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THE BANTU WORLD

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Nazi Drive Against The Jews

Thousands To Be Driven Out Of Austria

There is no peace for the descendants of men who gave mankind the idea of one God. The homeless Jews who have contributed so much for the advancement of the human race, are being driven from pillar to post in Central Europe.

According to the Vienna correspondent of the British United Press, thousands of Austrian Jews are anxiously awaiting the return from London of two of their leaders who are reported to have gone to Great Britain to plead for greater emigration facilities within the British Empire for Jewish exiles.

Segregation Urged In Berlin

The situation of Jews in Austria is becoming more desperate everyday. It is stated that the Nazi Commissioner for Austria, Herr Bueckel, is insisting that 70,000 Jews must leave Austria by the end of the year, although it was previously reported that his subordinates had indicated that they would be satisfied if 35,000 left this year and 25,000 annually in the next few years.

The Berlin correspondent of The Times says that pressure on Jews throughout the country is being intensified daily, and the discriminatory campaign is particularly designed to enforce social segregation.

Nationality Plan

Dr. Stackhart, Secretary of State at the German Ministry of Interior, foreshadows legislation preventing Jews from acquiring German nationality by birth, legitimation or marriage.

Jews at present living in Germany, says the Berlin correspondent of The Times, may be allowed to retain German nationality, but children born to them after the new law operates would presumably be "Stateless."

Similar regulations would be appropriate, Dr. Stackhart thinks, for gypsies.

Social Segregation

The campaign against Jews is being intensified in other ways.

Recent police raids on cafes frequented by Jews and warnings to "Aryans" against associating with Jews reflect the Nazi desire to enforce the social segregation of the Jewish community—a desire which has hitherto been less evident in the great cities than in the countryside.

Sub-editing of all political matters in this issue by
R. V. Seloape Thema
3 Polly St. Johannesburg.

Illness Of Seretse Khama

Improvement In His Condition Reported

Seretse Khama, heir to the throne of the Bamangwato in Bechuanaland is laid up with double pneumonia at Mafeking hospital. He caught a chill early last week at Tiger Kloof Institute where he is being trained. He was conveyed to Mafeking hospital and during the week his condition was serious.

Now a report from Mafeking states that he has passed the crisis and is now said to be out of danger.

His uncle, Regent Tshekedi Khama, arrived at Mafeking on Thursday and will stay until Seretse is completely out of danger.

U.S.A. Will Defend Democracy

The New York Times in a leading article, warns the dictators that in any major war the United States will be found on the side of the democracies.

In any ultimate test of strength between democracy and the dictatorships the goodwill, moral support and in the long run more likely than not the physical power of the United States will be found on the side of those nations defending the way of life and the only way of life which Americans believe to be worth living.

King And Queen Visit France

The official programme of the visit of the King and Queen to Paris, beginning on June 28, has received the King's approval.

Their Majesties will be attended by the Duchess of Northumberland, Mistress of the Robes; Countess Spencer, Lady of the Bedchamber; Viscount Halifax, Foreign Secretary; the Duke of Beaufort, Master of the Horse; Field Marshal Lord Birdwood, Gold Stick in Waiting; the Earl of Airlie, Lord Chamberlain to the Queen; Sir Alexander Hardinge, Private Secretary to the King; Captain Charles Lambe, Equerry to the King; Captain Richard Streatfield, Private Secretary to the Queen; and Mr. Oliver Harvey, Private Secretary to Lord Halifax.

Drive In State

When the train arrives in Paris Their Majesties will be received on the station platform by President Lebrun and Madame Lebrun and after the presentations have been made they will drive in state with the President and his wife to the Quai d'Orsay Palace where they will reside for the period of their visit.

Japanese Forces Marching To Hankow

Japan's latest drive for a decisive victory in China is making rapid headway by land and water, states the "Daily Telegraph's" Hong Kong correspondent. The triple thrust on Hankow, Marshal Chiang Kai-shek's headquarters for the past six months appears to be more and more menacing in spite of the fact that 300,000 Chinese troops have already been withdrawn from the north for the defence of the city.

Altogether 300 Japanese bombers are concentrated in the Nanking region, and it is feared that Hankow may soon be subjected to a merciless ordeal similar to that at Canton.

Anking Captured

Fifty Japanese warships, pushing up the Yangtze River, have captured Anking, the capital of the Anhwei Province, and are 250 miles from Hankow by the river route. It is true that booms are obstructing the way, but these are of doubtful value.

By land the distance from Anking to Hankow is only 125 miles, and a Japanese column is expected to strike westwards, cutting off the great loop made by the Yangtze River.

Britain And Transfer Of Protectorates

Asked by Mr. R. W. Sorenson (Labour) in the House of Commons whether he had any further statements to make respecting the transfer of Native territories in South Africa, and whether he was aware of the anxiety expressed by many Natives in territories likely to be affected, Lord Stanley, Secretary of State for the Dominions, said: "No further development is anticipated pending the issue by the Union Government of the memorandum referred to in the House on March 29. It is not expected that the memorandum will be available for some time yet."

Britain's pledges

"As to the second part of the question, it has repeatedly been made clear that there is no question of departing from the pledge that transfer will not take place until the wishes of the inhabitants of the Territories have been most carefully considered."

"The object of the issue of the Union memorandum is to enable the inhabitants to judge what the position will be in the event of transfer."

Replying to a supplementary question, Lord Stanley said: "It has been explained that the wishes of the inhabitants will be considered, and then it will be left to this House to judge what further action should be taken."

Meeting On Transfer Of Protectorates

A special meeting of the Joint Council of Europeans and Africans will be held at the Witwatersrand University, in Room 9 Central block, on Monday June 20, at 8:15 p.m.

The meeting, which will be attended by members of delegations from Great Britain and America, will discuss the question of the transfer of the Protectorates of Basutoland, Swaziland and Bechuanaland. All interested in this burning question are invited to attend.

Abyssinian Runs Amok In Rome

Many people were injured in the streets of Rome on Wednesday when an Abyssinian chieftain, who went to Rome to attend a celebration in honour of the second anniversary of the Italian conquest of Abyssinia ran amok with a drawn sword after catching sight of the gilded Lion of Judah, which the Italians brought to Rome in triumph from Addis Ababa.

Fascist militiamen shot the man down with revolvers, and he is not expected to live.



Zulu:

Ama Joda Aboshiwe

THE BANTU WORLD

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

SATURDAY, JUNE 18, 1938

Ezemibuso

OHINA:

Ukugowala komfula okutiwa yi Yellow River kupazamise impi yama Japane futi kwengeza ezi nhlupakeni zabalimi bama Shayina. Yonke iminyaka lomfula uqala ukugowala ngo June kuze kube u July, Ama Japane ati ama Shayina avule izindonga zalomfula; kwaku ngasoze kube ukuhlakanipakwama Shayina loko ngoba izingazi ezivela ngaleso senzo ziningi, kepa okuyiqiniso kona ukuti amabuto ama Japane azo zimbeleka. Lomfula sewubulele abantu aba 150,000 Pezukuloku ama Japane azimi sele utubulala umuzi wase Hankow ngendhela ngase lwandhle nangapuzulu ngama bhanoyi, kungase kube iyona le indhela elula Njengoba izindonga ze Yellow River seziwile, amanzi asepumelane ngapandhle. I Hankow, noma imelwe impi yama Komunisi, kusobala ukuti izokuwa. Ama Japane asahlonipa u Hulumeni wama Ngisi nowe America abagcine izikebhe zombhayimbhayi emfuleni e Yangtze. Kepa sku qondakali ukuti kotata isikati esingakanani ama Japane ehlonipe labo Hulumeni.

GERMANY:

Ama Joda okucatshangwa ukuti angangekulu elinye abanjwa emizini yawo e Berlin, kwelase Germany, ngalelisonto. Emakaya awo akwaziwa ukuti ayiswapi nokuti ayebanjelwa ntoni.

ROME:

U Signor Mussolini umeme amalungu ombuso wake ukuba bazoxoxa isindaba ezibhekene ne Italy. Kuzwakala ukuti akubanga kona ukuzwana kulomhlangano. Impi yase Spain nokutukutela kwama Ngisi ngenxa yokudutshulwa kwemikumbi yawo nako bekuxoxwa.

ENGLAND:

Isivumelwano sesenziwe pakati kwe Italy ne South Afrika. soku sebenzelana ngezama bhitinisi noma singacindezelwa. Ukunga sebenzelani kwenziwa yizikweletu zama Italians ezabe ziziningi zangabhadalwa ngama mbi koba i Italy itenge izikali. Le sivumelwano esisha sibiza izi kweletu kuqala kwi Italy. Futi i South Afrika ifuna ukusebenzela ne Czechoslovakia. Ebuswa e House of Commons ngu Mr. R. W. Serenson mayelana nodaba lokungeniswa kwe Bechuanaland ne Swaziland ne Basutoland pakati kwe Nyonyana ne Lord Stanley, u Secretary we State ne Dominions, upendule ngelokuti asoze lezifunda zifakwe kwi Nyonyana ngapandhle koba umqondo wabantu abahlala kuzo uzwakale.

SOUTH AFRICA:

U Dr. F. E. T. Krause, osandu kupuma esihlalweni sokuba i Judge President e Orange Free State, kuzwakala ukuti uzokwenziwa umholi weqela lenhlangano entsha yombuso we Nyonyana. Kutiva leloqela libiza icala elinye ne United Party. Igama libiyiwa ngokuti yi Democratic Party ngosi bhunu kuti we Die Volkspart. Injongo yalenhlangano ukujoyinisa bonke laba abamqondo wabo upakati kwe United ne Labour Parties.

U Mnu. A. P. J. Fourie, u Hulumeni ongenasihlalo, ulwela ukutata indawo ka Mnu. P. J. du Plessis e Vryburg, okungati umni- niyo uyayishiya.

eZase Springvale [Natal]

(NGU JONNY)

Mhleli ngiyathokoza ukuba ke ngifake izindaba ngalomuzi wakiti e Springvale emzini ka Keliwe. kuke kwathi ngomunye umgqibelo 30 April sano mdhlo omkhulu wokuvalalisa induna yakithi endala u Mnu. Job Ndzimandi owabe eyinduna lapa iminyaka engu 40 ephethe kahle impela. Manje ibandhla lalapha e Springvale lamvalalisa ngomculo wezingane zesikole nangomkholo we mali ongango £1:15, kubongwa ukuphatha kwakhe leminyaka waze wayeka ngoba eyophumula wathola i Penisheni. Manje induna ephethe u Mnu. Elliot Soni, Mnu P. Bengu umshumayeli. Sithe sisabuke loku kwabuye kwavela okunye okuthokozisayo ngomhla ka May, 20 kwakona i konsati yokwelekelela imali yotshelwe lomfundisi W. F. Mzamo umufi owaye phethe kakhulu. Manje ibandhla lifuna ukumthengela itshe lesikhumbhuzo. I konsati yangena ngo 9 ntambama yaze yaphuma ngo 6 ekuseni ngomgqibelo. kwakukhala intambo ngempela la kukhona nondanso Kukhona notisha bama Roma St Michael izikole ezise duze nati kwakuhle kakhulu impela no Nkosikazi Mrs. W. F. D. Mzamo wayekhona kwake kwasa engalele impela wafaka isithunzi emsebenzini. Kwatolokala £3:12 kuleli konsati. Isiyonke imali ezoqiwe okwamanje ingu £115:11, sisisa lindile ke kwabanye.

o o o

Sike sabona u Mrs. Abednigo Mabaso etheshelele e Springvale Mission ukuzobona udade wabo u Nkosikazi W. F. D. Mzamo wafumana sipezu kwaloludaba lweshe lomkwenyawabo u Mnu. W. F. D. Mzamo. Siyacela ke kubo bonke abahlalo ofuna ukubona esivivaneni setshe angathumela imali ku Nduna yalapha e Springvale Mnu. Elliot Soni, Springvale Mission, P. O. Inhlabini.

IMIDHLAO

Sike sano mdhlo sidhlala ne St. Michael's ca kwafinyaniseka ukuti i Springvale iyavutha yehlulwa i St Michaels nge 4 nil. Noko umdhlo wawushisa impela. Amantombhazana esikole adhlala i basket ball nawo kwalinganwa. Imidhlalo yayimihle kakhulu. Kwabase Springvale zazikala ngo Telephone, Aeroplane, Indian Woman, Joko tea, Ingelemu, J. Makapan. E St Michael's zikhala ngo Harp No 1, Wiloma nabanye. Phambili muzi we Springvale lokufundisa kona o Mnu. S. P. Mzamo, J. Tenoff Nkosazana B. Shabangu no A. Mapumulo.

Inhlakalala ya Mabandhla e Nkolo

(NGU D.A.M MAPUMULO)

Ma Afrika, lendaba yenkolo ithunaza, futhi idamaza isizwe sethu esintsundu.

Inhlakalala yani kodwa le baki- thi na? Kodwa bakithi nisathule ngoba nibona ukutina loku kuse yiyo yezinto ezigcwalisia iziprote- to zokwanda kwevangeli elingewe le na?

Emelokishini cishu kuba masu- ku onke uzwa kucwaza nje kunga- ti umbholoho. Uti la ubuzisisa uzwe ukuba ibandhla lika Nkulu- nkulu. Amanye kanazindhlu zokusontela, ahamba ehlala izibu tu amaqoqwana pi-napi, noma enze amarele azungeze, azungeze (Bheka ohleni olulandelayo)

U Hulumeni Nemfuyo Yabantu

Mhleli,

Lendaba iphetho kabi abantu Izinkomo lezi ibhange labantu. Nalapoke uma kungekho lutho oluzabekwa luvimbe isikhala sazo asikho isizathu esimqoka ukuba lomthetho usheshe usebene- nze, kakhulu njengegoba namazwe lawa asethengiswa wona kuse yinzuka zikeyi. Impela u Hulumeni uyinqaba ngoba kithi nina usuka ahlale umthetho nje onbawempu othi ubulala ngapha ube ungavusi ngalapha. (Elimination by substitution)

Lezindawo esizwa kutiwa sez-kho- njwa zaphawulwa ukuba zibe ngezetha kanti kwaze kwathi eziphawulane wa- yengalankanisanga yini ukuti ziyobiza malioi? Sisho pela ngoba sizwa emape- peni lapa ukuthi abanikazi bezin- dawo lezo ezaphawulwa, babhokile baxhama imalilekwiingca u Hulumeni. Okwethu okwezandhla! Okwakhe po okwani? Isikuni sibuya nom khwezeli noma? Abelungu laba aba- isibussayo bayakohlwa yini ukut- u Nkulunkulu ugona uyasizwela? Izeho lezi abazinakekeli na?

Uma izinkomo lezi bezinciphisa bethi aitenge ezobisi bathi imali yoka- zithenga soyicosashi, bala nayo nje? Lokokuzana ngani emasimini? Singenayo imali yozilime-magejageja?

Lemibuso kufanele ibukwe abaholi bayibeke phambili kuka Hulumeni sizwe ukuti babulala lelibhange letu nje basinikani ngoba no Kandampo- ndwe sishaya kuzo size sisinde ekuboshweni?

Siyalibona siyalivuma (iningi leu) iqiniso lokuti imfuyo yetu yona kufanele ibonelwe isu njengoba amadhlalo aya encipha, uma enga phelile. Zisho njalo izeluleko ezipu- nyeswa yilamadodajamhlophe asimele. E Natal engqungquteleni ka Kongresi amanye amadoda altimise ngesihloko ukuti abakulumeli betu laba abam- hlophe bangabosuke bapapashe imibono yabo bangakayizwa eyetu tina basimele. Ama Senator kakhulu ao

pakati komuzi, noma ayongenisa endhlini yomunye yokuhlala.

Abelungu, ku Sunday Times bakulumaga ngayo lenkolo enezigama mbano, nezingubo ezimhlophe, noma eziluhlaza, nenduku noku nye. Amanye awo anamagama abizwa ngawo ngesingisi esapuke ubufohlofholo! Uma umuntu engalwazi olunye ulwimi yini angalobilo alwazi kahle ukuze angapoxi ulimi lwabanye na? Imvama yawo futi, uma ukuluma kubafundisi bawo uyozwa njalona lo egxeka amanye amabandhla. Ezisho ukuba iwo apezu kwenkolo yeqiniso esho ukuba amanye abhabhatiza ngobhabhatizo lwe nkomishi noma lwesilo.

Bafundisi bodumo, lelihlaho lipezu kwenu ngoba laba bantu bapuma kini. Yiyo laba kuyee kuti ngoba umuntu upambene nomfundisi wake ngesizatu esibi abe setata iqenjana esepuma nalo eyokwenza inhlakalalana yeba ndhla lake Abanye ilaba abasu ke hemisiwe ngenxa yesono sabo. Bupi ubukolwa benu mekolwa uma ezoti umuntu enze isono angajezi- swa ibandhla na?

I Afrika yonke ishumayezana ubunye ngomlomo nezono, kepa uma entolweni siyinhlakanhla enje siyopumelele na? Uma sikhlangene entolweni kulula kwezinye izinto. Lendaba ifanele ukhlanganelwa abafundisi nesizwe sama Afrika, isinqumo senhlangano sinikezwe abe Representative Council abo Dr. Rev. Dube, Messrs R. G. Baloyi no R. V. Selothe Thema, kupume umteto e Palamende wokucita lenhla- nhla ka etunza inkolo yetu

Angiyingeni lento yokuti "kuyekeni kukule konke kanye nokula". Masizame sehluleke anduba siyeke. Katulanga u Johani umbhabhatizi.

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Ngesikati loku kuqubeka imitako enika amandhla etakwe ku Partons iquba imisebenzi yayo njalo, YINIKEZA AMANDHLA esibindini nase siswini, inyakazisa nawo wonke umbilini namalungu alaula ukugaywa nokukhishwa kokudhla ukuba asebenze ngemfanelo. Loku kuyinto yesibili enkulu yenziwayo zi Partons.

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Tenga igabha namubla uzanelise kulenkulamo yetu. I Partons Purifying Pills ziten- giswa yonke indawo nge 1/- (30 pills) ne 1/6 (50 pills). Noma uqondise ku P.O. Box 1032, CAPE TOWN.



Zulu: Imiqondo Yabalobeli Betu

Ezase White River

(NGU MALAMULELA)

Ngivumele Mhleli ngike ngiti fahlajhala ngesa lapa e White River.

Ngomhla ka 15 April 1938 ama dodana namakosikazi omtandazo ase Weseli kade aye ngase Sabie bebayo kulindela kona ukubetelwa kwe Nkosi u Jesu.

Ngomhla ka 1 May beku dhlalwa ibhola lana e White River Sport Ground kudibene kona ama Young Tigers ase Matiffin ne New Team. Ama Green Happy Hearts alapa e White River. Ke umdhlobo wa kona wawumhle kakulu waza wacina ngokunje Young Tigers o Green Happy Hearts 0.

Ngomhla ka 7 May bekonomlindelo omkulu e Lutheran Church wesililo somfi Mr. Mnisi owa bhubha ngo April 1937. Kwaku kona kulowo mlindelo amadodana namakosikazi omtandazo ase Weseli nabase Zion, nabase African Congregational Church. Kute ngomhla ka 8 May ngo 1 p.m. kwafika umfundisi omhlope bevela e Lydenburg wa eze ukuzo faka iye engwabeni lomfi Mr. Mnisi.

Site singekacabangi kwabaseku galeleka imambane ze bholi zakwa Bonas (Noord Kaap) zizo kudhlala nalaba bafana ama Green Happy Hearts Ho bayali bona pela laba bafana ibhola angikulumi pela ngo O.T.T. Member Snake, Sunday Express, Waterproof, Visiting to the Zoo, no Gumtree labo bafana badhala into enye eyingaziwa Umdhlalo wa kona wapela ngokunje: Red Swallows of Noord Kaap 1 goal, Green Happy Hearts of White River 3. Ke i G.H.H. yalapa e White River icela lipi nalipi i team elitanda ukudhlala ibhola ukuba lifike lapa ekaya ngoba pela laba bafana bazimisele ukungahlulwa kwelabo i ground.

U.D. S. J. Mgwenya lowabe eyi Telephone operator ye Glynns Lydenburg Ltd e Sabie iminyaka engu 8 uyinduna yalapa ka Mtatapuka W. E. Webster Estate futi nguye umtengisi wepepa "The Bantu World" lapa e White River futi nguye otata izitombe (snaps).

U Malamule nguye owalumelela abafana bebhola ama Transvaal Jumpers ase White River beshaywa ngabafana base Sabie i Country Club ngo 1937 futi nguye owalumelela abantu behlutywa ngu Mtatapuka (Webster Estates) namanje ulindele ukulomula ututuya. Iholi lapa e White River Location seyipele ilindele ukuvulwa.

Ezase Dundee

(NGU MAJAZANA)

Mhleli,

Ake ungivumele ngiti gapu gapu ngezakiti ngo Good Friday. Lolu kwaku usuku olu balulekile luhlonipekile, akusu kanga zidumo zokulwa njengase mnyakeni; cishe ngiti bonze abantu babe konza ngamoya manye e Nkosini.

Sikesabona abanye bezihlobo setu lapa e Dundee esikade saba geina. Ngazo lezi izinsuku sibone o R. Hlongwane, no Nkosazana S. M. Mnyandu ofundisa e Kingsley. Futi sabona no Nkosikazi A. Xaba wase Paulpietersburg no F. Mnyandu ose Tugela Ferry.

Into eyenzekile lapa ebuhlungu eyo Mnu Mabanga. Okute ehamba nje ngesonto eyoshumayela wapuma umpfumlo endheleni wa shona.

Pela eka Pick-up asisayipati. Usipete uyasivimbezela. Umuntu usesaba nokuvakashela isihlobo sake ngoba uma ifike i pick-up itola utshwala kulowomuzi nawe usonswa pakati usuboshwa.

I Government School isivuliwe manje. Kufike u Maquzu (Head master) u Mnu Molife obekade edete e Ladysmith isikati eside.

Ezase Mbekelweni

(NGU MASIPULA)

Sekuyantwela e zansi, kuso bala ukuti emva kwemi nyakana kobe sekukona abaningi abatanda imfundo kwa Ngwane.

Loku ngikususela ezwini elaku lunywa ngu Mnu. S. Maphalala emhlanganweni wase Mbekelweni. Lelizwili laliti, "kungu msebenzi wawo wonke umuntu onomntwana ukuba amuse esi kolweni." Le lizwili kombisa ukuti u Maphalala unomqondo obanzi maqondana ne mfundo. Futi uzipapamele izikati ezizayo.

Kungase kwenzeka bakiti ukuti lelizweli lakiti lingene lingene e Nyonyana. Ngitike uma linga ngena, abantwana betu bengazi nolunci, bazositola kanjani isinkwa sempilo? Papamani zizwe ezimnyama nifundise abantwana benu.

X X X

Besinesonto elikulu lokuvalelisa ko Mfundisi wakiti u H. Bahr mhla zingu 8 ku May. Manje ke uyoquba umsebenzi we Nkosi e Emmans nase maNgwaneni e Natal.

Nanxa besazi ukuti u Mfundisi wetu obe bambele u Mfundisi B. Schiele uzobuye ahambe, kube buhlungu kakulu uma esevalelisa Wavalelisa ngamazw' ati 'Nina niwuku kanya kwezwe; umuzi owakwe entabeni unge siteke' Emva kwaloko izingane zase Mbekelweni zacula iculo lokuya lelisa elithi, 'God Be With You Till We Meet Again.'

Kwasibekela inkosikazi yoMfundisi ngamazwi alotshwe kwabas' eGalatis 3 ivesi 14. Kwase ku gcina ikwaya yasekaya yacula i culo elithi: "Hambani kahle njalo zihlobo zetu eNkosini."

Udaba Lwamazwe

Angeniswa e Nyonyana

Lendaba eseyize yankulu lapa kuleli napeshaya yokuba amazwe abantu lawa: Bechuanaland, Swaziland ne Basutoland ange njawe e Nyonyana, tina ndhlu e mnyama simelwe ukuyimela nge zinyawo zombili, singayi yekeli izibe into ekona eyiqiniso njenge sifiso sika Hertzog.

