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THE BANTU WORLD



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"THE BANTU WILL NEVER CEASE TO AGITATE"

NATIVE BILLS WILL PUT THE CLOCK BACK

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

Professor Jabavu's Warning

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

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

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

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

Riding Roughshod

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

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

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

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

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

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

Dignity of Citizenship

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

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

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

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



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

General Smuts And Home Market

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

But the Government also realised that it would be futile to improve and increase the country's agricultural and pastoral productivity unless there were markets to absorb the products. Attention would be given to the creation of internal markets in respect of both Europeans and Natives. This was particularly essential in view of the shrinking of international trade, due to tariff walls and the pre-war policy of each nation striving to meet its own requirements and to exclude imports. The standard of living of the European and Native races would have to be raised as one of the means for creating markets for South African products. Japan was increasing her trade with the Natives enormously every year. She appreciated the value of this market.

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

Student's Congress Discusses the Race Problem

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

Undigested Half Truths

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

Home Brewing The Solution

AFRICAN WITNESS URGES FOR FREE DRINK OF KAFIR BEER

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

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

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

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

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

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

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

Our Opinion And Readers' Views

THE "Bantu World"

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

SATURDAY, JULY 13, 1935.

"Will Never Cease To Agitate."

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

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

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

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

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

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

[Written by R. V. Selope-Thema of 1, Hardy Street, Johannesburg to express the views of "The Bantu World"]

The Bad Effects Of Tobacco

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

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

Smoking produces disturbances in every part of our bodies (a) the blood causing undue fluidity and change in the red-blood corpuscles; (b) in the stomach, giving rise to debility, and in extreme cases, sickness (c) of the heart, producing debility of that organ and irregular action (d) of the organs of sense, causing in the extreme degree, dilation of the pupil of the eye, confusion of vision bright lines, luminous specks and long retention of images on the retina, with other analogous symptoms affecting the ear, that is, inability clearly to define sounds (e) in the brain,

THE PEOPLES' FORUM

What The Bantu Need

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

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

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

STUDENT

Alexandra Township

What Is Wrong With Us ?

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

Why would I, for instance, better support an Asiatic or European and see him prosper into a Rockefeller than to see a "darkie" Is it relieving me of all responsibility? A European's or Asiatic's food or goods may be rotten, do I care? If that food or goods were from a blackman's store, I would be outraged and say, "Well, what good after all, did I expect from him?" Was it not Paul Robeson who condemned the N-groes for trying to sing Brahms, H dyn, Wagner and disregarding their spiritua's while Europeans singing them were massing great fortunes?

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

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

WALTER M. B. NHLAPO

Johannesburg

suspending the work of the organ, and compressing it if it be duly washed; (f) on the nervous filaments and sympathetic organic nerves leading to deficiency of power in them; (g) in the mucous membrane of the mouth, causing enlargement and soreness of the tonsils.

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

JOSHUA L. CHUENE

Johannesburg

The Behaviour Of Bantu Children

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

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

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

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

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

DOUGLAS MBOPA

P.O. St. Matthew's, C.P.

Moral Courage

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

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

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

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

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

M. M. MABE.

Mables' 2151, Tvl.

R. Roamer Talks About

Society Shams

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

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

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

When one speaker opens his mouth turn towards him with a wise, reverent mind if it is fatuous, smile and nod your head slowly and deliberately. When the other answers turn towards him and do the same thing over again. If you wish to impress the gathering just murmur from time to time: "Quite so! Quite so!" Both speakers will think you agree with them and admire you. But when women are speakers your "grave" manner must now and again be replaced by a witty saying about clothes, cosmetics and love. They will simply adore you!

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

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

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

Madireng A Ditulo Ka Ditulo

Ga Go Metsi Koa Belabela

BAHUMAGADIBA BA AFRIKA
BA BOI MENG BO
BOGOLO

(By Joel B. M. Themu.)

