ka moka."

Monna eo mong are, 'nna ga kea kuishisha morena?" Gomme komosasa are—"Eo mong le eo mong eo a dumetsego go reka polasa e mathomong o soanetse go reka seripa se sa bobedi ka kgang; ga sena chelete a rekishe dikgomo, ga sena dikgomo a rekishe mosadi oa gagoe a reke seripa se!"

Ka la 28-8-35 Jacob Mahlase oa moshimane o ile a thokga moshimane eo mong leino ka phatla, are ekare are ke setlatla. Tata-goe Jacob o lefile masheleng a lesome (10). Rutang bana ba lena setho ba lahle bophofofo, gobane ke bona banna ba ka moso.

Talame More O Bala Bantu World

SIMOLLANG ESALE JUALE HO BALA DIKORANTA BAHLANKANA

Tsa Vredefort

(T. G.)

Mr. H. S. Pule o fumane mohlala o latolang Mr. Andries Monaheng Gauteng ka la li 12 Oct.

Mo Evangeli E. Sehume le mofumahali oa hae bao bantseng ba se bophelong bo monate ba ile Lichtenburg ka motorokara oa mora Mr. John Sehume ka li 12 October. Eka ba ka fumana bophelo ho botle Transvaal.

Matchere le bana ba United School ba ntse ba tsoere mosebetsi oa ho lokisetsa ho ea Kopjes bekeng ea pele ho November ba keng sa papali.

Mrs. D. Ralehlokoa Miss A. Maloma (Johannesburg) Mrs. Maloma (Evaton) le Mr. Sepotokela (Johannesburg) ba ne ba le teng lenyalong la Miss Emma, (di fella serapeng sa pele)



O Ne a Batla Gore Ba Mmusetse Dikgomo Tsa Bogadi.

Mosadi eo oa batho o ne ale mo ditlalelong ha monna oa gagoe a mo raa are o tla mmusetse koa go rragoe. O ne a letile ka thata eotlhe go bona gore a di Feluna Pills ga di nka di mo thusa na.

Re ka bolela ka thomamo le boamaruri gore re chotse makgolo-kgolo a dikoalo tse di coang mo batsading ba ba bolelang ha Feluna Pills e ba thusitse go bona bana ha ba setseng ba tlhobogile go ka ba bona. Di Feluna, fa gontseng yalo, di fetile tsa tsitsibosa gongoe fa go ne go le bokowa kgotsa go sa bereke ka choanelo. Gongoe di Feluna di fetile tsa tlhabolla tsa thafatsa golo mo 'me mokgoa oa Tholego, ka thuso e ntseng yalo, oa itse go ba direla ngoana eo ba ne ba mo eletsa ba mo letetse ka thata.

Gape di Feluna di alosa botshelo yotlhe yoa mosadi. Dipilisi tse di oketsa gape di nchafatsa madi gore a nne mahibidu sentle. Ke ka ntlha e mosadi eo o dirisang di Feluna a nang le botshelo yo ho itekaneng thata, yoa boitumelo le go ratega. O ikutlula a tshedile sentle 'me basadi ba ba batang ba tshedile sentle go monate go tshela nabo.

Ha dikai tse di koadiloeng fa dile gona di shupa gore u ka bona thuso ka go dirisa di Feluna Pills:—

Madi a bokowa, Go lapa, Bokowa, Go sokela ga mala, Mosese o moshoeu, Matlho a bofi, Mokoatla, Ditlhabi ha u ile kgoeding, Go tlalelana mo maleng, Go bona dinaledi mo mathong, Sedidi, Thogo e bothoko, Go nyeka pelo, Gaumakoe le mathoko otlhe a mala.



Re eletsa thata gore u leke di Feluna Pills tsa Basadi Fela. Di rekisoa gongoe le gongoe ka 3/3 botlolo kgotsa tse 6 ka 18/- mo diphuthelong tse di khibidu yaka se se choantsitsoeng hano. Ha go le thata go ka di bona koalela mo go P.O. Box 731, Cape Town, u romele madi.



FELUNA PILLS

for females only

Better Health for Women

Sec. F.3.

Bantu Women In The Home

Pickles And Chutneys To Rid The House Of Insect Pests

Pickled Walnuts

Wipe and prick green walnuts, place in a basin and cover with a brine made from half pound salt and four pints water. Soak for 8 days, then throw the brine away and cover with fresh brine and leave for 2 weeks. Drain, spread the walnuts out and place in the air to blacken. Place in jars and cover with hot spiced vinegar and when cold seal. Store in a cool place for 4 or 5 weeks when they will be ready for use.

Pickled Red Cabbage

- 1 red cabbage.
- 1 dessertspoon peppers.
- 1 quart vinegar
- 1 dessertspoon allspice.

Peel and quarter the red cabbage, remove the outer leaves and hard core, then shred the cabbage finely. Place cabbage on a large meal dish and sprinkle liberally with salt and leave until next day. Next day place the cabbage into a colander to drain thoroughly. Tie the peppers and spice into a muslin and boil up in the vinegar. Pack the cabbage into a large jar pour the cold spiced vinegar over, tie down and store.

Mixed Pickle

- half pound sliced cucumber
- half pound small gherkins
- half pound small onions
- quarter pound beans
- half pound cauliflower

Place the vegetables in a brine made with one-fourth pound salt and one quarter of water. Leave for about 8 days, then drain and soak in fresh water for 2 hours. Pack in jars placing a selection of vegetables in each jar, pour hot spiced vinegar over. Leave until cold then seal. Ready for use in a few weeks.

Pickled Mushrooms

- one pound young mushrooms
- two blades mace
- half teaspoon white pepper
- one teaspoon salt
- one teaspoon ground ginger
- small chopped onion.

Clean and remove the stalks of the mushrooms and wash well in salt water. Place in a pan sufficient vinegar to cover, adding the rest of the ingredients. Cook slowly until the mushrooms have shrunk, then lift them out and place in a bottle, pouring the hot vinegar over. When cold cover and tie down.

Pickled Dates

Stone and cut one and half pounds dates in half, and place in jars. Boil two and a quarter cups vinegar with three-fourths ounces pickle spices (peppercorns, mustard seed, cloves, etc.) 6 ozs. brown sugar, salt to taste. Pour the hot strained vinegar over and cool before sealing. Pack away for 3 months before using.

