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South Africa's Defence Policy

Non-Europeans To Be Trained As Labour Battalions

The Minister of Defence, Mr Oswald Pirow, made a statement in the House of Assembly on Wednesday with regard to South Africa's defence policy. "There is more than a possibility," he said, "that within our generation we shall be called upon to defend ourselves against an enemy on, or beyond our northern borders, that is to say, in bush country."

On an outbreak of war, the Union aims at being able to put 137,000 men in the field. This was the maximum available for normal defence, "although the conscription of every male between the ages of 17 and 60 will produce another 150,000 citizens capable of carrying a rifle."

Mr. Pirow's Statement

Capetown is to be made battle-proof with 15 in. batteries replacing the present 9.2 in. guns; similar measures will be taken at Durban and the coast defence system will be extended to include Port Elizabeth and East London.

Mr Pirow asked Parliament for £1,000,000 for coast defences.

The balance of £5,000,000 is required for additional weapons and equipment. Most of these supplies will come from Britain, but as much as possible in the way of munitions will be manufactured in the Union.

Workshops will be built at Pretoria to make lorries and their engines.

"The possible training of our non-European population for purposes of war has frequently been mentioned in the Press," said Mr Pirow. "While I feel certain that our people will never sanction the training of non-Europeans in the use of arms they can be of great assistance in other ways."

"The coloured population could provide a number of very necessary transport battalions. The Natives could be trained into camp service units to relieve the white man of all but his actual military duties and to act as ammunition carriers right into the front lines."

"In addition, selected labour battalions from the Rand mines operating under skilled miners with unlimited quantities of dynamite at their disposal, could, if occasion demanded, literally move mountains."

or otherwise, with the reasonable wants and wishes of the coloured races of South Africa."

The contemplated appointment will have to be considered by the Cabinet and it is understood that Mr J. H. Hofmeyr, Minister of Education and Mr F. C. Sturrock, Minister without Portfolio, are likely to oppose the appointment and if they fail they are likely to resign.

Italy Plans Jewish Home In Abyssinia

A Message from Rome states: It is understood that the Government has completed a plan for the settlement of Jews in Abyssinia.

The report, which is not denied in authoritative circles, says that Jews will be settled in a zone notable for its agricultural and industrial resources. The exact location is, however, still a secret.

It is stated that the Government deliberately refrained from mention of Abyssinia in last week's expulsion decree, since the plan, which is expected to be published in the near future by the Ministry for Italian Africa, was not quite ready then.

Mr Fourie To Re-enter Cabinet As Native Senator

The intense desire of the Prime Minister, General Hertzog, to have Mr A. P. J. Fourie, who was defeated during the general elections, back into the Cabinet has led to a crisis in the Cabinet. As Mr Fourie has failed to secure a seat anywhere in the Cape, the Prime Minister, it is understood, intends to nominate him as a Senator, representing African interests in the place of Senator F. C. Matebele Thompson.

This procedure is regarded as a direct violation of the South Africa Act under which the qualifications for a Senator representing Africans are that he should have a "through acquaintance, by reason of his official experience" (Continued at foot Column 1)

Japanese Drive On Hankow

Chinese Armies In Full Retreat On Yangtze

Despite the repeated claims of Victory by China, which appeared in the Daily Press during the week, the Japanese forces are marching on to Hankow. According to a message from Shanghai, the Chinese armies are now in full retreat on the south bank of the Yangtze River in the Japanese drive on Nanchang. The Chinese commanders at Nanchang are said to have announced "that everything is proceeding satisfactorily," but a hurried journey to Tehan from Nanchang, where a British newspaper correspondent arrived on Tuesday evening, revealed a different story. He writes: "The main road leading to Tehan from the north is packed with troops carrying all equipment. Officers on ponies and mules, wounded men walking or on stretchers, occasional trucks filled with the worst cases mingled with the troops."

"France Ready For, Anything"

A French spokesman of the Foreign Office told the British United Press that "France is ready for anything" states a message from London.

"We are getting ready for any eventuality," he said, "although there is no cause for alarm."

There are now 100,000 effectives on a war footing holding the Maginot line as compared with the normal peacetime strength of 40,000 to 50,000. The total standing effectives at home and in the colonies are estimated at 650,000, of whom 200,000 are in the colonies. The majority of the home troops are garrisoned in the north east with 50,000 in the Paris region.

Sub-editing of all political matters in this issue by
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Hitler Keeps Europe In Dark Regarding His Designs On Czechoslovakia

War clouds over Europe have not lifted, but tension has somewhat eased. Herr Hitler, who was expected to make this week an important statement at Nuremberg with regard to German attitude towards Czechoslovakia, remained silent and his silence has undoubtedly set Europe wondering what the next step will be.

It is significant, however, that Herr Hitler has warned Germany to tighten her belt and prepare for emergency, and the movements of troops on the Franco-German frontier clearly indicate the possibility of Europe being plunged into war at any moment.

The Czech Government is trying everything to avert war and has offered the Sudeten Germans more liberal terms in an endeavour to bring about a peaceful settlement of the dispute.

Meanwhile a sensation has been caused by a leading article in the London "Times" suggesting that "if the Sudeten Germans now ask for more than the Czechoslovakian Government is

ready to give...it might be worth while for the Czech Government to consider whether it should exclude altogether a project which finds favour in some quarters, of making Czechoslovakia a more homogeneous state by the secession of the Sudeten districts."

A message from Moscow states that the Russian Government is prepared to give military assistance to Czechoslovakia if France carries out her obligations to Czechoslovakia.

Chamberlain Hurries To London

The British Prime Minister, Mr Neville Chamberlain returned to London on Thursday and drove straight to Downing Street.

He has interrupted his fishing holiday in Scotland to keep in touch with the international situation.

LEARN to DRAW

on a good
cigarette

BIG BEN

TURKISH CIGARETTES

"Mellow as the Chimes!"



W/88.61

Zulu

Itunzi

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THE BANTU WORLD

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

SATURDAY, SEPT. 10, 1938

Intelaba Nabantu

Kavele obala ukuma kwemali ekishwa abantu ngentela takanda-mpondwe njengoba loludaba belusingetwe i Palamende ngesi nsu u ezidhlule. Abelungu abaningi bati sebebongile ukuthi imali etelwayo abantu ilukuni kakulu kanti futi kayilingani namandla abo.

Eqinisweni abelungu abankonkotele kulemali kuvamise labo abafuna izisebenzi ezinyama empulazini abo, ngoba bati ukutela abantu yikona okubaci ndezelayo ukuba baye kosebenza ngoba befuna imali yentela. Kepa bona labo belungu yibo ababuye betwale izandhla lapo sekutiwa njengoba abantu betela kangaka kusweleke bayune nabo izitelo somnoto wezwe, batwale izandhla bati kakwenzeki loko uma abelungu besalamba.

Kepa lezizihloko kabasicaba ngi ukuthi umuntu uqala ukutela upondo ngonyaka neshumi le ndhlu uma eseneminyaka eyi 18. Kanti umlungu kateli aze afike entangeni yama 21 lapoke sekuthi wa vindoda. Umahluko omkulu lowo. Imali etelwa abantu icitsho ibe ixenye yemali abayiholayo; kanti imali etelwa umlungu ilinga niswa njengokungena kwayo esikwameni sake.

Uma sekulinganiswa imali eholwa umlungu nemali ayitelayo, ne mali eholwa umuntu nemali ayitelayo kufumaniseka umuntu etela edhlula umlungu. Amaholo onisi labantu ngenyanga indoda ihola upondo abata noma abane. Kulemali atele, ondhle izingane zake azifundise, akokele indhlu nezambato nokunyeke okujalo. Sisohlola lezizihloko ezavezwa e Palamende.

Zizoveza obala ukuthi umuntu omyama utela imali engakanani. Ngonyaka 1936 abelungu abayizi 48,500 kulelize batela imali engange £1,096,655 yentela yabo etelwa income tax. Lemali abayi telayo ilinganiwama nemali engeni leyo ezikwameni zabo, beseke u Hulumeni efuna kuleyonzuzo yabo okufanele yena. Okuka Kesari pela. Atate elinganisela okwama ndhla slowo mlungu atata kuye.

Ngawo lowo nyaka abantu abayi ei 1,232,37 batela imali yekanda aenye eyisi £1,438,410. Kanti lapake kakulnganiswa ngama ndhla omuntu ukuthi uholo malini. Qa. Uti umfana angaba neminyaka eyi 18 bese kuba umbele azokleza kuwo u Hulumeni. Kanti abantu bayatela futi ngezinye izi ndhlele ngoba impahla nokudhla akutengayo nako kunemali etele lwayo ngemiteto yezwe.

Loko kuvezwa obala ukuthi kucitsho yonke iminyaka lena abantu ababoshwayo ngokungateli bayizi 70,000. Lababantu bapenduke izigowelegwele ngokuthi telwa emajele beshiya izingane zodwana ngoba beswele imali vokatela. Ingeko-nje imali bepundhiwa amaholo amancane.

Kusekone e Palamende ikakulu aqeqembu lika Dotela Malan, ama Nationalist abati umuntu oseedolo bhenni katelilwa isibili kunosebe nza eplazini kona abantu bezubo yela emaplanini. Kupelainto abayi cabangayo ngabantu. Bona batana izisebenzi ezinyala okwesikonyana ukuze zisebenzele ezandhlini njalo ukuze zibe umnoto ongapeliyo kwabemhlope.

Konke loko yiko okupofisa abantu kubense babe yisientu sezifo zonke. Bantula imali yokutenga ukudhla okupilisayo nezambato ezifanele. Kasazike sesibheke emkandhlu mhla ublanganyo e Pitoli ukuthi uzobhekana nazipi izindaba zibhedukile nje.

Ezemibuso

ITUNZI LEMPI

Kwakwaziwa ongase kwehla-kale ngalelisonto; nelidhlule lati lipela kwabe kungaqondakali oku ngase kube yiko pesheya. Umhlaba wonke ublezi ngovalo ngoba u Hitler obusa elase Jalimani kutiwa angase awutshise wonke ngempi eyesabekayo. Lempi iyosuswa yikuba uHitler abhlasele elase Czechoslovakia. Ama Ngisi aseze agiba izwi lokuthi uma ekwenza loko uHitler nawo azoyingena impi. Konke loku kususwe yikuba amaJalimane akipe ukukulela-ngoqo wamabuto ezigaba zonke ayokuwisa izinduna zawo eduse nomncele weJalimani ne Czechoslovakia.

Letuka izwe lati yini Jalimani na? Watula-nje uHitler Kuze kube namuhla utule utetu umfo ka Hitler. Imibuso yonke seya hluleka nokupefumula ilinde izwi lake elizokuthi "Mayihlasele" nkatimbe liti "uxolo." Lelizwi libhekwe ukuba aligibe emhlanganweni omkulu weqembu lake lama Nazi oseNuremberg, lapa kubutene izinkulungwane esingama 800,000 zamaJalimani. Akumhlangano yindumesulu. Kulapoke kubhekwe izwi lelo. Umhlangano sewungene kodwa elona zwi libhekwe lika ngongqoshe u Hitler angase ali kipi ekupeleni kwalo leli sonto noma ngoMsombuluko ozayo. Wona amabuto aseJalimani kutiwa asekanene ngezinkani emnceleni. Ama France kutiwa asehlola udaba lokuthi angawasiza ngayipi indhla amaCzecho abaseCzechoslovakia. Kakwazike ukuthi liyopuma leli-papa bekenjani Pesheya.

ITALY: UMussolini, ingabe uti utokozisa umngane wake uHitler yini naye usewaxobisile amaJuda ake elitaly. Ngelidhlule ukipe isinqumo sokuba amaJuda ayizi 20,000 apume elitaly. Ingingi lawo amaJuda anatile, apete izikundhla lapo. Kacacina ngalo kutiwa usawabekela elinye ilanga mhla kwomhlangano omkulu wama Fascists ngo October 1. Mhlalokoke kutiwa kuyoba ngokukulelangoqo. Umhlaba wonke sengati uyawapendukela amaJuda, kodwa eJalimani kweqile; nakuke sebuqala lesa elitaly.

CHINA: Impi ebambene kaleli ngelidhlule kutiwa icitsho ye dhlule zonke esezike zabakona pakathi kwe Japan ne China ngo bubi bawo. Nhlangatombi kutiwa abafileyo yizinywaba Kwaqala ama China abhuqa eyama Japan, okwafa amaJapan ayizi 4,000 atumba izibhamu esiyi 700. Aji besuka amaJapan ayetumela imishini endizayo eyi 18 eChuchow eyabulala abangalwi abangama 30 kwalimala 40. Izikukula zemifula nazo zelekelela amaChina zawa hlukanisa kabili amabuto ase Japan; amanye afa lapo. Kutiva amaJapan sijoba-nje acele ezi nyaweni ayabaleka.

RUMANIA: Lombuso nawo sewuqale uZibuse, kodwa owa hlukile kwabanye ngoba owalapa uqalwe vinkosi uqob; ebasayo uKing Carol. Uzibuse imqale ngokuba acite ibandhla ebelipete izindaba zezwe, wazibeka yena abe ngungqongqoshe Wacita onke amaqembu-qembu abekona kwaba nguye ozoba yiko konke obekwenziwa amaqembu-qembu lawo Kutiva uzituma yena uKing Carol kwamanye amakosi nakubanumzana beminye imibuso, azikulumele yena.

PALESTINE: Kusukela ku June, July kuse kube ngu August izi dumbu esezipumile lapa ziyi 1,264 Umonakalo wepapha ka Hulumeni £50,000, yamaJuda £275,000. Kuyatiwa impela.

FRANCE: Amabuto aseFrance aseceduze nomncele, okuthiwa ahlazi pezu kwezi kali ayizi 100,000. Kutiva amaFrance ati asebbeke noma yilupi ubhici. IYurope yonke iblezi lincezu; kasazike ngoba kutiwa ngoMsombuluko kusibhwa ufeleba uHitler wabezidhlulela amantongomani nama

Izindatshana

U Mongameli wezwe lase Transvaal oyinhloko ye Provincial Council omusha ngu General J. J. Pienaar ozotata isikundhla sika mufi u Mnu. Bekker. Naye lona kutiwa yindoda emadodeni

Libuye langena ngomsombulu ko icala labantu abayi 14 base Western Township lokuthi benqaba ukubalwa. Kute kupakati abayi 12 lahoxiswa kubo kwema kupela u Mnu. Gaur Radebe elizobhloka ngaye icala, Umelwe uqeqwe lommeli u Mnu. H. Buser ote kaboni ukuthi u Masipalati alitatapi ilungelo lokuzenza u Hulumeni atshaye umteto. Wakuluma impela Kwagcina ngokuba inkantolo iti izokipa isinqumo ngolwesibili September 18 e"F" Court. U Mnu. Radebe ngusihloko we Vigilance Committee nonobhala we Advisory Board e Western Township

Ilokishi elisha lase Springs elibizwa ngokuthi Payneville litunye lwe amapoyisa ezizule angama 20 avela e Mfiesane azobheka lomuzi, Pelakutiwa u Zulu lona uzozishanela zonke izibi lezezi xobise elokishi lelo.

Isigungu se Alexandra Land Owners Protection and Vigilance Association, sikete laba baMaum zase:—J. P. Mngoma, no mfundisi S. W. Maeger, ukuba baye emhlanganweni ka Kongolosi ozoba se Pitoli kulenyanga ezayo mhla lulunye zize zibezintatu ku Lwezi 1938.

Ngesonto lomhla ka October 24 kuya ekupeleni kwenyanga kuso kwenziwa imikosi ezinkompulazi yokufundisa abantu ngokubhala nka nangezifo zase. Kutiva mikulu imizamo eyenziwayo yoku ba lelonsoto libe nezitelo kubantu basezi nkomplazi nasema kwishini.

Kutiwa i Transvaal African Congress izob' ibihlangene ku 441, B. om Street e Pitoli ngo October 1, 2, 3, tihlafune isindaba esinkulu ezibhekene nemiteto ya bantu yakwa Hulumeni.

Amapoyisa amahlanu e Klip-tonw ake apatana kabi nabantu abangama 200 lapo ebahlalela ngotshwalo Kutiva bacitsho bawenza kabi asinda nje ngoku basela ngamavolovolo. Kwalmala owesifazana.

apula, epuzi unamasedi. Pela kabhemi kaphuzi uHitler lona. Walalela nokudhla kwendhlebe kwalabo ababehlebele a. Umfoka Hitler lowo.



UMDLALO UDINGA UMZIMBA OSHESHISAYO

Khepha uma imithambo emithathaka umzimba oba buthuntu unganyakazi. ILO NENKUTHALO ekuzona zinto zinyakazi amandla angasebenziyo omzimba zinokuyela kuphela emzimbeni onemithambo ephilileyo ngokupheleleyo.

Yinye kuphela indlela yeqiniso yokuya EMPILWENI EPHELELEYO leyo ndlela yeyokusebenzisa i Virata. Yiloko okwenza ukuba bonke abadlali lapa e South Africa bayisebenzise. Bafanele babe SEMPILWENI ENHLE, babe no KUKHUTHALA ukuze banqobe kwimidlalo abayidlalayo.

Funda okukhulunywa ngu Chas. T. Martin, i Captain ye Oriental Cricket Club nge Virata:

Langa Township, C.P.

16th October, 1934. "Amadoda abuthathaka nakhatheleyo akanako ukudlala i Cricket ngokwaneleyo. Ngifumanisa ukuthi Umnikhi-Mandla Nomhlambululi Wemithambo oyidlula yonke yi Virata. Lomnikhi-mandla wemithambo olange kangaka ungelisile ukuthi i Virata yenza indoda ivule amehlo ihlakaniphe. Futhi idlale kangcono kunamanye ngoba Ubocopho nemithambo yayo yiqinile iphilile. Njengomdlali ngeluleka bonke ngayo."

(Ilotywe ngu) Chas. T. Martin.



CAPT. C. T. MARTIN

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287-2

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Z.P.P.A.

Zulu- Abakwa Nhlapo Nampa

Ezase Stanger

(Ngu MAVALANA)

Sihlezi lapa eStanger. Kepa akusiqata sivuta ekaleni. Kuncono esiDakaneni kunalapa; ngisho ifidasi kayitati luto kuDukusa. Amantombazana alapa omafunda sezibi agijima namaKula lawa okutiwa amaNdiya. Yiwo pela lawo esiwazi esubela ekanda ebhina. Atandwa ngononidndwa labo. Kaka umuntu opilile ongatanda iKula.

Kuyadabukisa ukuzwa abanye bepetene neNdiya nodaba olubhlongu kwelinye ippo abe umntwana lowo enabazali abapeteke kabi.

Po, Mhleli, bakona abantu abaqoto lapa eStanger kwaDukusa, abapilile abangadhlisiqata lesi Abanye babo nampa uMvangelini Amos no Nkosk. Mbhata, uMnu. J. F. Mzoneli, no Nkosk. J. P. Nxabu no Nkosk. Fullbay. Pela neKehla uA. N. Mbambo sewabuya ekuhumusheni loku pela kwase kungumntu was'eGoli. Nangu kona lapa naye, usebebenzela imadhlana encane. Yiboke laba nabanye abaqotise uDukusa ngobuntu bato.

Lomfo wasemaMbateni yindoda yamadoda, ikolwa isibili lona elingatandwa abantu. Tutuka, Shandu, usebenzele inkosi yako.

Uma uMhleli, ovuma ngizozama ukutumela njalo ezalapa kwaDukusa. Ngapa ngaseMnyundwini kwebiwa inkomo yomuntu ebusuku, bayihlahlela esihlahleni bayitwala ngemoto. Bashiya isikumba nosu namatumbu amatambo, bakukuzwa inyama bahamba. Sengike ngaya nas emakolweni eGrootville. Hawu, akile amakolwa akwaGiyawoti, kuseTekwini.

Ezase Nelspruit

(NGU TAMBO-DALA)

Kuhleliwa lapa e Hlanzeni; umkhulane wona umukula we dhlule.

