

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

THE BANTU WORLD



Printed In ZULU XHOSA SECHUANA BOTH OFFICIAL Languages Subscription 9s per year 5s half-yearly 2s 6d Quarterly

South Africa's Only National Bantu Newspaper.

Authorised To Publish Government Proclamations And Notices Of The Native Affairs Department.

VOL. 5--No. 20.

JOHANNESBURG, SATURDAY, SEPTEMBER 19, 1936.

REGISTERED AT THE G.P.O. AS A NEWSPAPER,

PRICE 2d

Johannes Tells Amazing Story

Discoverer Of The Jonker Diamond Found In Tattlers

Johannes Mokone, the discoverer of the famous Jonker Diamond, was found by the representative of "The Bantu World" the other day sitting on a wooden box in the Amusement Park of the Empire Exhibition. He appeared to be the most unhappy man in that place where pleasure and happiness rule supreme. He was not concerned with what was going on around him. Even the music from the Radio, which seemed to come from Heaven, did not seem to affect him. He sat there thinking deeply as though he was alone in the world.

Most Unhappy Man

It was not until the representative of "The Bantu World" tapped him on the shoulder that he became aware of his surroundings and that after all he was not on the veld but in a city full of people, smiling with life and beauty. In reply to a question put to him by the newspaperman, Johannes said he worked three years for Jonker without pay before he discovered the Diamond that brought wealth and fame to the Jonker family. He worked hard, he said, because he was promised that if he and Jonker struck luck and picked up the precious stone for which they were digging at Elandsfontein he would be given a farm, a waggon and a span of oxen.

Found In Tatters

"We found Johannes in tatters at Bijnspoort digging location," Mr R.C. Naude, one of the present employers of Johannes told the representative of "The Bantu World", "and we have brought him to the Exhibition in order to show the world how shabbily he was treated by his former employer. The world is under the impression that Johannes was given a small farm by the Jonker family after they sold the diamond he discovered for £70,000. This is not so; the boy was given only £10 and we found him unemployed and starving at Bijnespoort."

Paid Only £10 For His Honesty

"When I discovered the diamond, said Johannes, 'Jonker was sick in bed. I was working with his little son to whom I handed the stone and he rode his bicycle and brought the good news to his sick father. I was jubilant because I had discovered the stone for which we had been searching for three years and which was to bring wealth to my master and a farm, waggon and a span of oxen to me.'"

Asked as to what he got from the Jonkers, Johannes replied that he only got £10 and nothing more. "That is why I am in tatters," he said pointing at his rags. "If I got anything I would not be here to be shown to the public."

Johannes Mokone's home is in Sekukiniland. His present employers are Messrs R. C. Naude and J. Segal who are exhibiting a model of the alluvial works at Elandsfontein on the Amusement Park of the Empire Exhibition. The Jonker Diamond was bought by Sir Ernest Oppenheimer for about £70,000 in 1934 and sold to Mr. Harry Winston, a diamond merchant of New York, for a sum of £145,000. Of the £700,000 the Jonker family received £50,000, the rest went to the State in taxes.

Herr Hitler Stirs Up Germany

PROPAGANDA FOR RETURN OF COLONIES STARTED IN BERLIN

Propaganda demonstrations for the return of Germany's former colonies were held by the Reich Colonial League in public squares throughout Berlin last Sunday. Members of the former colonial army in picturesque uniforms distributed leaflets containing Herr Hitler's colonial demands made at Nuremberg.

The pamphlets also contained an appeal to join the Reich Colonial League addressed to all of German kindred and blood.



This is the Jonker Diamond, discovered by Johannes Mokone, bought by Sir Ernest Oppenheimer for £70,000 and sold to Mr. Harry Winston for £145,000.

Rebel Leaders Want Empire

• SPAIN MUST BE STRONG AND UNITED SAYS GENERAL MOLA

Encouraged by the capture of San Sebastian, the insurgents are preparing to drive along the coast and are menacing Bilbao from where an exodus has begun. The United States Consul has left with his family and other foreigners are also seeking refuge.

Operation around Madrid continue to be intense, and the insurgents assert that they bombed the capital five times in three days. The Chilean Ambassador's efforts to save women and children at the Alcazar, the citadel of Toledo failed owing to the citadel commander's refusal to treat directly with the Ambassador.

Catholic Spain

A speech delivered in confident tones by General Mola, one of the insurgent leaders, promised a new future for Spain. He asserted that the generation which had helped to lose the Colonial Empire had passed its time in fruitless lamentations and justifying errors by sophistry.

The present enthusiasm of youthful volunteers was to make a united strong Catholic Spain and give her the place in the world which he occupied at the time of the Catholic conquest.

General Mola warned the country that after the conquest the work of the reconstruction must be done by the military.

British Soldiers In Palestine

Lieut-General J. G. Dill, Supreme Commander in Palestine, is likely to take over complete charge of Palestine should the threatened martial law be declared failing a settlement of the Arab strike, as soon as sufficient troops arrive.



Johannes, the founder of the Jonker diamond.

General Dill had a long consultation with the High Commissioner, Sir Arthur Wauchope, on his arrival at Jerusalem on Monday. The first 1,400 troops of the reinforcements of 12,000 are due within ten days.

Continued at foot next column)

Arab Leaders Between Horns Of Dilemma

Afraid Of Reprisals From The Terrorists

A prominent Arab assured the correspondent that all wished to see the end of the strike and terrorism, but a simple declaration by them is not sufficient to restore order. What is required is a declaration in such terms as will not only convince the strikers, but also the revolutionaries, that it is in their interest to yield.

It is clear that the prospects of martial law holds no terrors for members of the committee greater than those to which they would be exposed from the revolutionary element were they to call for the abandonment of resistance. They will be in no danger from the British military forces unless they themselves resort to violence, whereas they would be in acute fear of reprisals by the Terrorists.

Sir Arthur Wauchope has not received a reply yet from the Arab Higher Committee following the committee's lengthy meeting on Saturday. Reports the "Daily Telegraph's" Jerusalem correspondent, although the Arab leaders continue urgent consultation on the High Commissioner's statement.

Zulu: Amacala Amabili Amakulu

The Bantu World

NGOMGQIBELO, SEP. 19, 1936

Izindatshana,

Siyadabuka ngoba kasizimisele neze ukuyiquba futi indaba yalo mhlango Mnu Mkasibe. Musa nawe ukushisekela into kube sengati ngayak wedwa. Uma labo abayipeteyo bengatandi ukuvela nawe buyela egobolondweni okwo mnenke. Sekuyokuluma imisebenzi yodwa.

U Mr Jotham Mabizela wehle nge meyili ka 3:20 ntambama ngilwesitatu, September 9, esukela umkuhlane ekaya e Natali. Wab' epelezelwa ngu Mnu no Nkosk. Kamaota, Nkosaz. V. Duma no Nkosaz. Kwaziwa no Mnu A.H.W. Dhlamini owaze wayofika e Germiston.

Inye nje indaba esingafuni nokuyizwa nje—eyembango yama bandhla. Indaba esiyifunayo ngebika ngokuhamba kwamsebenzi we Nkosi kupela kungabi ngesola amanye amabandhla, katisimbe kube ngelanda ngemi bango pakati kwebandhla. Kaku ndaba zamapepa lezo, ngezemikandhlu yalawo mabandhla. Laboke abasitumela izindaba ezinjalo babokumbula ukuti azizukupuma.

Qa, kusobala ukuti usepepile oka Mdhlwayana u Mnu Johannes Nxaba ekuguleni kwake okubi ngoba kutiwa useyatotoba apumele pandhle. Nowakwake u ma-Mvuyana naye useyete mbisa kakulu.

Abelungu e Natal—kakulu e Tekwini—babambe imilomo ngodaba lwendhlela okutiwa abantu bapetwe ngayo mayelana noku e lela ikanda. Betuswa yikuti umuntu angamiswa yipoyisa limbuzwe inowadi yokutela uma eyikohlwe ekaya useyaboshwa njalo sengati yisigcwele gcwele, alale esitokisini, kuyasa ulahlwa yicala. Omunye uze wati uyadabuka ngoba nakwa Ndaba-Zabantu lapo umuntu kusveleke amelwe kona kakusenzalo.

Linqunyiwe icala lowesifazana omhlope e Kipi owabebekwe icala lokubulala incoda yake ngokuyidhlisa upoyizeni. Wanqunyelwa iminyaka eyishumi ejele. Okumsi ndise ekufeni yingoba abafakazi buyeze ukuti wabe hlezi kabi ne ndoda yake kodwa elinga ukuba imtande, ecela namakubalo ezinyangeni, shamba epete namafuta engulube nokinye okutiwa kwa ndisa utando lubheheteke.

Kubikwa umhlola wengane e Kipi okutiwa umzimba wayo owe ngane eneminyaka emine, kepa ubudala bayo buyiminyaka eyi 18. Ikanda layo kutiwa likulu liyesabeka, yahluleka nokuhamba, kepa ipile kahle.

Iqwa elilandele ukubanda okwe sabekayo ngolwesihlanu oludhlule lafika lingalindelwe, kwamhlope imigwago okwas' Okahlamba. Kepa libikwa nase Natal lapo umoya wakona ungabandi njengowaleli. Into engeko lapa yimvula kanti iyabikwa e Kipi nase Natal.

Selipumile izwi lakwa Hulumeni elibika ukuti isikonyane nonyaka sizohlasela ngamakulu amandhla. Kutiwa kwa Zulu sizobasingi kakulu mhlawumbe sindize singene e Natal.

Abafana bebhola benduna yase Wemmer u Malevu no Mnu Patrik Nkosi beza nalo ibhola e Wemmer loku behlule kwi Knock Out ama Rebellion itimu enamandhla kakulu obesekubhekwe idhle umsobo nje kwamanye. Po, kanti kayibuzanga ku Nkosi no Malevu. Abafana babo babapete (Ipelela ohlwini lwesibili)

EZEMIBUSO.

PALESTINE:

Ama Ngisi asewapake ngezinkani amabuto a wo kuleli: Ngomgqibelo amabuto ayizi 15,000 asuke Ngilandi eseqonde kona Azimi sele ama Ngisi ukuba lapele lolu tutuva. Uma ama Arab engezwa kuzodunyelwana.

SPAIN:

Amambuka alimise ngezinzwana lelizwe; silobanje asewutu mbile umuzi omkulu wase San Sebastian akade ayewugaqele. Manje kuzwakala ukuti imibumbi eminingi namabuto abengaku Hulumeni asebuyele amambukeni. Kodwa uHulumeni osehlezi edolobheni elikulu lase Spain: Madrid—uti uzopeta ngokuwahlula amambuka ngoba u Hulumeni unemali nezikali nabantu. Kuya lwawake igazi ligobhoze emigwagweni kwazise kaluko uhlangoti oluzibeke pansu. Yiso isikati lesa esesiyovaza abanqobayo.

ITALY:

UMsoleni wase Italy naye uyahloma pela ngoba uti izwe limbi. Futi uyasebenza e Bhisiniya uqinisa umbuso wake, waka izitimela uqala amabhizinesi. Futi uqonde ukuba nasemapandhleni lepo kusekona abayusa umhlwenga abaqed' inkani. Ekaya uqonde ukuba kuzalwe isizwe sibesikulu. Amadoda anemizi yiwona ayosikelwa kwenonileyo apiwe izikundhla ezinkulu kwa Hulumeni. Imizi enezingane eziyisi 8 nangapezulu yofundiselwa zona "mahala." O Mame abazele amawele bapiwe imiklomo. Kuse Italy lapo!

RUSSIA:

Kuz wakala ukuti inzondo u Herr Hitler wase Jalimani azonda ngayo ama Russia ngobuKomunisi bayo imenze ukuba azame ngezinhlalela zonke ukuba ayizondise neminye imibuso—ikakulu njengoba ihlangene ne France. Kepa loko sekuyinyateli emsileni i Russia ngangoba ramhla ihlome ipelele—Kutiwa inemigwago nemihume emikulu ngapansi kwamhlaba egewele izikali nokudhla nalapo kungabhaqwa kona uma isingene impi. I-Russia iti kayincenge nkobe zamuntu.

LIBERIA:

Lelizwe lingu Zibuse wabantu abamnyama enhla ne Afrika. Kepa noma abantu bezibusu kule lizwe kuko konke, kuzinge kuvela imikwazi ekomba ukuti kabapate ne kahle. Namhla-nje izindaba zibika ukuti kuvuke ututuva kona, abantu bavukela u Hulumeni; no Hulumeni naye kutiwa uba hlasela ngamabuto ake. Kutiwa asebaqedile. Abanye abantu ngenxa yalolututva se celala. endhle be bhacele amabuto. Kutiwa sebe penduke amazimuzimu badhla izingane zabo.

ngeso elibukali nelikutazayo, futi ibhola lebo ngelinnandi hayi lempi.

Labafana ama Wemmer Blue Birds. Kasazike ukuti kuyoti kupi bekupi kwezebhola loku seliya kona ekupeleni pela?

Abasiki bebunda bati uMnu R.T. Caluza M.A. (Music) inyanga yokuhlabelela neqamba amagama ingase iteleke lap'e Goli ngenyanga ezayo ize emhlanganweni wabalobi babantu esizwa kutiwa uzobas'e Goli ngaleyo nyanga. Sobuye sinicatazele.

Kona lapo futi bona abebunda babike ukufika lap'e Goli kuka Nkosk Isabella Arthur J. Sililo was'e Tekwini. Yena ubhekwe ngayo lenyanga uma-Pewa lona. Sisabeke indhlebe sizwe eze ngako lapa.

Usebuyile le Natal u Mnu. B. W. Vilakazi, B.A. loku wab' eputume ukugula kwenkosikazi yake. Wehla ngemoto ka Mnu. Oscar Gumede wobuya ngayo futi no Nkosk. Vilakazi osazofuna usizo kwodotela.

Icala lomprofeti U Thomas Ximba

Icala lomprofeti (kutiwa nguye) u Thomas Ximba lisahlolwa. Kufakaza nenkosikazi yomlungu imbala eti wayihlola u Ximba lo waseyinka amanzi okugeza eti azoyipilisa, watuma abesifazana ababili endhlini yayo ukuba bayigeze ngawo, kodwa pinde ipile. Omunye ufakazi ngu Shugela Kumalo oti wabiza u Ximba lo ukuba azomtshena okubulele inkosikazi nengane yake.

U Ximba ke kutiwa wati kabize bonke abomndeni wake ukuze amtshene obulele owakwake nengane. Wafika u Ximba wanuka owesifazana u Dayimana Mbuyisa ati nguye otumele kubane owababulala. Waholelwa isihlanu sawompondwe u Ximba. U Willie Kumalo uti waholela u Ximba opondo abatatu ukuba amtshela okubulele umfana wake. U Ximba wati ubulewe ngomoya ababi u Mdhlalose wacela usizo ngoba amakosikazi ake amane engenzalo. Wamholela opondwe abayisitupa. Lisatetwa.

I Dundee No'shwala

Emhlanganweni okade ukona e Dundee wezinhlango ezintatu i Town Council, ne Advisory Board ne Joint Council, abebemele abantu u Mfu. H. Kumalo no Mnu. Ndaba, Mtshali no Mamabulo bate kabupele utshwala bakwa Kopeletsheni e Dundee. Bati esikundhleni sabo makugalwe isikole sakusihlwa kwenziwe nenkundhla yetenisi. Opete ilokishi wati utshwala bakwa Kopeletsheni buyasiza ngoba buqeda ukuzigayela kwabantu ezindhlini.

Bapendula ngelokuti amapoyisa akona okungumsebenzi wawo ukuqeda ukugaya elokishi. Bati utshwala lobu sebwenze kubekona umsindo omkulu elokishi obapata kabi abantu abazipete kahle.

Lisapetwe icala lika Simane Nsundwane lokubulala. Icala abekwe lona osekuvele ofakazi abaningi ngalo ngelokuti ngo June 13, 1934 wabulala ama Ndiya amabili nomuntu ngase Mtshezi; ngo November 23, 1935 wabulala umuntu esitolo sase Holmesdale; ngo August 8, 1936 wabulala umuntu e Bergville; ngo May 16, 1932 wacishe wabulala umlungu ngase Tshivili; ngo November 4, 1935 wacishe wabulala i Ndiya kwa Ntabamhlope; ngo August 9,

1936 wacishe wabulala u Jameson Nxumalo emg vaqweni wezinqola

Lo Jameson Nxumalo uke wasihambela Japa ehovisi letu ezobona u Mnu. R. R. R. Dhlomo eti uzomxoxela ngomlomo ukudutshulwa kwake. Umkondo wetu wawutola ku Mnu. E. T. H. Ndhlovu wase Escourt. Kwaba yisisila setu ukuba asifice sesiqedile ukusebenza, kwazise wafika ngo 6 ntambama. Kasazike lapo lopelela kona lelicala.



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Bekwonakelepi Ku Mrs. Dhlamini Na ?

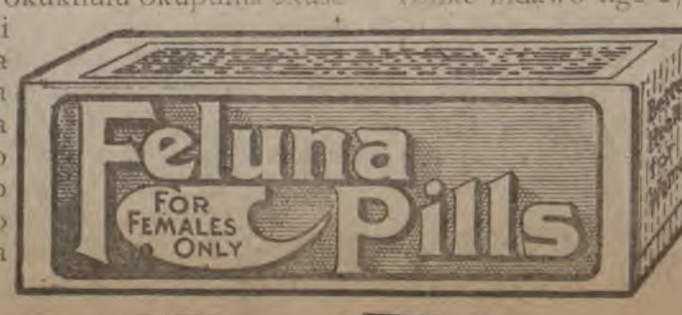
U Mrs. Dhlamini kwakuyintokazi eqinileyo. Emude emukulu. Uhlobo lomfazi onokulindela ukuba abengunina wezingane ezinhle eziqinileyo. Kepa wayengenazo izingane. Okwamenza nendoda yake babe sekudabukeni. Isihlobo sake samutyela ngama Feluna Pills. Kwavelani? Funda esakubhalelwa yindoda yake cyayise kujabuleni:—

Izinkulungwani zabesifazane bangonina abanentokoza emva kokuba bebuyiselwe Impilo Namandhla ngama Feluna Pills. Ngoba ama Feluna eqinisweni enzelwe ukuhlamba, ukulungisa nokunika amandhla kuso sonke isakiwo sowesifazane. Lamapilisi ahamba yonke indawo kowesifazane, ahamba elungisa enika amandhla ukuba konke kuhambe njengokumiselwa kwako komdabu. Xa onke lomsebenzi wokulungisa seupelile kube lapo umtoto wokudabuka uhambayo ngemfanelo. Owesifazane abengunina oqinileyo nonamandhla.

Abesifazane bafumanisa ukuti ngalempilo enhle ye Feluna batola ukujabula okukhulu okupuma ekusebenzeni kahle kombilini wabo. Bayajabula ngoba izisusa zokudangala zipelile, zixoshwe ngama Feluna Pills. Ubuso babo obucacileyo namhlo akanyayo akomba impilo efzekileyo ye Feluna ngapakati.

Ama Feluna Pills Abesifazane Kupela atengiswa yonke indawo nge 1/9 ne 3/3 igabha. Mhlambi utumele ku P.O. Box 731, CAPE TOWN, ufake mali yawo. Ipaketi libonvu. Qapela imifaniso etengiswa zizitolo ezingenalo iqiniso. Tola awona ngoqobo anjengaloma nekiso.

No. 52356. (Sgd.) LUKA DHLAMINI.



Zulu: EZABALOBELI BENDAWO NGENDAWO

Ezase Warden O.F.S.

Mhleli,
Ng-cela isikalana epepeni lako elidumile. Tina bakwa Skosana sibonga utando luka Nkulunkulu osipe umfana owavela ngomhla we 8, June 1936 lapa e Warden Njengoba beku isonto elikulu e Afrika (Presbyterian Church of Africa) siye samleta e Nkosini; wabhabhadiswa kanye nabantwana abane ngu Rev. T. P. Tshabangu ebintene ama Afrika kwazinikela abantu abane.

Itshisa rentshumayelo eti "Ngingu Alfa no Omega" Bekukona nomhlobo wetu u Mr Kamel Dhlamini wase Gryskop sambhabhadisa ngala magama Godfrey Izrael Mhangaza Skosana. Lomfana welama intombi yamazibulo u Elizabeth Nooi. Intombi yetiwe ngogogo kayise umfana ngomkulu kayise u Mhangaza, u Nooi intombi ka Matitibane Msimanga owayezalwa ngu Ma Maduna. Ngicela abafundi bepepa base Mhlwaneni bangazise ukuti abazukulwana baka Rolobhani Msimanga basekona na, nanti ikeli lami.

JOHNSON SKOSANA
P.O. Box 18 Warden

Impato Yase Sibhedhlela

UYABONGA UNKOSK
D. LUTHULI

Mhleli,
Kukaningi ngizwa kukulunywa epepeni lako ngempato yabantu abagulayo esibhedhlela ngabongi (Nurses) kwenzeka ukuti nami ngigule ngize ngiyolala esibhedhlela isikati eside kakulu ngise zihlungwini.

Kuso sonke isikati engisihlezi kulomuzi engiye nami nginova la lokupatwa kabi oNurse, ngiyatokoza kakulu namhlanje ngizivonele ngawami amehlo.

Ngiya vidumisa intombi yakwa Ciana u Regina Judith Ozse Nam, intombi ka Mrs Mita B. Nam wase Bedford C.P. engangongiwa iyona evangibonisa ukuti izalwa abantu abano moyo wobuKristu nokuti uku funda kwayo lomsebenzi yaifundela ukonga abantu ngomoya omhle. Sengibonga nabo abazali bayo lentombazana ngitanda nokubabazwe ukuti intombi yabo, iwusebenza umsebenzi wayo ngendhlela etokozisayo kakulu. Ngimfisela impilo lomntwana u Nkulunkulu abe naye.

MRS D. LUTHULI
1499-50 Orlando.

Radebe eyabantwana bami nami ugobo.

Ikoa indaba engenamuholi ebuhlungu kangaka abaholi be baningi kangaka?

Ngixolele Mhleli ngingeze nga pika nemfudolulu yenhliziyo.

Z.S. RADEBE,
42a Nursery Road,
Fordsburg, Johannesburg

Ezase Paardekop

(Ngu F. J. Radebe)

Kuke kwamakaza impela lapa kulelisonto, Site kanti besiti ihlobo seletwese; samangala nokubona izihlahla ebesiqakazile zishazwa nomkuhlane mkulu lapa. Au! Zimbi.

Sibate shazi lapa abahloli bezikolo u Mnu. H. Liebenberg M.A., no Mnu. Theotwala behamba belungisa imisebenzi yezikolo. U Mnu. W. B. Mbelle i heard teacher D. R. C. School lapa ucite i week-end yake e Standerton eyobona izihlobo.

Sikesabona lapa u Mv. u J. Tshabango wase C.A.Z.C.Z. e Newclare. Ubehlala kwa Mnu. S. Radebe osebenza estolo kwa Tekwene. No Mfu. wake u Th. Mpingo C.A.Z.C.Z. e Pimville wedhlule lapa eya e Newcastle ngazo izindaba zenkolo uyoze ayofika nas'Ondini. Ziyatsh' ikota.

U Mnu. Ph. Mngomezulu osebenza e Plaatrand uke wafika lapa ezobona abazali baka. Ogulayo ngu Nkos. S. Radebe. Usena nasonto amabili elele. Siti kungati angalulama.

Sibongela u Mn. no Nkos. S. E. Mngomezulu ngokuphiwa nomntwana womfana, Unina nomntwana bayapila.

£5-17-9, Abyssinia

Inkosi iyinkosi ngabantu, abantu bangabantu ngenkosi ngiyakulekela kwelako lodumo baba ngicela isikala.

Akuko nkosi eti, "sizwe sakwetu niti niyayizwa indaba ebuhlungu kangaka nemi kangaka ngenxa yokubulawa kwabantu base Abyssinia bengena luto, bengenasigidhlans sodwa lesi."