Left-Over Potatoes

Left-over potatoes can be utilised in a variety of dishes, but, unfortunately, even after one night in the larder, they present a sadly unappetising appearance owing to the fact that they have become black and discoloured. This discolouration can, however, be avoided.

As soon as they are placed in the larder the basin containing them should be tightly covered with a piece of thick white muslin. Keep the muslin in place by slipping a rubber band over the basin. It will be found that the potatoes keep as white as when they were first cooked, and can be mashed and steamed up again.

I frequently have letters containing requests for hints on exterminating household pests, and so I feel it wise to suggest that readers keep the following hints by them in case they themselves or their friends, may need them at any time.

Anyone who moves into a fresh house and finds, to their dismay, that it is infested with insects, is to be pitied, and a cure must speedily be found. To make a clean sweep of them you must be thorough. Strip all the paper off the walls, and clean out every crack in the plaster, and even every small nail hole in woodwork or wall, with oil of pennyroyal. Then buy a pound of best Scotch glue and melt it down (not too thin). Mix plaster of paris with this, a little at a time, and when all the cracks are well filled, the wall can be re-papered. If there is any doubt about being rid of the pests, it is better to have the walls distempered. Bugs dislike the smell of vinegar, so add some to the distemper if you like.

There are other methods, such as dabbing strong ammonia in all crevices and woodwork, or washing everywhere with vinegar and water, but the above is the most thorough, and I am sure you would rather take a lot of trouble once and be rid of the vermin than half do it and risk their return. This will also clear away fleas. It is a good preventive to use disinfectant in the water when you wash your floors.

If you do not want to go to the trouble of stripping the walls, try painting liberally with a solution of one-half turpentine and one-half carbolic acid. This is harmless to fabric, paint, and paper, but has a very nasty odour.

Eucalyptus oil works wonders in getting rid of fleas in clothes and beds, also oil of pennyroyal.

To Remove Ironmould from Linen

Soak the marks in lemon juice squeezed from a freshly-cut lemon. Then expose to the sunshine to dry. Leave for an hour, or longer, and then rinse out the lemon juice well. If the marks are obstinate, you may have to repeat the process two or three times, but this is scarcely ever known to fail. Extract of rhubarb is also good. Cut the rhubarb into small pieces, put into a saucepan well covered with water, and boil for 10 to 15 minutes. Strain off the solution, and soak the stained part in the hot liquid. Repeat if necessary.

Children's fine woollen garments lose their shape in the wash unless they are carefully handled. It is worth while to tack them to an old towel or piece of sheeting before dipping them in soapy water. When they have been washed and rinsed they may be folded in the towel and put through the wringer. If they are hung up to dry outside, the towel may be pegged to the line, so that no marks are made on the garments. After they have been pressed and aired the tacking may be undone.

Fine Shetland shawls should be placed in a cotton bag or old pillowcase for washing, rinsing and wringing. If this is not done fine lace shawls may easily be accidentally torn while they are heavy with water. After wringing, the shawls should be laid on a clean sheet that has been laid ready on a table on the floor. They may then be carefully stretched into shape. Each point of the border should be pinned to the sheet and the shawl should be allowed to dry slowly.

Points About Knitted Woollens

The vogue for hand-knitted woollen garments shows no sign of decreasing.

Therefore, it is well to be informed about all the various aspects of woollen wear. Take the way it shrinks or stretches, for instance. Shrinkage, if a certain new process proves to do all it is said to do, will soon be a bugbear of the past. Stretching is perhaps more difficult to deal with, but there are means of preventing it.

Wool that is to be used for knitting should always be loosely and evenly wound. Tight winding is apt to stretch it, and garments knitted from over-stretched wool are liable to shrink considerably in the wash.

When a trimming edge has to be knitted or crocheted on to the neck of a woollen frock or jumper, it is advisable to run a strong coloured thread round the neck opening, draw it up to the required size and tie the thread to prevent the wool from stretching. When the trimming edge is finished the thread may easily be removed.

Household Hints

(By BEATRICE NUTS)

Rinsing Clothes. After rinsing clothes turn them inside out before hanging up to dry this will prevent any smuts or dirt from soiling the right side.

Organdie. Borax or sugar will stiffen organdie accessories more satisfactorily than starch.

Your Eyes. Bathe your eyes each morning and night with warm water in which a pinch of boracic powder has been dissolved. This will do much to brighten and strengthen them.

This Week's Thought

Three things to desire—the blessing of God, an approving conscience and the fellowship of the good.—BEATTIE.

Dyes should be well mixed with boiling water to give the brightest and best colourings, otherwise they are apt to be dull.

Handkerchiefs. Discoloured handkerchiefs can be whitened if Hydrogen Peroxide is added to the last rinsing water.

(Continued at foot of column 5)

Editress' Note

The Editress wishes to thank her growing circle of readers who take keen interest in these Pages. Those who have been able to visit our offices have expressed great joy at seeing some of the finished materials whose Patterns are published on these Pages.

Light Pastry. You can make light pastry by working with very cold hands and handling as little as possible.

Lace. Iron lace under white tissue paper and it will not have that shiny look.