Abu Numz. Skobela, Zita, Mtetwa, Njoni nabanye baka ba hambela kwelezilwane e Gemu ngelidhlulile ngemova ka Mnu. Skobela. Ababukohlwa abumnandi: muhla lokol

Umuzi ukala ezimatonsi ngoba imintombi zawo ezisahlala ema kaya nabazali bazo zingakashadi, kudingeka zitele usheleni kwi Kasele wepomoti yeku hlala e Ekishini Asazike kwibandhla lokweluleka akuba hlotini

Abameleli bendhlu emnyama ku Mbandhlu abanumz. Mapikela, Baloyi no Thema oadhlula lapa benza izikulumo zabo kwabayi ngosana abaki ababekona. Kuso leka kakulu inqubo yomuzi wa kiti ukuti abantuywa abahloni peke kangaka bangaziwa ngumuzi uma beza. Oku ngenxa yake loku mazaqonde ukuti umuzi wa lapa ukala ngaso linye okwentandane. Manje abameleli betu abazi luto ngati, nati asa zanga luto ngabo.

(Ipelela Ohleni Olulandelayo)



Abakwa Nhlapo AkusingaBatwa

(Ngu WALTER M.B. NHLAPO)

UMnu. Magema ka Magwaza Fuze, encwadini yake edamileyo, "Abantu Abamnyama," kusehluko sesibili, ikasi lesitatu ukuluma ngabakwa. Kusukela ekuqaleni kwaleyo ndaba ayihlala na kamnandi, njengoba siyazi nati, kodwa pakati uyalahleka, uloba amagama angeke afunge ukuti iqiniso. Uti: "Isibongo sabo kwakutiwa ng'abakwa Nhlapo." UMnu. Fuze akayazi into ayikulumayo, ulahlekisa abantu abaningi, kakulu abantwana abafundayo, ngoba bayokula nomqondo wokuti abakwaNhlapo aBatwa: Inkulumo le, isitshengisa, isicazela ukuti akaziluto ngodaba lwabakwaNhlapo ka Sigegede ka Mwelase ka Nongambili ka Mbonana.

Abakwa Nhlapo badabuka ngapantsi ko Tugela neMpfane. Inkosi yabo yokuqala nguDube, Mtendelezana. Kwati abakwaNhlapo besake eMpfane, uDube

Ezase Villiers

Umfi Samuel Hadebe

Mhleli,

Ngicela isikala kwelako lodumo ngibike ngaloludaba olusivele emzini wakwa Hadebe ngomfana osishiyileyo u Mfi Samuel Hadebe owayekade esebenza kwa Mr Rocco de v. Esteshugsen lapa.

Usebenze kulo mlungu imi nyaka emitatu wabhamba ngowe sine. Ngakoke sibone umhlola owenziwe umlungu wake ekipa zonke zinto zokumngwaba eti yena ngomlomo wake akazange ebanaye umuntu onjengo Samuel ekupileni kwise.

Ubhubhe ngo August 16. Umngcwabo wake wawumkulu, abantu babe 232.

Uxole ngokwelula Mhleli.

THOMAS HADEBE.

UMnu J. Gilbert Coka

umQulusi ne Ngoto Zake use lobe incwajana ngesi Ngisi e landa udaba lwamazwe anga pandhle kwe Nyonyana. Iyeza obala ubulukuni baloludaba ngenxa yemiteto elukuni ya leli. Uyi lobe ngesi Ngisi sako esimnandi umQulusi lona, Siyamhahlalisela sithi, okukulu ngomuso, mfana.

Litike elomuzi ato ka Mapikela: umdala manje uyindoda, se wake wadabula amanzi waya peshaya -uze usize upikelele ukubatshele oMsisipalati bamadolobha e Freyi Stata nase Ntalisifali baze bezwe ukuti siyakubanikeza intwala ne zifo esinye uma bengasi vikeli ngezindhla zempilo.

Naweke Baloyi use ubatwebule oTsalitiro no Fakani ngamagama anengezelayo, betuke sebevuma isinkulumo zao Mrs Ballinger, Messrs Molteno no Welsh abafela indhlu emnyama e Palamende.

Wenake Thema use ukoke ama temu—terms—esinto abangayi ku wazi nabati e Palamende baya mazi amuntu oseleyinkinga yeli lizwe. Uze uwatshelwe kahle ama kosi akiti nabantu ukuti bafana ne nkabi yehashi egi tshelwe ngu mfana omncane engaziyo ukuti amandhlaayo edhlula kashane amandhla omfana oigibele.

Lidume ledhlulake elama Jaji -batola izabelo zabo ngokwemi sebenzi yabo ababehanjelwa ngu Mnumzana lowo. Kuya bongeka nje ngoba kungabangako owatola ukololo...intambo.

Izipatimandhla zalapa mazazi ukuti siyakukuluma simenze uma bengapangisi balungise lezizinto esikala ngazo kulo muzi. Ngisa beka utshani ke lapa.

Vukani ma Afrika nisebenze, nihlonipe, nitandane, nooge imali nivule amabizini. Ningakohlwa ukukuleka. IAfrika ayinaku buya ngobuvila nobulima, noku dakwa nokugwasana ngemimise.

wahlaselwa uShaka wamngoba uDube, wam'gijimisa, ebamba embuqubuqa, emudla kwazo kwa ba semnceleni wase mam Pondweni. AmamPondo amvimba uDube nabantu baka uDube watumela kuShaka izinduna sake ukuba bamcelele uxolo. UShaka wamxolela, uDube wapindela eMpfane lapa afela kona.

Ngokufa kuka Dube, ikholo babanga ubukosi neendukulu. NDLUNKULU NDLUNCANE
1. Zigodi 1. Mavudhla
2. Magwaza 2. Mveli
3. Matole 3. Bhunu

UZigodi waxabana noZendane Hlatshwayo, uBugane Mtinkulu inkosi yama Hlubi wasiza uZendane Ute uBugane ebona ukuti abakwaHlatshwayo bayanqotshwa abakwaNhlapo, uBugane watumela izinkomo zokuxolisa.

Nxa sexolisile uBugane, uMatole wati kumbutho. "nje ngoba umfowetu benipete kabi e mpini, eni nquma izandla, eni nqumela ize, kufanele simbulale." Bambulala uZigodi

U Magwaza olama uZigodi emhlane, ukubalawa kwamfowabo kwaMputa kabuhlungu, kwamgulisa. Waswela isu lokubulala uMatole ngoba engantoli kaht: futi etandwa amabuto. uMagwaza wa mema abakwa Nyam'enja bakwa Ndhlela ukuba bamsize eku hlaloleni uMatole. uMatole ngo kuzwa ukuti sekukubi, umfowabo usefuna ukubulala, incwaba liseduze, wabaleka waswela u Tabela neMpotane.

uMagwaza wati kusizwe sakwa Nhlapo: kusukela namuhla seni abakwaMwelase. Abaningi bayuma, kodwa abanye bati qa. Yi koke uNhlapo eaga tatelani no Mwelase, ngoba loma isibongo zingafani, kodwa ngumuntu no mfowabo.

uMveli weba izinhliziyozabantu waziguqula ukuba zi mtande zi zonde uMagwaza uMveli ngoku bona ukuti utumbe izinhliziyozabantu abaningi wathi. "abumfa nele ubukosi uMagwaza." abantu bamvumela, wabutata ubukosi u Mveli.

uMveli upaka impi ku Mapu gwako, bambamba uMveli, wa hlalulwa izinkomo eziningi. u Bugane wahlasela uMveli wam bulala Ubukosi babangwa ngu Bhunu no Magoboyi wenye indhlu ukucitaka kwesizwe sakwa Nhlapo uMagoboyi wehlulwa ngu Bhunu, kodwa baningi abamla ndela uMakoboyi eya e Swazini. UBhunu naye wasuka na bantu baka beza ngakwa Cibikulu eNtab' ande ngapansi k'Ondi lapa bafica kona abakwa Zimu-aBatwa.

Wabahlasela uBhunu wabanqoba. Baka lapa nabo bakwa Nhlapo, baqala ukutafelana nabakwa Zimu aBatwa.

Abakwa Nhlapo ke siya bona ukuti akuBatwa njengokusho kuka Mnu Fuze kodwa iringi lwabo banalo igazi leButwa. Loku akusho ukuti aBatwa noma bezalana. beba fushane bema maqalingane ezi nwele njenga Batwa.

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WHAT WE THINK AND SAY

The Bantu World

3 POLLY STREET
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P. O. Box 6663 JOHANNESBURG

SATURDAY, SEPTEMBER 10, 1938

How Criminals are Manufactured.

In the Senate recently Senator Welsh introduced a motion for the modification and simplification of the pass laws, and Mr. Fagan, Minister of Native Affairs, agreed to refer the matter to the Native Affairs Commission with a view to the simplification of the pass laws.

This burning question was also dealt with by the Representative Council when the following resolution was carried unanimously.

"That in view of the fact that the pass laws prevent Africans from earning wages in accordance with their skill and efficiency, the Council urges for the abolition of these laws or alternatively for their modification along the lines recommended by the Pass Commission of 1919, namely, that the present pass system should be abolished and substituted by a life-long document for purposes of identification only."

To this the Secretary for Native Affairs replied that Parliament would not grant the request as the pass laws helped in controlling the influx of Africans into towns and in checking the desertions of Africans from the farms, adding that they also helped the chiefs and parents to control their people. It is needless to point out that African influx into urban areas, which is largely due to economic pressure as the result of the congested state of the reserves and the unsatisfactory working and living conditions on the farms, has been going on in spite of the enforcement of the pass laws. As for desertions from farms one can only say that it is strange that there is no complaint in this connection from the farmers of the Cape Province where the pass laws do not operate. With regard to the chiefs and parents, we do not see how the pass laws have helped them to control their people. The disintegration of tribal life, due to the influence of Western civilisation, is a process which can never be stopped by means of man-made laws.

The pass laws, whose modification and simplification was recommended by the Welsh Committee consisting of experienced officials of the Departments of Native Affairs and Justice, have not only been tightened up but augmented by other pass regulations contained in the Taxation Act, the Urban Areas Acts, the Service Con-

tract Act of 1932, and the Native Laws Amendment Act. That these laws are manufacturing criminals among Africans is an indisputable fact. According to statistics supplied to the Institute of Race Relations by the Department of Census and Statistics, there were 313,150 Africans convicted for statutory offences in 1937, as follows:—

Taxation Act	71,000
Pass Laws	67,426
Possession of Native Liquor	66,254
Municipal Offences	49,550
Labour Regulations	17,483
Urban Areas Act	6,676
Masters and Servant Act	18,168
Location Regulations	16,588

The conviction of over 300,000 Africans yearly for contravention of laws which do not apply to other sections of the nation is certainly not a record of which the Government of South Africa should be proud.

And it is not an exaggeration to say that the imprisonment of Africans for petty offences, some of which are not at all offences when committed by other sections, has a demoralising effect upon their character which results in their becoming eventually incorrigible criminals. Surely it is not White South Africa's desire that the whole of the African race should be turned into a criminal race instead of being a race of law-abiding citizens.

The Via Media

(BY L. P. H.)

Whilst half the universe is perturbed by the rumbling of war-maddened nations and their insane obstreperous acclamations—we will abandon ourselves to the joy of the silent meditation, thinking about matters unrelated to the all-prevalent disquiet of our age.

Our theme is indicated already. The great puzzling question is: "What shall be the middle path?" When philosophy is interpreted so obliquely and theology so condensed with diversities of belief and exposition, we are sorely in need of an authoritative voice, or a meeting centre, an infallible and decisive power, drawing all opinions unto itself—making them altogether consistent with itself.

To understand this simple truth is the greatest of all difficulties in mankind's search after Truth.

Living in a troublous season, we are compelled by common, ordinary reason, to realize that for all time there must be divided authority—always there will be the appearings of individual judgements as long as men are intellectually or spiritually isolated. In the end will appear the authority of Unity—God—in Whose fullness we shall be able to discover our solidarity.

Presently we are confused, separated, antagonised one to the other; and yet there is always a preponderance of judgement—inspired, undoubtedly by the awful jealousy of the Holy Spirit—when toleration and love and interpenetration are complete, all our differences will find contentment and rest in Him who keepeth all in all.

Until we perceive spiritually that there cannot now be a Final Authority since our perspective is so different—our search after Truth is futile and foolish.

Nay—rather let us pray and think about these very tremendous

(Continued at foot of column 3)

British And German Administration Compared

(BY ADAM PAYNE)

During the time I was in Tanganyika I frequently heard discussions on the merits of the British and German administrations and the question of their relative popularity among the Natives of the interior. On this subject a glance at historical facts is useful, and I think that British rule over the Natives compares more than favourably with German.

In South-West Africa there were 80,000 Hereros when the Germans took over the country in 1892, but after the Herero rebellion a census, taken in 1911, showed this population had decreased to 15,000. Incidentally, the Hereros lost all their cattle, their most valuable possession as the following figures show: at the time of the German annexation they had 150,000 head of stock, but in the years following these numbers decreased rapidly and in 1907 the German Government prohibited the Hereros from owning cattle.

As far as I know, there has never been any parallel case under British Administration of Natives being stopped from owning cattle. It is true that cattle were seized in wars between the Natives and Europeans in South Africa and that the Chartered Company in Rhodesia confiscated Lobengula's herds after the Matabele war of 1890, but I have never known a wholesale confiscation and prohibition of ownership.

To return to the broader subject of administration: at the time the Germans were colonising South-West Africa the British were settling in Rhodesia. When the Matabele rebellion broke out in 1896 Rhodes, by taking risks to hold personal talks with the Matabele in the Matoppos, showed himself a far greater and more humane administrator than the German governor in South-West Africa, who gave the order during the Herero rebellion to "kill every one of them and take no prisoners." Rhodes could have starved the Matabele out of the Matoppos as easily as the Germans shot down the Hereros, but he decided that peace and prosperity was better than devastation and cruelty and he arranged a peace and supplied the Matabele tribesmen with grain, to save them from starving.

In brief, although the British Chartered Company in Rhodesia took the Natives' land from them in warfare, they did not shoot down the Matabele and Mashona and denude the populations as the Germans did in South-West Africa and East Africa.

In East Africa, the country was opened up for the Germans by Dr. Karl Peters in 1884, shortly before the British pioneer expedition penetrated into Rhodesia in 1890. Dr. Peters travelled into the hinterland, much as the British

questions; neither being too rigidly dogmatic, nor too acquiescent and complacent as to divorce ourselves from the "Truth for once delivered"

We are certainly not far from right if we can say with Von Hugel:—"To be hard is, indeed to be stupid; so we will try to remain open, and will smile in the welcome towards all the winds that blow in God's great heaven."

This attitude of mind is the VIAMEDIA—the only Media to realism and objectivity.

"For now we see as through a glass, darkly: But then, face to face."

hinterland, much as the British and Jewish concession hunters travelled in Lobengula's dominions and obtained concessions which led to German settlements in the country. Thirteen years later Dr. Peters stood his trial for mal-administration and was found guilty of terrorism and plunder.

In 1905, the Natives in German East Africa (now Tanganyika) rebelled against the German administration and the cruelties of the planters. The rebellion was almost identical to that in Rhodesia in 1896. The Natives planned to attack all the white people they could on a certain date. The Europeans knew nothing of this plot and were taken completely by surprise, officials, planters, traders and missionaries being murdered. The Germans, of course, fought back vigorously, but it took them nearly a year and a half to subdue the rebellion and 120,000 Natives died in the struggle or as a result of it. The death rate was so high that the effects of depopulation were noticed for years afterwards in certain areas and one tribe—I cannot remember its name off-hand—was practically annihilated. During the rebellion the German military authorities seized all available food supplies which caused even greater suffering than the actual fighting. Later after the rebellion, it is true the Germans made every attempt to relieve the distress.

Herr Dernburg the German Colonial Minister, was sent out to investigate the revolt, which was said to have been caused by misgovernment and through a system of forced labour supplied to ruthless German planters. Herr Dernburg, after the investigation, said it "made a very unfavourable impression on one to see so many white men go about with negro whips.

"Labourers are obtained under circumstances which could not be distinguished from slave hunts," he said. "It has even happened that settlers have seated themselves at the wells with revolvers and have prevented the Natives from watering their cattle, in order to compel them to leave their cattle behind."

Fortunately for the Natives, the recommendations made by Herr Dernburg were adopted and labour conditions in the colony were much more strictly supervised. The Natives gained more confidence in the Government and the country became comparatively peaceful. Still, the statistics of punishments show that in the year 1911—12 as many as 5,944 official floggings were administered.

Concerning a comparison of the popularity of British and German administration in East Africa, it was not easy some years ago to find which rule preferred by Natives. The position may have changed greatly since as the Natives have become more accustomed to British methods. But at that time it would have been hard to ascertain the preferences of the the bulk of the Natives individuals, for personal reasons distinctly preferred either British or German rule, but the opinion of the shenz (raw savages) was hard to get at. If one put the question to any shenzi he would naturally have said whatever he really thought, that he preferred the British. The District Commission with whom I stayed made guarded inquiries, as far back as 1918, when the British had been in occupation for only two years and inclined to think that the bulk of the people would not revert to German rule if they could.

R. Roamer Talks About...

Jeremiah's Case

The court was crowded. Excitement was intense. The accused, Jeremiah, Nurse Jane Maplank's husband, was in the dock. The Prosecutor had already told him why he was in the dock; he had assaulted his friend Joshua, because Joshua had said Jeremiah was born under a lucky star.

Mr. Joshua's solicitor now cross-examined Jeremiah:

"You say you assaulted Joshua because he said you were born under a lucky star?" He asked, softly.

"Who?" asked Jeremiah. "Don't be impertinent," roared the solicitor. "Answer my question!"

"Yes" "Were you not born under a lucky star?"

"I was born under no star myself."

"Answer 'yes' or 'no,'" thundered the solicitor.

"I have answered."

"Your Worship," said the solicitor turning helplessly to the magistrate.

"Do not argue with the solicitor in court, you," warned His Worship. "You can argue with him outside if you like, but not in court."

"All right, sir," said Jeremiah. "Let's go outside." (Laughter).

"Don't 'all right, sir' me," cried His Worship, "or you'll be in for contempt of court. Answer the solicitor, 'yes' or 'no'."

"No." "No, what?" Asked the puzzled solicitor.

"No, to your question."

"Your Worship," appealed the solicitor again looking like a fish out of the water.

"I warn you for the last time now not to argue with the solicitor," said the magistrate.

"Were you or were you not born under a lucky star?"

"No"

"You were not?"

"No."

"How do you know?" Barked the solicitor, leaning forward.

"Because I was not born under a lucky star."

"Don't be saucy! how do you know that when you were only a tiny object then?"

"How does Joshua know," asked Jeremiah, "who was not even a tiny object at that time?" (Laughter).

"Am I asking you questions of you are?"

"You are."

"Well, answer me and don't ask me questions"

"I was not born under any star myself" said Jeremiah, stubbornly.

"Perhaps you will tell us where you were born" sneered the solicitor.

"I was not born at all" (The court shudders)

"Do I hear you saying you were not born?" asked the solicitor, turning to the magistrate with a meaning smile.

"I was brought by a stork to my parents" (Paralysing Laughter).

"Silence in the Market Square!" roared His Worship

"When did the stork bring you to your parents?"

"At night"

"Were there 10 stars above?"

"There were none."

"How so?"

"There were clouds in the sky" (Laughter).

"But that does not mean that there were no stars behind the clouds"

"What it means is none of my business: all I know is that I was not born under any star—lucky or unlucky."

"I put it to you that your 'stork birth' is all white wash!"

"Sez you!"

"Silence! What atrocious word is that?" asked the magistrate.

Transvaal Native Teachers' Examination Results

Letamo Le Leholo Le Hahiloeng Seterekeng Sa Ma-Afrika Sa Taungs

Le tsoara metsi a etsang Li-Gallon tse 2,000,000

"Ho entsoe mosebetsi o motle haholo ea letamo le hahiloeng ka majoe a betliloeng nakaneng ea Picon. e sebaka se batlang se etsa li mile tse robeli le motse oa Taungs, ha Murena Mankuroane." ha ho botela Basebetsi ba li-Engineer Lekela la-Taba t.a ma Afrika bo 'Muso, e leng bo Mr. Sherwin le Green, ha ba fihla Pretoria ba e-tsoa teng.