"Pietlou, molato oa gago ke gore o ile ka Sondaga, kgoedi gaele 23, motseng oa Kosolie Kampa oa ithea Stoffel Scheepers ka lepanta la tshipi hlogoag le sefahlego gomme oa batla o mmolae, o epona molato goba aoa?" Ga ke epona molato Morena gobane Stoffel ke eena a nthumetseng ke se na molato le eena."

Maitsu ana a ka godimo a ne a boleloa lekgotleng la Magistrate oa Belabela pele ga Mr. B. I. Goldsmidt ga go ne go sekishoa Mr. Piet Lou (shoemaker) ea tsebegang gagolo motseng oa Koolie-Kampa le ba bang ka di 27. Gomme ka tsatsi leo Ba-Aferaka ba ne ba tlile ka boagata lekgotleng. Ma-Koolie Kampa ona a feleletse. Mr. Lou one a emetsoe ke Mr. Cohen oa Hsarhoff & Cohen eo a tlang a loa ntoa e kgolo molatong ona. Mr. Lou o ile a humanoa a le molato gomme a lefshoa £1 goba veke toronkong. Mr. E. Makgatho oa Warmbaths Location eo go thioang o utsuitse diphahlo hoteleng ea Castle, Warmbaths, molato oa gago o tla sekoa ka di 4 tsa July, le Jeremiah Moselane ea utsoeditseeng Darius oa ga Matz le eena jualo. Piet Kutumela o humano dikgoedi tse pedi ka molato oa go utsoa oroloi.

Ka loa tsatsi leo Mr. Lewis eo go beng go thioa o utsoeditse bana ba Kgoadibeng kgomo ea ferese ka ngoaga oa 1933 go kgomo tsa bona di le morakeng, Moretloae, o ile a humanoa a sena molato kabaka la gore gobe go sena bohlati byo tiling bya go mo tlama.

Segole.

"Phalalang, Phalalang baana re nyakisheng, ngoana o timetse, gomme go re tsebe gore o ile kae?" Mokgoshi ona oa kgodimo o ne o hlalosa motseng oa Segole ka di 24 tsa kgoedi ea June, go moshi-maane oa dilemo tse pedi le dikgoedi tse 6, Frans Maletse, oa Mrs. A. Maletse a timetse gomme go se tsebye gore ekaba o ile kae. Bana le bahumagadi le bahlangana ba ile ba batla, gomme tsa e nyamisheng ba ile ba humanoa ngoana a huile koo nageng dimatele tse kabang meoana o phethang meoane mebedi (8 miles) go tloga Segole. Ngaka e ile ea bitsoa gomme eona ea re ngoana o boailloe ke pheto. Taba e tse-tsang ke gore na ngoana eona ge a hloga gae gomme a ea go shoela koo nageng o ne a editsoe keng? Ke utsoelana bohloko le ba ga Maletse mahlomoleng ana.

Belabela

Matsatsing a kajeno baagi ba motse oa Belabela, gagolo bhumagadi, ba tshokolong e koeshang bohloko mabapi le metsi. Metsi a hlalagala gomme re koa gore eding go oetse donki gomme es hoetse kgare byale ba ga 'Masepala ba diega go echa le go hlalagala metsi, kabaka leo ba tialelong ekgolo. Tsatsi le leng le le leng e sa le kameso u ka bona bhumagadi ba motse le bana ba dulang skolong (Boarders), ba roele ma-koto ko ba ebata le toropo gomme ba kgopela metsi; le ge gole byalo ga re koe tshipi ithea gomme banna ba legotla la Keletso ba re tsebisha gore molato k'eng.

PhOkojoe Gare Ga Makanyane

BA-AFRIKA BA ROBILENG
MONO OLE MONG
BA CHOEROE.

Tsa Lichtenburg.