Okutinta indhlu e mnyama kulawo mazwe, kutinta tina lap' eNyonyana.

UKongress unetuba eli kulu lokuzizwakalisa izwi lake kwi Commission ezozwa izifiso za bantu abansundu.

Impato yawo amaBhunu ayi fungela ukuba ipumelele kuwo wonke amazwe apetwe isizwe ezi mhlope e Africa.

Nempelake loko siya kubona ngemiteto esi bekelwe yona engeko kwamanye amazwe. Qo ndani ma Afrika ukuti amaBhunu isizwe esikufundile ukushayelela imizi yamany'amadoda basehlu-lwa eyayo!

Insimu ka Naboti icumile nge ngebo nezisebenzi ezinsundu. Ne Ngilandi seyabahlxoki ngoba izifungo ezenzayo neyenza ayi sakwazi ukuzigcina. Namhla la mazwe anganikelwa ku Hertzog ozu kwezi fungo ezenziwa u Khama. Moshesh no Sobhuza ku mbuso ka Queen Victoria.

Uma kusekona ukugcina isi fungo lamakosi—okukanye—aba tita izikundhla zawo. asenegunya lokupuma embusweni wase Ngilandi nayehluleka ukuwa pata; asenokuzitengisa nakusip' isizwe.

Asisho ukuti asitoli luto ku Hulumeni wale lizwe Okuyi kona kusweleke kakulu ikusiza abantu ngentutuko nokuzi mela emsebenzini nenhlahakahl-pinde.

Nias enise Bechuanaland naso Sutu nase Swazini nipetwe uHulumeni we Democracy (uHulumeni ongafakisifonyo) emalungelweni omnusu. Tina sipetwe duze bu isha lapa uHulumeni wao Hitler

(Ipelela ohl'ini lwesine)

U Hulumeni Makelekelele Abampofu

Mhleli.

Ngicela indawana kwelako lo dumo mayelana nobunzima nezi nhlupeko zomuntu onsundu.

Namhla u Ndaba za Bantu kuzo zonke izindawo upetwe ngabamhlope okutiwa ngo Komishinali. Zonke izimangalo amapasi nemishado kunye nemiteto ne zinye izinto ziponswa kona nguwo wonke umuntu onsundu. Kepa sitola ihlango uma sibona impato yalaba belungu kubantu ngenxa yebala elimnyama.

Kukona nxa umuntu ezomangala ngezinto ezifanele ukuba zihlolwe ngu Ndaba za Bantu, usike axoshwe etukwe kutiwe 'loop kaffir' ngapandhle kokuzwisisa ukuba indaba itini, isimangalo yini.

Namhla sinezifundiswa ezinsundu pakati kwetu, po, mangiqo ndise kwizikulumeli zetu ukuba tina singenitwe ilungelo ngesicelo sabo ku Hulumeni ukuba wonke uNdaba za Bantu makube kona i Komishinali womlungu kanye no Mncadisi ongu Komishinali o nsundu ngelungelo lika Hulumeni.—kanjalo nakuba humushi (interpreters) bezinkantolo lapo kukona abelungu kubekwe nowo muntu.

Namhla sihunyushelwa ngaba humushiaba mhlope! Kungaba kanjani loku abaningi ulwimi lwa kiti bengalugondi njena na? Into enokubopa umuntu ngokukuluma into engesiyi ngoba eega qondi, engezwa ukuba lomuntu utini.

Nginesicelo kubapati nakuba kulumeli betu ukuba bahlole lezi zinto ukuba u Hulumeni asizwele. Tina siyizimpumpute, sihamba no moya asazi lapo siya kona. Na muhla pakati kwetu tina sizwe esi mnyama sinezi mpumpute nezi qwala okufanele u Hulumeni apose ifandhla. Po, ngenxa yebala sise bunzimeni.

Yilipi ilungelo tina njengesizwe esilifhikwe ngu Hulumeni na? Na muhla sitela izimeli zama kanda kunye no Baba nokuba sebempunga bepelelwe amandhla nokuba be xwalibe.

Omnyama kanayo ipenisheni—uHulumeni usipete, dhlepp ka ngaka, yini?

Yonke lento siyibhekisa kuba pati betu ukuba basizwele. Na muhla sinabafelwakazi asebefelwe amadoda, mhlambube aseneminyaka 60 noma 70 eloku atela, kepa labo bafelwakazi uHulumeni uyaba fulatela. Bangaya e Nkantolo ukuyakucela ukudhla ilanga eli lodwa na? Impumpute ingaya kucela noma ishumi na? Isiqwala sona singaya na? Zonke lezi zi nhlupekizitola ubunzima kepa zi hlupekela obani na?

Siyancicela nina bakulumeli nani baphati ukuba nishlolele. Xola Mhleli ngokwelula.

MARIDILIE.

Carolins.

[Uma umfelokazi enze isicelo e Nkantolo wacaza kahle ngoku yanelisayo ngesimo nesikalo sake, uqutshelwa kuzi nhlango ezi njongo zazo nomsebenzi kwuku siza abanjalo nabanye, ezinjengo Benevolent Society ezifumana u sizo (grant-in-aid) ku Hulumeni. Umuntu wesilisa oneminyaka 65 u yakululwa ekuteleni; akuko si qwala esitilswayo. Abantu abase msebenzini yakwa Hulumeni njengamapovisa bayavitola ipenisheni—UMhleli.]

no Msoleni. Lap' e Nyonyana njengase Germany, ubukolwa abuseko, bapela muhla kufa u Queen Victoria omkulu Ngeze neze nawubekelwa umbuso onge sibo ubuKrestu. Kuyakulunywa kakulu ngo Hulumeni wobu Krestu kuleli, kodwa izenzo ziya bapikisa.

C MVUSI.

Johannesburg.

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Gives lasting polish to Brass, Copper, Metal, etc.

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The modern Felaform treatment cures most skin diseases whether these be caused by external germs, bloodstream borne organisms or air-borne bacilli attacking the skin.

FELAFORM OINTMENT is unique in that it has what is known as "complete-action" in cases of itch, dry scales, dandruff, moist exudation, etc. Persons with any tendency to skin disease should wash with FELAFORM SOAP which is powerfully medicated—being antiseptic, scale removing and both protective and healing.

FELAFORM SKIN POWDER is protective to all irritated or exposed skin. It is used as face powder, being similar in quality to the very best face powder and is also used as baby powder, foot powder for tender, perspiring feet. Rash on the hands, arms, face and neck can be covered with this powder during the day when ointment is unsightly.

Germs deep-seated in the blood are dealt with by FELAFORM BLOOD TONIC which penetrates every tissue of the body including the entire skin.

The complete FELAFORM SERIES of Ointment, Soap, Skin Powder and Blood Tonic costs 9/6 from all chemists.

FELAFORM SHAVING STICK is for men with rash on the face. It has strong anti-skin-disease properties and costs 4/6 per stick.

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They cost little and last long

Your friends will admire your well-dressed appearance in Edworks' shoes. And you will find that the shoes keep their smart shape much longer than inferior shoes. They cost less and last longer too! Buy your shoes from our nearest branch, or write direct to the factory. Remember to state size and number of shoe required. Catalogue free.



BRANCHES AT

BEAUFORT WEST	at Donkin and McIntosh Streets
BENONI	at 75a Prince's Avenue
BETHLEHEM	at Roush Street
BLOEMFONTEIN	at 65 St. Andrew Street
BOKSBURG	at 78 Commissioner Street
BRAKPAN	at 461 Modder Road
BULAWAYO	at Fife Street
CAPE TOWN	at 30 Plein Street
DURBAN	at 488a and 411 West Street
EAST LONDON	at 80 Oxford Street
GERMISTON	at 153 President Street
JOHANNESBURG	at 42 Joubert Street
JOHANNESBURG	at c/o Harrison and Pritchard Streets
JOHANNESBURG	at 110b Eloff Street
KIMBERLEY	at c/o Dutoitspan Road and Jones Street
KLERKSDORP	at 30b Boom Street
KRUGERSDORP	at 18 Monument Street
NGEL	at 52b Commissioner Street
NOORDER PAARL	at Lady Grey Street
Pietermaritzburg	at 182 Church Street
PORT ELIZABETH	at Main Street
PRETORIA	at 155 Church Street
PRETORIA	at 208 Van der Walt Street
SPRINGS	at Third Street
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CBD. 752 BLACK CALF
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Sizes 6 to 11, half sizes. Pair 17/9. (Obtainable on from Edworks, Port Elizabeth).

CBD. 763 TAN CALF
Men's smart durable quality shoes with welted leather sole and heel. Sizes 6 to 11, half sizes. Pair 17/9.

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News From Different Centres

THE BANTU WORLD

P.O. Box 6663 Johannesburg

IN MEMORIAM:

PLAATJE.—In loving memory of our dear husband and father, who died on the 9th June, 1932.

The wheel of time hath turned once more,
Bidding farewell to the past,
Another year, to others sore,
Since dear father breathed his last.
Word and deed recall we often,
Thoughts of you our frowns doth soften,
Never will you be forgotten—
Father dear.
Ever remembered by mother, sons
and daughter. V. N. Platje. c-18

SITUATIONS VACANT:

Garage Boy with knowledge of Car repairs wanted. Apply 115 Albert Street, City. c-19

Teacher (male or female) to teach up to Stds. IV or V. Apply to: Revd. E. P. Nhosha, Zion Mission School, Buffalofontein. P.O. Naboomspruit. c-18

Principal wanted immediately. Qualifications: N.T. 3 or higher. Applications, with two recent testimonials to reach Manager, United Bantu School, Petrus Steyn O.F.S. not later than July 6. x-18

FULLY QUALIFIED STAFF NURSE WANTED In St. Matthews's.

Native Hospital, 30 miles from Kingwilliamstown. Anglican preferred. Xhosa speaking. Must be a registered nurse Salary £5 per month and free board lodging and uniform. Apply immediately with testimonials to x-25

WANTED KNOWN

JOHN PADDY OGANNE
Is requested to make his whereabouts known to his wife Susan Oganne on or before the 10th July 1938 failing which she will institute proceedings for a divorce.
1517 Paul Malunga Street
Western Native Township.
Johannesburg, c-9

FREE! FREE! FREE!

All repairs on articles brought for dry cleaning done free of charge. Suits 3/6 Hats 2/- Satisfaction guaranteed. Modern American Dry Cleaners, 35 Diagonal St. Newtown Opp. Western Native Bus Terminus. T.C.

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Dealers of good used Motor Cycles. Rudge 3½ O.H.V. 265 Velocette 2½ O.H.V. £18. O.K. Supreme 2½ S.V. £18. A.J.S. 2½ £17. Sun 2½ O.H.V. £14. Douglas 3½ twin £12. B.S.A. 2½ S.V. £14. B.S.A. 3½ O.H.V. £35.
For New & Secondhand Spares and Accessories Try: Wolhuter Motor & Cycle Works t-c-2

This is the best NON-EUROPEAN SCHOOL OF DRIVING, in Johannesburg. Lessons given in Motor Driving. Guaranteed to teach you in a very short time. Specially started for the African people. We teach both Ladies and Gentlemen. We coach till you obtain your licence. Terms Moderate. Please come and try us first. Office Address: 39a Fox Street, Johannesburg. Home Address: 69 Good Street, Sophiatown. J. H. Maconi. Phone: 33-8509. c-9

NOTICE:

The Annual Conference of the Cape African Congress will be held at New Brighton, Port Elizabeth from July 3rd. to the 6th. All branches and local associations are invited to send representatives. For further particulars see elsewhere in this issue. S. P. Akena, Gen. Secretary. c-18

ISAZISO:

Ndazisa umyeni wam u Ernest Ndeya, owandishiya kudala ukuba xa enga buyeli kum ndzakugaula umshato. Nditshate enye indoda. Ndimnika ithuba, lokusukela namhla kudbe kube ngumhla we 12 July kulonyaka. Mta Jessie Ndeya, No. 34 St. George's Street, Johannesburg. c-18

G.M. African Congregational Church of S.A. (Ibandla lika Myuyana) Est. 1917. I Annual Conference yalelbandla elingasemhla e Ntsuze Upper Tongaat, kwesika Chief P. Ndimande (Mapumlo District) esifundeni esi petwe ngu Rev. E. H. Shangase, ngo mhla ka June 6th kuze kube ngu July 10th. Owezitunywa ungene ngo July 5th. Bonke abefundisi bayacelwa kanye nama delegates ukuba bafinyelele, bapate nemali yonyaka u Rona. Abavangeli, namalungu e Church Council ne Finance Committee, Abazayo abatamele ku: Rev. E. H. Shangase, Intandaberg School, P.O. Intunze Store, Upper Tongaat, Natal. Yithina abenu Enkosini, Revs. C. M. Dube, President of Conference; E. S. Magwaza, General Secretary. c-18

Dance At Western Native Township

Mrs K.N. Malunga was the promoter of a successful dance at the Communal Hall, Western Native Township Johannesburg, on June 11, 1938. She looked most charming in a dress of Navy-blue Cobble crepe with white sleeves trimmed with beads and sequins, and an amusing little cap of the red moire.

Brightly coloured streamers were strung across the hall in a tasteful scheme of decoration. Sparkling eyes cast many easy glances for partners to dance to the music of the famous Merry Black Birds.

Personalities in the function were Misses: Vera Gabela, Tandie Gabela, Grace Tonisi, Violet Nomalungelo Hartland and many others.

Mesdames, Ntombi Mookie, Solomon and Kotobe, Messrs Tony Mgodlwa, L.U.B. Moshesh, Sol, Sidzumo, Mdolomba, T. Stengile, Jabavu, Gidye Malunga, Kimber Gqomose, L. Mhlauli, Malindi and many others

Roodepoort News

(BY J.C. MKUHLANE)

A general meeting which was attended by more than 200 people was held in the Wesleyan Church on June 8. It had been arranged for by the Native Commissioner and members of the Town Council who were present when the Native Commissioner presided over the Advisory Board Election Enquiry last month Mr Schlapo chairman of the Native Affairs Health Committee who presided, introduced the native Commissioner and asked him to explain to the gathering why the meeting had been summoned Mr Thompson actively rose to his feet and told the people that the meeting had been arranged for the purpose of explaining the decision arrived at regarding the Board Enquiry. He said a difficulty had risen when members of the Advisory Board were elected last year, and that had led to an approach of Sadie and Sadie.

Solicitors, by members of the Rate Payers Association who claimed that the election was not conducted on proper basis; the municipal and the Rate payers association lawyers declared last month that a technical error had been committed, in that, one language had been used in publishing election notices. He as native Commissioner had come to tell the people which of the three ways opened to them was best and that had to be carried out unanimously. The three ways were Re-election 2. Continued service of members already elected 3. Dissolution of the (continued foot of column 3)

Fort Hare News

On May 6 was held the thirteenth graduation ceremony at this college. Professor J. Smeath Thomas, D. Sc., F.R.S. (S.A.) Master of Rhodes University College, deputised for the Vice Chancellor of the University of S. Africa, Senator F. S. Malan, who was unable to attend on account of illhealth.

Mr. D. D. T. Jabavu, B.A., as Secretary of the College Senatus, had the noble task of presenting the largest number of graduates that the College has produced in any one year since its inception. They were as follows:—

For the degree of Bachelor of Arts: M. T. Chiepe (Bechuana-land), V. R. Crutse (Vryburg), R. N. Gugushe (Basutoland), R. L. Kakana (Bizana), O. Letele (Ladybrand) B. B. Mdledle (Lovedale), G. A. Mbeki, (Ndabakazi), R. W. Peterson, Port Elizabeth; P. T. Sillio, Maritzburg; and in absentia, E. M. Bokako, Basutoland; E. Ma-Thu, Kenya; E. Mancoba, Benoni; M. Mabunde, Bizana; D. M. Ntola, Emfundisweni.

For the degree of Bachelors of Science: De Wet Maqanda, Tsolo; W. F. Nkomo, Benoni.

For the degree of Bachelor of Economic: S. B. Ngcobo, B.A. Maritzburg.

When Professor Smeath concluded the graduation address, General J.C. Smuts, Minister of Justice, addressed the gathering in his capacity as Chancellor of the University of Capetown.

At a special dinner given in the Dining Hall in honour of the graduates, the following spoke: Messrs. S. B. Ngcobo, B. B. Mdledle, M. T. Chiepe and Rev. Mr. Nkomo (of Benoni).

A concert was held in the evening. A silver collection that was taken in aid of the Victoria Hospital realise over £3.

Students' Societies

The Literary and Debating Society held an Inter-Collegiate Debate on May 28 against a team from Rhodes University College. The leading speakers for Fort Hare were Mr. P. Msengi and Miss P. Mpuhlwana. They moved: "That, if you want peace, prepare for war." The motion was lost.

Social Studies Society

Until recently, this Society was known as the Bantu Studies. Its new name was specially designed to widen its scope. This session it arranged for a series of addresses by lecturers and students on the History of Colonization and different administrative systems that obtain on the continent of Africa. On the evening of May 27, Mrs. V. Ballinger M.P., having on the same afternoon delivered an opening address at the Fort Hare Agricultural Show, gave an inspiring lecture to the S.S.S. on: "The future of the Bantu in the body politic of South Africa."

Advisory Board until the end of the year when election will again take place.

Mr G.S. Khosa on behalf of the residents said that as he had been a member of the Advisory Board for many years had found no error in publishing election notices in one language and that the languages referred to did not apply to the election Board members but to administration. Mr Mokhesi supported by nontlatla and Sebidi defused.

50/- for 15/-

EYES TESTED FREE

Best quality Glasses complete for 15/- Usual price elsewhere 50/- See only: CHAPLINS CHEMISTS-OPTICIANS 68b Marke t St. Opp. New Library, Johannesburg.

Unique Ball At Reitz Hall

Mrs Ethel Nozizwe Maganda was the promoter of a Unique Ball and Cabaret at the Reitz Hall, 5 Polly Street, Johannesburg, on the night of Saturday June 11.

The outstanding feature of the function was the appreciative response to the fox-trot-step shown by dancers, defying waltz which is slow, irksome, and difficult.

Another remarkable fact was that the number of ladies who attended the function exceeded that of the gentlemen, very few kept to one partner to consolidate their standard of dancing ability. The function which was a success wound off at midnight. The Revellers Jazz Band serenaded to the couples.

People's Theatre Presents Harvey Ape.

(BY J.D. GUBEVU)

Harvey Ape a thrilling play presented by the Bantu People's Theatre at the Jewish Workers Hall, on Saturday June 11 depicts the strenuous life of the working classes on deck the liners and the capitalist classes.

Preceded by a short sketch plumes chief characters of which were: Tidy, Miss L.L. Mhlongo, Charity, J. Mpama The Dr. E.H. Gumbi, The Sick Daughter, Amelia Paulina Leghodi This sketch left the audience spell bound.

The second scene when the Aunt, a swell old lady by Miss Matilda Nkomo played a part very convincingly and Mildred a millionaire by Miss Gladys Tilo Georgeously clad as such swept the house off their seats. The second Engineer by Mr Isaac Tlale, Mr Dhepu, and Ngcayiya were outstanding.

The Bantu People's Theatre has been invited by the Committee of the International Youth League now held in Johannesburg to perform at an entertainment on June 25, arranged for the delegates. The rest of the cast were: Mrs F.H. Ngcayiya, Maud Gacula, F. Mvabaza, organiser, and J.D. Gubevu (Reporter)

Transvaal Rugby Union Entertains Big Crowd

No fewer than 300 guests were entertained to tea by the Transvaal Rugby Union at the Western Native Township, Communal Hall, on Sunday June 12. Seven Rugby teams were scheduled to play at Western Native Township and the Rugby Union arranged to entertain the spectators in the evening. The guests danced to the music of the Jazz Manicos Band. The members of the Band were Messrs J. Dunjwa (pianist) S. Monkoe (trumpeter) Solomon Cele (alto) A. Masagu (tenor) B. Mahlong (benjonist) and D. Kumalo (drumer.)

Among those who were present were Misses Mary Mgwetho, L. Mvambo, V. Sibela, D. Somtunzi, M. Site-mela, Nora Mkocho, R. Mathame, E. Bobi, Lydia Mckgatsi, Mamie Rhorho, E. Rhorhe, Georgina Swezwand, E. Madela, C. Manye, W. Ndabane, E. Nkpal, G. Thema, Jane Oliphant, M. Noqhai G. Mkocho, Sophia Sikkhethela, G. Siphondo, L. Hoko, G. Nosi-pho Sondlo, J. Fant, Jane Ntombe-la, Lydia Kgetle, J. Mokgotle, M. Jacobs, Mary Mthibe, Ida Fredericks, Nurse Masoka, E. Situlayi S. Mafaka, M. Klass, W. Malunga, Mabel Goodman, Violet N. Hartland M. Kanada, M. Gooi, A. Madalane, Miss Grace Tonisi, Doly Badenhorst, Katie Badenhorst, Shilla Ndimande, and Hilda Buthi. Mesdames P. Nozozo, V. Kika, Sophie Faku Rhoda Ngece, M. Lisa, L. Tshisela, Wencfol, S. Nozaga, E. R. Mhahlo, G. Mbau-lana, E. Balfour, W. Williams, W. Williams, A. Hoko, N. Mloki, M. Nxala, and L. Langfeldt. Messrs Hawkins, T. Nanana, J. Modisa, Aaron Kunene, J. Tshaka, Jas Dalamba, L.D. Maphi, S.M. Mpo-kele, K.B. Gaika, S. Nombu, S. Nozaga, D.C.S. Gantahc, Fred and Jas ngaleka, Jas Zinda, D. Khandanisa, Moses Nyangiwe, Ndaba Habana, T. Sondlo, D. Sondlo, G.S. Makhalima, Xiniwe F. Dixon, J. Seleboze, A. K. Ngcanca, B. Saleh, E. Kock, Jas Mjekula, Zwide Siwisa, Mal'kani, Tius Vundle T. Nxokwana and O.B. Madalane.

Representatives of the Transvaal coloured Union were Messrs D. Cutting—Treasurer) G. Littetts, H. Forbay, J. Littetts and A. Julius

Small Agricultural Holdings FOR SALE.

IN RELEASED AREA PRETORIA EAST DISTRICT

Only Bantu people permitted to buy and trade there.

Near Marble Hall Railway Station,

And very close to

Loskop Irrigation Scheme

In five (5) morgen plots Freehold.

Moss River boundary.

All arable land.

Prices ranging from £60 (sixty Pounds)

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All expenses paid.

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News From Different Centres

Cape African Teachers' Salaries

In the Easter Conference of the North Western Districts Teachers' Union—a body comprising of branches in Barkly West, Herbert Kimberley Kuruman, Mafeking Taung and Vryburg areas—held in Kraaipan near Mafeking the following resolution was unanimously adopted:—

That whereas there is no fixed salary scale for Native Teachers in the employ of the Cape Education Department, and whereas the only scale published about ten years ago was never put into operation, and even if it had been would now need to be revised; this conference recommends for consideration the appended draft scale as being more acceptable under present living conditions:—

TEACHERS, IN PRIMARY SCHOOLS MEN AND WOMEN.
MEN:—£96, £108, £180, £192,
WOMEN:—78, 114, £150, £168

Cape African Congress

By J. Calata (President)

The last conference of the Cape African Congress which was held at Cradock last year was a great success, having been attended by several important centres, but there were no delegates from East London, Grahamstown, Queenstown, Graaff-Reinet Kimberley and other important centres.

The conference then decided unanimously to meet in Port Elizabeth this year, thinking by so doing, it would attract these great centres, as well as other great rural districts.

I hope, in view of the importance of questions coming up for discussion, and also on account of the fact that our Senators and Parliamentary and Council Representatives will attend this conference, a more real effort will be made by all the branches and other organisations to send representatives.

The responsibility that lies upon the Bantu leaders at this present time is very great, and an opportunity for meeting and conferring together should not be missed.