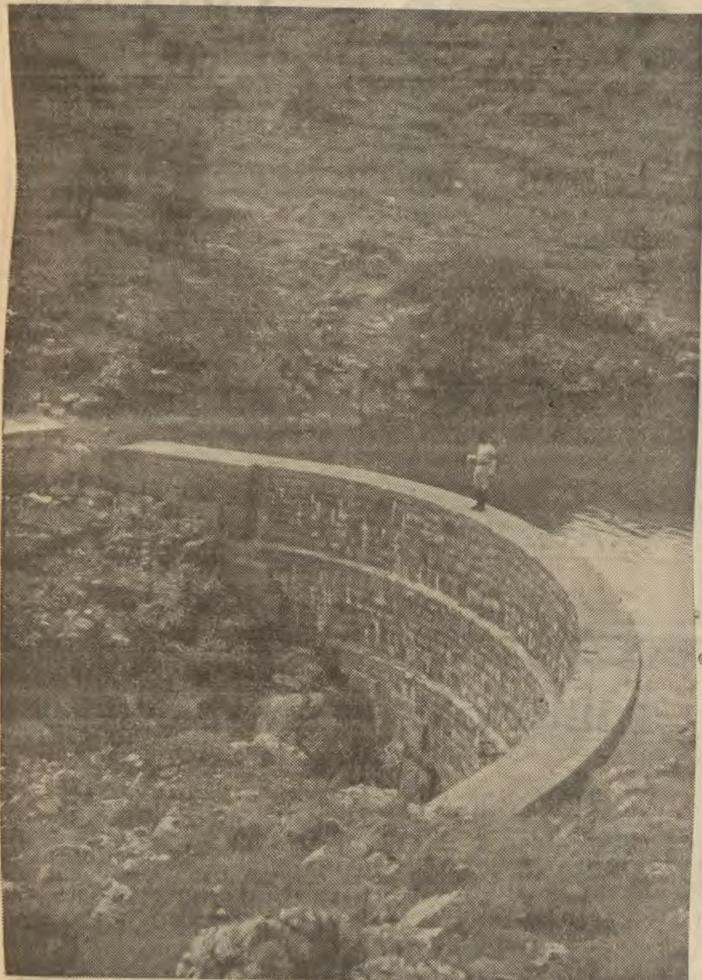
Ha Mr. Sherwin, Engineer e kholo e isoaratseng e moholo, le Mr. Green, Motlatsi oa Engineer, ba hlalobisa letamo lena, ba le fihletse le tsetse metsi.

Mosebetsi ona o ne o simolloe. o okametsoe ke Mr. de Klerk, Mookameli oa Tsebitso, mafeleng a selemo sa 1937 oa phethoa ho qaleng ha selemo sena sa 1938 Ma-Afrika a setereke seo ea e-ba ona a sebetang ka matsoho mosebetsing ona oo ba o lefeloang. Ka baka la ho hloka haholo

ha majoe a loketseng, mosebetsi oa lieha haholo ho feta. Lerako la teng le batla le etsa 22 feet ka bophahamo, le 86 feet bolelele (motopo.) Letamo lena le tsoara li-gallon tse milione tse peli tsa metsi 'me le jele 'Muso, makholo a mane a lipondo (£400).

"Ke thuso e khohlo haholo bakeng sa likhomo ho nos, le bakeng sa mosebetsi ea malapeng, thuso eo ma Afrika a e labohang haholo," ho rira'o bana ba bali Engineer.

Ha ho e-so ka ho etsoa lena, likhomo li ne li atisa ho khanna baka tse telele ho ea mco li ea noesoa Ntho ena e ne e bakela naha a putuloa le likhomo ka ho e hatake la ka likhomo. Mosebetsi ona ke bohato bo boholo tsoelopeleng ea ho boloka metsi a ho thusa barui ba lintho ba ma-Afrika mabapa le ho baballa le ho nontsa khomo tsa bona le bakeng sa ho thibila ts'nyeho ea, naha le masimo a bona-



Letamo le hahiloeng ka majoe le tsoarang li milione tse peli tsa li-gallon tsa metsi. Le-entsoeng seterekeng sa Taungs, Naheag ea Kapa.

The undermentioned candidates have passed the Transvaal Native Teachers first year certificate examination.

Sophia Aphana, Allison Baqwa Alfred Bomvana, Samuel Bosego, Tulina Chauke, Richard Chounyane, Phineas Dapa, Godfrey Dhla mini, Peter Dikoetsi, Cylia Dikxape, Johanna Dlamini, Olga Dlangamandla, Emily Dunn, Edgar Gumbi, Marry Gumede, Joseph Gwambe, Patrick Gwangwa, Isaac Hiabangwane, Jacob Hlatjwako, Samuel Hlekane, Matthews Jeleni, Jacob Kganakga, Dominic Kganysago, Samuel Kgaphola, Magdalena Khoza, Eunice Khuzwayo, Elizabeth Komonde, Samuel Koza, Sarah Kubatsi, Phineas Kubbaye Othlis Helena Kwape, Deby Mamathlepa Kxashane Flora, Kxatla, Regina, Henry Latakono, Hermine Paulina Lealatswang, Harry Lediga, Edwin Legodi, Gladys Legodi, Kxati Legodi, Ruth Lephadi, Thompson Leshabana Hans Lesolang, Bodietso Helen Lethokwe Mackenzie Lethole, Solomon Mpolokang Letsatsi Peter Letshabo, Rahab Lietsiso, Esther Lulu Lote, Maaga Elsina Maahlo, Funiwaka Mabandla, Erence Mabela, Job Mabuza, Llewellyn Mabuza, Zebulon Mabuza, Isaac Madi, Davidson Madinane Joseph Madisa, Eva Madumo, Martha Madumo, France Mafabatho, Charles Mafaesa, Goodwin Mafilika, Charles Magaga, Thomas Mahlala, Adreas Mahlele, Edward Mahlangu, Matria Madge Mahlobo, Wilson Makamu, Adam Makgate, Mathape Makgafidise, Violet Mary Makhafola, Edgar Wallace Makololo, Simon Makue, Immanuel Makuse, Nadab Makwale, Josias Makwela Maud Malebana, Justice Malebati, Trefina Malos, Jacob Malothane, Paul Maluleke, Paulina Mamabolo, Phillip Mamabolo Silus Mamabolo, Ephes Mamkeli, David Mampane Abram Manganen, Archibald Mannys, Calvin Manthata, Oriah Maputla, Thomas Maraga, Solomon Marokwane, Ellen Maseke, Paul Masemola, Daniel Masenya, Philimon Masha, Alpheus Mashego, Isaac Masiase, Walter Mahile Daniel Mashiyane, Isak Masimong, Dalson Masipa, James Masuluke Talitha Matabane, Eddie Edwin Matengane, Nelson Mathiba, Charlie Mathonsi, Talitha Mahope Cornelius Mathsa, Rachel Mathye Johanna Modisane, Matipwili Agnes Adelaide Matjokana, Rebecca Matlaweng, Isaac Matlhare, Edward Matsego, Elizabeth Matywele Benjamin Mavi, Rebecca Mawela, Nelson Mbowana.

Virginia Nora Mdekan, Albert Mehale, Dorothy Kitumetse Menwe, Jacob Mgulwa John Mhlanga, Solomon Christoph Direkeloang Mihulats, Ephraim Mkhombo, Andrew Mlangeni, Appolonia Moinene, Moses Mntambo, Wilhelmina Mochaki, Reuben Modiba, Jerenia Modiselle, Gerard Modyadibe, Joel Paul Mofolo, Jane Teko Mogapi, Michael Mogare, Godfrey Moina, Lucas Mojahi, Justice Mojaepo, Marriet Mojaepo, Selmita Mokoabudi, Elizabeth Mokogets, Elijah Mokogetse, Catherine Dora Mokotlane, Dorothy Mokoditsoa, Motsana Mokoena, Evelyn Mokon-Jeremiah Mokone, Sophia Mary Mokone, Martha Mokotedi, Gustav Mkwana, Christine Eva Molele, Timothy Molepo, Aleta Mankoko Molete, Elias Molisenyane, Jubilee, Moloi, Joshua Moloisi, Jakobus Molepe, Motsepe Arius Moloto, Alpheus Monare, Lydia Harriet Moroe, Solomon Moroe (Thage), Molemajames Moshoela, Marry Mamotihabane Mosoane, Stephen Mothoa, Stephen Motlamelle Edgar Motlemokwane, Reuben

Motsinoni, Andrew Motsoane, Vesta Mpama Sana Mphahlele Philip Mpye, Elaine Mrobongwana, Benedict msibi, Barnet Modikwe, Mustlane, Martha Rose Merry Mugari, Grace Letty Muhloyi, Abel Munisi, Henry Salathiel Kuzwayine, Helena Namane, Victoria Catherine Ndube Morobane Ngakane, Nicodemus Ngakane Joas Puleng Besiba Ngoasheng, Elias Ngema, Fredrika Ngoasheng Alfred Isaac Ngoate, Joseph Ngomane, Violet Ngqase, Zippora Ngenyana Daniel Nhlapo, Kellina Nhlapo, Andrius Nkosi, Jameson Ntebeni, Sophia Ntuli, John Nwankoti, Esther Nzimande, Adam Pelo, Ellen Phala, Philip Pheeba, Elizabeth Philiso, Isaac Phillips, Tabitha Phoshoko, Japheth Qodashe, James Rabalao, Jairous Rakome, Wheelright Raletjena, Wilfred Ramaboea, Sarona Ramaila, Percival Ramatsui, Elyphus Ramokgopa, Sarel Ramutloa, Abbtton Rapholo, Samson Ratiba, Philip Ben Ratsana Edwin Schalkwyk, Bethuel Seabi, Lieschen Seabi, Gottlieb Sebata Marcus Sebesho, Peter Seboko, Lilian Segobola, Bethuel Segoo, Truida Segoo, Moses Sehlodimela Anna Sehlola, Reuben Seje, Donald Sekgaphane, Benjamin Sekhukuni, Evelyn Mmadinone Sekokope Martha Seiepe, Arthur Sepanya, Lucas Serumola, Andries Setshedi, Adel Shilubana, Paul Walter Shupintaneng, Wilfred Sikosana, Nicodemus Sikwane, Johannes Sillmels, Whitefield Siloto, Mercy Sikosana, Joseph Sono, Rachel Sono, Emma Stemela, John Swartland, Frank Talani, Carl John Tau, Elizabeth Tekane, Alphina Rachel Thathane, Stephen Thathane, Salome Thema, Wilfred Thema, Ernest Thenga, Bernard Thobega, Sarah Tivani, Lot Eleazar Thoaete, Rosina Tlola, John Cecil Tlou, Mabeus Tlou, Debora Batseni Tsatsi, Daniel Tshabalala, Enoch Tsholetane, Euphine Tshoni, Alice Twentv, Dora Uwane, Henry Vaneck, Rosema Zita, Benjamin Zuma.

Second Year Examination:— Chaba, William Mogale; Ngwangwa, Nicodemus; Hlabioa, David; Hlalele, Svdney; Hlatywayo, Lillian; Kalipa, Mildred; Khoza, Cornelius; Kumalo, Reuben; Lathane, Prieska; Lekgothoane, Phillip; Letsoalo, Alex; Likgale, Esther; Lowane, Simon; Loza, Rainnet; Maaga, Adam; Mabale, Noel; Maboa, Emilie; Mabogoane, Philistas; Mabuza, Josiah; Madja, Sam; Mahange, Obed. Woodford; Mahlantjie, Samuel; Manuluhulu, Marthinus; Makaku, William; Makumu, Harry, W.D., Makgato, Ambrose; Makhuvela, Simon; Maklolo, Bethuel; Malanda, Douglas; Malungena, Dan; Mamabolo, Elias; Mamabolo, Ephraim; Mamabolo, Salome; Mamabolo, Stephen; Mamaila, Anna; Manamela, Michael; Manana, Abednego; Manchidi, Jethro; Mankga Anna, Maria; Maphoto, Paul; Maphutha, Magutle; Maraba, Moses; Masenya, Jonathan; Mashaba, Joel, Willie; Mashinini, Lucas; Masipa, Shadrack, Matjutsi, Calvin, Matobela, James; Matome, Milt; Matsapola, Simon; Matsi, Anthony; Matyeka, Harry; Mazibuko, Esther; Ndhlovu, Daniel John; Mhlambi, Frederick; Mkabele, France; Mlahleki, Gideon; Mmole, Sefora; Mndaweni, George; Mnyaga, Mathew, Bafana; Moabelo, James; Modiba, Petrus; Mogano, Frank; Mogashoa, Cornelius; Mogeji, William.

Lefaluzochias; Mogoai, Akila; Molamu, Paul, Fairleigh; Molapo, Esther; Moleele, Edward; Moloto Samuel Monyai, Peter; Mooki, Obed, Simon; David; Mooka, Mary; Morakaladi, Cyprian; Moroe, Lucas; Moroke, Peter; Moseka, Abraham; Mthudi, Girlie, Georgina; Motlemekoana, Albina; Morshoane, Caroline; Moxaswa, Jonas; Pheane,

Polycarpus; Mpudi, Samuel; Mtsweni, Ben; Mukhombu, Florence; Mulaogaphuma, Geoffrey Muthoiwana, Munkansi, Tom; Mwasi, Rose; Nditwani, Brown; Nqidi, Lydia; Nqidi, Sister; Ngoasheng, Johanna; Nkadimeng, Samuel; Nkosi, George; Nkosi, Ntombizodwa, Nkuagae, William; Nkutshoeu, Gladys; Nkwana, Lazarus; Ntsawisi, Hudson William, Ntuli, Ephraim; Nxumalo, Elliot; Oliphant, Wilfred Douglas; Pandeka, Rachel; Phake, Abram; Phala, Samuel; Phofeli, Agnes; Phosa, Albert; Pitse, Otto; Pretorius, Webster; Pule, Michael; Radzilani, Chesimus; Rakona, Joseph; Ralisa, Saul; Ramaila Adolf, Ramailane Martha; Rametse, Nelly, Ramokgopa, Matome; Sealete; Geoffrey; Sechele, Henry; Sefara, Hardy; Selomo, John; Sibeko, Maria; Sibiya, Strike; Sidzuno, Elizabeth; Shai, Jacob D., Soko, Nathaniel; Temba, Winstance, Thabane, Martha; Thulare, Stephen; Tshabalala, Enoch; Tshabangu Magdalena; Tshakane, Koba; Van der Water, Petrus Albert; Whitehead, Christina.

The following candidates have obtained the aggregate number of marks required for a pass in the Third Year Examination but have still to pass in the subject(s) stated against their names, to qualify for the award of the Provisional Certificate:—

Cneu, Ncami (Arithmetic), Dolamo, Agnes (Blackboard Work), Itsweni, Haniel (School Management), Khabele, Ernest History (Hygiene and School Management) Lebote, Petrus Elias Ditshebe (School Management), Letlape Victor Imanuel, (School Management), Maboja, Elisha (School Management), Mablabe, Solomon (School Management), Mahlaels, Rahab (Arithmetic), Makhobotloane, Henry Ben (School Management), Makwela Joseph (School Management) Makwela, Phillip (School Management) Mamabolo, Agnes (School Management) Morokane, Petrus (School Management) Matlala, Solomon Motampane (School Management) Mbalala, Arthur (Arithmetic and School Management) Mntyali, Mercia (Arithmetic and Drawing) Modisa, Thomas (School Management) Macketisi, Jacob (Practical Teaching) Moganedi, Anna (School Management) Molale, Naphtalia (School Management) Molefe, Filippina (Geography) Moloto, Mmaphuti Richard (School Management) More, Josiana (Geography) Motsung, Selina (Arithmetic) Motsifane, Manasseh (School Management) Moxwane, Johanna (School Management) Nhlane, Paul (Practical Teaching) Ntsie, Percy Hetzron (School Management) Pandeka, Thabita (Arithmetic) Puaone, Cornelius (Hygiene) Rakoma, Athanasius (School Management) Ramokgola, Elias (Arithmetic and School Management) Seema, William (School Management) Sekgota, Daniel Machaba (Practical Teaching) Sepeng George Phike Alfred (Arithmetic) Sikwane, Nicodemus (School Management) Tambekwayo, Jeremiah (Arithmetic and Blackboard Work) Tjale, Annie (Arithmetic) Tsiane, Rebecca Christina (Practical Teaching)

The following are the candidates who have completed the Third Year Examination. Bikitshe, Finnet; Buhali, Tabitha; Cindi, Solomon; Daniels, Elizabeth; Dhlamini John; Dubs, Hartland; Gabashane, Hilary; Gwangwa, Isaac Joel; Kalipa, Samuel; Kgasago Meriam; Kgoadikgoadi. A b r a h a m; Kzomongwe, Klarius; Tsholofelo Modisaotile; Kobe, Donald; Kola, Nellie; Lebopo, Jacob; Legae, Angelina; Lephadi Rebecca; [Continued page 17]

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NGQIBELO SEPT 10, 1938

Umhalla's Skop

(Yimbongi Yesizwe Jikelele)

Le yintatyana ethe 'zikithi ukuma kaaye esazulwini so mhlaba wama Ndlambe enge kaethakalinge Ngqawule iji kelezene nalo utatyana, ukanti nanamh'oku, amaNdlambe isizw, esikhulu kunene sakwa Phalo, asayi jikeleza, eyalatha njengelona khaya lawo, neyona ndawo inebali lawo, kwaneke wawo liphela.

Awu!
Awu.u-u!
Ewe kambe Ntaba kaGqeben!
Nguwe wedw' iNtab' ekhoyo kwelomZantsi:
Iutab'eggumel' ulwandl' olugqu mel' iintaba;
Zatsho zatsh' izinandile za ncama;
Zatsh'ombara nee mfakadolo bancama;
Zagqu'u'inkaanunu zade za mbhambhazela!
Way'ekhu' uGqeben' eba ngu Gqebenil
Naml'usengu Gqeben' one nkomol
Ayawasazel' ama Ndlambe,....
Acin' iimini zamzuzul.
Aluagiselel' imia' ezizayo,
Kab' imint yeyanamhla neyezolo;
Imin' ezayo yimvam'billuil
Ntlangano yemilamb' emithathu,
Nguwe Gqeben' onewonga;
Yi Ngwevana, ne Xilirha ne Gquube.
I Xilirh' elidumileyo,—
Sikhwez' iXilirha ngenqoma ka Mfi,
Lide laduma nakuma Cwama,
Lilapho nenchwaba lika Mfi,
U Magenga ngamkhont' emazibukweni;
Gqeben' omazikoziko,—
Nang'amaHlat' esimangala;
Awagxoth' uDyani waphephe-
theka.
Ejikelw'ingquiliqili lakhe!
Imihlontlo yamawele ka Mbodla,
UMaxinana no Mtshatsheni;
Wen'uvelel' uMthumana,
Wavolel' iQangqalala,—
Uhlol' amantloke Tanqa,
Ujong'ukulala kuka Mbodlal
Umzantsi wakho li Monti;
Ulwandle luka Dlawu neentili zika Pats.
Impumalanga li Qumra,
Inchwaba lika Mlanjeni!
Intshonalanga li Qonce.—
Umz'omkhulu wo So Tshalisil
Ndaza ndayibon' iNtab' ema balabala,
INtab'enezazobe zemizila—
Namasanar' ezivatho zentlalo;
Namakhwaph' okufihl' ama Rarabe,
Gqeben'oneenkomol Gqeben' oneenkomol
Usakhumbulau' uArmstrong!
Ingongwan' enkulu yase Rhini,
UNozala wezikolo kwa Ndlambe,
Wazala ne Nxezani ka Nkovu.
Kant' izakulitshikilel' iko wayo.
Usakhumbhula n' uNompuzi mza?
Bathi kamb'ude waya kwelase Ntla,
Waya kuth' uvuko lumandundu,

Lungamandl' eziQu ezithathu. Usakhumbulan' u Onxokhwe?
Sikhalo senkabi yenkomo, Yatsho kwaband' amawa nge Ngqawule,
Yathi kanti yeyokugqibela! Usakhumbula n' uKrexe um Thembu?
Ikwalaph' inzwakazi ka Nukwa,—
uNocimbi Notyumbu igama, Zabulalan' izikulu ngohaya!
Hina ngoKhab' isolotya, Inkunqele ye Qheya lom Bamba?
Into ayibethwa nga nkana Laundini!
Sala Gqeben' oneenkomol! Iinkom' ezisenzel' izihlobo,—
Savana neentshaba de sakhothana.
Ubuyil' oka Makinan' obe thinjlwe,—
Nguy'incam yaloo maNdlamb' u wabonayo.
Kuyahanjwa! Kuyahanjwa! Kuqatyelwa kwezi ngabo nwayo,
Zishiywa zithandh' ezibonwayo,
Kuyahanjwa! Kuyahanjwa! Sala Mbambalala—
Sala Mbambala ye Ntaba. Ithe zikith' ukuhlala kwelama Ndlambe.
Ikud'imihla yephakade—
Kukud'apho kuyiwa khona!!!
Neincilili!