Ka Sontaga 16 Seetebosigo, 1935, go choeroe banna ba Ba-Afrika ba le 9, ba ucolitse dinku tsa ga Morena H Kgampe di le 7. Me Magistrate a atholela ba 5 kgoedi di le 12 ba 2 di le 18 a le mongoe di le 20, 'me are fa ba sa duele mong a dinku £6, o baa beke di le 6 godimo ga dikgoedi tse di badiloeng. Oa bo-naene are ene e ne ele phokoyoe mo teng ga makanyana. Are erile fa molkgost o opla gothoe "Ichoareleng le tseng matlong a lona ke dinku tsa ka di coa polaseng," ke Kapotene, Lekanyana le legolo, o ba a se teng fela a fioa oama, me a gololaa, a coa ka tshoha ya mogodu.

Mo-Afrika eo mongoe a ucoa pitla a kgabaganya moleloana oa Tshireleco, a tsena momophathong a bina koma, ma-C.I.D. a bothale a mosotola motseng ga yeona bo-goera, ebile a nethiloe. Re bona dilo mono ka magodu. Erile a bodioa gore keng a ne a ea ka pitse, are: "Ke ne ke ithaganela sekole," 'me a atholeloa kgoedi di tharo mo toronkong."

Ka 16 Seetebosigo go thagile kotsi eang mono. Ngoanyana oa Ga-Maloka a coile ka gae go tla go bereka a tsheloa ke parafin ea lebone a choaroa ke molelo a sha a ba a shos, me a ea go fitheloa koo ga gabo, ke ngoana oa Ra-Labotse.

Morena A.L.C. Thabeng o boile koo di holiday tsa gagoe, koo Bethel. Le Mr. B. Tau o na a ile Vereeniging go ea go bona ditsala le Mr. B. Maphage o boile, ke itumela moso fa o ntse o fa ma (S.A.P. leave.)

Re Batliseng Re Timeletsoe

NGUANA OA NANIKI
LETLAPE O UTSUITSOE
KE MOSALI.

Ka Sontaga 12 ke u ntsenyetse maloko a nting ea sechaba. Erile ka Freidag, June 28, koo motse oa Orlando Township, ka letsheloa ke ngoana oa kgodi tse pedi, meshiminyana. Ngoana ona o utsuitse ke mosetsana eo a tpi-tsang hore ke Motuena oa koo Sweridam. Mosali ona o ile a fitha lapere la rona 'me ea eba moeti ele ka nako ea 11 a.m. a ipolela hore ke mochi oa Orlando. 'Me ka gore ke tlozelo tasali ba rata ho tsoara bana ba ba'nyane matsohong a bona, mosali ona oa moeti oile ana a tsoara ngoana ona ho fithela nako tsa bo 4.30 a.m., 'me erile fao batho ba tsebetseng a tsoela koo ntle ka leseana leba eba moo a tsamaelang ruri ka eena. Ha ba mo tlung ba bona motho a sa bonzele, bare ba tsoela koo ntle ba fithela ele khale motho a hoetse naha. Ke tsatsi Ma Afr. ka hore mpitliseng le hore elang thoko batho ba tlang ho lona ba apere kobo ea nku eapa ka hare e le tshipi tse li lomang. Ngoana ona ea timetseeng ke ngoana angoana oa Mr. Titus Letlape.

L-bitso la mgoe ngoana ke Naniki Letlape le Alpheus Motsoane. Ba utluetserg mohlala ba ka ntsebisa koo Stand 1439 Orlando, kapa fa 21 Kerk Street, Johannesburg. Oa lona mohlanka, TITUS LETLAPE.

Mosetsana Oa Mo-Afrika O Fumanoe Le Ramosueu Ba Hloba Kgoale

Tsa Middelburg, Tvl.

Ka la 29 June, Mr. Jim Makuoyets, Nkoanya oa Middelburg, o itleloe ke mosetsana, Sanah Buriener, gomme koo ga Maseterata, mosetsana Sarah o patetse 5/- kapa 7 days chankaaneng.