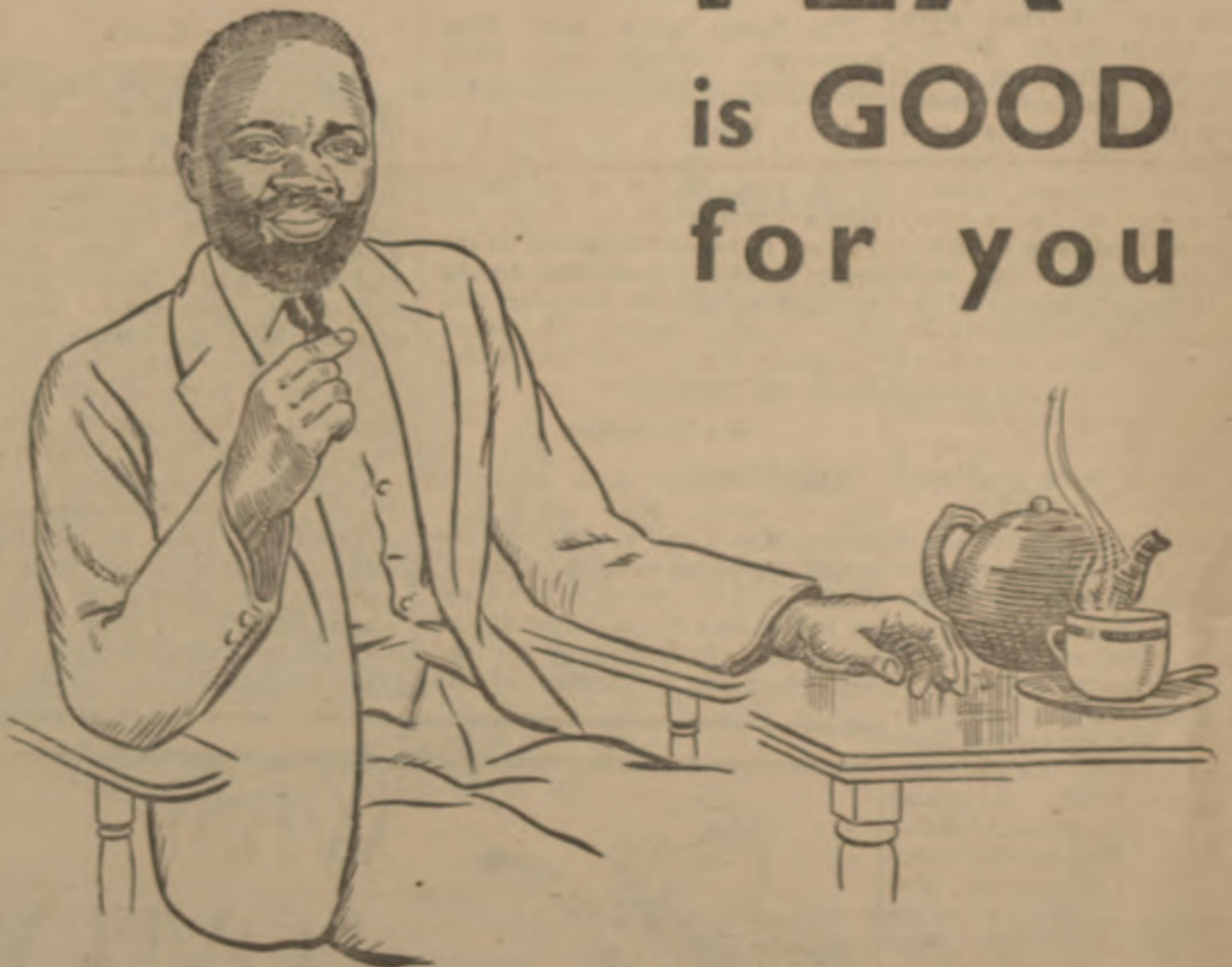
Knives. Grease knives with a little butter before cutting lemons or any acid fruits. This prevents stains and so saves much cleaning.

Umbrellas can be renovated by sponging well with half a cup of strong tea and two tablespoonfuls of sugar.

Castor oil will make your eyelashes grow if applied overnight with finger tips.

TEA

is GOOD
for you



says **Mr. TEA-DRINKER**

It refreshes you after hard work or play, and takes away your tired feeling

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



Page of Interest To Women Of The Race

Episcopal President's Tour Of Rhodesia

Mrs C. M. MAXEKE

During the month of September Mrs C. M. Maxeke, B. Sc. in her capacity as President of the 15th Episcopal Dist. (S.A.) of the Womens' Home and Foreign Missionary Society of the A.M.E. Church, made her annual tour to Bechuanaland and Southern Rhodesia. She joined the Bishop the Rt. Rev. D. H. Sims M.A. D. D. L.L.D. at Vryburg on Sept. 19 and they, accompanied by Presiding Elder Lesabe of the Kimberley Dist. travelled as far as Mafeking. Mrs D. N. Tladi, Secretary for the Transvaal Convention who was accompanying the President as her special on secretary on this tour, met them at Mafeking from Benoni.

Quite a number of missionary meetings were held at points between Vryburg and Mafeking. On Monday evening Sept. 23, a very well organized reception was held in the Elite Hall, Mafeking. The guests of honour being Bishop Sims, Rev. Lesabe, Mrs Maxeke and Mrs Tladi. The Bishop and Mother Maxeke delivered very impressive and educative addresses. Dr. S. M. Molema responded on behalf of the Mafeking population, and an uncle of his (Mr. Molema) also spoke.

On the following morning (Tuesday) Sept. 24, Mesdames Maxeke and Tladi left by train for Rhodesia arriving at Bulawayo on Wednesday the 25th. They were met at the station by the Rev. R. J. Mkwai, Superintendent of the A.M.E. Church, Rhodesia, whilst Bishop and the Rev. Lesabe returned South by car. From Thursday the 26th to the following Tuesday Oct. 1, a series of missionary meetings were held daily at an average of three meetings a day with all the Ministers, wives of the Matebeleland Dist. in attendance. These meetings were considered as not only successful but educative, many technical and obscure points which had been puzzling them all along were explained to these missionary workers.

The laws and regulations of the W.H. and F.M. Society were explained after which many questions were raised, which were answered satisfactorily. This was the first time in the history of the A.M.E. Church that the President of the Society visited Rhodesia, and as such, the visit was highly appreciated. A grand reception was also given at Bulawayo. Mother Maxeke addressed a crowd of both Europeans and Africans.

Further places visited were Gwelo, Gatooma and Salisbury. As in Bulawayo hearty receptions and welcomes were accorded the visitors, and the same procedure of revival and missionary meetings were continued. The tour had to be carried on to Northern Rhodesia and Nyasaland, but owing to the tremendous heat, this became utterly impossible.

The President and her secretary are now safely back home, and they speak very highly of this tour and S. Rhodesia generally. They are hoping, God willing, to visit Northern Rhodesia and Nyasaland during the Winter next year. May the Lord bless their labours.

disastrous to all society, affecting families, communities, and Government.

(4) To live a life of unselfish service in the cause of the Master that others may know His saving power.

The Church Choir sang after which the meeting was closed. Benediction was pronounced by the Rev. E.R. Makhene, of Alexander Township.

DINAH H. SILKSON
Secretary

Popular Pretoria Wedding

Malange-Beauchamp
(BY J. S. M. L.)