Ukutyilwa kwe Sikhumbuzo Somfi Rev. R. K. Maliwa

Umhla wama 31 ku July, 1938 uyakulibaleka kudala kwiingqondo zabo babeko e Meucu. Idutywa kwe sika Nkosi u C. Poswa.

Ngawo kwakutyilwa iitye lesikumbuzo sika Mfu. u Maliwa ongaekhoyo.

Ziqale ukufika indwendwe emalanga nge 30th zivela koma Ntseshe, Lota, Taleni, Qakazana Abafundisi ingo Revs Ndlwana, Ntuli no Cisho.

Umsebenzi walemini uqale kwango m'qibelo 30, kweduleyo abagidi, nokuxhelwa kwenkomo ne gusha; unkosu Poswa elinxada nxada njengoko waye nezinye indwendwe zama Tempile phaya kowabo.

Kusile nge 31 yangu Mfu. Ndlwana elulan lweni lwe Theko eli. Yena wazabela u mtandazo... matins... wa phosa inkonzo yomtendeleko kuba fundisi Cisho no Ntuli. hal ubuhle ncbumbandi boku zolelwa kwalenkonzol Washu mayela uMthanjiswa ethatha amazwi kwi Duternoromi 34: 1-4.

Ukupela kwenkonzo idelu rozo...uku singa emangwabeni. Apho kwaku seku laulwe izithethi ezizezi: Chief Poswa, B. Mpahlwa no O.C. Nakani owayengene kwi sikolo somfi lo xa yena umfi wayesiya kungenela ubufundisi ngo 1903.

NgeJapan Ne China

Ingxelo evakele ngomhla we 5 ku September kulonyaka ne vela e Hankow ngo lwesihlanu igazi liphalele okwa mauzi, elama Japan liphalazwa ngama China, athe awa bulalala ama Japan kwiindawo ngeendawo.

Oludaba luthi imvula ewe emva kwemini yonke yenze ukuba idabi lase Fengilintu lube luliwe kugxojozwa eludakeni nelona likhulu oko ithe yakho lemfazwe. Amahlelo amabini ama Japan kuthwa angqingwe ngumlambo ekuthiwa yi Yellow River. kusithiwa omabini lomahlelo asesiche ngeni sokumka nomlambo. Kuthwa njengombandela ke kolu loyiso lama Japan ngama China kwelidabi likufuphi neataba zase Tuoyunshan abemi bonke aba kwidolophana ephambi kwe Hankow batshe ngumilo, yazililo ke e China. akube oyisiwe kwezintaba, Ama Japan ibe lilungelo kuma China ukuba agqithe thathe indawo ewubeka engxakini Umzi wase Hoshen.

I Japan Iyala

Ezindaba ziyaphikwa e Japan, kuthwa zingamaphunge, e Tokio ngengxelo yanamhlanje nge 5 kwakulenyanga, e Kinkiang nase Juichang—naza ku vanya khona okokuba idhali lenduli. yase Tungking ngezantsi kwee nduli zase Lushan lulingana qha nexa loku thatha kwe Shanghai ukoyikeka kanti ke athi Ama Japan Ama China ashaye i 300 yesidumba lomini.

I 100,000 yama China kuthiwa ibe zintsaza iya ngase Teian ngakwindlela yololiwe evela e Kuikiang eya e Nanehang.

Uguyo le 20,000 Yama Joni e France

EBesacon e France umkhosi o mkhulu wakhona ugqibe kwezi ntaku ukuguya nawo njengoko bekusoloko kaguya ama Germany. Umkhosi wama French ubukwi 20,000. Kusetyenziswa izixhobo selixesha lomkhosi koluguyo ubu phethe yi Njengele Prioux. No mkhosi womoya ubonise amanyumnyezi ange nzekayo xa sakuba kuthiwe 'iwul'.

Oluguyo lube yimfihlakalo nje ngoko kungafunekanga ukuba ku menywe incutsho zemkhosi ye zinye iizizwe.

E Spain

Uyala u Mnu Franco noburhulumente bakhe ukuba enze njenge sicelo sobu Rhlulumente base Spain esithi makuyekwe macala ukubulawa kwabombuso abathi babe ngama banjwa.

Impendulo eye ngocingo yethi: Ikakade mna Franco andibulali mntu kungathethwanga tyala ku viwe ubunqhina, aye namabanjwa aziwayo ukuba ngamadoda ombuso akatshiswa ntupha engshatywa nangezipeleti.

Izithethi azinalitye zingali gqanga malunga nobom bo-mfi ibali elizakubuye liphume.

Lonke usapho luka Maliwa luka Mngenandlini lumbulela ngokundzulu uMama lo' u Manala ngamatletile awenzileyo engena mpilo de laphumelela eli Theko lomhlobo wake ongu Tata walo.

E. D. MALIWA, Unyana womkuluwe womfi.

Ezase Indiya

E Rangoon kuvakala into yo kuba ama India nama Brumese a salwa into ke lonto eyenze kwe nzakala amaSulumani ayi 6; yanye indoda yas- Burmese efileyo.

Au apolisa agadile no Nqawa ayiphuzwa Kwinkathazo ethathe iyure kufe kwiqela lika Mahomed amadoda amane, yenzakala i 20 yamadoda.

USir William Clark No Lady Clark

Ubuyile u Sir William Clark no Nkosu u Clark nentombi, ozakuse lela i England apha e Mazantsi Afrika (High Commissioner.) Ufikele eKapa kwithuba lenyanga ezi ntandathu engeko, etyelele phe-sheya Wayehambo neNkosazana u Clark nentombi.

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Ngamazabiso alula

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ITENGWA NGAPANTSI KWI BOTOLO

YAYE INGAPHEZULU KWI JAM

ILUNGE NAKUBANINA



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I "Ovaltine" sisiselo esiku kutya senziwe nge mithombho namaqanda amatsha kwano bisi olutsha. Kulula ukuyenza, yigalele ngetisi puni kubisi ulushushu. kunge njalo olusezi thineni (condensed milk) namanzi, ibeke ngoko seyilungele ukuselwa

Ovaltine yenziwa e England ngu A. Wander Ltd.

SELA I "OVALTINE" UFUMANE IMPILO

A. X. B.P.



Xhosa: EZENKALO NGEENKALO

Isixeko Sengcwele

E Rhini

Isixego Sengcwele E Rhini

U Mnu. Goodland H. Nduna ubambe uloliwe wase Bhai ngomhla we 20 ku Thupha ngokusukela umcimbi oshale-sileyo.

Ngu Nkosikazi ongapilanga u Plaaty sekudibene nokuba selekhulile.

Ngomhla we 21 ku Thupha ibiyintlanganiso yokunyula igosa e Tshetshi, endaweni ka Mnu J. G. Tyamzatshe oroxileyo. Kunyulwe u Mn. A. Ngxizele igosa elikulu lese Tshetshi.

Ititshala ezongeziweyo ngu Rulumente kwisikolo sase Wisile ngu Nkosz Ivy Lupondwana, Nkosz. Mvambo, Mnu Nimrod Ngxingo.

Ngomhla we 20 ku Thupha kuqubisene kundlalo we tenesi abelungu nabamnyama kwibala le Stone Breakers (abaqekazi) Umngeni ubhuyelwe ngabelungu kwiqela le Stone Breakers. Kukho neqela lase Rhodes College kudibene namanenekazi amhlope namnyama. Abelungu baqekaziwe yi Stone Breakers. Boyisiwe abamhlope. Umdlalo ubengo phakamileyo kukho neziphungo nekeyikana ezimnandana.

Iqela labadlali be Winter Rose linduluke nge lorry ngomhla we 20 ku Thupha lisiya kudlala ne qela labadlali base Dikeni. I Winter Rose ibuya isixelela okokuba ityiwe yancama zizi Student zombini i team.

Ngomhla we 9 kwinyanga yo Msintsi yi konsati e Tshetshi yensiwa ngamakosikazi ale tyalike Akasa-ali amnina ayangceka [practic] ati afuna ukuvuma ngokwawo. Abantwana besikolo make bahle. Kuza kubhisa okade benetha bamadodu ase Tshetshi.

Umfundisi u Solito ubambe uloliwe wase Tinarha ngomhla we 23 ku Thupha ngokugoduka.

Ngu Nkosk. Nomenti Kalipa osathe gxada e Bhai ngokuyi kubona intsapo yakhe engaba sebenzi khona.

Ngomhla we 24 ku Thupha kunduluke ngololiwe wase Bhai u Nkosk. Nombombo ngokuya kusela umoya ugokungapili ebizwa nguyana wakhe. Ixen kazi silinqwenelela impilo entle.

Kufike u Nkosk. Nkungu ngokuzakubona umzalikazi wakhe u Nkosikazi Melia Ntshebe unina. Soloko esiva ukuba akapilanga.

Ngumtwana wo Mnu. no Nkosk. Masoma ongaphilanga.

Ngomhla we 27 ku Thupha kufike u Mnu. Ndalaneni wase Riebeck East. Uncoma ingqele yasezintabeni.

Amanqaku Ase Touws River

NGU S. D. SANGXALO

Mhleli kaundivumele abembalwa kule mvaba ka Ntu. Sisahlilelapha phantsi kwentaba simana sibona into ezenzekayo. Ewe madoda, nabantwana belindelele no Mhloli ozekuvavanya esamaluwu phantsi kwengqonyela u G. J. Jonker, ewe bethu. u Tambodala kade bemqongqotha esimnqwenelela impumelelo kuba kukho neqela elizakuya e Sinaleni e Paarl.

Xasendihleba bethu, kukho nelinye iqela labafana eliziqhuba yo (private study) pofu inkoliso ngabebala.

Simkelwe apha yi nurse yethu yebala u Nurse Kroutz okhaya lise Mtata, pofu kwabe kwafika elinye igwangqakazi u Nurse Carstens.

Ezase Bhai

(NGU SERUMMAGE)

Ukubalela nengqele ezizinto zon bini zingxamele ukubalasele apha e Bhai.

Kulusizi ukuvakalisa into yoku ba kuveki epelileyo e Katta Sreet e Korsten kufunyenwe umtana onobhubhane.

Sivuyisana nomzi wama Wesile [Bantu Method] elapa e Bhai kuba ekubeni ebeqekile antlanu—mbini ngoku nje amanyenel Umanyano lunamandla!

Umbuto oyi Orienta R.F.C. wo ba ne konsati e Rabe School ngomhla we 28 ku October, yo nke imali eyakublanganiswa kwesi sisusa yobelwa bonke abahlolokazi balombuto. Lento siyayiscoma kuba ibonakalisa ubuntu obukoyo kubantu bebhola.

Siwatelela iminqwazi ama Wesile esithili sase Bhai pantsi kwentsumpa yawo uRev K. K. Nowana nama sekela ake, kuba nonyaka nje izipho zika Rhona zibe yi £624 Siyawancoma ama Wesile, kude kuti abemi base Korsten kuba bona ixesha libi kubo abazi nokuba koti kupi kuti nina! Malihambel!

Sivelana no Mnu. J. Stemela isihandiba salapa e Korsten esati ngexesha esasitunyelwe ku kampi ka bhubhane, kanti amasela ashive ke egekeza umzi wake eba imali eyi £500 inkozo kuba sathi kanti isihandiba esi sifukamile Oryolwa vo ngobusela balemali ngu Freddie Bavuma. Lisatunyelwe kubahleli.

U Nkosazana Prictilla Sinuka uke wati gxada e Rhini kwa Mnu. no Nkosikazi Zondi abuye umzi uq-keziwe ngamasela emka nenxe lenye yempahla nana eninzi ayi shiye seleyibophe yasisiquma.

Ezase Tinarha

NGU KAZIWA

Tina simiyo ngase moyeni siya ziva noko singengabo ababhali ltumente ye tenisi-siva ukuba yoba se Rafu. Izimpi ziyakutanda indebeka Mnu. wase Rhini eyem ka neendlalali zase Raafu. Kambe lowo Mnu. wenza into eyodwa wawupha umzi o Ntsundu indebe athe yeyawo wodwa. Impi etanda abantwana bodade ayivutwa. I Bhayi seloko lisilwa kuba kalaku abanye bathathile kutiwa maka y-ke nama Rundasi ayidalele nabanye abafuna ukuzitandekise bakuleyo, i Rhini, i Tinarha. I Bhayi ngati ne Kaladokwe iyasese lela kuleyo mfazwe iyakuba se Raafu ngo October lo ozayo. Ma, d de wetu qhu—kwaku sengwa zikati. U Ntulo maka phangwe sonkena betu?

Umzi wama Tshetshi uphata lwe pezulu ngu mthetho. Izikolo zawo kutuneka zibe nokukhanya okwaneleyo ngokwe zikolo zaba mweke. Kutiwa mabaphele abamboxwana befesitile ezimano zisenziwa sityalike. Ngentsebenzo yomphati Lokishi into ka Bota kubekwe izalatiso apo kuko izikolo. Kunqandwa iziphe tepheke sihamba ngobu ngembe zingenzi ingcozi emana ukwenziwa zizi pheketshane.

Ndiyafuna!

Umfazi wam, endatshata naye apha e Rautini undilablekile Wemka kum eRautini nganyekana sibhala kunye kwa Thulandivile. Ndandimazi eyintombi ka George Hashe ngokosee Rcodepoort Umfazi wam ngu Taadiwe Gantsho. Olanayo adim mna David Siphon Gantsho ohlala e 1879 Matimela Street W.N.T., Thulandivile Bendisithi ke kuye noko ndidinjwe kukuziphekela njalo njalo. Xa engabuyi kwisithuba senyanga ezimbini ndonyanzeleka okokuba ndisifunele Taadiwe wumbi. D.S. MORRIS GANTSHO Johannesburg

Iso Lomzi E Zalu.

Liyaqhuba "Iso Lomzi" e Zalu amalungu aya esanda ngokwanda, indima ingxamele ukubonakala ngoku. Fundani amapepa nizo kuva nge ntshukumo ye lizwe. Iphepa lgcina umntu ekuhambeni ehleba exabanisa imizi yabanye abantu Xa ungazi apho lifunya nwa kona iya kwa Mnu. Tenyane Zalu "Mission" Ixabiso yi 2d Ulifumane zonke iveki ngolwesi Bini Ufike uti ufuna i "Bantu World."

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News From Different Centres

NATURELLE-- LANDBOU.

JAARLIKSE BYEENKOMS VAN DEMONSTRATEURS.

GEOPEN DEUR ONDER-SEKRETARIS VAN NATURELLE-SAKE.

"JULLE IS DIE SENDELINGE DEUR DIE DEPARTEMENT GESTUUR OM DIE KENNIS WAT JULLE OPGEDOEN HET AAN JUL EIE MENSE OOR TE DRA," SE Mnr. J. S. ALLISON IN SY TOESPRAAK AAN 'N GROOT OPKOMS VAN NATURELLE DEMONSTRATEURS WAT UIT VERSKILLENDE DELE VAN DIE TRANSVAAL, ORANJE VRYSTAAT EN KAAPPROVINSIE (NOORDELIKE DISTRIKTE), BYMEKAAR GEKOM HET.

Twee Aspekte van die Werk van Demonstrateurs.

Die volgende persone was aanwesig met die opening van die jaarlikse byeenkoms van Naturelle-landbou Demonstrateurs, van die Noordelike Gebiede, gehou te Pretoria: Mnr. J. S. Allison, Onder-Sekretaris van Naturelle-sake, Dr. W. Eiselen, Direkteur van Naturelle-Onderwys, Dr. H. H. Curson, Onder-Direkteur van Naturelle-Landbou en Voorsitter van die Byeenkoms, Mnr. H. A. Melle, Assistent Direkteur van Naturelle-Landbou en min of meer vyftien Landbou-Opsigters.

Dr. Curson, as Voorsitter, het Mnr. J. S. Allison aan die vergadering voorgestel, en verklaar dat hulle bevoorreg was daar hy baie besig is, om hom in hulle midde te he, en vra hom om die byeenkoms te open.

"Ek stel die uitnodiging, om hierdie herhalings kursus te open, baie hoog op prys. Dit is my 'n genoe om julle almal hier in Pretoria te verwelkom, en om jul te verseker van die groot belang wat ons in die Hoofkantoor in jul werksaamhede stel," verklaar Mnr Allison. "Die geweldige toename in die werk van die Departement, veral in die rigting van landbou, gedurende die afgelope paar jaar, is aan julle bekend. As gevolg van die geld wat beskikbaar gestel is, en die opwekking van openbare belangstelling, is die Departement in staat gestel om skemas te aanvaar waardeur naturelle wat in reserwes woon beweeg kan word om af te sien van die deurbringende metode van grondbewerking en om die gevaar van te veel vee op plase te he te beseef"

"Een van die belangrikste rigtings waardeur die Departement hoop om sy mikpunt te behaal is deur die aanstelling van Naturelle Landbou Demonstrateurs, en," beklemtoon die Onder-Sekretaris, "soos julle weet is daar 'n groot toename in die aantal amptenare gedurende die afgelope vyf jaar gewees. Die aantal in diens geneem gedurende 1933 was 50 en die aantal poste op die begroting van die lopende jaar geplaas is 191."

"Ek wil graag verwys na twee gesigspunte van die werk van Demonstrateurs. Die eerste sal ek die sendeling aspekte noem. Julle weet almal watter waardevolle dienste die sendelinge aan die naturelle van Suid Afrika bewys het. Afsiesen van hul geestelike invloed en onderwys, was dit hulle wat die eerste naturelleskole oopgering het, en die hele stelsel van Onderwys was tot onlangs in hul hande. Hulle het natuurlik geldelike ondersteuning van die Regering ontvang maar die organisasiewerk was deur die kerke

ondernem. Aan die sendelinge is die naturelle van Suid Afrika innige dank verskuldig. Maar sendelinge hoef nie noodwendig alleen leeraars, dokters of onderwysers, wat aan kerke behoort, te wees nie. Enigeen wat 'n boodskap van goeie tyding dra is 'n sendeling en ek wil graag dan demonstrateurs van hierdie Departement om hulself as sendelinge dink, en met dieselfde ywer besiel wees om goeie tydings aan hul mense oor te dra, net soos die voorstanders van die kerke aan wie hul soveel dank verskuldig is. Julle geesdrif behoort as 't ware meer ywerig te wees en jul belangstelling groter, omdat dit jul eie mense is wat julle dien en jul eie nasie wat julle probeer opbou om hulle plek in die ekonomiese struktuur van ons land te neem."