Akuko muntu oti "Nkosi uti uyayizwa lento ebuhlungu kangaka ngenxa ye Abyssinia?"

Sizwe sakwetu, lemali engenhla engu £5-17-9, ngiyibute kubantwana bami ngoba ngizwe izwi liti akwenziwe umnikelo wase Abyssinia; kodwa kwapelela kona lapo kwase kuvela izitunzi njena ziti esitumele kuzo kwase kuvela u Mr B.L. Ndwardwe wase ezihlahlika njena lezizitunzana kwabonakala ukuti uhlikahlaka iqiniso ngoba umsebenzi babeyakubikela labo ababebatumile.

Sengizoyidhlake lemali akuko muntu oyongibeka icala ngoba itinje Radebe supela akuko namunye wangapandhl owafaka indibilishi kulesisandhla sakwa (Ipelela ohleni lokuqala)

The African Native Church Lapa eBethal

Mhleli,

- ke ungvumele ngike ngiti amazwana kubefundi bezi ndaba zase Afrika ngoba uma kukona into enhle uye utande sengati bonke bangayizwa. Ngo July 26 besinomsebenzi omhle kakulu we-Vangeli. Pela bekuyikwata eBandhleri le African Native Church e Leeuwpan ngase Delmas kwa Mvangel' S. Z. Masango. Abantu bebutene kukona nabamkelwako umfundisi waseka umsebenzi wamadodana kwajoyina matatu yilaba: Johannes Masango, Lazarus Mabena, Phillip Masuku.

Kwakuhle impela, ababekona yilaba: Eva J. Mkwai, Eva S. Masango nabashumayeli. Abongwa amadodana ajoyinile. Iyaquba lenkonzo. Nge 2 August 1936 bekuyikwata yase Kinros bekunomsebenzi omkulu wolwambeso lamakosikazi lungu Mgqibelo. Kwangati ama Afrika aseyongena emasangweni umsebenzi umhle. Nansi incwadi umfundisikazi ambese ngayo: Abasefilip 4. Pela bekukona amakosikazi avela kwezindawo Bethal, Trichardt, Leslie, Reitkoel Grootpan, Driefontein, ngingebali bonke. Kwati nge Sonto kwaba umsebenzi womfundisi ababesitebeni 51 hamba Afrika e Kinros. Siyazama impela kulezindawo ma Afrika into esiyibonayo pakati kwezindawo yizihlupeko kubantu ngokungatoli

(Ipelela ohleni lwesine)

Ezemidlalo Nezinto Nabantu Emtshezi

(NGU MAHLAL'EBOPILE)

Mhleli.

Ngisuswa itokozo ukufunyanisa ukuti uMtshezi uyatutuka ngezemidlalo ngoba naku nsmhla ngifike sebene Tennis Club, seyinama officials namuhla

Kuya kuyakuya akungagayizolo nanti igama lale club The Escourt Lights L. T. C. nampa abapete izikundhla President Rev. A. Mdluli, vice Mr E.T.H. Ndlovu (the founder) Secretary Miss Cleo, N. Mini vice Mr E.T. Tshabalala, Captain Mr A.B. Caluza, vice Lady, Capt E. Blore, Treasurers W.S. Ndaba, Trainer Mr N. Geo Mbongwe, azazike, Mhleli, ngoba kusengatiti bazimisele kakulu abafu.

Okungitokozise kakulu kule Club ukutola umfundisi eyi President. Ake ungvumele Mhleli kanti e Dundee la kwaku Miss M. D. Koffie ku pela yini owayek-azi uku bhala yini? Upi yena? Ake umtshelwe ukuti a wafanga ama Northern Lights nanka esevuka eMtshezi. Necalakazi le "Natal Killer" kusengati ayik neze ne icane intunja yoku pumele a ngoba bamkomba ubutputapu kuyilapo naye okahlupi neze ngokupika.

Siyamkalela noma pela akukakulu sikalela u Hlatshwayo ngengane yake.

Aya ruta bhe ama B.B.F.C. kwezebhola, kwi Weenen County.

[Kasazi pela ukuti ababenemilomo emide ngezikati zao Nkosaz. M. D. Koffie esese

kahle ukhulala ngoba abantu bamapulazi bakatizwa ukututajalo.

A MASANCO

Dundee sebepi namhlanje, engabe bayaloba pela bavale isikala sake. Qa, uhlezi kahle lap' eGoli uNkosaz- lowo, Mahlal'ebopile, futi ngiti uyotokoza ukuzwa ukuti uyazitokozele azako izindaba ngisho ubhace ngegama eliyinqabane. - Mhleli]

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UNION RUGBY FOOTBALL CLUB.

Port Elizabeth - 1934 Season.



FUNDA OKUKULUNYWA YI MANAGER NE CAPTAIN YALABADHLALI BANGENHLA NGE VIRATA:—

Ngomhlanga, Ngego Mongameleli (Manager) Nompoti (Captain) we Port Elizabeth Union Rugby Football Club sitanda ukuzwakalisa impakamo yosabhalisa kwetu i Virata njenge muniki-mandhla nomusizi ekulondeni luto letu lhlale lilele kahle nokuba libe sesimweni sokuba nakwehlale emidhlalweni yalo.

Mhlanzi ukuba kukona okufunekayo okudhlula imisipa nokusinda komzimba kona ukuze umntu abe okudhlala i Rugby kahle. Ubucapo Nemitambo lezindawo zombili kufuneka esonelele ziphe kahle ukuze umntu abe nokwenzeka kwigaba zake masinyane nje ngaloko umdhlalo uye uqubekela pambili.

Stale amadoda etu nkuti makasebenzise i Virata ngoba sisazi ukuti ikona kudhla kuyabonakala nyama moniki-mandhla kuyona yonke imitambo yomzimba. Amadoda etu kufuneka enjengana mpilo inhle ukuze abe nokwenzeka loko kufunekayo xa esiya ebaleni lomdhlalo futi ukugqibazisa loku setembele komuniki-mandhla wenu oyisimangaliso i Virata.

(Hotwe o) Wilson Nangu, Manager. A. E. Magaba, Captain.

Ukuba imitambo yendoda ibutataka noma iyagula abantu oku iwulungele umsebenzi noma umdhlalo. Ukusebenza ngamandla lanangokushesha kuno kwenzeka kupela xa impilo ihamba ngamandla ndhla Emtshenzi. Kufuneka itute imiyalezo njengombane epumbe ebucotsheni obubukali ukuyisa emzimbeni nase mafungwini.

Imitambo engenaso isondhlo esaneleyo ayikwazi ukwenza loku. Kodwa uma isondhliwa ngokudhla kwe Virata ingamandla ukubuyisela amandhla empilweni, ilungele ukusebenza, ilungile ukwenza izinto. Ukudhla kwe Virata kwe Mitambo kungenziwa Egazini likutwale likuse kwizinkulungwane zemitambo kwiwonele umzimba.

Ukondhliwa kwe Mitambo kuyadingeka kakulu ukuze umzimba uphe kahle. Yiloko okwenza ukuba i Union Rugby Football Club isebenzise i Virata xa ilungiselela imidhlalo.

Itengiswa kuzo zonke indawo ngepaketi ezintabi nge 1/9 ne 3/3 ibhotile. Mhlambhi uqondise ngqo kwi Virata Co., P.O. Box 742, Cape Town.



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News From Different Centres

THE Bantu World

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P.O. Box 6663, JOHANNESBURG.

Domestic Announcements.

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

Minimum 2s. 6d.

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

UMPANGA

TSHAYINGCA—Kungene ekupumleni kwapakade u Holden Tshayingca obehlala e Royal Location Crown Mines. Ikaya lise Ngamakwe e Koloni. Uhlabeke ngomhla we 2 Sept. 1936, wasiwa e Hospital ngobusuku. Wabuba ngomhla we 6 ngokuhlwa. Ufihlwe ngcawe ngomhla 6 Sept. Inkonzo yomngcwabo yayipetwe ngu Mfundisi u J. Mabona wase Sophiatown. Umfi lo ushiye inkosikazi na bantwana abatafu. Kuya liwa ema Wusheni. Luvuyo emazulwini. Lala Majiya sobuya sikulandele nati.— Violet Manqanya Umtshana wake.

FOR SALE:

WANTED A DINGAAN CYCLE: 6 years guarantee, 12 months free service. Cash or terms arranged. We are the cheapest for all makes of British Cycles and accessories, Chester Cycle Works 130, Jeppe Street.

THEKISO:

Paesekela tse tala tse nang le thaece tse scha, tse tiileng ke £2. 10s. Paesekela tse sa fetsoang ho rekosa, tseo esa leng tse ncha, tse neng di rekisitse £7. 10s., kajeno di rekisoa £2. 19s. 9d, eseng sekoloto. Di romeloa kapela. Ngolela: Don Cycle Works, 204a. Bree Street, (Ho lebana le Kazerne), Johannesburg.

WANTED KNOWN:

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

LEGAL:

WANTED Chief Native Clerk. Apply sending copies of testimonials to: GUY & OSBORNE, Vryheid.

SITUATIONS VACANT:

Vacancies exist for Native Probationer Nurses—Full Medical Council Training—Must hold Junior Certificate. Able to speak Sesuto—Anglican preferred. Particulars from: Matron, Jane Furse Hospital, Private Bag, Middleburg, Transvaal.

Two vacancies for Female teachers (one fully qualified) will occur for January, 1937. Applicants must be Communicants of the Church of the Province of South Africa (Anglican Church) and be able to teach all the subjects of the O.F.S. Primary codes. Apply to: The Manager, Modderport Practising School, P.O. Box 2, Modderport., O.F.S.P.

AFRICAN NATIONAL CLUB:

Where to go in Johannesburg City, come to 10 Marshall Street, Ferreira Town, Johannesburg. An important Big Strike is over. Notice is hereby given to all African Bantu people to visit the African National Club (the only Club which is entirely for and under the management of Bantu people) Light Refreshments and first Class Meals served at all hours to members and their friends and visitors only; for membership see or write Manager Bishop or Secretary Stevens Mamabolo.

Is there anything you want to buy? Is there anything you want to sell? Then use

"The Bantu World" Small Column.

East London News Bloemfontein News

(By "ELEOVICS")

Native Trading rights—after a breezy discussion of the East and West Bank Advisory Boards, on the disabilities suffered by the Native residents of the East London Locations, through the non-existence of trading rights in these locations, the following leading members of the Board were elected to wait on the Council, viz: Messrs R.H. Godlo H.D. Tyamxashe and W.M. Siyo (East Bank), Messrs C.T.C. Xabanisa, J. Mangcu and W.E. Douw (West Bank).

At the last joint meeting of the East and West Bank Advisory Boards held at the new Location Hall recently a letter was read from the City Council attaching a letter from Joint Council of Europeans and Natives, the National Council of Women, and other kindred societies, making certain recommendations for the government of the new Location Hall, and stating that the Council had adopted the recommendations. Mr H. D. Tyamxashe objected to the procedure adopted by the Council, by not consulting the Board before it adopted these recommendations. He said this procedure was in conflict with the spirit and command of "Consultation" embodied in Urban Areas act, where it is laid down that the council shall not frame any regulations without consulting Advisory Board. Mr R. H. Godlo moved that the letter be accepted and the recommendations there in expressed be adopted by the Board, on the chairman Mr Charles Lloyd calling for a division. Mr Godlo's motion was defeated by vote 7 to 4.

Mr Masiu, General Secretary of the Native Representation Act Test Case Committee at Cape Town, has issued a circular letter to all leading Natives and organisations in the Cape. The circular states, inter alia, that the recent session of the All African Convention which sat in Bloemfontein failed utterly to grapple with the situation, failed to give the lead in the very vital matter for which the convention was formed; went floundering about with matter on which it held no mandate from the people, with the result that the delegates come back to their people empty-handed. My committee, after consulting eminent legal authorities, has decided to test the validity of the Natives Representation Act in the Courts of Law. It is confident that you share its views and feelings in this matter and that you will extend your helping hand to bring this painful subject to its final determinations. Subscription lists will be forwarded to you within the next few days.

Bersheba News

(By CO-WORKER)

The Bersheba Congregation held its assembly recently. Mr John Grootboom presided over a fairly full house. A report on the unavoidable absence of Mr J. M. Mbena was made by the chairman. Among other important items discussed the announcement of the resignation of the principal of the Bersheba School was made. Mr Grootboom praised warmly the work Mr S. N. Mkatshane had rendered to the community of Bersheba in the furtherance and upliftment of the school, which he leaves at the verge and in a position to start the Sixth standard. The outgoing principal has accepted a post in the Mve nyane Training Institution. Other speakers supported the words of the chairman. The news of the unexpected departure of this teacher was received with profound regrets by the congregation. We expect a full house on September 19 to give a farewell concert in respect of the principal.

(By LADY PORCUPINE)

Leaders of the Bloemfontein branches of the African National Congress, I.C.U., Standholders, Vigilance Association, Ikaka, Barolong Progressive Association and other organisations, Traders, Taxi-owners etc which will soon be invited, have decided to bury the political hatchet" and in the Joint-Committee of the first four named organisations held on September 12, in the L.U.C. office it was decided to form an Executive Union of leaders which must hold its periodical meetings at such time as shall be deemed most convenient to all concerned. It was also decided to invite the leaders of other associations and societies to become members of this important unity move of leaders.

In order to speed up the urgent need of reviving the activities of the above organisations it was contemplated to consult prominent women in the location with a view to the formation of a women and young girls Committee of Action to give a practical lead in the organisation of women workers who, with their daughters, earn a mere pittance for their domestic labour. Further fruitful activities on the above lines will be reported from time to time.

Members of the African Debating Society are reminded that the society will resume its meetings in the first week of October and that the convener, who is busy making arrangements will issue notices accordingly

The acting Provincial secretary of the I.C.U. in the Free State has dispatched circular letters to almost all of the Free State dorps about the fourth-coming October special conference to be held at Bloemfontein on October 4. Delegates will assemble in the I.C.U. office, 1090. Four // Six location at 9.30. a.m. where all business of the Conference will be conducted. All communications to be sent to the Provincial Department at the above office and to reach here before or on October 1 Messrs Henderson M. Binda (Kroonstad), Frank Paulus and Daniel Chaane (Heilbron) H.J. Maake, (Parys) and Mrs A. J. Lepotane (Wepener) will address a mass meeting to be arranged for the evening of October 4. Mr J.B. Sesing will reply to the addresses. Reception of delegates on the 5th Monday when all local leaders including the Headmen of the locations will avail themselves of the opportunity to express their views on the present industrial situation.

Mr John Mancoe who recently published a directory the copies of which have found their way into the homes of Africans who take interest in the humble achievement of members of their own race thereby emulating race pride is busy with the compilation of his 2nd edition entitled "A Guide to the Blackman's Progress and Ref. Who's Who." Chiefs, laymen and our ladies of culture who would like to be included in the above 2nd edition may communicate with the publisher, C/o 19, Marabastad Location, Bloemfontein.

being a striking revelation of the splendid work done in all the Industrial Departments of this Institution: The Principal and staff are to be heartily congratulated.

The thanks of the community are due to all those who helped in making the show the success it was: Special mention must be made of our Demonstrators Messrs A.B. Tong, H.E. Ntuli, S. Makgoale who worked almost day and night preparing the Show grounds and arranging exhibits.

Maritzburg News

Matriculation Lectures

(By "The NEGRO LASS")

It goes without saying that the question of further studies has long been revolving in the minds of many a young person in Maritzburg. All they required was one to take the initiative and set the ball rolling. The truth of this is demonstrated by the response they made when invitations for Matriculation lectures were circulated.

After a few responsible students had discussed the question, the next step was to find means and ways whereby the scheme could mature. Mr Selby Ngcobo, B.A., who had helped to organise post-Matriculation lectures for non-European students in Durban, while spending his holidays at home in Maritzburg, assisted to kindle the fire more furiously. Eventually he approached Mr S. R. Dent, Inspector of Schools, on behalf of this group of students. Mr Dent, very much lik him, readily accepted the position and started right away to organise lectures.

Almost twenty four hours later he reported success in procuring a lecturer for some subject. In two weeks' time everything was cut and dried. He sent out a circular letter to all possible students with a list of subjects provided for the course, lecturers available, time-table and fee-schedule. The Students especially the teachers, readily enrolled.

The number was absolutely encouraging, and, it was possible for classes to commence at the beginning of September. At present there are twenty-five students. Four of these, are pursuing only Book-keeping and Commercial Arithmetic, one English and the rest the whole course. It might be of interest to the public, that the roll includes three female teachers.

The following are the subjects offered and the lecturers available:—

- 1 Zulu—Mr D. Malcolm, Chief Inspector of Native Education
- 2 English—Miss Lockett, M.A., English teacher at Hepworth High School
- 3 Latin—Mr Mingay Gibson, advanced Latin Student at the Natal University College.
- 4 Zoology—Mr S. R. Dent, M. Sc., Inspector of Schools
- 5 Geography—Mr Hawksley, M.A., Geography Master at the Natal Training College
- 6 History—Mr Young, B. Econ., History Master
- 7 Book-keeping and Commercial Arithmetic—Miss Savory, teacher of Book-keeping at the Hepworth High School.

It is understood, of course, that students take six subjects for Matriculation. Classes are conducted in the Buchanan Street Government Native School building (formerly Loop Street) by the courtesy of Rev. J. Dewar. There is one lecture in each subject per week. The lectures will be designed to enable the candidates to take the examination at the end of 1938.

Roughly speaking the lectures cost each student about ten-shillings a month.

This account would be incomplete without directing a word of appreciation to Mr Dent, without whose efforts we would not be where we are this day. However, may students bear in mind that nothing will convince him of our appreciation, so much as to see us succeed with the lectures and eventually matriculate.

Blinding Headaches Made Her Helpless

Forced to Lie Down For Hours at a time

Kruschen Put An End to Her Troubles

The severity of this woman's headaches can be easily imagined from her statement that she seemed to lose her sight, and all power in her hands. Other sufferers from headaches will be interested to read how she ended her troubles:—

"Until last summer I was subject to terrible headaches. While they lasted I seemed to lose my sight and all power in my hands, and was forced to lie down for hours at a time. My aunt (who has taken Kruschen Salts for 12 years with beneficial results) suggested my trying them. I did so, and I've not had any return of those terrible headaches for months, in fact I feel quite cured. I shall always take Kruschen regularly in future.—(Mrs M.W.)

Headaches can nearly always be traced to a disordered stomach, and to the unsuspected retention in the system of stagnating waste material which poisons the blood. Remove those poisons—prevent them forming again—and you'll never have to worry any more. And that is just how Kruschen Salts bring swift and lasting relief from headaches. Kruschen Salts aid Nature to cleanse your body completely of all poisons and harmful acids, which incidentally give rise to rheumatism and other ills.

Kruschen Salts is obtainable at all Chemists and Stores at 2s. 6d. per bottle.

Taungs News

(From "THE DEN")

The beginning of this month witnessed the arrival of Mrs H. Oliver Cole, Provincial Head of the Western Province Girls Wayfarer Association. She was accompanied by Mrs McLennan, Superintendent of Kimberley Division. Mrs Cole is on an extensive tour and will visit Wayfarer Detachments in the Kimberley, Vryburg, Kuruman and Herbert Districts.

On Miss E.M. Sibinda, Leader of the 1st Taungs Detachment for the arduous task of welcoming the distinguished guests after which three and half hours were spent in enrolling, games, singing and illuminated address by the "chief" to parents and the girls. Another busy day was in store at the R.C. Convent the following morning when a long programme had to be gone into with the 2nd Taungs Detachment under Sister Genevieve. The visit of these Wayfarer Leaders left a very good impression on the girls as well as the parents. To both Sister Genevieve and Miss Sibinda we say: "To have worked is to have succeeded, we leave the results to time."

x x x

Taungs Agricultural Show is now history, but a word about it cannot be out of place: The show on the whole was a great success though the exhibits were not as many as last year: Tigerkloof as usual took the first prize in school exhibits, the exhibits

(Continued column 3)

INANDA SEMINARY

A LARGE SCHOOL FOR BANTU GIRLS

Fees £8 per year

1937 Courses as follows:—

PRELIMINARY NURSES' TRAINING COURSES:—
First term only. Girls must be fully eighteen years old and must have passed Standard VII.

UNIVERSITY JUNIOR CERTIFICATE COURSE:—
Standards, VIII, and IX.

STANDARD VII.

INDUSTRIAL COURSE: First, Second and Third Year.

Apply to: PRINCIPAL,

Inanda Seminary,
Phoenix, Natal.

More News From Different Centres

Benoni News

(By CURIOSUS.)

The newly formed Pathfinder Local Association held a successful meeting at the non-European Carnegie Library-Room on Thursday, August 27 in the presence of Captain Barber, D.P.M. for the East Rand, Mr. D. Nduna, A.D.P.M., together with Mr. Monyatsi who were both in charge of the proceedings, acted as chairman and secretary respectively. After a lengthy discussion the meeting unanimously decided that the coastal camp should rather be at Lourenco Marques next July, which will be sponsored by the generous good nature of Captain Barber.

To the great joy of the gathering Captain Barber announced that in the near future, Pathfinders would either be known as Pathfinder-Boy Scouts or Pathfinder-Scouts which lies, of course, with the decision of the Pathfinders themselves as to what name to adopt. Those present included Mr. D. Nduna, A.D.P.M. (chairman), Mr. Monyatsi (Secretary), Messrs Pitso Sèhlahla, S-rapelo Letsika, Kumaio, Thethwayo, S. H. Mats'abela Mokhethi, Ngqoyi and many others.

The Carnegie Non European Library Committee consisting of Mr. Thos. Masikela (chairman), Mr. W. N. Ngqoyi (Secretary), Miss Tsabane, Mr. Letsika and Mr. N. Ngqoyi staged a successful debate on Saturday, August 29, at 8 p.m., in the presence of Mr. Lewis, Assistant Superintendent, and Mr. Fourie, his colleague. The debate was between the Brakpan Gamma Sigma Club and the above committee. Unfortunately Brakpan did not turn up so Benoni had to divide itself into two groups. Mr. L. J. Butezi, seconded by Mr. Alfred Leph. Rakauoane, of State Mines, were on the affirmative side; and Mr. Thos. Masikela seconded by Mr. S. H. Mats'abela Mokhethi were on the negative. The subject was: "Has Christianity benefitted the Africans?" Messrs Thos. Masikela, Pitso and Dhladhla argued well on the negative side only to be beaten by vote through the ingenious argument of Alfred Lephana Rakauoane.

Baby Mpeile, the daughter of Mr. and Mrs. S. H. Mats'abela Mokhethi who was christened "Empress Manan of Ethiopia" sometime back has returned to her home after a month's stay with her grand mother at New Kleinfontein.

Mr. Thos. D. November, the energetic secretary of the East Rand and District Football Association paid a flying visit to the capital during the week end.

Vryburg News

A birth-day party was given by Mr. and Mrs. B. O. Moshoeite in honour of their only daughter Kgomoce who is now two years old. Mrs. B. O. Moshoeite has been ill for some weeks and it is gratifying to say she is now recovering.

Mr. D. P. Maphage agent of "The Bantu World" and Mr. J. K. Moete had a nice time at Mr. and Mrs. Moshoeite's residence last week.

Mr. L. O. Gaetsewe, Court Interpreter at Kuruman, is preparing to get a partner in life. We regret to announce that Mr. Gaetsewe's wife died last year and left him with five kiddies.

Mr. Petros Letsapa has opened his new dancing hall [known as "Plom". All friends are pleased to see the building from outside and will be surprised when they see its inside.

Mrs. D. P. Maphage is keeping on all right with her son.