The Methodist Church, Marabastad, was the scene of a pretty wedding on Saturday, October 19 at 2 p.m. when the vows of matrimony were exchanged between Sheila, elder daughter of Mr. and Mrs. S. D. Malange, of Cape Reserve, Pretoria, and Adolphus, son of Mr. and Mrs. A. Beauchamp, of Roodepoort, and duly solemnized by the Rev. Mokapela.

The bride was given away by her father and her fair beauty was enhanced by her exquisite gown of white georgette closely fitting, with ivory lace round the neck and sleeves. She had a charming veil done with white pearls and lovely silver and double glinged earrings with white gauze gloves and white court shoes with silver buckles to tone, and she carried a bouquet composed of white and pink carnations. The bridesmaids were the Misses J. Ngwenya, P. Dube and A. Motlemakoane.

Miss Ngwenya wore a plain white georgette dress with frills and a lovely trimmed white hat to match. Miss Dube wore a pretty pink dress of a flarish nature with tiny fringes and tight fitting sleeves opening on top and a straw hat of the same shade, trimmed with white flowers, while Miss Motlemakoane had chosen a plain but lovely pineapple dress with a hat to tone.

The flower girls wore long pine-apple overalls with frills and yellow ribbons.

Mr. P. Mpahlela was the best man while the groomsmen were Mr. T. Ntsuane. Mrs. E. Mokuena, a leading soloist sang: "O' Perfect Love" accompanied on the organ by Miss Rosenberg, during the signing of the Register and the organist played the Grand Wedding March as the Bridal Party left the Church.

The Reception

The reception took place in the Columbia Hall at 3 p.m. where Mrs. Xhallie, sister of the bride received over 400 guests. She looked charming in her dress of Royal blue of the latest design trimmed with fawn-grey buttons and charming trimmings of the

same shade around the collar and sleeves. She also wore a hat of the same shade, while Miss M. M. Mokapela who was assisting her had chosen a rose-pink dress with puffed up sleeves and a white hat.

Mrs. Malange, mother of the bride was becoming in her two-piece floral with a hat to match, while Mrs. Beauchamp, mother of the bridegroom, wore a blue-striped two-piece dress and a hat of the same shade. Miss S. Malange another sister of the bride who presented the guests to the bride and the bridegroom, was an outstanding figure of cheerfulness with a pink flare done up with blue buttons and a charming blue hat.

Toast Of Honour

The toast of honour was proposed by the Rev. Mokapela and the choirs that rendered musical selections were the Stars of Eve and the Blue-flame Darkies, while dancing was greatly indulged in to the music of the Columbia Orchestra.

It is very significant to note that both the bride and the bridegroom are on the staff of the Methodist School at Lady Selborne under the Principalship of Mr. J. B. Kuzwayo, who read out the presents.

The waitresses were the Misses J. Lethulie, O. Rammutle, M. Mafuya, S. Ngwenya and R. Mabilelong and Mesdames E. Mokuena and J. B. Kuzwayo.

The Guests

Among the guests were Mesdames Mbelle, Mokapela, Mabote, Tlhogo, Mogoyane, Moroke, Taukobong, Temba, Lebona, Tshuene and Ndlelele and the Misses Temba, Magwanya, Moqayane, Mokapela, Magodieli; Tutu, Modise and Kale, as also Messrs Martin, Magagula, Moseneke, Mngadi, Mpawu, Maletle, Gwagwa, Gilingi, Sehloho, Molele, Ranale, Phala, Malebyue, Setshedi, Matobela, Mohohlo, Magodelo, Lebona Oganne, Kale, Angomar, Sehularo, Chake, Noge, Masioane, Mokethi, Malange and Lekgetho.

The Bridal party left at 11 p.m. and the bride wore as her going-away dress shell-pink crepe-de-chine and a hat to tone.

The function closed at 12.30 p.m.

Seventh-Day Adventists Church

Saturday, October 5, was a red letter day in the history of this church. At 3 p.m. the meeting was opened with Hymn No. 70 Sesutu, and prayer was offered by the Rev. A. B. Makhene.

The President then introduced our visitor, Mother N. J. Tantsi of the A.M.E. Church, Pretoria, who was asked by the members of this Society to officiate on the occasion of the robing ceremony of their Lady-President Mrs. M. S. Makhene, of Sophiatown.

After a brief speech by the President, Mother Tantsi was then asked to take her seat. She asked Mrs. L. Monehi, of the Bantu Baptist Church, to take seat next to her. The can didate was then brought in by a procession formed by members of the Society in their black and white uniforms.

The gown having been put on by Mrs. (Dr.) James Tantsi she opened her Bible and read St. John's 4: 23-24. From this Scripture she gave a very stirring sermon which moved every one.

If space would permit I would quote the whole sermon just as she gave it for it is still very clear in my mind. Although she had very little time she allowed a many women as possible who took part in this ceremony to speak.

The aims of this Society are:
(1) To manage as Christian mothers our houses according to God's rules for family government.

To combat the curse brought upon parents who allow their children to have their own way.

(3) To pray and ask wisdom from God to fight against the danger of ill-regulated family which is

(Continued column 1)

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INANI: 10/- ngeposi.

Does Your baby weigh enough?

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



If you would like further particulars write to:-
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NUTRINE

"Child Sleeps soundly..."



Says Pimville Mother

.. never feverish

MRS. ROSINA MATLALA writes:—"My child, who has been ailing all along, was worrying me nightly. Refusing to sleep and always crying. One day I read about Ashton & Parsons' Infants' Powders. I tried them and have found them the best powders for babies. My child now sleeps soundly and is never feverish."—Pimville Location, Johannesburg.

ASHTON & PARSONS' INFANTS' POWDERS

MRS. MATLALA has found the way in which white mothers—for many, many years—have ensured the health and comfort of their babies with Ashton & Parsons' Infants' Powders. If your baby cries much it is because he suffers from small pains in his stomach or because his teeth are hurting as they grow. Ashton & Parsons' Infants' Powders soothe these pains without harm to your baby and keep him contented so that he grows up

FAT, HEALTHY and HAPPY

You can buy these powders at the store and they do not cost very much. Just put the powder dry on the baby's tongue. Give only half a powder if baby less than six months old—one whole powder if he is older. Ashton & Parsons' Infants' Powders are absolutely harmless.

Proprietors:

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

NA 35/2 (2)



What LOVELY Colours

FAIRY DYES DID THIS!

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FAIRY DYES ARE EASY TO USE EITHER WITH COLD WATER OR WITH BOILING WATER.