I realise very well the difficulty of finding money for these conferences and the fact that our resolutions seem never to get beyond the conference table, and I hope that with the presence of our parliamentarians and Councilors things will improve.

I need hardly stress the fact that the seriousness of the situation in which we find ourselves now is calling upon every African for a larger measure of sacrifices for the sake of his people.

There is no need for despair nor for violent speeches. Providence is still on our side and the future is not as dark as it looks.

So, my dear friends come and let us take counsel together. Your advice may be just what we wanted all the time. Write at once and say whether your town or district is to be represented. Come let us save Africa.

Nkosi sikeleli!—Morena hloholofatsa—Afrika.

Agenda.

SUN. 3rd July 3 p.m.
 Opening Religious Service to be addressed by Canon Cowan and Rev. W. S. Gawe (Chaplain)

4.30 p.m.
 Enrolment and other Conference preliminaries

MON. 4th July 10 a.m.
 Welcome speeches by the Mayor and Sur. erents

11 a.m.
 Presidential Address and short speeches by Senators and Parliamentary Representatives.

2.30 p.m.
 Minutes and Report of Executive.

4 p.m.
 "Land and Justice" by Mr. B. B. Xiniwe M. R. C.

8 p.m.
 "Urban Areas" by Mr. J. D. Ngojoi.

TUES. 5th July 10 a.m.
 "Juvenile affairs" by Rev. W. S. Gawe.

11 a.m.
 "Health and Sanitation" by Mr. B. Makapela.

2.30 p.m.
 "Cheifs, Councils, Electoral Committees" by Mr. B. F. Hays.

4 p.m.
 "Education" by Mr. S. P. Akena

5 p.m.
 "Labour and Commerce" by Mr. A. Z. Tshiwula.

8 p.m.
 Reception.

"AMERICAN STRAIGHT-O."

Straight your hair to beautify your face. Never fails, success guaranteed. Obtainable only from M.C.S. American Distributors. Send 2/9 to P.O. Box 2197, Cape Town.

Veeplaas News

(By P. B. MALAHLELE)

Please allow me space in the Bantu World to say a bit over Mrs. Amelia M. Mokoena of the above farm.

The readers of "The Bantu World," especially those in Pookoane area, will be pleased to learn from my pen that we have the above lady as one of the finest butter producers who is heading on with the fairest prices. The Big "Ball Special" bottle filled costs 1s. 6d. and 1s. The latter is summer price and the former for winter. Ladies and gentlemen, do not eat bread without its real condiment else you will soon say bread is tasteless as porridge.

Surely it is time that we stop running after foreigners for everything. Let us buy from our own kings.—The Africans, and leave alone the non-Africans.

Wayfarers And Sunbeams Enrolment At Evaton

(By A WAYFARER)

May 18 was a red letter day for the Wilberforce Practising and the Methodist Schools, when 63 Wayfarers and Sunbeams were enrolled. Mrs. Rheinalt Jones, the Provincial Superintendent, assisted by the leader Mrs. Chas. Demas Jr., took charge of the enrolment ceremony. The leader in welcoming the superintendent said that Evaton was highly honoured in that Mrs. Rheinalt on es found time to meet them on that occasion, for she was a busy mother with thousands of children to look after. The leader also pointed out, in the course of her remarks, the duties a Wayfarer owes to herself and others.

In addressing the large gathering which had assembled to witness the ceremony, the superintendent said no greater service could be done to Africa than by training young girls into the ideals for which the Wayfarer Movement stands. She congratulated the leader and sub-leaders upon the splendid work they were doing, and also promised them a Southern Transvaal Rally where they would compete for the Superintendent's Flag.

Mrs. B. Mkwazi was responsible for the excellent physical display of the Wayfarers, and the Sunbeams, who were under Mrs. M. Ramushu were no small credit to their leader. Afterwards Mrs. Demas entertained the superintendent and visitors at her residence, 'Tamba Lihle.'

Those who were present during enrolment ceremony were Sub Leaders-Medames J. Mashabane, S. More, P. Segale, Methodists, B. Mkwazi, M. Ramushu, Wilberforce Practising School, Professor A. J. White, Principal Wilberforce Institute, Mrs. L. White, Mr. Chas. DeMas Jr. Principal Wilberforce Practising School, Mr. M. Moge, Principal Methodist School, Mrs. L. Gow, Mr. and Mrs. Ngazela, Miss Mdoombo, Mr. Mdima, Mr. Opperman and many parents.

Balfour. After a strenuous and enjoyable game, the match closed in favour of Balfour 5 Greylingstad 0.

The Balfour school indeed, deserves a word of praise. Since they started football they were never beaten. Indeed they have been the "terror" of the district.

They are familiarly known as the "Balfour Invincibles."

Balfour News

A very interesting Football match was played on Sunday May 22 between Grootvlei and Balfour Schools. Grootvlei who had suffered a defeat the previous week were playing a return match. The youngsters of both teams entered the field in good spirits, and both attacked vigorously. Grootvlei who were re-inforced by their two masters seemed to be the favourites but fate had something in store for them, for, before half-time Balfour had scored 3 goals to nil. The second half closed with one more goal for Balfour, who won the match. Balfour 4 Grootvlei 0.

On Monday May 24 1938 the Greylingstad School team visited (Continued previous column)

READ The Bantu World FIRST

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Go etsa meno a phatsemang le marinene bere isa bonnyane jea **KOLYNOS** ka porashe. Go na le dibokoana tse mpe leka le hono Mabenkele ohle le dikemesi di naeo. Theko ke sheleng e tee lelene tse tharo —1/3.

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Xhosa: Usindiso Lohlanga Lumanyano

THE BANTU WORLD

33, POLLY STREET,
(North Of Bantu Sports Club)
P.O. Box 6663. JOHANNESBURG.
MQQIBELO JUNE 18 1938

Ma-Afrika Manyanani

Akukho mblambi wakha wane sidima ungena nkunzi yawo; kungekho mhlambi onokuba na mniniwo xa uyimpasalala ungaliva izwi lomalusi.

Ukutsho kukuthi, ku ma-Afrika xa ngezimini inkonzo yenu iphalele ngokuhluthwa kombuso kuni, wenu, enanifudhula nikhonza u Qamata nikhangele kwinkosi zenu, nosiyazi niyimbumba yamanyama ngoko, lilungelo lenu ukuba ni khumbule nina ukuba kukwakuni ukuzibutha,

Inkosi zenu zaphulwa amandla okulawula, kwakhiwa ngu Rhlumentle leyo iyakulawula yolawula ithatha kuya ngemigaco ebonwe nguye yena Rhlumentle. Ukuze azibhatale ngokwenza oko. Anina nkosi ke ngoko kuba zaziziso zizi caka namhla. Isicaka ke xa singayenziyo intando yomqeshi waso, kufuneka sihambile kulo nkonzo, Lonto ke inishye ningenabalusi. Kuba kwinto embi kuvela entle, lanto yamatola, osi yazi ekuyigxekeni kwabanamhla nje abantu bamelwe ukububona ubuhle besiqamo samanyange, esi sesi sokuba umzi wawukholelwa kuwo, nakwizinto awayezithetha ezimbulula, ngoko ke umanyene, umnye uthetha into enye.

Ubunye ke butolika uthandano; waye ke u Thixo elu Thando, engenako ke ukuzithiya. Njengoko esithi, yibadi banye, athi u Nyana, Mna Ndimaye no Bawo.

MAKUTHI WENINA NGOBU KHOSI

Xeshikweni u Thixo wayethetha no Moses ngosapho luka Sirayeli phantsi ko Kumkani u Falo, u Falo lowo wayephethe nezinye iinkosi ofanda ngazo e Khathwini. Obama Sirayeli babu huthiwe bafana nento engazange ibekho; ngesizathu kwonyuleka u Moses wakudhala ukuba alu khuphe ebuthobokeni, aluse kwi zwe ledhinga, naxa yayingemsebenzi mhle nolula, wakwenza oko u Moses, kuba ngenye imini athi ama Sirayeli akutyiwa ziindala adhe athi, Moses! lo Thixo wakho uphina, yinins ukuba thina naba ntwana bebu sife ziindhala ne nqwithelo. Mbize! ezekuthi sim bone sithethe naye; imithetho ka Thixo namqondiso ama Sirayeli awufumana phantsi kwendoda eyayisendza imilingo njengama Nyange. Amakhosi kuthi asisi sukulo, neetoliki zomthetho ka Thixo wobunye. Iinkosi mazi dhalwe sithi bantu bazo isidima, masizenze zihluthu ukuze bathi oo Yisaya no Jelemiya baamhlanje bathethe nazo izisu zithe gumbala. Masingazilahlali itakosi zakube zi phanzile; masiholele izishumi zethu sizinike Ukuze ngoko kunya nazo simfune u Thixo wethu simfumane. Asisakuze sibento isizwe esingena Thixo waso. Sakuba sihlonipha, sihloniphana, zoqala nezinye ezase mzini izizwe zisihlonipha. Asi miqu namhlanje into enokwenza niwafumane amalungelo enu, xa nimananya, nithatha into enye embusweni ningafumana yonke into enivifunayo. Yinina lento sifaketha ngathi nangexesha kangakaasna?

Wonke umntu ongum Afrika makacinga ngesizwe kuqala aze aondle ngawe isiqu kamva. Aba fundileyo mababa ng-bfundisi babangafundanga. Akukhonto si-kuzilinda asisondo kuhlanga olingathithi sithi ngokwethu emasi fane esingenayo zisizindise. Umlungu akanakwenza nziphezulu koku. Manyanani ningene kwi "Congress."

Uphumlo 'Luka Mavigala (Dr. MacVicar)

(Yimbongi Yesizwe Jikelele)

Sekuzinyanga ezithile kuvakele ukuba u Mavigala (Dr. MacVicar) wase Lovedale, kubonakele ukuba makaphumle emsebenzini wakhe wokongamela i Hospitali yase Dikeni (Victoria Hospital), uphumle ke; siyalandelisa thina xa senjenje, sivuma ukuba maka phumle; noko singasiyo ukuba yintonina lento ababafu bakowethu banje ukuthanda kwabo ukuya kuphumlela kude nathi!

Siyavuma! Siyavuma!
Sithi Dorotile siyavuma!
Kumzuz'uphah'izidlanga;
Kumzuz'ugabul'amagronya;
Kumzuz'ubumb'iintuku nobu longo
Kumzuz'uthand'ingcambu namaxolo;
Kumzuz'usil'amagqab'emithi;
Kumzuz'ugab'usez'utula;
Phumla Dorotile, phumla,
Phumla mfo ka Mavigala!

Siyavuma! Siyavuma!
Sithi Dorotile, Siyavuma!
Wasfikela kummango wegcegeya,
Uvel'esazulwini se Afrika;
Nakwi Ntaba zakowenu zama Skhotshi;
Wawupheth'iNgcambu nom Nyanya,
Wawupheth'am Nyanya ne Ngcambu!
Konk'oko kungahoywe bani,
Kungekho nosondel'egcegelele,
Phumla! Phumla! Phumla mfo ka Mavigala!

Kwasa kwahlwa—kwahlwa kwasa,
Wasebenz um Nyany'Omkhulu!
Yasebenz'ingcambu yee Ngcambu,

Yasibiza yasighoba,
Zaphel'iinkolo neenkolelo;
Sabashiy'oo Siyavumisa;
Zavel'iatwanazana zafunda;
Zabbutyulamanya neemvaova,
Phumla, Dorotile, Phumla!
Phumla mfo ka Mavigala!

Kwazalis'oo Mavigal'ezweni,
E Nchwazi ku Zibi no Zali;
Ku Mhlambiso noo Qhuma;
Koma Regu nozi Neerba;
Koo Mqalo noo Makhahima;
Koo Mavuso noo Ngwabeni;
Koma Sheshegu noma Rhoza,
Phi-na phi! Phi na-phi! Awu!
Hayi,
Phumla, Dorotile, Phumla!
Phumla mfo ka Mavigala!

Gwang'elibomvu lendoda,
Sabunxathu nganabom,
Bunzwana bomfo zinkomo,
Komelel'ebutatakeni,
Kwakhany'esinyomeni;
Lazal'izwe nga bongikazi!
Kwalwa ukufa nokuphila,
Yaw'imikhuthuka macala:
Zabon'itmfama zahamb'izi qhwale;

Zoluk'izifombo zatheth'izi denge;
Wath'umntu ngu Mavigala!
Ngu Mavigala!
Yaphuma nephini lay'inkawu,
Phumla, Dorotile, Phumla Gqira,
Phumla mfo ka Mavigala!

Nathi masikunqulele;
Nawe kad'usinqulela;
Wath'hi Diko lali Cibi,
Elo lase Betesayida.
Kad'uthandazel'abey'inimba!
Kad'uthandazel'abashiy'ilizwe;
Kad'unqulel'abathiy'u Thixo;
Phila nawe, hlala wonwabe,
Yiba nemihl'emuandi, emide;
Bahlaziyek'ubutha njengokhozi.
Ukungein'um Nyany'Omkhulu;
Zidl'uthul'iintshaba zakho!
Sikubonga sikuncoma,
Wenze kakuhle kakhulu!
Kwizwa lethu lakwa Xhosa!
Wenze kanye ngokwendoda;
Wasitwala wasicenga;
Wasinyamezela kanye.
Ngoko phumla ndod'enkulu!
Phumla nto ka Mavigala!!!
Ncinolili!!!

Izighighaba Zelilizwe

Isela Elifunyanwe Endlini e Kerk Isitalato

Um Afrika ufunyanwe kwisi talato apha e Rautini estha impahla engaphezulu kwe £500 ixabiso. I Vayolina (Violin) exabiso li ngange £200. Lento yenzeke ngomhla we 12 ku Canzibe nge cawe malunga no 4 emvake mini. Uthe ngentsimbi yesine emva kwemini umninindu wafika endlini kukho indoda, seyilixhaka-xhaka zimpahla ezibayo apha. Um Afrika kwangoko watsiba efestileni apho kanti ebeqekeze khona ukuze angene wahlisa isi talato ebaleka wadhe wafunyanwa wabanjwa ngu Mnu u S Leiber, umhlobo walowo. Um Afrika ubanjwe yena e Alexandra Township ethwele into eninzi naye yempahla, ikwi £100 ixabiso. Iisuthi neezinto zokufaka impahla neelokwe zabafazi njalonzalo.

E George Goch

Ubuyile u Nkosk. Gertrude S. G. Dangazele apho ebetyelele khona e Ngqushwa kowabo. Ubuye emva kweenyanga ezintathu engekho. Nempilo imvumela ngaphandle kosana lwakhe obelu ngemnandi, kanti ke noko ngoku luyachacha. Sikhe sabona u Mnu Dangazele ehamba no Mnumzana u Makhaphela apha e "Bantu World." Iinkosi ezi zize ngeze mpilo akukhonto. U S G. Dangazele ungomnye wamadoda azonyulele ukuzakuzelela Iizwi, engowase Methodist ngenkonzo.

Lamanene afike ne Nkosk. u Elizabeth Binase—yomfi u David wase Dutywa eze apha ngezempilo e Rautini, onwina indaba ithe inkosazana le xa kunokwenzeka ingavuthatha umsebenzi woku fundisa njenge Titshalakazi.

U Mlu. J. R. Ankoma

U Mlu lo use George Goch nge ntlo, ebekhe wegxada e Heidelberg ngezenkonzo ka Thixo, ubuyile ke naxa ame ngenyawo esinga e Durban, Natal kwange ze Lizwi.

Umlambo Omkhulu i Yangtse

Kuze ngoku e Yangtse yase China umlambo ofudula uba ne nyambalala yeziimela, amaphenya apha nakwii ziqithili zawo kubekho imizana. Umlambo yi namba enqumla phakathi e China. Ubuze bawo namhlanje yinto yokuba athi ama Japan awunako ukusetyenziswa dhe iphele imfazwe.

"Ngesinqe Sembhodlela"

Abafana Nomfundisi (NGU SMANGA)

Omnye umfundisi we Tyalike zophumo kweli lase Tiarha, ngaminazan' ithile nda ilula ephi kisana nabafana ngesinqe se mbhodlela yotywala bomlungu, kanye kwesositywakadi siphakathi kwe Doluku ne Xaba. Umaneli lo, ubanga ukuba nguye indod' enkulu kwaba bafana kangoko umqwelo ngowake. Hi! Awu, mzi wakowethu konakele ngaa befundisi abano kuthi kanti eziindwini zokubhedosha ngabo phambili kanti ukwii mbhodlela zee blanti (brandy) imiqwe o yeyabo. Mzi ka Kushe nam ngo kwam ndikumbuzo ka Mvangel, K. J. Ntshona oti, "kwapheliswa na ukusikwa kwabantu ezityaliki?" Ngoku sababafana seyingu ndabamlongeni into yalomfundisi. Ma Kristu zicikideni. Ilizwi lika Thixo loyikeni ukuliphatha kakubi. Ungafumana uninzi lwa bantu lungaguquki nje kukubona iizimilo ezibi zama Kristu uku ngayanyiseki elizwini lika Thixo.

Funda

The Bantu World

Kuqala



FUMANA AMANDLA!

YINTONI AMANDLA? Avela pina? Nganina ukuba alahleke? Abuyiswa ngayipina indlela?

Amandla ayizozihlunu. Abantu abancipileyo basakuba namandla. Abantu abakulu bomelele basakuba nokudangala bakangelake butataka.

Amandla lunyanzelo olutyalayo, luqubela esenzweni, ubizo olubekisa amandleni empilo. Bubom. Kawucukumise ucingo lombane (Electric) ukotuka kungakubulala. Cima indawo elayitayo kwa oko ucingo lomlilo lucimile.

Ginezela ubucopo womfumana umntu elahleke yingqondo. Qimla okanye sila imitambo oti amantlangu (lingu) lake lingabi namsebenzi. Ubucopo buyacinga, kodwa imitambo itata udaba lwenzeno, ze isingise emalungwini ametwe kukusebenza okanye ukudlala.

IVirata aindali mistha okanye zihlunu. Kodwa ziyabandla Ubucopo neMitambo. Abadlali badlala kakuhle isakamba (football) ikriketi (cricket) asemidlalo elololobo xa bate bafundiswa nge Virata. Ngokuba? Ngenxa yokuba iyeza imitambo yabo yomelele kwaye imitambo eyomeleleyo ithambisa indaba esiziso zezenzo kuzo zonke indawo zomzimba.

IVirata iyayaka indoda. Okokuba inamandla ekwenza into seiyayayenza ngaphezu, ngoku kawulizweyo, nango buranganga, okokuba imitambo yenqubo yake iyahlamba ngenxa yokwakwisa yimpilo ka Virata.

Nazo zonke inkokeli zika Ntu zabadlali sisebenzisa IVirata ngokuba ziyawazi amandla ayo. Funda okutwina ngu Mr. J. M. Dipa Umongameli we Bantu Rugby Football Union, uti nge Virata:

THE VIRATA PILLS CO.
P.O. Box 742,
CAPE TOWN.

IVirata iyayaka indoda. Okokuba inamandla ekwenza into seiyayayenza ngaphezu, ngoku kawulizweyo, nango buranganga, okokuba imitambo yenqubo yake iyahlamba ngenxa yokwakwisa yimpilo ka Virata.

Abobafana amandla, amadoda nabafazi, bamele kukwaka Inqubo Yemitambo nge Virata. Yondia imitambo ngoku pumela eGazini. Kwisituba sentauku ezilishumi inqubo yayo iyakuvakala ekuhlumiseni impilo yokubuyisa Amandla.

IVirata itengiswa napina ngexabiso eliyi 1/9 (20 pills) nange 3/3 (40 pills) kwiqaga elilubelu. Tenga ibottle namhlanje.



"Wena! Umlilo ongena musu" watsho u Mrs. Mkize



Mrs. Mkize. "Lo! A lovely warm room, a bright fire, yet no smoke. Wonderful!"



But when I cook I take off the reflector and it becomes a stove. It will do it now and make tea."



Mrs. Mkize. "See, the water boils already yet the burner makes no roar."



Mrs. Indaba. "It is a new kind that you don't need to prick. This Radius stove can't explode either. It is so safe that I let the children use it!"

Ngesekhobho ubona i Radius iliziko lokukufudumeza ebusuku. Ngasekunene ngezantsi kwale ikwa yi Radius xa isetyenziswa njengesitovu sokupheka. Ivutha ngaphandle kokwenza ingxolo yaye inika ubushushu okukhulu. Ngamafutha amancinane. Xa ufuna iyuthe kakulu imhlaumbi kancinane. Akufuneki zinto zakugqogqa kuba umlomo waso ublanjwa idangatywe. Yiya evenkileni wethu ngomso lo ubonise i Radius Model 31F—Isitovu esingaguqumbiyo. Kangelola olophawu lekhwezi olubona lubhalwe ngezantsi. Xa ungenako bhalela konozakuzaku be Radius, P.O. Box 1310, Durban.



Xhosa-EZEENKALO NGEENKALO

Ezase Tauws River

(NGU MLU.S.SANGXALO)

Sisaphila apha kule Tauws River, simana sibona izinto zidlula. Ndifuna ukubalisa umzi ontundu apha ibandla linc 18 iminyaka limi. Oko labakhoyo akuzange kubekho sikhazelo. Kwathi ngo 1934 sabona inkonzo eyi Bantu Meth. Church, kwewu ndithi ngasavuthi isithi bhe, ndithi madoda kusithiwa ukuba elicebo letika Thixo liyakuma ukuba lelsaba lishitsha. Layeke lona ibandla lifunda levesi iku Yesaya 8:10. Yahlulani madoda. Namhla aphina loomadoda ayisitho athe sa, ndithi ibandla bebeligxiba ngenyama lona lisamile kekuhle. Wena mza Birtman yima wena apha usabambhe khona, ngethemba elithi Nawa wasindiswa nendlu yakhe. Bakushiyile namhla. Wena Sangxalo kuthiwa kwaXhosa umzingingisi akanatshwa

Ezase De Aar

(NGU PIET MSIMANGA)

Mhleli
Ndivumele kulomvaba ka Ntu ndenze aziponi mayela nomvi wezikolo. Uqale apha ngomhla we- 11 ku Canzibe 1938 kusikolwana esincinane ngoku sigqiba unyaka onenyanga ezimbini. Abantwana bayi 242. Ibinle inqubo yabantwana isibhozo ebisifunda ku ncwadi yesine baphumelele nabathandathu ababefunda incwadi yesithandathu ababefunda incwadi yesithandathu ababefunda incwadi yesithandathu ababefunda incwadi yesithandathu ababefunda incwadi yesithandathu. Mhleli nabalesi bakho siyawuncoma umsebenzi ka Mnu. D. Fuzani no Mnu. G. Yanta no Nkosaz. Nyatana. Ke Mhleli nabalesi bakho siseza kuthetha ngaso kuba lomzi wase De Aar abantwana amadoda abafana abantwana bafunde isi Xhosa ke ilizwi eliyinyani lelithi ukhwayela ngenyem'hezi uvuna ngeziyolo kuba namhla sivuna izinto ezimnandi kubantwana bethu. Mhleli nabalesi bakho zenisinyamezele sisezakuthetha ngesisikolo sabantu apha e De Aar.

Ezase Pimville

(J. C. NDIKANDIKA)

Mhlelazi obekekileyo ndicela esisithaba sokubandifake lemigama ephapheni lakho ndithanda ukucebisa umzi wakowetha ontundu ngokujongene nalo msebanzi we Sikhumbuzo sa Mamfengu akusekho sizathu sokuba kubekho umahlukwano phakathi komntu ontundu ngokuthiwa kwenziwa izikhumbuzo ezithile ngokufika kwa Mamfengu kwa Xhosa bephuma e Mbho UHntsa i Nkosi yabankela bonke abantwana ngoxolo zizwe zakowethu mandithi kuni ngokufutshana intetho ngoku izwe livaphihizelela masifune izinto ezinokusiphilisa siqosh'ele sizibuthe. Ephandela enye yenethole. Ndingavuya ezizinto zingene kuwo wonkumntu ontundu, ngoxolo ndisithele mhlekazi.

