

# THE BANTU WORLD



South Africa's Only National Bantu Newspaper.

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

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

Printed In : ZULU XOSA SESUTO SECHUANA as well as OTHER OFFICIAL Languages Subscription 9s. per year 5s. halfyearly 2/6 quarterly

VOL. 4--No. 27.

JOHANNESBURG, SATURDAY, OCTOBER 12, 1935.

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

PRICE 2d.

## ALLEGED USE OF POISONOUS GAS BY ITALY

### Towns Bombed Before Italians Advance In Province Of Ogaden

The Italian advance in the Ogaden Province is announced in a message from Addis Ababa, which states that the Italian forces are advancing in the south following a series of air raids. Italians dropped bombs at Webbe, Shibeli, Tafara, Katama and Jilano, on the Ogaden front. "Many Abyssinians were killed."

#### READY TO ATTACK INVADERS

On the other hand there is a lull in the northern front, where Italians are said to be consolidating their gains and strengthening their Adowa-Adigrat line. The Abyssinians on this front are fortifying their defences. Ras Seyoum, who now has nearly a 100,000 troops under his command, is awaiting the Emperor's permission to attack the invaders.

The two Abyssinian columns which have crossed the borders of the Italian colony of Eritrea are said to be trying to reach Asmara, the Italian headquarters.

## THE LEAGUE'S DECISION

The British United Press correspondent with the Abyssinian forces in the south telegraphing from the Abyssinian field headquarters north of Jijiga, says that terrible suffering by Abyssinian troops round Gorahai under a rain of gas and chemicals from Italian planes is graphically reported by General Michail.

In a wireless message to General Nasibu, Commander-in-Chief of the southern area, General Michail reports that in addition to dropping gas bombs, Italian planes are showering down powdered sulphur and other chemicals, and these caused extremely heavy casualties among the Abyssinian warriors, who had their skins seared, their eyes blinded and their lungs gravely affected.

#### Chemical Warfare

When I saw General Nasibu after the receipt of this dispatch, the correspondent writes, his voice was trembling with rage as he said to me, "They call us savages, but we would never resort to the use of gas, which is apparently Italy's first contribution to the new civilisation by Abyssinia." He echoed the infatuation of all his men at the news of the introduction of chemical warfare.

General Nasibu added that the Italians were now using 100lb. bombs and were dropping an average of 400 a day.

The chemical irritant that is being rained from the sky upon the Ogaden front is a substance in the form of fine powdery particles which cover a wide area when released. It filled the crude dressing stations and caused terrible agonies to the wounded.

Earlier in the day General Nasibu told me that the Italian thrust in the Ogaden region had failed to dislodge the Abyssinian out-posts defending the roads to

Jijiga and Harar. "We are expecting still more intensive air raids," he added, "and are making what preparations we can, with mobile anti-aircraft guns and machine-guns placed on mountain tops."

### Abyssinian Joan Of Arc

#### Leads 15,000 Men

Abyssinian women will fight for the freedom of their country. It is reported from Addis Ababa that Waizer Chamergal Gaby, a wealthy woman, has left for the northern front at the head of an army of 15,000 men.

"We do not fear the Italians," she told a Press representative. "They are effeminate, emotional and excitable and cannot cope with the bravery of hardened African warriors, with whom fighting is as natural as eating."

Another woman, wife of General Habte Mikael, commander of the Ogaden forces, is also leaving for the front. If men would die for the Emperor, she says, there is no reason why women should not die for the Empress.

## STOP PRESS

The nations, with the exception of Austria and Hungary, on Thursday approved the report of the committee condemning Italy.

Mr. Eden then said, "Action must now be taken, and I declare the readiness of the British Government to take its full part in such action."

Mr. Eden's words caused a sensation in the Assembly.



The Emperor of Abyssinia with his Councillors

## The Primate Denounces Italy

### Archbishop Of Canterbury Hits Out

PITILESS WAR MACHINE EQUIPPED WITH POWERS OF DESTRUCTION

A scathing denunciation of Italy was made by the Archbishop of Canterbury on Monday at the Church Congress held at Bourne-mouth, England. The Archbishop said: "We see a great European Power treating solemn obligations with cynical contempt and launching a fierce attack upon a fellow member of the League. If there was ever an act of unprovoked aggression surely it is this. Abyssinia may be a backward State, but it is possible to think without resentment or a sickening heart of a proud, ancient people defending their own land with scanty military resources, scarcely any hospitals, surgeons or nurses, and being mowed down by a vast, pitiless war machine equipped with all the powers which science has invented for the destruction of human life?"

### 2,000 Residents Of New Brighton Ready To Die For Ethiopia

At a meeting of 2,000 residents of the New Brighton location Port Elizabeth last Sunday a resolution was adopted requesting the Government to permit them "as descendants of Ethiopians" to join the Abyssinian army of defence in the event of the League of Nations "failing to assert the provisions of the Covenant against the aggressor State." The resolution also protested against the Italian invasion of Abyssinia and urged the Union Government to use its influence as a member of the League to secure the cessation of hostilities.

## Transvaal Congress And Native Bills

### URGES GOVERNMENT TO CALL UNION CONGRESS

At a special Conference of the Transvaal African Congress held at Germiston on Monday, October 7, and presided by Mr. S.P. Matseke, several resolutions dealing with the Native Bills were adopted unanimously. The conference approved of the decisions of the recent Government conferences, and urged that the Government should not ignore the request made at the conferences that a Union Conference of all Chiefs and African leaders should be called next year to consider the principles underlying the Bills. The conference further urged the Government not to proceed with Land and Trust Bill until a mixed commission of white and black had demarcated the areas to be set aside for Native occupation and until a census of the Native population had been taken.

#### Franchise Extension Urged

On the question of the Cape Native franchise, the conference expressed itself as strongly opposed to the abolition of the franchise and stated that the time had come when it should be extended to the Natives of the Northern Provinces.

Dealing with the Italo-Abyssinian war, the conference while applauding the efforts of the League of Nations to avert it, strongly condemned Italy in invading and attacking Abyssinia and offered all help and assistance that might be required by the League of Nations in defence of Abyssinia.

The following were elected to represent the Transvaal African Congress at the National Convention to be held at Bloemfontein on Dingaan's Day to consider the Native Bills: S. P. Matseke, Z. P. Ramalane, R. V. Selope Thema, L. T. Mvabaza, H. Selby Msimang, R. M. Tladi, C. S. Ramohane, M. W. Sontunzi, J. S. M. Lekgetho, J. W. Dunjwa and Rev. S. L. S. Motsepe.

## Japanese Cabinet's Opinion Of The War

The Japanese Cabinet meeting on Wednesday discussed among other things the Italo-Abyssinian position. It is stated on good authority that the War Minister considered the hostilities were likely to be protracted owing to the severe natural conditions throughout Abyssinia—a combination of mountains and deserts.

Japanese newspapers give prominence to the likelihood of sanctions being adopted for the first time in the history of the League of Nations. Great importance is placed on this matter, and the opinion is expressed that the salvation of the League, as well as Abyssinia, rests on their success.