Fairy Dyes

IN GLASS TUBES 6d. EACH.

You can get them from your Chemist or Storekeeper

Women's Special Feature Page

Now You Can Make Your Own Duchess Strip



DUCHESS STRIP

Materials Required:

- 2 Skeins each "Anchor" Stranded Cotton F. 444 (Yellow), F. 593 (Light Steel Blue)
- 1 Card Clark's Anchor Bias Binding or Coats' Chain Bias Binding F. 694 (Blue)
- 3/8 yard white cotton.

Milward's 'Gold Seal' Crewel Needle No. 6 Transfer P703-D131.

The design measures 9" x 4 3/8" Stamp it one and a quarter inch from either end of strip. Use 4 strands throughout.

The inner diamonds in the two outer rows are worked in chain stitch with F. 444. The remaining diamonds and lines are worked in stem stitch with F. 593.

To face edges with bias binding place right side of binding against wrong side of material a quarter inch from edge; machine stitch and fold binding over right side of material and stitch down. The inner edge of binding should touch edge of embroidery at sides.

Materials Required in Clark's Anchor Filosheen
1 Ball (28 yds), each F. 444 (Yellow), F. 593 (Light Steel Blue).

Skin diseases

Pimples . . . Rash . . . Itch



This is the tin.

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

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

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

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

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

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

FELAFORM OINTMENT

costs 2/- per tin and

FELAFORM SOAP

costs 1/6 per cake from all chemists.



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

"RELEASE"

1396-2

Raisins For Health

Raisin Scrunch. Boil 1 lb loaf sugar with 1 cup thick cream until it forms a soft ball, when tested in cold water. Remove and whisk with an egg beater until soft and fluffy. Then add 1 cup chopped raisins and a quarter cup chopped walnuts. Place on a waxed tin and cut into desired shapes.

Raisin Souffle.

- 1 tablespoon flour.
- 1 oz. butter.
- 1/2 cup milk.
- 1 tablespoon sugar.
- 3 eggs.

Melt the butter and gradually work in the flour, then stir in the milk. Cool; add the sugar and egg yolks and a half cup raisins. Fold in the stiffly beaten egg whites. Pour into prepared souffle dish or mould and bake in a moderate oven of 375-400 degrees fahr. for about 40-45 minutes.

Raisin Omelette

- 4 eggs.
- 1 tablespoon seeded raisins chopped.
- 1 tablespoon milk
- 2 ozs. sugar.
- 2 ozs. butter.

Beat the eggs and sugar until creamy, then add the milk and raisins. Fry in the butter. Serve with castor sugar sprinkled over.

Orange and Raisin Salad

Peel 3 bananas and dip them in boiling water, then cut into slices. Dice 4 oranges, add the grated rind of a half lemon and a half cup raisins. Mix all the ingredients and sprinkle with 2 tablespoons sugar. Stir well and leave for 3 hours stirring occasionally. If not sweet enough more sugar may be added. Serve with cream.

Bottled Raisins An old Dutch Recipe.

Place 1 lb seeded raisins into a saucepan and just cover with vinegar; add one-fourth teaspoon each of grated nutmeg, ground ginger, ground cloves and cinnamon. Allow to simmer until the vinegar has been absorbed. Dry on a meat dish, then roll in sugar and bottle until required. These are delicious served with cold meat.

Apple and Raisin Filling (for tarts).

Peel and core the apple and cook with sugar and water until tender; then thicken with corn-flour, moistened with water. Add the rind and juice of half a lemon; 1 cup chopped raisins; walnuts and a little butter. Mix well and place in uncooked pastry shells. Bake at 450 degrees fahr. until the pastry is nicely browned, then cover with stiffly beaten egg white to which 2 tablespoon sugar have been added. Brown in a very low oven. Serve hot or cold.

'Na u na le mashine o rokang?



Sebedisa

harane e lokileng

ha u batla hore

mashine oa hao o

sebetse hantle

Merumo eo mashine oa hao o e etsang e rokoa ka hlokomelo. Empa ho tiea ha eona bo etsoa ke harane eo u rokang ka eona. Sebedisa harane e tileng, e tshepehang hore e tle merumo e etsoang ke mashine e tiee. Harane e lokileng ke ea Coats. E sebedisoa ke Makhooa lefatseng lohle. Ke harane e tshepehang me ha e tabohe kape-la. Coats ba etsa harane e loketseng ho sebedisoa ke mashine. E bitsoa Coats' Six-Cord No. 40. E sebedise ha u ruma dilakane le mesebetsi eohle ea mashine.

Empa ha u roka mosese oa silika ka mashine oa hao, sebedisa Coats' Sheen, eleng harane e entsoeng ka mebala ea mofuta-futa e metle e dumellanang le roko ea hao. Ha u sebedisa harane esele ha u roka mosese oa silika, merumo e tla ba e mebe. Sebedisa Coats' Sheen 'me e tla etsa hore roko ea hao ebe e ntle merumong ea eona.



Ena ke jara ea COATS' SIX-CORD No. 40

ea meroko eohle ea mashine. Hlokomela ke-toane eleng letshuso.



Ena ke jara ea COATS' SHEEN

ea meroko ea dilika e sebedisoang ke mashine. Hlokomela letshuso la ke-toane.

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Inspite of Hot Weather Soccer is Still Going Strong At Bantu Wanderers

Inspite of the Mid-Summer sun, soccer is still waxing strong at the Bantu Wanderers, and the rivalry of teams towards the close of the season is keener than ever. This afternoon the Main Ground of the Bantu Sports Club will be the scene of another clash—the fifth this season between the Transvaal Jumpers and the Highlanders and their match to-day is looked upon as a real test of strength. They are a team, however, that can pluck a brand from the burning and no one can tell what the score card will read.

N. Homelads "A" vs. Natal Rainbows.

Preceding this game will be the final contest between Newcastle Homelads "A" and Natal Rainbows "A" at 2.30 p.m. for the fifth Division Leadership.

Bergville Lions vs. Rangers "A"

To-morrow the Bergville Lions will be called again to meet another troublesome Junior Division team, the Rangers "A." These young boys play magnificent soccer and their combination has improved with every game. During the Knock-out games they have been tested severely and have managed to emerge superior against Senior teams. To-morrow at 15 p.m. they meet the Bergville Lions in another test. Although it is hardly likely that they will be able to escape with a point, they will at least call for the best from their senior opponents.