"Julle is geleerde mense met 'n spesiale opleiding in landbou. Julle is in reserwes en lokasies geplaas waar julle met baie van julle mense wat ongelletterd is, en wat onbekend is met die metodes van wetenskaplike landbou in aanraking kom. Hulle moet die beginsels van grondbewerking en landbou geleer word en die groter deel van heirdie taak rus op julle demonstrateurs. Julle is die sendelinge gestuur deur die Departement om die kennis wat julle opgedoen het oor te dra aan jul eie mense," vervolg Mnr. Allison. "Dit help min vir die wit man om na die reserwes te gaan en te verkondig wat in hierdie en daardie rigting gedoen moet word. Die naturel drink: Ja, dit is baie mooi, en dit is die wit man se manier maar wat help dit vir my? My vader het gedoen soos ek doen en sy vander voor hom en hoe kan ek dit verander. Maar die demonstratiewe woon onder hulle, hy weet hoe hulle, dink, en kan met hulle redeneer soos behoort te wees, en op 'n stil manier kan hy sy stuk grond bewerk, en dan wanneer hy 'n goeie oes wen kan kan hy se: Sien jy, wat het ek jou vertel, en die mense sal begin besef dat daar darem iets in daardie metodes steek. Iemand het eenkeer vertel dat die grootste weldoener van die mens die persoon is wat twee grassprietie laat groei waar net een van te vore gegroei het. Julle weet hoe waar dit is vir die naturelle reserwes en vir die naturelle. Verstaan julle nou hoe ek wil he julle moet sendelinge wees?"

Die tweede aspek van julle werk is 'n demonstrateur as tussenpersoon. Gedurende die oorlog toe die Franse en Britse krygsmagte as bondgenote in Frankryk geveg het, was daar spesiale offisiere wat deur hul opleiding in staat was om as tussenpersone op te tree tussen die personele van die hoofkwartiere en om verbinding in idees en inligting te handhaaf. Julle kan begryp hoe waardevol die dienste van sulke persone was. Ek wil he dat julle om julle self as sulk persone dink. Die dienste van 'n demonstrateur as tussenpersoon kan van veel waard wees. Hy kan die Landbouopsigter onder wie hy werk meedeel van moeilikhede wat die naturelle mag he onsy raad aan te neem, en hulle kan beraadslaag hoe dit moontlik sal wees om die kennis aan die naturelle oor te bring, sonder om moeilikheid en teens taad te veroorsaak. Julle kan op hierdie wyse van soveel waarde wees vir die witman, wat die naturelle probeer help, soos aan julle eie mense."

"Ek besef hoe moeilik en ontmoedigend julle werk somtyds is. Dit is swaar werk en die resultate is baie stadig maar, indien julle hierdie twee aspekte van sendelinge en tussenpersone in julle geheue hou, sal julle inspirasie vind in die gedagte dat julle baanbrekers is deur lig van wetenskaplike kennis aan julle eie mense oor te dra, en op die wyse vir hul 'n better en gelukkiger bestaan waarborg."

Ten slotte het Mnr. Allison die lede van die byeenkoms alle sukses in hul beraadslagings toegewens. (30/38).

Tshebetso-moho ea batho ba batsho e tsueleditse Nosetso ea Gompies.

PEHO EA MOSEBETSI OA TABA TSA BA BATSHO.

"Baahi ba Lokase ea ha Zebediela (Seterekeng sa Potgieterrust) ba thabile haholo kabaka la ho tselela ha nosetso ea Gompies," ho rialo Mong. J. J. Duvenage, mookamedi oa Temo ea ba batsho, ea tsua ho khutlela Pretoria "Ha ke ne lekola masimo ke ile ka fumana Morena Kekane la batho ba hae ha thabile kabaka a mosebetsi ona. Ba boletse hore ba bone hore ke ntho e lokileng ho sebetso moho."

Ka selemo sa 1937 Mmuso o ile oa thibela noka ea Gompies haufi le lokase ea Zebediela me oa etsa mekero ho nosetso masimo.

Lehlakore la taba tsa ba batho la thusa ho ahella ka lehora diakere tse lekholo tse lefatsho. Diakere tse mahome o mahano a lefatsho ho ile ka lengoa ho tsona diaratapole, marotse, pone, dinaoa le meroho e meng. A tenela pele Mong. Duvenage are "Masimong ana ho setse ho fumanoe mekotla ea pone e kabang makholo o mabedi le moshome a mohano, mekotla ea diaratapole e mashome a supileng le marotse a fetang sekete, ebile ho lebetsoe hore ho da fumanoe korong le dinaoa tse ngata."

Mosebetsi ona o supa seo seka etsoang ke tshebetso-moho masimong. Ho rialo ke hore masimo ha neoe batho ka mong le mong. Ho teng batho ba lekholo bao eleng boradi kabela. E mong lee mong o fumana karolo tse pedi borarong a seo se kotutsoeng Bakeng sa thuso ena o lefa leshome la masheleng mokotleng oa lekhotala Zebediela. Ka cheletelana le karolo eleng borarong ea se kotutsoeng, lekhotala le reka mehoma le dipu, kapa ntho efe le efe e batlehang masimong. Ka selemo le selemo radikabelo e mong le e mong o sebetso masimong kante le tefo khuedi tse pedi.

Batho ba bangata ba lokase lena ba rata hoba Boradikabelo, hoo ebileng masimo a okeletsoang ka diakere tse lekholo, eka boradhi kabela ba tla ba makholo a mararo. (26-38)

Transvaal African Congress

A special Conference of all leaders representing various African Organisations and the individuals who have the interest and the welfare of the Africans at heart, will be held in the Orient Palace, 441 Boom Street, Asiatic Bazaar, Pretoria on the 1st 2nd and 3rd October 1938.

All organisations namely: Trade Unions, Vigilance Associations, Tenant's Leagues, Ratepayers, Church Bodies, Business or Traders Organisations Ministers of Religion or any established African organisations such as Advisory Boards are requested to send their delegates.

The Conference is called for the purpose of devising ways and means of bringing about a concerted action against all oppressive measures. The time demands this very strongly. The food of feeling is action. Slavery is slavery and is bad all round. There can be no excuse for it and we must not, even at this early stage, accept anything which has in itself tendencies of slavery.

FELLOW AFRICANS, unless the organisation whose office is to champion the CAUSE OF THE AFRICAN PEOPLE is backed by an effective, strong and united African opinion and feeling, nothing or very little can be expected of it. The success of our National Organisation depends for its permanence, action, and effectiveness upon the readiness of the people to struggle for their rights. We appeal once more to all individuals and leaders of various

organisations to rally round the banner of their National Organisation by coming to the Conference with a firm determination that the Conference should be a success.

Remember that we have had the Land Act of 1913, Native Administration Act of 1927, Riotous Assemblies Act 1930, Native Representation and Land Trust Acts 1936, Urban Areas Amendment Act 1937. Remember that the Advisory Boards are extremely useful bodies for the Congress to get the hearing of the people in the locations. Move in the locations for the election of member of the Congress to these boards.

Agenda:

1. Native Laws Amendment Act 1937
2. Native Representation Act 1936
3. Native Land and Trust Act 1936
4. Powers of the Chiefs—Native Administration
5. Riotous Assemblies Act 1933
6. Industrial Conciliation Act 1930
7. Status of African women in South Africa
8. Africans Education in South Africa as compared to Negro Education in the United States of America.

S. P. MATSEKE, Chairman
C. S. RAMOHANOE Secretary
Date. 29th August 1938

Bethlehem Brevities

(By RALEIGH)

On August 28 the Bishop of Bloemfontein preached to a large congregation, in the Anglican Church, the Revd. J. Motaung Priest-in-charge interpreted in Sesuto, while Mr. Z. Z. Smith in Xosa. The Bishop's sermon was based on, "Finding people for God." He said, as God found Nathaniel, through Phillip, we, Christians, as found by God, through Baptism and Confirma-

(Continued in column five)

Old Lovedalians

A meeting of the above was held at the Bantu Sports Club, Johannesburg, on Saturday August 27, 1938 at 8 p.m.

After the meeting had gone through the business of registering new members and receiving subscriptions, it was decided by those present to postpone the General Meeting to a later date.

Sunday, September 11, 1938 has been fixed for the meeting to be held in the Bantu Men's Social Centre, Eloff Street Extension, Johannesburg, at 9.15 a.m.

Agenda

1. Minutes
2. Registration of members.
3. Report of Lovedale Appeal Committee.
4. Formation of Old Lovedalians Choir.
5. Election of Representatives to Lovedale Reunion.
6. Constitution. Financial Assistance Clause.
7. General.

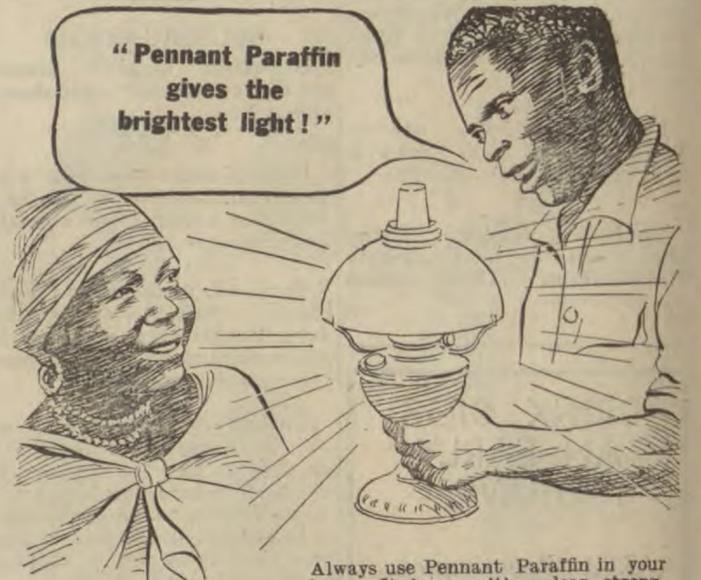
JAS. Z. MDATYULWA, Secretary.

"Cyrene," Potchefstroom.

tion, can find, those who went astray in their religion for God He admired the singing of the choir.

Our Location Superintendent, has since the beginning of the current year been busy in planning some improvements in our location—We now see, the Shower-Baths for the location complete—above all a pleasing feature in his work is the erection of the Bantu United School, which we hope will be available for us next year. Now, we shall be looking forward to the school-committee to open the Std. VII. in the near future, as we see many children who passed their Std. VI. last year still about —(I presume it will be a great help to parents, who are unable to send children to Colleges.)

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MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

SAURDAY SEPTEMBER 10, 1938

THE BANTU WORLD, JOHANNESBURG

PAGE NINE

"A SONG"

BY THE EDITRESS

"If you want life to be a song you must provide some of the harmony". This is a little saying but it means such a lot. "If you want life to be a song", that is, if you want life to be sweet, try to be sweet yourself. If you want to be happy, make others happy too. Bring your share of happiness into the bargain. That is what this message means.

Now I know many women who are not happy because they spend half of their time digging up things that will make them unhappy. You will be surprised at some women whose ears seem to hear only the bad things about what people say about them. They are always unhappy because they are always ready to listen to gossip. They believe all they hear about others.

Their life is discordant because they do not bring into it harmony. They bring only ill-feeling and ill-will. People, to these women, are always back biting them. People talk evil of them. People hate them. People misunderstand them. People are bad. This is their song-day and night. Everybody is wrong and they are right. How can such women be happy? They live in a narrow world.

This Week's Thought

If you want life to be a song you must provide some of the harmony.—

ANON

Their life is not a song; if it is a song it is out of tune. The terror outshines the other parts or the soprano sings with a cracking voice trembling down all the high notes. If happiness comes to them they doubt it and let it pass them by. You greet them with a smiling face; but they think you are smiling because you are "up to something". They doubt all good intentions but welcome all bad ones.

I have always believed that a person gets the friends she chooses or that a person hears the kind of stories she loves to hear. I cannot understand why, if I am wrong, some women, seem to be hearing all kinds of nasty stories while many others never hear a word out of place. Why is it that some women are always so ready to believe what they hear and start condemning when others only see things for themselves?

Little things prove what we are. Women will go to great heights trying to bring their shapes into presentable forms or touching up their faces so as to "look nice." They go to any lengths to impress people with their qualities. But all the time forgetting that people judge them by the little habits they scarcely notice. If you are always telling people you are hated by people, you are just showing the world your character.

People have no time to hate people for nothing. They have no time to back bite you, unless you show them you are willing to hear them back-bite others. If you cannot keep your mouth shut, people will also open their mouths about you. Make your own world what you want it to be by your behaviour towards those in it. Life is what you make it—sometimes.

I would greatly welcome articles based on these lines in my women's pages from experienced writers.



Arabelle And Isabel

Arabelle: What is the meaning of this dream? I dreamt crossing a bridge.

Isabel: It foretells honour and great things which you will one day achieve. Dark and menacing water flowing beneath the bridge is a sign that you'll meet with unexpected trouble, and dangers, but you will surmount them without harm.

If, on the bridge, you meet another person who is going in opposite direction, it is an indication of a quarrel.

If you are overtaken it is a warning to work hard and diligently.

An iron bridge is an unlucky omen. A wooden bridge is lucky.

Arabelle: Thank you.

Isabel: Bring all your dreams to me, dear, and I'll explain them to you.

Arabelle: I dreamt falling over a cliff.

Isabel: That foretells a change for the worse. To be rescued by birds or in other ways is a sign that help from an outside source will aid you in a time of distress. If the fall is not fatal it is a sign that your troubles will be overcome.

This dream is sometimes a warning against fast living or excess, warning you to change your ways before it is too late.

OUR CHILDREN

TODDLERS IN SUMMER

(As Summer is now near-by this article should be read carefully and kept for future use.)

Children just beginning to toddle are susceptible to gastric discomfort when the warm weather arrives. This is frequently due to the fact that they are inclined to overtire themselves, thus upsetting their tempers and digestive organs.



To guard against this, mothers should see that the toddlers have an extra sleep and plenty of cold boiled or distilled water to drink so long as the warm weather lasts. Don't give them water while they are hot.

Toddlers should be provided with large, shady hats to protect their heads and necks from the direct rays of the sun. They should not be allowed to paddle in water under a hot sun, as this is one of the most fertile causes of illness during the summer.

Fruit should figure largely in the diet, and care should be taken that this shows no suggestion of over-ripeness. During holidays, mothers should adhere to the usual hours for feeding and sleep.

Just A Smile, Please

Lawyer (paternally, to client anxious for divorce): "My dear young lady, occasional tiffs are bound to occur in your married life. But think of the joy to be got out of it."

Client: "Exactly. Get me out of it."

A business magnate was walking along the promenade while his wife was bathing. Suddenly he saw a crowd on the beach. He hurried down to find that his wife had just been rescued from drowning.

"What are you doing?" he shouted to a doctor who was trying to revive her.

"Giving artificial respiration," came the reply.

"Well, for Heaven's sake give her the real thing. I'll pay for it!"

"My friends," said the preacher, "you will remember I promised to speak to you to night on 'The World's Greatest Liars,' and that I asked you to prepare your minds by reading the seventeenth chapter of St. Mark. Kindly raise your hands if you have done so."

Every hand went up.

"Thank you," the preacher continued. "As there are only sixteen chapters in St. Mark my subject will not be entirely inappropriate."

Teacher: Jimmy, is it true that your mother has diphtheria?"

Jimmy: "Yes, ma'am."

"But don't you know you musn't come to school? You might get it from your mother and then give it to the whole class."

"No, ma'am; it's only my step-mother, an' she never gives me nothin'!"

"Do you act towards your wife as you did before you married her?"

"Exactly. I remember just how I used to act when I first fell in love with her. I used to lean over the fence in front of her house and gaze at her shadow on the curtain, afraid to go in. And I act just the same way now when I get home late."

"So you are getting money out your husband without having to ask for it?"

"Yes, but I had to divorce him to do it!"

Do Not Make Your Home A Prison

This beautiful, moving article is from "The Christian Herald" to which I make due acknowledgment.]

To suggest that a house can be made a prison and that by the very person who is mistress of that happy sphere, may seem at first sight to be a very uncalled-for paradox. It would seem that one might as well warn the fish not to make the sea a prison—or a bird the air.

In truth, however, there are many such homes; they might just as well have high spiked walls and fast barred windows. And those poor prisoners within, they are like the netted fish, or the caged bird!

But what a tragedy! The home is the true sphere of the housewife—no place can reflect her glory or give rein to her genius like the home. And yet to many women, blindly houseproud and unconsciously selfish, it is degraded into a prison.

The home is only a prison in so much as its owner makes it one. It is a common place to speak of the man who has allowed money, that valued servant, to become his master. Not so often do we correctly diagnose the case of the woman who has allowed her home to become her burden; a perpetual load strapped to her back so securely that she can get no relief from it.

Some women consider the work of the home is so perpetual that it claims all their time, they never get any "time off." Life is a question of four walls, like the cell of a prison. The husband, on the contrary, does at least leave home in the morning, and even if he is tied during the day, he does have a change of scenery and company.

Others look upon the home as a slave owner who is always demanding perpetual drudgery from the housewife. Of all occupations housework—the cleaning of rooms and the cooking of meals—is the most monotonous and laborious—such is the view of some women. And the worst of it is, the housewife can never escape from the scene of her labour! "Mother's work is never done," is the complaint always upon her lips.

But really to be quite frank, conditions are never really so bad as this. Most housewives can find time for a little afternoon stroll or friendly gossip, a brief rest or relaxation or even an evening's enjoyment. To be perfectly plain, it is largely a matter of mental attitude.

We all know the type of man who is never free from business worries. His brow is knit all the while he is at the office desk, but he carries his business with him when he comes home, unloads it on his long-suffering wife and goes to bed with it at night!

Such a man is suffering from the same complaint as the woman who makes a prison of her home. His mental attitude to life is wrong. He has allowed his business to loom too large in his mind and to crowd out other interests which if they had their due place would preserve a healthy mental perspective.

It is just the same with the housewife. A little calm thought and careful ordering would often enable a harassed woman to get through the necessary house-work in less time and enable

And the fact that the housewife has to work in the same four walls as she lives is no argument for looking on home as a prison.

What is the meaning and purpose of all this cleaning and polishing, cleaning and dusting? Ah! that is the crux of the whole matter. A good many housewives quite unconsciously think that they are doing all this work only to make the place tidy and comfortable for husband or nice and presentable for the occasional visitor—but never for herself.

The truth is the home is kept clean and nice for the enjoyment of the wife as much as anyone, and the woman, although she is the very one who has carried through the work, should settle down to enjoy it as soon as it is ready for her. Most women, however, find it hard to develop that mental detachment which is able to swing over from looking at the home as a place of service, to the home as a place of rest and enjoyment.

Home would be a different place to many women, however, if it was dedicated, consecrated, yielded to God and to higher service. The home is a wonderful instrument in the hands of every woman for the service of the Kingdom of Christ. It is only lack of imagination and vision which makes so many homes just useless ornaments or selfish resting places. In years gone by, Christian hospitality was a blessed ministry often used to the glory of God and the salvation of souls.

Have you ever thought of the housemaids or nurses, away from home, with nowhere to go on a wet evening off, who would love to come into your home and even if they did bring a little dirt on their shoes, would bring laughter and happiness with them? What about those children, playing in the streets on a Sunday afternoon who might be gathered in the dining-room and taught Jesus? What about that aged spinster who lives alone in one room, who would so value to come in and have a friendly chat.

Home would be a palace rather than a prison if opened to the Lord Jesus in the person of some needy or friendless soul. No housewife need think of her home as a prison when Jesus can grace it with His presence.

The best to buy are the goods

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"The Bantu World"

WOMEN'S HOME PAGE

Dried Fruit Recipes

Prune And Rice Mould

half a cup rice.
2 cups milk.
1 cup prune puree.

2 tablespoons or more of honey.
A few drops of vanilla essence.
Method: Wash the rice well, cover with cold water and bring to the boil, then drain off the water and add the milk. Cook very gently for about 2 hours, until the rice has absorbed all the milk. Stew about 1 lb. of prunes, having washed them well first, with the honey. When soft remove the stones and put the prunes through the mincer. Mix with the rice and flavour with vanilla; add a little more honey or sugar if necessary. Turn the mixture into a lightly greased mould, pressing it well down. When cold turn out and serve—with custard if liked.