Several newspapers, however, consider that sanctions will not be successful without a blockade

## Africans Resent Italian Invasion Of Only African State

The Kikuyus want to march to Abyssinia "to fight for our Ethiopian brothers," and hope that "all African coloured people will seek the Imperial Government's permission to do likewise."

A large meeting of Natives was held in Nairobi under the auspices of the Kikuyu Central Association, which is a political body not recognised by the Government.

The opinion was stated that the dispute offered an opportunity for emancipation from the "oppressive imperialist government" of foreign countries.

## European Women Want Meat For Italy Stopped

A deputation of European women representing the Women's Christian Temperance Union, the Trained Nurses' Association, the Women's Federation, the Sons of England Association, the League of Nations Union and the League of Women Voters will shortly meet the Minister of Agriculture, Colonel Deney's Reitz, in connection with supply of meat to Italy.

In a letter to the Government among other things they say:

"We are sure that the danger of setting black against white in our country need hardly be pointed out to you and we would remind you that had the Union Government not first placed itself in a false position by paying a special subsidy on a grade of meat, which could not otherwise have been economically delivered and the destination of which must have been well known, the contract would have fallen through without giving Italy any cause for offence."



# Zulu: Impi Kwelase Abyssinia

## Ukuma Nokuhamba Kwempi

Njengoba izwe selizwile ukuti amaNtaliyane aseyipakile imikosi yawo kwelase Abyssinia ngemizila yonkana ibambeneke silobanje. Izwi lokuqala mayelana nokupakwa kwempi lizwakele kuleli ngelidhlule liti amaNtaliyane ahlasale imizi emikulu yase Abyssinia iAdowa nowase Adigrat. Pela lona wase Adowa yilonanxeba lingapoliyokumaNtaliyane. kwazis'ukuti kulapo ehlulwa kona apela'nya mhlazana elwa nabase Abyssinia ngonyaka ka 1896.

Ati esuka-nje amaNtaliyane ayepaka imishini endizayo nama Tangi (izinto lezi ezihluka pansi okwesongololo). Ayipaka-nje kabikelanga muntu, ngisho abe League of Nations imbala amada obekuyiwona asaluhlola lol'udaba elufunela izindhla zoxolo. Ayipakanje amaNtaliyane iAbyssinia isahlezi ibambe imilomo engezansi, ngoba pela naku yona kayinazo izikal ezaneleyo ngoba eminye imibuso ibingafuni ukhulomisa i Abyssinia.

### Izwi leNkosi yaseTiyopiya

Noma imishini endizayo yadiliza izindhlu ngamabhombu kakufanga abantu ngoba kutiwa iningi labantu kaliseko emizini, seliba-lekele ezinkangala. Izwi leNkosi yase Abyssinia kumabuto ayo liti, "Yilweni ngobuqili lempi; ngingaqani ndawonye inihlasele nihlangene. Yahlakanani, ni-de nivela-nje nitshaye, ninyamalale. Yilweni impi esengati ihlakazekile." Kutiva itemba lonke labase Abyssinia lilapo, uma bezokulwa kanjalo ngoba bangemelane neze namaTaliyane nxashana bezobhekana nawo. Ngoba wona ahlome izikalizempela futi asizwa imishini endizayo nawo ama songololo lawo.

Kepa ingozi lapo ikona sengati amabuto akona kawazukulenza isu lelo aliyalezwe iNkosi yawo. Igazi lawo selibile kakulu. Manje siloba nje kuliwa impi eyesabekayo eduzane nomuzi waseAdowa. Asebefile nxa sizwa kutiwa ama Abyssinia angama 1,300 amaNtaliyane 700. Kutiva amaAbyssinia alwa okwezimpisi zixap'igazi. Lapa eAdowa alwe impi enkulu kwala amaNtaliyane esehlasela ngemishini, kodwa kwatula umoya. Kutiva emzini wase Janakal eduze nase Asfab kulwe bonke ubusuku bangoMgqibelo odhlule.

### Imizila yamaNtaliyane

Okumangalisa bonke yikuti iNkosi yaseAbyssinia kutiwa iziqubela imisebenzi yayo yonke sengati kakulu impi. Isebenza ebusuku nasemini. Yenza onke amalungiselelo empi. Futi isilikipile elokuti nayo uqobo lwayo izozibambela matupa empini nxa inkati isifikile yokuba ihole yona uqobo imikosi yayo.

Ukukhulasa kwamaNtaliyane kusobala ukuti okwezimpondo, ngoba impi yawo ipakwe ngemizila emitatu okusobala ukuti kuqondwe ukuba ihlanganele eduze komuzi omkulu waseAbyssinia. Enye enamandhla ingene ngase Adowa, enye ngase Aussa, enye ngaseGerlogubi. Enhla lapaya ngaseAdowa kutiwa eyamaAbyssinia eholwa ngu Ras Seyoum isingenile nayo pakati kwelama Ntaliyane lase Eritrea.

### Isu lamaAbyssinia

Njengoba imishini endizayo yamaNtaliyane ibiyehlisela amabhombu pezu kwedolopa laseAdowa kuzwakala ukuti abafileyo abesifazana bangama 40, abantwana 32 namadoda angabalwanga. Kuzwakala ukuti amaAbyssinia aqonde ukuba amaNtaliyane aze angene apelele impela pakati nezwe ukuze impi enkulu ihlwele pansi kwezintaba nangaseduzane kwemifuta nemihosha lapoke uma amaAbyssinia elenzile isu leNkosi alwa impi yezitunzi. amaNtaliyane azopela.

Imikosi yaseItaly esempumalanga iqonde edolobheni lase Harar el'nye lamadolobha amakulu. Kodwa umkosi omkulu wase Abyssinia okutiwa ungama 50,000 (izinkulungwane ezingamashumi ayisihlanu) ulinde umuzi wase

Mousaali, ete iNkosi yaseAbyssinia bafele kona bonke ngoba nxa izita ziwunqoba zoba namandhla okukubaza isitimela esisuka eAddis siya eDjibuti. Lokoke kungaba ingozi embi kakulu kwabase Abyssinia.

### I-Ngilandi namaFulentshi

Kuko konke loku amaNgisi namaFulentshi asafuna isu lokuba lempi ipele. Okusabambile nemizamo engenziwa amaNgisi yiwo amaFulentshi angakapumi nezwi lokuti szobasekela abase Ngilandi kuko konke abakwenzayo kokuvimbela amaNtaliyane (Bheka epepeni 3)

udwendwe. Nepenalty eyankezwa iNatal yamehlula uRichard Kumalo. Kwati nabalitole beNatal bakahlela izintaba-nje ezeqa amagoli. Hawu, ukuko lwemuka nomoya eNatalini. Abebeze notando nezifiso ezinhle beyifisela okuhle baswela indawo lapo bebhaca kona.

Umdhlalo wapeteka kanjena Transvaal 7. Natal 3.