I COCKROACH!

Bhubhisa izilwana ezingafuneki nge PERFECTO COCKROACH! EXTERMINATOR
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(Jacob's Shop)
Alexandra Township.
Ngamaxabiso alala

Isilumkiso Kumzi o Ntsundu

NGU ALF. SOWAZI

Mhleli,
Ndivumele ndenze ambalwa ngokusingiselele kwintetho ezi ngakhinto nezidala intloni kumntu ohamba nexesha.
Kungumsebenzi wendoda nganye ukuba isiluleke isizwe sayo maxa kutho impawu ezichita umanyano ebantwini. Into ke leyo ephantsi netoba isizwe.

Malunga Nolaulo Lwama Gcaleka

Ulaulo lwama Gcaleka luyinto e ngalibalekiyo, kuba lwalungumzeke lo nemfundiso yomanyano lokugcina ubuzwe betu, nokuba sihlonelwe sezinye izizwe ngakumbi izizwe zase Ntshonalanga.

Ama Gcaleka azibalula ngokuba likhaya lazo zonke izizwe ezazi phelele ngalomaxesha. Ezosizwe zenziwa ama Xhosa zanikwa inkululeko nama lungelo omntu ongum Xhosa

Isizwe sokugqibela esafakwa naso phantsi kwepheko lama Gcaleka sisizwe ekutiwa ngama Mfengu ngokwegama elitsha. Ababantu bafika ngemfene yesi bini, baza baphakanyiswa ngama Gcaleka kwadlwa umanyano e Bika. Ngelixa babesebekho kakade abe lungu phakati kwama Xhosa. Kwaye babekho kwangexesha lemefecane yokuqala, bakhe benza umanyano ngokunqanda abambho ukuba bangeqithi imida kwixesha lemefecane yokuqala.

Ngoko ke andikolwa ukuba kukho umntu ongahleka umbuso wama Gcaleka, ngaphandle koku ba angumntu ongqondo zileleyo nongazixabisanga. Kwakona nomntu oyakothuswa zintetho ezitenzileyo abe selayilandela lonto, ufana nomntu ongqondo zibutataka nezizele loonku, nokuba afumane iqela elingamlandelayo ukuba kufezake umngqeno wakhe wokugxhota umntu omnyama komaye umntu omnyama.

Ama Gcaleka enene wona azifundisa ukuba angayilandeli into yama geza, Nto nje asuke athi tu enze ubulungisa de igeza libuye emangweni lenze into eyenziwa ngabanye bakokwalo.

Mawetu lunkelani o Mnu. Mangweni abehla benyuka beshumayela bebhentsisa isizwe esino nwele olusonteneyo. Ubuchule bolaulo luka kumkani u Hntsa bayasifundisa kwakunye nobuchule buka ukosi u Mshweshwe. Ulaulo lalamadoda omabini lalumanya izizwe ezi Ntsundu. U Ntsikana ethetha nje ngokuhlangelelwa komhlambi owalanayo, uthetha ngento eyayiseziwa kakade. Naza waye profitesha waye profitesha ngezinto ezaseziboniwe katade ngu Mhlelazi, koko zeza sephupha kuya waza walinda nati cwaka umtana omhle

Ungati ukuze ngonde ukuba ama Gcaleka angabantu abahlanganisa imihlambi ngemihlambi, uyakulumana pakati kwabo izizwe zonke zomzantsi apka ziko zingama Gcaleka.

Ngoko ke mawetu ndiyanitandaza ndizigoba kuni ndinicela ukuba valani indebe zombini kubantu abanolika inkohlakalo yengqondo zabo ngokusoloko bephanda udu she phakathi kwabantu abanye Umanyano ngamamandla nomthe tho ka Tixo yayiyona njongo yongamayo kumbuso wo kumkani u Mshoeshoe.

nofefe kuti.

Ziyazama i tishala zase Jansenville kulomqwebu du. we liwe nditsho kuba kuyabukeka noko wakusa smehlo emzini.

Abelungu itolofiya bayigalele ubugqawu bezibungu etsho amablayi avuze itolofiya kuzwase Rafu nase Jansenville bati kufuneka ipelile abelungu. Aziso bayinina izilambi zezwe lakowethu yimisa Rulumente bekusekupela kwe pension kakade esinayo.

Ezase Simonstown

NGU T.W.N. CONA

Umbutho we "Oriental Lawn Tennis Club" uyigqibile indawo yokudlala itennis yawo. Lom butho wetenese apha unxamele ukugqibisa ngakncala lempuqa ko nditsho kuba umona nama wonga awanikwa ngolombutho owe i Oriental le ayihambi lula nayo kubo kaloku umona nama wonga kumaxesha maninzi uvela kwimfundi ayakukhumbula mlesi ukuba impucuko iyodwa kwane mfundo iyodwa nakubeni zisebenzela kumzi omnye, kuyenzeka unqobusisani nayo impucuko kwi mfundo kwangokunjalo imfundo kowempucuko.

o o o

Ndikhe ndati ntee ekaya e Rafu (Graaff Reinet) e (Karoo) andinakufane ndibulibale ububele endi qubisene nabo apho ngakumbi kwi qela le ntenetya eliyi "Melrose Lawn Tennis Club." ndihlangene no Mnumzana S.M.P. Skweyiya apho eze ngemicimbi yakhe. Ndi-paula lamanene amele i Melrose Lawn Tennis Club Teacher W. W. Jobo, S. Bulembu, uMnu. no Nkosk. R. Bekwa otundisa e Tshetshi, indlezana ngobubele W. B. Nkowane, B. P. Platjes E. Nko wane onke lamanene ndiwabize ngentla aziitshala ezifundisa intsapo yase Rafu iyaziwa intenetya ngama ranuga ase Rafu maka selelwe umntu nxa ekwazi uku yenza into, nayiphina iclub nxa iya e Rafu, maze iwakumbule lama gama.

Ezase Upington

(NGUMBHALELI WETHU)

Ngomhla we Pente Costiale 4 June 1938, bekubekwa u Mongameli kazi esihtalweni wase Ethiopian Methodist Church kwi caweyase Rabe ngu Mfundisi Plank wase A. M. E. Church. Le yimini engena kulibaleka Lo mfundele uyicapuleitekisi yakhekwe Yokumkani wokuqala ivesi 5 ibulo 143. Phakamisa ingoinga zethu watho lomfundisikazi zanga ziya xhwithwa inwele zamadoda ngelizwi eliqaqambhileyo lithi ke ilizwi lake Solomon cela into ndikuphe. Wasuka u Solomon wacela intwana encinane kuthe ukuze kucace uba into yayinkulu wagwebaityala labafazi ababini emveni koko.

Umgcini sihlalo ushenxile umfundisikazi u Juvrou Makaula indawo yakhe uyithathe ngeculo le 21 wavuma ivesi abantwana balulekwa ngalo. Nnqacinga ilizwi elathethwa ngumongameli u Nojekwa owangatywa kule Upington. Akwaba lomongameli kazi ubekwe kwesihlalo uyakuba sisikhumbuzo kuthisonke thina ma Krestu thina mzi wase Upington. Akwaba nakuthi kuyakuphuma abefundisi abaya kufundisa kwindawo ngeendawo ngenxa yolukhanyo silubona apha e Upington intwanana ezingaka ezivela kwiindawo ezikude ezizokubaba ubu Tyopiya obungazange bubekho apha e Upington. U Thixo makabe nani niqube umsebenzi onaniwungele. Liyinine ilizwi elathethwa ngu Thixo esithi njengo Nimrod waba likroti phambiko Thixo Ukuba niqinisile kuya kuba njengokuba ethethile uThixo ku Genesisisi isahluko 10, ngelizwi elathethwa ngu Thixo kwincwadi Stefaniya isahluko 2 ivesi 12, ilizwi elithi nani ma Tyopiya niyakuhlathya ngesikrele sam, adiyayeka Mgcini sihlalo thatha ledawo yakho Kweisithuba ibe yinkongozelo zankuka umsebenzi wenkongozelo: Mrs. Job one cup and plate, Mrs. Mayakala one cup, plate and 3 vds. material Mrs Mdingi cup and plate, Mrs Xama 2 plates, Mrs. Present cup and 2 plates Mrs Mretshana cup and plate Mrs Mnhlabisa nosapo 2s6d, 3s6d, Mrs Loduma amayadi amathathu, Mrs. Mooi Swartkop 6s. Iyonke ibeyi 15s.

Ngomhla we 27 ka April kuqu bisene into ebekade sizondana ngomdlalo we ntenetya u Mnu. S.M.P. Skweyiya no Mnu. W. W. Jobo ulingile umfo ka Jobo kodwa hai u Hatless Skweyiya ode ahlaie pantsi ekuyicoleni ibhola nge racket wabe uyashiywa u Jobo ngoka Skweyiya. Kwakona kungene u Mnu. Bulembu ngomqamlezo kuthe kuba ebeseleshushu u Mnu. Skweyiya efudunyezwe ngu Mnu. Jobo akabasafuna nakumqelisa u Mnu. Bulembu wabe uyayiwina u Mnu. Skweyiya ebi pakati kwalama nene matha thathi ebidlalelwa kumhlaba we "Melrose Lawn Tennis Club" oka Skweyiya emele i "Oriental Lawn Tennis Club" yalapha e Simonstown bekumele noko ukubanjalo mlesi kuba kaloku i Simonstown ngumzi omele i Afrika iphela apho i nohunchu (admirals) zihlala khona i kwanguwo lomzi obike kwakutsha nje wamisa eka Tshedi inkosi yaba Tshwana kakubi, uyakuzandisela mlesi,

Kwango April lowo ndite gxa da e Jansenville ndilundwendwe lakwa Mnu. A' Majola ndabunyatela ububele apho yawiswa emaziyo asibhozo nenkabi yebhokwe yandotusa lento mnamntu we Dolopi Ngu Mam Bamba ongena mpilo intle konke na kunye nentwanazana ka Mnu. no Nkosk. Ishoko yase Mangqosinini ste u Gqira mayisiwe eRafu iyoku sikwa amadlala Taru Bawu yiba (Kangela kumhlathi wesibini)



Zaizal Kumalo
Age : 47 years
Died: 14th April, 1938.

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Uya kuzinyamezela kude kube ninina intlungu ezilimazayo zengqangqambo zamathambo? Uyazina okokuba ii tyefu zokufa kwe ngqangqambo zamathambo ezityutyu umzimbia wakho zihamba ziye kuthi xa ekudibani kwamalungu o mzimba apho ubhalutye lwetyefu yomchitho oluntlungu zibukhali ngokwe mela luthi lwakhele khona?

Kukho iyeza-iyeza elidume kulo lonke ilizwe elixatyiswe kakhulu ngamawakawaka abantu aba abakha babandzeleka. Iyeza lodumo lwama 50 eminyaka-i Witt's kidney and Bladder Pills. Ell

yeza lingu mangaliso, ngokuthi ngendlela ebekekileyo lomeleze izintso, longa nama tumbo abululekileyo abuyele empilweni abe ngabahluzi begazi aba qinisekileyo njengo kwangapambili. Noku-ba ukufa sokwendle kangakanani i De Witt's azikhe zoyiswe ukwenza umnyinyiva ngexeshan' elifutshane. Thenga ibokisi namhlanje. Ginya zibe mbini xa ulalayo. Uya kubona kusasa, uve uqonda okokuba ziya kunceda. Zifunyanwa nge 3/6 ne 6/6 ibhokisi.

DeWITT'S KIDNEY AND BLADDER PILLS

What We Think And Say

The Bantu World

SATURDAY, JUNE 18, 1938

A Show Of Progress

"This is, no doubt, a great day for the Native people of Pietersburg. This is the day you are opening your shop. Every good shop has a showroom, and here we have the showroom of the Pietersburg Native Council." Thus spoke Mr E.D. Beale, Magistrate of Pietersburg when he opened the first show organised by The Pietersburg District Council last week.

The show, according to Press reports, "was a conspicuous success. There were striking displays of karosses, curios and numerous entries in the arts and crafts sections. The produce section was well supported, maize, tobacco and fine specimens of vegetables being displayed. The home industries section was also very strongly supported and the Catholic school exhibit, which gained first prize, was outstanding, as was the exhibit by the Khaiso School. The cattle proved that not all Native-owned stock is of the scrub variety, and the class of sheep and poultry entered was of a good standard."

The above is the impression gained by a European Press representative who went to the show to gather news for his newspaper. As a rule, Europeans are very critical of anything done by Africans, and when a pressman can write so highly of a show organised by black men, we must conclude that it must have been a wonderful success.

The chiefs and members of the Pietersburg District Council deserve the congratulations of all those interested in the progress and development of the African people. These men, by establishing their Council which has now revealed the ability and initiative of the African when he given a chance, have set a fine example which, we hope, will be followed by the Chiefs and leaders of other districts of the Transvaal. There are chiefs and men who are afraid of the Council system because they think it will interfere with their ancient customs and traditions and their mode of living. But we can assure them that the Council does nothing of the kind. If there is a change in the life of our people to-day it is because of the impact of civilisation upon that life. This change it is impossible to avoid; it has come and must continue, because as members of the human race we are subject to the laws of human evolution.

It is of no use fighting against the change. What is wanted is that we should direct it in such a way that we shall be able to preserve the good that is in our life. One thing is certain, and that is, in this changing world we cannot remain stagnant. Whether we like it or not, the ancient life of

our race is utterly destroyed. The only thing we can do is to build upon its ruins a new life, compatible with the requirements of modern civilisation. We can only do this by taking advantage of every opportunity that offers itself. The Council system will open avenues for our improvement and enable us to make use of the little land at our disposal. It is true the land allotted to us is insufficient and cannot maintain our ever-increasing population. But while we urge for the provision of more land, we should at the same time make proper use of the land we now hold. Such shows as that of Pietersburg will certainly give impetus to our agricultural development and thus enable us to forge our way through poverty to economic independence. We earnestly hope, therefore, that the chiefs and people of other districts in this province will give the matter of establishing councils their serious consideration.

Temprance "Advert"

(BY "KHALELAN")

Readers of the "Bantu World" have no doubt seen the advertisements that have been carried in these pages in English, Zulu and Sesotho for some considerable time: "Drink makes you poor, Drink ruins your children," and so on. These have been inserted by the S. A. Temperance Alliance which, together with the Women's Christian Temperance Union, is striving to bring to the notice of Africans, especially intelligent and educated Africans, scientific facts about the poison called alcohol.

Alcohol is a drug, a poison, that has done and is still doing an immense amount of harm in the world. It is this poison, alcohol, that is in beer, wine and other strong drink which causes drunkenness or intoxication. The very word "intoxication" shows clearly what alcohol does, because this word "intoxication" means poisoning. When a person is intoxicated it means in scientific words that he is poisoned. In daily speech, though, we usually just say "he is drunk."

Alcohol poisons. It poisons first the finest part of the human brain, that part of the brain which was evolved last. This is the part that governs self-control, self-restraint, self-criticism. Drinking and high morals cannot go together.

Next, alcohol poisons the next highest functions or powers of the brain, namely the capacity to think. Strong drink and clear thought are enemies to one another. Under the influence of alcohol the brain no longer works as well as it should, although to the person under its influence it seems as if he is cleverer than before. But this is because his judgement is impaired, he can no longer clearly think, he is unable to grasp with his mind things as they really are. He imagines he is clever, where he really is being a fool.

Then, as the amount of alcohol in the body increases, as more and more beer or wine or other drink is taken, the lower faculties are affected in their turn too. The muscles and nerves become poisoned, so that they can no longer work as they ought to do. The fine muscles of the tongue become slightly paralysed, thus producing the thick speech typical of the man who has had too much strong drink. The delicate apparatus controlling the eyes cannot work properly, and thus the person begins to "see double."

(Continued at foot column 4)

'The Land Of The Primitive'

(By R.V. Selope-Thema) III

Five years or so after the war of Umlanjani there arose among the Xhosa people of the Transkei a "prophetess" who, like Joan of Arc, urged her people to prepare for the final throw of the invading white man into the sea. Her name was Nongqause. One day, as she was drawing water at a stream, she saw a vision. The departed spirits of the warrior kings of the past appeared before her, and told her that the emancipation of the Xhosa nation from the yoke of the white man's rule was at hand.

On a certain day, they said, a miracle would happen. The sun that day would rise as usual from the east but on reaching meridian would go back to the east instead of proceeding to the west. The old people would become young; the fields would teem with countless cattle, sheep and goats; and mealies ready for eating would spring up on the hills and valleys of Xhosaland; sorrow and sickness would vanish from the land and there would arise from their graves the mighty leaders of the nation who would lead her warriors against the white man and hurl him into the sea.

But these things would not happen if the people did not kill their cattle, sheep and goats and burn their mealies and corn.

"Kill, Destroy, and have faith," Nongqause urged as she stood on the banks of the stream.

The people looked to Sarhili, their king, in bewilderment. "Sons of Palo and Rarabe," the King commanded, "obey the orders of the spirits. It is no use questioning and doubting. The spirits must be obeyed."

Those who believed obeyed the spirits, and those who doubted obeyed their King. Then a tragedy unparalleled in Bantu history was enacted. The Xhosa people killed their cattle, sheep and goats, destroyed their worldly possessions and burned their mealies and corn, and then basked in the sun with hungry stomachs awaiting the arrival of the day of freedom. The expected day came and the sun rose in the east as usual, keenly watched by thousands of men

and women from all the hills of Xhosaland. The sun ascended and reached meridian, but no miracle happened. He proceeded to the west as usual and sank behind the hills watched by a bewildered nation. New cattle, sheep and goats that were expected were nowhere to be found. New mealies failed to make their appearance in the cornfields; the departed leaders of the might days remained in their graves. Sorrow, hunger and sickness descended upon the land and the great Xhosa nation crashed into the abyss of destruction. "It was fate," says Mrs. Gertrude Nillin, "giving the Bantu the final kick."

We of to-day, no doubt, wonder why Sarhili and his counsellors believed the story of Nongqause. But it must be remembered that the one ambition of Sarhili and his people was to get rid of the white man. They did not believe the story of this girl merely because of ignorance and superstition but because they were eager to save themselves from the white man. It was not the millennium they expected but the freedom of their race. This was the supreme sacrifice of a people that wanted to develop along the lines of its race genius. It was a foolish sacrifice, of course, but a sacrifice all the same.

Was it really the final kick? Yes, it was the final overthrow of the old Xhosa nation but the birth of the new—the birth of men and women who were to be won for Christ. If Ndlambe, Hints, Sandile and Sarhili could rise from their graves they would gasp with amazement at the scene which would meet their eyes.

They would see the new Xhosa nation in the making; they would see the new Xhosa together with his kinsman—the Fingo—building a new life upon the ruins of the old. That is the way of the world. Have not other people, other races and other nations, who were crushed and submerged, risen from the ashes of their former life? They have, and so will the Xhosa people, if only they have faith, courage and determination.

A War of Pure Aggression

As the drama of war unfolds itself in the Far East, the full extent of Japanese ambition, as shown in the action and speeches of Japanese statesmen, military and other leaders, becomes clearer to the Western observer.

It is now evident that this war is one of pure aggression and that it is not being waged merely to obtain local spheres of influence, nor to counteract Bolshevik aggression in China itself as it has been urged so frequently by Tokio and the whole Japanese press.

Daily it is being demonstrated that the Japanese attacks were carefully planned and prepared long ago. Apparently the object has been to divide the extensive captured territory into a series of 'feudatory or tributary states' subject to Japan on the model of Manchukuo.

The Japanese people meantime have been willing to accept the theory that war is a profitable investment and that sheer force, even if urged with plausible pretext of equity and right, is both commendable and necessary. The deposition of Chiang Kai-shek and the National

Government, the destruction of anti-Japanese sentiment in China, the crippling of Chinese industry and the destruction of British and American influence and prestige in the Far East have been shown to be important items in the policy of Japan.

World Dominion Press

And the hands and feet and whole body grow clumsier, no longer finely balanced, no longer working with that beautiful harmony God meant for it.

How wonderful a gift is the human body! And what folly to misuse or abuse this great gift. Yet so many people, mainly in ignorance, deliberately poison and thereby injure their wonderful and great possession! Surely it is a sign of ignorance and gross stupidity that men and women drink liquor containing alcohol. How can a man do this if he knows that it will do him harm? Surely it is a sign that people are not truly civilised, that there is still something of the barbarian in them, if they become drunk—whether their skins are white or black. A truly civilised man would never touch strong drink. He would be educated enough to know the evils of alcohol. He would be cultured enough to control himself. He would be sensible enough to count the cost and decide that strong drink is for fools, not for intelligent people.

R. Roamer Talks About: Wars.

Our readers still remember the classic articles we wrote on the Italo-Abyssinian war which was not "war." We feel, therefore, that we should throw another light on the wars in China and Spain so that our readers may get first hand information about these wars that are not wars, but which are taking place while all Powers are busy talking about Peace.

Peace talks, no matter how perfect, do not seem to matter a hang to these powers who are fighting. What matter is what each power wants from the other or what the other power does not want to give. Japan fights with China because of this something Japan wants and because of this something China does not want to part with.

What this something is the League of Nations only can tell us. The same thing is taking place in Spain. The Nationalists (formerly Rebels) want something from the Government which the Government refuses to give them. What this something is perhaps Germany and Italy can tell us because they've got mixed up with this war in Spain.

Britain, too, could tell us but it has said it won't intervene in this war and has been hoping Italy would follow its example. Italy, in fact, so we hear, says its soldiers are being gradually withdrawn from the war in Spain—by bullets of death. If that isn't withdrawal according to Italy; well, according to you, what is it?

In Spain General Franco won the war long ago, if we believe what the Press say; and we must believe it since we are also press people. General Franco, head of the Nationalists (formerly Rebels) proclaimed this fact long ago. If you want to know, therefore, why there is still fighting going on in Spain, you'll have to ask General Franco, not us. We didn't proclaim it.

In China the war goes like the see-saw game. To-day China claims great victory. To-morrow Japan claims another. To-day China takes an important town, to-morrow Japan retakes it. The towns there must be having a shell of a time (with apologies to shell) Fancy, being taken and retaken so many times in a month! Johannesburg wouldn't stand that nonsense a minute!

We think that when Japan "went for" China it thought it would just swallow it up in one day. But China said, "Kona, take me like that; we fight for life now as never before." That's the position of the "wars," ladies and gentlemen, at the time of going to press our best suit. We don't know what it will be at the time we begin to change into it. European and Eastern situations change so suddenly.

In spite of all these wars you will either be pleased or surprised to hear that the League of Nations still exists. A few weeks ago it recognised the conquest of Abyssinia, you will remember how, when Italy civilising Abyssinia, there were talks in League circles to impose sanctions against Italy because it had attacked Abyssinia. Well, to-day, the League admits that Italy conquered Abyssinia although it did not declare war on it.

Another significant thing with these so-called wars is the need while they are conducted, by the manufacturing and dispatching of "apologies" to other powers who accidentally get in the way of the fighting, guns. How many times Japan has apologized to England in history. One can be forgiven in thinking that there is a big factory in Japan in which "apologies" are manufactured. The Nationalists (formerly Rebels) have also been apologising a lot. That is war.

MADIRENG A DITULO KA DITULO

Ea Bohlale O Thuto Kamehla" Balang Koranta

Tsa Meqheleng

(Ka B.S. TSELISO L'KATE)

Motseng oa rona lipampiri tse baloang lintse li thahase...

Motsana oa rona o kile oa eteloa ke batho ba mabitso...

Mcruti N. D. Matsie oa Wesele o na e ntse mokete...

Kerekeng ea Mohalaleli Luka le teng tsebeliso es Morena e nts...

Koloi ea e se e bile libakeng tse ka mosebetsi. Heilbron, K...

Tshere P. Tsh. Lebosa o tlohele mosebetsi oa ho rata bana...

Libapali ka mefuta ea tsona li tsoela-pele. Thaka ea koano e...

Libapali tse kholo tsa koano e leng Rainbows tse tsamaisoang...