Eleven Experience vs. Royalists

The Eleven Experience will be seen once more at 3:45 p.m. against the Royalists of W. F.

Joe Louis To Meet Spanish Champion

JACK DEMPSEY'S OPINION OF THE NEGRO FIGHTER

Negotiations have almost been completed for Joe Louis, the Negro boxer, who is the leading contender for the world's heavy-weight title, to fight Paolino Uzcudun, the Spanish heavy-weight champion, in a 15-round contest at the New York Coliseum early in December, according to the "New York Herald-Tribune."

Mike Jacobs, the promoter of Louis-Baer fight, is reported to have said that the match was almost fixed.

Unbeatable Louis

"I am glad I am now in the restaurant business."

With these words Jack Dempsey, the former world's heavy-weight champion, answered an interviewer, who had asked him what he thought his chances would have been had he met Joe Louis, when he was in his prime.

Dempsey, the greatest gate-drawing personality of all time and holder of the world title for seven years, believes Louis to be "a very great boxer."

"Louis is too fast and too skilful in every form of ringcraft for the present heavyweight crop," he added, when speaking in New York. "Barring accidents—always liable to happen in boxing—he looks to be unbeatable."

James J. Braddock, the present world title-holder, is confident he can beat Louis—and by a knockout. These comments from Dempsey, surely one of the best judges of a pugilist, should give the champion food for thought.

Johnstone in the Knock-out Fixture for the Ward & Salmon Trophy. The return of these two first-class teams will be favourably welcomed by soccer spectators. The Eleven Experience will play hard to get into the limelight again but they will find their opponents hard to beat.

N. Union Express vs. Rosherville Rainbows

The Natal Union Express team of Robinson Deep that sprang a surprise on the Rangers F.C. will be seen to-morrow at grips with another first Division team the Rosherville Rainbows, F.C. The Natal Union Express team can scarcely be expected to come away this week-end with anything but empty hands against the Rosh. Rainbows, who will certainly put the youngsters in their place.

Social Entertainment for Members

On Thursday, November 7 at 8.30 p.m. a social entertainment for the good of the Bantu Sports Club members will be given. Refreshments will be served at a moderate price, but no admission will be charged. Members will be expected to bring their Membership cards to be produced to the ushers at the entrance. The Rhythm Kings Band will be in attendance.

Highlanders F.C. Entertainment

The Highlanders, F.C. are pleased to announce to their many patrons and supporters that a social function will be held at the Bantu Sports Club Verandah on Friday, November 15 at 8 p.m. A small admission of 1/-, will be charged to defray expenses.

by the time some form of order was restored, it was officially announced that the match was abandoned for the day to the bitter disappointment of everybody, as the second half had only been fifteen minutes in progress when this very unpleasant incident occurred.

(Continued Page 17)

Dr. Godfrey Cup Final Match

FRACAS SPOILS FINE GAME AT INDIAN GROUNDS

India Vs. Africa

Before a huge crowd at the Indian Sports Grounds last Sunday, the final game between Transvaal Indian Football Association and Transvaal Bantu Football Association was played.

A penalty for rough play against the Indians and Mathlatsi "Nyamo" entrusted with the kick, netted neatly to give the Bantu a lead 1-0, close on half time.

The Indians Get their first Goal

After half time the Indian's centre slipped through cleverly and sent in a piledriver, Mothiba, the Bantu custodian effecting a brilliant save. Another concerted attack by the Indians resulted in a foul against the Bantu in the eighteen area. The Indian centre's first attempt which was splendidly saved was disallowed by the referee—the second attempt was netted making the scores level 1-1. Once more the Bantu gradually got on top and a nice movement swept downfield, Mafuko netting with a stinging oblique shot to give the Bantu the lead 2-1.

A Regrettable Episode

A small group of Indian spectators of the undesirable element who had gathered around the goal posts (where they had no business to be) purely out of mischief, shouting and screaming apparently under the influence of liquor, ruthlessly assaulted a passing Bantu spectator without any apparent provocation. A few Bantu spectators ran to the rescue—a free fight then ensued on a portion of the ground necessitating the game to stop. A Bantu official called off the Bantu and restored order. These Indian rowdies then attempted to assault this official—this act again brought back some Bantu spectators to the assistance of their official. Then another free fight set in and

(Continued column 2)

DITOFO tsa PRIMUS

di simolohile ho etsoa ho feta dilemo tse mashome a mame a metso e melano tse fetileng. Kajeno ho teng ditkete-kete tsa tsona tse sebedisoang ke batho. Empa, ka hore ho teng tsa matirelo, u tshuanetse ho hlokomela letshuao lena la khoebo.



le ngotsoeng hodima setofo. Ke thebe ea hao.

IZIFO ZOFELE



ZINOKUNYANGWA!

Ukunyanga okungumangaliso kweliyeza lingamanzini lenkathazo zofele kususa onke amathumbha, izi tshanguba, Umlambho, Irhashalala, amaqhakuva obushushu, Amaqhakuva, Awokulunywa zinambhu, zane, nokujaduka kobuso okwendeleyo nokomzimba namalungu.

I D.D.D. Prescription iyazinqumamisa.



D.D.D. PRESCRIPTION
UMPILISI ONGUMANGALISO

O GO THUSA GO WINA!



Moriana o go
... neeang
MAATLA

PHOSFERINE

MORIANA O MOGOLO GO MERIANA EOTLHE

Batho ba di papadi ba fumana bophelo le maatla go Phosferine. O etsa gore mebele e bokooa e be maatla. O etsa gore go be bonolo go oena go wina papadi e loaneloang ka maatla. Bongata ba Makgooa a dipapadi a fumana maatla a mancha go Phosferine 'me joale Ba-Afrika ba bothale le bona ba setse ba etsa joalo. U ka fumana Phosferine levenkeleng la heno o nooang kapa oa dikgolokoane (mefuta e mebedi ena theko ea tshoana). Phosferine le gona o okobatsa bothoko ba meno, go opa ga tlhogo le methapo emeng. (Matlhokong ana a methabo nka marothodi a lesome, ka morago go ura tse tharo go fitlhela ditlhabi di nyelela.)

O REKISOA KE DIKHEMISI LE MAVENKELE OTLHE

Beng: PHOSFERINE (Ashton & Parsons), Ltd., London, England.