Isifundo esikulu lesi eNatalini sokuba ikete abadhlati bebhola bempela. Kayiko into eti iNatal ayehlulwe kanjena ngisho ngazi mhlope ukuti uNompempe uke waxopeka emehlweni izikati ezinngi. Ngisho uButelezi emuva lapa eTransvaal bubetanda ukudhlala umdhlalo wocuku.

iNatal yahlulwe yatshaywa ingqoto. Kaliko elinye. Yahlulwe ukungahlangani, imake abantu abayingozi. IRight wing ye Transvaal ne centre forward yonke-nje iforward line yeTransvaal ibizenzela-nje. Ingamakwe ngemfanelo. Kukona futi eNatalini ukutanda ukudribula nokunamata ebholeni. Pinde siwabone namashodi avutayo ezinsizwa ezikaba ibhola lizisole ukuti lati liba ibhola-nje kwakwenzanjani.

Ingazikohlisi iNatal iti iyoyinqoba futi iTransvaal nxa isazoketa idhlale kanjeya. Pinde inkomishi ibonwe eNatal. Izosuka lapa iye eFree State, Mpande! Uma kuketwa abadhlati kusweleke abaketi bahambe zonke izigodi babukele imidhlalo yonke, babone abadhlati abasefomini ngaleyoseason kusuka pansi iziyopela. Hayi, ukuba kuketwe "osiyaziwata." Nantoko elami kini Natal. Bati abelungu "Faithful are the wounds of a friend."

ROLLIE REGGIE.



## Ukuvala Imbobo Ebusuku kulula ngokukanya kwe Eveready



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

Pata isibani sika gesi uma ugibela ibhayisikili. Ngahle libhobo ebusuku. Kubi ukugabi nakukhanya lapo isondo lako selipotokile. Ngako pata isibani sika gesi i EVEREADY (igama likuso). Ungetembelela kuma Eveready.

# EVEREADY

Nantu upau lwazo la eNyunyani

Ukukhanya kwesibani sako kupuma kumabatari. Qapela utenge amatari eku-yiwona wona e EVEREADY.

## Ukwehlulwa kweNatal eBholeni

Besibukela ibhola eliyivelakanci ngoMsombuloko walo leli iNatal ibhekene neTransvaal kubangwe indebe enkulu yakwa Bakers Ltd. (kwaBhokane) iNatal ibinetuba elihle lokuyitata lendebe kwazis' ukuti noma ibidhlale idraw ibiyoyitata.

Lite seliya ngomutsha wendoda ilanga waziqata umfo wase Free State lapo abantu sebenyatelana (5,000 ubuningi). Yat'isuka-nje sasibona ukuti kuzoshisa, ngoba yasuka iTransvaal yateleka emagcekeni eNatal. Yasuka iNatal yateleka kwawaseTransvaal. Kwati noma iNatal ingakawejwayeli umhlabati oqinile kayazizna, kulapo iTransvaal iwejwayele. Dukuduku sisagwiny'amate yatsho impempe. Kanti uNompempe nsebone ifawuli ngaseNatal ku 20 yards eduze namagoli. Lakahlulwa ngu Joe Chiloane icentre-forward yeTransvaal—lan gen a unyazi. Kazalibona uQhuza le Nkehli. Kwaduma inkundhla; abasekela iNatal bagwinya amate okwenkuku ibanjwe uhlamvu lombila. Walitola lapo uNhlapo (C.T.C.) sati hiyanga kanti qa.

Kute kusenjalo iTransvaal yenza ifawuli ku 18. Kwaba ipeneliti. Walinameka owaseNatal engiti uMbatha. Kwati cosololo. Lehla lenyuka ibhola manje. Iforward line yeTransvaal ivuta bhe, kulapo neNatal isibhoke ngempela. Kodwa uRichard Kumalo (Wireless) pinde avele, kwazis'ukuti babembopelele ikonkolo we half umfo kaNyosi, owabedhlala umdhlalo wempela. uSchreiner Kumalo (Hamba my Boy) ecindezelwe ngu Dhladhla (Limited).

Emuva lapaya uMteku (Riverside) no Clements bedhlala impela. Sati nantya ibhola eNatal, sati goli, goli, goli—pinde! Zadhlanga imilala. Zakala ngo Joko Tea, Jeppe High, Concrete, Dhladhla, eTransvaal. ENatal zakala ngo 3, 4, 5. Riverside, C.T.C. Hamba my Boy. Ite isuka iTransvaal yayemuka nalo ibhola. Amaforward esegijimisa okwenyamazane. Kwata beti bavimbile eNatal latsho pakati.

Lapo iTransvaal (izibukeli) zaxawulana ezinye zaqabulana ukwejabula. EzaseNatal kwehla izihlati. Kanti iyeza iNatal. Ite isuka-nje iforward line yazo yayenza into yamehlo ngomdribulo nangompaso ovutayo esati sisacikica amehlo lase lipakati. Zakupuka izihlati kwabayuna iNatala zehla kwabe Transvaal. Kwalimall,

omunye we Natal icentre half umfana owabedhlala kakulu. Kwabasengati kuyayikubaza loko iNatal, yati ukukatala.

Yavuswa ukuba iTransvaal ifake elesitatu. Transvaal 3—Natal 2. Kwakubi manje, wetu. Kwala siti iyabhoka iNatal pinde. Kwaza kwashinshwa. Yonke lenkati uMdhlalo uvuta uqobo.

Kungaziwa umbhanshi ukujija. Zabuyelana. Kulapoke umdhlalo usuzopenduka isijingi. Lite lisuka-nje iTransvaal yalinameka. Ite isazibhulasha, walidumela uKumalo (Schreiner) walinameka pakati.

Kwaba Transvaal 4. Natal 3. Itemba lisekona. Kanti seligoina kona lapo. Kusukela emva kwaloko iNatal yapenduka izinkuku zinetile, iTransvaal yazenzelela ekutandayo. Angena alandelana

(Bheka ohleni 2)

# OTUKULULAYO

[UMATUKULULA]

Uyidhlula Yonke

Inkosi Yemiti

Imiti !!

Amayeza !!

1/6

1/6



UMUT: OWENZELWE UKUSIZA ABANTU OHLANZAYO

IZIFO ZONKE EMZIMBENI YABANTU Ogeza Umzimba Wonke.

Wenzelwe ukuba usize abantu Utengwa ngamakosi nezinduna nabanta abawusebenzisayo nomkabo minyska eminingi Labo bantu abahlakaniphiyo bayazi ukuti lomuti Otukululayo iwona muti abafanele ukuvudhla nxa bezizwa bek'etele, bedandele bepelelewe amandhla nesibindi, bengase njenge yise mkulu ababelwa izimpi ezinkulu bazinqobe izita zabo. Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili ago sonto lapo usu'ala, uti uvuka ekuseni ukiye yonke into embi esiwini nxa matunjini naso sonke isihlungu esingapakati Ngeke ube naman'hlala wenze imisebenzi emikulu nxa umzimba wako ugqwok ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla nempilo uyijabulele Enye yamakosi abantu edhla lomuti Otukululayo iti, kungangi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepani usityele ngawo kuzwe nakude?

Buza esitelo sakini kuqala noma utumele i Postal Order lika 1/6 Lowo owenzayo manje unazisa ukuti uma nifuna ukuqonda kakulu ngawo singabhalela ku:

**A. H. TODD Ltd., Umkemisi, ENDHLOVINI, RED HILL, Natal.**

Lapo yonke imiti emihle yenziwa kona.