Leso La Morena Job M. Moerane Majmane

Tsa Makapanstad.Mosetlho

Ka di 1 June ka meso go fetile kwa legaeng la gagwe kwa Kan...

O fithilwe ke Moruti J. Mokg-budi wa Chache kwa Mathibestad...

Seboledi sa pele kwa phupung e bile Mor. Peter Setsedi, A paka...

Seboledi sa bobedi e bile morwa Kgosi Mapipi, Malebye A paka...

Seboledi sa bobedi e bile morwa Kgosi Mapipi, Malebye A paka ka mogo...

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The Bantu World

SATURDAY JUNE 18, 1938

Kgetho Ea Congress

Re gatisitse mangolo a mabedi a Morena S.M. Makgatho ao ka oona a eletsang sechaba sena gore se kgethe ka hlokomelo ga se kgetha baetapele ba Transvaal African Congress. Ga go Mo-Afrika ea tla ba kgahlanong le keletso ena gobane ke keletso e hlalefileng. Gape Morena Makgatho o re eletsang gore Congress ga ea tshuanela goba lekgotla la bomorafe—Bapedi, Bakgatla, Bakuena, Bafokeng, le Bahurutse—e tshuane tsa go ba lekgotla la sechaba. Keletso ena le eona re dumellana le eona.

O tsuelapele Morena Makgatho o re sechaba, gaekaba se batla Kopano, se seke sa kgetha Makgatho kapa Matseke. Kgopolo ena rona ga re dumellane le eona. Gaekaba Morena Makgatho ga batle go kgetho gase tshuanelo gore a thibele Morena Matseke. Rona rere bohle ba batlang go kgetho e re ba tsuele pepeneng, ba bonoe ke sechaba. E re ba hlalose seo ba tla se etsa sechaba le tsela eo ba tla sebetsa ka eona. Morena Makgatho le eona ga a batla go kgetho o tshuanelo go ihlalgisa. Gaele rona re santse re pheta rere Morena Makgatho o sebeditse gomme mesebetsi ea gagoe e tseba ke sechaba, empa kajeno o fihlile seemong seo a tshuaneloeng ke go phomola gomme a neoe hlomphe ea gore ke ntata lekgotla la sechaba. Dichaba tsa tsuelo-pele di sebetsa jualo.

Re thaba ga kgetho ena e emisitse banna ka maoto, empa re suaba go utlula leshata le senang mosebetsi. Sechaba se keke sa aga ke banna ba leshata kapa ba tsamaeang ba emisitse melamu go loantsha bao ba sa utluang le maikutlo a bona. Gase leshata empa ke hlaloganyo e, tla aga sechaba sena. Banna ba gopolang gore ba ka aga sechaba ka go loantsha le go bolaea bao ba sa utluang le bona ba tsuile tseleng ea botho gomme gase bona bao ba ka neoang marapo a go tsamaisa sechaba sena.

Go teng banna ba ithutleng mekgooa e mebe ea dichaba tsa Europe, ba sa batleng borena le phagamo ea sechaba sena. Ba gopolang gore sechaba sena e tshuaneloeng eba sechaba sa bahlanka ba chaba tse ding. Go utluagala gore gare ga bao iba batlang kgetho go teng, diphura:mollo tse jualo. Gaekaba ke nnete, bao ba kgothaletsang banna bana go nka marapo e lekgotla la sechaba ba epela borena lebitla gamogo le phagamo le tsuelo-pele ea sechaba sena. Kabaka la diphura:mollo sena pitso tsa Congress kajeno di na le mashata le dintoa.

Monna ga tseba gore eona ke senatla se ka lokollang le go (nefella serapeng sa 2)

Moses Ndhlovu O Tsuile Pele

Mo-Afrika ea bitsoang Moses Ndhlovu oa Bushbuckridge gothoe o ile a bolella Lekgooa le bitsoang Schoeman gore "polasa ea gagoe e tla fisoa kgueding e tlang gomme uena o tla lelekoa mona neng ea rona gamoga le Borankudikae ba bang, le ee gagabona moo le tsuang teng. Ke nna ke tla le neang "tereke pasa" eseng gore nna ke fumane "tereke pasa" go uena"

Mantsui ana a ile a direla Ndhlovu molato gomme a isoa pele ga Magistrate oa Bushbuckridge, eo a ileng a mofumana ale molato gomme a moahlolola go lefa £5 kapa kguedi chankaneng.

Ndhlovu a gana go utlula masue ao gomme a ipiletsa go kgotla le phagaming le banna ba mafatla. Boipiletsa ba gagoe bo fihlele pele ga Moahlodi Schreiner le Moahlodi Barry. Ndhlovu o ne a emetsoe ke Mor. M.N. Stein, Mmuso o emetsoe ke Mor. F.P. Van Gass.

Kamorago ga puo ea baemedi, moahlodi Schreiner o ile are molato oa Ndhlovu ke ona. "Gothoe ka puo ea gagoe o ne a tsenya lehlooo magareng a Ba-Afrika le Makgooa. Nna ke fihlela gore Ndhlovu o ne a se tsenye moea oa lehlooo gobane o ne a sa bue go Ba-Afrika.

Ndhlovu u tsuile pele.

A Gaketse Majapane

Majapane a gaketse. A ikemeseditse go gapa lefatshela China le go gatella Macheana. A bolaea Macheana ka difofa le ka dikanoano le ka metsi. Motato o tsuang Canton (China) o bolella gore Macheana a mangata a kgamiloe ke metsi a noka e tshelha (Yellow River.) Go bonagala gore Majapane a thibile noka ena gomme ea re ga e tletse a ebulela.

Motato o mong o tsuang London (England) o bolella gore Madira a Majapane a gakaletse motse oa Hankow eo kajeno eleng moshate oa China. Madira a dimaele dile 200 gaufi le Hankow. Gape gothoe Madira a Majapane a gapile motse oa Ankingo leng lebopong la noko ea Yangtse.

boloka sechaba sena, o tshuaneloeng go bontsha matla ao eseng ka difeisi empa ka hlaloganyo le bokgeleke ba puo ea gagoe. Ke monna oa kgopolo e kgutshuane ea gopotang gore boetapele bo fumanoa ka melamu le feisi. Ga go sechaba re ea pheta, se ka agang ka leshata le dintoa. E re bohle ba batlang kgetho ba tlogele leshata ba hlalose seo ba tla etsa sechaba sena sona le seo ba kileng ba se etsa sona. Ke seo se batlang eseng leshata le dintoa.

Mantariana A Sobeletsa Dekepe

Mantariana a ekemeseditse go hudua fatshe la Europe. Maloba difofa tsa ona tse thusang Marabele a Spain di ile tsa fisa metsana e mengata ea France. Kajeno go utluagala taba tse tsuang London (England) tse bolelang gore dikepe tsa Mengesemane di digetsoe ka eotleng lebopong la Spain. Mosebetsi o na o mobe go utluagala gore ke oa dikepe tsa Mantariana tse thusang Marabele a Spain.

Go sobeletsoa ga dikepe tsena tsa Mengesemane go tsositse kgaruru koa England. Banna ba re e ka kgona Mmuso o nke legato le tla supa gore Mmuso oa Mengesemane gase oa bashemane.

Banna Ba Fitogile Diphiri

Monna Lejoeleputsoa (Gauteng) motho o tshuaneloeng go ihlokomela gosing jualo o tla gagooa ke diphiri, gobane batho mona—ba basue le ba batsho, banna le basadi—ba fetogile diphiri ba tla go motho ba apere tlalo la nku anthe ka gare ke diphiri tsa gagolang.

Maloba mona oa Lekgooa o kopane le banna ba babedi ba Makgooa joaleng, gomme ba noa. Go noa ga oona ga tsuala setsualle. Ke mokgoa oa joala oo. Ga ba se ba thabile ba ile ba tsamaea ba eantlong e ngue, ga ba fihla moo ba ile ba simolla go noa gape. Monna enoa ga e noa juala ba gagoe, o ile a utlula hlago ea gagoe e sila, anthe banna ba motsheletse sehlare se robatsang. Erile gobane a robale ba mohlakola tsohle tseo a nang le tsona, tseo a di apereng le tseo a di roeleng gomme ba monka ka motorokari ba isa nageng, ba motlogela a robetse

Mokoena O Mo Boloetseng

Kgosi ya Bakwena ba Mogopa, J. O. M. Mamogale wa lwala, o mo diphateng koa Pretoria Hospital. Re mo kopela pholo mo go mamopi wa rona re re "Modimo mo nee pholo, a tswelele go disa Morafe wa gagoe." SOL W. MAHUMA.

Bethanie.

Mahodu A Iphile Matla

Mahodu a imphile matla motseng oa Western Native Township. Go utluagala gore a utsua tadi e amusa. Mr Joseph Makhema oa Western Native Township o re begela gore ka Mandaga, mahodu a thubile ntlo ea gagoe gomme a tsena a hlaba jase, le masheleng a se makae. Go utluagala gore ntlo ena ke ea botshelala e thubiloeng ke mahodu motseng ona oa Western Native Township.

William Deane O Re Salang Pila

Mor. William Deane, o tsamaile ka di 14 tsa kguedi ena go ea gae Khuadubeng, me o ratile gore a itsise metsoalle ea gagoe eoble gore o tla kgutla kamorago ga kguedi tse tharo, O re Bakgatla le Bahudu ba salang pila.

BALA

THE BANTU WORLD

FELA

Ka ho lekanngoa

BRONKOFF'S MAGIC MIXTURE

E matla a phetoang habeli
E phakisa ho phetoang habeli
E bongata ho phetoang habeli
E lokile ho phetoang habeli



Bakeng sa ho phekoa ho Hohlola, Mefikela, Metso o bohloko, ho thibana ha masoba a ho phekumola likhatso tsa Matsoalo le Sefuba BRONKOFF'S MAGIC MIXTURE kante ho pelaelo ke moriana o matla haholo, o thusang le onang le katleho ho feta meriana eoble e tsejoang.

E matla a phetiloeng habeli, hape le methamo e mengata ho phetiloeng habeli. E theko e bonolo, e matla haholo hape e phakisa ho feta meriana eoble e meng. Botlolo ea pele e tla u pakela 'nete ea pollelo eena.

Reka botlolo kajeno ea BRONKOFF'S MAGIC MIXTURE Kemising kapa levenkeleng la heno. E leke. Lekanya mosebetsi oa eona o pholisang le meriana eo u kileng oa e sebetsa ka nako tse fetileng. Re u kopa hore u etse joalo hobane re rata hore u tsebe kamoo Bronkoff's e sebetsang ka ho phakisa hape ka bonolo ho phekoeng ho Hohlola le Mefikela ka nako e tlang. Ka sebele ke ntho eo u tsuaneloeng u e tsebe—eleng thuso ho uena.

Efela BRONKOFF'S ke Moriana o Makatsang—ke ka hoo re u boetlang hohle ka oona re sa tsabe letho.

O matla haholo ha oa lokela bana ba eso qete lilemo tse 12 ba hlahile.

BRONKOFF'S MAGIC MIXTURE (No. 101)

O rekisoa tulong tsohle ka tekanyo tse tharo: 6d., 1/- le 1/6. Kapa u romelle ho P.O. Box 1032, CAPE TOWN.



LOANTSA MAJOANA A URIC ACID

Tsela e ngue feela e ka thusang. Ke hore chefu ea Uric Acid e Maling, Mesifeng, Manonyel-long le lithong e qhibilisoe. Chefu eena (Uric Acid) e tsuaneloeng e ntsetsoe kante ho 'mele.

JONES' RHEUMATICURO eena le matla a ho qhibilisa chefu eena. Ha e qhibilile ele metsi e tla tsoela kante ho 'mele ebe ho hlaha thuso e kholo e tla nka nako e telele ele teng.

Botlolo ea pele ea JONES' RHEUMATICURO e tla paka matla a eona. Mocheso o tla fokotseha. Ho latele boiketlo le thabo. Litho le 'mele li sisinyeha habonolo 'me mokuli oha le hona ho boela mosebetsing oa hae.

Ho molemo hore motho a 'ne a nke moriana oona ka nako

le nako ho thibela majoana a Uric Acid (a tsoanang le soekere) hore ascke a ba teng. Ke ka tsela eena feela bakuli ba ka bang le ho balehela lihlabi tsa mahloko ana a tsabehang.

Ho opa ha Noka, Maoto le Mangoele, le Sehlohohlo ke mahloko ale mang le Mochecha—Ho opa ha masapo. A bakoa ke majoana a Uric Acid ha ale Seropeng, Maotong kapa Mokokotlong. JONES' RHEUMATICURO e phekoa mahloko ao hantle.

JONES' RHEUMATICURO ke moriana o tsejoang haholo ke lingaka. Eae ele lilemo tse fetang 60 moriana oona o sebetsa ho phekoa mahloko a etsoang ke majoana a Uric Acid. Reka botlolo u ipakete ho loka la oona. O keke oa u soabisa.

Likemisi le mavenkele ohle a calissa JONES' RHEUMATICURO ka 3/6 botlolo, kapa u romelle ho P.O. BOX 932, CAPE TOWN u romele chefisa.

Jones' RHEUMATICURO

SESJ37-4



MARCHING FORWARD

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"



SATURDAY JUNE 18, 1938

THE BANTU WORLD JOHANNESBURG

PAGE NINE

WHY PUT THAT STUFF ON YOUR FACE?

BY THE EDITRESS

The questions of delicacy and taste are those things which most men will swear they do not care about. 'Why do you put that on your face?' A man will say to a woman, as he watches her employing powder and lip-rouge; 'I'd like you much better without it.' And so he honestly believes. But if in the hope of increasing his regard she allowed him with the shiny face and pink lips which are so much commoner in reality than our proverbial 'milk and rose', she would be sadly disillusioned in her effect upon him. When he criticises her improving beauty, it is because, never having seen her entirely without them, he chivalrously imagines that she does not need them. Why should she deceive him of this charming belief? In any case no ordinary modern man is truly repelled by our aids and accessories to beauty, though he may try hard enough to object to them on principle the old fashioned principle that nature should be left to her own devices. By pointing the contrast between our habits and his, they actually form a blandishment you will not conceive, I trust, that I am referring to heavy make-up, which, by rendering you conspicuous, would prove a grave error. No, your appearance should never seem to have required more artificial aid than the majority of other women use, even though it may really have done so.

Perfumes are outwardly scorned in the same way by numbers of men who inwardly find them a delightful part of your womanhood. Do not give up your scents and scented lotions because you hear some one say that he hates barbershop smells. I admit he probably abominates their use in a member of his own sex; even the pleasantest feminine luxuries may seem disgusting to him when applied to a man. Of your dress, I warn you—unavailingly, I dare say—against engaging in a perpetual struggle for variety which men in general are quite unable to appreciate. Neatness and fashion, however, are almost a necessity. Even when man has taken you under his living for ever and you feel that you possess him, you should still attempt to indulge yourself in the small trifles of finery which so excite his wonder and amusement. If, from consideration for his purse, for instance, you never were to expose a craving for all these vanities, he would begin to suspect something lacking in your femininity and would be dimly dissatisfied. All through a love affair you are in danger of believing what the average man tells you about his taste in women and modelling yourself upon it, when it is really the very reverse of what he feels. For example, his code of ethics keeps reminding him that he ought not to fall in love with a woman merely because she is pretty, and soft, and scented, and exquisitely attired, and flattering and that it would be nobler of him to succumb only to goodness, commonsense and domesticity. So he tells you that looks are nothing to him, and that what he likes is character. I should like you just as well without a spot of powder on your face. Lastly it is dangerous to model yourself upon what a man tells you of his tastes, instead of observing them yourself, especially if he profess only virtuous preferences.



Dear friends,

Please may I call you that?

You see I want us to get on good terms right away. I know how you must feel with this first number of my paper in your hands.

Like going into a house, among folk you don't know, for the first time. It takes you a few minutes to feel at ease.

Well, the best way to break the ice is over a cup of tea. And that is why this chat to you is headed with those words.

Over a cup of tea! That's when shy tongues are loosened and we are completely at ease. And that's how I want you to feel every Saturday when you come to this little corner of mine so that as friend to friend we can talk over good things to come in each number of "The Bantu World." I don't doubt that we shall have many Saturday afternoon meetings because nowhere else can you read such poignant, dramatic stories, told in confidence to you by women exactly like yourselves.

May I never fail you in my vow to give you stories that hold you and thrill you to pity and tears. I don't think I shall. And if you are pleased I shall be pleased too.

Just A Smile, Please!

Two small boys were walking in the woods, seeking for adventure and what they might find. One picked up a chestnut burr. "Tommy," he called, excitedly, "come here quickly I've found a porcupine egg!"

"Would you like a nice tender steak and some lovely fried onions, with golden brown fried potatoes this evening?" asked Mrs. Newlywed when her husband returned from the office one day. "I would, honey," he replied, "but I think we ought to save money. Let's eat at home."

The teacher was explaining the law of gravitation, and how it prevented people from falling off the earth.

When he had finished he invited questions from the class.

"Please, sir," said one pupil, "what kept them on the earth before this law was passed?"

"I say, old man," said Adams. "I've invented a new kind of drink. Big success! Come and try it."

"What's it made of?"

OUR CHILDREN

LIKES AND DISLIKES.

Time was when children were expected to eat without comment all that was set before them and any attempts at resistance were met by punishment, by the re-appearance of the loathly dish at subsequent meals until the victim submitted to the system. Little notice was taken of individual likes and dislikes, and a "clean plate" was considered obligatory regardless of the fact that the child had no say in determining the size of the helping in the first place. The plea of "I am not hungry" was met by fatuous response "Think of all the starving children who would be glad of your



good food." The logical reply, "Give it to them for I do not want it."

That now young children's likes and dislikes are being studied minutely they will not be like their forbears in being thwarted, repressed or forced contrary to their inclinations. It is essential to give the child a cup of steaming hot oxo before a walk in the cold weather.

"Well, it's something like whisky and soda, but you put more whisky in it."

A catalogue of farming set out by a manufacturer found its way to a distant mountain village, where it was received with interest.

The manufacturer received a carefully written, if somewhat clumsily expressed, letter from a yokel asking further particulars about one of the listed articles.

To this, in the usual business way, was sent a typewritten answer. Almost by return mail came a reply.

"You fellows need not think you are so smart and you need not print your letters to me. I can read writing."

"Ladies and gentlemen", shouted the street-corner salesman, "I have here a flexible comb that will stand any kind of treatment. You can bend it double, you can hit it with a hammer, you can twist it, you can— Can you comb your hair with it?" inquired an interested listener.

BULAWAYO

The Love Story Of A Zulu Maid And Man

BY

Harward' Reed

(Captain Harvey Edward Reed)

Chapter 1.

THE KILLING

SYNOPSIS

Mablan Kumalo, son and heir of the Chief, is hated by his uncle and his cousin Zaizai, who also reside in the largest kraal of situated in one of Zululand's most fertile valleys. He defends his beautiful girlfriend Maida, who resides higher up the valley. The herds are excited about the forthcoming game hunt. Slaughter cattle are being selected by the Chief Mablan's father, and while doing so there arises a great commotion among the milch cows. Grabbing his weapons the fleet-footed Chief outdistances the other warriors to the scene of the uproar.

The ground seemed to fall behind him and he was soon at the seat of trouble.

A very tearful body of little herds met him, all trying to tell him the cause of the trouble at once.

It was a very stern "silence" that checked their hysteria.

"You, Mablan, stop crying or I will give you something with this stick to cry about," shaking the stick in his son's face. When the sobbing was controlled somewhat, Mablan was able to give a fairly coherent account of what had happened.

"We, Tinkie and I, were looking for Nyamazani, the small calf, when a very fierce lion, who did not roar at all, growled at us from under some bushes," the father was told in between sobs from the little fellow whose face was still wet with the running tears.

"I saw Nyamazani's black body lying on the ground in front of the lion, and ran backwards as he began coming towards me with those fierce eyes."

"You did well," was the encouraging reply.

By this time a dozen armed Natives had arrived, and two of them went to where the small stock was grazing, to get the dogs.

The dogs arriving, they were led by Mablan, who now that he was able to hold his father's hand, felt quite safe and pointed the spot where the lion was feasting on Nyamazani's body.

The dogs began to show fear and several of them were whimpering; encouraging them to advance into the thick undergrowth was very difficult. Numbers seem to lend them confidence after a time but the lions let out roar which drove them all out of the thicket and caused the Zulu's to fall back.

Every minute they expected to see the lion make a charge in their direction and stabbing

spears we shortened in grip, and throwing ones were poised for instant hurling. After holding this attitude with nothing happening, the dogs became less fearful, and Mablan's father guessed that the wise and cunning lion had used that threatening roar to clear a way for a retreat further into the thorn bush, which became dense away from where killed had been dragged.

The party was broken into three, one staying where they were, and the others going to either side of the thicket.

A look on the ground confirmed this seasoned hunter surmise, and raising his voice in a soft, but very penetrating call, he intimated to the others on the opposite side that the lion had escaped.

It was too dark then to continue the hunt so they all assisted the very frightened herds to round up the cattle.

There was not much sleep for the inmates of the kraal that night. The elders over their Native beer discussed the ways and means of ridding the district of the terrible scourge, and messengers were told off to proceed at dawn to neighbouring kraals to obtain assistance for the hunt to the death next day of the wicked slayer of Nyamazani.

Mablan was the hero of the hour in the eyes of the young folk.

"Did he not linger to see the dead calf?"

"Was not that like a brave warrior, when so many women, yes and men too, when confronted by a lion, were too sick with fright to even scream?"

"And did he not go backwards from that dreadful presence, not knowing what was behind him, and a fall would have brought the lion with a spring on top of him?"

"True he was his father's son and would be one of Tshaka's chiefs one day."

Mablan, tired from the excitement and fear he had gone through was asleep in his corner, and the feed of sour milk and maize bread acted as a sleeping draught.

Plans were being perfected and elaborated as Natives neighbouring kraals drifted in by twos and threes, the news of the killing and of the hunt being organised for the morrow having got around in the mysterious way it had in Zululand.

All the men assembled in the bachelors' hut, a hut set apart for the use of the males over 18 years of age, those without wives and from visitors from other tribes who required accommodation overnight.

Mablan's father by virtue of his position in Tshaka's army, was the spokesman and controller of the forthcoming hunt.

(To be continued)

WOMEN'S HOME PAGE

Finger Beauty

Finger treatment requires no expensive outlay; good skin foods can be used to keep the skin supple and white, but a bottle of liquid paraffin will give excellent results if used regularly.

The cuticles of the nails should be smeared with a trace of vaseline and then a little paraffin should be poured into the hollow of one palm. Proceed to rub it well into both hands, using a rotary movement of the thumb of one hand down the length of each finger, working always from the nails towards the wrists and treating first the inside and then the back of the hands. Finish by wringing the hands loosely with a rotary movement of the wrists.

The following exercise is excellent for keeping the fingers slender and supple. Hold the hand palm upwards, stretching the thumb out stiffly and keeping it quite still during the exercise. Then bend your first finger until it touches the ball of the thumb without moving the other fingers. Return the first finger to its original position and proceed with the others in turn. At first, if your hands are stiff, you will not find this an easy performance, but practice will make perfect.

When despondent regarding the appearance of your hands from the point of view of their colour, treat yourself to a lemon and magnesia pack. To prepare this mix a tablespoonful of milk or cream of magnesia with a teaspoonful of lemon juice, and apply evenly all over the hands and fingers after washing them thoroughly. It dries quickly and should be left on for a full five minutes after it has hardened. Then wash off in lukewarm water and apply your favourite hand-lotion.

THE JUICE OF THE COMMON HOUSE LEEK will ease the pain and irritation caused by stings and insect bites.

Salmon And Eggs On Toast

Hard-boil 6 eggs, place in cold water, then shell and halve lengthways. Toast 6 slices of bread on one side. Mix contents of small tin of salmon to a paste with breadcrumbs, and spread on the untoasted buttered side of the bread. Remove yolks from eggs and beat up with a dessertspoonful of butter, similar quantity of minced parsley, salt and pepper. Return to the halved whites. Arrange on toast with alternate slices of tomato.