UKUKANYA KWE EVEREADY

Kukuvikela ezinyokeni ebusuku



Kukona ingozi emagangeni ebusuku. Nako ufuna okwetembekile qbone inyoka noma kungakulimaza okukono. Unesipepelo uma u ne Eveready, isibane sikagesi, kodwa uqapele ukuti isibane sako si i Eveready, yona ekanya bha.

EVEREADY

Nantuupau lwazo la nNyunyani

Gewalisa isibani sako nge batari ka Eveready, yona engagugi masinya.

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

Sportsmen Prosecuted For Sunday Playing

African Lads F.C.



(Standing) S. Mabelle, P. Nthongoa, J. Seitsiro, A. Molete (Manager). (Sitting) S. Phajane, J. Molefe, D. Mokuena (Captain) S. Seledi, M. Fasiako, J. Kgasapane, W. Salvier, Sam. Hendricks.

The African Lads F.C. is the leading club in Winburg. There are five local teachers in this club. The team has won several local and country matches, and contributed a bulwark to the O.F.S. side that has played and won two tournaments for the Clarendon Cup at Johannesburg and Maritzburg recently, in the person of David Mokuena.

Dr. Godfrey Cup Final Match

(Continued from Page 16)
Knock-Out Final (Juniors)

The game between Young Hungry Lions and the Young Rainbows was well contested on Saturday last on the Wemmer Sports Ground. The Young Hungry Lions had apparently left their scoring boots at home. On the contrary the Young Rainbows made good use of all their scoring chances and won by the fine margin of three goals to nil.

Semi-Finals

The match between Flying Lions and Eastern Leopards opened at a sound pace which was maintained throughout. Just before the interval, the Leopards were awarded a penalty for handling in the eighteen, the Leopards skipper netting with a mower to lead 1-0. The second half was evenly fought but without any addition to the score, the Leopards winning by an orphan goal.

Crocodiles vs. Bush Bucks

The match between the Crocodiles and the Bush Bucks was an even money on the field affair as far as actual play was concerned. It was a day of penalty goals but the Bush Bucks with a rare feast of three penalties failed to net even one. The Crocodiles netted their only penalty kick and eventually won by the odd goal in three.

Senior Knock-Out Final

The senior final between Naughty Boys and Celtics "A" was the only one played. The Naughty Boys having won the toss elected to face the wind. An infringement by the Boys in the fatal area enabled the Celtics to open the score-card 1-0. A pretty movement by the Boys allowed their centre to equalise 1-1. The Celtics retaliated in a clever movement their centre netting to give them the lead 2-1. A bad foul by one of the Celtic backs, who was rightly ordered off the field, saw the Boys awarded a free-kick from which they

(Continued at foot of column 2)

Charged for Playing On Sunday

AND FOUND GUILTY UNDER OLD LAW

A prosecution under the Cape Sunday Observance Law of 1838 took place in Butterworth when four members of the local tennis club were found guilty of playing tennis on a Sunday in a public place.

Two others were found not guilty, as it transpired that they were recent arrivals in the town and had not previously been warned by the police.

The old law of 1838 exists, and prohibits the playing of games in a public place on Sunday, and mentions specifically "cock fighting and other noisy pastimes," which were in vogue at the time.

Feeling Aroused

Considerable feeling has been aroused in Butterworth as it is felt that if this law is as strictly applied as this prosecution seems to indicate Butterworth, which is the "gateway to the Transkei," will, in future, become anything but an attractive place for tourists.

The town clerk states that the ground, consisting of the tennis courts and hockey field, was given to the public as a recreation ground, and, as such, is a "public" place and cannot be used on Sundays for the purposes originally intended.

equalised 2-2. After the restart, the Naughty Boys gradually got on top netting two goals in a row to win most convincingly by four goals to two.

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African And Bantu Associations Fail To Compete For Governor General's Shield

Natal Inter-Association Football

(By W. A. E. MANYONI)

The Durban and Districts' African Association who were on September 14 fixtured to meet the Durban Bantu Association in the eliminating match for the Governor-General's Shield competition have been definitely scratched and will not participate in the competition this season.

A More Fraternal Spirit Needed

It is to be regretted that the D. & D.A.F.A. has, after all, taken this step at this time, which, in my opinion, they should have decided on the day of the match i.e., the 14th September, so as to enable the responsible committee to expedite the remaining matches. Apart from that this inter-association competition was suggested to institute a more fraternal spirit between the rival associations. There is the sporting public to think about who pay their shillings and sixpences year in and year out to support our game of football and look forward to matches such as this with untold interest.

Lame Excuse

Lastly we have the players to think about. It goes without saying just what a match of this kind means to players and the district associations themselves. The excuse advanced by the D. & D.A.F.A. is that they are too congested with fixtures for their own competitions and cannot spare a paltry ninety minutes for G.G. Shield match! That is a

very lean and poor excuse. However, be that as it may, the competition will be proceeded with even without them.

Semi-Final Proper

The Durban Bantu F.A. versus Ladysmith A.F.A. match should have been played in Durban on September 28. Since that has failed Durban will journey to Maritzburg, likewise Ladysmith to meet and decide the finalists. The match will be played on the Bantu Sports Ground on Saturday November 9 at 3. p.m.

The Final on November 23

The winners of this match will, again, journey to Maritzburg to meet the Maritzburg African Association for the final on November 23 on the African Ground.

Despite the lateness of the season and the heat we hope the competition reaches its finale.

A Question About The World Championship

Sir.—Since Joe Louis has beaten Max Baer has not that qualified him to meet the World Champion, Braddock, or is there any colour bar somewhere that prevents a Coloured man qualifying for this position?

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Minister Of Education's Sound Advice

Mr P. G. W. Grobler On Value Of The Work Done By Missionaries For Africans

BRIDGMAN MEMORIAL DAY AT B.M.S.C.

Mr. P. G. W. Grobler, Minister of Native Affairs, was the guest of honour at the Bridgman Memorial day at the Bantu Men's Social Centre, Johannesburg, on Saturday afternoon.

After praising the work done by the late Mr. Bridgman, who founded the Bantu Men's Social Centre, Mr. Grobler said:

"If there is one thing I would like to impress upon you to-day, it is the value of the work that the missionaries who are imbued with the spreading of Christianity have done for the Natives in South Africa.