## "Wo! kukany'umhlola"

Izisebenzi zabantu zitanda ukusebenzisa i Bon Ami ngoba yesula kalula kahle futi. Kawuzibulali uyihlikhla kakulu. Linga i Bon Ami ezitsheni zako zokugezela nezamanzi. Izozicwebezela ingaziklwebi okwezinye izesulo. Iyokugculisa indhla i Bon Ami egeza ngayo kungasali nokungecola okuncane nepungana elibi, nokulumela kwenziki.

# BON AMI

yesula masinyane---ingaklmebi



# ZULU: Ukukuluma Kuka Mr. D. L. Smit

## Amazwi Ka Mnu. D. L. Smit U Ndaba Za Bantu We Union

Akukuluma E Mgungudhlovu  
Ngolwesibili September  
3, 1935

Zikulu na Madoda, Ngiyanibi-  
ngelela.

Ngesikatshana esedlule bengi-  
hambela ezindaweni zakini, nga-  
bona ukuthi impela ngiyezwana  
nani. Mhla kwaloko ngangihamba  
no Ndabazabantu wenu, u  
G'wazakupule; ukhamba kwami  
ngihamba ngoba ngifuna ukunazi  
nokuzibonela ukuthi nake kanjani  
ezweni lenu, nangamukela kahle,  
nentliziyo yami yajabula. Pela  
ngangihamba ngesimo sami sokuti  
ngingqo Ndabazabantu. Nam-  
hlanje ngize lapa ngezwi lo  
Mbuso, ngiza ngingumpatiswa  
sahlalo se Bandla lezi Ndaba za  
Bantu, ngihamba namalunga  
amabili alelo bandla u Mr. van  
Niekerk no Mr. Wessels, ababili  
ababeke ngesineke ukuhlala ka-  
hle kwenu. Ngizokuluma kini  
ngezinto ezitile eziq'ata eziniti-  
nayo, ngizopenya umoya wenu  
ngazo.

Ngisho okufanisiwayo kwemite-  
to obekuloku kuhlezi kupenywa  
ngu Mbuso, okuzovezwa pambi  
kweBandla lePalamende ekuq'ala-  
leni kuka-1936: kepa iPalamende  
lingakakunikwa, kufiseka eMbu-  
sweni ukuba sengati kungaq'ala  
kuzwakale ukuthi ninaBantu nitini  
ngako. Omunye kulemiteto efa-  
niswayo uhlose ukuba aBantu  
bamelwe ePalamende, omunye-ke  
uhlose ukuba kutasiselwe ezweni  
lokwaikiwa ngaBantu. Niyazi  
nonke ukuthi ngapandlwe kwase  
K'ip'i aBantu kabanazi lapa e  
Palamende nasema Provincial  
Councils. Isimo samanje si-nje:  
kukona amadoda amane abelun-  
gu azi izindaba zaBantu nezinto  
ezidingwa ngaBantu, aketwe ngu  
Hulumeni ukuba animele e Ndi-  
ni yaseNtla, e Senate; kepa nga-  
pandle kwaloko nina Bantu base  
Silungwini nakwa Zulu kanina  
lo izwi ePalamende lapa kusuke  
kukulunywa izindaba zenu.

EK'ip'i sekwiminyaka eminingi  
aBantu benelungelo lokuba nevoti,  
kepa eKipi abavotayo  
bangapezulu kwe 400,000, ku-  
ti-ke kulabo kube 11,235 abanga-  
Bantu bodwa; loko-ke kubonaka-  
lisa ukuthi ngisho nalapo izwi la  
Bantu kalizwakali kahle.

S. 1. Lomteto ofanisiwayo u'e-  
ma ivoti laBantu eK'ip'i, kepa-  
ke abanalo lelo lungelo manje ka-  
kuq'ondile ukuba balepuc'we:  
uq'onde ukuba bangangeni abasha.

Kodwa pela umteto ofanisiwayo  
kawukuq'ondile ukuba aBantu  
bancishwe izwi ePalamende.  
Uq'onde ukuba kuqanjwe indhle-  
la efanayo, ndlela-nye, ye Union  
ipelele, leyo ndlela yenze ukuba

la lamagama okuhlabelela ele-  
nziwa ngu Mzulu. Noma alabele-  
kelwa kakulu elicindezela ngo-  
kungazi kahle ngemiteto ye  
"Royalty basis" neye zinye izi-  
ndhlela zokucindezela amabhuku  
ukuthi utole upeni wena mlobi,  
noko lelobhuku latandeka kubantu  
kakulu. Lapela masinyane.  
U Mnu. Caluza lona kagecini ku-  
pela ekwazini ukuhlabelelisa no-  
kubeta ugubhu nokuqamba ama-  
gama, qa, ungomunye wawotisha  
ababukali inqaba ekufundiseni.  
Yonke iminyaka izingane abezi-  
fundisa bezipumelela zonke.

Into ayenzayo ubeyenza nge-  
nhliziyo yonke yake. Nako uku-  
fundisa loko iminyaka eminingi  
yamfika yamdhlula efundisa kona  
Ohlange, wati qu e Tafamasi wa-  
buyela Ohlange. Uganwe intombi  
yakwa Nxaba ezalwa u Mufi u  
George Nxaba no Nkosikazi uma-  
Luthuli base Tete e Mvoti.

R. R. R. DHLOMO.

kwahlukaniswe ukuqutywakwezwi  
laBantu ePalamendo endleleni  
yokuqutywa kwezwi laBelungu e  
Palamende.

S. 3. Loko-ke kufanisiwa, kutiwa  
kumbe aBantu be Union ipelele  
banganikwa ama Senator amane  
aketwa yibona, labo-ke batasise-  
lwe kulana amaSenator amane  
aketwa nguHulumeni ukuba  
ab'ekele aBantu ePalamende.

S. 2. Kufanisiwa-ke ukuba i  
Union yenziwe ibe zig'odi ezine  
zokuketa, ka-nje:

- (a) ESilungwini nakwaZulu
- (b) E Transvaal nase Orange  
Free State;
- (c) E Transkei lipelele;
- (d) Nase K'ip'i ngapandhle  
kwe Transkei.

Angazig'odula lezi izigo'di  
sekupele iminyaka eyisikombisa  
u Hulumeni, azenze zibe yizig'odi  
eziyisitupa; kodwa pela loko ku-  
ngabonakala ngokuqubeka kwenu  
ngokupata kwenu izindaba zenu-  
nikumbule ukuthi isilinganiso  
ukuqubeka kwenu kuleyo minyaka.

S. 3. & 6. Kuleso naleso sig'aba  
kufanisiwa ukuba kube kona oku-  
bizwa ngokuthi yi ELECTORAL  
COLLEGE, iBandhla lokuketa  
pela umlungu wokumela aBantu  
ePalamende, iSENATOR.