Savoury Salmon Roll

1 tinned salmon steak, 6 rashers bacon, half pint milk, 1 egg, 3 tablespoonfuls self-raising flour, lemon juice, chopped parsley, 6 rounds fried bread. Cut the salmon into 6 neat pieces, put 1 piece on each rasher of bacon, and sprinkle with a little lemon juice, pepper and salt. Roll tightly and skewer. Make batter with the flour, egg, milk, and parsley. Dip the rolls in this and fry in boiling fat until golden brown. Serve on rounds or fried bread garnished with springs of watercress.

Cream

Cream will keep for a day or two if placed in its carton in a basin half filled with cold water. Muslin placed over the carton with the ends touching the water will help.

Exercises For The "Too Thin" Woman

WHILE we admire the slim silhouette, we rather deplore the very fat; boyish figure, preferring soft, beautiful curves. Health and beauty of form may be brought about through regular practice of these exercises, which are specially designed for the thin woman.

1. Stand, feet together, body from waist bent forward in a helpless, listless manner, arms hanging quite loosely at the sides. Take a deep breath and, as you do so, gradually raise head and body, fling the shoulders well back, bring arms up to the shoulders, hands clenched. Keeping the movement continuous and holding the breath, bend backwards from the waist as far as you possibly can. Exhale slowly as you come upright and back into the original "body bent" position. Repeat six times. Gradually work up to 12 as you get accustomed to the breathing and the movements.

2. Stand, feet together. Bring arms together in front, keeping them at shoulder level and allowing finger tips to meet. Taking one long, deep breath, part the arms at the same moment, and swing them in an effort to complete a circle round to the back. Bringing the arms into front position, exhale slowly. Continue six times, working up later to 12.

3. Feet together, hands firmly on hips, take a deep, long breath keeping the abdomen in and the shoulders quite still and firm. As you do so, turn from waist to the left side. Slowly turning back to original position, exhale. Repeat on the right side, and continue six times each side, working up to 12.

He Fought For His Tea

An amusing case was heard at Dundee, Natal, recently when a man was charged with assault. It appears that he was under doctor's orders to drink no other beverage but tea, as he had been ill.

The man in charge of the hostel where the accused lived, knew this but he failed to fill accused's billycan with tea. When accused complained about it the other man provoked him and they fought, the second man sustaining a broken arm. Accused was found not guilty on a charge of assault and discharged.

Paint Brushes

To clean paint brushes immerse them in vinegar for thirty minutes and then wash in soap suds. Whitewash splashes can be removed by rubbing lightly with a rag dipped in hot vinegar. Distemper splashes can be removed in the same way. While paint stains on glass will yield to a rub with a cloth dipped in water vinegar.

Unsticking Stoppers

Screw tops or stoppers are apt to stick fast in the glass bottles which hold scent and lotions. To get the stopper out, tap sharply all round the neck of the bottle with a knife or spoon handle. It will then come quite easily.

If you benefit by reading "The Bantu World," you will benefit by buying the goods advertised

Tea For Recruits

A "fattening-up" school has been introduced into the British Army. This school is for those recruits who have been turned down by the medical authorities. The diet used by the school has proved so successful that only 101 men out of more than 1000 have been declared unfit for the army once their fattening-up course is over.

Here is a list of the food given these men. It is interesting to see that tea plays an important part.

Early morning: Tea, barley, sugar, biscuits.

Breakfast: Porridge and hot milk, liver and onion stew, bread, butter and marmalade.

Break: Milk and apple (soup every other day).

Dinner: Meat pie, cabbage, mashed potatoes; stewed figs and custard.

Tea: Tea, bread, butter, cheese and onions.

Supper: Fish and chips, tea bread and margarine.

Salmon Toast

Small tin salmon, 9 prawns, 1 oz. butter, 1 oz. flour, 1 gill milk, salt and 3 pieces hot buttered toast. Melt butter, stir in flour, add milk gradually, and stir until it boils. Put in the salmon and ketchup, mix well, and boil for 3 or 4 minutes. Season to taste and heap on toast. Decorate with prawns.

300,000 Cups of Tea

Few people know that they can have a cup of tea at the Caledon Square Courts in Cape Town. Jacobus Christian, the tea boy, sells on an average 100 cups of tea a day. He reckons that during the nine years he has been doing this job that he has sold over 300,000 cups to newspaper reporters, court officials, witnesses and even culprits.

Three Ways Of Making Snow Cake

Half a pound of fresh butter, half pound white sugar, 1 pound arrowroot, the whites of 6 eggs, 5 drops essence of lemon.

Beat for 20 minutes. Bake one hour. Most delicious.

One pound of arrowroot, 3 quarter pound sugar, 1 quarter pound butter, 4 eggs.

Beat eggs a little first and then work all for 20 minutes.

Half a pound of butter, half pound sugar, one pound arrowroot, 3 eggs.

Mix as above.

Banana Sandwiches

Ingredients: Thin slices buttered bread, thinly sliced bananas, marmalade, cream finely grated cheese, salt, cayenne.

WHIP the cream and flavour it with cheese, salt and a shake of cayenne. Spread half a number slices of bread sparingly with marmalade. Spread cheese cream over this. Cover thinly with sliced bananas. Press another slice of buttered bread on top and remove the crusts. Cut in neat triangles.

Read

The Bantu World

First



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PER TABLET



NO ANIMAL FATS IN PALMOLIVE SOAP

How Peter Made A Fortune

Dagga In The Nasty Smelling Bag

(BY SPOTLIGHT)

It was chilly winter in Swaziland, when the grass in the veld is laden with the dew, scaring even the most daring hunter to "break the ice" in the early hours of the morning.

Tap, tap, tap. In came a young man whose shoulders carried a heavy mealie bag—smelling as though it contained tobacco leaves.

His eyes were red, his lips were dried up, and his appearance was weary and wretched. His deep breath and yawn were an indirect mood of much hunger.

"Good—morning," Viola said as she stood up to take his hand to her's in surprise. "Peter—Aren't you?"

"Msani" "Peter replied in a rather trembling voice. Viola was still hesitating.

Peter Msani and Viola Xakaza had met when they were both students at Pleyton Institute. But their friendship had grown stronger when they were in Johannesburg together, where Peter was a popular musician and comedian, while Viola was teacher at Alexandra Township.

"Meet Edgar Xakaza my brother." Viola said as she grabbed her brother by the arm to Peter for an introduction. Edgar was touched. The stranger's face was wild and fierce, and Edgar was nervous.

The trio set in the little hut. But Edgar did not enjoy the company.

He had set down quietly watching two bulls fighting near the yard. It was after the long run of silence that Viola asked him to apologise for having passed the remark "Viola seems know too many roughians."

He was, nevertheless, still imbued with this idea. But he realised that he had been impolite. He isolated himself. The company was resistible.

Peter seemed to value the tobacco bag very highly, and carried it along wherever he went.

Peter was a man of the world. He observed that Edgar did not care for his company, and went politely to tell him his venture. He had been a musician in Johannesburg, where they had met with Viola. They had also met at Pleyton Institute where they were students. "Life was fast on the Rand, and to act for this company to-night and for the next one the following night was only a small matter" Peter told Edgar.

His failure in making a living out of music had pressed him to serve an apprenticeship in curative herbs at Delagoa Bay. He had now qualified, but lacked capital to start practice on his own as a herbalist. He had come to the country to buy dagga, which he was going to sell in Johannesburg and realise capital to start business. But it was an expensive risk!

"Music is crowded, and modern musician are advanced. It is a taxing strain on us, the old stock, to attempt to comply with to-day's demands, said Peter. He had to see a way out about life.

They ordered a taxi to rush Peter to Johannesburg. The fare was £3. Peter had the money, and knew what he was doing. Off they went. A wire was to be expected. After a marvellously pleasant journey Peter's taxi had a break down just two miles out of the heart of Johannesburg, between the City Deep Gold Mine Compound and old Prospect Township. They knocked down a compound boy who was drunken from the township. The driver lost his senses, and the car tumbled over twice when they collided with an electric wire post in an attempt to save the boy. No one was hurt and they did not run away. Peter charmed the driver and his assistant with herbs. The case of the compound boy would require them to give evidence. The possession of dagga was a severe intervention of the law. Colliding with wire posts would make them suspects of drunkenness!

The driver was arrested. His assistant and Peter had to give evidence at Marshall square only and they were afterwards released. Peter took the dagga and sold it, and realised no less than £26. The driver was charged with reckless driving and released on payment of the fine of £4 by Peter.

They were lucky. Peter's herbs had worked wonders, Peter had now £22, plus sum other money that he had saved. They had not a big damage on their car. After repair they had started again for the South Coast of Natal, where Peter would start business. Peter owns a big establishment with many branches at Park Ryn along the Coast of Natal today and is a very progressive herbalist. Of the six clerks employed under him Edgar is the head. His sister, Viola, was afterwards married to Peter and owns a beautiful home along the South Coast Resorts.

ONE'S OWN BUSINESS

I do not believe it is my business to mind other people's business. I do not believe it is any one's business to do that.

Indeed, I have a horror of men and women who are saying, If I were you, I would do so-and-so, And again so-and-so.

If a gauntlet is to be thrown down to life, only you can throw it.

If a door has to be shut into the past, don't stand there in the draught, but shut it, and be damned to all those who would linger on, idly advising you as to what they would do had the choice been theirs,

GODFREY WINN.

read plays aloud and to arrange lectures. Mr H.I.E. Dhlomo the organiser has arranged with Messrs B.W. Vilakazi, M.A.A. Habedi, B.A., R.V. Selope Thema, M.R.C. and many other African and European friends to give talks whenever asked to do so.

The Value Of Reading Books

The Carnegie Non-European Library has issued a Bulletin entitled "The Reader's Companion" and Mr H.H. Sterling, chairman of the Library commenting on it writes:-

"I welcome the publication of the Bulletin as a means of keeping the Transvaal non-European Libraries in touch with one another and the readers informed of useful lists of books. The Transvaal non-European Library service has not been going very long, but it has made good progress. It is, in my opinion, the most important development that has ever taken place, for the progress, growth and happiness of the non-European races of South Africa. All education is in the end self-education and a people without libraries and which does not read is necessarily backward, uncivilised and poverty-stricken.

Besides publishing news items from the various centres where Libraries are established, the Bulletin contains a valuable list of books and journals that are obtainable through the Carnegie non-European Library. The books mentioned are of course, only a few of those available in the Library.

The Bulletin goes on to give us what some great men have said about books and reading. Of all the things which man can make here below, by far the most momentous, wonderful, and worthy, are the things we call books—Carlyle. Reading maketh a full man—Bacon. Reading is to the mind what exercise is to the body—Sir R Steel.

"Tis a good reader that makes the good book. Emerson

A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond—Million.

Reading is seeing by proxy—Spencer.

A beggar's book outworths a noble's blood—Shakespeare.

A good book is opened with expectation and closed with profit—Alcott.

The Bulletin asks these questions: Do you know that literature is the most precious possession of any race? That American and European cities spend huge sums of money on their libraries. e.g. Toronto spends annually about £93,400 on library services, and this is typical of other cities? That the Carnegie Non-European Library has over 90 branches, and some 6,550 books.

That Hitler and Mussolini (and this is true of other great European leaders) were voracious readers before they became leaders of their people, and that even to-day they read extensively? that Bantu literature is growing, and African writers increasing in number?

The people are asked to organise debates among themselves to (continued at column 2)

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JOHANNESBURG koo Jeppe ha ho Tailare e phalang MABASOTHO.



GOOD FOR ALL



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VICKS VAPORUB

PROVED BY 2 GENERATIONS

Page Of Interest To Women Of The Race

Women Propose To Men

Madame,
After all the tedious arguments on love affairs intimating that men are flatterers because they will propose love to every woman they meet, I, being a woman myself, would like women to admit that they take the biggest share of that game. My own case, besides others, is exemplary. A smart young man who used to court my friend was tempted by me to wreck his career. He was a humble respectable young fellow and was not very fast about things. He was soon to be married to my pal. But as I made him take interest in me for I was jealous, he became unreliable from that very day for he made love to my next companion. My case is however, no exception since I know of several other cases even worse than my own.

Truly speaking, a man who meets the right woman cannot be unreliable on his own. The mere fact that women are so admired by men speaks for the faith of men on women.

Women's influence on men is greater and respectable. No man would propose love to a woman who she does not appear to be interested in him.

YOUNG WOMAN,
Orlando.

Elderly Women Must Play Games

Sports are a useful deviation from the daily roar and tumble. But it is unfortunate if very few African women take advantage of the kind of sports that benefit an individual, for the majority of the women look to dance as a game for their recuperation.

While I would not attempt to dispute the fact that dancing has perhaps a healthy aspect of its own, I would also like to say that more health and energy is preserved by taking part in brisk outdoor games. Johannesburg, especially, has many facilities for sports. But there are very few African women who take part in the games. Grown-up women shun these games because they fear to compete with younger women; yet they, the grown-ups, should lead the young

AN BENDA,
Alexandra Township.

No Time In Married Life?

Editress,
Most people have met at some time or other, the married woman who ever complains and grumbles that since she got married, she hasn't a minute to herself.

Does she really mean what she says? She may do her work, but certainly not enough to warrant the statement—for unknowingly, she probably wastes more time in complaining and grumbling about lack of time, useless gossips about others.

The truth is that, in married life there is just as much time as when one was a spinster. The real question at issue is, how do you use it? If the minute is wisely used, you will find that you have ample time, but if it is used in vanity and foolishly, then married life is worse than a prison and is not worthy entering into.

One of the busiest married women, with a big house and a family of four children, actually did crochet, knitted and sew garments for others by keeping her work, whatsoever it be, near by and every time she had a minute, did knitting or sewing. Well some wise one from Gotham will laugh and say it is no time—spare time.

Does not one stitch and then another sew the longest garment? There is more strength-giving and elevation to higher orbs in life, if a minute is wisely used, somehow or other, than in considering the grievances of married life. Those who have much work, find more time for themselves and others. They are able to make a few pounds by wisely using a spare minute. Those who grumble and flinch at strenuous life and find no time or worth in matrimony.

Elizabeth Barret Browning, the poetess, is always likened to a frail, dainty lily blown to and fro even by a refreshing wind. At times she was so sick that she saw 'the jaws of death,' mouth of hell, but despite such sickness, she would scribble a word or a line and then leave. Her poetry is as a dainty lily, but far from being frail.

If an invalid woman can find a spare minute to write rhyming verses and beautiful, with death glaring at her face, is it not a crime for a healthy person with much time to complain? How many invalids pray to be in some of your states? Wouldn't they do wonders in consequence?

If Milton grumbled about his blindness; Scott about his lameness, would they have written their masterpieces?
W.M.B. NHLAPO,
Joburg.

nity at stake. I dont for one short hour say women are good, but, surely gentlemen, there are heaps of ways or possible remedies to turn them away from evil.

A purely educative story or article by any writer would help our ladies other than discouraging them in this way.

Take no pleasure in the faults of others. 'Whatsoever ye would that men should do unto you so do unto them.'

K. M. P. TENYANE,
Pimville.

Stay Without Lovers

Madame,
The suggestion of V.N. Isabel and M. Eunice is that:—"Putting the whole thing in a nutshell, girls should stay without lovers." In other words let them choose their own.

If girls will "stay without lovers" and "choose don'ts," they shall be known as having done a great service to Africans from being ruined through immorality tricks—which are the cause of failing in marriage. True and happy married life will be persevered, health, birth and to be a pure nation shall be improved both in moral and intellectual aspects.

Indeed, the suggestion should be tried by every girl, and to insure its success any girl who loves a fellow should direct him to her parents or guardians, and refuse to do anything whatever with him until he has married her. Be no friends with men.

However, as we all agree the immorality among the Africans is becoming worse and is, thus, a problem equal to the "Native Question," it is, therefore, for men to solve it and not women.

It is also not enough to blame a woman for her being ever ready in sympathising with a man. A woman is morally and physically nervous, she must be well protected in every respect. Young men should also try the suggestion by adopting: "Do without women,.... But if they cannot be content let them marry, for it is better to marry than to burn."

There have been cases where men were in faults in failing to marry the girl they promised. Many girls have been outraged by men and left alone with no means to support the newly-born child. African domestic girl servants have a bad reputation through the men who raid their rooms like mice for immorality and food. On good understanding the women's time is wasted by men.

A BACHELOR,
Johannesburg.

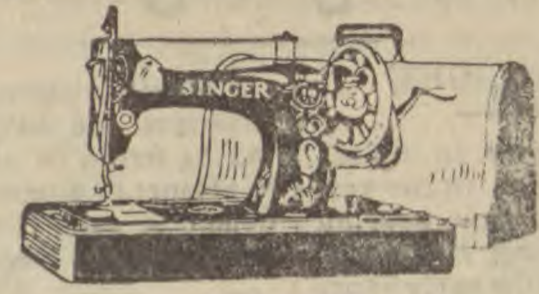
Leave Women Alone!

Madame,
May I have space in your popular paper to side with Mr C.F. Luyta on a protest against remarks made by some writers to upset womanhood.

It is not always seemly of anybody to work out evil by evil. "Two wrongs cannot make a right." One must learn to overcome evil with good. For instance if a child is bad, you would not cause him to be good by telling him how bad he is, by insinuating and incriminating him. The best thing would be to tell him a story of a good child who once lived. It may be a story of little Sam in the Temple. By that a child may at once find contrast between the life he leads and the life of the child in the story told and reform his life.

After all, women are an integral part of ourselves. By disclosing them we are placing our dig-
(Continued foot preceding col)

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Kgetho Ea T.A. Congress

Kgethang Baetapele Ka Hlokomelo Lona Ba-Afrika

Ese ele khetlo la bobedi Morena S. M. Makgatho antse a ngola pampiring ea hao maloka le baetapele ba Sechaba.

Ho ntho e ntle haholo e o a llang ka eona, mme ke hore ho thusoe Baemedi ba rona ka ho bopa lekhoto la Congress mona Transvaal le ho le khethele Moo-kamedi eo aseng a mmoletse ka lebitso; mme ebile ore ho batleha hore ho kopanngoe Bapedi, Bakhatla, Bakoenale Mashangan. Tsena kaofela ke ntho tse ntle haholo tse roriselang, hoja eba ditsoa maikutlong a nnete a ho leka ho bontsha sechaba tsela ea tokoloho. Lebaka leo ke rai-long ka lona ke hoba morena Makgatho ore hore ho fetile dilemo tse pedi ho sa khethele baetapele ba T. A. Congress. Kea mo tlatsa moo; empa ke batla ho tseba ho eena hore na ekaba molato ke oa mang, ka baka la hore esale Mong. Matseke a khethele hoba President. le eena Mong. Makgatho one antse a ipitisa hore ke ena President yule sechaba sa ferekana ka ho sa tsebe hore na mang ke mang. haholo baobanang ba se teng khetong e o. Yrale ke hobane rona rene re nte re tseba ha eena Mong. Makgatho are ke ena President, re hlile ra mo makalla hore ke ka baka lang ha a sa bitse pitso ea khethele. Horiale ke hore haeba Mong. Matseke o molato ka ho sa bitse sechaba hore se tlo

khetha, le eena Mong. Makgatho ontse ale molato ho balatedi ba hae (haeba o nale bona) ka ho sa bitse hore ba tlokhetha hape; empa haele Mong Matseke ha ke belaele hore ke khale a lilela hore khethele ebe teng, ampa a thibela ke mabaka a itseng ao eleng mo-sebetsi oa khuduthamaha ea hae ho a hlalishetsa sechaba.

Baemedi bao Mong. Makgatho a buang ka bona yuale, ese ele sebaka se itseng ba khethele, mme kea makala hore ka baka la hore esale ba khethele ka selomo se fetileng, na Mong. Makgatho ke hona a ba oopolang ka sheko na? Mantsoe ana matla a hore ba tsuanetse ho fumana lentsoe la sechaba, mme a kabe a sale a hlaha ka keletso e o pele ha phutheho ea Baemedi e dula ka selomo se felileng. Yuale ka baka la hore keletso tsena di fihla phutheho ese ekile ea dule, re tsuanetse ho dumela hore lebaka hase la ho thusa baemedi bana, empa ke la ho leka ho bulela mokhetho oa hae.

Lentsoe le tsuleng tseleng ke la hore "Tlohelang Matseke le Makgatho hantle" ka baka la hore motho ha a se batle ho khethele a tsuanela ho bulela ea ratang ho khethele. Haeba Mong. Matseke eena o antse a rata ho hula koloi eena ea sechaba, ha se mosebetsi oa Mong. Makgatho hore a elete sechaba hore se mo tlohele ka baka la hore eena a ipona a feletsoe ke matla. Matseke o sele mocha o ikemiseditse ho oa le ho tsoha le sechaba sa rona mona Transvaal, Haeba Mong. Makgatho a bona hore ha a tsuanela, ha re hane ha a ka tsebisa sechaba mabaka ao eena a mo loantshang ka ona, eseng feela hore a tloheloe kabaka la hore eena (Makgatho) a bona feela ho tsuanehile yuale. O tsuanetse ho supa mosebetsi ea hae eo a boung hore ka ona Matseke ha se ena a nang le matla le kelello e sephara ea ho hula sechaba.

Ha ele hore ho khethele Mong Motle, hoja ebe ho bolela motho emong nkabe ke sare letho, empa ha ho bolela eena nanta rona Makgatho, kea soaba. Ke tseba hantle ha a tseba boima ba mosebetsi oa baetapele. le hore motho ha a khethele bookamedi o tsuanetse hore ebe o tsejoa hore ke ea nang le sebete. ke mohale oa dintoa, le hore o tseba mahale kaofela a ho thibela sechaba ditse-tsing, le hore buella makhotlong a mmuso. Mme Mong Makgatho oa tseba hore Mong. Motle ha a tsebe ho tsuara marapo a sechaba. Ke monna ea nang a ntse a dutse ka nako eena kaofela ha banna ba loanela dituanelo tsa sechaba sena. ba lahlelela le ke dichelele tea bana ba bona. Yuale motho eo re sa tsebeng hore na etlare ha setropo se se se chesa molaleng o tla etsa yuang, ha se rona re tsuanetseng ho eletsoa hore re mo latele.

Re tsuanetse ho latela pere tseo re tsebeng hore dia tseba boima ba ho jara moralo oa sechaba. Tse etlareng ka baka la bocha dibe dise di khaola marapo ha se tsona re ka di tsepang. Mong. Matseke eitse ha a tla batla bookamedi ba lekhoto la Congress one ase a kile a roalla Mong. Makgatho dithebele ka baka sa lemo tse ka etsang mashome a mabedi. Mong. Motle re mo letsetse hore a tlo ke na ka tlase ha Mong. Matseke, mme a ithute dipheko tsa baetapele ba sechaba sena ho ana, pele a batla hore a khethele. Le kile la ebona ke ngaka ese e roele dithe ebele ese entse ere ke eona matsoetoe, e soka e roalla ngaka tse kholo dithebele. Ha (Di fella serapangsa 3)

Puso Ea Ba-Afrika

Makgaoa a tsuang England le America a tsamaca le lefathe lena go hlaloha taba tsa puso ea Ba-Afrika. Go utluagala gore a tla kopana le baemedi ba sechaba sa Ba-Afrika koa Mangaung vekeng e tlang.

Mabiso a bona ke ana: Ke Sir John Harris Mr. G. J. Ponsoby, Lady Harris (England) Dr. T. E. Jones, Mrs. Jones le Mr. Russell Brayshaw (America).

Gape tshimologong ea Kguedi e tlang baetapele ba All African Convention ba tla kopana le Dr. Max Yergan ea tsuang America le Europe. Go utluagala gore o tla a roele tse kgolo.

Mapolesa Le Oona A Ne A le teng Papaling

Tsa Maseru (KA OA TENG)

Ke Sateredaha sa la 4 hona khoeleng ena e ne e le papali ea bolo pakeng tsa Matlama F.C. le N.R.C. F.C. ho bapalloa lipapali tsa B.S.A. Pele letsatsi la papali le fihla ho ne se ho utloahala malume mona motseng hore papali ea mohlang oo e tla ba e kholo. Papali e bile ntle haholo e matla ka mahlakore a mabelli, me ea fella Matlama e hlotsa ka 7-3.