Steamed Fig Pudding

4 ozs. bread crumbs.
2 ozs. flour.
3 ozs. sugar.
3 ozs. suet or melted vegetable fat.
6 ozs. dried figs.
2 ozs. sultanas.
1 oz. cherries.
1 oz. chopped almonds.
Grated rind of 1 lemon.
3 eggs.
quarter cup milk.

Method: Chop the figs and cherries; mix all the dry ingredients together, including the fruit and nuts; add the chopped suet or melted pastime, the 3 egg well beaten, and the milk. Mix all well together and turn into a greased pudding basin. Steam for 4 hours. Serve with custard.
N.B.—Dates or prunes may be substituted for the figs.

Eccles Cakes

quarter lb. rich short crust pastry.
2 ozs. currants.
2 ozs. raisins.
1 oz. chopped peel.
1 oz. brown sugar.
1 oz. melted butter.

Method: Make the pastry by rubbing 2 oz. butter into 4 oz. flour sifted with quarter teaspoon salt; add a teaspoon of sugar and mix to a dough with beaten egg. Turn on to a floured board and roll out to 1 eighth inch in depth. Cut into small rounds. Mix the raisins, currants, chopped peel, brown sugar and melted butter together, place half a teaspoonful in the centre of each round of pastry; moisten the edges of each round, then draw the pastry over the filling and pinch the edges together. Place the cakes on a baking sheet, smooth side uppermost, and.

Keep Your Home Clean

RUBBISH BINS AND DRAINS
The rubbish bin should be kept covered to keep out the rain. Wet rubbish soon decays and becomes offensive. Waste food and any rubbish likely to cause a nuisance should be wrapped in old newspaper before it is placed in the rubbish bin. Stand the rubbish bin upon bricks so that the bottom is kept dry and does not rust.

Do not put anything down the drain that may choke it. A choked drain is not only dangerous to health, but costs money to clear. Gullies and sinks should be cleaned once a week with soda and hot water. When sweeping the yard, do not brush dust and rubbish over the gratings of the gullies. The w.c. pan should be kept clean.

Household Hints

Your white enamelled kitchen-ware can be kept in first class condition if occasionally it is put into a large vessel of cold water to which a tablespoonful of lye has been added. Put on the stove and allow to come to the boil, then wash in the usual way.

When frying potatoes put a tablespoonful of vinegar in the frying lard. This will prevent their being too greasy when cooked.

To ensure that a sponge cake will be light and feathery put a tablespoonful of tepid water in the cake mixture directly after pouring in the eggs.

To clean a vacuum flask, after use, wash out the flask, with cold soapy water, rinse well and allow to drain. Avoid putting milk with tea or coffee that has to be kept in a vacuum flask. Never rinse the flask out in boiling water just before putting in cold drinks—always with cold water. If a hot drink is to be put in the flask, wash out in hot water.

When boiling rice add a little lemon juice to the water. This makes the rice white and grainy when cooked.

Potatoes will bake more quickly if they are first allowed to stand in hot water for about fifteen minutes.

When making pastry which is to be served cold use milk for moistening it. The pastry will keep short and crisp longer than if mixed with water.

When peeling apples, have at hand a pan of cold water to which a few drops of lemon juice have been added. As you pare the apples drop them one by one into the water and they will keep a good colour.

You can cut new bread quite easily if you dip the bread knife into boiling water before each slice is cut.

Tea Party At Government House

Recently Lady Duncan gave a delightful tea party at Government House for the presidents and secretaries of leading social service organisations. Lady Duncan's private secretary, Miss Helen Addison, and two other women, received the guests in the lounge. They were introduced to Lady Duncan as they went to tea in the ballroom, which was beautifully decorated with daffodils, lupins, ranunculi and sweetpeas.

Speed-Up House Work

Use Yesterday's Newspaper

Ordinary newspaper is a good time-saver in many ways. If you haven't a sweeper, brushing the carpet is a messy job, for most of the dust flies on to the furniture, making the resulting dusting twice as difficult as it need be.

Spend a few minutes wringing a newspaper cut in cold water and scatter bits of the wet paper over the carpet before sweeping. The paper collects most of the dust, leaves the carpet looking specially fresh and makes the dusting of the furniture a simple job.

Use newspaper in the kitchen too. When you have dished up a fried meal, pop the food into the oven for a minute to keep hot and wipe the top of the stove and the frying-pan with newspaper while they are still hot. Hot fat wipes off in a jiffy, but if left to get "set," the washing is a long and dirty task.

Talking of dishing up, here's a useful tip. Spread newspaper on the kitchen table so that it catches any splashes of fat or gravy as you transfer the food from the pans to the dishes. You can throw away dirty paper—but a dirty tablecloth has to be washed.

Eat More Better Vegetables

Beetroot

Served as a hot vegetable is a novelty and an experiment worth trying. Boil sufficient beetroots until very tender peel while hot and chop finely. Return to the pan with 2oz. butter to 1 lb. beetroots, the juice of a lemon and salt and pepper to taste. Mash the whole together with a wooden spoon and make piping hot. Serve with any kind of hot roast meat.

Cabbage

A few method of serving cabbage is welcome. Clean and wash a large cabbage in the usual way. Cook it until tender, strain and drain it quite dry. Chop finely and sprinkle with grated nutmeg, and dot over with small pieces of butter, and put into the oven to get right hot. Serve on hot dish with a slice of lemon.

Savoury Carrots

are delicious. Scrape, wash and cut into thin slices three or four large carrots. Parboil for a few minutes, then drain and put into a saucepan with a piece of butter, sprinkle over a little white sugar, pepper and salt. Add half-gill stock and let all simmer gently until the carrots are tender. Then add the yolks of two well-beaten eggs in a half-cupful milk and a little chopped parsley. Serve piping hot.

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Hinis On Clothes.

When ironing or pressing skirts with pleats, slip a wooden spring clothes peg on each pleat when pressed into position. Leave them on until the garment is wanted for wear. The pegs not only keep the pleats in position but add just the little weight which is wanted.

You can give a delicate perfume to your "wash" by dissolving a handful of bath salts in the rinsing water.

Stockings should be washed by themselves in warm soapy lather and rinsed in slightly soapy water to prevent laddering. Never wring or squeeze hard. Hang it up by the toes and let the moisture drip out of them slowly.

New stockings should always be washed before being worn

White lace should be washed with white soap and in fairly hot water. Change the water frequently and add soap to all waters as the lace does not require rinsing. Dry by pinning on a board covered with a linen cloth.

Fine lace should never be ironed and coarse lace should be placed on a soft pad when ironed to bring the pattern up.

The colour of ecru lace can be required by adding a little made and strained coffee in the water in which it is washed.

Your Greatest Possession.

Age appears round the eyes sooner than anywhere else, and it behoves every woman to realise this fact early in life, so that she may ward off the attack for as long as possible!

There are exercises you can do to help the muscles surrounding the eyes, keep their taut youthful lines, and much can be done to restore vigour to tired eyes by placing a swab of cotton-wool dipped in a solution of boracic acid on them for a few moments at a time.

Dissolve one teaspoonful of boracic acid in one pint of boiling water and allow to cool. This solution should be applied night and morning.

For eyes which ache through overstrain, lemon juice gently patted into the surrounding skin afford quick relief, with a swab of witch hazel as a final antidote to that strain, which affects most of us these fast-moving days.

Too Much Standing

This will help those whose duties require much standing.

When there is something the matter with the feet the symptoms are not always confined to these extremities. Fatigue, irritability and muscle aches accompany the local symptoms, and are generally the result of the strain that follows any sustained attempt to minimise the pain caused by walking.

This is so with flat feet. In this distressing complaint, the arches drop, the ligaments holding these arches in place become overstretched, and there is considerable pain in the ankle.

When this condition becomes chronic, as in old age the bones alter in shape. If this has happened there is no treatment likely to have much effect. The most that can be done is for the patient to wear thick, soft, inner soles to his shoes. This prevents jarring when the puts his foot to the ground.

In younger people the arch can be restored by suitable exercises and by the massage. The foot should be bathed in hot water and massage carried out with the help of a good embrocation. The exercise consist in rising on the toes and then down again for increasing periods twice daily.

It is in this way that the muscles of the feet are brought back into condition and toned up. The circulation is improved and the ligaments gradually restored to their proper strength. Those who have to stand about all day at their daily work would do well to practise this form of treatment, for constant standing is certain to weaken the structures which keep the feet in shape. High heels are also good for preserving the arches.

Table Napkins.

When ironing table napkins, damp them first and lay them out flat right side up. Iron the hems first, then the selvages, taking care to keep them straight. Then iron the centre. Turn over and press on the wrong side. Fold in three equal parts lengthways, ironing the folds well. Then fold in three and press. Fold the strip in equal parts to form a square.

Away With Double Chins.

All wise women aim at keeping a firm outline of chin and jaw, and the arrival of any "frilliness" in this region, together with a wedge of fat behind the neck, should be checked. Here are some excellent exercises which will help to keep these troubles away:—

Drop the chin on to the chest; clasp the hands behind the neck and then raise the head against the firm pressure of the hands. Repeat twenty times night and morning. This exercise will keep away any accumulation of fat in the nape of the neck.

Bend the head backwards, clench the fist under the chin, and press the chin forward against the pressure of the fist. Repeat twenty times as above.

Avoid High Pillows.

Place the backs of the hands under the chin with the fingers overlapping; then close the mouth firmly and draw the hands away under the jawbone to the ear. Next knead the flesh under the upraised chin and along the angle of the jaw with firm but not rough movements.

It is important to use plenty of astringent lotion for loose skin about the jaw and neck; this should be slapped in vigorously night and morning. Certain kinds of lotions sold by good chemists are specially suitable for this purpose, while a chin-strap, worn regularly at night, will hasten the cure.

Those who have any tendency to a double chin should avoid a high pillow. After a night or two to accustom themselves to a change, many people are able to dispense with a pillow altogether.

Moth Season Is Here

READ THIS.

Before you put your blankets, furs and woollen materials away, take care to see that they are safely guarded against moths. Moths have a particular liking for dust and grease, so see that everything is put away clean and free from greasy marks.

Cleanliness is the most important way of checking their activities. Wash every item that you can and put the others away only when they have been well shaken, brushed and rid of all spots and stains. It is a good plan to brush suits, coats and frocks, with a brush dipped in ammonia and warm water, and allow them to get thoroughly dry and aired in the sunshine before putting them away.

To make sure that moths will not attack your blankets, woollen material and furs wrap them in two or three thicknesses of news paper, pasting the ends then in thick brown paper, which should be pasted in the same way.

A little powder insecticide sprinkled in the folds of the blankets will be an additional protection. Treat the woodwork of cupboards and drawers where the items are to be housed with liquid disinfectant.

Washing Silk.

When washing white silk add a little milk to the rinsing water. This will help to prevent discoloration.

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Amatywa, iziselo ezibilayo, amayeza amnandi anechanbhu ezihambisa kalukuni azichani. Ukukhulula amathumbhu akushenzisi imbangi. Zi Carter's Little Liver Pills ezazekayo kakulu esi nokubenza nge nyamiso ukuba inyongo ihambe kakuhle nomzimba uwuwe "upakama aye upakama." Azinangazi, zi sebenza kakuhle kodwa zi ngumngangaliso ekwenzeni ukuba inyongo ihambe kakuhle. Biza i Carter's Little Liver Pills. Funa igama elidi Carter's kwi pakete ebomvu. Kuzo zonke ikemisi nge 1/8.



"Aow! A fire without smoke"

said Mrs. Mhize



Mrs. Mhize. 'Lol! A lovely warm room, a bright fire, yet no smoke. Wonderful!' Mrs. Indaba. 'Yes, I am using it as a heater now...'



Mrs. Mhize. 'But when I cook I take off the reflector and it becomes a stove. I will do it now and make tea.'



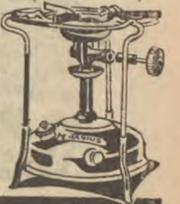
Mrs. Mhize. 'See, the water boils already yet the burner makes no roar.' Mrs. Indaba. 'It is a new kind that you don't need to prick. This Radius stove can't explode either. It is so safe that I let the children use it!'



Mrs. Mhize. 'We must get a Radius like Mrs. Indaba's. She uses it to warm their house and cook the food.' Mrs. Indaba. 'Tomorrow we buy a Radius stove from the store.'



On the left you see Radius as a heater to keep you warm at night. And on the right below the same Radius used as a stove. It burns without making a roar and gives more heat for less oil. To make the flame bigger or smaller you turn the wheel at the side. It also saves you using pricker pins because the nipple cleans itself. Go to your storekeeper tomorrow and ask him to show you Radius Model 31F—the stove that can't explode. Look carefully for the 'Comet' trademark which you see printed at the foot of this advertisement. In case of difficulty write to Radius Agent, P.O. Box 1310, Durban.



Page Of Interest To Women Of The Race

"Ruby" Taken To Task

Madame,
Your correspondent "Ruby," of Johannesburg, is indeed a bright gem.

The biting sarcasm with which that worthy lady—I presume—attacks the opinion of sane-thinking readers that love and marriage have been over-written, all amounts to so much trash. There are people who will say a thing merely for the sake of argument, and this is a case in point.

Frankly, there is no getting away from the fact that love and marriage topics have been written to death in these columns. I shall leave it at that.

"Ruby" and a few others of her opinion should be a little slower with their hasty impulse of hitting back. Criticism should be taken in the spirit in which it is given, and let me further point out that it is just as well for us that there are critics. They sound the warning when we forget, and try to pass the limit.

Instead of jumping to the other extreme as Ruby and company have done, let us look at it in this way: where love and marriage are under discussion everybody can dabble on merrily.

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kana. Le tsoake ka metsi a bedisitsoeng
me o le noese nguana ha le fodile.



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Quite good that all can take part, but how far does that carry us? Surely Ruby does not mean to tell us to write or act according to inclination only. So why not strike out into wider fields?

However pungent the reminder of the critics may be, why "gloat" over the fact that they themselves do not write? Or, is it giving vent to feelings of bitterness against the critics? So saying, I hold no brief for them, but this frequent counter-criticism of one another—so common among our people—leads nowhere. One does hope all this ironic talk about "learned" articles will cease.

E. E. FANELE,

Benoni.

A Tip To Ladies

Dear Editress,

Once more I take my pen to voice my opinion on the above subject, if I may be permitted a space.

It will still take more than a thousand years to get our African ladies to be educated and civilised. In most cases you will find that the so-called educated, still lack a good deal of culture. Some people think that to have an accumulation of letters in one's brain is education, which is definitely not.

Pride is the drawback of our African ladies. Of course, I know there are some exceptions. But there are some ladies who want to be praised alone, who want to trample over others, who want to excel others in every possible way, and worst of all, these ladies do not want to share the little they have with their inferiors.

A lady sees her friend smartly dressed; now, instead of saying to her, "You look fine and smart," she winks her eye to the one next to her, which is the sign of back-biting. A lady hears of her lady friend who does something fine in needlework or anything, then she starts to pass some remarks, to mock, and to criticise instead of showing gratitude and praise her friend's work.

A lady hears of her neighbour who has obtained some better qualifications in education than herself. Then she begins to hate, and be jealous of the poor innocent lady; she goes about scandalizing her friend's name telling people that though educated she is, she is none better than a raw-Kaffir, for she can't dress well, she can't boil an egg, and what not?

Now, my dear lady, keep this in mind that it is your duty to get the acquaintance of that lady, so that you drag her out wherever you see her slacking, and undoubtedly in return (if you are not the know-alls!) she will also teach or show you something you didn't know before. And, in doing so, you are sure to advance step by step toward the modern standard

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Do You Know Influence?

BY E.N.N.M.

On the outside, people can be classed into two groups. Firstly, there is the sincere section whose sole thoughts are levelled on things of a high order. These think and dream in terms of the lofty influences with whose lot they have cast their fellowship. Their actions, words and deeds, are such that, they can never be ashamed of. They are open, straightforward; and at times tend to be quite bitter. Above all, they resent malice, hatred, envy, strife and all mischievous propaganda.

When influence to the wrong would come their way, the Psalmist pricks their conscience with his—
"Blessed is the man who walketh not in the counsel of the ungodly,
Nor sitteth in the seat of the scornful."

Secondly, we get to that class which is either disguisedly, or openly under the envious influences of the deceiver, "whose mouth speaketh vanity; and their right hand is a right hand of falsehood." The greater part of their mind is filled with thoughts of an undesirable nature.

Their deeply concealed and chief wish in life is to see their neighbours falling into mishaps. Yea, like the lawyer of old....St. Luke....they are thoroughly conversant with the Law and the Prophets. Yet after all the wrong they do to others in action, word or deed, they often ask....by way of justifying themselves...."And who is my neighbour?"

This is unpleasant reading I know. But the truth is that, these things do happen even where one would expect to find the spirit of fellowship reigning not in precept only, but also in practice.

Both these classes are loved and looked upon by Christ as members of one fold. All they all are the branches of the great vine....sparks of the Divine. The one and only difference is that, while the latter group yet stands in conflict with the will of the Father; their condition often tends to affect some of the blessed section....because influence is as effective as it is invisible.

Mark this well. You find yourself not quite welcome, as you were before, among those people with whom some adversary knows you would make lasting friends. Trace the change; and you discover that the fiery tongue of the enemy has been hard at work, spreading such influences as would impede the desired fellowship among you and your associates. But blessed are those who can discriminate between the gentile influence of a friend and the dissimulated instigation of the peace-breaker, and blessed still; are the peace-makers.

of living. More than that, you will gradually grow popular and famous.

In conclusion I say, we poor backward ones are looking forward with red eyes and incurable curiosity for the help, the advice and upliftment of our superior ladies, who, sorry to say, in return jeer and make a good topic of us. MPATLISENG ROSE MATSHABA Phokeng.

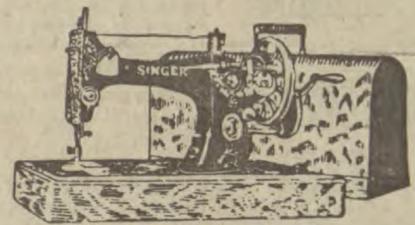
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Mehla-ka-ofela, ha a tsoa mosebetsing, o loants'a mosali; maloba re ile ra ba ra e'o khalemela taba eo. Joale re rata ho e'o mo makalla ko

"Keiting," ha a ka hlola a pheta ntho e joalo. Rona ha re bapalloe, motho ha a nts'e a tlakatlakela mo ho rona re ea mo kotola. Leponesa le leng le re siile. Hobane o ile a ngangisana le mosali moholo hore a ka qeta katiba ea wool ka matsatsi a mabeli; mosali moholo a re o tla sebetsa tsohle tseo li neng li ka mo liehisa katibeng eo; veke eile ea ba mofumahatsana a ntse a loha katiba eo. Ha re fihla, mosali moholo a re tsebisa taba eo hore mofumahatsana o mo tsepisitse shilling. Mofumahatsana a rata ho qhoma, empa ra mo tsoa, ra 'molella hore o ts'oanetse ho n's'a shilling eo ea mosali moholo. Ra li sia joalo. Ra tsamaea, ra tsamaea ho ea koo re lulang teng.

E ne e le ka laboraro, phirimana, ha re etetse khaitseti ea rona mane "House No.— Mnadi Street," moo re ileng ra ts'oleloa moholu oa khomo, o mots'o o sa kerapuoang, le hobutsoa o sa butsoa hantle. Ra batla re o ngala, empa ka ha re ne re lapile ra o ja, leha empa ene e le ka meeno a matelle, o no o sa thehele hantle. Ra tsoa ra theosa, ra nyolosa le motse ho ea koo re roabalang; ha refeta Ramatlotlo Avenue, ra utloa mololi ka mora rona, ha re hetla ea ba lentsoe le tsoang molong oo le re ho thoe rapohela re tlo noa tee. Ra hana ra re, ese e lo bosiu; empa lentsoe la rephehella, ra ba ra hlajoa ke lihlong ho han'a, ra fapohela; tee ea e tsoa, ra e noa re belaela, re nts'e re hlaelisa ka har'a kopi.