S. 6. Ibandla lokuketa elifanise-  
lwa eSilungwini nakwa Zulu  
ngeli-nje:

- (1) Izikulu zezifunda lapa ku-  
ngeko kona i Local Council;
- (2) ABantu abangamalunga  
ama Local Council;
- (3) ABantu abangamalunga  
ama Advisory Board;

S. 7. kube yilezi izig'aba ezinta-  
tu eziketa nezivot'ela iSenator  
elingamel iNat'ala, isilinganiso  
sevoti kube ubuningi baBantu  
kulezo zig'aba.

(Isaqutshwa)

### Ukuma Nokuhamba Kwempi E Abyssinia

(Iqala Ku Page 2)

ukuba ezenzele akutandayo e  
Abyssinia. Nayo i Ngilandi kayi-  
tandi ukuba loludaba ilumele  
yodwa ezinye izizwe ezingama-  
lungu e League of Nations zimele  
kude ifuna ukuba nazo zivumelane  
nayo emqondweni wayo omuhle  
wokukuzi iNtaliyane. I Ngilandi  
isize yakipa nezwi ibuzabase  
Fulansi ukuthi uma amaNtaliyane  
ehlaselela imikumbi yama Ngisi  
esolwandle lwe Mediterranean i  
Fulansi iyowalekelela yini ama  
Ngisi lapa esezivikela kuma Nta-  
liyane. Kuzwakala ukuthi avumile  
ama Fulentshi ukuthi ayobekelele-  
la. Sekusele ukuba ama Fule-  
ntshi abe namqondo munye nama  
Ngisi odabeni lwempi ukuba ama  
Ngisi aveze isandhla sawo kule-  
mpi.

Ukuwa Kwe Adowa

Kepa inkinga lapa ikona yingo-  
ba u Mnu. Mussolini usetumele

### R. T. Caluza M.A.B.Sc. WaseSiyamu, E Natal

Kangiquthi nokuqula lapa ngiti  
ukuya kuka Mn. R. Caluza  
Ohlange kwamsiza kakulu futi  
nesikole leso kwasisiza. Loko

kakusho ukuthi nxa u Caluza wa-  
b'engayanga Ohlange, n' Ohlange  
lungabonange lumbone wayenge-  
ke abe yiloku ayiko; n' Ohlange  
lube nedumela elingaka. Ngiti-  
nje ukuhlanguka kwabo kwaba  
inzuzo nhlanguki zombili. U  
Caluza washesha ukutola ituba  
lokuvela namaculo ake ayewaqa-  
mba, nesikole sas'Ohlange savela  
obala kakulu emehlweni abantu  
ngekwaya laso okwathi lapa seli-  
hlabelela amagama ka Caluza seli-  
holwa nguye labanedumela eli-  
mangalisayo. Isikole sabas'emate-  
ni abantu. Yavela obala "bha" ne-  
misebenzi emikulu ka Mafukuzela  
ayeyenza etule engazibabazi.  
Imiteto enzima eyawelwa ama  
Nxusa ukuya pesheya nezifo ezi-  
nkulu u Mnu. Caluza wazikumba-  
la ngamagama ake awaqamba  
ngelezozikati. Elinye futi igama  
elaba lihle kakulu lake elokuthi  
"Vul'indhlela mntaka Dube."  
Ingama elaveza obala ubukulu  
bemizamo ka Mafukuzela eyenze-  
la isizwe sakubo esinga bongiyo.  
Kute lapa esemangini amagama  
ake wawubutela ndawonye wa-  
wenza ibhuku. Singati elokukha-  
wenza ibhuku. Singati elokukha-

(Ipelela qheleni lokuqala)

### Wayesigogo Yi Rumatizimu

Ngoku unakho ukukhwelel' ibhayisekili  
enze umsebenzi wakhe

NGENXA YE DR. WILLIAMS' PINK PILLS.

"Ndithanda ukuba wonke ubani azi okulunge kubene endikwenze-  
lwe zi Dr. Williams' Pink Pills," utsho u Rev. Adam Lebaru P.O.  
Box 94, Parys O.F.S. "Ndanigogwe yi Rumatizimu kangangokuba  
kubenzima ukushukuma. Intlungu zazindixhela, baba yinto elusizi  
kum ubom."

"Ndasebenzisa zonke intlobo zamayeza okuhlakihla nasefwayo,  
akwaze kude kubekho nto indenza bhetele kanye, ndade ndafuna  
ukuncama ukuba ndoze ndibe ndiphile."

"Ndaza ke ndafunda ngomnye  
umntu owayene Rumatizimu im-  
phethe kubi owanyangwa zi Dr.  
Williams' Pink Pills ndazimisela  
ukuzilinga."

"Akuzange kube kudala ndaba  
sendilwa usizo lwazo. Zaqala  
zadamba iintlungu ndaba no-  
kushukuma lula. Ndaqhuba nge  
zipilisi kwathi xa ndardithathe  
iibhotile ezine zabe zonke impawu  
ze Rumatizimu sezimkile, ngoku  
ndinako ukuhambahambha ndi-  
sebenze ndiyikhwela lula ibhayi-  
sekile yam."

"Ndakuhlala ndizincoma i Dr.  
Williams' Pink Pills ngokundibu-  
yisela kwazo impilo yam—zingu  
mangaliso."

Ngumntu omnye nje lo kumawaka anyangwe zi Dr. Williams' Pink  
Pills kungeyiyo i Rumatizimu yodwa, kodwa kuzo zonke izifo ezenzi-  
wa ligazi elibuthathaka elixubayeleyo, njengobutha-thaka novalo,  
ulwetyiso olonakeleyo, unyonga, nokuphelelwa ngamandla. Ukuba  
usisusulu sokugala, qala ngoku usebenzise i Dr. Williams' Pink Pills  
uyakubona, kwakamsinyane uyakulwa uncedo lwazo.

I Dr. Williams' Pills, zifumaneka kubo bonke abathengisi, okanye  
ngqo kwabe Dr. Williams' Medicine Co., P.O. Box 604, Cape Town;  
Ixabiso zi 3/3 ibhotile inye okanye zibentandathu nge 18/-, ungayi-  
rholi eyeposi.



ndo efana newake abemkuza'  
Ezango Msombuluko kulo lelisono  
zibika ukuwa komuzi waseAdowa  
nomuzi wase Gerlogubi. Kutiwa  
amaNtaliyane abehlasele ngomli-  
lo owesabekayo wemishini endi-  
zayo, wamasongololo namabuto  
agibele amahashi emaningi efana  
namafu. Kute cosololo kuma  
Taliyane ngoba enqobe lomuzi.  
Noko kutiwa ukulwa kwama  
Abyssinia kumangalise wona  
uqobo amaAbyssinia, nawo uqobo  
ab'engazi ukuthi azokulwa kangaka  
kufe amaNtaliyane amaningi  
kangaka. Loku kuzowakutaza  
amaAbyssinia kakulu.