Se ile sa re makatsa hona tsatsing lena ke ho bona mapolesa a tlele ka bongata go makatsang, ha re botsa ra utloa hore Mr. Mohasi Mongoli oa B.S.A. le mongoli oa Matlama Sports Union o ile a ea ho ofosiri ea mapolesa a fihla a bolela kamoo ba N.R.C. Football Club e leng batho bo itsoere hampe ka teng ba hlolang ba etsa moferefere. Hona ha re makatsa hobane batho bana bao ho thoeng ba itsoere hampe ke bona bao mona Central Zone re ka reng ba ea ithompha hobane ha ba eso etse moferefere le ka letsatsi le leng feela ha ba bapala. athe bana ba babo Mr. Mohasi ke bona bo ramererefere. Re hopola ha ba kile ba etsa moferefere le Marhatta F.C. le Imperial F.C. hoo papali ea bona e ne beng ea fella hara sebaka ka makhetlo a mabelli. Re kopa Mr Mohasi hare a no lekola hore na ea moferefere ke mang ho ena le bana bao a ba hlolang pele a isa litaba ho ba baholo.

Mr. Edwin M. Setati, emong oa litichere tsa Maseru Govt. Inter School re utloa hore ha likolo li kena ha a sa khutela kaono o se a tsoara mosebetsi oa sekolo koana Mohale Hoek. Motse oa Maseru o lahlehetsoe haholo ka ho tloha ha tichere Setati. E ne le Sebapali se sehola sa football molaoli oa Matlama F.C. Re ka bolele hore o na bile a etsetitsoe mokete o monate oa tumeliso ke Matlama F.C. ka Laboraro la veke e fetileng Mr. Setati ke mong oa bao koranta ea "The Bantu World" e leng thuso ekhoho ho bona. Le lehlohonolo ba Hukung.

Koranta ea Bantu World e nte tsela pele ho baloa mona Maseru. Ithabise ho Mr. J. P. Khaebana ofising ea Mochochono o re a o romelle eona ka Sateredaha se seng le se seng.

Mong Motle a tlo sebetsa ka tlase ha banna ba tsebeng mosebetsi ona, ere ha e seno fumana kelello ea hore mo ho ioang teng ke kea, a tle a tsebe ho neoa se a se batlang. Ho sa berg yuale, re tla tsuanela ho dumela hore Mong Makgatho o rera moa oa Bopedi Moea o thibile sechaba, ka baka la hore ho banna bareng "re ka se tlohele sefokasa rona sa ea Bokhatla." Ntho tseo ha di batlebe. Ena ke nako ea hore moea o mobe o tsoe mosebetsing ea rona. Re rere evanghedi es kopano, le moea oa thatano bo batho ba rona. Kopano ke matla.

J. S.F.M. LEKGE TH

Bala

The Bantu World

Pele

PHEHA dijo tsa hao U FUTHOMATSE NTLO

ka PRIMUS ea ho pheha la ho futhomatsa

Marcheng ana u tsuanetse hore u FUTHOMATSE ntle ea hao. Reka sefudumatso seo u ka se kenyang ka kamoreng engue le engue kantle le ho tshaba musi kapa monkho. Sefuthomatso se tukang ka pharafeni. Sefuthomatso se ka



Pheha dijo

Futhomatsa ntle

fetoloang setofo habonolo, ho bedisa metsi ka metsotso e mene. Ha ho se fetang sena? Ha u se reka hlokomela lebitso le reng "PRIMUS" le ngotsoeng ho sona. Ere Ralevenkele a ho bontshe nomoro 155R e ka kenyaong kapela ho setofo sa "PRIMUS" nomoro 58 kapa nomoro 110 eleng sona se matla. U seke oa reka sa maitirelo.



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Tsena ke difoka tse nkiloeng ke Oriental Rugby Team nakong e fetileng. Leloko le leng le le leng le sefedis Phosferine.



BABAPADI BA RUGBY BA IMATLAFATSA KA TSELA ENA

D. G. Maliza, Moetapele oa sehlopha se nkeleng sefoka o re sephiri ke

PHOSFERINE

Pheko ea Dipheko



"Ke hile moetapele oa Oriental Rugby Team ea Port Elizabeth ho tloha selemong sa 1934 ho fihlela kajeno, me ho tloha moo ke sebedisitse Phosferine, me ka fumana hore hophelo le matla di ka fumana ka ho sebedisa Phosferine. Tshimolohong ea 1934 le loko le leng le le leng la sebedisitse Phosferine, me kabala leo ha ba hlolo dipapading Port Elizabeth. Ke eltsa babapadi hore ba sebedise Phosferine kamela. Ntho ea pele, ha ba sebedisa Phosferine ba

tla fihlela hore ba hophola kapela, hape boko ba bona ho ea phakisa. Phosferine e matlafatsa mihapo le mesifa ea maoto e etse hore maoto a khone ho bapala. Ha u sa robale bosiu, Phosferine e tla etsa hore u robale. tllsa hore Phosferine ke pheko e tsuanetseng ho sebedisa ke monna ea bapalang Rugby-e ho matlafatsa ele ka nnete."

(Ho saenne) D. G. Maliza (Capt.), Oriental R.F.C., Port Elizabeth.

Sebedisa PHOSFERINE ha u ena le PIPELO --- MOKHOHLANE --- MOCHECHA --- HLOHO BOLOETSI BA MENO --- HOSEROBALE --- MOKHATHALA E rekoa Dikhemising le Mavenkeleng. Beng: S' Phosferine (Ashton & Parsons) Ltd. London England.

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NESTLÉ'S MILK LE LOKETSE BOHOBE.



Lebese la Nestle le tsuang bolekaneng ha le turi bobane le entsus ke sukiri.

The People's Points Of View

Butchers And Meat

Sir,—One wonders whether butchers sell meat only with the intention of collecting as much money as they can get from those who buy meat from them or with the intention of rendering public service based only on hygienic principles.

If it is with the former intention they will best be advised to study remarks of certain buyers and then watch and safeguard their businesses on national lines which are interests and requirements of the public.

It has been occasionally remarked and discussed by people who buy meat in the location and in Roodepoort town that they are not being treated fairly by butchers in whose shops they mostly buy meat. They allege that in some shops meat sold to them is often wrapped anyhow with old dirty newspapers which they consider carry a lot of poison in them and that it is all dangerous to people's lives. They further allege that in other shops they are often made to wait even after they have called for things they want and handed the cash to the shop keeper who puts it in the till and then without saying a word of apology passes on to serve some known customer who comes in after. The story goes a long way indeed but it is best to cut it short by saying that these shopkeepers forget that "first come first serve" and that despite that fact they have Native shop licences which are indications and proofs that their shops have been and are mostly organised and established for African interests and service.

However the sooner these butchers realise that money knows no colour as is the case with the people of the universe they will undoubtedly adopt and stick to the latter intention of filling people's needs on hygienic principles and observe the business motto: "First come first serve" which should be observed in the course of all business transactions except when the customer's permission to serve one that comes in after has been obtained. Then and only then shall we have less or no business frictions.

J. C. MKUHLANE

Roodepoort

Too Many Dialects In Tsoana

Sir,—One of these two things happens in the growth of a nation, either improvement or deterioration. In order to improve we should first care for our language. Speaking on behalf of Tsoana, I realise that we have hundreds of dialects, and each group of people claims a dialect of its own. I do not see the reason why these dialects should not be grouped together and made into one rich language; for instance when some people say:—mmopo, others say chake; mmidi; poone; lefela etc respectively. See what a rich language would it be; presently we have hardly any synonyms.

This also proves that the language would also have a good vocabulary, a thing of which it has but very poorly. It points out clearly that unless serious attention is paid to the despairing language, no unity will ever be maintained among the Bantu, since language makes a nation. We are not prepared to remain parasites for good. What is it that swells a nation's breast with pride? A language.

J. S. MASIMONG

Marikana

for a whiteman to really defend African interests. All they will do is to promise things which they will never accomplish. Oh, God have mercy on us.

"MECHANIC"

Kransfontein O.F.S.

Ancient Religion

Sir,—The modern Christian congratulates himself perhaps not without justification on living in an enlightened age. He compares himself with the semi-pagan, half-barbaric, totally ignorant heathen of the past and probably decides that all beliefs outside his own realms of inspiration and revelation are beneath consideration.

But it is only proper if we appreciated this ineffable luminance which Christianity has slowly irradiated over the twilight of ancient religions in its native relationships to these old beliefs.

The history of the distant days when mankind, groping blindly into the darkness seeking after God, were but viewing these gladsome promises from afar, are undoubtedly a dark picture of superstition, idolatry, inhumane rites and licence. Yet let us remember that these were but infinitesimal beacon-lights leading on toward "The True Light; which lighteth everyman that cometh into the world."

Viewed at from this perspective we can see all the ancient attempts as tender sentiments and graces of our human history; we shall see the kindly acts of disinterestedness, the noble ambition, the touching prayer, the patience in adversity—all that is highest in nature shining in Pagan hearts as manifestly as they burn in human hearts today.

Our little systems have their day; They have their day and then cease to be; They are but broken lights of thee, And Thou, O Lord, art more than they."

We have read of the revelation of Jahweh made to Abraham; we know that in a special manner a portion of God's immortal beauty was shown to Egyptian priests, and to Babylonian magicians; to those who saw God as Father Zeus, or Ahura Mazda or Varuna we extend hands of recognition; others through faith in Confucius or Buddha or Mohammed had but captured some faint glimmer of Jehova's matchless splendour; for all these we are rightly grateful. In their ignorance they yet recognised His endless lovingness; amidst their polluted surroundings they arrived at the knowledge of His awful Purity; erring and stumbling they nevertheless strove to serve Him. What is then our right conception of the old faith? Why, only this:—We acknowledge the feeble prayers of our forebears as made unto the same Father who has in times later years revealed himself in Christ. In Christ we behold the most highest most blessed manifestation of Jahweh, and because of Him we hail the God of the olden days as the same God which we worship to day.

And if the vision of the past was blurred, imperfect and obscured, let us at least learn to say "Give light, O Lord, that we learn The way that leads to Thee."

L. H. P.

Rosettenville

called a foreigner.

The whiteman came into the black continent and made it a white continent without asking its owner whether this pleased him or not, just as Germany has stepped into Austria and established its own government. The Protectorates are going or are already gone in the same manner. The very fact that Africans of the Protectorates are represented by white people in the commission is nonsense. It is just like Parliamentary representation. As far as I am concerned, dear readers, I am not a bit satisfied that white people have been chosen to represent us at Parliament. It is absolutely impossible

(Continued at foot of column 1)

Segregation Policy

Sir,—I have read in the columns of "The Bantu World" that the government is taking Census on the 12th of July in large towns, and that all the Africans who will be found unemployed, on that day will be sent away from urban areas. There is a law which prohibits the Union farmers from keeping more than five families on each farm, and this has caused many Africans to trek to urban areas, where they will now be forced to go away in the near future, if they are not found working for some whiteman. Where will these poor Africans find a home as both the rural and urban areas are no place for them?

In his public political meetings one of the Union Cabinet Ministers at Bramfontein said that a Native is a stumbling block which merely impedes the progress of the whiteman. According to the whiteman's ideas, God has erred in placing a black man in this country so much that a whiteman often dreams seeing all Africans blown by wind into the ocean where they shall never return, and leaving the whites enjoying milk and honey in this country which they call theirs, and the poor real bona fide African now

(Continued at foot column 2)

Juvenile Delinquency

Sir,—It is to be regretted that so many years after Christianity and education have been brought to this country, and a thousand priests and educationists have devoted their lives to spreading these ideas, we should still be overshadowed by cloud of poison gas.

While I am quite aware of the meritorious achievements our leaders have made, I cannot refrain from making mention of the fact that I personally believe most decidedly that to-day all nations are failing to rid themselves of prejudiced opinions, and as a result we Bantu people especially seem to be floating in a deep pool of mystery. If we just stop to consider how important it is to render loyal service to our superiors, share our daily problems, co-operate in all our tasks and above all build up our characters, I am sure our striving will be justified.

Amongst Bantu races in South Africa this age is marked by a constant migration of families from rural areas to urban areas.

The parents of the children now living in towns cannot afford to cater for boarding, lodging, clothing and education for their children. Thus the poor children

are allowed to wander about the streets and consequently bad habits are cultivated and perfected. The saddening outcome of these children practising bad habits is that they become hooligans, house-breakers, immoral, and murderers and in fact apparently disgrace their noble ancestors.

To-day too much emphasis is being placed on the treatment of juvenile delinquency and too little to its prevention. My opinion about this subject is that we should try to counteract the demoralising forces which are responsible for social disorganisation and immorality and which in themselves promote delinquency. Prevention of juvenile delinquency depends upon the awakening of the community and its consciousness to accept its responsibility.

The entire social group must co-operate in the attempts to deal with the paramount needs of the child especially the underprivileged child, the basic needs of which are adequate education, sound health, moral and traditional education, wholesome recreation and wholesome surroundings.

GOLDEN J. STOLE

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People In The News This Week

Who's Who In The News This Week

Mrs. H. Mallela, well known African business woman of Benoni, will give an entertainment in her renovated Hall La Ba-Afrika on Sunday June 26, when speeches will be delivered by Messrs R. V. Selope Thema M.R.C. R. G. Baloyi, M.R.C. Mrs. C. M. Maxeke and Mrs. B. D. Phoko.

The "Four Keys" will render sweet music.

"Outward Bound," by Sutton Vane, was read at Randfontein by The Bantu Play. Act Reading Society under the direction of Griffiths Motsieloa.

The Roedean Girls School in Park Town was given an interesting concert on Sunday June 12 by Griffiths Motsieloa and his male Voice Party: Johannes Moselong, Victor Mkiye, Godfrey Choolo, Starley, Kambule, Peter Resant (comper) and Emily Motsieloa who acted as pianist. The Principal of the school said that the show was most delightful and an eye-opener to many of them, and wished Mr. Motsieloa to give the shows to other schools as the show gave pleasure to all.

To-night Mr. Motsieloa and his company are giving a concert and dance at the Change House, Geduld Mine in aid of the A.M.E Church Funds. The Harmony Jazz Band will provide dance music.

A grand concert and dance will be given by Mr. J. E. Mambolo at the Communal Hall, Eastern Township on Saturday, July 2.

The Reveller will be in attendance. Waitresses: Misses Sali, Hlatshwayo and Mambolo. Chairman: W. Xakana.

The Port Shepstone and District Agricultural Show is here.

In view of the seemingly keen interest taken by the residents in the Show, it is predicated that the number of entries this year supersedes that of any previous show yet organised in this centre. Hence this camaraderie, which serves as an eye opener to the social life of the African people at Port Shepstone, should, and rightly so, be a success.

The Rev. Twala, and Messrs G. W. K. Mahlobo and J. Yeni, of Port Sheps one attended the District Conference of the A.M.E. Church held at Durban recently.

Mr G. W. K. Mahlobo, who also is secretary of the Port Shepstone and District Agricultural Show, is the agent of "The Bantu World" at Port Shepstone.

The Non-European Recreation Club of Crown Mines held a social tea-party last Sunday in the Wilfred Hall, Crown Reef Location.

Among the distinguished guests who attended the party were: Mr. and Mrs. Ray Phillips M. J. M. Muller (Chief Compound Manager.) Crown Mines, Mr. D. Denalane Mr. and Mrs. Vilakazi (M.A.).

Mr. S. Pama, one of the founders of the club gave a very impressive lecture on "The Kingdom of Right Relationships" Dr. Ray Phillips; Mr. J. Muller Messrs Vilakazi and Denalane also gave some encouraging speeches to the club.

After the speeches Mr. H. B. Piliso (Chief Induna Crown Mines) presented two bats to Messrs R. B. Sibanyafu having achieved the highest average score last season and Mr. Chas. Ngegebula for the lowest average runs on bowling. Fine selected music was rendered by the St. Peters

School choir under the conduct- orship of Mr. Plata. Among the personalities present we: Mr. and Mrs. H. B. Piliso; Mr. and Mrs. Denalane, Mr. and Mrs. Vilakazi (M.A.) Mr. and Mrs. Chas Ngegebula Mr. and Mrs. Dlakiya, W. L. Sipuka, A. B. Malinga Mr. and Mrs. Mbere, Mr. and Mrs. Dalembe J. Kraai; C. Dlova; G. S. B. Zibi; W. Piliso, Sim Molefe; E. Matabata Mr. and Mrs. Shad Ref. Sidzumo.

We extend our heartiest congratulations to Nurses K. Modiakgotla and Frances Dusa- ke for having attained a success in their final exams, at the Crown Mimes Hospital. Those who particu- larly to K. Modiakgotla who passed with distinguished honours,

Nurse M. Mapanga, of the City Deep Hospital, is spending part of her holidays with Mr. and Mrs. R. S. Sidzumo of Crown Reef Location.

Mr. C. Dlova spent his week- end over at Germiston with friends.

The Methodist School of Ford's- burg is making preparations for a closing school concert, some- times early next month. A well assorted program is assured for the evening. All friends are cordially invited.

Miss E. Mokodi has been tem- porary appointed as assistant teacher at the D.R. School, Sophiatown.

Messrs C. Eehlo and A. Mba- tyoti, both prominent cricketers from the East Rand, have been appointed to the clerical staff of Crown Mines.

Mr. B. Mngeni of Petersburg School is once again back for his winter vacation, he is spending the holidays with his parents at Crown Deep Location.

A Dinner Party will be given on Sunday June 19, by Mr. and Mrs. J. Ndhlovu, of 1259, Kambula Street, Western Native Township. Refreshments will be served free of charge.

All friends are invited to attend.

The Methodist Church of S. A. at Pimville was crowded with parents and children on June 12 on the occasion of the 7th An- niversary of the Pimville Sunday School

Speakers were Messrs: F Bull and T Griffin. Mr. Griffin held the gathering spell-bound with his educative address on "The fourth wise man from the East" who followed the star across into Bethlehem where Jesus was born.

A grand concert was held in the Methodist Church, Pimville, on June 11 Three choirs performed: The Kliptown Church Choir under the ward of Mrs' Nyatikazi, the Little Fairy Lads, under Victor Mohlohi; The Pimville Church Choir which is conducted by B. B. Mpu made a pleasant show of Bantu plays.

Mr. W. J. Mvula, organiser of the African Domestic Servants League was invited to attend the Toc H meeting at the Parkview Parish Hall last Tuesday to express his views on the contemplated establishment of Lunch Clubs for African workers in the city and the introduction of social clubs for domestic servants in the suburbs of Johannesburg.

Mr. Abednego Marhs Diphoko, of the staff of the Time Office Beeshoek, Postmasburg, will proceed to Parys in July for his marriage to Miss T. Moomi of Khosis. All friends at Klerksdorp are cordially invited to attend. Mr D. P. Dgotleng will also attend Mr Diphoko's Marriage.

Unveiling Of Tomb Stones

The unveiling of tomb stones of the late Julia Sathoane and Elis- abeth Mamokhethi Sothoane will take place on Sunday 26th June 1938 at Brakpan non-Euro- pean Cemetery. The procession will start at the residence of Mr. Gabriel Sothoane, Apex Farm at 10 a.m.

At a funeral of the late baby of chief J. S. Sethoga which took place at Eastern Native Township on Thursday June 2, the following Rev. gentlemen took part in the officiation: Rev. Albert J. R. Ankhoma Rev. Mohlobo, Adju- tant of the Salvation Army, and a Rev. gentleman of the Baptist Church.

The following were present:

Messrs, Phahle, Matloporo, Nhla- go, Joes Mahao, J. J. Khokhune, Abrahamo Ramalebo, Rampho- mane, Elias Molokomme, P Selo- koane, Laban Mosti, A. Sung A. Ramathe, J. Molebatsi and John Kuena.

Mr F. A. Mabaso who is in charge of the Postal Department of the Eastern Native Township paid a flying visit to Pimville Lo- cation last Sunday to attend a dinner party given by Mr and Mrs Robert Ngcobo, shop owner of Pimville Location. Before the party Mr R. Ngcobo took Mr Mabaso round places of interest.

All friends are invited to attend.

Miss Dorah Mhlanga of Rietz was married to Peter Monareng of 77 Mabuza Street, Eastern Native Township After marriage they came to Johannesburg where they will reside.

Many guests enjoyed the At Home gathering held at the home of Mr D. Mkwanzu, Alexandra Township, last Sunday.

Among the visitors others came from as far afield as Durban.

Miss Eira Stella Tandi Gabela is the promoter of a dance at the Communal Hall, Western Native Township, on Saturday July 9.

The Merry Black Birds Band of fame will play their latest numbers.

To Mr. and Mrs. Simon Bekwa a baby is born. Baby boy and mother are well.

All those interested in music are invited to a Music Competi- tion which will be held at the Zediela Hoofstadt on Saturday, June 25 at 8 p.m.

This is held under the auspices of the Mphahlele-Zebedula branch of the T.A.T.A. Eleven schools—all in the Zebediela Location—will complete.

In Memoriam

SEGALE—In loving reme- mbrance of my dear husband, Peter David Segale who passed away June 14th 1937.

I have lost my life companion, I must walk this world alone

God knows how I miss him As I journey on alone When the evening shades are falling

And I am sitting all alone, In my heart there comes a longing

For my loved one to come home.

When sleep for sakes my eyes, My thoughts are of the silent grave

Where my beloved husband lies.

Loved, longed for always, by his heart—broken wife Peggie.

Too Weak To Do Her Housework

She Was Being Poisoned By Constipation

For many years this woman's system was completely out of order, and all that time she was being poisoned by constipation. Then she found a way to rid herself of the constipation, and her health quickly improved. She writes:—

"For many years, I suffered with stubborn constipation which appar- ently no remedy could improve. My system was being continually poisoned, and I was so weak that I could not even attend to my house- work. Then I began to take Kruschen Salts. In a short while, I noticed a vast improvement in my general condition. Now I sleep better at nights—I am no longer constipated—and my work seems easier to me. I have Kruschen to thank for all these benefits."—(Mrs.) B.

Kruschen Salts is Nature's recipe for maintaining a condition of internal cleanliness. The six salts in Kruschen stimulate your internal organs to smooth, regular action. Your inside is thus kept clear of those impurities which, if allowed to accumulate, lower the whole tone of the system.

There are three Floating Cup prizes and these will be competed for in this manner all schools that have Std. VI will compete for 1 cup—First prize only; all schools ranging classes up to Std. V will compete for the remaining two cups—First and Second prizes.

While we all know that the African is a born lover of music and a musician himself, we must not overlook the fact that a talent unused rusts.

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For Bronchial Coughs, Colds, Influenza.

New Pep To City Soccer



The Fort Hare Athletic Team which won the Clarendon Cup at St. Matthews last April.

From Left to Right:
FRONT ROW: S. S. Mokgokong, C. W. Tshetto.
MIDDLE ROW: N. N. Mgadi, I. K. Lule (vice Capt.) O. S. Hlabangana (Manager), E. D. Rswairwai (Captain) D. S. Dhladhla.
Back Row: M. M. Sebani, K. D. Matanzima, S. S. Mgudiwa, V. P. Krasi, J. F. Titus, H. Nabe, G. S. Belu, A. E. Mzoneli.

Inter-District Games

Preparation For Bakers Trophy

The great attraction in local soccer circles these days, is the series of inter-district games being staged in order to assist the Transvaal selectors to have the best available side for the province when in July next, they endeavour to retain the Bakers Ltd. Trophy.

Last Saturday a representative Johannesburg African Football Association side drew with Witwatersrand and Districts two goals each at the Bantu Sports Club, in one of these matches, and in two others, Witwatersrand and Districts beat Alexandra by two goals to one the previous Saturday at Boksburg, and Johannesburg drew with Randfontein one goal each. Alexandra lost again this time by three goals to nil in a match at the Bantu Sports Club last Saturday; they were well represented, and had Mike Smith, the fine all rounder from their first team, and yet could not score. Ishmael Sekue, Alexandra's and Transvaal's veteran goalkeeper, was also in their side.