Che, ra tsoa, ra hatela pele ho ea ko re roabalang, hobane ho mohole sebaka, tsatsi le liketse. Ha re le tseleng ra hopola ts'episo eo re e entseng ea hore re tla kopa hore lits'oantso tsa rona li hlahle pampiring ena ea sechaba, e le hore baahi ba motse oa George Goch ba re bone, ba tle ba re tsebe ka ofela, le r'ona re ba bone re tle re ba tsebe ka ofela. Tsoantso tsa rona li tla hlaba re ntse re talimile, re tle re bone batho ka ofela. Etsoe taba li monate mahlong.

nako e telele. Serame se sa re bolaea ka ha lehloa le ile la boela la khetheha hape ka e shoeleng.

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Makumane A Maqheleng (Ficksburg)

Ka B. S. Tseliso Likate

Ha ke boela ke kumela babali ba "Bantu World" tsa koano ha eso, Meqheleng, ke tla bua joana. Palo ea batho e ne e nkilo ke Mong J. J. P. Mosunkutu. O bolela hore ha a ntse a bala o n'a fumane mosali moholo e mong ea bolelang hore ha Baruti ba Fora ba qala ho fihla Lesotho e ne e le moroetsana. Khele! ena taba ke e 'ngoe ea tse re thabisang, ka ha maqheku a joalo a se a se ma-kae ts'ung tse na. Ha ho litsietsi tse bakiloeng ke palo eo.

Sekolo sa rona sa Kopano se boetse sa buloa ka la 18 Phupjane. Mesuoe eohle e boetse e khutletse koano, ha e se Mong. Daniel M. Tafae ea seng a sebetsa Commando, hona setrekeng sa Ficksburg Sebaka sa hae se nkilo ke Mong. O. F. Moraka eo ha habo e leng ka holimo ho Rustenburg, koana ho la Bakhatla.

Sekolo sena sa rona se boetse se ekeletse palo ea mesuoe ka ba babeli. Ea seng a le teng ho bao ke Mong. G. M. C. Kotope, mor'a nta'a rona Colin M. Kotope, e mong oa lisoasoibali tsa Meqheleng. Re lakaletsa mesuoe ena boiketlo har'a rona.

Bahlankana le baroetsana ba likolo tse phahameng le bona ba boetse likolong. Ba boetseng Healdtown ke Mong. W. le Mof. R. Matsie; Thaba Nchu: Mong. H. Matloha; Modderpoort: Mof. R. Kotope le Motibelile B. L. Molapo; St. Hilda's: Mof. M. O. S. Matonase; Inkamane Mong. M. Likate; Inanda Maf. E. Mabesa le Y. Mofu belu; Adams College: Beng. G. Mabesa; S. Mosunkutu le W. Lecheko; Batho bana ba re sietse bolutu bo boholo. Ithuteng ma-Afrika.

Ba ntseng ba sa phele hantle ho mesuoe ea koano ke Mof. H. A. Machogo le Mong. B. S. T. Likate. Tsena li ngolela ba batla ba ts'episa. E mong oa barutsoa ke Mong. M. S. C. Kotope, Edwaleni.

Libapali tsa Football (lehe kapa senya) tse tsamaisoang ke Mong. John Ts'olo li ne li etetse Phiritona ka eona papali. Che li ile tsa hlola leha e sa ba hamphehali. Ts'oarellang Mabeona ka mosc le tla e shapa Heilbron.

Ba lesokana ba "Primrose" ba tile ba thulano le ba "Violets" tsa hlola k; thupa tse 'ne (4 games). Ha le sa ts'osre la tica, ka moso re tla le hlola. Ba "Old Willows" bo ne ba etetse Bethlehem. Bona ba tla ba bolelisa phafa e bohloko eo ba ileng ba e fa ba Thaba Ts'oeu, ea thupa tse 33 Ha se moo, le re tlositse sesila.

Ba fihlileng re ka bolela Mof. A. J. M. Mokhiti ea neng a etetse Hlotse; Bar. H. Allen, Mookameli oa Sekolo sa Kopano le N. D. Matsie ba neng ba ile Synodong Thaba Nchu; Father Patrick Maekane o kile a etela Lekhalong ka koloi ea hae.

Baeti re kile ra bona Mong. le Mof. E. B. Ramaqabe, Mof. S. Mpetso, le Mong. F. Ramaqabe ba Butha Buthe, le Mong. H. Tshiki oa Leribe, le Mof. E. Hoohlo oa Leribe eo e bileng mosti oa ha, Mong. le Mof. J. Mosunkutu a

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28 Eberston Terrace
Hyde Park,
LEEDS (6) England,
4th. June, 1935.

Bahlomphehi,

Bostubobong ha ke ne ke le leetong nokeng o Zambesi, Northern Rhodesia, ke ile ka fumana molaetsa ho motho o motsho o kopa hoe ke ee ho mong hao oa motho o motsho ea shuuang

Ke ile ka tsamaea le motho ona matsetsi aimabedi, me bofelong ka fihlela monna a robetse lebohong ka tiung.



Ke fihlela a fehelo a bohloko ho hlomolang pelo, a ntse a ntsha dihohlola. me ka bona hore o tla shua, hobane sepetele se ne sele hole, ho nka matsatsi a mahlano ho ea ho sona ka sheba ka marabeng oa ka, me ka fumana botlolo ee Sloan's Liniment. Ka laela bahlankana hore ba tlotse mafahlang ie ka mokokotlong oa monna ea shuang, le hore ba moapese ka dikompese.

Katsa le latelang ha ke tloha ke ne ka sa kholoa e hore ke tla mona a phela, empa ka Mora veke tse tharo ke ile ka makala ho mora a tile tulong ea ka, a bonahala a kula empa a phonyohile lefung.

Monna enoa ke e mong oa ba bangata koo Central Africa ba pheketsoeng ke sehla re sa lona.

Kaboikobobeto
HERBERT PERCY
SHERRING.

Lately, Missinary, Sefula Mission Station, Paris Evangelical Missionary Society, Northern Rhodesia



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Ha hona ho nts'e ho tsoela pele mets'oako e matlafatsang eo ho entsoeng li Partons ka eona e etsa mosebetsi oa eona, E MATLA-TSISA sebete le mala, e sisinya likhutlana tsohle le nyooke le litho tse laolang ho sebetsa ha mala ha a sila kapa a ntsetsa lijo kante. Ke ntho ea bobeli e kholo e etsoang ke li Partons.

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Taba Tsa Mafatshe

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 8, POLLY STREET
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 P. O. Box 6668 JOHANNESBURG

SATURDAY, SEPTEMBER 10, 1938

Modimo Ga O Fetoge.

"Gomme Babylon, kganya ea mebuso, lekoko la bokgabane ba Ba-Assiria, o tla ba jualekaga Modimo O ne O thuba Sodoma le Gomora."

Puo ena e ka godimo e ne e boleloa ke Moprofeta Isaia, Mora' Amose, ga a bona kgatello ea sechaba sa Majuda ka tlase ga Mmuso oa Nabukedanezara, Morena oa Babylon. Majuda lefatshe la Assiria a ne a tshuer e gampe, a ragoa ditarateng tsa metse a sebeletsa borokole dijo. A sa dumelloe go tsamaea moo go tsamaea Ba-Assiria le go aga moo ba agileng teng. A ne ale katlas'a joko ea hloriso, a phela katlas'a melao ea kgatello.

Moprofeta Isaia, ga bona hloriso ena o ile a phagamisetsa diatla tsa gagoe go Modimo gomme a bontshoa seo Modimo o tla se etsa go motse oa Babylon, moshate oa Assiria. Oa re O tla o thuba jualekaga O ile oa thuba Sodoma le Gomora, gomme o tla sale ele marope, ele matlota.

Isaia o re 'motse ona o keke oa hlola eba legae la batho; Morabia a ke ke a hlola a o etela, le badisa ba keke ba hlola ba aga masaka teng.

Empa e tla ba legae la phofolo tsa naga; mado a bona e tla ba magaga a diphiri le Maribishi; e tla ba moo go binang diphoofolo."

Nebukadanezara e ne ele Morena ea senatla gomme Ba-Assiria ene ele sechaba se matla, se 'hlaleleng sa tsuelopele. Gomme ele sechaba se tshepileng matla a sona le ea borena ba sona. Se sa boifi Modimo, se tshepile dibetsa tsa sona. Empa Modimo o ile ga o bona hloriso ea Israele, oa bolella Isaia gore "Bona, ke tla hlasela Ba-Assiria ka Bamede, bao ba ke keng ba rekoa ka silvera leganta. Marumo a bona a tla bolaea bahlanka, ba ke ke ba gaugela baimana; ba tla bolaea le bana.

"Gomme Babylon e tla ba marope jualeka Sodoma le Gomora."

Goile ga eba juale. Kajeno Babylon ke marope, gomme godimo ga lebitla la kganya ea oona go phela di phokojoe le maribishi. Tsuelopelle le matla a Ba-Assiria e apetsoe katlasa lerope la Babylon. Ba-Assiria kajeno ba fetgile bahlanka, gobane Modimo O sebetsa ka tsela tsa sephiri.

Modimo ga O fetoge; le tsela tsa Oona tsa go sebetsa ga di fetoge. Seo O se entang go Egepeta la Babylon, go Faro le Nabukadanezara. O sa nse O se etsa go bao ba tshepileng matla le bohlale ba bona. Bao ba tshepileng matla le bohlale ba bona eseng Modimo ba tla ba jualeka Sodoma le Gomora.

"Re Gana Go Ba Makgoba."

Ba-Afrika ba 50—banna le basadi—ba agileng Western Native Township, ba ne ba tsamaea gare ga motse oa Johannesburg, ba bina pina ea sechaba "Morena segofatsa Afrika, ba roele sefoka seo go sona go beng go ngodiloe mantsoi ana "We refuse to be slaves" (Re gana go ba makgoba).

Ba ne ba e ea kgotleng la Magistrata go ea mamela molato oa G. Radebe le ba bang ba leshome le metso e meraro. Ba tshuaretsoe go gana go baloa.

Ba leshome le metso e meraro ba tsuile pele, gothoe ba ile ba dumela go baloa. Morena Radebe ena kahlole ea gagoe e tla tsua ka di 13 tsa kguedi ena.

Ntoa e Kgoilo Kgorong tsa Addis Ababa

Ba-Abyssinia ba sa loana. Motato o tsuang Djibouti o bolela gore Ras Fiturari Daraso o lelekile Mantariana tikologong ea naga ea Sidamo le Khambata gomme o setsele kgorong tsa Addis Ababa moo go loanoeng ntoa e kgolo.

Morodi oa Ras Seyoum, senatla se segole sa Tau es Juda, o ile a hlasela gomme a fanya Mantariana gaufi le motse oa Addis Ababa. Tikologong ea naga ea Tigre, Mantariana a rutlhalotsoe ke madira a Ba-Abyssinia.

Go bonala gantle gore ga go kaba ntoa Europe. Mantariana a ke ke a ruoa lefatshe la Abyssinia.

Banna ba Emelane ka Marumo

Lefatshe la Europe le ea okametsoe ke leru la ntoa. Majeremane a rometse masole meeding ea Czechoslovakia le ea France. Mafara le oona a thibile ditseta ka masole a oona.

Motato o tsuang Moscow (Russia) o bolela gore Mmuso oa Russia o ikemiseditse go thusa Czechoslovakia ga Mmuso oa France o ka thusa.

Motato o tsuang London o bolela gore Mangesemane a rometse dikepe tsa ntoa motseng oa Gibraltar.

Tsebisho Go Bakgaga Ba Pretoria.

Kea le kgopela Bakgaga ba ga Mphahlele gore le leke go ba bona ka di 11-9-38 Pits'ong, etlaba ka Drougal Hall, le leke ka matla Bakgaga, leseke la itshegisha dichaba tje dingoe.

J. D. MPHAHLELE.

Majuda a Baloa Italy.

Majuda a baloa lefatshe la Italy. Signor Mussolini o re Majuda ohle a ileng a aga Italy go tloga selemong sa 1919 a tshuanetse go lelekoa. Majuda ga sa dumelloa go sebetsa katlas'a Mmuso oa Italy le go ruta dikolong tse phagameng.

Palo ea Majuda a agileng Italy ke 40,000, gomme go utlugala gore go tla lelekoa a 10,000. Bongata ba Majuda a leng Italy ke bo ileng ba lelekoa Germany le Austria.

Mmuso oa Kopano Le Ba-Afrika

Monna oa Lejeremane, ea bitsoang Herr Georg Von Lodenhof, o ngodile kuranteng e bitsoang "Deutsche Koloniale Zeitung" gore Mmuso oa Kopano o busa Ba Afrika ka sehlogo se tshabe gang O re ga go makatse ga Bokhomanisi bo iphile matla gare ga Ba-Afrika. Ga motho a tadima pele mehleng e tiang o bona gore ga ntho di ka se fetoge, South Africa e tla ba sediba sa moferefero o tla apela Afrika eohle O re kabaka la puso ena e mpe bo-shodu le polao di atile gare ga motse oa Johannesburg.

Lephodisa le Lefisoa £5

Lephodisa la Lekgoa, le bitsoang Stephanus Johannes Jacobus Smith, le lefisisoe pontotse hlano ka molato oa go otlala mo Afrika ka gare ga Pick up Van.

"Motho o motsho o na le tokelo tse lekanang le tsa Lekgoa", gon riale Magistrata Mong. S. T. Coetsche oa Johannesburg ga ahlola Smith. "Ke ntho e mpe go otlala motshuarisa, o mosueu kapa o motsho.

O Khuthosit-oe Ponto tse 26

Bofelong ba veke fatileng Mo-Afrika e mong, gothoe o utsuitse £26 ea mosadi oa Lekgoa O utsuitse chelete ena kgomo e amusa. O fiblele mosadi a le ka motokaring tetebeeng ea motse oa Johannesburg, eaba o mokopa gore a molaeletse moo moango o itseng o leng teng. Ga mosadi oa batho a molaeli tsa, ke ke ga Mo-Afrika a hlaba sekhoama sa gagoe gomme a tsua dinao.

Tsuelopele e Fetsa Batho

Tsuelopele e fetsa batho mona Gauteng. Bofelong ba veke engue le engue batho ba bolaloa ke dimot rokari Kapa Chuchumkgala. Bofelong ba veke e fatileng Makgoba a mabedi a bolailoe ke motokari. le leng le bolailoe ke chuchumkgala.

Batho ba tshuanetse go ihloka ma, go seng juale re tla fela.

Batshuari ba Sefoka sa Komiki ba Bapala Ka Matla a Makatsang.



Mr. S. Muggikana molaodi oa Bathempu United Rugby Football Club ho tloha ha e Simoloha ka 1928.

Molaodi o matla-fatsa ke ho sebedisa kamehla

PHOSFERINE

Pheko ea Dipheko

"Banna ba sehlopha sa ka ba bapala ka matla a makatsang lebaleng la la papadi, me sehlopha sena se nkile sefoka sa komiki ho tloha sele-mong sa 1929. Sephiri sa matla a bona ke ho sebedisa Phosferine kamehla eohle, ke eone e ba nchafatsang. Ba e sebedisa kamehla ka mora' ho sebetsa boima ke letsatsi, le peli' ho bapala ka mekibelo."

(Ho saenne) S. MGQIKANA, East Bank Location, East London

Phosferine ke "pheko" ke hore pheko e "phekolang" methapo ea hao le bophelo ba hao bohle. Ho feta moo, Phosferine e tsejoe ke Makhooa hore ke pheko e kgolo go feta tsohle, ebile le Ba-Afrika ba simolla ho e rata esita le baetapele ba bona ba e sebebisa. Sebedisa Phosferine (ha e turi) me e tla ho matlafatsa.

E Rekoa Dikhemising Le Mavankeleng
 Beng:
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 U OPA KE MENO
 U SA ROBALE MOKHATHALA



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Botlolo ea ntho ea JONES' RHEUMATICURO e tla shupa thata ea eone. Feberu e tla fokotsaga. Go tla nna gona boitumelo le boikhuco. Ditokololo le mmele o tla gololesega me molwetsi a itse go boela mo tironng ea gagoe.

Go molemo gore ka dipaka le dipaka motho a noe molemo o

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Reef And Pretoria Soccer Events

Muckleneuk Beats Pretoria Combined

Porturbed by their defeat last at Kilmerton, Muckleneuk took the field with even greater determination.

The first match started at 3 p.m. between Muckleneuk B and Pretoria Combined B.

Pretoria were rudely shocked when, Jerry of Muckleneuk registered three goals with no difficulty; there was no reply from their opponents.

At 4 p.m. Pretoria A met Muckleneuk A; the latter displayed supreme form against Pretoria Combined, who, at the outset had hitherto displayed good football, failed to apply the same tactics right through the match. Instead of scoring, they relied on dribbling very much—thus giving Muckleneuk to settle on their own.

Monkey Nuis played brilliant football. A good pass from Terra-plane to Joko Tea then to Francis, gave Muckleneuk a clean goal scored by the latter. This aroused Pretoria's keenness and before it was long, Moores of Pretoria crossed beautifully to Noana who registered an equaliser.

The second half of the match found Muckleneuk determined and before it was long, a score was registered by Joko Tea.

Pretoria tried to score but found Meshiane on the alert. Canon was a real defender for Muckleneuk. He set Pretoria at bay on many an occasion. Pretoria won by three goals to one.

Transvaal Trials For South Africa African Tournney

At the Sontseu Ground, Durban, next October the last match of the Inter Provincial series of games for the Bakers Limited Cup will be played between Natal and the Transvaal. The position at present is that the Free State has played a draw with both Transvaal and Natal, and these results have made the game in Durban fraught with many exciting and thrilling anticipations. It is a pity that the Free State was not rewarded abundantly for the good effort they have made against Natal at Bloemfontein and Transvaal at Johannesburg. Nevertheless, their fame remains to be seen again next season.

The Transvaal has had one trial so far. The showing of the proposed team representatives was very re-assuring and satisfying. Transvaal has definitely made drastic changes in its team if they are to bring the ashes home. The team that was fielded last August did not represent the strength of Transvaal at all and the error of the Select Committee could only be excused by the result of the draw. The function of the Select Committee is a very difficult one and needs to be executed with great care and circumspection. A team without the inclusion of Joko Tea, H. Makhothe, Jeppe High and L. Koza in the front line would be very fatal to the Transvaal as was proved last August. Even if one of this quintet is chosen with any others, the chances of a combination are far remote, and as the lessons of the past have shown, the selectors will be well advised to keep these five lads together with Joe Chi loane who is still our only centre forward we have in the Province.

Michael Smith is our reliable left wing, with L. Koza as his inner. We have a partner-hip on the left wing that will take a good half to beat. On the right, we have E. Samaniso and H. Makhothe—the two demons of football artistry and ball control. Our half-trio consists of Messrs "Concrete" Nyosi, A. Dhladhla and Young Elias Mokhere, whose only disadvantage is that he is much too young to be known by the august group of Selectors. Another half-back that would be favourably considered is Matric—Joe Mtsiketsane of the Rangers, of Alexandra, or P. Xulu of the East Rand. Our reliable backs are Ben Siloto and V. Butelezi and the only international goalie we have so far is young Ishmael Sekue of the Rangers of Alexandra. With a team of this combination Transvaal can be certain of a clear win over Natal.

Whatever the results will be Durban will have seen a fine exposition of soccer ball control from both provinces.

shattered by clever tactics of G. Mothusi and Mafeking scored another goal before the final whistle sounded.

Mafeking 2 goals.
Zeerust Nil

Roodepoort Soccer

On August 28 two exciting football matches were played after lunch by two home junior teams: Roses against Rangers, the former winning by a high score.

The second match at 2.15 and St. Patrick B. who drew with Rangers B. might have won the match had their two good players been present.

Rangers would have taken full points if they did not despise their opponents who were nine in number.