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Okunye ungakuzwa ku:

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mangaliso liyi



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kuko. Usalisebenzisa nanamhlanje  
nje nangona selephilile. Lonto  
inokuyenza nakuwe i Phosferine.  
Yonke imihla le ukusebenza nzi-  
ma kumka nenxeny yamandla  
akho. I Phosferine iyawabuyisa.  
Yenzelwe ukunceda umzimba  
odiniweyo uphinde ufune ama-  
ndla awo. Yithabathele ukunceda  
amazinyo nezinye intlungu  
ezimbi. Eliyeza lungumangaliso  
likwenza uxhamle impilo entle.

INDELELA EYENZIWA NGAYO

Ingamanzi okanye ingamacwe-  
cwe (ixabiso linye).

KWENGAMANZI, amathontsi abe  
mahlanu kuye eshumini ecepheni  
elikhulu lizel' amanzi, kane nge  
mini de ubebhetele. Emazinywe-  
ni, ntloko yoshiyi nezinye intlungu  
amathontsi alishumi esiqingathe-  
pi samazi ekomityini ngeeyure  
ezintathu 'de zink' intlungu.

XA INGAMACWECWE. Linye no-  
kuba mabini kathathu, kane nge  
mini uwaginye ngamanzi.

ABANTWANA abangaphantsi kwe 14  
iminyaka, bothatha iziqingatha zalamatha-  
ma. Abangaphantsi kwesi zhenze, isiqi-  
ngatha sesine (quarter) salamathambo.

ITHENGISWA ZI KHEMISTI  
ZONKE NEEVENKILE.

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# Social And Personal News

## THE Bantu World

Head Office:  
No. 3 POLLY STREET,  
Telephone: Central, 3493.  
P.O. Box 6663, JOHANNESBURG.

### Domestic Announcements.

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

12 words for 9d., with a minimum cost of 2/6 per insertion.

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

### UMPHANGA:

OLDJOHN-Kungene ekuphuhlani kwaphakade-unyana ophakathi ka Mli Joseph no Martha Oldjohn ogama lingu Moses K. Oldjohn obudala obuyiminyaka engamashumi ama bini 20 years, usishiye ngomhla we 28 ku September 1935. Inkonzo ibiphethwe ngu Mr. J. Manona. Sazisa wonke umzi wabe Nguni nezihlobo ezikude nezikufupi. (Mrs.) Martha Oldjohn, Stand 417 Qodashe Street, Pimville P.O. Nancefield, Johannesburg.

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### SITUATIONS VACANT:

Wanted a Principal, P.T.3. or Higher, well vested in Music, Sports. Preference to a Christian. Applications close on November 11. Apply to the Secretary: P.O. Box 4, Lintley.

"CALL FOR COMMUNICATION" MPHAAHLELE TRIBAL SCHOOL. Undersigned wishes to correspond with a post-matric teacher who would be able to teach Std. VII, leading up to J.C. in the above School. Knowledge of Afrikaans necessary. Secretary, Mphahlele Tribal School P.O. Molgat, Pietersburg.

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

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## Who's Who In The News This Week

Miss Rose Monamela, of Lower Houghton, and Miss Rebotile Magolego of Parkwood accompanied by Mr. Maurice Moretsele, visited the offices of "The Bantu World" during the week. It is understood that they intend giving a dance in the Bantu World Hall in November.

Mr. Albert J. Luthuli has been officially notified of his appointment as Chief of Groutville Mission Reserve as from January 1 1936. We congratulate him.

Mr. Telephone D. Ngcobo and Mr. E. C. Jali, both of Durban, accompanied the Natal team to Johannesburg last week-end.

"The Bantu World" offices were visited by Miss Esther Mlau, the well-known Randfontein Location Nurse. Miss Mlau has been on a fortnight's leave seeing friends on the Reef. She was accompanied by Mr. Oliver K. Mazibuko, who is a teacher at Potchefstroom.

The Rev. J. L. and Mrs. Dube, who came to Johannesburg by car from Durban last week-end, were among the prominent spectators of the Natal-Transvaal football final at Bantu Sports Club last Monday.

Mrs. F. Sepamla, of Mbabane, is spending her holiday with Mrs. Sepanya at Randfontein.

A successful concert and dance in aid the City Deep Rugby Club funds was given in the Percy Hall last Saturday. The Dark-town Strutters assisted by Mr. Griffiths Motsieloa held the audience spell-bound with their latest Portuguese numbers.

Mr. P. G. Ngoyi, in the course of his address of welcome, gave a brief report on the importance of sport in urban Native life.

Among those present were the Misses M. Masoleng, M. Mokone, S. Lekhere, V. Mkize, Katie Minnie, Mary Zipo, M. Lutuli, Joyce Tulwana, E. Methula, G. Tandela, C. Vela, H. Nkuta, R. Hlakudi, P. Mosikare, B. Mgqekana, Janet Motshume, L. Tseloane, A. Tsinyane, Hetty Tshabalala, A. Matuso, G. Mafilika, Mesdames L. Faku and L. Matunjwa. Messrs.

E. Daba, A. Mntuyedwa (President and Capt. respectively of the club) E. D. Makoko, Sam Segonah, G. Mparuque, Ben Mahe, F. Dhlo-mo, A. Graas, J. Choe, Adam Lang, S. Mahlala, P. Moeletsi, N. Ramailane, P. Tsutsu, S. Ngesi, S. Nojekwa, J. C. W. Molefe, I. B. Siloto, J. Malaza, and many others.

Mrs. M. Moorosi, of Kroonstad, visited her relatives Mr. and Mrs. Moloantoa, of Klerksdorp, recently.

Mr. T. E. Motsuenyane, a student of St. Peter's Secondary School, accompanied Mr. J. Mucumi, when he held his concert at Klerksdorp.

Mr. I. Moloantoa, an Agent of "The Bantu World" in Klerksdorp, was injured on the knee in a soccer match here six months ago and is still unable to play.

The African Motor Drivers' Union extends deep sympathy to the relatives of Mr. David Moffat, of Otlando, who died recently after a short illness. As a member of this Union the late Mr. Moffat's death is deeply felt by his colleagues, who were present at his funeral. The Pall bearers were Messrs. E. R. Motlodi (President), J. G. Mabuza, (Chairman), D. A. Maphike, (Vice-Chairman) Jacob Kau, Joseph Lekale and Mr. I. S. Rathebe and his staff. The following contributed to the burial fund: Mesdames: Samuel Kali, Selina Tshabalala, Selina Molahle, Meriam Moloi, Maria Letsitsi, Mita Mokoteli, Suzanna Ralitalo, Elizabeth Mozimayo, Maema, Lizzie Tomo, Sebotsa, Monyato, Minare Sebota, Martha Moholobela, Francis Maphike, Asser Sehloho, Caroline Monyane, Henry Tom, Letsitsi, N. L. Mahlari, Lekhoe, Mashabane, Mochoane, D. Lebe-ko, Messrs. Samuel Kali, Dyke Ntai, Jeremiah Tshabalala, Samuel Molahle, Amos Makobe, Jack Ehiah, Sebego Daniel, Lazamas Seate, Luke Butelezi, George Kekana, Klass Letsi, George Mampuru, William Makate, Abia Maema, Richard Moalosi, David Sebotsa, Sam Makubu, Masemlo.