Crocodiles' First Loss

Crocodiles who were heading the log in the first round of the championship division, suffered their first defeat of the season when they lost by three goals to nil to Bushbucks, a team much lower down in the log, in their second round match at Wemmer on Sunday. Terraplane, the popular Bushbucks' centre forward scored for his side before half time. To even matters up, Hamba My Boy, Crocodiles' centre forward, was doing his best to equalise for his side. His efforts were, however, impeded by the strong defence of the Bushbucks who at half time were leading by the only goal scored.

Splendid Game

On the resumption Sixpence, the Bushbucks' right wing, lobbed in a fine shot to increase his side's score, and this was followed immediately by a further score by their centre half. Bushbucks were now leading clearly by three goals to nil. Crocodiles, in an endeavour to improve, made positional changes, their centre forward going to inside right. He tried his luck there but did not succeed. The game now became most exciting, but the two sides spoilt their play by inclining to be rough.

The game was a splendid one and thoroughly appreciated.

RESULTS

Bushbucks 3 goals
 Crocodiles 0 goals.

City Blacks Win

City Blacks won by two goals to one against the Hungry Lions

on Sunday. Scorers for the winning side were Scotch Whisky, their nippy centre forward, and Terraplane, the right wing.

Dan Mafuke, inside right for the Hungry Lions, was their scorer.

[The log showing the positions of the teams at the end of the first round of the Johannesburg Bantu Football Association will appear in the next issue—Sports Editor.]

Coloured And Indian Tennis Championships

The Johannesburg Coloured and Indian Tennis Championships under the auspices of the Transvaal Coloured Tennis Union wherein entries were received from H. Jajbhay and C. Dupreez, F. J. Smith and Ehrenreich Hoffman, J. P. Rosenberg, R. Adams, Ventzel and many others, concluded last week end.

The finals of the Men's doubles, wherein F. J. Smith and Ehrenreich met H. Jajbhay and Dupreez, commenced with full determination from either side to retain the title. Each game was won in rotation by each couple, until 6 all was called by the umpire; thereafter Jajbhay and Dupreez won the first set in their favour. Smith and Ehrenreich now played very consistently and won the second set by 7-5. The third set was played very brilliantly with many rallies from the baseline, but Dupreez was too good at the net and the set went in favour of Jajbhay and Dupreez. The fourth set, in which the leading couple attacked very severely and out-passed Smith and Ehrenreich was won by Jajbhay and Dupreez.

Jajbhay Retains Title

The Singles finals was played by H. Jajbhay against C. Dupreez. Here a very high standard of play was exhibited by both players and after some brilliant display of strokes and placing Jajbhay won the match by 3 sets to two.

Jajbhay deserves congratulations for having won the Johannesburg Open Singles Championship for four years in succession whereby proving that there is no tennis player in the Transvaal to break this record yet. The mixed doubles championships were played by Wentzel and Miss Butler vs Dupreez and Miss N. Dupreez. The match was won by Dupreez and Miss N. Dupreez in two straight sets: 6-4, 6-3.

Fort Hare Touring Team

Published here is the itinerary of the Fort Hare soccer touring team which leaves Alice on June 23 and is due home about the end of July.

Their extensive tour includes one or more engagements with twelve Union towns and dorps. Thursday, June 23, leave Alice Friday, June 24th, arrive Bloemfontein Saturday, June 25th, play Bloemfontein A.F.A. Monday June 27th, leave Bloemfontein Monday, June 27th arrive Modderpoort Monday, June 27th play Modderpoort Tuesday June 28th leave Modderpoort Tuesday, June 28 arrive Bethlehem Wednesday June 29th play Bethlehem A.F.A. Thursday June 30th leave Bethlehem Friday July 1st arrive Pietermaritzburg Saturday, July 2nd, play Maritzburg and District A.F.A. Monday, July 4th leave Pietermaritzburg Monday July 4th arrive Durban (coastal trip) Thursday, July 7th, leave Durban Friday July 8th arrive Johannesburg Saturday July 9th, play Wit Dist. A.F.A. Tuesday July 12th arrive Benoni Wednesday July 13th play East Rand N.F.A. Friday July 15 arrive Johannesburg Saturday, July 16th, play Johannesburg B.F.A. Monday July 18 leave Johannesburg Tuesday July 19th arrive Kroonstad Wednesday, July 20th play Kroonstad A.F.A. Thursday, July 21st leave Kroonstad Saturday July 23rd arrive Alice Saturday, July 23rd play Healdtown Wednesday, July 27th play Lovedale.

(See page 19 for picture of the team).

FORT HARE SPORTS

The Annual Inter-Institutional Sports were held at St. Mathew's. The following Institutions competed: Fort Cox, Fort Hare, Healdtown, Lovedale, St. Mathew's. The great skill displayed by the competing teams led to the setting up of a number of new records. Thus:

100 yds.—Healdtown, August with 10 secs.

2 miles—Lovedale, Mampunye with 10 mins 7 and 4 fths secs.

Shot Put—St. Mathew's, Cetu 37ft. and a half inch.

440 yds.—Fort Hare, Lule 51 and 3 fths secs.

Discus—Fort Hare, Rswairwai 97 ft. 7 ins.

Long Jump—Fort Cox Goopotake 20ft 5 and 5 eights ins.

Relay—Fort Hare Mzoneli, Belu, Lule, Tshetho (team) 3 mins 45 and 4 fths secs.

The scores were as follows:—Fort Hare 22 and half points, Lovedale 20 points, Healdtown 18 points, St. Mathew's 12 and half points and Fort Cox 4 points.

Thus Fort Hare was the winner of the Clarendon Cup. The competition was so keen that it was the winning of the very last event on the programme—the Relay Race—which finally decided which team was victorious.

FIXTURE MATCHES

Rugger:—Fort Hare vs. St. Mathews—Fort Hare lost

Fort Hare vs. Fox Cox—Fort Hare won.

Soccer:—Fort Hare vs. Fort Cox—Fort won.

Fort Hare vs. St. Mathews—Fort Hare won.

INTER-HOSTEL MATCHES

Inter-Hostel matches are always a very interesting feature of College life. The standard of play in the various departments this year is exceptionally high. So far, Wesley House leads in cricket and Rugger, Iona House leads in Soccer, and Beda Hall leads in Athletic Sports.

Pimville Callies Beat Happy Hearts

(By BOB LAMOLA)

In a thrilling game of soccer at the Bantu Sports club last Sunday, Pim Callies out classed the Imported "Bloemfontein" Stars Happy Hearts of the J. A. F. A. Happy Hearts, seeing that their game was not in good shape, brought some stars this season from Bloemfontein. These Stars saw their way through some of the first division teams, and everybody saw Happy Hearts bombing the seniors of the J. A. F. A. 1st Division.

The day came last Sunday when the two met. Callies were a ship without a pilot as Mogoosi played at Back and Lamola, the half at the wing. The Hearts XI launched several desperate attacks on the Pimville Callies citadel while they guarded their own goal with the verocity of Motiti at bay. First half—0-0.

In the second half Wabema wa hlanya scored for the Callies, while Motiti revenged for the Hearts 1-1. Mogoosi, the Callies wing, took his place in two shakes of a duck's tail. He scored the winning goal. This score was 2-1, in favour of Pimville Callies.

The Pim. Callies owe a debt of gratitude to Lucas Ikemeng, the stopper who held the resourceful forwards of the Happy Hearts and also to their famous goalkeeper, Rufus.

Bethal Sports

The following is the results of a match that was staged on the Standerton foot-ball-ground, the B. E. E. F. C. against the Standerton Home-Defenders.

The game was a hot one; both sides were equal in strength. Standerton was strong but they have still got the old fashion of playing. Bethal was first to score and the second as well and then Standerton scored within the last 10 minutes, the score was B. E. E. F. C. 2 Home Defenders 1.

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Annual Athletics At Indaleni

The new sports field at Indaleni High School was the scene of some fine performances when Annual Athletics sports of the Institution were held there on May 26. Shaw House won the Dent Shield from Livingstone House, the runners up. Oziel Molise was the victor ludorum. Following is the results of the meeting in full. [For reference: M. Stands for Maweni House, S. for Shaw House, L. for Livingstone House and A. for Ayliff House. Names are arranged according to order of merit in each event]

- 220 Yards [Boys] Edgar Kunene [S] Albert Mbele [S] Hamilton and Oziel [L]
- 220 Yards [Girls:] Royal [S] Gladds Msibi [S] Maria Mofana [S]
- Late for School Beslina [M] Pearl Nqana [M] Florina [S]
- Wheelbarrow Race [Boys:] Felix and Oziel [L] William and Felix [M] Samuel and Denis [M.]
- Skipping Race: Idelette Mefane [L] Lydia Mognati [M] Grace Qaqela [L]



Members of the Fort Hare Touring soccer team are, standing from left to right: M. Barn, E. Khomo, P. Dhlambulo, D.S. Dhladhla, Vice Captain, B.S. Gqabaza, S. Mesatywa, M.S. Nyembezi, R. Peteni, Secretary and Treasurer. The middle row sitting down: C Tshetho, S. Langa, I. Mthibatsela, E.C. Jali, Manager, T.G. Ngwabe Captain, D. Moloto, committee member, B. Nodada, T. Phaleng. Third row on the ground: T. Dube, E.D. Rwairwai, committee member and a Letele:

[See Page 18 for itinerary]

Kilnerton Sports Results

In soccer Kilnerton A lost to Rainbows A by 1 nil. Kilnerton B lost to St. Peters B 3-2. Kilnerton C lost to Hosking Stars B 3-2. Kilnerton B (draw) 1-1 with Hosking Stars A. Kilnerton D beat Hosking Stars C 1-0. Kilnerton A beat St. Peters A 2-1. Kilnerton A beat Botshabelo A 3 nil. Kilnerton B beat Springboks A 5 nil. Kilnerton A beat Springbok A. 2 nil. Kilnerton B beat Springbok A. 6 nil. Kilnerton A beat Aberdeens A (Eastwood) 8 nil. Kilnerton B beat Methodists A 14-1.

Tennis

Randfontein beat Kilnerton by 4 games. Alex. Stars " " " " 12 " Kilnerton " Vereenig. Wanderers by 14 games " beat St. Peters.. 13 " " Cross Bees .. 24 " " S.A.P. .. 81 " " Alexander .. 9 " " N.A.D. .. 40 " " S.A.P. .. 24 " " N.A.D. .. 24 " Kilnerton beat St. Cuthberts by 17 points in basket ball.

Inter-House Matches

The log drawn below shows the position of the Houses in the first round.

	P.	W.	D.	L.	Pts.
Rist	12	5	5	2	15
Bottrill	12	4	4	4	12
Mathabathe	12	5	1	6	11
Bofani	12	3	4	5	10

The following students have been selected to the Consultative Board of control (Sports Committee.)

- Sports Mester: Mr. W. F. Nkomo Bcs. (to have a substitute). Chairman: Mr. John B. Matome (re-elected) Vice Chairman: Mr. George S. Temba General Secretary: Mr. Eric S. T. Mohau (re-elected). Vice Secretary: Mr. Nxumalo, Recording Secretary: Mr. Henry Sechele. Treasurer: Mr. Hawkins B. Nyati (re elected).
- A. Captain: Mr. John Gwebu, B. " Mr. Peter Letshabo, C. " Mr. Arthur Spunya, D. " (not elected).
- Other members: Messrs. J. More; S. Mahumapelo; D. Hlabio and R. Ngidi.

Sentby ERIC S. T. MOHAU General Secretary.

Soccer at Orlando New Ermelo Sports

[By JAMES D. GUBEVU]

A spectacular match was played at Orlando between Old Nats of City Deep and Vultures, Exchange Yard.

The match was very exciting both sides showing brilliantly. Fine passes were made by the Old Nats H. Sontuntu mastered a dead shot and registered a goal for the Nats. Nevertheless the Vultures were not daunted by this attack though time and again they tried but in vain to break through the Nats line. One of the Nats fullbacks miskicked a shot that took the goalie unawares and registered a goal against his own side. Thus he gave his opponents a chance to draw by 1-1.

On Saturday 4th June the Mahamba Tigers played against the Shooting Stars in their ground. As the Stars have an attractive system of playing people from all the neighbourhood, flocked in groups to witness the game. All sides showed their worth and it was not long when the Mahamba Tigers got their first score.

This, not pleasing the Stars, only made them to pull up their socks thus forcing their first goal too. The match was pleasing to players and spectators at large though the referee was not satisfactorily competent. The score was Mahamba: 2, Shooting Stars: 2.

In the evening a very interesting concert was given by the famous Sweet Melodians of New Ermelo.

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Eunice Ramagaga and Alice Daniels (M) Eunice Mvusi and Ada Mapoi (S) Minah Gambu and Anrah Sibisi (S)

Throwing the Knobkerrie: Oziel Molise (L) Joel Moshoeshe (S) Samuel Moel (L) Eggs and Spoon Race: Emily Molapisi (M) Anrah Sibisi (S) Florence Mafuza (A)

Mile Flat: Albert Mbele (S) Memorial Moking (A) Aba Mthimkulu (M)

Carrying the bucket: Ria Kokome (A) Norah Mthimkulu (S)

Throwing the Assegai: Samuel Mbele (L) Oziel Molise (L) Abe Mthimkulu (M)

Cross Country: Alton Mkhize (M) Albert Mbele (S) Oziel Molise (L)

Sack Race [Girls:] Minah Lushaba (L) Evelyn Majara (L) Roselyn Tshabalala (A)

100 yards [Boys:] Edgar Kunene (S) Gilbert Mthembu (M) Albert Mbele (S)

100 Yards [Girls:] Angelina Tlali (L) Alice Daniel (M) Miriam Mtshali (M)

Throwing the Cricket Ball Samuel Mbele [L] Joel Moshoeshe [S] Oziel Molise [L]

Potato Race Pearl Msibi [S] Angelina Tlali [L] Josephine Nxele [S]

Walking Race Glen Mtshali [L] Geoffrey Gumede [S] Dathwaite Mhambi [L]

Sack Race [Boys:] Alton Mkhize [M] Elias Morake [L] Richard Hlongwana [A]

School Relay Race: Maweni, Shaw, Livingstone Tug of War Shaw, Livingstone Ayliff Victor Ludorum Girls - None Boys - Oziel Molise.

Spectacular Rugby At New Clare

Olympics found themselves up against powerful opposition on June 12 at the Western Native Township when they were beaten most unexpectedly by Queenspark of Crown Mines. Playing fast and full of anticipation, Queenspark scored first and this early success undoubtedly served as a heartening tonic to them.

Despite the magnificent defence put up by Olympics and their desperate efforts to equalise, the power of Queenspark was very strong to reduce, and to the very last minute, the big crowd was kept on tip-toe with excitement. Queenspark played scientific rugby and won the game from Olympics by 10-3.

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Orlando To Become Garden City

Africans Will Have Thier Own City With Parks And Gardens

An Ellis Park for Africans at Western Native Township, an hotel for Africans in the city, a training school for young gardeners at Orlando, and domestic science schools for girls, one in the city and one at Orlando, are among the projects contemplated by the Native Affairs Committee of the Johannesburg City Council in its efforts to provide the African population of Johannesburg with much-needed amenities.

These facts were disclosed on Tuesday night by Mr. A. A. Immink, chairman of the Native Affairs Committee, when he took part in discussions at a "guest night" meeting of the Rosebank branch of Toc H in the Parkview Parish Hall. The subject under discussion was the feasibility of establishing a lunch club for Africans in the city, and providing proper recreational and social facilities at week-ends for those employed in the suburbs and domestic servants.

More Schools In Locations

He also revealed that the Secretary for Native Affairs had under consideration plans for erecting more schools in the locations. Thousands of children in the locations, he pointed out, were unable to enjoy an education because there was no accommodation for them in the few schools that there were. The result was that they got into mischief.

"We are trying to Europeanise these people, but we are not giving them the facilities to become good citizens", he remarked in the course of a criticism of the inadequacy of the amenities available to Africans.

PARKS AND GARDENS

It was intended to make Orlando a place where Africans could live in the real sense of the word by providing it with parks and gardens such as those in Johannesburg. In the parks and gardens in Orlando Africans would be trained as gardeners.

One portion of Orlando had long been a market garden site, and it was intended to preserve it as such. The objects in doing so were to enable young Africans to be trained as gardeners and to supply the township with vegetables. At present African women in Orlando had to pay as much as a penny for a potato.

Another project was to establish a domestic science training centre in the city where African women could be taught to be good house-keepers and nurse maids. When the pupils were passed out

of the school they would receive a proper certificate stating their qualifications.

He hoped that because of this training the girls would receive better wages than those now paid to African women. It was possible that domestic science training centre would also be established at Orlando.

PIUNGED WILLY-NILLY

In explanation of the rowdy behaviour of some Africans in public places, Mr. R. V. Solope Thema, editor of The Bantu World, said that whereas the Europeans had gained their civilisation by a gradual process of evolution the Africans had been plunged into

Conditions In East London Locations

Remarkable revelations of the conditions in the East London locations are made in a report submitted by the East London European-African Joint Council to the Wase Board, at its sitting there.

Among the statements in the report are the following: Many Africans in the locations are in debt, without hope of living within their means or getting out of debt; in many cases the husband's income is supplemented by the wife taking in laundry work and brewing kaffir beer; in some cases, as many as seven persons of both sexes live in one room.

Sent To Gaol For Two Montshs

A young European, Charles Henry Miller, who was found guilty by Mr. A. Eyles in the Johannesburg Magistrate's Court of assaulting, with intent to harm, an African watchman employed to guard a Commissioner Street building, was sentenced to two months' imprisonment.

"There was no justification for the unprovoked on this Native who was merely acting within the scope of his duties," Mr. Eyles told Miller, who admitted among others a previous conviction for assault.

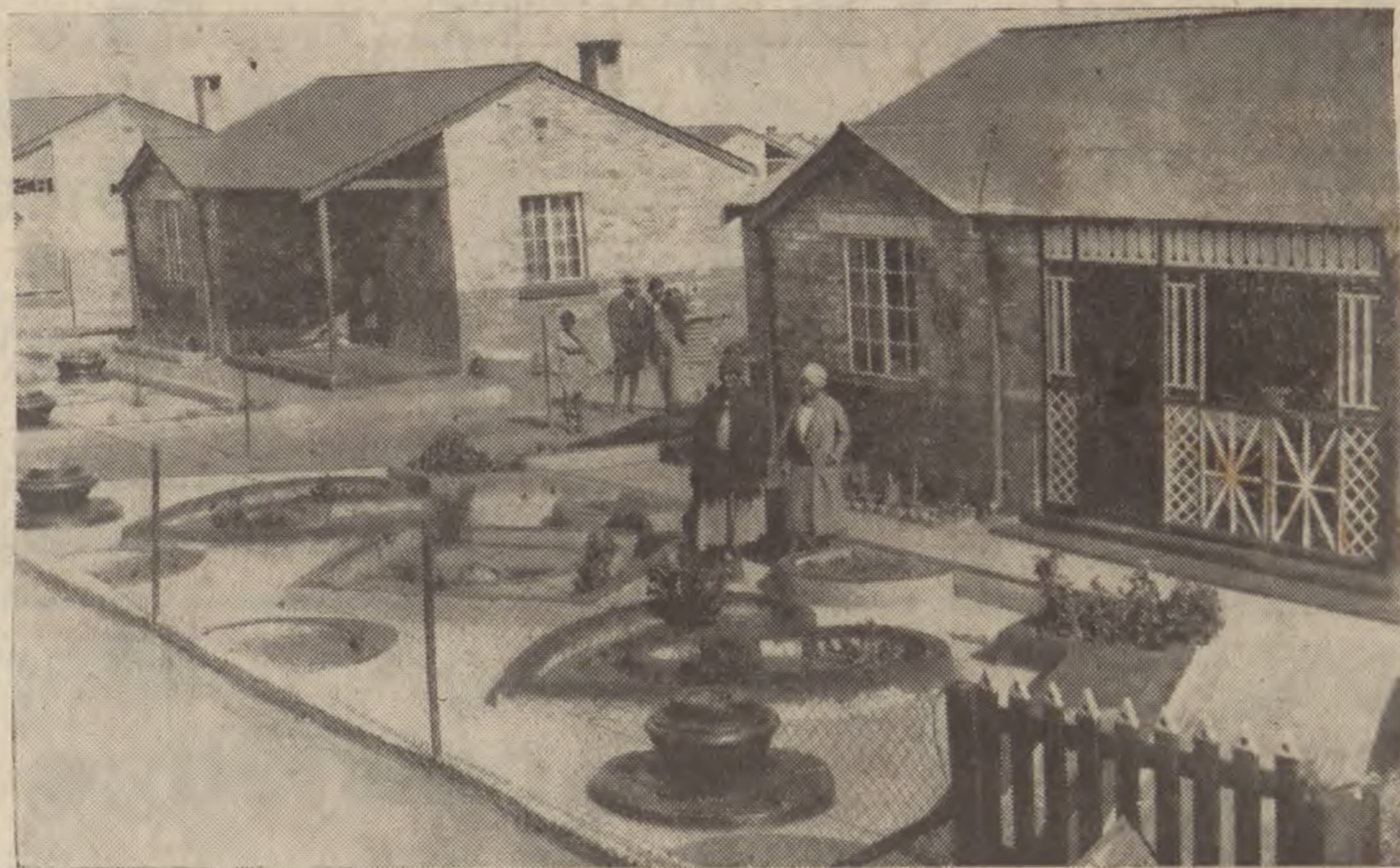
Drove Stolen Car Furiously In Crowded Streets

After driving a stolen car at 60 miles an hour in a crowded street with theatregoers, an African motorist was stopped by a traffic inspector, it was stated in the the Johannesburg Magistrate Court. He pushed the inspector off the running board and drove off again before he was caught.

The motorist, Paul Seliesa, a 30-year old Zulu, was found guilty by Mr. J. de Villiers Louw of the theft of the car, guilty of driving at a dangerous speed and guilty of failing to give his name and address to the traffic inspector.

More Beer Halls For Africans

So well patronised is the municipal beer Hall and eating-house at the Salisbury and Jubilee Compound and so well pleased are the police with the conduct of the patrons that the municipal Native Affairs Department contemplates establishing another five such halls during the present financial year at points outside Native townships, where large numbers of industrial Natives congregat.



This picture show one of the houses in Orlando which won first prize in the recent competition for cleanliness

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civilisation willy-nilly because the Europeans wanted their labour and their land. Raw Africans were imported by Johannesburg employers from Zululand and Northern Transvaal and then the Europeans wonderd why they did not behave like civilised beings.

The men who committed crimes in the locations at week-ends were men who went there from Johannesburg, where they lived in the premises of their employers. The location residents were not the culprits.

The laws and restrictions imposed on Africans made it impossible for them to behave like civilised people. If men were treated like animals then they would behave like animals.

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Job Pesi's Appeal Succeeds

Owing to the absence of evidence that a vehicle was used as a public service vehicle, the conviction of an African motor car driver, Job Pesi, on charges of failing to be in possession of a certificate of fitness and of a licence to drive a public service vehicle were set aside in the Supreme Court, Pretoria.

Pesi was found guilty on both charges in the Pretoria Magistrate's Court and sentenced to pay a fine of £20 on the one count and £3 on the other.

On appeal, however, Mr. Justice Barry said that the evidence showed that Pesi was stopped when driving a motor vehicle with a number of passengers, but there was no evidence to show that the vehicle was ordinarily used for carrying passengers for hire or reward. The appeal was accordingly allowed and the conviction and sentence set aside.

As Mr. D. F. Corlett mentioned in his budget speech the Native revenue account, which showed a loss of £20,000 for the previous year, would no longer require to be subsidised from rate income because of the profits from the Native beer halls and eating houses. In terms of the Native (Urban Areas) Act any profits accruing to the Native revenue account must be used for the benefit of Natives.

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