Belfast News

(By STD. IV. PUPIL B. MNGUNI)

The opening of the D.R.C. new School took place on August 8. Very early in the morning ox-waggons and carts brought in visitors from the districts. One could only hear whispers, of "has our guest, Supervisor J. Twala come?" And a happy reply, "Yes, with the early morning mail there he sits reading his newspaper with principal Otto." While we were still preparing the benches in the open air *Lo!* there appeared the chairman of the Board Mr. J. D. Nkosi, principal of Waterval Boven Methodist Government aided school and teacher Rampa. Look! There's the veteran J. Khomo who has just arrived by taxi with his 12-year old daughter while Mr. Mokwana, principal of the Anglican School Machalodorp, had a quiet time with some guests from various centres. At 10 a.m. there appeared three lorries packed with scholars and parents of Dullstroom, 19 miles from Belfast. Oh! things became more pleasant to the scholars of both schools. All were anxious to see the Chief Inspector and Inspector Liebenberg. At last the appointed hour came, at once our head teacher Otto blew the whistle. Scholars people lined up on both sides of the street. The superintendent the Rev. L. C. V. de Merwe was there all the time supervising. It was just one glance of the eye, and a long line of cars streamed from Belfast town, there were not less than 42 cars. The welcome song was sung in Zulu. Hymn 266. The programme was as follows:—

Welcome address, by the superintendent; Hoisting the Union flag by Sergeant Swart; a song by all, 'Uma utokoza.' Opening speech by Dr. Eislen; prayer by Dr. C. P. Van vd. Merwe; a song by the school choir. "Through the love of God, all will be well." A speech by supervisor, J. Twala; a song by Dullstroom school choir; a short speech by the veteran J. Khomo; a school song by the main choir conducted by Mr. P. J. Otto.

The door of the new school was opened by inspector H. Liebenberg. Whereupon European and Bantu streamed in through the door on the extreme right, and went out by the third door on the extreme left. Whilst scholars of both schools sang. The chief inspector with inspector Liebenberg had a short talk with all the teachers present who were introduced by supervisor J. Twala to both Inspectors. The chief Inspector then expressed his desire and invited all the teachers to the Exhibition in September. At 3 p.m. displays and Swedish drills took place in which teacher J. T. Mahlangu, of Dullstroom, proved his talent in taking a squad seconded by teacher P. J. Otto.

consulting the Managers of the Northern Tvl. African Agencies they briefed Attorney L. Gillett who won the action on their behalf.

Pietersburg News

(By S. H. THEMA.)

Mr. and Mrs. M. K. Molepo, chairman of the Northern Transvaal District Teachers' Association, and Mrs. H. Monamate were at Mashashane, District Pietersburg, to lay a wreath on the grave of the late Phillip Moshoeu. Congregations of all denominations were present. Music was led and conducted by teacher Monamate.

Miss Jemimah Mamashela, a lady teacher has returned from home to take up duties after a month's leave. She looks refreshed after the operation and rest.

Mr. George Serongoane, Miss Mary Leroaba and Annte Khoza paid Baby Khaile a visit on Sunday afternoon to arrange for Baby's Home-Coming Party that was given at the Parsonage on Wednesday, September 2. Nurses Mary Molepo, P. Kuzwayo, V. Mokuoane, prepared Baby for the occasion.

Miss Nellie Sehle, typist and clerk of the Northern Transvaal African Agencies, motored through P.P. Rust to Waterburg District advertising. She is organising the African Social Club and the Beauty Culture Circle.

Councillor Dwasho Mamabolo of Mamabolo's Location, visited Mr. S. H. Thema, Manager of the Northern Transvaal African Agencies on business. Councillor Mamabolo is a member of the Pietersburg District Local Council. He is negotiating to establish a general dealer's business at Mamabolo's.

Twelve Headmen from the Blaauwberg area, including Headman Darinus Manthata, a progressive farmer and also President of the Northern African Farmers' Association were in Pietersburg on an important case to the Association. After

Lydenburg News

(By J. MOTSILO.)

The wedding of Miss Salome Ngela, ex-student of St. Agnes School, Johannesburg, to Mr. P. J. Mabuzi, ex-student of Bothsabelo Training Institute, and Adams College, Natal, who is now principal of the Lutheran School, Mosterhoek, Lydenburg, and who is agent of "The Bantu World," took place on August 21 at the Berlin Mission Station. The principal Mr. S. S. Malange and staff did all they could to make the wedding a success. The church was decorated with flowers and was beautiful beyond measure. The school choir conducted by Mr. J. Motsila opened the service with a greeting song. The Rev. G. Pakendraf officiated. The school choir closed the service with a farewell song. Outside the church the excitement was great, the bridegroom and bride were cheered and hailed, and when they were seated in their car, the congregation sang the National Anthem "Nkosi Sikelela y Afrika." The duties of the lady of honour and the best man were ably carried by Miss L. Malekane and Mr. I. Ntuli, principal of Maepa School, respectively. The reception took place at the bride's home. Guests were received by Mr. M. Ngele, principal of the Lutheran School, Sabie, and Mrs. S. Moganane, sister of bride.

Among the guests were Messrs A. Ramokgopa, principal of the town school; W. Nthatisi, principal, Maria Trost A. Inama, J. Motsila, M. Malange, S. Nkonyama, B. Malange and Mesdames M. Malange, M. Nkuna, J. Nyathi and S. Mnisi, Mr. and Mrs. Mabuzi express their hearty thanks to friends and relatives for the presents given whose value amounts to more than seventeen pounds.

News From Ourselves

It is absolutely impossible to do our many correspondents and agents justice each week by publishing their district news as soon as we receive them. The demand for space for news from different centres is so great that despite our efforts we find ourselves unable not to disappoint our readers.

Will our correspondents please help us by recording only those events that are important so that their news may be briefer and more concise. It pays too to send a few notes each week which are more likely to get space than lengthy reports that cover half a column or so. At the same time we thank our correspondents for their wonderful support. We only hope they will not be discouraged.

SWAZILAND Government Notice.

POST OF SUPERVISOR OF NATIVE SCHOOL.

Applications are invited from experienced Native teachers, with three years' teaching training, to supervise general teaching work in Native schools in Swaziland. Ability to instruct in craftwork and gardening will be a strong recommendation. No one with less than ten years' teaching experience should apply. Salary at the rate of £120 per annum (scale £120-3-140); with an allowance for transport and subsistence. No house is provided.

Applications, together with copies of testimonials, should reach the Superintendent of Education, Department of Education, Mbabane, Swaziland, not later than the 30th. September, 1936.

E. M. D. GLYNN,
Superintendent of Education,
Swaziland.

Department of Education,
Mbabane, Swaziland,
31st August, 1936.

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Xhosa. Amabini-Mathathu Ngomfi Pelem

Bantu World

SATURDAY, SEPTEMBER 19, 1936

Umda Ngomfi U Mr. Meshack Pelem

Mhleli, Ndivumele ndenze umda ngale ndoda. Ndibe ndiba kobako umntu ongake enze inqaku ngobom balendoda, engaba imazi ngapazu kwam.

Lomfo ka Pelem u Mpinga, wazalelwa e Magqunukwebeni, unina iyintombi ka Vena u Mnywabekazi. Wafunda e Nxukwebe (Healdtown) apo wazibalula kona ezifundweni. Ekufundiseni usapo uke watundisa nase Cradock, apo wab na kona inzwakazi intombi yakwa Boo, eyamazela abantwana bababini yatshaba. Yaba yintombi yendela koka Job Xombila, u Majola; unyana wazeka intombi ka Shadrach Mona u Mvundle, ukuba andiposisi bobabini abobantwana abaseko ezweni.

Emva kokububa kwenkosikazi yakowaboleyo waya kwelembokotwe, wafika wazamela, watenge ilicence yokumba idayimani, ate kanti ufike kummango nyukayo.

Kwaba kwelotuba ke ukuze abo nane ne gwangqakazi lika de Jong. Wabalapo enento zo Kubushe, nezo Moss, Kosani nama nye amanene ase Kimbili. Kwakuluni kwicala lempumelelo; kuba idayimani le imbiwelwa ukutyetywa Kute kunjalo kwelo le dayimani waye umkuluwa wake ake eXonxa, waqala ishi-shini lokutumela amaqela abasebenzi e Johannesburg. Uteke umkuluwa wake akukulelwa kukuswel'impilo wakwaza umninawe e Dayimani ateke wewa evile.

Ute akuwutabata lomsebenzi waquba ngamandla—hayi wawaminyela am-gxagxa la kukuze kuvuk'ikwelenje kwayilwa i Labour Corporation. Wawuquba lomfo lomsebenzi kwawumeka wada waqondwa nangu Rulumente wo loliwe; apo kuqalwa indlela, umgaqo, kufunwa inani elikulu laba sebenzi kuyakutunyelwa kuye ibelula lonto. Yena ubenga "gayelwa" bebezizela abasebenzi.

Kulendawo e efana nomkuluwa wake, uvelwano nomitu oxakekileyo. Lo mzi wake ubuhleli unosapo nje yaye ingengabo abake uqobo, kuzalana macala omabini.

Ibingu mfo obepakati ezixasa izinto nentlanganiso zesizwe ube yi President General esikum-buzo sika Nsikana, wayi resient ye Bantu Union ukugqulwa kwe Ngqungqutela ka Nqanda no Tunyiswa eyasekwa ngo 1880.

Ukuze ayokutsh nela e Qonce nje wayesiti ugel'ike ubalekisa owak wake ezint'beni; langa livu mile ilinga lake kude nje kube ngoku ndite ngeny'imini ndi gqita e Qonce ndati makendiye kub n'izi lobo zam ezidala ndafira namhla iramncwa libambe uml nqane wam.

Esiya e Qonce nje lomfo ushi namizi edolopini e Komani onnye une Kaya la Bantu, nase Qonce ufike watabata umzi owawu ngoka W. D. Soga eli Kaya Iququzel'apo inkosikazi yomfo eobontu kwayekwa.

Usishiyile umfo wasema Mpingeni ebesisi tina upumelele k ezintlalo ehlonitshwa nangaba Mhlope.

E. S. P. KOTI
Harding Natal

Uqulukubhede Weligade

Ukususela namhlanje asisayi kuba nako ukupapasha iindaba zembhambhano zee tyalike. Ukuba abantu bafuna ukuqondisana ukube eyona yona okanye, elona lona gama liliphina, mabenjenjalo Kodwa isithuba asivumi okokuba sipapashe izimvo zabo. Ukuba besingathi senze ilizwi ngalenda wo (into ke leyo esingayi kuyenza) besiya kuthi igama nohlobo umntu abhedesha ngalo yintwana encinci. Eyona nto luxolo lomntu no Thixo wakhe—uxolo oluza nokuqiniseka komphelumlo okokuba, "akukho nto iphakathi kwam no-Thixo wam." Nantso eyona nto ibalulekileyo. Igama alithethi nto ku Thixo kuba "amadini ka Thixo angumoya owaphukileyo; intliziyo eyaphukileyo neqobokileyo akayi kuyidela u Thixo." Besithi asisayi kwenza zwi malunga nalendawo. Sisatshol!

Kuvakala okokuba abavoti base Kapa, bamana bebhena-bebhena ukuba amagama abo angakhutshwa kumqulu waba VOTI; akakwe kumqutu lo sivumeleleyo sonke ukuba ngowa "bantwana," kuba unganiki onke amalungelo obume—mhlaba. Zingeka yalathi iinkokheli indlela emayithathwe, bekungathiwa mhlambhi lamadoda asentweni. Kodwa njengoko iinkokheli zalo lonke, zibonile ukuba akusena kuthiwani, isigqibo esifikelela kuso sesakuba lento inengozu kuba iyakuwqhekeza umzi ontsundu. Xa lamadoda ebebonile ukuba kukho ikroba, lonto nge yivakalisile e Qumrwini khona ukuze umcimbi lowo ukwazi ukuxaswa luluntu. Asitsho ukuthi abanumzana aba abana bukroti kodwa sithi besiba kuvuyelwene kwigama loka Gaba lokokuba masibe yimbhumbha.

Ama Yerephe anxunguphele kuba kabonakala ukuba ingayinto elula ukusuke imfazwe yase Spain yande ingene kulo lonke. Kubonakala okokuba ama Taliyane nama Jamane akazimisele "kumisa sibhozo" okokuba angabinamnye kulonto, nakubeni ebekengathi ayayixasa. Ngamafuphi bathi ilizwe yidamantshi.

Ndatyana zivakalayo nge Bhisiniya zixela okokuba ama Taliyane lomhlaba ungaba uphantsi kwawo ayawusebenza. Abanye bathi lento ayenzayo ifana nento enokwenziwa ngumwama, othi xa athe khatha intenga phakathi kwemilenze amane eyitshi phula ngoku qiniseka ukuba ukhwele ihashe! Kuba ama Bhisiniya wona afunga okokuba azakuba nothula! Fumane sajonga-ngetnemba.

Incwadi Yama Afrika

Incwadi ekuthiwa yi "Black Man's Who's Who," esake sezizamazwi ngayo, bababanzabathe batuna ukuqonca ukubabanga yifumana phina. Yalike lonto. Senze imizamo ke yokokuba sibenako ukubavisa. Oyi tunayo makabhalele ku "Mhleli" P.O. Box 6663, Johannesburg Ixabiso (neposi) yi 7s 6d. Oyifundileyo uske athi ebaya kuyi thenga nokokuba ibizi ponti Ungaphoswa, kuba sezibuphela! Lihlifa labantwana bakho eli.

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UVUMELEKILE OKOKUBA AFUMANE ITHANYANA APHA KWA GOMPO

(NGU "ELIOVICS")

Kuko umanyano olusandu kumiswa olubizwa ngokuba luyi "Bantu Students Society." Panti kolongamelo lo Mnu. Henry Daniel Tyamzashe. Olumanyano lusekwe panti komthetho ka 1887, lupete injongo zokulwa amalungelo abantu abafundileyo, okanye abapase incwadf yesine (Std IV) Olumanyano kwase Ntlandlolo lubenesikaizo sokuginyelwa kwabantu ngamaq'eya athunywa ezinkentini. Eliqumru liqigibe ekubeni, njengoko umthetho uvuma okwi section 2 of act 39 of 1887, othi wonke umntu ontsundu, opumelele incwadi yesine (Fourth Standard,) unalo ilungelo lokubufumana utywala njengomntu omhlope, eliqumru libone laza lagqiba ekubeni kubeko i "Test" case; ukuze u Mr Gladstone Mavavana ongomnye wamalungu alombuto, ibenguye i "Nkabi ye dini"

Njengoko ke isigwebo besimiswe umhla we 11, kuyo le u Mnu Whitehorn ongomnye wemantyi zalapa nguye obese Bhentshini. UMnu Mavavana umfumene engenatvala, kuba ubenesitifiketi njengoko sesitshilo, lonto ithethe ukuti, wonke (Iphela ku column 4)

Kubabhaleli

Kwakhona sithi abandaba zisileleyo kwelale veki, mabalale ngenxeba. Sobe siyi lungise londawo.

umntu onesitifiketi unalo ilungelo lokufumana umcepe engatungama lawu. Uyi hlahlile indlela oka Mavavana, pofu singena kutsho ukuti ukhutaza i ntsele tywala.

Siva okokuba u President kwane Komiti yake bazim'sele, ekulweni, nokuzama umthetho we Urban Areas Act, ohluta amalungelo abantu. Eliqumru hzimisele ekubeni hmise amasebe ezidolopini ezingapandle nase zilalini kutsha-nje. Ukuze apo lifumanise kuqatwa abantu kona, lizame okokuba lomthetho baqatwa ngawo abantu, uziswe oambi kwe nkunda yamatyala. Nge 20. Sept yobayimbuto ye "Students" kwa Mnu Makhambi, injongo kukuzakubulela oka Mavavana ngenkululo ayenzileyo kuma Ndlambe jikelele Umzi uyacelwa ekuzeni kuwuxasa lomsebenzi.

FUNDA I
Bantu World
KUQALA

Imbumba Yamanyama

(Iqala ku Page 7 kumhlathi 5)

Maze nindive kakuhle mawethu nindiphendule ngomoya ozolileyo sakhane. Sendishilo ukuthi ukumkani ngu Hints, kanti ke ngu Zwelidimile ka Gwebinkumbi ka Sigcawu ka Sarili ka Hints lowo, umntanenkosi Inyosi ke leyo.

Asi mfanelo na ukuba iphakati libophe intloko yenkosi yalo iphile qete ezindumeni ebizifumene xa ibifela izwa layo? Xa huka lime kwakuzo ezo nduma ngomnquma zinokuze ziphile na?

Lento umntu ubotshwa kowabo. Iimeko esiphantsi kwazo zimbi zibonwa nasidenge.

Iimfundi zakwa Hints zifanele ukuphakamisa intloko yokumkani wazo, aziwe sisizwe sakhe sonke ukuze bamxabise nabase mzini.

Ndinyanisile, le ndibona kufunwa yona iyakudubufa ngoku olubi, yaye ikukubumba isonka sentisipho.

Ndithanda liphendule iphakathi elingu Zizi, Bhele, nawe Hlathi, nkosi yako wethu ezweni khona ukuze ndifunele.

Indawo yesi vivane nesikhumbuzo saba Mbo zilungile zona, kuba imizi imiwe nje inezinto ngezinto enakho, enelungelo yokuzenzela zona.

Ndithe'hile.
THEO A.A. SOYIZWAPI
(Um-pakathi)

Woods' Great Peppermint Cure

ELIKHULU ELIKA WOODS IYEZA LEPAPULUMENT



ELIYEZA LILUNGILE

IYEZA LEPAPULUMENTE LIKA WOODS LILUNGELE AMADODA, ABAFAZI NABANTWANA.

Lidambisa ezi zigulo: Umku hlane, Umqala obuhlungu no kulunywa esiswini nazo zonke inkathazo zengqe. Zizigid abantu abaphilisiweyo lilo.

Xa uziva uesifuba ungaphili kakuhle liza kukwenza uzive ungomnye umntu. Abantwana abaninzi baphilisiwe liyeza. Ixabiso lalo liphantsi kakhulu. Thabatha ibhotile ngoku uhlele una o

Biza Ngeligama.
I-PAPULUMENTE ka WOODS
Uyakwenela.

XHOSA : Ezemilanjana Ngemilanjana

Okunje Ukuzinkcama-- Akunambhaliso

Ezase Kirkwood
(NGU SOVALI)

Ngoku ngenakuzenzisa siziva sinyanzelekile ukuba senze izwi lokumbulela u Mnu. H. S. Mankayi, oyititshala eyintloko kwisikolo sase Rabe, e Qag'iswa; ngomgudu omkhulu awenzileyo, wokuzinkcama isiqu sakhe. Ngomhla ka August 15, u Mnumzana lo uthe ngokushiywa ngu loliwe wakusasa ka 6 a.m. osinga ngase Blue Cliff station ngalentsasa esinga yena kwintlanganisano yee Titshala zalapha, ebizakudibana ngalemini kwisikolo sakwa Sibunu esukela ukuzakuyiphakela iindaba ze Komfa yee Titshala, ebisandul' ukuhlanganisa ngo June e Qonce, nje ngomthunyu wesisithili. Uthe akushiywa ngu Maqegu amdhaka umfo ka Mankayi, waselethabathisa ngokukqubula ibhayisikili yakhe, yekoko ukonda ngendlela esinga e Kirkwood kqonda mfundi iyonke loo ndlela ikwi sithuba semayile zingama 28; kodwa ke uzokufika apha ngethuba kanye lentlanganisano-wawu-feza wonke kakuhle umsebenzi asewapele um-Ndzolo ombile! Asikuko nokuba ziyambulela ii Titshala zalapha ngesosenzo u Mnu. H. S. Mankayi kuyaBonakala ukuba utitshala lo, ungomnye waabo bazimiseleyo ekuzinkcameni iziqu zabo ngenkxa yabanye aabantu.

Bayamkrisrizela u Mhleli

Abafundi beliphepha kulomzi banesimbhonono sombuza ngaku Mhleli weliphepha, sokokuba kwathinina lento kwimihlati yesi Xhosa zingasa zeliyo nje iindaba ezi ngemfazwe yase Abyssinia? Wosinkceda ke u Mhleli azame ukulivala ikroba lalombuzo.

Inkqubela, Izinto Nabantu e Bersheba.

Ngenkxa yokungabikho ngoku ngaphili kwe Arente yeliphepha nthe ezindaba zalibala; noko ke kunjalo sisazimisele ukuwuphahla umzi ngenkqubela ekhoyo. I Bazaar eyayi ngomhla ka May 30, ayisokulibaleka msinya. Injongo yayo yayikukwandisa indlu yesikolo ngenjongo zokumiselela isiqibi sesithandathu (Std. VI). Lomsebenzi owaba nempumelelo eakulu, wa vusingatwe zizandla zo Mnu. John Grootboom (u Hambha bengamthadi) ongu sihlalo we Komiti, ekunye namalungu ayo angaba Mnu. B. Kanskele; I. Dhlamini; J. Damana; E. Ngeni; J. Dano singamshiyi nganto u Mnu. E. Veber rowa kwakhe ngamakcebo. Lomsebenzi owathi wakukunjelwa ngenomga waba nokuhlanganisa uwoke ama £20.17.0d Ngoku sibhala nje i Komiti, ilungiselela ukwandisa udonga—Phamuli Mzi wakowethu! Savuyiswa kakhulu kukubona ekho naye u Nkosk. M. Gunguluzi, ongu mfundisi ntsapo e Nciya, phakathi kwabo mgcobo we Bazaar, eka ngeleka ekwentle impilo uma Gambu!

Isimanga e Bersheba,

Kumzi othile ibhokwe kuse izele itakane eliduna, linee ntloko ezimbini; phoku isiqu na nankqina ngawe takane elinye. Lonto liso yawothusa umzi. Azi phakathi kawama kxesha ventsbutshiso namathe eemfazwe ezizinto zithetha ntonina!! Sele vindle a yokugoduka u Nkosk. H. M. Qhina, obe soloko elapha kwamsakwabo. U Nkosk. S. N. Mkatshane, uzakumka ehlaziyekile empilweni, kweli letolofiva.

I Zisathe ngum ezase Bhisiniya Zakuyakala, siyakuzi vatalisa.)

U-Tsalitiro emva koku uzakufuna i Republic. Akayincamanga—waye pazanyiswa yivoti yenu. Kumba enike mzi ka Ham ukuba ufika owencoda ababanzelweyo ise kwa Nguye. Usazele lutand nayinceda Iyembeni nencw na nantst kobunzima, uko uzakupendula ngendlela yake afe abon- rowa Magoge. Emjanyane.

Kubhaliwe Eludongeni.

(LI-NYANGE)

Mhleli,

Ndibone intetoephepheni lako eti "Kubhaliwe eludongeni." Nam ndingakuwe. Izinto ezizayo ziquba amatunzi. Ayasixelela make ndibalise. Lati lisakufika ixesha lokuba izinja zixape igazi lika Aha xi wafuna ukuputuma umhlaba owawu sinjwe ngama Siriya. Wangqondwa ngu Mikaya ka Imla. Nqo ukumkani wanxamela emfazweni epo wafela kona.

U-Tsalitiro uti abantu abamnyama mababe bodwa—Oka Malan uti yingqizi lonto bayakuteta into enye bayenza. Esitsho-nje ukumbula into eyenziwa ngabantu bemanyane besaka inqaba yase Babel, wayicita u Tixo ngecebo lokwenza bangevani. Abampulapulanga oka Malan.

Njengo Hayiofile bayihlutile ivoti, yaza lonto yadibanisa ofundileyo nongafundanga, opucukileyo nongapucukanga. Abayazi into yokuba xa opucukileyo ehleli kamandi nabelungu akanaluvetlwano nalowo uhleli pandle. Ngokubabopa ngebande elinye, bazakwenza abayicingayo. Namblanje ama Afrika izi nvo zawo, into zawo zilumanyano, zimandi ziyomelez. Nam nditi kubhaliwe eludongeni. Nanku oka Loxam kutiwe makatete oka Lee maka tyande igila pa nbi kwabo bazimisele ukwenza okulungileyo kubo bonke. Akublanza lungehlanga lusapo luka Ham Izinto esizibonayo nezenzekayo mazisimike ite nba lenkuleko yesizwe sase Afrika.