Mr. P. R. Ngwana, and P. M. (Continued at foot of column 4)

## Transkei Student's Association

On June 21 the fourth annual meeting of the above named association was held in the Ayliff Church, Butterworth, under the presidency of Mr. C. Zihlangu, of Fort Hare. There were students from All Saints, Blyshwood, Clarkebury, Fort Hare, Fort Malan, Healdtown, Lovedale, St. John's, St. Matthews, Teko, and Tsolo. The meeting was opened by singing hymn "Lizali's Idinga Lako," and the Rev. Jafta, of Butterworth, led in prayer. The secretary read the minutes of the previous meeting which were passed as correct. He then read a very inspiring letter from the chairman of the association Mr. A. J. Tshona, who having taken up clerical work at Flagstaff could not attend the meeting.

At this session another milestone was reached in the development of the association. The agenda for the day was very long and a thought-provoking one. An address, which seemed to have spurred onward the enthusiasm and the acuteness of the minds of the students in the debates was delivered by the Rev. Jafta on the qualities of leadership. His words were very skilfully chosen. A vote of thanks was then accorded to him by Messrs G. Nikani and D. Stofile. This association has in view the object of instituting a magazine to which students will contribute articles bearing on matters affecting the cultural life of their people. Its motto is, "Keep not your light within yourselves, but let it shine o'er valleys deep and mountains high."

Ramabulana, of the Tshakhma staff, will pay a visit to Sinthumules' Location from where Mr. P. R. Ngwana will go for a few days to Njelele Irrigation Works.

Mr. Sam K. Ngakane and family are visiting the Rand. Mrs. returns to Ventersdorp to-day.

The officials for the ensuing year are :- President Mr. L. Dam-buza (teacher, Butterworth); Chairman: Mr. G. G. Nikani, (Fort Hare); Secretary: Mr. A. Jumba (Lovedale); other committee members: Misses E. Sopangisa and M. Dangazela; Messrs. L. W. Tshiki, Z. B. Maya, R. Mdaka and Vooi.

This Association will certainly be crowned with success if all its members bear in their minds that "doing one's duty is the upholding of the law of man, without which, the individual totters and falls before the first signs of adversity; and by which inspired, the weakest become strong and full of courage," what is more, that "Prayer is the gateway to the verdant pastures of success."

Miss EDITH DUZE, (Secy. Fort Malan) for Z. BAILY MAYA, (Late Gen. Secy.)

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## Strong nerves for healthy bodies



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No man or woman can be strong and healthy if the Nerves are out of order

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# News Items From Different Centres



A dance will be held in the Inchcape Hall on Thursday, October 24, on behalf of the St. Monica's Orphanage, 15th Avenue, Alexandra Township. The dance is being promoted by the teachers in the Orphanage Miss J. M. Binase and Mr. P. R. Damane. The Orphanage is under the Rt. Rev. J. R. P. Damane, Bishop and Primate.

## Crown Mines News

A few weeks ago, the Crown Mines Eastern Section African employees had a social gathering in honour of their Induna Mr. Josiah Mtshisa who was leaving for Idutywa for his holiday. The speeches delivered, were very impressive and based on the services he had rendered which were undoubtedly appreciable.

Therefore the African employees of the said section felt that it was their bounden duty to express their views with regard to the unselfish services which Mr. J. Mtshisa had rendered in their midst, which showed marked improvement in their social life. His determined efforts against tribal differences in the execution of his duties which were characterised by the loyalty of the Native employees of the Eastern section for which he had been appointed Induna, gave hope for better conditions in future. Strong emphasis were made on his adherence to the principles of establishing brotherhood and of adaptation to new conditions of the day.

It was hoped that he would continue to shine in respect of their social progress and then set a good example not only for the Crown Mines but for other mines as well. Stress was laid on his courage when defending the employees for which he was responsible and his stern determination in the attempt of bringing about better understanding between the employers and employees for co-operation with a view to preventing possibilities of future industrial disputes. It was also pointed out to him that the raising of the Africans' economic standard was a necessity if this country was to be saved from destructive tendencies.

ALF. SOWAZI.

## Vereeniging News

By P. J. M.

The Rt. Rev. Bishop Sims' visit to Vereeniging has been accepted with high esteem by those who had the unique opportunity of coming into personal contact with this distinguished statesman.

The Bishop was primarily invited into Vereeniging for the purpose of dedicating one of the A. M. E. spacious church houses in the Transvaal in place of an old historic edifice of the A.M.E. Church's infancy in Vereeniging.

Though the Rev. D. C. Dambuzela led in venturing on an attempt to lay the Church foundation, corner stones, and architectural designs, the Rev. A. S. Mochub; has gained the honour of erec-

ting, completing and dedicating the much needed accommodation. While sharing our sympathies with him in his wife's physical indisposition, we praise him for the endeavour.

Monday night August 26 was subsequently set aside for the Bishop's welcome. A full house showed its appreciation of the Bishop's presence.

The Vereeniging Municipal was represented by the Location Superintendent. The Methodist School and the A. M. E. Church choirs under the conductorship of Messrs. Pululu and Matsoonyane respectively rendered appropriate songs.

The Bishop's influence has apparently radiated even beyond his Church circles. This was evidenced by the manner in which various speakers spoke unreservedly of their desire to have the Bishop re-appointed for South Africa in the A. M. E. Church Quadrennial Conference to assemble in the United States of America, early next year.

Mlandu Dabula Qongwana, eldest son of Mr. John Qongwana ex-student of Wilberforce and Healdtown—Compound Clerk of State-Mines and Vereeniging Steel Works Corporation, passed away in August.

The marriage of the Rev. Edward Joseph Khaile, pastor, A. M. E. Church, Brick and Tile Works, Vereeniging, to Miss Berthsheba Moshugi, at present a member of the teaching staff at Vrededorf, took place on October 1 in the Methodist Church, Viljoen's Drift; O. F. S.

## Huguenot News

Mr. Johannes Letsoalo, of Rabiesdale, wishes to thank all friends who came to accompany him with his children in conveying the remains of his dear wife "Johanna Letsoalo" to the grave yard.

She died suddenly at her residence on the September 15 at the age of 36 years. Particularly the great honour accorded him by Mr. W. Marsh, the Manager of the Paarl Steam Laundry, where Mr. Letsoalo is the Foreman of long standing. Mr. Marsh came with his car and drove the family to and from the cemetery and in addition he closed the works and instructed the staff to attend the funeral of his foreman's wife.

## Vrededorf News

A grand farewell concert was held at the Ebenezer Hall on September 16, in honour of Miss Bertha Moshugi. The function was well organised by Misses M. Sehume and M. Mokhable. Messrs. L. D. G. Mokoena, Mc. Mogorosi and T. Gexa.

## Could Not Sleep For Neuritis

THOUGHT SHE WAS CRIPPLED FOR LIFE

"Almost Unbelievable" Relief From Kruschen

This woman suffered so much from neuritis that she could not sleep at night. Other sufferers will be interested in this letter describing her experiences:—

"Some years ago I had most terrible neuritis in both arms. At night I turned from side to side without sleep. I tried outward applications and took tablets, without any good results. Then my right hand got so stiff I couldn't bend it. Next my left foot got so bad I couldn't get out of bed. So I had to have the doctor and give up work. I thought I was crippled for life. He told me quite casually to take a little salts every morning. I tried a small dose of Kruschen Salts regularly, and the remarkable difference it made in a few weeks was almost unbelievable. Needless to say I have continued it ever since."—(Miss) E.W.B.