Mosetsana oa Mo-Afrika, maphodisa a mo fumane le Ramosueu. Ba fumane ba itetile gomme ba hloba kgoale; kahlile ea bona: Ramosueu kgoedi tse nene (4), mosetsana kgoedi tse tharo. Mosetsana ore gomme "tsatsi le ketsoang, ke tla le laetsa mediro ea ka." Joale re bona gore emotsene kudu.

Monako Mo-Afrika ea bitsonng W. Segal meloba o fihlile mona Kerom ga Mr. le Mrs. Lou, fa kgopela melao gomme ba mo-marobalo, ba mo robotela ka ma-

kutwaneng. Ka mosoane ge a tsoaga malaong a fumana jeresi le farosekoto, a idira borekgoe a tlogela mankeretla a borekgoe ba gagoe, o tshoeroe gomme re tla di kwa.

Mr. A. Kunene; Mr. S. M. Mokgato, Captain Stars; T. S. Motse, Secretary; G. W. Must; S. M. Mosebi, Chairman; C. Mosebi, Captain; E. M. Baholo. Ba bapadi ba bontsitse papadi eantle haholo; rekare Ca tsa ea di Adventures e bapadi le hantle haholo. Modt, Singles; E. M. B. holo oa di Stars.

O bapadi hantle haholo Modt, Doubles; S. Baholo le G. W. Must; Kadi (Smashes) strokes re bona hore Belabela le eona ea tla athang tsa tsuelo pele. B. a Africs.

Papadi Tsa Tennis Belabela

Warmbaths:

Hobile le papadi ea Tennis ka Saturday June 22, 1935 mona Warmbaths Hono ho bapala di Stars of Warmbaths le di Adventures of Wynand's Kraal baneng ba emetse Wynand's Kraal. Ke bana Mr. A. Muhari, Secretary; (Di fella tlase ga serapa sa bone.)



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says

Mr. TEA-DRINKER

You should drink Tea with every meal

How to Make Good Tea.

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

TEA is good for you!

Page Of Interest To Women Of The Race

'Thy Kingdom Come'

BY E. J. G.

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

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

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

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

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

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

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

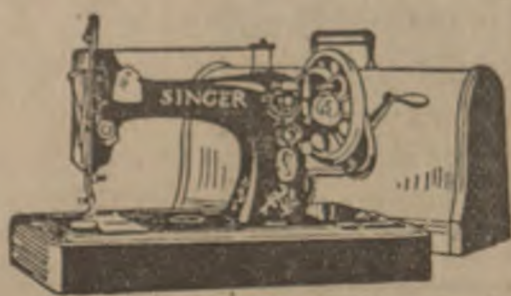
As she said Goodbye, she vowed never again to visit her friend in the Summer when there would be dirty cans with swarms of flies to drive one almost to screaming point. Unlike Leah most of us when we invite friends to our homes, we do our best for their comfort and ease. In like manner, when we say "Thy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

Westdene,
Benoni.

South Africa Drinks Tea

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

Over 150,000 Bantu Use
Singer Machines



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

Martha's Room

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

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

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

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

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

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

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

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

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

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

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

INDIGESTION

Lomuti ukuletela ipango
wenze ukudhla kuncibi-
like esiswini.

Wenziwe ngomuti omuhle otakwe ngezimpande
samagzolo namahlamvu emiti abelungu sebe
wusebenzise inkati ende kakulu lonke izwe
leli. Usezizolo. Tenga owe

MOTHER SEIGEL'S SYRUP

Education: Its Advantages

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

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

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

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

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

Country Girls Are All Right!

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

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

J. L. MOFOKENG,
P. O. Nancefield

have become famous because they attained education.