Isililo namhlanje sise Abyssiniya abantu abangalili, namhlanje silila kunye nabo, u Yehova uyasiva—Wasiva esosapo luka Sirayeli e Jipete xa u Faro wangenwa kukoyika ukuba ukwanda koluhlanga kuyingqizi makubulawe amakwenkwe. Olo loyiko namhla lungene kusapo luka Jafeti; bayasoyika nozo tingenazo izixhobo. Boyika ntonike? Masilinde sitembe. U Ben Adad wase Siriya watumela ku Ahab wakwa Sirayeli wati, isiliveri, igolide, abafazi nabantwana ngaba n. Wavuma u Ahab esoyika amandla ama Siriya. U Yehova wamomel-za wati, "Yil va Ndingakuwe." "Ndakulwisa ngabani?" "Uyakutwisa nge Nkosana." "Umk si yakupatwa ngubani?" "Nguwe."

A na Midiyane noma Ama eki nezinye izizwe zaba idezela o Sirayeli. Awatunziwa u Gidiyoni ukuba apate umkosi wazeya ngobuhlwempu bake nobuncinane bake. Kodwa ezozizwe zabaleka zada zahlabana zibalekela intsholo nengxol; eyenziwa kukuqekela kwengqayi zodonwe.

(Iphelela kumhlathi wokuqala)

TSOSA NYOOKO SEBETENG— KANTLE HO CALOMEL

Me u tia tiola Liphateng U ikut loo Horu u ka Thola Motokora o u Tiola Holimo

Sebeteng se tsoanetse ho ts'ela mabokere a mabeli a tsoaneng nyooke maleng a hao ka mehla. Ha nyooke ena e sa t samae ka tsoanelo lijo tsa hao na li thusehe. Li bolis maleng. Lesokolla le boliso mpa ena hao. Ua pititjico. Mele oa hao othle o kengoa ke chefu 'me u ikutloa u ayehamile, u tapelotse le letata e ka le senyehi.

Matsoal, lino tse belang, lihlahre tse monate le meriana e tso'lisang ha li repe. Ho lokella mado ha ho tloso lebaka. Ke Carter's Little Liver Pills tse tsoelang habonile tse ka etsoang bore nyooke e mathe habonole le 'mele 'me u ikutloe u phahama e bile u phahama." Ha li na kotai, li sebeteng ha bonolo, mpa li makatse bakeng sa ho tsoaneng nyooke ha bonole le 'mele. Batis Carter's Little Liver Pills. Hlokomela bitso ha Carter's Little Liver Pills se se khubetsoana. Likemising tsohle 1/3.



Utshaba Lontsundu

Utshaba lo Ntsundu lukwa nguye,

Mxeleleni ukuba makabuye, Hleze zive Izizwe zivuye, Nezegebenga zibone ziguye.

Umntu o Ntsundu' vukelwa ngabanye. Ekhatywa ehlekwa ebetwa kva ngomnye, Yiyo lento namhla enjenje nje, Akavumi ukude azimany.

Kutsho yenukuti ndiyi Mfengu, Um Xhosa asint'ubugebengu, Ki Msutu. Ngithambhuka swa Zulu, U Ntu yena mnye u Makhulu.

Yi sute 'ndala leyo yobu Mfengu-Inxitywa zii Ngquodi ezibu, hlwempu, Ayinamsebenzi ayiqeshwa, Ngama Doda ne Ntombhi zokuqeqeshwa.

Utshaba lo Ntsundu lukwa nguye, (Iphelela kumhlathi wesine)

Imbumba Yamanyana

Mhleli,

Ndicela isithuba kuleyo mvaba ka Ntu i The Bantu World ndikhe ndithethe kuba ndandi ngumphakathi kwase zweni e Mpoiane nase Luthukela. Ngoko ke akungelungi ukuba konakale ndithunge umlomo.

Nifithi kwakhe kwanje phina ziinkokheli zelizwe lako wethu, khanibuye izithende. Umntu eyakuviwa into ayithethayo uyakuba ngophuma phina? Um Polofiti wezwe lethu oka Gaba washumayela ukuba maze sibe yimbumba yamanyama. Wayesazi ukuba kuza iimini ezinje ngezi sikuzo. Kwakhona owase mzini oka Tsalitiro uti masibe calanye size sizibonele indlela yokuphila. Naye ukwashumayela imbumba yamanyama ngalonto ayenz leyo.

Ukucalulana kuse kunye, Zithi zakusibonele Izizwe, Zalathe ziti "Mabadilizwe."

NGU C. N. CIFASHE

Khani ndiphe, kuyakude kibe ninina kuhleli ucalulwano phakathi komzi o Ntsundu, emva kweemfurdiso ezingaka zithethwa zizilumko zezwe lethu ezim'nyaveni?

Mawethu ucalulwano luzalwa ngu mona, intunzi yento ke leyo esingela phantsi isizwe. Kuba u Qamata engenakho ukuthoba iintsikelelo zakhe apho kukho yona. Mayimile ezingqondweni zika Ntu, into kakuba asinakho ukuphakama nje ngesizwe ungapumanga umona phakathi kwethu size simanyane ngenxa yenqubela phambili.

Kwakhona khani ndiphe ziinkokheli zakowethu, ukuba sisipina isizwe apho okumkani bakhe bababini ngexesha elinye? Ndbuzaz lombuzo nje ndenziwa yinto kokuba namhlanje kumhlaba ka Hintsa ka Kanta kufunwa iintloko ezintathu phezu kwekhoyo.

(Iphelela ku Page 6)

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No. 30 Umtyebisi ku bantwana. Kubantwana aba bhityileyo eli yeza lika umzimba, liqinise amatambo, lilu ncedo kubazalikasi. Ixabiso 3s. 6d.

No. 31 Iyeza la bantwana. Iyeza lokohlolohlo ku bantwana, inkekuti ingqele, nazo zonke inkatazo zesi fuba. Ixabiso 1s. 6d.

No. 32 Imigutyana yabantwana yamazinyo. Lemigutyana ilungile umantana ebusaneni, iwakupe lula amazinyo. Ixabiso 1s. 6d.

What We Think And Say

The Bantu World

SATURDAY, SEPTEMBER 19, 1936

The All-African Convention

In certain quarters the All-African Convention is being severely taken to task for "failing to give the lead" with regard to the Native Acts. Its leaders are said to have failed to put forward a programme of action that would enable the people to fight for their rights and as the result, we understand, there are certain persons who are thinking of acting independently. It is not surprising, although it is disappointing, that there are men who have taken crowbars and hammers to destroy the foundation of unity which the real leaders of the African people are endeavouring to lay. It is a well known fact that those who are dissatisfied are men who are aspiring for leadership and not men who are inspired by the love of their race. They are men who, because of selfish motives, are unable to realise the fact that the All-African Convention could not at its last session have put forward any definite programme of action because in the first place it was not a permanent body and secondly its leaders did not know whether or not they have the support of all the organisations. Besides they did not know the strength of the existing organisations some of which, no doubt, only exist in name.

Any sensible man, therefore, will agree that the course taken by the leaders was a wise one. There was no other way. Their immediate task was not to draw up a programme of action which in our present state of disorganisation cannot be put into operation but to lay proper foundations and see that the Convention is so organised that it will really become a driving and creative force in our national life. It must be admitted that it is the divisions which exist among our people to-day that make united and co-operative action impossible in any sphere of our activity. These divisions must be destroyed before there can be any talk of taking this or that action. It is unity which will enable our leaders to give the necessary lead. At the present time our efforts should be directed against all that makes unity impossible. We should strive to make the Convention an impregnable stronghold of our national life, to make it a force with which the enemies of freedom and liberalism in this country will have to reckon.

There are people who seem to have lost all hope as the result of the enactment of the Native Bills. They are unable to visualise a bright future for the African people because they cannot see a ray of hope in the darkness of oppression. To them the only way out is to become desperate and act without preparation. We do not see wisdom in this way of thinking. It is true that the enactment of the Native Bills has dislodged us from a strategic position in our political fight for freedom but this does not mean that the fight is ended; nor does it mean that we are so crush-

ed as to lose our heads. If the enactment of the Bills has done anything, it has made the African people realise as never before the importance of unity. It has awakened them from a fool's paradise and made them realise that unless they unite and pool their resources they cannot maintain that position of importance in the national life of South Africa which has brought about the enactment of the Native Bills. It is now clear to them that all legislative restrictions which are directed against them are inspired by the fear that they might one day come into their own. For this reason they would like to see the All-African Convention becoming a mighty force that will give impetus to our national development and they naturally regard any leader who stirs up trouble, trying to resuscitate petty jealousies, divisions and personal feuds which were buried at Bloemfontein or Dingaan's Day in 1935 as the arch-enemy of African freedom and progress.

At Cape Town there is a group which has taken independent action against the Representation Act. A case has been intimated in the Supreme Court to test the validity of the act. We are not in any way opposed to the testing of the validity of the Representation Act but we certainly are not in favour of an independent action in this matter. If there is any chance of upsetting the law in the Law Courts let it be done by a national action rather than by a sectional one. While we take off our hats for the committee in charge of this case nevertheless we wish to point out that if they knew the possibility of upsetting the act they should have placed their scheme before the Executive Committee of the All African Convention before taking an independent action. The Executive Committee, no doubt, would have taken up the matter and called upon every organisation to put its shoulder to the wheel. But because the Test Case Committee wanted to prove that they know better than the leaders of the All African Convention they chose to act alone. Their action, we submit, was prompted by selfish motives and not by the desire to fight for the maintenance of the franchise rights.

Better Wages For The Bantu

(BY FRANCIS LE MAS)

When one gazes upon the inspiring sky-scrapers of Johannesburg, when one marvels at the prosperity and well-fare that the gold mines have brought to the whole Union of South Africa, when one admires the agricultural development of the country, does one realise that all this progress and wealth is to a large extent due to the labours of the Bantu?

Does the conscience of the white man not wince a little, when he turns his eyes from his own opulence to the poverty of the Native? Do not the rags called clothes, the miserable buildings named houses, the slums designated Native quarters, the appalling death rate and the under-nourishment, do not all these wretched circumstances and associates of the lives of the Natives call forth his sympathy?

(Continued at foot of column 3)

A Peep Into History

IV
(BY SCRUTATOR)

The arrival of Sir George Grey marked a turning point in the history of the Cape. His policy of humanising and harmonising the relations between the colonists and the Xhosa people ushered a new era and brought about an end to the so-called "Kafir" wars. Listen to what happened when this great man took over the governorship of the Cape.

The Cape Colonists told Sir George Grey of their troubles with "savage Kafirs" who stole their cattle, burned their farm homes and mission stations and murdered their women and children in cold blood. What they needed, they said, was a strong governor who would put an end to these troubles by crushing the "Kaffirs."

Dignity Of Labour

"The Kafirs," they declared, "must be forced into submission, must be taught to respect life and property and be taught the dignity of labour."

"But you cannot do all this," replied Sir George Grey, "by waging endless warfare against the 'Kaffirs.' From what I have heard these people have strong belief in the power of their 'witch-doctors,' and to my mind their warlike spirit can only be destroyed by destroying their faith in the power of the witch-doctors. We must christianise and educate them; and build hospitals for them so that when they are sick they can be attended by qualified European doctors. We must prevent them from developing along their own lines."

The colonists agreed, and the Cape Government started assisting missionaries in the evangelisation and education of the Xhosa nation. Hospitals were established, and the sick Xhosas were advised to make use of them instead of going to the witch-doctors. In this way the Xhosas were stopped from developing along their own lines. They were brought within the ambit of European civilisation and started on the road to a new life.

Nongqause's Vision

But it was not until 1857 that they gave up the idea of driving the white man into the sea. There arose among them in that year, a "prophetess," named Nongqause. She was a young girl and she claimed, so history tells us, to have seen a vision of the departed warriors of the nation who had assured her of the victory of the Xhosa warriors over the white man if only the Xhosas could kill all their cattle and burn all their corn. The day would come, she said, when the world would change. The sun on that day would rise from the

Wealth there is in abundance, but the Bantu whose labour is chiefly responsible for it obtains very little of it. While the Native is content to work for wages which allow him and his family merely to survive, he will continue to live in squalid surroundings, to suffer unnecessarily from disease, and to die at an early age.

The Bantu requires and deserves higher wages. Let him demand them. However, in order that our present economy may not be overthrown and thereby cause acute suffering and distress, let him slowly but surely obtain higher wages. Let there be an evolution not revolution in the economic status of the Bantu. In this way he will ensure success and not frustrate his endeavours to obtain the wages whereby he may live a happy, healthy life

east as usual, but would, in reaching meridian, return to the east instead of going to the west. Old men and old women would be rejuvenated; sorrow would be banished from the land. "And there would arise, in all the vigour and battle-pomp, the departed leaders of the old mighty days, and at the head of the invincible Amaxhosa nation, they would hurl themselves, with shields and assegais and great alarm, upon the white man and drive him into the sea. Once more would Africa be the land of the Bantu."

Supreme Sacrifice

Sarili, the Paramount chief of the Xhosa nation, believed the story and ordered his people to obey the orders of the spirits. He and his people obeyed Nongqause's orders, not merely because of ignorance and superstition, but because the one ambition of their life was to drive the white man into the sea and set Africa free. So they killed their cattle, sheep and goats and burned their corn and waited with hungry stomachs for the coming of the great day. It was not the millennium they expected but the freedom of their race and their country from the tyranny of the white man's rule. This was the supreme sacrifice of a people that wanted to develop along the lines of their race genius. It was a foolish sacrifice of course, but a sacrifice all the same.

"The great day arrived. It came like any other day. It departed like any other day." No miracle happened. New cattle and sheep were nowhere to be found; new corn failed to make its appearance in the corn-fields; the departed leaders of the mighty days remained in their graves. Sorrow, hunger and sickness descended upon the land and the great Xhosa nation fell to the dust. "It was fate," says Mrs. Millin in her book "The South Africans," giving the Bantu a final kick."

Was it really the final kick? Yes, it was the final overthrow of the old Xhosa but the birth of the new, the birth of men and women who were to be won for Christ and who are now making wonderful progress in art, literature and science. For on the ruins of the forts that were built to check the onslaught of barbarism upon civilisation great institutions of learning have been built for the enlightenment of the descendants of men who once challenged the white men's advance and the march of civilisation, and resisted his encroachment upon the life of their race.

New Nation

If Ndlambe, Hintsasandile and Sarili could rise from their graves they would gasp with amazement at the scene which would meet their eyes as they survey the country from the summit of the Amatole mountains. They would see the magnificent buildings of Lovedale, Healdtown, Fort Hare and Fort Cox erected upon the ground on which the blood of the old Xhosa nation was shed in defence of the Xhosa way of life against the onslaught of Western civilisation. They would see the new Xhosa nation in the making at these institutions; 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 in the course of human evolution, risen from the ashes of their former life to an honourable position in the affairs of mankind? They have, and so will the Xhosa people.

R. Roamer Talks About . . .

HIS HAND

In order to please our admirers we made special arrangements with the mechanics of the Timbuctoo School of Physical Mechanism to take out this hand from our body so that we could show our admirers the hand that writes these lines. We hope this will please those who were "dying" to see us.

We hope that on December 25, we shall be able to show you our whole selves. You will note one great truth as you look at our hand closely that it has four fingers and a thumb. The thumb helps the two big fingers in holding our pen. But be not deceived and think that your hand is just like ours. Not a bit of it! If you look closer at ours you will see a big vein running from the thumb and the three fingers right up to our brain.

Do you see the vein? No? Well, we see it; and if you don't, have your eyes cleaned with petrol. This vein gives our hand direct contact with our brain so that as our fertile thoughts come rushing they may be flashed red-hot to our fingers and written. This hand never smacked a woman in its life time. It never even lifted anything stronger than lemonade to our lips. But as we write we cannot tell you where we got it.



We cannot bring ourselves to believe that we were born with it. There are many people born with hands who do not know what to do with them and so they lend them to that gentleman who finds work for useless hands. Know him? That is why we believe that our hand was made specially for us and then screwed on to our arm at the Timbuctoo Physical School.

This hand has never lifted snuff to our nose as the hands of some people do; it doesn't even put snuff between our lips and teeth as some hands do making their owners suck black snuff in their mouths and dirty their teeth. What our hand did for which it got a diploma was to remove a fly that was sitting on a lady's face and then brushing the spot so as to remove the germs. This so pleased the lady that she followed us until we had to marry her to save her from shame.

A friend once asked us to let him have our hand as he wished to write a love letter to a girl he loved. After paying insurance on our fingers we let him have our hand. We are pleased to say it won him a wife, for so sweet were the words that came to him as he wrote with our hand that the girl fainted and said she would not recover until he married her on the spot. In passing, we read in the Who's Who that they were being congratulated on the birth of their tenth child.

We shudder to think what would have happened if we had given him both our hands. Perhaps he would have become a polygamist. Anyway, we hope in the near future to let our readers see our face. We hope this will happen before December. Meanwhile our face is being scrubbed and polished in preparation for the occasion.

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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BE YOURSELF

By THE EDITRESS

(You cannot be everything, why not be what you are?— George Santayane)
 You cannot be everything. These are very important words. They are timely too, for to most of us our idea of enjoying life is to be everything.
 We want to shine in sport, in society, and in all walks of life. We feel that we have lost something worth having if we miss an opportunity of shining as a singer, a speaker or as anything that obtains at that moment. We even judge our friends by their attitude towards what we regard as essentials in life. A friend of mine, who is a level-headed and far-seeing young woman is a case in point.
 Her friends pity her. They say she is lonely and unhappy just because her idea of happiness is not theirs. Seeing her not attending dances or tennis courts or concerts or gatherings they think she is not happy. Yet she is one of our few young women who could surprise many with their ability and outlook on life. She prefers to be herself in her quiet inassuming way rather than to be everything which ends up by being nothing.

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OUR CHILDREN

Some babies do not crawl at all, or very little, before they can walk. Often mothers are quite worried when a baby of 10 months say, or a year is still not crawling. This is nothing to be disturbed about, however, unless, of course the child is suffering from malnutrition and his bones are soft and unable to bear his weight, and he cannot even stand. Children vary a great deal, and many babies cannot stand even at a year; if your baby has shown no signs of pulling himself up with the help of a chair or table-leg, or some other support, by the time he is a year old, do not worry, unless by other symptoms you suspect malnutrition. Then your doctor is the person to advise you.

Many babies are held up in their general development because of teething. Authorities tell one not to regard teething as an ailment, but at the same time it does put a very definite strain on the child, and a baby who is cutting double or eye teeth will often have progress retarded in other directions. If your baby is cutting his teeth early in life, do not look for equally quick development all round.

JUST A SMILE, PLEASE!

"Hullo! I have a call for you from Aberdeen"
 "Hullo! This is Ben. Listen Jack. I'm stranded here and need twenty pounds."
 "Something must be wrong with the 'phone"
 "I want twenty pounds."
 "Something must be wrong with the connection"
 Operator (interrupting): "I can hear the caller quite well."
 "Well, you give him the twenty pounds."
 x x x

Wife (reading newspaper):—"Here's an account of a bachelor who left all his money to a woman who rejected him."

Husband: "And yet we're told there's no gratitude in the world"
 x x x

Tram Conductor: "How old is this boy?"

Mother: "Four."

Conductor: "How old are you sonny?"

Small Boy: "Four."

"Well, I'll let him ride free this time, but when he grows up he'll be either a liar or a giant."
 x x x

A short-sighted man lost his hat in a strong wind, and chased it. "What are you doing there?" asked a woman from a nearby cottage.

"Getting my hat," he replied. "Your hat! That's our black hen you're chasing!"
 x x x

Edyth: "How long had you known your husband before you were married?"

Mollie: "I didn't know him at all. I only thought I did."
 x x x

Angry Wife: "What would you men have to-day if woman had never been created?"

Placid Partner: "One more rib."

This Week's Thought!

The Lord is my strength and my shield; my heart trusteth in Him, and I am helped; therefore my heart greatly rejoiceth—PSALMS

That is what our women should realise. They cannot be everything and still be themselves. That is why I always hear young women grumbling over what they choose to call "bitter experiences." The "bitterness" in the experiences is of their own making. They try to be everything instead of being themselves with the result that they ended by pleasing nobody and became useless.

Even their friends cannot trust them, because they are not sure of them. They are never themselves. In love they pretend to be "so thrilled," "so mad over you, dear" when they are nothing of the kind, until even their lovers get tired of women who never love otherwise than madly, thrillingly. In this instance scores of women who loved naturally in their own natural way can be pointed as those happiest in love.

Be yourself. Dress not to spite other women or to call eyes upon you; but dress what suits you best. Be yourself. Be natural. Develop only that part of yourself that God endowed you with and live that part honestly and humbly. Your reward will surely come. The women who tried to be everything can be seen in any gathering with haunted expressions in their disappointed souls keeping out of their eyes.

DO YOU KNOW-- About Banana?

The original home of the banana in common with the sugar cane and the citrus fruits, appears to have been south-east Asia. It seems probable that it was not native to America, but was introduced there, presumably by the Spaniards and Portuguese. When and where did it enter Europe? No one appears to know.

In the Tenth Century the banana was cultivated in Arab Syria. It was grown in the hot plain of the Jordan, where it flourishes to day, while in the following century it was found growing in the country between Aleppo and Tripoli, on the Syrian coast. Thus the banana came into Syria with the Arabs, and in the Tenth Century it was described as one of the commodities of trade at Jerusalem. In the early Twelfth Century, as records Edrisi, it was being grown in the most southerly parts of Arab Spain. In all probability, then, the banana reached the Canary Islands in the Fifteenth century, when Spanish rule was established there.

The name "Banana" goes back to 1597 only, and derives, via Portuguese or Spanish, from the Native name for this fruit in Guinea (Congo.) A town called Banana stands at the mouth of the River Congo. How the Banana was introduced into Guinea is another mystery.

The Sky is not blue

Did you know that the sky is not blue but black? The sky appears black because the dust particles reflect rays of light. If there were no dust the sky would be black all the time.

Next week I'll tell you something interesting about bee stings and other facts.



By WALTER M. B. NHLAPO.

Her Excellency, the Countess of Clarendon has kindly promised to attend the first Annual Meeting of The Talitha Home on October 29. The Mayor and Mayoress Mr. and Mrs. Maldwyn Edmund, will attend, and the meeting will begin at 3.30 p.m.

A grand dance will be given by Miss M. Sibillo on behalf of "Ikaka" in the Communal Hall, Western Native Township on October 2. Admission 1/6. Double 2/6.

Miss G. Magoanga, of Pretoria is the organiser of a flannel dance which will take place in the Dougall Hall on Friday, September 18. The Famous "Havana," of Pretoria will be in attendance. Admission 1s 6d.

A grand farewell concert on behalf Mrs Hilda R. Godlo of East London will take place in the A.M.E. Church, Pimville, on Saturday September 19. Three Choirs will sing. Chair: The Rev Z. A. Baqwa: Door: J.Kgani, Admission 1s. Mr. E. T. Mntozo is the organiser.

Kongozela Thrift Society. A grand tea party will be given by the above society for Mrs Fvelina Radebe on Sunday, September 20. Refreshments galore and free. Admission free. Commence at 5 p.m. and close at 9 p.m.

Ikwezi Lokuqala Benefit Society. Mrs. F. T. Ngcanga, of the above society invites friends to a tea-party she will give in her residence on Sunday, September 20, from 5 p.m. to 9 p.m. Refreshments free! Admission free

WOMEN'S HOME PAGE

Tea And The Vacuum Flask

With the approach of Summer one's thoughts turn towards tea in the open.

The vacuum flask will soon be much in request, and a few hints on the subject will be useful. Milk should never be added to tea while in the flask for this causes the tea to acquire a most unpleasant taste. Always warm the flask before putting tea into it. A few drops of warm water will do, but every drop must be poured out again. The tea should be put into the flask as fresh and as near to boiling point as possible. It should be borne in mind that the tea when used will be like tea that has stood all night upon leaves.