Roses who played the last match with Krugersdorp Sweepers assumed form and displayed well and reminded spectators of the Old Roses who kept the location alive for many years, and led the visitors by 6.

Roodepoort Eagles were led by 4 goals by Krugersdorp Lawn Tennis Club after a good and stiff match.

Mafeking Defeats Zeerust

Zeerust and Marico districts invaded Mafeking Football Association recently.

The visitors had two teams to play, so was the Mafeking Association side Early in the afternoon the bulk of the soccer public had gathered when the B Divisions took the field at the Imperial ground.

The match began on a high note encouraging a hope that it would be a keen, hard fight. The visitors were the first to score. The home team played a very amateurish sort of game and scored two goals before half time.

On resumption, the home team proved superior to their opponents by scoring another two more goals.

Mafeking 4 goals
Zeerust 1 goal

The A Divisions took the field to the excitement of the crowd. Both sides showed up well from the start. The usually alert Zeerust centre forward Kalaote, found his every effort frustrated by stont tackling of the home team which opened the score before half time.

The second half was not without thrills; the visitors strove desperately but all confidence was (continued foot of column 2)

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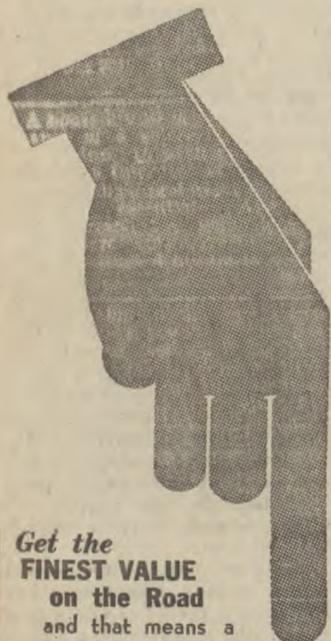


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News From Different Centres

THE BANTU WORLD
P.O. Box 6663 Johannesburg.

IN MEMORIAM:

RAMABOKA.—In ever loving memory of our dearest wife and mother Elizabeth Ramaboka who passed away on the 6th Sept., 1937. This is the day of remembrance. Of the night when all was silent. Of one long, sad regret. This day we will always remember. When the rest of the world forgets. Ever remembered by Daddy Aaron, Mr. & Mrs. Mamabolo, Mr. & Mrs. Mpi Obed, Lydia and grand-children. c-10-117.

WANTED KNOWN

HAWKERS AND TRAVELLERS! Try S. D. Levy, Wholesale Merchant, 105, Market Str. for the lowest prices on all kinds of soft goods for men women and children. **WHOLESALE ONLY.** T-c.

MABUZA'S RESTAURANT & BUTCHERY

There are many Restaurants and Butchers in the City, but only ONE MABUZA'S Late of 188 Market Street, which is now at 169 MARKET ST., (between Nugget & End Streets). The most popular Restaurant & Butchery with a good Reputation. Under the most capable management and personal supervision of the Proprietor Mr. B. Mabuza who is always anxious to please. Satisfaction is our delight. Cleanliness is our motto. c-31-12-77.

THE BANTU WATCHES, JEWELLERY AND GRAMOPHONES REPAIRS. All work done by an experienced man. Come One Come All! This watchmaker gives the best repairs in town. We supply Watches, Gramophone records. Watches from 2s. 6d. upwards. Records from 2s. 6d. upwards. — M. Mablatsi, I. Hlahane, 26 Small Street, Johannesburg. c-10-103

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Wanted a well qualified woman teacher at Ladybrand Bantu United School. Apply J. Stansfeld, Ladybrand O.F.S. c-17-115.

Wanted a Native midwife preferably with experience of training in district work. Apply giving particulars and salary etc. to: Medical Officer, Native Hospital, Weenen, Natal. x 17.

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READ

The Bantu World FIRST

children are doing well. A civic society has been introduced here by some of our most intelligent Africans, whose sole intention is to get or see some of their people engaged in something, especially Lonely Darkies Lectures are given on matters affecting Natives e.g. Land Act Segregation which is only a matter of Anti-Socialism.

Unique Welcome To Mrs. L.C. Broner

A welcome reception to Mrs. L. C. Broner, an American Negro lady who has come to South Africa on a six months' visit, was held at the Bantu Men's Social Centre on Tuesday night. Mr. R. V. Selope-Thema, M.R.C. made a short address in welcoming Mrs. Broner on behalf of the African community. Mr. G. Motsieloa presented her a set of gramophone records. Mrs. Broner reciprocated in glowing terms. Musical items were rendered, and the Darktown Strutters swept the house of their feet with the song "Zulu Kaya Lam." Also tea was served.

Nigel News

(BY J. SIDYIYO)

Sunday the 4th September was a red letter day with the Nigel Methodists. It was the grand occasion of dedicating the Vlekfontein G. M. Church. There was a great crowd of people when Rev. R. J. Moore, the superintendent of the circuit, asked Mr. Vaughan Kirby, the assistant compound manager of Vlekfontein G.M to open the door of the church. Mr. Kirby known by Bantu people as Maqapela after a short but fitting speech unlocked the door of the church. The opening ceremonies were read by Rev. A. B. Lushaba and Rev. R. J. Moore delivered his address of spiritual uplift. The church choir under the baton of Mr. A. Mtetwa contributed few musical items. Mr. P. Kumalo, head mabalan and W. Mahlangu circuit steward interpreted. The sum of £22 0s. 1d. was raised. Rev. Z. A. Baqwa, the resident minister, since February last has raised for the building the sum of £52 12s. 9d. God Speed!

TRANSCAAL INTERDOMINATIONAL AFRICAN MINISTERS' ASSOCIATION.

The General Meeting of the above Association will be held in the Methodist Church, Vereeniging Location, on Friday, 16th September, 1938, at 11 a.m.

Agenda: a. Opening Devotions; b. Roll Call and Minutes; c. Professor J. R. Coan, M.A., B.D. of the Wilberforce Theological School will address the meeting; Reports and Discussion: (i) Organising Secretary, (ii) The Christian Council; e. Branch Reports; f. General Matters; g. Place and Time of next meeting.

E. E. MAHABANE, Ass. General Secretary.

Musical Feast At Reitz Hall.

The African Theatrical Syndicate continues its fine policy of parading and branding into their company the best of African talent available in instrumental and vocal music, and, what is more important, presenting their artists to the audiences in a pleasant and enthusiastic manner. Such was the phenomenon in the sacred concert held at Reitz Hall on Sunday night under the auspices of the above body, and in honour to Mrs. J. Masoleng.

"Ol' Man River"

Two renditions stood best above the rest. And Mr. Ezekiel Mogale, who possesses a baritone very nearly to Paul Robenson's by its subtly rhythmic and refined accentuation, excelled in "Ol' Man River." He was one of the best singers of the night. Mrs. J. Masoleng, also, who was encored for each of her numerous renditions conveyed, much to the amusement of the audience, delicately and melodiously the sensitive interpretation of her music. It is hard to find a contralto to beat her's in the sense of beauty. But for a single unimpressive solo piece, the rest of the singers played their part well and admirably. One should mention also the remarkably capable manner in which Mr. M. S. Radebe and Mrs. G. Motsieloa accompanied the soloists at the piano.

Help the Crippled.

Interspersing, Mr. Jack Phillips made a moving appeal for the care of the crippled non-Europeans, and asked the Africans to send the names of all the cripples, they know to the Municipal Native Affairs Department, where they may receive some assistance. Among the large audience was Mrs. L. C. Broner an American Negro, who is on a six months visit to this country. She was presented to the audience by Mr. E. E. Lithebe, and, in an inspiring address, she expressed her appreciation of the music rendered and also of the progress the Africans are making generally.

Potchefstroom News

By NURSE E. DU PLESSIS.

Many people will be pleased to hear that Bells Ditsini, a 20 year old lady, of 1146 Mapooh Street, gave birth to twins—a baby boy weighing 6 pounds 15 ozs. and baby girl 6 pounds 7 ozs. This is a second pair of twins we have had last month. Both mother and (continued foot of column 1)

Klerksdorp News.

(BY S. M. NTABENI).

The funeral of the late Mr. W. R. Figlan, principal of Klerksdorp Amalgamated School took place on Tuesday, August 23rd, at Klerksdorp Location. Mr. Walter Figlan came to Klerksdorp early at the beginning of this year. He became ill on the 29th July, 3 days before the schools re-opened. No one had thought of the seriousness of his illness. He was taken to Klerksdorp Hospital on the 21st August at 8 p.m. Before his death, Walter had wished to see his mother, who was at that time far in the Cape, but arrived on the 20th August, just in time.

The funeral was conducted by the Rev. E. Makgalemla, assisted by the Rev. L. M. Holden (Superintendent of the K.A.S.), The Rev. J. Molohe (Methodist) Rev. J. Lebele (Lutheran) Rev. L. Mthobi St Andrew and Mr. J. Lolwane. The coffin was carried to the church by some of the members of his school staff.

The members of his staff were: Messrs Kreeling, Raukoane, Mogage and Nonxa, Mrs. Molohe, Mrs. Galo, Mrs. Mocomie, Miss Liphadi, his school children, Wayfarers, Pathfinders attended, together with Itevele school children and staff.

The band, with a low, dull sound preceded the people. The K.A.S. children sang his favourite songs, "Into My Heart" and "Rock Of Ages."

The chief mourners were Mrs. Figlan (mother) Mrs. Figlan (wife) Mr. Figlan (brother) his staff and school children and Mr. and Mrs. Crutse.

Mr. W. R. Figlan left three letters, one to his mother, his beloved wife and school children. The staff and school children collected a sum of £3 6s. 8d. Wreaths were presented by the Wayfarers. (Continued foot column 5).

Muso o Haba Borogo Bo boholo Nokeng Ea Lomati.

Kajeno, mokhoa o le mong oa ho fihla literekeng tsa ma Afrika tse mahareng a Linoka tsa bo Lomati le Komati ke ka maliboho Ka motsotsa o molelele ngoaha ha ho kamoo motho a ka tselang Noka ea Lomati ka baka la ho teba ba eona. Ntho ena e tsietseta batho haholo

Ho thusa ma-Afrika tsietsing ena, 'Muso o rerile ho haha borogo nokeng ena ea Lomati, moo e fetang pakeng tsa mapolasi a South African Native trust, e leng a reketseng ma Afrika ka liehelete tsa 'Muso, a Buffelspruit le Driekoppies, seterekeng, sa Barberton

Mr Green, Engineer oa 'Muso, oa Lekala la Taba tsa ma Afrika, ea sa tsoa hlaloba mosebetsi oa haufi, o bolela hore tsebetso ea borogo e ile ea simolloa kakhoeli ea Phupu, 1938, 'me o lebeleletse borogo bona ho phetheha ho eseng fete khoeli tse 'ne tse tlang.

Borogo bona bo tla ja 'Muso £2100 Bo etsa 108 feet ka bolelele 'me ka lehlakoreng le leng 'mila o habiloe holima letlapa sebaka se seng hape se etsang 120 feet 'Mila oolile oa borogong o tlakatoa ka thata, majana a masesane e le hore ho thibetse ho nkoa ke metsi ha mobu oa teng. Ka mose o mong letlapa le thata la teng le chekoa ho isa botebong ba 12 feet ho lokisetse 'mila ha o tla kena borogong, ka ha leboya la noka le phahame haholo Borogo bona bo tla phahamela noka ka maoto a 15 (feet.)

Mosebetsi ona ha o se o phethehile, borogo bona bo tla thusa haholo ma Afrika a ahlang na leng e pakeng tsa linoka tsa Lomati le Komati e schelanang moeli le Swatsing ka Boroa. Ha e lo bama Afrika feela, empa le bana ba 'ona ba tla tseba ho tsela noka ena ba sa tsabe leha e le ho tsela ka thata. Likhomo tsa bona le tsena li tla tseba ho tselisoa, le mabele a bona a thothoe a tselisoa hantle mona nokeng ka motsotsa o e le ofe feela oa ngoaha Tsena li tla nolofaletsa ma Afrika bophelo me a thusele ke tsebetso ema ea tsoelopale. - 26/38

The K.A.S. lost a great deal, because the late Walter Figlan was the right man for this school

We are all mourning for this great loss.

Mr. W. R. Figlan, age 32 years, left his wife and two sons.

CITY OF JOHANNESBURG TRAMWAYS DEPARTMENT.

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Rotarians On Native Education

Fifty Africans March Through Streets To Magistrate's Courts

Fifty Africans marched to the Johannesburg Magistrates' Courts on Monday to demonstrate against the Laws Amendment Act

Singing the Bantu national anthem, "Nkosi Sikelela i Afrika" (God Bless Africa), they waved a banner at the head of the procession on which were the words: "Western Native Township Protests Against Amendment Act No. 46 of 1937. We refuse to be Slaves. Support Us."

Eight policemen, in the charge of a head constable, sat in the well of the court. The 50 Africans, many women among them, sat for the whole day listening to the trial of Gaur Radebe, chairman of their Vigilance Committee and secretary of the Advisory Board of the Western Native Township.

Radebe and 13 other residents of the township were charged with refusing to answer questions put to them by a census enumerator during the recent census.

There was a suppressed murmur when 13 of the accused persons, including one woman, were discharged.

"I have been informed that

all 13 have now given the census information," said the prosecutor, Mr. J. J. Marais, "and, on the instruction of the senior public prosecutor, I am withdrawing the charges against them."

The Magistrate Mr. J. D. Roux, reserved judgment in the trial of Gaur Radebe until September 13.



Some of the Blind

Police Chase African Taxi

Man Shot In Shoulder And Arrested

Two revolver shots were fired in a chase at Pallinghurst Road and Escombe Avenue, Westcliff, on Monday night. One of the bullets inflicted a flesh wound in an African's shoulder.

The police ordered a taxi to stop. The driver refused to pull up. When the police car gave chase, the taxi stopped, and several Africans ran from it. A constable chased one of them. When he caught him, the man is alleged to have struggled and freed himself. He ran off again, and the two shots were fired.

The African was taken to the Non-European Hospital. He will be charged with resisting arrest and with being without a night

South Africa And Abyssinian Conquest

When, if ever, will the Union Government recognise the Italian conquest of Abyssinia? This question may shortly become of extreme importance to South Africa as there is every indication that the Union Government may in the near future have to appoint a new Minister Plenipotentiary and Envoy Extraordinary to Italy in succession to Dr. G. M. A. Heymans, who is nearing the retiring age.

Dr. Heymans is, however, accredited at the Union's representative at the Court of the King of Italy, but his successor will not be accepted by the Italian Government on the same terms. The next appointment will have to take into account that in Italy the King is now described as King of Italy and Emperor of Abyssinia. While Dr. Heymans is Minister the Union Government need not face this diplomatic hurdle.

The position is delicate, and in some quarters the Union's recognition of the Abyssinian conquest is now regarded as merely a matter of time. It is stated that the Union Government has been advised by some of its overseas representatives to acknowledge the accomplished fact of the conquest of Abyssinia, and in this way resume normal relations with Italy.

Rotarians And Native Education

A plea for additional funds for African education was made to the Government at Tuesday's Rotary Club luncheon at the Carlton Hotel, when the large number of Rotarians present affirmed the following resolution passed by the annual congress of the Rotary Club:—

"That as the funds mainly derived from Native direct taxation will not be sufficient to meet the normal demands of Native education, and as there are no funds in sight to promote the bringing into school of the vast majority of African children of school age (of whom at least two thirds are not at present in school), the Government be respectfully urged to accept the recommendations of the Departmental Committee on Native Education in regard to the financing of Native education."

It was resolved to forward the resolution to the Prime Minister, the Minister of Finance, the Minister of Native Affairs and the Minister of Education.

Meeting On African Blind At Roodepoort

A big meeting of those interested in the training of African blind will be held at the new training centre near Roodepoort on Thursday September 29, commencing at 2.30 p.m.

It is expected that the Hon. the Minister of Native Affairs will honour the meeting with his presence. Mr. W. C. Chapman (Tad) the Blind-Deaf gentleman from America, will also speak and receive gifts for the new buildings which are urgently needed to accommodate the large number of blind people waiting for a chance in life.

A series of lectures by Mr. W. C. Chapman is being arranged by the Gamma Sigma Clubs as follows:

- Wed. Sept. 21 New Modder
- Thurs. " 22 Springs Man. Loc
- Frid. " 23 Germiston " "
- Mond. " 26 Orlando " "
- Tues. " 27 Alexandra Town-ship Hall
- Wed. " 28 Randfontein Mun location

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NOTICE TO SHARE-HOLDERS.

Notice is hereby given that the Second Annual General Meeting of Shareholders of the above Company will be held at the Registered Office, cor. Monamoli Street & Roberts Avenue, Western Native Township, Johannesburg, on Wednesday, September 21, 1938, at 7.30 p.m. for the following business:—

1. To receive and consider the Reports of the Directors and Auditors, and the Balance Sheet, Revenue and Expenditure and Appropriation Accounts as at 31st May, 1938
2. To elect two Directors in the places of Mr. I. J. M. Kumalo, and the Rev. W. M. Ndebele, who retire in terms of the Articles of Association, but are eligible and offer themselves for re-election.
3. To appoint Mr. L. J. Mfeka Director in the place of J. P. Tutu, who vacated in accordance with the provisions of Article 46 (c) of the Regulations.
4. To determine the remuneration for the past audit and to appoint Auditors for the ensuing year.
5. To transact such other business that ought to be transacted at an Annual General Meeting.

By order of the Board,
I. E. S. GAMA,
Secretary.

Head Office: Cor. Monamoli Street & Roberts Avenue, Western Native Township, Johannesburg.

September 7, 1938.

Ke sa tsoa

TSEBISOA

HORE BO-RALITLHARE BA BANGATA BA MERIANA EA SESOTHO BA E TSA JOALEKA HA EKA BA REKISA MERIANA EA BENONI.

Hore u tle u tsebe hantle hore u fumana moriana oa sebele oa Benoni, ke hlomile lekala la mosebetsi oo

182 BREE STREET, JOHANNESBURG.

Setsoantso sena se hlahang tsebisong ena, se ba teng botlong e 'ngoe le e 'ngoe ea moriana oa ka, 'me botlolo efe kapa efe e se nang setsoantso sa ka hase ea moriana oa sebele oa Benoni. Ke sona bopaki le tsepisoe ea 'nete ea hloeko le thuso ea moriana oo e leng oa ka, o seng o lekile ka lilemo tse 14 o thusa batho ba heno.

Ofe kapa ofe ea u rekisetsang moriana oa Litlama o hloakang setsoantso sena botlong ea oona, u ntsebi e tsa hae 182 Bree Street, Johannesburg.



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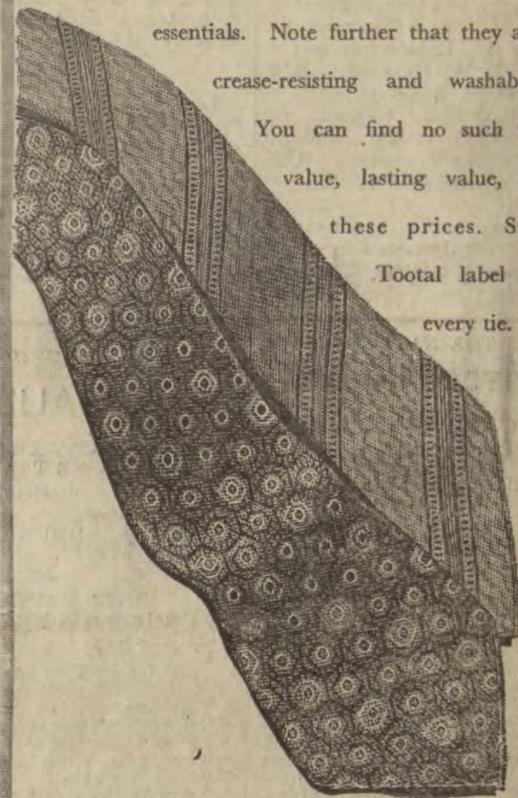
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