V. M. HILLARY,
Swaziland.

Miss Rilda Marta's Trip To America

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

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

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

14 Clarkes Lane,
East London.

Don't waste careful work



Use strong and reliable cotton thread

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

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

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

Ask for:

COATS' SIX-CORD

No. 12 for hand-sewing

No. 40 for machine-sewing



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

COATS' COTTONS

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

Bantu Women In The Home

Ekutuleni-The Place Of Peacemaking

(By THE EDITRESS)

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

Caring for the Body:

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

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

Caring for the Mind:

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

Caring for the Spirit:

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



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

Household Hints

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

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

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

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

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

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

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

Bantu Nurse's Association

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

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

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

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

HE'S A HAPPY BABY



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

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

ROBINSON'S "PATENT" BARLEY

Every mother should read "My Book" which tells all about the right feeding of mothers and babies both before and after the child is born. It is also full of good news for mothers. Write to-day for a FREE copy to Colman-Keen, (Africa) Ltd., P.O. Box 1077, CAPE TOWN.

Hint for the Sleepless

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

Your Baby

(By NURSE JANET)

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

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

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



What LOVELY Colours

FAIRY DYES DID THIS!

Fairy Dyes will make your clothes, curtains, stockings etc., almost any colour you wish.

Arrangements are being made to give you FREE LESSONS in how to dye clothes, etc. Come and hear all about it. Come and see the lovely things you can make with FAIRY DYES.

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

Fairy Dyes

IN GLASS TUBES 6d. EACH.

You can get them from your Chemist or Storekeeper.

Ha nguana

oa hao a

etsoa meno



Nguana ha etsoa meno o atisa ho lla hobane marini a bohloko. Basadi ba Makhooa ka dilemo le dilemo ba fodisa boh'oko ba meno a bana ba bona ka Ashton & Parson's Infants' Powders. U ka di reka mabenkeleng me ha di turi. Di fodisa bohloko kante le ho etsa voisi nguaneng, hape di thusa hore a hole ale matla a thabile.

ASHTON & PARSONS' INFANTS' POWDERS

DI SEBEDISA KA MOKHOA 'ONA HO BANA:

Ha nguana ale katlase ho dik'hedi tse ts'eletseng, mo ne halofa ea moriana ona esale hoseng kapa p-la a robal mat-iboea. U seke oa o tsuaka le metsi. H- nguaneng a e bohloko bo fetang khoedi tse ts'eletseng mo ne e tletseng. Ha ekaba nguana ha phele hantle, ho bonahala hore o ea chesa, u ka mo neea moriana ona ho feta hararo ka letsatsi ho filela a fola.

Benghadi:

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



Bright And Brilliant Play At The Wemmer Sports Ground

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

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

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

As the Students Team, led by I. Newabe, entered the field they received a rousing reception from the large mass of spectators. Renewed cheers greeted the entry of the popular J.B. team, led by Moss Mafule. The game was hardly two minutes old when Newabe (Capt.) set his front line into motion in a pretty passing movement—Rabotani netting the first pass to give the Students the lead 1-0 amidst tremendous applause and cheering. No sooner had the cheering died down when in a spectacular movement Moss crowned a fast cross pass by Laurie, with a beautiful header, the Students cut their lead to 2-1. After some fine pattern weaving by the Rebellions they reduced the lead to 3-2. In a final rally just before time the Bucks again forged ahead by scoring their fourth goal. Final score: Bush Bucks 4, Rebellions 2.

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

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

J.B.F.A.: E. Mothiba I, Moutloasi, and H. Mothupi, A. R. Nobanda, J. Tshaka and Willie Letele, R. Rahebe, Don Mafule, Moss Mafule (Capt.) George Washington and Laurie Mhongo, Mr. P. Twala, the referee handled the game very well indeed.

Sunday League

St. Cyprian's vs. Crocodiles.

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

Final score: St. Cyprians 2, Crocodiles 1.