An excellent way to prevent this is to place a clean piece of muslin over the bottle's mouth, pressing the centre part down into the neck, through which the tea is poured. The bottle should not be filled above the base of the neck, otherwise it may burst on the journey. The flask should be thoroughly washed in soda and water when the picnic is over, and then with plain hot water. It should not be left corked or closed. When the cork becomes discoloured, soak it for an hour or two in soda water, and dry in the air.

Household Hints

(By M.D.K.)

Ants can be kept out of cupboards and larders if sulphur is sprinkled on the shelves.

Before using oranges for fruit salad put them into hot water for a few minutes and all the pith will come off with the skin and prevent bitterness.

Coffee stains can be removed by glycerine. Rub the oil gently over the stain, rinse in tepid water, and then iron the material on the wrong side until quite dry.

Greasy marks on marble can be removed by covering with a paste of Fuller's earth and water. Leave on all night and wash off with warm water.

Holes in your enamel washing-up bowl can be melted by melting a little sealing wax and placing it over the hole.

If your hot water bottle suddenly springs a leak an empty stone ginger beer bottle will make a good emergency substitute.

Just add a little salt to the rinsing water after washing silk stockings in order to prevent them losing their colour.

Left-over milk rubbed on the kitchen tiles will give them a non-slip polish.

Mixed putty and mustard stuffed into mouse holes will fill up the holes and keep the mice away.

Keep Youthful

A loose sagging neck of sallow colouring tells the world that the throat and chin muscles have lost their elasticity. Exercise, a nourishing cold cream and an astringent lotion will restore its tone, providing the neglect has not been over a very long period. Even so, treatment will prevent it from getting worse and camouflage the unsightliness.

Cold cream should be used liberally, preferably after washing when the skin is still moist and receptive. In applying, smear the fingertips with the cream, then, starting from the centre of the chin, work with both hands towards the back of the neck, using firm, even strokes. Afterwards, wipe off the the superfluous grease and apply an astringent lotion.

To improve the colour wipe over the chin and neck with the following simple lotion, three or four times a day: To three tablespoonfuls of fresh new milk add a tablespoonful of peroxide of hydrogen (5 vols.), making it fresh daily.

Practise deep breathing, night and morning.

If the neck is too generous and another chin looks like forming, massage freely with cold cream. Afterwards pinch the fatty roll with the finger-tips, not too vigorously, but sufficient to make it feel stimulated. Wear a chin strap at night, and avoid many pillows unless they are essential to restful sleep.

Summer Fashions

(By MADELINE MAY)

After seeing thick winter costumes and coats the new summer materials are bewilderingly lovely. Unc-washable linens in quaint futuristic designs seem very much to the fore. In most towns these linens are from 2s. 6d. to 3s. 6d. a yard. A printed linen costume is ideal for street wear—and of course it washes beautifully.

Day dresses are shorter this summer and they look very trim and smart with flat well pressed inlet pleats to give the necessary fullness at the hem. With the exception of sport dresses, all have sleeves of some sort and, if one may judge from smart Johannesburg shop windows any type of sleeve is "being worn." Crisp dainty materials such as muslins and organdie make very pretty "puffed" sleeves gathered into a narrow band. Linens and cottons should have plain sleeves trimmed with flat turn back cuffs or frilly organdie cuffs.

Rich heavy materials, such as figured silks or crepes should be made with sleeves to the wrist.

Tobralco, the summer cotton, should find its place into every wardrobe. The crisp freshness of the material and the charming floral designs never cease to delight the wearer, for after months of hard wear and washing the material looks just as it did the first time it was worn.

The new linen hats are made in a variety of colours. The cheapness of these hats make it possible to have two or three in different colours. A linen hat would not look well with a rich dark silk, but worn with a linen costume or a light washing silk it would add youth and freshness to the wearer.

The Lady of Fashion is reluctant to say farewell to the two piece costume. Street dresses still have the smart little coatee or three quarter length coat of the same material. The three quarter length coat is particularly suited to the stout elderly lady, for it adds dignity and distinction to her bearing.

Artificial flowers are still very popular for evening wear and occasionally for day wear, with very smart formal dresses.

into 3dc, repeat from - finishing row with 1dc into each of the ss. Break off thread.

Abbreviations:

- St stitch
- Ch chain
- S slip stitch
- Dc ... double crochet
- Halftr ... half treble
- Tr ... treble.

The same cap can be made with 1 Ball "Anchor" Tricoton in yellow or 2 Balls white Anchor Fil d' Ecosse No. 15 use double).

Shell Crochet Cap

Here is a charming design for a crochet cap. Worked in "Anchor" stranded cotton it will be soft and comfortable to wear.

MATERIALS REQUIRED:—1 Ball "Anchor" stranded cotton. No. F. 514 is a pretty shade of orange. Milward's Super Archer steel crochet Hook No. 0-13.

Commence with 7ch, join with 1ss (work loosely).

1st row: 3ch, into circle work 17tr into each of the 3ch.

2nd row: 2tr into st all round.

3rd row: Increase in every alternate st (to increase work 2trs into same st).

4th row: Increase in every 3rd st.

5th row: " " " " 4th " "

6th row: " " " " 6th " "

7th row: Work without increasing, finishing with 1 half tr, 1c.

Measurement across top 5 and a quarter inches.

PATTERN:

1st row: 1dc into tr of previous row, 3tr into next, - miss 2tr, 1dc into next, 3tr into next, repeat from - 26 times more (miss 3tr occasionally instead of 2tr to make 27 patterns).

2nd row: 1dc into last dc of previous row, 3tr into dc of first pattern, - miss 2sts, 1 dc into next, 3tr into dc, repeat from - all round.

Repeat 2nd row until pattern measures 4 inches. Work 1dc into each st all round for 8 rows.

Next row: Increase 4 times at equal points. Continue working dc for 5 more rows (1 and a half inches).

Next row: 1ss into each of the first 3dc. - 1tr into next, 2tr into next, 1tr into next, 1dc

(Continued column 4)

In Reply To "Stander-by" Kleinfontein

If the coffee strainer which you mention is just the ordinary fine gauze strainer on a handle, I should think the best remedy would be to soak it for a few hours in hot water and a table spoon of washing soda. The soda should dissolve anything that is blocking the gauze. Afterwards rinse well in clean water.

I am afraid I cannot give any advice concerning the spout of your tea pot. Some tea pots are made with narrow spouts. If the tips of the spout has chipped, one can buy short little rubber spouts which are fixed onto the end quite easily.

I am sorry that your fowls and turkeys are troubled with disease. I have written to the Department of Agriculture in Pretoria for advice. They answer enquiries very promptly so I shall not keep you waiting long.

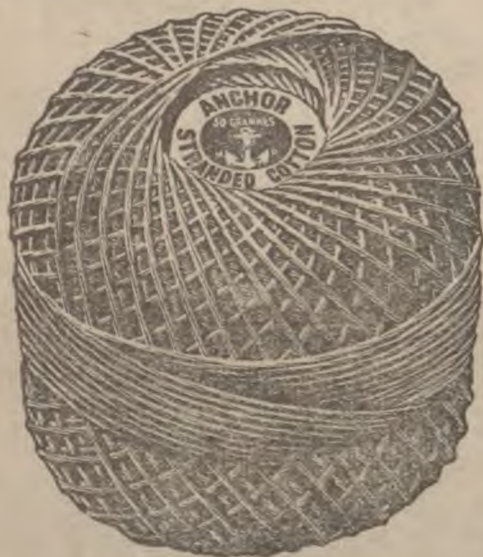
M.P.

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This is a picture of an Anchor. — a very strong hook used by boats to hold on to the bottom of the sea. It is put on every Ball of Clark's Anchor Stranded Cotton to remind you that it is a very strong cotton. See the picture of the Anchor on the label.

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Use

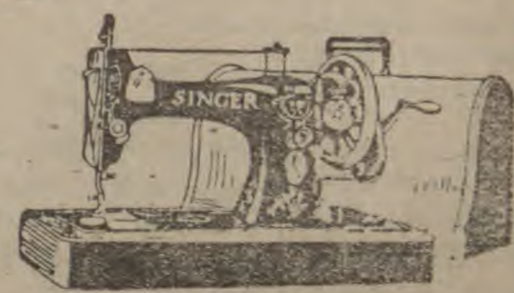
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"The Man The Women Loved"

Mrs. R. H. Godlo

(By The Editress)

This week I took an opportunity of visiting Mrs. Godlo at her cousin Mrs. Charlotte D. L. Slinger's home at Pimville. Mrs. Godlo comes from East London where she occupies a very important place in public life. I am sorry to say her visit here is tinged with sadness for she has come here to lay wreaths on the grave of her late father Mr. Egan Makula formerly court-interpreter at Kingwilliamstown who died in the hands of his sister Mrs. Gqiba, the mother of Mrs. Slinger.



Mrs. R. H. GODLO

She will also visit the graves of her two late aunts Mrs. M. D. Hlati and Mrs. (Rev.) Make. The city climate and Dr. Xuma's attendance has improved Mrs. Godlo's health, for she was not enjoying sound health when she arrived here.

In East London Mrs. Godlo is secretary of the Home Makers' Self-Improvement Association which aims at improving homes. When the All-African Convention held its first momentous meeting at Blomfontein last year Mrs. Godlo was the only woman delegate there representing the Vigilance Society of East London. She was again appointed representative to this year's convention as the delegate of the women's section of the Vigilance Society for which section she is the secretary.

In the I.O.T.P. Mrs. Godlo is Superintendent of the Juvenile work of that Order. Mrs. Godlo stands out as one of our prominent women in our affairs, and we are proud of her. Her husband Mr. Godlo among other important positions he holds is the President of the Locations Advisory Boards Congress and is also Editor of "The Monthly Watchman."

During her visit Mrs. Godlo accompanied by her cousin Mrs. Slinger has paid several visits to places of interest in the city (Continued next column)

The Man The Women Loved

"BY CYNIC"

"Come in!" This "Come in" was in response to my knock at the door of my friend Matthew Ripa's room.

"Hello, James," he said as I walked in. "Very glad you've come. I was wondering what to do with myself this fine afternoon. Now you've solved it for me. Sit down and tell me how everything is getting on."

Matthew was an old friend of mine. To be precise I met Mattie over four years ago when I took up employment in Johannesburg. Mattie was a handsome, tall, sturdily built young man; six foot in his socks and only between 30 and 35 years in age. He was one of the finest cricketers produced by Willomore Institution, and the only hope of the Pirates R.F.C. forward line.

"Jim, old brick," he once said, "I don't care very much for book-worms like you. I do like to read a book now and again but it must be the Edgar Wallace or Conan Doyle sort of thing. As for poetry! Well, I don't mind stuff like 'Courtship of Miles Standish.' And that's my limit." This then was my friend Matthew Ripa.

"Thanks, Mattie," I said taking the chair he offered. "Everything is according to plan, big boy, except just one little thing that brings me here. Otherwise I would not have intruded upon your harmless pipe and solitude. Listen Mattie, it may go a bit against the grain but I mean no offence."

"Carry on, Jimmy," he encouraged me with that twinkle in his eye. "If it's money you want you are an optimist. If it's a lecture you are bringing me then you have been reading books again. In any case, I am all ears. Fire ahead."

"Right you are. Here goes. First let me just say that both your guesses are wrong. You are hopeless." I said this by way of opening, feeling nervous because the matter was very delicate. Even a friend does not want to feel that people are taking undue interest in his affairs. We were seated in Mattie's bed sitting room at that very well-spoken of suburb Sophiatown. The room was very clean and well ventilated. For furniture it boasted of an iron stretcher, a table, an old-fashioned gent's wardrobe and a paraffin box for a wash-stand. The walls had on some very carefully chosen prints and one or two photographs of Mattie's school cronies.

"I have observed, Mattie," I continued, "that you are one of those people with rare endowments:— Humour, wit, reason and good health. Your charming personality brings you many friends. What I don't understand is why you should persist in this mad hobby of yours— Making love to every

girl you meet. It is cruel, man. You have broken more hearts this winter than any average man manages in a life time. Why must you....."

"Oh stop! Please, stop, Mr James Richard Mota," my friend interrupted me. "Don't you speak like that again. Did you insinuate that women have hearts? How I wish they had hearts. Oh, how I would really break them, and how?" Saying this Mattie jumped out of his chair and stood facing me defiantly with his hands in the pockets. His six-feet very imposing and terrifying. For a moment I did not know whether to proceed or withdraw. I found myself saying "Of course, they have hearts and, of course, you have broken them. And unless you pull yourself together you'll have to pay for your fun."

"That's a threat," Mattie said; "and I don't care for threats." Mattie was a fighter. You have noticed how a real fighter controls his temper, relaxes and calms down as soon as he senses a real fight. Mattie took his seat quietly; and quietly he found his pipe, filled and lighted it.

"Yes, Mattie, everybody accepts you as a gentleman. I do. Why don't you behave like one. I said you will pay. That's no threat, but a tip from a friend."

Mattie was a real spark with women. His friends and sisters would beg their brother to "please bring Matthew round and introduce him." No social affair was complete without him. The more young pretty girls he disappointed the more the young pretty girls sought him. What irony!

I was also beginning to get my composure and felt that my chance of thrashing the matter to my advantage was to fight as Matthew's—calmly. So I proceeded calmly and cautiously: "Look here, Matthew old stock, be serious—be reasonable. Surely you can't be mad. This cruel, selfish hobby of yours is leading nobody nowhere."

I said rather ungrammatically. "You are doing yourself no good bringing a lot of harm to innocent people. Are you aware that you are robbing these poor girls of the only testimonial of good character

they can bring their future husbands? Are you aware that a girl who has lost her purity can never look the man she marries in the face? Purity, my man, is the only physical emblem of godliness. No, Mattie, cut it out. You are not representing your sex gallantly. And what is no-e, Mattie, you have sisters. Think of how you'd feel if some low skuenk robbed your sisters of their purity."

"Cool yourself, James," said Mattie, with that irritating calmness of his. "Cool down and listen to a connoisseur. You are merely a tenderfoot in this game of love. If you knew half of what I know, you would be contrarily inclined. I admit I have hopes about my sisters," he went on "but I cannot bring myself to believe that they are entirely unlike the rest of their sex. When a man has been through what I have been through he cannot but do exactly as I do and avenge his sex. You say I am not gallant. Women would not love me as they do if I were not. No, Sir. Women love me because they know I know their game. Yes, Sir, I am Master of the Arts of love. I call the tune and they willingly pay the piper every time."

"As for hearts they have none. Men have nothing thank women for. Read your pet book. Was it not Eve who brought God's curse in Humanity? Read your history, who was the cause of Raleigh's tragic end? Tell me about men! Has not Pastor Edward one of the finest men that ever worn the collar the wrong way, just resigned his office because his wife is continually letting him down? No, James, I think you should 'cut it out.' Then last but not least think of yours truly. Was I not engaged to one of those beautiful-eyed, slim bodied dainties of our age. The type that thinks it an unforgivable sin to play soccer on Sunday instead of going to a place of worship? The type that replies to your 'goodbye, dearie' will 'God bless you, James, be good till to-morrow.' Did not this little holy on earth elop with a married man and left me wondering whether I was on my feet or head? Wait a bit, Jim, I'll tell you more."

"When I recovered from this painful revelation I met a more pious girlie who emphatically impressed me by unenviable experience and advised me not to gauge all women by the standard of my eloping fiancée. She made eyes and everything until I felt I must marry. Which I did. Can you guess what's

coming? Within six months I discovered by accident a letter written to her Don Juan. She was calmly telling that gentleman what a big fool I was for not suspecting her unfaithfulness to me. Of course, I got a divorce after that. Do you still think they have hearts? I, Matthew Ripa, presently of Sophiatown, have waged war against women. And if you don't mind I can enrol you. What sayest my dear Watson?"

Just then there was a timid knock at the door and at Mattie's "Come in" Dorris walked in looking like a real rose. I was very much relieved when I said "How do you do, Dorris? See you later Mattie—Cheerio."

Ubisi luka-Nestle esonkeni. Isonka sako siqabe ubisi luka Nestle; Oluphuma ngqo enkonkeni. Lulungile, lutsho womelele uphile.

Ubisi luka Nestle lumnandi, luyatyeka. Lubisi lwenkomo oluxutywe ne-swekile.



Ubisi luka-Nestle esonkeni. Isonka sako siqabe ubisi luka Nestle; Oluphuma ngqo enkonkeni. Lulungile, lutsho womelele uphile.

NESTLÉ'S MILK
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LOLONA LULULO KUWE.



Ubisi luka Nestle lumnandi, luyatyeka. Lubisi lwenkomo oluxutywe ne-swekile.

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Page Of Interest To Women Of The Race

A Good Wife And Husband

Dear Editress,

This subject appears in the Women's Pages of our Paper of August 22 in Mr. or Mrs. M. Noge's letter: I am interested in the new subject that Mr. Noge proposes "How to keep happy" and "How to correct a mistake in the home." This subject is a very interesting and difficult one. The choice of a good husband or wife does not matter so much as the keeping of a happy home. It is clear enough that during the period of courtship and engagement the two lovers cannot study each other well. It is only after they are married that they know more of each other.

I would, therefore, say that the new wife should learn and love what her husband loves: best, first, domestically (the kind of food the husband likes most etc.) and secondly, socially (that is, the kind of people her husband would like to associate with), and she should also love her husband's friends, and the husband should do likewise where his wife's interests are concerned.

The best time for correcting a mistake between man and his wife will be when the two are by themselves especially just before bedtime: away from visitors, children and any jealous ears; and this should be done in a friendly and most sympathetic manner. No threats or scolding should be made in correcting a mistake. And as soon as one of the two concerned is in doubt in regard to his or her lover's behaviour this must be discussed at once as I have already said, so as to wipe out any bad feeling from the observer's mind. The Bible will be the best weapon in times of trouble in our homes. Remember we are the sons and daughters of Error and as such we are liable to mistakes. Also remember the old but wise words:—

"The Blessing of the Home is Happiness,
The Happiness of the Home is Friendliness,
The Friendliness of the Home is Goodness,
The Goodness of the Home is Sweetness,
The Sweetness of the Home is Virtue,
The Virtue of the Home is Godliness!!!"

"BLUE MOUNTAIN"

Germiston

About Lobolo

Dear Madame,

Please allow me a space in your valuable columns to say something in connection with lobolo. Lobolo is a remnant of the ancient times, when youngmen were given girls to be their wives. Parents did every thing, without consulting their children. There was no need to get the opinion of their children, as one was born to be the wife of the other. On this account the young man paid lobolo to show gratitude for the wife he was given.

To-day wives are not given in the same sense as they were in the ancient times. A young man goes out to find some one who will consent to marry him. Parents are told after the parties concerned have come to a common agreement. So the parents have ceased to exercise their part of giving their sons wives, and thus giving no chance to the paying of lobolo, in the same sense as it was done in the ancient times. Lobolo has lost its value of thanksgiving. It prevents many young people from getting married. Therefore, it ought to be discouraged. Thank you, madame.

Pretoria.

THABANG

Choosing A Wife

Madame,

This article is addressed to the youngmen who are now getting married and it is hoped that many will survive and thrive by it, for experience has made me believe and I am fully convinced that, they who enter into the state of marriage cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity. Life or Death, felicity or lasting sorrow are in the power of marriage,

In choosing a wife, the most important thing to do is to keep in mind the fact that a man's prospect of domestic felicity does not depend upon the face, the fortune or the accomplishments of his sweet-heart! but upon her character.

One young man once said he would rather live with a dragon and a lion than keep house with a wicked woman. Women naturally and truly, aim at matrimony in the abstract: not the man, but any man. Sir John More says, "I would rather see the multitude of women who are chosen for wives, into a bag full of snakes, having among them a single eel."

I firmly believe that a

man who marries carelessly instead of seeking with all diligence for those qualities in a wife that are the foundation of lasting happiness, takes to himself one of the bitterest of earthcurse. A man should certainly marry to obtain a friend and companion rather than a cook and housekeeper; and yet, that girl is a prize indeed, who has so well prepared herself for the business of wifehood as to be able to keep not only her husband's company, but her household in order.

A young-man who wishes to marry should inquire diligently into the disposition of his wife-to-be and how her parents have been inclined in their youth, and also what their present character is, for a bad mother makes bad children.

The beauty of a woman alone is not sufficient, for beauty of today becomes commonplace to-morrow. There is no pity for a man who marries for beauty, and yet when that beauty betokens health, or when it is the outward and visible sign of an inward and spiritual grace, is valuable. One may ask oneself how one can judge a good woman? Yes, indeed, women are like bells and unless you ring them you can never know what

metal they are made of.

Ring few of them and watch them under favourable conditions say at home. A woman who is worth marrying will rise early and lively, with a distinct utterance of speech and quick movements. She will always appear neat, she will make her home pleasant to her friends: she will attract them to it by her grace and she will have a good sense of humour. Above all see that she chews her food well, and sets her foot down firmly on the ground when she walks, and you're all right.

And yet so blind is love that defects often seem to be virtues, deformity and hideous vices all beauty and attractive forms. But as for a man who marries a lazy, hectic, foolish and weak charactered woman who will shame his worth and reveal his secrets, simply because of beauty, wealth of such intensive blind love there is no hope.

"Go, draw aside the curtains, and discover.

"The several caskets to this noble prince:—

"Now make your choice"—
Shakespeare.

E.M. SEKALEDI

Johannesburg

Which Young Man?

Dear Editress,

Allow me a space in your valuable paper to voice my views on the above.

The man a girl should choose for her husband is not the acknowledged wit and favourite of his chums. It is not the handsome, wealthiest or most fascinating man who makes the best husband.

A girl if wise in selecting a lover should, instead of being attracted by outside show rather look to the inner perfections and qualities of the man who is to be her partner in life.

The plain, more homely and often less talented man is as a rule less selfish than his handsome and more brilliant brother; he is not vain, so conscious of his attractions and charms, he is reserved and being fully alive to his shortcomings.

Sometimes one meets in life with the easy going, sleepy individual, he may be looked upon as a duffer, yet he is the type of man who will make any sacrifice for the sake of the woman he loves.

So ladies be careful in selecting your partner, one who will sympathise with you and agree with

(Continue column 4)

South Africa Drinks More Tea

Tea has for years been known as South Africa's national drink. If further justification for this were needed, it is provided in the figures just published by the Customs and Excise Department. Imports of tea into the Union increased from £308,059 to £339,974 during the half-year, while it is expected that full year will show an even greater increase.

you in things that count most in life as marriage success is based on mutual co-operation and understanding.

How pleasant it sounds to hear a wife affirm after years of married life that her husband is one of the best.

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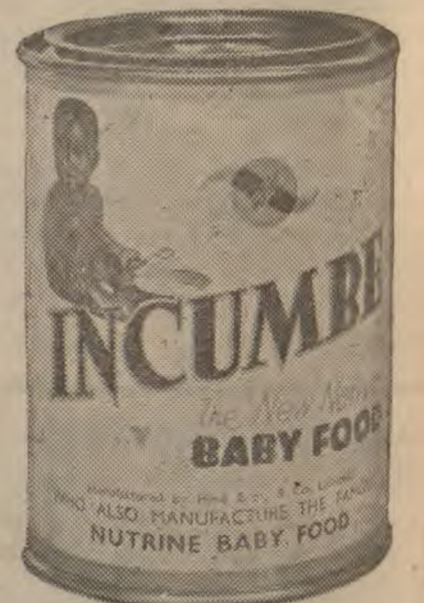
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Botso ho

LEONARD CARO

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Kopa ralevenkele hore a ho rekisetse setofu sa Primus, me o hlokomela letsho- so la khoebo tankeng pele u se reka-

Mosadi Oa Mo-Afrika O Ipolaile

Kgomo Le Tonki Ga Di Nyakege

MASEPALA O RE DI SOANETJE GO AGELOA KANTLE GO MOTSE

Tsa Middelburg

(Ke MONGODI oa MONA)

Retloa gore dikgomo le didonki di tsoanetse go tlosoa gara motse difageloe koa ntle ga motse, ke tseo ge banna ba motse.