"It may be that we do not agree that they have at all times followed the right methods. I, for one, do not agree with all some of the missionaries have done, but I do not think that there is any difference of opinion that the Christian life and teaching,

which the true missionaries have sought to inculcate, are the only basis for the growth and development of any nation.

"To them the Natives owe a deep debt of gratitude; and I am sorry that there is a tendency to depreciate their efforts and to get away from their control and guidance.

"I think we should realise all that has been, and is being done by missionary bodies for the Natives; and we are most anxious to continue to have their assistance and co-operation."

In reply, Dr. A. B. Xuma appealed to Mr. Grobler and all members of Parliament and civil servants to meet Natives more often. The Native question could not be settled unless the Native was properly understood and consulted. Without his co-operation all attempts to solve the problem would fail, he said.

Non-Europeans Are An Asset

MINISTER SEES NO GOOD IN SUPPRESSION OF AFRICANS

Speaking at the University of the Witwatersrand recently, Mr. J. H. Hofmeyr, Minister of Education, clarified very lucidly the position between Europeans and non-Europeans. In the address to the white audience he said: "If we set out to assure the future of the European element in South Africa we are not in the long run going to do it by keeping down the non-European. In the long run we can only do it by strengthening the Europeans themselves, strengthening them qualitatively, physically and intellectually, by educational and social services, and strengthening them quantitatively by making it possible for South Africa to carry a large population than it does to-day."

HOME MARKETS

He also wished to emphasise how essential it was for the future of South Africa to develop their home markets, both in the interests of agriculture and of secondary industries. He was thinking not only of the lands to the North, but also of their own South Africa—all the potentialities of their own population, both black and white.

They were only beginning to realise the potentialities of the Natives as consumers, and that there were two policies from which they must choose.

One was restricting the industry and earning capacity of the Natives, and thereby restricting their own home (Continued Column 2)

The Danger Cyclists Can Be

SILLY PRANKS AND SHOWING OFF MUST BE STOPPED

Pedal cyclists are a pest. Forty thousand of them are licensed in the city and through their utter disregard of traffic laws they constitute a menace to other road users. That's the motorist's opinion.

The Johannesburg Municipality's traffic improvement campaign last week was aimed directly at these acrobats on two wheels, but the official blow is softened somewhat by the admission that "many of our finest citizens use pedal cycles" and by the statement that "to help them we intend emphasising the need for good brakes, a good bell and good lights."

Stupid Practice

The Traffic Department adds these very plain words:—"Trick cycling looks fine in a circus, but on the street it is stupid and dangerous. Riding with 'hands off' and fast riding and cutting corners and swerving about are just silly acts of cycle swankers. Good citizens detest cycle swankers, the traffic police watch for them and magistrates fine them.

market; the other was that of the Native becoming a "productive contributory agent" in South Africa's structure.

"There can be no doubt that the second of these two is the one we must follow," said Mr. Hofmeyr.

Kwabama Bhayisikili Izwi Liqonde Kubo

Emva kokuhlasela izimoto nabahamba ngezi nyawo uMasipalati iso lake uselihlome kwabamabhayisikili. Kuqondwe ukuba kupele izingozi emigwaqweni bakiti. Wonke umuntu kusweleke anakekele impilo yake neyabanye ngokuhamba evule amehlo edolobheni.

Kakusiyoneze into enhle ukucwensa ebhayisikilini, agibeke ungalibambile ngezandhla, ujahe sengati usukelwa omandandane, upenduke ezingosini zemigwaqo okwohlanya. Konke loko umteto kawukuvumi. Uzojiziselwa kona, ngoba kuyingozi kuwe nakwabanye emigwaqweni.

Qapela ukuba ibhayisikili lako libe nebhileki eliqinile, libe nesibane esikanyayo, libe nensimbi. Gibela kahle, uhlonipe imiteto yemigwaqo nawe njengezimoto nezinye izingola. UMasipalati iso lake likubo bonke bamabhayisikili namhlanje wonke obonwe yipoyisa egilimikuba yezinkawu ebhayisikilini uzohlawuliswa enkantolo.

Baningi abantu asebeqede izingozi zamabhayisikili, ebawisa ebaphihliza ezimotweni ngenxa yako ukungawaqubi ngenhlela eyona-yona. Abanye kubo abadala bawenza into yokudhlala-nje abancwensela pezu kwayo edolobheni, kanti kakusiwona umteto. Niyacelwake bakiti eninamabhayisikili ukuba nisize uMasipalati nilinge ukuzipata ngenhlonipo emigwaqweni."

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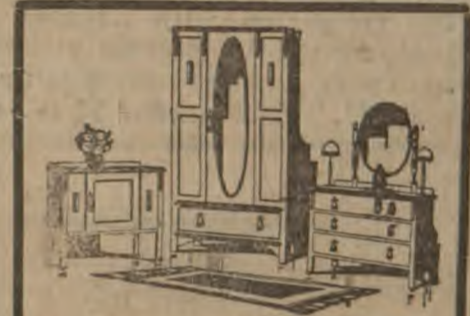
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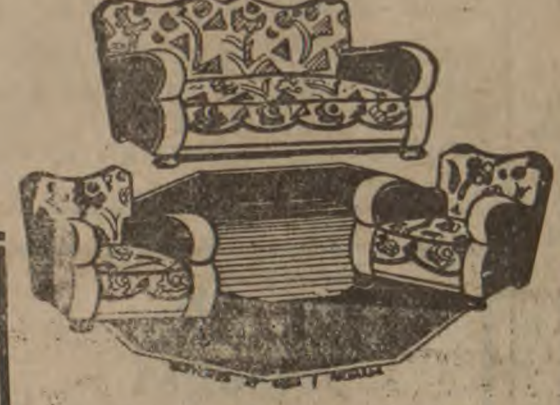
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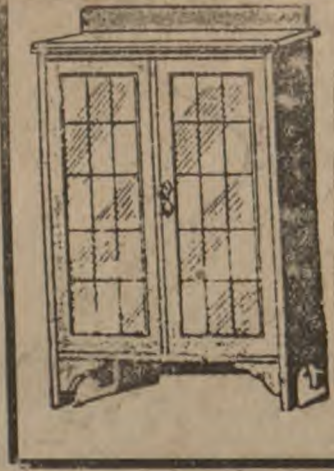
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