Hungry Lions vs. Dangerous Darkies

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

Bush Bucks vs. Rebellions

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



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

Belfast Sporting Events

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

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

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

(Continued at foot of next column)

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

(By Ngoan'a Napo)

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

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

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

Nothing daunted the "Wallah Bees" goalie stopped very sharp shots of the Lads which came to

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

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

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

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



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Transvaal Jumpers' Fine Record



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

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

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

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

The Jumpers did not only confine themselves in the Transvaal, they have visited other Provinces to show that they could hold their own anywhere, where they were called to sing the tune and they always did it well. In 1927 the Jumpers were called to Natal to go and face the much discussed Royals of Pietermaritzburg who suffered a sound defeat from them by 3...1. Even at Ladysmith the Jumpers shared honours with leading teams namely the Ladysmith Jumpers and Wild Zebra's of St. Chid's. The matches played at Ladysmith were far too strenuous for the T. Jumpers as they had travelled a long journey from Pietermaritzburg after a hot match with Royals. They were really dusty and travel-stained but still showed themselves unyielding in both matches.

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

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

TVL JUMPERS HAVE TO STRUGGLE HARD FOR VICTORY.

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

Brakpan Mines vs. Highlanders

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

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

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

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

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

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

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

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

The W.D.A.F.A. team trounced

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

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

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

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

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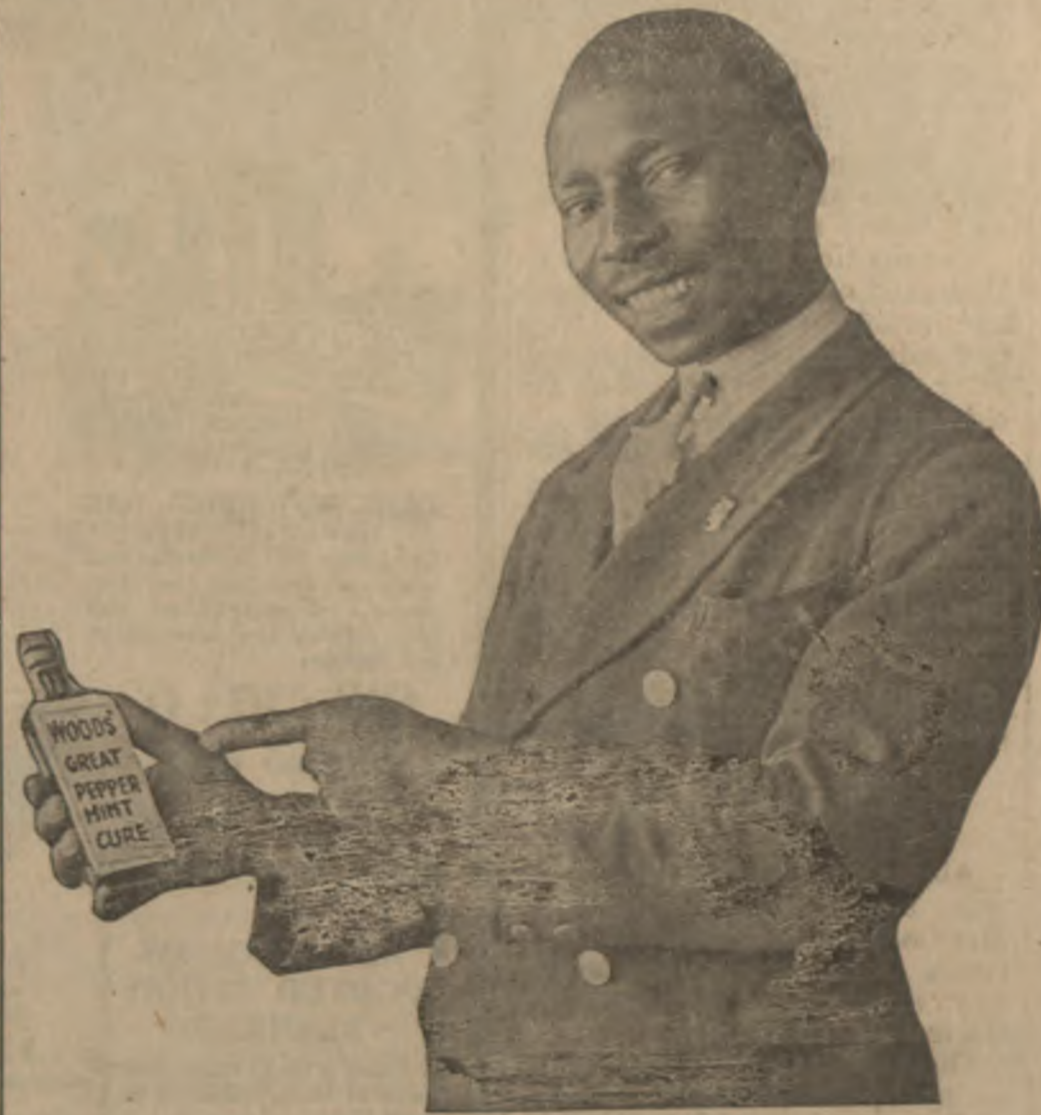
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Increase The Blackman's Wage