Maloba ka di 5-9-36 kantorong ea ga Mastrata go ahlotsoe Ba-Afrika ba babedi, melato ea bona e mong ele joala, e mong lelake (matekoane), emong le emong o ahlotsoe leshome la lipondo (£10) kapa kgoedi chankaneng.

Ka di 5 9 36 ebe ele lekgotla la banna ba leshome go leka maano a go fumana tsela ea go romela motseta lekgotleng le tla bang teng ka di 4 October koa Johannesburg eleng Lekgotla la Sechaba. Mabitsa a bona ke a: Messrs M. Mamolele, J. Bhuda, E. N. Msuthwana, A. Motlatle, J. Maduma, M. Vilakazi, W. Masken, K. Mahlangu, J. Chabangu le C. Motshwene. Tumellano ebe le gore ka di 13 September e tla ba pitso ea motse ka moka.

Baeti re bona Mrs Johanna W. Sekoto, Jo'burg le Miss Longman, Pretoria, ba tile ka boloetsi ba tlatla bona eleng au E. Langman Morena a thushe fao.

Gaele Ad. Board e sale go tloga ka kgoedi ea May ga ba so kgethe re ka re e shoole ka go gono go tshoanetsoe go kgetha e ncha.

Sateredaga go bile le konsarata Wesele, a oa ea sepela ga botse kage ba ile ba kgopela Mr M. K. Mohloho goba modula-setulo (chairman) eleng toloko ea kantoro mona Middelburg. Kea leboga Mogatisi.

Ba Nyalane Ka Lesira

GARE GA MEKGOSI LE MEKGOLOKOANE EA BANNA LE BASADI

Tsa Marapyane

(Ke GODYAMORAGO)

Morena a nke u mphe sebaka kuranteng ea gago ea lefatsho go tsenya mantsoe a se makae.

Mona re bone ka di 29 August 1936 lenyalo le tlotlegang la Harrison Sehope Sehoolo, ngoana oa moruti M. M. Sehoolo le Eva N. Rabotho, moroedi oa Mrs Martha Rabotho. Ba ne ba apere tse kgathisang e bile mosetsana u ka re setshoantsho sa sepila Aoa batho ba duduetsa go monyadi oa ea kerekeng a tshoerole ke F. M. Sehoolo, erile ge ba atametse fa monyako a moisea monyadi le leng H. S. Sehole. Monyadi oa bona e ne ele moruti B. Serote oa Berlin Mission. Makgetla a banna e ne ele F. M. Sehoolo, Simon Matseke, Jaris Mokape, basetsana e ne ele Misses Makube, Lesabe, Rakgatla. Aoa bona ba ne ba apere ka go tshoana.

Erile ka di 1 September monyadi oa koa ga bo lesogana, erile ge a tsena ba moreta ka maina a monate, moroa rragoe eleng A. R. Sehoolo a moreta a re "ngoana ranoane o mo tsero, Sehope se lebelo kgopi e gopa maraka a ho Rapadima mmabi a sda a lala ditshukudu." Gaele mona re bone moruti M. M. Sehoolo o tsoa Nancefield a na le Ramasodi oa Fafung le Frank Madingoane le Grace Madingoane le Morena Tabane oa koloi ea D.B. koa Hebron. Batho bana ba ne ba tile mokiteng ona.

Eo a kileng a feta arapyane ke moruti Mabiletsa oa Alexandra Township a na le baruti ba bangoe ba le Moloing ea Mr Gumede.

Bazaar bo Entse Chelete e Ngata Motseng oa Vrede

Tsa Vrede

Phutheho ea kereke ea Fora e tsoa etsa mosebetsi o moholo oa Bazaar ka Moqebelo oa la 5-9-36. Bazaar eo e etsoa hang ka selemo; re ka re ke kotulo e nts'oang ke sechaba kapa phutheho ena ho bontsa teboho ea bona ho 'Mopi le ho nts'etsa mosebetsi oa Morena pele.

Mafumahlali ka litafole a bokella chelete e ka ka £16:2:2. Ha e le lileisi tsa phutheho eohle ke hore tsa baholo le mafumahlali tsa etsa £44:17:3, chelete kaofela e entsoeng ke Bazaar eo ea eba £60:19:5.

Bokang Molimo hammoho le phutheho ena ea heso ka lehloholo leo le lekalo le hara nako tsena tse boima. Sefela sa 279 ho tsa Sione.

Bana ba sekolo sa 'Kopano (Bantu United School) Vrede ba ntse ba itokisetsa ho ea papala Basket-ball le Foot-ball Memel ka la 19-9-36. Ka Moqebelo oa la 12-9-36 e ne e le concert e kholo kerekeng ea Wesele, ho kopane Fora le Wesele (church choirs)

A. MORAILANE

Banna ba Bolaeana Ka Baka La Go Noa Boyala

Tsa Bobididi (Ga SHONGWANE)

Morulaganyi ke itumetse thata, le yanong ke boitumela hela. Ka tlotlo ntsenyetsa aa. Tshekong ea kgomo ea ba Morudu (Alebanus le Japie) tsa raga Ale. Ba Mmusho ba supa Ale fa e le senakabye tota, ba re kgosi a ba dise. Madi ba lesa ka go ka chwurwa kgosi. Rannaga o mono, Miriam e sale a ea Magope, Mmaabo le eene o ile teng ba na le Mmaseabudi Molekwa, gathoe Ale le eene o ile teng

Banna golo koa Magope koa go yeoa eng? Lekgotla la Bobididi la re Mmarannaga ke senakabye. Andries Morudu ga ise a tile le kgomo a tsoa Boroa, kgomo ba itse tsa ga mogoloe Rasekebeka le Japie, tsa ga Mmaabo—Tselane o di sweditse. Ba re Mmampholo o tlogile mono ka 1908 o kgutla ka 1936 ka batho ba hedile, a tla dikhomong hela. Dipuo-puo tsa go nyamololana di dintsi, di sa eme yana.

Ka ga theko ea Thaba Bobididi ba koa Tshoane (Pretoria) ba ganne, ba re kaga molao oa Native Trust le Land Act 1936, e ka ntle

go Native Released Areas. Mora-fe o mo khu-sagalong. ba tla leka go bua kala 10 le 11 Loetse (Sept.) pitsong ea Modimolole (Nylstroom).

Mono go agioa moratho oa go potla noka ea Lephala, go dira Maburu a bannabagolo ale mashome a mararo, Bachuana ba ne ba kgobokanya nakgabana le go rema ditselana, yanong ba emisitsoe ba boetse magae, tefo e ne le £1:15 mo kgoeding.

Kana mabele a mantisi thata mono, bogolo a lebelabele, nkare baagi ba Lephala ba (Shongwane, Lerumo le Seleka) ba na le diyo tota ruri.

Maloba Kono Manyako o senkile go dira kotsi ka go konopa mogatse ka 1-koete ya tsirimole mo diphiong. Ba isoa koa Mokerong, Ngaka ea re madi a mo letlalong, me mosadi u latlhe mokgoa oa gago oa ntlha le senakabye seo, uena Kono molato ke go itaea mosadi a peputse lesea. Duela £3, a e ntsha. Ditseko tsa mono ke dintoa tsa go loana go noloe. Maloba (19 Phatoe) Tshono Modise, a shapa basadi (Keneeng le Mmantsho), eo oa ntlha o mogolole Di fella serapeng sa bobedi

A TSHUENYEHILE A SENA THABO

Bohloko ba mosetsana oa Transvaal.

"Ke kutse dilemo tse leshome kaba-ka le phokolo ea madi a ka," ho rialo mosetsana oa Premier Mine, Transvaal. "Ke ne ke fokotse ele ruri, ke sena matla ho hang. Ke ikutlua ke khatsetse; ke sa rate dijo me ka ota ka sala ke nkoa ke phefo.

"Methapo ea ka esa sebetse hantle, me ke sa batle letho, mosebetsi kapa papadi. Ke tshuenyehile ke sena thabo, me ke hlomola batsodi ba ka pelo. Leha ke ne ke e noa diblare, ho ne hose letho le nthusang, me ka ba ka hopola hore nkeke ka phela.

"Ka tsatsi le leng motsoalle e mong a nkeletsa hore ke leke Di Pink Pills tsa Dr. Williams, me erile hobane ke fetse botlolo ea pele ke ikutlua ke phela. Ka simolla ho rata dijo. Ha ke tsuela pele le ho di sebedisa ke ile ka matla fala, ka nchafala. Kajeno batho bare "Ao u phetse hantle, mosadi." Ho bolela nnete ke ikutlua ke nchafetse."

Le uena u ka nchafala ha u ka sebedisa di Pink Pills tsa Dr. Williams. Di rekoa venkeleng efe le efe kapa ho Dr. Williams' Medicine Co. P.O. Box 604, Cape Town, ka 3/3 botlolo ele nque kapa a tshelseteng. ka 18/- kantie le ho lefo poso.

Mosadi oa Mo-Afrika O Ipolaile Motseng O Mogolo Oa Phake

Tsa Hamanskraal

Morulaganyi, ntumelle sebaka pampiring ea hao ke tsenyi mantsuenyana a me ke ana a mohlolo o hlalileng mono Phake (Zandfontein), kerekeng ea Hamanskraal.

Maloba ka Labohlano 4-9-36 mono Phake re bone mohlolo o moholo, mosadi oa Mo-Afrika ea bitsoang Magdalena Mahape o ipolaile, a ipheha ka khole mo palakeng ea ntlu me o sule. Seo a se ipolaetseng sona ha se itsoe ke motho. Taba tsa teng di sale a leng tsa Muso, me ho utluhala hore o ile a botsa ho mosadi e mong a re ha eena tsela e haufi ke efe me mosadi eo a re ha ke ise. Mofu enoa ke mosetsana oa Mahabeng (Makapanstad), o nyetsoe mono Phake ka kgoedi ea July 1936 a nyaloa ke monna Mr S.D. Mahape, monna ea timetsoeng ke mollo. Me o hlohetse bana bale 8 mo mahlomoleng a maholo ho se seo a se laetseng. Kea leboha ka ditumediso.

(Mrs.) E.S.R. MOKOAPE

Ea Botsang Mr. Mahuma

Tsa Bakuena

Morulaganyi oa 'Bantu World,' mphe sebakanyana kuranteng ea gago go botsa Sol. W. Mahuma oa Bethanie ka ga theko ea naga Hebron.

Morua Mahuma ke go leboga motho ea tshoanang le uena oa tlhokoa. Ke bone mo kuranteng ea kguedi e fetileng ea Phatoe o ganetsa S. M. Ntsege a re naga ea Moluoang ebong Hebron e rekiloe ke banna bale 27 uena oa re e ba baletse me Kgosi Mmanotse a laola gore sechaba se ba thuse. Byanong ke botsa gore banna ba 27 ba ne ba ntsitse bokae sechaba sona bokae. Gape oa re naga ea Sotlhane e ona e rekiloe ke moruti Tegmann oa koa Mmakau le Kgosi Mmanotse, eona ba e rekile ka bokae, ntlhalosetse pila tsa re gore moruti Kaiser ene o ntsitse mfhama ea bokae.

SENAKANE JUAPA MOGASE Johannesburg.

a mo ntsha dintho-ntho mo tlogong, Sedimo se tla tla se le yang shone mo tlogong? A lefa pudi tse pedi. Koa ga Seleka Mpageleng Manyako o nipile molo- - tlase oa ga Japie Lefoane. Ao! Boyaloa yo!

J. G. T. LEBODI

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Go Utluagala Mekgosi Ea Tlala

Baruti Ba Rona Ba Nyalisa

Monghali. — Ntumelle sebaka nke ke hlahise mantsoenyana ana pampiring ena ea moifo. Rona litho tsa District Conference ea Apostolic Faith Mission ea South Africa e neng e lutse Senekal ka la 8 August, 1936, ka morao re buisane ka hlahlobo ea bukana e bitsoang "Constitution" e enoeng e Lekhotla la Executive Council e neng e 'utse Johannesburg ka la 20 June, 1936. Ra ngolla ba "Musu hore re khaohangoe le Kereke ea A. F. Mission ka mabaka a sa re kholisang a tseng a hlahileng litemaneng tsa bukana ea molao e bitsoang "Constitution" e ncha malebana liker-ke tsa ba Bats'o.

Meaho eohle ea likereke tse e seng e le tsa batho ba bats'o li tla fetoloa ka hore ke lefa la ba basoeng eseng ba bats'o.

Joale ka Executive Council e lumellane ka Constitution e ncha ho nka litokelo tsa ba bats'o le ho ba baruti ba Makhoaa liker-ke tsa ba bats'o; ra re eka-khona joale tjena ba lefa baruti ba babats'o, joaleka ha ba tseba hore baruti ba bats'o ba kereke ena ha ba lefise ka letho ke Executive Council ba mpa ba phelisoa ke liphutheho tsa bona. Eaba Executive e hana kopo eo ea hore baruti ba batho ba bats'o ba lefuoe, ka hore ba amohuoe litokelo.

Joale "Native Policy" ea khale re na le baruti ba bitsoang "Presiding Elders." Joale Executive Council e re Presiding Elders e khona ho lefise habane joale tjena ha ba na "office" e joalo ea baruti kerekeng ea batho ba basoeng haese Pastors le Overseers feela.

Kerekeng ea rona re na le baruti ba bats'o ba emisang maraalo. Joale ka "Constitution" e ncha e ncha, Executive Council e lumellane ka hore baruti bao ba hlahise tokelo eo ka nobane ha baruti. Ho na le mabaka a mang a sa hlahisoang a malebana le likereke tsa batho ba bats'o a mang bukaneng e ncha ea Constitution, ao re sa a bolelang.

Ha ke neke khutla ho Executive Council e neng e lutse Johannesburg ka la 20 June, 1936, eaba ke bitsa District Conference ea ka joaleka Mokamedi oa eona. Ra buisane ka ho hlahlobo bukana ena ea Constitution. District Conference hammoho le phutheho ea Circuit eleng litho tse 200 tsa kereke ena eaba ha re khotsofatsoe ke Constitution ena e ncha, e re hatellang, e re amohang litokelo tsa rona tsa pele. Eaba re lumellana ka hore eka khona re tsoe ka tlas'a Makhoaa re thebeletso la hore ho tloha joale re tsoile ka tlas'a A.A.F. Mission ea South Africa. Ra thela lebitso lena "Khopiso Apostolic Faith Mission of Africa."

Oa lona mosebetsi, J. R. MOLANTOA, P.M. Senekal.

Joale ra oma mathe. Ra makatsoa ke Mr. Mapela ka ha ke ho ho khuts'oane ho nonneng ho bonahlang hore ho ja litsepe tsa Free State.

A tlolela pianeng eo e ntimeleang lebitso. Kaofela rona ba seng ba le moo ruri re ne re setisa mekho re fumana hore ke ngwana ea lahlehileng fats'eng tjena la heso. Ka fumana ruri re re etsisa Sesotho se mona o ka utluang motho are: Ra hola ea elets'a sala se re bina ka hlooho. Ruri re ne re koba-koba kaofela re lumaella fats'e ele pina tse re sa li tsebeng. Hoo bongata ba batho ba rutehileng ba bileng ba botsa hore na ese o ntsa a ikelets'a tsona? Mehlolo eohle e boena kae haese ho Mapela mabapi le mosebetsi ea hae. O thabisa le lihote Rona mona Philip-polis re kare ha re mo roka:

Uena Mapela oa bo-batho thabisa lihote ka 'seo o rs bontsi-tsona. Morena Jesu a O phahamise tlas'a bothata har'a bokhoba har'a lintoa hlooho la Josefa mora Jakobo ea neng a tseba hlooho ke bana babo ka tse mo- (Li fella serapeng sa bobedi.)

Banazari ba Tshuere Mosebetsi O Moholo Oa Phutheho Ea bona

Tsa Bethlehem (Ke E. L. M.)

Mohatso oa "The Bantu World" a ku be mosa ho nkenyetsa mantsoenyana pampiring ea ho e ratehang nke ke tsebise batho ba kileng ba bala tsebiso le memo ea mokete oa likapeso tsa ba-nazari ka la 5 September 1936. Ho no ho le teng batho ba libaka ka libaka moketeng o nong o le Bethlehem ka la 6 September 1936.

Ka la 5 September 1936 ho ile ha lula komiti (committee) ea banazari ho lokisa litaba tsa mokhatlo Molula-setulo e ne e le monazari R. M. Mohono moeletse oa banazari. Komiti e lumellane tje: Barapelli ba ba nazari e ka khona ba be le mangolo a bopaki (certificates) a ba bolelang hore ke litho tsa mokhatlo hape ba khetsetsoe ho rapella bakuli. Ere: ka ha mokhatlo ona o kenoa ke batho ba likerere tse Japaneng ho bonahetse hore ha ho lebitso la kereke efe leha e le efe le ka beoang moo mangolong ao ha e se lebitso la mokhatlo oo feela.

Molula-situlo a kopa batsamaisi ba mekhatlo ho hlahisi lichelete tsa koetliso tsa mabitla a ba-nazari j'cale ka ha a ne laetse mongoli oa Germiston ho mokopela tsona mekhatlora. Ba tsamaisi bohle ba bua hore ba fumane mangolo feela a ngotsoeka phoso joale chelete eo ha e ea bokelloa ha e se oa Witzieshoek ea ileng a re ka baka la mangolo ao ke se ke bile ke romelletse chelete ka phoso Germiston

Ha lumellanoa ka hore chete tseo li romelloe ho mokopi. Ba neng ba le teng komiting ke bana:

R. M. Mohono moeletse oa mokhatlo, J. Motleleng molula-setulo oa Qoqoa, E. L. Moloi, molula-setulo oa Bethlehem, P. Nhlapo, Molula situlo oa Kestele S. Mokhemo, molula-setulo oa Lindly le J. A. Mahanke Mongoli oa ba-

Phuthego Ea African Church Mane Springs

Tsa Ladyselborn-

Ho Mohlomphehi—Utumelle ho bua mantsoe a se makae pampiring ea hao ea sechaba re bile le phutheho ea special Conference mane Springs ka la di 29th August 1936 kerekeng ea African Church, No. 1. Baruti bane ba phuthehile ka bongata Lekhotla la buloa ke Bishop J. M. Kanyane nape thapelo ea etsoa ke Mokamedi J. M. Mthapi oa Sophiatown ha baloa ho Evangeli ea Luka khaolo eo 10, temana ea 23, hore pele ebile phutheho e monate ha amoheloa Maruti Malope oa Boksburg ea neng a nise a le ka tlas'a Moruti Thalats'e ea re mantsiboea ha apesoa mafumadi a mahlanga a Brakpan ke Jefreu Kanyane Nape oa Pretoria.

Sontaha hoseng ea eba Selallo sa morena sa ntshioa ke Moruti I. M. Tsomelo. Tabanyana e ngoe ke ena e tla tsejoang ke Batho ba ba ngatanyana ha esale Moruti Thalats'e a kenya moferefero ho tloha ha ana a khaolo 'me o tsebitse bongata ha ele ena Bishop ea African Church sechaba ha ho taba e yoale feela u huleloa lemeneng antse a talimile ke bo Moruti Platawe le E. Mthobe taba lise li le mats'ohong a ba 'muso re tla utlua ka di 22-10-36 oa eona D. S. Segalo.

lemo le ka ho rata ho itsebisa ho nta'ae. Ea ileng a phahamisoa ha Morena ea sehloho Faro Egepeto moo a neng a neho borena ba fats'e leo lohle. Uena ho ka sitang hore u buse Free State ka mpho ea Molimo, re re pele ea pele mora Mapela se hlajo ke lihlong re o ngola re le ba motseng. Re o lebohela mpho eo Molimo a o nehileng eona. Ke qetella ka ho leboha mets'oa eohle ea Philippolis eo re neng re ilo mamela le lona kere le ka moso le se ntlhle motho ke motho ka batho ba bang. Ke khotso! Thabo! Pula!! Hoe ho be joalo Ma-Afrika a hes.

nazari Arlington. Mrs. R. Mofokenk oa Bethlehem, Mr. A. Setai oa Witzieshoek, Mr. Ben Kambule oa Qoqoa, Mr. C. Mofokeng oa Bethlehem; Mrs. A. Morapeli oa Reitz, Selina Moloi oa Qoqoa, Moruti A. R. Matobako oa Lindly.

Letsatsi la la 6 September ha le chaba e ne e le kutu-kutu. Banazari ba ntsa liaparo tsa bona make-seng. Eitse ka 11 a.m. ha qaleha mosebetsi oa likapeso. Banna ba apere jenefomo (uniform) e tshela lihlong ba roetse likatiba tse kang tsa libochoa (prisoners). Basali ba apere tse tsoeu ba tsamaea hantle ho lieta e seng ka hobane ba lihloka.

Ha apesoa ba-nazari ba 12. Ka mora litsebeletso ha etsoa tafole ea ba-nazari feels.

Ho bua 'nete bonazari bo ea halalela motho ea sa utluisiseng bible a tsoele pele ka ho nyefela sephiri sena sa molimo.

Kea leboha mohatso.

Are Ageng Areka Ea Poloko

Ke kopa morulaganyi oa "The Bantu World" go nkenyetsa mantsoe ana:—Go shetse go koalagala ka thoko tsohle mekgoshi ea tlala. Bagesho eka kgona re dire byang? re kare Jehova o lahile rena batho le diphoofolo tsa gago. Ba-Afrika re ke re shumiseng kelello eo re e neilong; are gopeleng dikeletso tse dingoe tsa Mangesemane elego, (saving and thift.)

Ka lentsoe la pele re tla ithuta gore re shomishe mabele a rena ka hlalefo ke rena le ona, ka lentsoe la bobedi reka ethutha goba le ditshenyagalelo go ona ka hlalefo. Gape go shetse go kile go eba gona motsoalle e mongoe eo a kilego a goelets'a mona kuranteng ea sechaba ka gore:

A re ageng areka ea sechaba re re boloke go eona, retle re boloke go ka eona. Lege re tseba gore dipolokelo tse dingoe di gona, elego tsa go epela mabele ka masha-keng a dikgomo; empa go soanetse goba le seshega sa kopano (United Saving and Thift), seo seka bolokang sechaba. Dikgoeletso tsa tlala di re hlomola pelo bagesho. LILAS B. M. MOKGAOA.

Mapela O Etsa Mehloho Le Meeka Ho La Free State

(E. MOLOANTOA.)

Ka la 5 September re bile le moeti eo ea ka holimo. O ile a nkopa hore o rata ho tla etsa mokete oa lipina (Concert). Re ile ra mo lokisetsa. Ra mo ngolla a tla ka lori ea habo ea Springfontein. Ba tla ba ts'oere moropa. Eitse ha ba fihla ba o teliny motse oa tsitsinyeha ba tsoa ka matlong. Le nna motho ea ka hare ho motse ka be se ke utlua molumo. Ka utlua hothoe k'eng hoo!! Motho are ke Mapela o fihle. Motho are ke eena ea nneng a tle moo; ea atileng le ka ho ngola likoranteng tsa motse oa habo ha lumeloana. Motho a s'oka are re sa tla utlua hobane re utlua tse ngata tsa kae le ka mafeta ka-tsela kamoo a rorisehang ka teng. A fihla mora Mapela le mabelete a hae

a bana aoruri bana ba ho fumanoa ke rona mona. Ba fihla ba hatela holimo nta'a-bona borikhoe ba hae mali re ka kena le uena ka boholo ba bona. Ba fihla koana re se re batla re ba tela hobane nako ea bona e ne se e fetile.

Re ile ra ba fa lijo le bana hore ba matlafalle mosebetsi oa bona. Ha ba qeta sa qaleha serukho ea e-ba mfele ke u feteka seke ka hlola ke b' tseba hore ke bafe. Feela ka utlua 'mino hore ba fella mona. Kamoo batho ba neng ba ba hatella kateng hooa kolong sa khale moo mokete o no o ts'oa-reloa teng. Bana ba kolo sa mona ruri ka khla ba se ba tlolaka kapele sa ts'epu ha e fapanyetse lintja tse sa e tsebeng. Khele ra kena ho au-Skool mobali tlohela

(Di fella serapeng pele)

OTUKULULAYO

IMATUKULULA!

O feta meriana

kaofela.

1/6



O feta meriana

kaofela.

1/6

MATSETSELE.

Moriana o etselitseng ho thusa batho. SEHLARE SE TSOLLISANG-SE HLA POLLANG. Mahloko ohle a meleng ea batho.

SE HLATSOA 'MELE KAOFELA

Se etselitoe hore se thusa batho. Se rekoa ke maraba le matona le batho ba se sebelisitseng ka lilemo tse ngata.

Le batho ba hlalefleng ba tseba hore sehla rena se bitsoang Otukululayo (MATSETSELE) ke sona sehla re se ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka ho nta bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khome tsohle tse mpeng tse ka melang, le mahloko.

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

E mong oa marana a kileng a sebedisa moriana ona oa Otukululayo (MATSETSELE) ore "Ho ka ntabisa habolo ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi?"

Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso.

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

A. H. TODD Ltd. Mokemisi, ENDHLOVINI, RED HILL, NATAL.

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P.O. Box 3541, JOHANNESBURG.

Peopl's Point Of View

Italy's Ruthless Means Of War.

Sir,
According to the reports furnished by the Negus, Ras Kassa and the former's daughter, of the manner in which the Italians waged against Ethiopia, the conduct of the war by the Italian forces and that of the African soldiers under Fascist command has been completely irreconcilable with the generally recognised rules of International Law as they have found expression in certain articles framed by The League of Nations; the laws and customs of war on land which have been accepted by the aggressor.

"The gas was sprayed by aeroplanes over wide sections of the country-side, and the civilian population behind the lines of battle were not spared" comments Ras Kassa. Italy on the contrary argues that Ethiopian forces brought dum-dum bullets into play against the white forces, in spite of the fact that this mode of fighting was recognised as unpermissible. Apparently, therefore, both parties would seem to be equal transgressors before the International Court. To frame the counts of an indictment against Italy alone, without taking Abyssinia to task for her crime, if any, would seem to beg the question at issue. Now, let's see.

Granting that Abyssinia did bring dum-dum bullets into operation against Italian forces (and this is granting a lot) the charge against the former would read: "Using dum-dums against Italian white and black armies," and in Italy's case, "Spraying gas on the Ethiopian forces and also upon the Ethiopian civilian population." Who is a more callous criminal in the circumstance? Diplomatic moves of the present era seem in war times, to have a tendency to shuffle the cards so that the innocent shall answer for the guilty, and the weak, in justifiable self defence is charged for checking the strong.

As regards the value of evidence submitted by Abyssinia against Italy, I doubt if any careful observer requires persuasion as to its authenticity and credibility. Soldiers and civilians of Abyssinia, scorched and rendered blind and helpless by the effects of gas, are found in plenty in that country; a fact which speaks for itself. But dum-dum use by the Abyssinians has been disproved by the latter while the Italians have not proved it, and even discredited by the English who were alleged to have supplied the Ethiopians with these bullets.

Gas alone brought the war to an abrupt end, nor can we divorce our minds from the conviction that but for gas alone, the Abyssinians would have defended their country successfully. The ancients were admittedly savage and cruel, but at least they were not hypocritical and their mode of fighting was universally recognised. It is the duty of mankind to regulate the methods of war and to mitigate the sufferings that it causes.

ALF. LEPH. RAKAUOANE.

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Is Complete
WITHOUT
The Bantu World.

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SEE
RAPHAEL'S
QUALIFIED OPTICIANS
at their newly opened
AFRICAN BRANCH
113, Jeppe Street,
where a London qualified specialist
is always in attendance.
Eyes examined and glasses
supplied at reasonable prices

Krugersdorp Not Drowsy

Sir,
May we answer the "Puzzled New-comer."

We have learned with great alarm that a bit of education has done harm to many fast sleeping people of Krugersdorp. Africans must help other Africans, and may Africans learn first to help not to criticise. It is very wrong to collect news from some unreliable source although Mr. "New-Comer" thinks he collected news from reliable sources.

The Krugersdorp public is really waiting for good reports from their Advisory Board. It is not true that the Krugersdorp Advisory Board never sends delegates to the Advisory Board Congress of S. Africa. If Mr. Puzzled new comer was a learned man he ought to have read in the minutes of A.B.B. held in 1933 at Langa Location Capetown that Krugersdorp was represented. Mr. P. new comer you have really proved to be a new comer in Krugersdorp. Well what could a reasonable man expect from a new comer who is puzzled by the Krugersdorp Location inhabitants?

Concerning the election of the board, many chances have been given to the residents of the Location. Three public meetings were called but none attended which proved to the Superintendent and the location inhabitants that the work performed by the Board for the year was satisfactory.

S. SEPANYA
(Secretary Advisory B.)
M. MARIRI

Natives In Municipal Locations.

Sir,
"Hard is the way of a conscientious newspaper." Yours is no exception. With consideration of a limited space in your paper, allow me, without indulging into particularities relating to the subjoined query.

When the modern Native locations of Johannesburg were inaugurated, it was in consequence of the promulgation of The Native Urban Areas Act 21 of 1923 as amended by Act 25 of 1920.

To be precise and concise, the Woluthers Native Men's Hostel was expedited to admit certain and various Native males who otherwise could not find room or accommodation at Wemmer, since Native males (especially those who had left their legal wives at home) were ineligible just as ordinary young single males are—from obtaining rooms at the Municipal Native locations. It was only and only legally married couples—we were informed—who could be let or allowed accommodation.

But what is the position to-day? Legally married couples are ignominiously compelled to share "shantys or shacks" at exorbitant rental rates in places where the Municipality has no diaphragm (Continued at foot of Column 3)

Things That Portend A Glorious Future.

Sir,

The blackman throughout the world to-day is in a position of unusual strategic value. The world is in the throes of another war. Powerful political forces and armed nations are at work to gain world mastery for generations to be, and in an economic scheme where it does not appear altogether necessary, the blackman shall be the pawn and chattel that he has been since, if he slumbers.

The Great War has divided the nations, and the present world situation is threatening more and more to rend them asunder. The adaptability of the blackman, his disposition to love and co-operate with mankind; his fast gripping of the Western culture, his rapid strides in education, his uniting against his foes, his doing away with racialism, all portend a glorious future, which we may not enjoy, but which we hope our brethren of that period will enjoy.

Just as the teachings of Confucius, Gandhi, Luther, Calvin, Garvey, Du Bois, Mussolini, Hitler and Stalin will grow apace in influence and power, so will that of our various leaders. The nation that "keeps plugging away" will arrive at the goal, which is our long cherished dream. Let us work on "for the night" is coming when man works no more." Let us work for God and the welfare of mankind. Let us sing, like the children of Israel in captivity in Egypt, for a better time, and the restoration of our fatherland to its Natives. We may sing in oppression in Egypt, but one consolation is that, it will not be forever that we be oppressed. We know that there is a land of

hold and say; whilst the modern Municipal Native locations are smothering and reeking with couples whose connection and relationship are illegal, immoral and definitely in conflict with the laws of the country and christianity.

As a result of this scandal, illegitimate children are brought about. Does the Act in question provide, infer or bear out the sort, class and brand of certain and various couples admitted by our civic fathers into these modern Native locations—the illegal and immorally devoteds?

Where are our christian, political and social leaders and workers in all this? I surely find no effective expression to censure them. They know that this scandal is there and is disgracing, degrading and damaging the most and least of our national notions there ever could be found in our history a century from now.

Are those who pose or are so honoured to pose as our leaders and messiahs going to allow this scandal to forever live and grow unpruned or unchecked?

ESAU MAZIBUKO,

Johannesburg.

Men who possess opinions and a will;
Men who have honour, men who will not lie;

Men who can stand before a demagogue

And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog

In public duty and in private thinking!

For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds

Mingle in selfish-strife: lo! Freedom weeps!
Wrong rules the hand and waiting Justice sleeps!"

WALTER M. B. NHLAPO,
Eastern Native Township.

READ The Bantu World FIRST.

Agents Wanted
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A real opportunity for men & women wishing to earn extra money in their spare time. You can earn from £4 to £12 and more in about three months. Chancers need not apply. Only good, honest, and hard-working men need apply. All applications must be accompanied with copies of testimonials. Don't send originals. Applicants should as far as possible be residents in the towns named. Applications close on Wednesday 30th, September, 1936. Apply the Manager, at the above address.

LAMAPILISI AMANCANE

AMPOFANA ayogcina
ISISU SAKO SIPILILE



"Bonk' abantu abalinge amapilisi aka Beecham. Ayakupilisa utokoze."



Uma isisu sako sibuhlungu sigwel' ukudhl' okudingukishwa, qapela. Amapilisi amakulu anamadhl' anemibala, yibo, angasebenza isisu sako masinya kodwa aqel' amandhla emitambo yesisu. Um' upuzo amapilisi okuhambisa anamadhl' kakulu isisu sako sibuhlungu singabe sisakwazi ukusebenza ngapandhle kwamapilisi. Njengabelungu, abantu abanyama abanokwazi, sebfuman' ukuti lamapilisi amancane ampozana ka Beecham ageza isisu ngendhla eyiyonayona—ezakancane kodwa akugcin' upilile. Amapilisi ka Beecham awasebenzi ngokushesha njengamapilisi amakulu enemibala ashibilile, kodwa awayilimazi imitambo yesisu. Agqinisa isisu. Uma upetw' isisu tenga aka Beecham uyeka amapilisi amakulu emibhalabala. Ngemali encane utenga idosha londe likugcin' upilile isikati eside, ngako abiza ngcono eqinisweni lamapilisi ka Beecham. Funda kulesaziso ukuti adhlwa kanjani—upile.

ATENGISWA KUZONKE IZITOLU NAMAKEMISI

Beecham's PILLS
Umuti Womhlaba

Qapela: Um' isisu sibuhlungu, yidhla amapilisi aka Beecham abematatu umsulala. Um' ungegcono yidhl' amane ngobusuk' obulandelayo—njalo, njalo. Abaneziso ezilukuni mpela bazebafike kumapilisi awa S. Awanangozi. Nginy'anele ukubambisa isisu, ungdhulisi. Ingane inikwa libelinye kuqala, amabili ngosuk' olulandelayo um' ingegcono. Ingane inganginyi angapezu kwa 2.



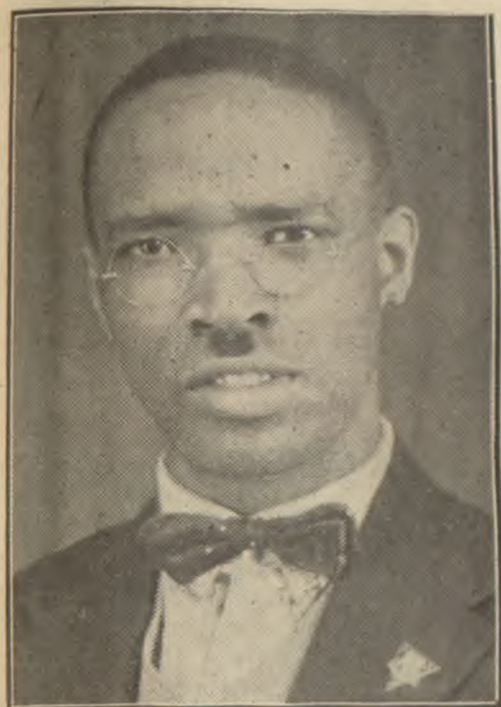
Wotunyelwa isampula lamapilisi eBeecham's ngesihle uma utumele izitembu ezintatu kwabe: BEECHAM'S PILLS AGENTS, P. O. Box 2006, Capetown.

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Adrese ea Mabasotho, ECONOMIC DRAPERS, 313 Marshall Street, Jeppestown.
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JOHANNESBURG koo Jeppe ha ho Tailare e phalang
MABASOTHO.



People In The News This Week

Who's Who In The News This Week



Mr. Wm. Barny Ngakane

Mr. Wm. Barny Ngakane until recently principal of the practising school attached to the Kilnerton Normal and Training Institution, has been appointed Principal of the Orlando Lads' Hostel for the Bantu delinquent boys, the first of its kind in the Transvaal.

Mr. Ngakane was educated at Kilnerton where he obtained the Teachers' Certificate of the Transvaal Education Department. He taught in the institution for a year and left, returning in 1926 to assume the position of Principal of the Practising School, which position he held until he left this year. Whilst employed in teaching he was successful in passing the Junior Certificate and Matriculation Certificate Examinations by private tuition, being the first Bantu teacher in the Transvaal to obtain the latter certificate privately. He was for many years an Executive member of T.A.P.A. and besides many other positions he has been the Editor of the official organ of the Association for several years.

Mr. Ngakane is a keen musician and has won several trophies both in the Transvaal Eisteddfod and in Pretoria.

x x x

Mrs. M. Mochochoko, formerly Miss Nancy Madikane, has arrived in the city from Bloemfontein on a visit to her sister, Miss M. Madikane.

x x x

Miss M. D. Koffie, a staff member of the Helping Hand Girls Club, Fairview, is receiving congratulations from friends and well-wishers on her birthday which falls tomorrow, Sunday, September 20.

x z x

The Rev. Simon Moloto, Overseer of the United Apostolic Faith Church, Waterberg, visited the city last week-end and has since left again on his return to Waterberg.

x x x

Nurse Marumo and Mr. D. Matseke entertained the Darktown Strutters at Kroonstad, and Mrs. Moikangoa entertained them to dinner.

x x x

Mr. Stanley Highboy visited Western N. Township last week and was the guest of Mr. and Mrs. John Melewa.

x x x

Mrs. Esther Mhluzi will hold a concert in the A.M.E. Church, Eastern Township, this evening. Well-known choirs will take part. Admission 1/-.

The Methodist Church Council of Fordsburg last week entrusted Mr. A. J. S. Ngcebetsba, an East London teacher, to accompany their Circuit minister, the Rev. A. Nkomo, whose health has been broken, to Nelspoort Sanatorium. We wish them a happy and pleasant journey.

x x x

Mrs. Virginia T. W. Letsoalo, of the Rustenburg United National Church, requests the pleasure of the company of every African to a dinner party to be given at her cousin's residence on Sunday, September 20, from 2 to 9 p.m. Rustenburg National Brass Band in attendance.

x x x

Mrs. Sarah Mokhele, of Alexandra Township, spent a day with her auntie Mrs. Luthuli, of Orlando.

x x x

Mr. S. Mtinkulu wishes to inform his friends of the regretted death of Mr. Lazarus Thebe formerly a member of the Bantu Sports Club, Johannesburg, who died at Boshoff, O.F.S., on September 9. The deceased was a lover of tennis and had many acquaintances among the tennis enthusiasts.

x x x

Mrs. Isabella A. J. Sililo, of Durban, is expected to arrive in the city next week on Thursday, and will stay at the Helping Hand Girls Club, Fairview.

o o o

Mr. R. T. Celuza, B.Sc. M.A. (Music) will arrive in the city on October to attend the Bantu Authors' conference to be held at the residence of Mr. and Mrs. J. Rheinallt Jones in Florida.

o o o

A grand dinner party was held at Mrs. Grace William's home, Eerste Rust recently. Among those present were Mr. S. Lebase, Mr. P. P. Nhlanzana, principal of the Eerste Rust Amalgamated School, Mr. S. Botha, a member of the staff, Mr. and Mrs. Kambela, Mrs. Janet Maseko, Mr. Johannes Mkwana, Miss Sitole and Mr. B. Kumalo who was the chairman.

x x x

Death occurred at Eerste Rust of Miss Nonta Tau, daughter of Mr. J. Tau of the Lutheran Church; she had been ailing for sometimes and passed away peacefully on September 3.

x x x

Mr. Kambela held a dinner party on September 12. The Rev. C. Matle is still indisposed.

o o o

Messrs Frank N. Naapo and Heseckiah M. Pitje are taking the Junior Anatomy, Physiology and Hygiene course in the General Hospital, Pretoria. They are doing very well.

o o o

Last week on Sunday Mr. and Mrs. Choana with their friend Miss Allen Sibisi had a fine tea-party at the Western N. Township, which was well-attended. Mr. and Mrs. Choana thank those who attended.

x x x

Miss Lydia Keshabile of Pietersburg, formerly of Klerksdorp, is on the Rand accompanied by her sister Miss Dorah Keshabile. They are the guests of Mr. Stanley Highboy and Mr. Corner.

All friends and relatives will be pleased to hear that Ivy the only daughter of Mrs. J. Maloganye and the late John S. Maloganye, of Evaton, will be married to Mr. Simon Koapeng, of Klopskraal, District Vereeniging on September 26. A cordial invitation is extended to all relatives and friends. The reception will be held at the bride's residence, Evaton. The Dark Town Orpheums, of Sunny Side View, W.N.T., Johannesburg, will entertain the guests under the management of Mr. Isaac J. Moeketsi.

—o—

Million Dollar Revue

Jack Phillips' Million Dollar Revue comedy company will give the non-European community of Johannesburg another rousing entertainment in the New Inchope Hall on Tuesday, September 29.

—o—

Alberton News

Arrivals here included Messrs Nteu from Cypherfontein, and Tshabalala from Cape Town who was the guest of Mr. and Mrs. P. Nhlapo.

Mr. J. Z. Masako conducted the morning and afternoon church services in the Methodist Church. The Xerxes F.C. have returned from Vereeniging to which place they had gone to play soccer. They played two matches results of which were Xerxes vs. H. Tigers 2-1 in favour of the Tigers, and second match Xerxes vs. Fighters 4-1 in favour of the Xerxes.

The Club was under management of Messrs R. H. Maseko and T. Mhlanga, President and Treasurer respectively.

Mr. R. H. Maseko was the delegate of the H.F.C. to the W.D.F. Association meeting held at Wit Deep on Saturday, September 5. The X.F.C. stood as follows for matches played at Vereeniging. Forwards: Boiling Water, Prince of Wales N. Top yamanzi, Uvi Sakabula, Small Waters, Ndhlovana. Backs: Tisha's Me, Every Time, Mt-heng, Uyashelala, Malalapaipi, Lime and Juice, Keeper Dabada including Dhlou (Vice Capt). We regret to record the death of Mr. Zini, an old resident of Alberton Location.

EMPIRE EXHIBITION

SPECIAL NOTICE TO THE BANTU.

The Empire Carterers (Non-European Restaurant) invite you to attend the Greatest Exhibition in the Southern Hemisphere. ENTRANCE NORTH GATE near Car Park Entrance off Empire Road.

Ulondolozo Eposini.

Wakufumana imali yigcine uyilondolozel' imini ezinzima.

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

10s.

NGENYANGA

LENZA

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NGONYAKA.



IZAZISO ZIKA RULUMENTE.

EZIZAZISO ZILANDELAYO ZIKA RULUMENTE ZIPAPASHE-LWA UKUBA ABANTU NGOKUBANZI BAZI:—

No. 1034

IBHODI YESI XEKO SASE MOUNT FLETCHER E KOLONI —UKUSILWA KOTYWALA BESI XOSA

Kuyabhengezwa apha, ukuze bonke bazi, ukuba u Ndaba-Zabantu uboor kuyimfanelo, phantsi kwemigaqo yesi qendu sama shumi amabini (3) e Mthetho wa Bantu Bedolophu, 1923 (Nani 21 ka 1923), ukuba umhla wokugqala ku September, 1936, ube ngumhla ekwakuthi kuqaliswe ngawo uku nika imvume kubemi belokishi yase Mount Frefre, ekoloni, ukuba bazisilel-utywalo besi Xhosa.

No. 173, 1936

UMMANDLA WE DOLOPHU YASE WINDSORTON. E KOLONI: IXESHA LE PASI

Phantsi nangamandla amagunya endembeswe ngawo sisi kqendwana (1) sesikqendu seshumi elinethoba Somthetho wa Bantu (Bedolophu) 1923, ne Sigukqulo, 1930, ndiyabhengeza, ndiyasasaza, ndiyazisa khona apha ukuba ukususela kumhla wokugqala ku August, 1935, akukho Mntu, ongakhululwanga sisahlukwana (b) sesikqendwana (4) sesikqendu esele sikxeliwe, uyaku hamba hamba phakathi kwemida ephantsi kwe Kansele yase Windsorton. e Koloni, ngaphandle kokuba uphethe i pasi elibhalwe ngulowo asebenza kuye, okanye ngogunyaziswe ngumqoshi lowo ukuba abhalele u Mntu olole hlobo ipasi elilolohlobo, okanye ngumntu ogunyaziswe yi Kansele yase Windsorton, e Koloni, ukuba abhale amapasi alolohlobo okanye ngumntu w- kampi yamapolisa ekwesosithili.

NKOSI SINDISA U-KUMKANI.

Inikelwe phantsi kwesandla sam ne Sishicilelo Esikhulu Somdibaniso Womzantsi Afrika e Thekwini ngalomhla wesithathu ku July kumnyaka we Waka limakhulu asithoba amashumi mathathu anantandathu.

CLARENDON

Ngomvavalelo Womhlekezi Rhuluneli-Jikelele Rhuluneli-Jikelele-Equmrwin: P. GROBLER

No. 175, 1936.

UKUTSHITSHISWA KWE TAYITILE ZEZI TANDI EZITHILE NOKUNKELWA KWEZINTSHA

ISITHILI SASE DUTYWA

Nangokuba itayitile zezitandi ezazibalwe eluhlwini lokugqala lwesisi Bhengezo, ngalomhla yayibaliwe, zazikhutshwe phantsi kwemigaqo yesi Bhengezo No. 227 somhla we 9th August, 1898 (Koloni), ngokugqulwe sisi Bhengezo No. 196 somhla we 13 ku November, 1920, ngesiphoso samagama amalungu nezitandi ezo eluhlwini, abantu abangebo bemmi kwezo zitandi; nanj- ngokuba kuyimfuneko ukurhoxisa nokutshitshisa itayitile ezikoyo ngeku nako konke okuhambha nazo ezikhutshwe malunga nezo zitandi nokukhupha endaweni vazo, ngapandle kwendleko nayaluphina uhlobo, itayitile ezintsha nokuhamba nazo, ezayakunikelwa kwababantu baseluhlwini lwesibini lwesisi Bhengezo abantu malungelo ezozitandi babhalwele kuzo. Ngoku, ngako oko, phantsi nangamandla endembeswe wona ngumthetho, ndi yazisa khona apha ndiya papasha. ndi yazisa, ukususela kumhla wesisiziso:— itayitile zezitandi ezise Luhlwin loku kqala lwesisi Bhengezo ziya tsitshiswa. kwaye kuya kukutshwa ngapandle kwendleko nazaluphina uhlobo itayitile ezintsha phantsi kwemigaqo yesi Bhengezo No. 227 sika 1898 (Koloni), ngoku guqulwe sisi Bhengezo No. 196 sika 1920, kunikelwe kubantu abaseluhlwini lwesibini lwesisi Bhengezo itayitile ezibanika amagunya namalungelo ngazo zitandi zingqalene namagama abo.

NKOSI SINDISA U KUMKANI.

Inikelwe phantsi kwe Sandla sam ne Sishicilelo Somdibaniso wom Zantsi Afrika e Thekwini ngalomhla wesibini ku July kumnyaka we Waka linama khulu asithoba amashumi mathathu anantandathu.

CLARENDON.

Ruluneli-Jikelele.

Ngomvavalelo wom Hlekezi, I-Ruluneli-Jikelele-Equmrwin. P. GROBLER.