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

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

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

The question to which public opinion had to be attracted more and more, he considered, was the width of the gap between the wages of European and Native. It had been defined as the difference between £1 a week and £1 a month, but in many indus-

tries it was his experience that it was actually much wider.

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

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

Sir W. Clark's Tour In Swaziland

SWAZI NATION RELIES ON BRITAIN'S ASSURANCES

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

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

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

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

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

Recommendation For Prospect Township To Be Declared A Slum

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

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

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

Gen. Smuts On The Native Problem

SAYS QUESTION DEMANDS UNITED NATIONAL ACTION

During his tour in a speech at Fauresmith on Friday General Smuts said that the Government had now come to grips with another vital problem in connection with the Natives of South Africa. For years successive Governments had been impotent to approach this question under the party system.

It was now proposed that Parliament and the Senate remain purely European legislative bodies, but next to these bodies it was intended to create a "Bunga" or Native Advisory Council to represent the Natives throughout the country.

In this Native Council only Natives would have sitting and votes, but it would, in turn, be served with advice by leading European officials, fully au fait with Native affairs.

The solution of the Native problems and other social and economic problems of South Africa demanded united national action. They could not be solved on the old party seesaw basis.

The other countries of the world practically without exception, had also found that the existing abnormal conditions called for abnormal measures and the pooling of national strength and resources.

A. Manyamala's Executed

Abraham Manyamala, who was convicted of murdering Martha Hendrina Hurn at Newlands, Johannesburg, last year, was executed at the Pretoria Central Prison on July 8.

Abraham was tried and found guilty by Mr. Justice Solomon, and sentenced to death on April 25.

Ezona Nzala Ziphambili

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Mussolini Will Attack Abyssinia As Soon As He Is Ready

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

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

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

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

When Forty Africans Escaped Death

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

An inquiry into the accident is still pending.

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

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

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

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

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

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

Bantu Conception Of Filial Duty

Isaac Molotsane, an unmarried African, who recently died whilst on a visit at Kopjes, left an estate of nearly £800. There was an amount of nearly £550 to his credit at the Post Office Savings Bank.

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

An interesting sidelight on the

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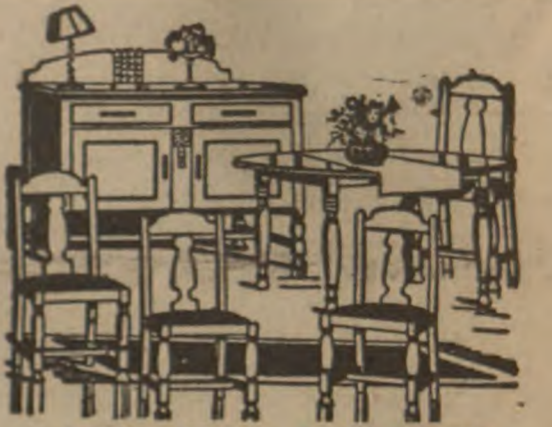
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