ULUHLU LOKUKQALA

IZITANDI ZOKWAKA — E-DUTYWA

IITAYITILE ZONIKEZELO ZIYATSHITSHISWA

| Ilali | Inani le Sitandi | Umnikwa | UMhlabha wonikezelelo | Ububanzi Bomhlaba |
|---------------------|------------------|-------------------------|-----------------------|----------------------------|
| Nqabara (No. 9) | 22 | Mziweni Mayoba | 10-12-31 | 300 sq. rds. |
| | 23 | Fanana Dlova | 15- 9-32 | " " " |
| | 24 | Tandapi Sokoyi | " " " | " " " |
| | 25 | Nowevibili Somancu | " " " | " " " |
| | 26 | Kedemile Mlahlwa | " " " | " " " |
| | 27 | Nolem Hlatie | " " " | " " " |
| | 28 | Nkanunu Klas Jubisa | " " " | " " " |
| | 29 | Ndabambi Yoywana | " " " | " " " |
| | 30 | Nodayimane Mhlontlo | " " " | " " " |
| | 31 | Tsatisa Mbalo | " " " | " " " |
| | 32 | Maramcwana Ndamase | " " " | " " " |
| | 33 | Mzini Tyalisi | " " " | Mokolo 2 ne 9 square roods |
| | 34 | Tongiwe Xayimpi | " " " | 300 sq. roods |
| Necingwano (No. 10) | 40 | Luzishe Ngcasane | " " " | " " " |
| Gwadana (No. 11) | 27 | Nokapa Buqwana | 28-7-32 | 1 mor. 9 sq. rds. |
| | 28 | Shortman Yamba | 10-12-31 | 2 mor. 91 sq. " |
| | 29 | Arthur Magenuka | " " " | 300 sq. rds. |
| | 30 | Titus Magenuka | " " " | " " " |
| | 31 | Bevu Bambela | 15-9-32 | " " " |
| | 32 | Sigolo Mewana | " " " | " " " |
| | 33 | Sikabalaka Njana Dokoda | " " " | " " " |
| | 34 | Banganji Dokoda | " " " | 1 morgen |
| | 35 | Makeleni Magade | " " " | 300 sq. rds. |
| | 36 | Mbange Stuma | " " " | 500 sq. rds. |
| | 37 | Ngqebe Kotane | " " " | 300 sq. rds. |
| | 38 | Mantshiyeni Pempeni | " " " | " " " |
| | 39 | Sanxu Nshinga | " " " | " " " |
| | 40 | Bekezantsi Situma | " " " | " " " |

(Isaqhutywa)

WANTED: FOR THE GIRLS' SCHOOL

Tiger Kloof Native Institution, Near Vryburg, C.P.

a well qualified assistant Native Industrial teacher, with experience in cookery, needlework, laundry, handwork etc. Salary according to qualifications and experience. To begin February, 1937.

Apply: THE PRINCIPAL,

GIRLS' SCHOOL, Tiger Kloof.



Zebras Beaten By Pirates In Shield Competition

Despite the stones and the cold weather, the clash between Pirates and Zebras in a Semi-final Shield Competition was at times fast and exciting. Pirates gained its points from a goal in the first half.

With the wind behind their backs they were early on the attack. K. Mfobo shot to the centre-half who in turn passed to W. Mangane, but his shot at goal was just wide. Pirates continued the attack but could not provide the finishing touch in front of goal. A neat pass from S. Tshanyela to P. Tshanyela found the inner-right going through to score on his own (1-0). Half-time came and sides were changed. This time the Zebras had the wind helping them, but the Pirates' full back S. Matshiqi prevented them, from scoring by kicking his balls wide-out.

From a kick by the Zebras' back S. Msengana, for the centre forward Fassie, got possession and passed to Nkomo, who shot at goal. A. Pindela the Pirates' goalie cleared the shot. Game ended when the Zebras were now pressing the Pirates.

Second Team Game

Both second teams were in form and the spectators were well entertained with thrills in the clash between Rainbows II and Dangerous Point II—Brilliant defence rather than sound attack was the feature of the afternoon's play. Neither side had scored by half-time, although a rush by Vamsinya Dumbulu, who galloped down the field and tried to score a lone goal enlivened the first half.

After half-time Dangerous Points rushed down field, but were forced to beat a hasty retreat by a powerful kick by Nxazonke at the back. Pirates' halves tried again, and this time Dumbulu, having received a long pass from the left wing, netted the ball. Ten minutes after the ball had been centered Dumbulu once more got hold of the ball from the centre-half. He managed to go past the quarters and sold a dummy to the back and scored (2-0). The game ended with nothing further on the scoreboard.

Points II.....2
Rainbows II.....0

LOG-LEADERS PILE BIG SCORE AGAINST SHOOTING STARS

The Zebras I had an easy go against Shooting Stars I. The latter put up a weak defence and practically all the front line of the Zebras scored or shared in the scoring. The greatest scorer was "British Empire" S. Setsila who was playing right inner. At the end of the game Zebras had already 8 against nil.

Draws All Around In School Sports At Pilgrim's

(By ALICE BATES)

The Nelspruit Methodist School children came here on the 15th for a friendly match against the Pilgrim's Rest Methodist School in "Abull and Soccer." They were accompanied by their teachers. Mr. E. Gushman principal and Miss Mahlase. Owing to their late coming the "Abull" match was postponed for the morrow. After having their meals, we all marched to the football ground. The second team made its first appearance on the ground. Both sides were balancing and the score ended thus 2-2.

The first team then entered the ground. From beginning to the end the game was very interesting indeed, especially to see the youngsters producing shots which sounded more like "Bursting Bombs."

In the evening a grand concert was given at the Methodist Church for the purpose of meeting the travelling expenses of the visitors. The music rendered was under the conductorships of Messrs. E. Gushman (Nelspruit School Choir) G. L. Makatini (Home Choir). The house was packed to capacity, and audience was very attentive and sympathetic. The proceeds of the concert were £6 1s. 1d.

The following morning the second team girls entered the ground for an "Abull" match. The game also ended in a draw 0-0. The first team then played and also ended in a draw. 1-1. The total score stands thus:— Boys 1st team 0...0 Boys 2nd team 2...2 Girls 1st team 1...1 Girls 2nd team 0...0

Mr. J. Greaver, a prominent shoemaker out here is taken ill by Pneumonia.

We extend our hearty sympathy to Mrs. Greaver and family, and also wish him a speedy recovery.

Miss S. G. Bates is also indisposed. We also wish her a speedy recovery.

Mr. G. S. Bates, Court-Interpreter is out on Circuit Court. He will touch the following places: Lydenburg, Nylspruit, Barberton and Carolina.

Mr. H. R. Mabuza is employed temporarily as court interpreter during the absence of Mr. G. S. Bates.

PIRATES BEST MEN IN MATCH WITH THE RAINBOWS

The Pirates with their best players on the field proved no defence to the daring Rainbows who gave them a (2-0) knock. The final matches' fixtures are as follows to be played at the Recreation Ground, Langa, on September 19: Blues vs. Pirates

Zebras vs. D. Points.

Dangerous Points Register A Lucky Win Over Blues

First Teams Clash

The Points were lucky to win against Blues in the first team match: When it was noticed that Messrs Matsau and Moses, Sr., and their well-famed goalie were absent, news was broadcast that Points were going to be whipped. The game was fast from the start and five minutes later the Blues scored (1-0).

This opening score by Blues angered the Points and they scored an equaliser. Blues lost ground after 15 minutes and the Points frequently tested the goalie with powerful shots by J. Moses, Jr. Blues hard-pressed, resorted to long kicking up-field, which brought them far over the half-way line L. Njombolwana, Blues' right-wing, received the ball from a cross-kick from the left wing, dribbled up-field, managed to get past the backs and shot but the goalie prevented it and gave it to Stungu who shot it long. Kausele brought the ball back and passed it to "Famous Temba" who shot at 18 with his left and scored (2-1).

Soon after half-time Blues rushed with full force, but the movement was checked and this was the "turn of the tide." "Aeroplane" taking the ball about 20 yards from the Blues posts, passed the halves and just managed to trick S. Mfobo, the Blues' right-back. Amid applause, he scored the equaliser (2-2). Blues hurried back determinedly, and Ginya was just over with a high shot. From a free-kick 25 yards, S. Mfobo was penalised for handling the ball within the 18 arch. J. Moses, Jr., gave a bomb-shot which made the goalie to dive but too late. (3-2). The whistle went with points victorious.

against the Durban and District Lawn Tennis Association, a match will be played tomorrow Sunday, September 20, at the Club Courts between the Pimville Ladies and the Club Ladies. The game commences at 10 a.m.

The Bantu United Service Tennis players were out at the Western Courts last Sunday engaged in a friendly game against the Westerns L.T. Club. The Bantu United Service team was beaten by 16 games, the scores being:—Westerns, 198 games; Bantu United Service, 182 games.

Much Ado At The Bantu Sports Club

On Tuesday the 22nd September, the Transvaal African Football Association will stage its Transvaal Challenge Cup Knock-Outs. Four teams from the Alexandra Football Association, the W.D.F.A., the East Rand and District N.F.A., the W.R.D.B.F. Association and the J.A.F.A. will be playing the whole day for the beautiful trophy presented by Mr. R. G. Baloyi. No admission will be charged.

The Johannesburg A.F.A. will be seen at its best this afternoon when it will try once more to collar the Henochsberg Cup from the W.D., who have held it now for three years.

The Johannesburg team is quite a good one and should prove very troublesome to the Germiston Association.

PIMVILLE LADIES VS. BANTU SPORTS LADIES:

As a test of strength for the Club ladies who are to play (Continued in the previous column.)

For Sports News Read **'The Bantu Word' First**



BONA LEHORA LE MO TSELENG



ka lebone lena le lokileng la EVEREADY LIGHT.



Kamehla sehedis dibateri ho lebone la "Eveready." Ha di fele kapela!

Ho bonolo ho kena lehoreng lefifi 'me u tse kotsi. Lebone lena le lokileng la EVEREADY le tla ho bontsha lehora le dikotsi tse ding tseleng. U ka le reka venkeleng me ha le turi. Hore a tie u tsebe hore u reka lebone le lokileng, hlokomela lebitso lena—EVEREADY le ngotsoeng hodimo ha lona.

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uyonambiteka

Tela amateaspoon amabili eOvaltine enkmishini egcwele ubisi olunoshukela, noma amanzi, noma ubisi lwamatini olunamanzi ashisayo. Govuza aze uOvaltine anci-

bilike. Tela ushukela kancane. Akulula-ke ukuwenza na? UOvaltine ulungele amadoda, namakosikazi, nabantwana. Ma u wu puza njalo ukunika impilo namandhla.

Asiko isipuzo esedhlula

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East London Native Rugby Union

LOG 1936

FIRST DIVISION.

| | P. | W. | D. | L. | Pts. |
|---------------|----|----|----|----|------|
| Thembu United | 10 | 9 | — | 1 | 18 |
| Swallows | 10 | 7 | 1 | 2 | 15 |
| Black Lion | 10 | 6 | 1 | 3 | 13 |
| Spring Rose | 10 | 5 | — | 5 | 10 |
| Ind. I.C.U. | 10 | 2 | — | 8 | 4 |
| Young Wonders | 10 | — | — | 10 | 0 |

SECOND DIVISION.

| | P. | W. | D. | L. | Pts. |
|------------------|----|----|----|----|------|
| Black Lion 'B' | 12 | 8 | 1 | 3 | 18 |
| Swallows | 12 | 8 | 0 | 4 | 17 |
| Thembu | 12 | 6 | 3 | 3 | 14 |
| Oriental Club | 12 | 3 | 5 | 4 | 11 |
| Universal R.F.C. | 12 | 0 | 10 | 2 | 10 |
| Bush Buck | 12 | 2 | 5 | 5 | 8 |
| Winter Rose | 12 | 2 | 5 | 5 | 7 |

THIRD DIVISION.

| | P. | W. | D. | L. | Pts. |
|---------------|----|----|----|----|------|
| Morning Stars | 12 | 10 | 2 | 0 | 22 |
| Ind. I.C.U. | 12 | 9 | 2 | 1 | 20 |
| Spring Rose | 12 | 7 | 1 | 4 | 14 |
| Swallows B.A. | 12 | 5 | 2 | 5 | 10 |
| Thembu B.A. | 12 | 2 | 4 | 6 | 8 |
| Black Lion | 12 | 2 | 3 | 7 | 7 |
| Bush Buck | 12 | 1 | 0 | 11 | 2 |

The log published two weeks ago, was submitted by mistake. The intention was to send this one. Pardon the error.

Blooming Tennis 'Stars'



In a match between the Ocean Swallows L.T.C. of Parys and the Standards L.T.C. great talent was shown by two young players in the Parys team. They are shown above (Left) Paul Selete, (Right) Stephen Malope with their trainer Mr. P. Mdluli.

The Maoris And The Springboks

SETTLEMENT REACHED OVER DIFFERENCES ON THE RUGBY TOUR

An important Rugby football conference has just concluded between the New Zealand Rugby Union and representatives of the leading Maori tribes. It is understood that as the result of the negotiations there is every prospect of an amicable settlement of the points raised by the Maoris with regard to the forthcoming visit of the South African Rugby team. The New Zealand Rugby Union is writing to the South African Rugby Board, giving the results of the conference and the suggested programme for the Springbok visit.

the country of their birth! Once that ground, it is doubtful whether any players will accept invitations to come to South Africa. Natural fighters our men may be, but they can only thrive on competition. Otherwise the boxing board may have to change and become the Bull fighting board. There'd be no need for boxers then.

Ben Foord Now Empire Champ.

(By SCORPION)

Ben Foord, the South African, gained a technical K. O. victory over Jack Peterson and is now the British and Empire heavy weight champion. Report has it that Foord has considerably improved and if he does not peter out like MacCorkindale did, may yet climb high in the fistic ladder.

There are rumours that on September 21, he may meet Neusel of Germany — if the X-ray says "yes" for he damaged his hand in the fight with Peterson. It would seem that S. Africa has a wealth of boxers. At choice she could have greater wealth in that line for there are many Africans who could easily become world beaters.

Those who stand for the "purging" of S.A. may turn their noses up at that suggestion. The are welcome to the exertion, but for the life of me.

I can never understand bars in sport. To most Africans the great thing is that South Africa should do well. This is evidenced by the intense interest with which even Africans who are not of the "intelligentsia," (what a horrible word!) follow the doings of Springbok teams. It is a pity that Africans cannot represent their country in any sport. Even those in whose minds Africans rouse thoughts of phosgene and mustard gas cannot deny (I am not saying they will not try) that considering the handicaps, Africans have Footballers, Cricketers, Tennis players etc, who could be developed into world-beaters to the glory of the Union of South Africa.

"Home Town" Verdict Again?

Whilst we are pleased with the great name South African boxers are making for us, yet it is regrettable that a conviction should go abroad that a man can't beat a South African in South Africa unless he knocks him kicking cold.

When Spoldi was "beaten" by Laurie Stevens, there was some talk of the "home town" decision. The same thing occurred when Berg was beaten, although it seems there was no reason to think Berg a winner. Now it seems that Cormier has also suffered from the "home town" boxing killer. All who saw him perform against Anderson cannot understand why he was declared loser.

Such questionable decisions are a distinct disadvantage to our boxers, for the word may go round that unlike the Biblical prophet, they are great only in

Continued in previous column
For Sports News READ **The Bantu Word** First

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Complete and Railage paid. Country Customers Write for handsome Free illustrated Catalogue.

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Union Jacks Visit Johannesburg

SOCCER FANS HAVE FEAST IN STORE FOR THEM AT THE B.S.C. ON OCT. 5

One of the most noticeable trends in African soccer is the tremendous swing of prominent teams to the value of sports itineraries. Next month alone, during Bank Holiday, prominent teams will be travelling all over the Union. From Johannesburg two important teams are going out. The Transvaal team travels to Durban for the Bakers' Ltd. Cup Tourney and the Johannesburg representative side visits Lourenco Marques.

Johannesburg has the distinguished honour of getting a visit from Durban's best team, — the holders of the Marshall Cup in 1935 — the Union Jacks. Their visit will be the first of its kind as no individual team from Durban has yet paid a visit to the Transvaal. The coming of this team coincides with the visit of the Durban and District B. L. T. Association to the Bantu Sports Club, thus ensuring a big day of sports for both Tennis and Soccer players in Johannesburg. The Union Jacks are sending a team of 14 players with a Manager, Trainer and Reporter.

The Union Jacks of Durban will be represented by the following players: — J. Lecoco, J. Moatsana, A. Leepile, L. Jafta, E. Dickson, S.M.S. Pashe, A. Dhlomo, T. Leepile, P. Lande, G. Tlhakanelo, A. Mbhata, J. Maskel, I. J. Mtholo, S. Zondo, D. Setlogile, J. Moatholi and G. Myesa. They are coming out to Johannesburg to play on Bank's Holiday at the Bantu Sports Club.

This Club was established in 1929 and affiliated with the Durban and District African Football Association early that year and it was known then as a Club purely for Basutos, but as time went on the spirit of racialism died out.

The Club has had the remarkable good fortune of playing finals in many cup matches of the Durban and District, but failing in each turn to win. In 1935 however, they won the Marshall Campbell Cup and qualified for the semi-final for the Natal Champion Shield. After a match that is still regarded as the best in Durban yet known, the Maritzburg team snatched the laurel from them.

The Union Jacks have played quite a

very eventful season this year and come to Johannesburg with the reputation of being one of Durban's strongest teams. Their combination and ball control is regarded as very clever-artistic. Amongst their best players, one can mention Lucas Jafta (Brickwall), their goalie, Piet Lande, commonly known as Turn home Pieter, their inside right and Sam Moitse, their centre-forward, whose nickname is "Terraplane." The Johannesburg crowd will certainly enjoy the game of soccer as displayed by these Natal sharp-shooters.

GOOD NEWS

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For all Stomach and Liver troubles take Raybens Tablets 1/6 per bottle, 1/9 post free. One Tablet at night will put you right.

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TURKISH CIGARETTES



Tragedy At Circumcision School

Thieves Very Active In City

PEOPLE GOING TO EXHIBITION ADVISED TO BE CAREFUL

Thieves have been busy in Johannesburg on the eve of the Exhibition, and a number of burglaries have been reported to the police within the last few days.

The largest haul so far made has been £67 in cash, which was taken from a locked drawer of an office in Kerk Street during a night at the beginning of this week. The thieves, however, did not notice £118 in notes lying under some papers in the drawer.

People visiting the Exhibition at night are advised to take the fullest possible precautions.

African Dies After Assault

EUROPEAN FOUND GUILTY AND FINED 10/-

A European, Gerhardus L. Botha, who recently appeared before Mr. C. H. Poppe in the Pretoria Magistrate's Court charged with culpable homicide, has been found guilty of common assault. He was fined 10/- (or four days' hard labour).

The charge was that on February 29, on the farm Skurweberg, Pretoria district, he struck a Native, Isaac, with his hand. Isaac died in hospital on March 7.

The evidence was that Botha struck the Native on the mouth. The Native died as a result of complications which might have been due to an injury to his nose.

Empire Exhibition Opened By The Governor-General.

The Empire Exhibition at Milner Park, Johannesburg, was opened on Tuesday by His Excellency the Governor-General, the Earl of Clarendon, in the presence of a gathering of unique distinction and with the hearty good wishes of the Prime Ministers of Great Britain, Canada, Australia and New Zealand. His Excellency read a message from His Majesty King Edward VIII which says:

"On the occasion of the opening of the Empire Exhibition at Johannesburg, I wish to express through you my best wishes for the success of this great undertaking. I feel sure that it will help to promote the trade and commerce of the Empire on which the well-being of its people largely depends."

Among other things the Governor-General in the course of his address said:

It is to me, personally, a great pleasure to have associated with me to-day in this ceremony the Governors not only of the British Colonies in Africa south of the Equator, but also the representatives of Angola, Mozambique, the Belgian Congo and Madagascar, our near neighbours and very good friends. The interests of all in South Africa are identical—peace, security and freedom to develop our countries and our mutual trade. I sincerely hope that our African visitors will carry away with them very pleasant impressions of Johannesburg, and of the Union, and that their visit will result in a closer approach on all matters of common interest and a greater understanding of our mutual problems and difficulties.

Twelve African Boys Perish

TRAGEDY AT CIRCUMCISION SCHOOL

A tragedy in the greatest snowstorm in living memory in Sekukuni, North-Eastern Transvaal, last Friday, in which 12 African boys perished from the cold on the slopes of the Lulu Mountains, has just been revealed, writes The Star's correspondent in Sukukuni.

On Friday morning Headman Jan Lekentla sent 80 school boys ("boquerra") from the western slopes of the Lulu Mountains to the other side to fetch poles. They were caught in the snowstorm, and took refuge in three huts in the cornlands. One hut, the roof of which was dilapidated, sheltered 16 boys. Twelve of these when found were dead and the remaining four nearly so.

A Sorry Plight

Chief Sekukuni's "boquerra," numbering about 200, were also in the mountains, and when called home (where huge fires had been lighted) they were in a sorry plight, and had to be carried on shoulders of the older men. One man lost 31 sheep out of a small flock of 40 and another 17—all that he had. Hundreds of young goats and lambs perished.

Describing the snowstorm the correspondent states, "In 1879 and again on September 14, 1928, snow fell on the Lulu Mountains, but not within living memory has snow fallen as it did on the southern portion of Sekukuni's location on Friday Sept. 11, 1936.

Beer Not Wanted At Dundee

AFRICANS WOULD RATHER HAVE NIGHT SCHOOL

"It is fallacy that has unfortunately come to be regarded as a fact that regular supplies of kafir beer are necessary to Natives to maintain their health," the Rev. H. Kumalo said at a round table talk between members of the Dundee Town Council, the location advisory board and the European-Bantu Joint Council, writes The Star's correspondent. Beer drinking was not a daily habit with the old Zulus, it was an occasional treat. Maasi (sour milk) supplied a better drink as far as food value was concerned.

Messrs. Kumalo, Ndaba, Mtshali and Mamabolo, acting as spokesmen for the Natives, urged that the municipal beer canteen at the location be done away with.

The location superintendent, Mr. G. Holmes, pointed out that the authorities favoured the re-erecting of the canteen as it had completely done away with illicit beer brewing in the location. The Natives countered this by saying that the police should deal with illicit beer brewers, and stated that on account of the easy accessibility of beer the drinking was more general than it should be, and that the noise made by the drinkers made rest impossible for respectable Natives.

They urged that instead of providing facilities for obtaining beer they would be very grateful if a night school was instituted and a tennis court built.

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Since the Club was established in 1931, it has been the venue for many important games, such as the S.A. Athletic Championships, the S.A. African Football Tournaments, the S.A. Bantu Cricket Tournaments etc.

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Get your Card first and then show it to your friends and then introduce them to the Club.
Write to the Secretary,
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Ven Weilligh St. (South)
Phone: 22-5245 Box 6975,
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Forthcoming Attractions:

BANK HOLIDAY, Monday 5th., October, 1936. Inter-Town Derby, at the Bantu Sports Club, DURBAN vs. JOHANNESBURG Kick-off 4 p.m.
Other games starting as early as 10 a.m., include Junior Football, Hockey Finals, Fancy Dress, Ladies Football, and Transvaal Challenge Cup Knock-out matches.
ADMISSION: 1s. 6d. Children.
Meals for all, Refreshments, and Music all day.

Buried For 10 Minutes

AFRICAN RESCUED FROM DEATH AT SPRINGS

Buried in a 15 feet deep trench for 10 minutes was the experience of an African at Springs on Tuesday afternoon.

He was working alone in a section of the new sewerage scheme near the shop of Mr. L. H. Iggulden, cycle dealer, of Second Street, and directly opposite the Fire Brigade Station.

Mr. Iggulden happened to see the earth cave on him and he immediately gave the alarm.

Firemen and others set to work but it was fully 10 minutes before he was rescued.

He was found with his hand-clasped over his face and was in a semi-conscious condition when taken out.

Jubilee Sports Among Children

On Tuesday September 22, when the City celebrates its fiftieth birthday the African children will be entertained by the City Fathers at Eastern Native Township, Newclare, Alexandra Township, Orlando and Pimville. Prominent Africans, it is understood, have been asked to speak to the children, explaining why there is such a great feast in the city.

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

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

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

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Collection Name: BANTU WORLD, newspaper, 1935-1955

PUBLISHER:

Publisher: **The Library, University of the Witwatersrand, Johannesburg, South Africa**

Location: **Johannesburg**

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