Neuritis, like rheumatism and sciatica is caused by deposits of needle-pointed flint-hard, uric acid crystals which pierce the nerves and cause those stabbing pains. Two of the ingredients of Kruschen Salts have the power of dissolving uric acid crystals. Other ingredients of Kruschen assist Nature to expel these dissolved crystals through the natural channels.

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

## Emangweni News

(By S. I. D. HLABANGANA)

The local teaching staff: Misses Martha Gorrie, Gremah Mtshali, Maria Mokoena, Agnes Kumalo, and Messrs. J. E. Lembete, N. A. Mazibuko and I. D. Hlabangana attended the 3rd Quarterly Meeting of the Bergville N.N.T.U. Branch at Rookdale.

There were two lectures one from a Native Affairs Department official on Soil Erosion and the other by the Secretary of the National Thrift Society on "Thrift."

A Union Health Assistant lectured to the pupils about Typhus and Enteric fevers.

The community is interested in the tennis started by the teachers. At present young ladies and gentlemen appear to understand the game.

Mr. G. R. Dent, district inspector, conducted the practical examinations of the Leaving Certificate candidates recently.

The Ephangweni L.T.C. played a match here last Saturday. An amusing incident occurred at Rookdale when the head teacher refused to serve his guests with supper before they paid him because he alleged that some teachers expect the host to bear all the expenses.

The Bantu Youth Movement intends inviting Miss Sibusisiwe Makanya.

## Gracedale Note

Mr. H. Mafanya the conductor of the Gracedale Choir is giving a grand concert on October 26, in the Bantu Baptist Church, Western Native Township. All are welcome. This is the first concert Mr. Mafanya will give as the conductor of the Gracedale Choir.

## GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

### INTSHUMAYELO ZIKA RULUMENTE

No. 191, 1935.

IINKUNDLA ZEE MANTYI: KWIMIMANDLA YA PHESHEYA KWENCIBA

(Seyiqaliwe)

(9) Ngokubhangiswa kwesiqendwana (2) sesiqendu samashumi asibhozo anesibhozo kufakelwe apho esisiqendwana sitsha silandelayo:

(2) Ukuba umgwebi ekubeni ethe wazivavanya ezindawo sezixeliwe kuyakuthi kumgwebi apho kubonakale okokuba azihlangani nobulungisa okanye kusekho amathandabuzo okokuba azivani nobulungisa okanye ziya vana, uyakuthi ke yena lowo mgwebi azibhekise kwinkundla yokubhena ukuba iziphononge, yaye ke loonkundla ixeliweyo yakuba ihleli ingathi iphula-phule ubungqina, ingathi ke loonkundla ekwenzeni lonto ibize nawuphina umntu ukuba aze kunika ubungqina okanye avelise nayiphina incwadi okanye enye into, kuthi nokuba seyibuvile okanye ayikabuya nabuphina ubungqina obunjalo, ingathi iqinisele, iguqule okanye ichithe nasiphina isigwebo, okanye iqinisele, okanye ihlise, okanye iguqule, okanye ibeke bucala nasiphina isigwebo, esikhutshwe yinkundla yemantyi (athi ukuba ummangalelwa ebegwetywe ngento enye okanye okanye ezimbini okanye ezingaphezulu izinto ekuthi xa kuthathwe enye kuyekwe enye, kungathiwa xa kuchithwa cesosigwebo, agwetwe ummangalelwa lowo egwetyelwa elo ityala liseleyo okanye neliphina kuloomatya anjalo.) okanye ingabeka bucala okanye ilungise inqubo yenkundla yemantyi, okanye ngokubanzi inike isigwebo okanye umyalelo engabe zikhutshwe yinkundla leyo yemantyi ngelooxsha ityala laliphambhi kwayo, okanye ingalibuyisela ityala celo kwakwinkundla yemantyi kunye nemiyalelo ebonwa yinkundla yezibheno ukuba makuqutywe ngayo, engathi ke yenze lomyalelo uchukumise ukuqutywa kwe sigwebo salowo ummangalelweyo, okanye imnike ilungelo lokubhetyelwa, okanye ngokubanzi ichukumise nawuphina umcimbbi nento enxulumene naye nenqubo leyo njengoko loonkundla ixeliweyo ingathi ibone ukuba kuyakuba kubanjwa ngokomthetho. Kube ke kodwa ekuchithweni nakwakwesiphina isigwebo okanye inqubo enje yabekwa bucala okanye nangawuphina umgaqo okhankanywe kwesiqendwana (7) sesiqendu samashumi asithoba anantathu imigaqo yesosiqendwana ngokumalungana nokuqhuba okutha iyakuthi into zonke zithe zaguqulwa ngokufanelelyo ime ngolohlobo.

(10) Ngokusiswa kwesiqendwana (1) sesiqendu samashumi asithoba anantathu amazwi athi: "umntwana ongaphantsi kweminyaka elishumi elinesibhozo kulekwe amazwi athi "umntu omyaka ingedlulanga ku mshumi amabini ananye."

(11) Ngokufaka kwesiqendwana (4) sesiqendu samashumi asithoba anantathu emva kwamazwi athi "amashumi asibhozo anesibhozo" amazwi "ngaphandle kokuba isibheno siphezu kuphela komcimbbi womthetho, inkundla yokubhena iyakuthi, kusongezelelwa kulamagunya, iphinde ibenamandla okusongezelela nasiphina isigwebo salowo ubhenayo okanye iwise naluphina olunye uhlobo lesigwebo endaweni yesosiqendwana okanye kusongezelelwa kuso" nangokuphindwe kucinywe kwakwesosiqendwana amagama athi "okanye kuthi kanti ummangalelwa ubekwe kakubi ngalonto."

(12) Ngokufakwa emva kwesiqendu samashumi asithoba anantathu esisiqendwana silandelayo sitsha:—

"93 bis. (1) xa ithe inkundla yemantyi nakweliph na ityala elibanjeliwa ngam-polisa ithi yazwebela ummangalelwa nakwesiphina indawo yomthetho u Mhuzi matya (Attorney General) okanye ukuba umntu nokuba iiga ezizengayo u Mhuzi matya okanye ummeli wakhe uke ngumthethi is kwiloo ya'a angethi ke lowo umntu ubhethi ayiluse imantyi uka yenz: in-xelo yokuphonongwa yinkundla yezi bhezo, ebeka indawo yomthetho nesigqibo sakhe ngoordawo kuze kuthi ukuba ubungqina bube bunikiwe, abeke inyaniso azifumeneyi, ngokuphatelela kwazo emthethweni.

(2) Xa ingxelo eajalo the yeziwa u Mhuzi matya, okanye omnye umntu ubhethi, njenzoko kunathi kw-nzuke, angathi asibhenele eso sigqibo inkundleni yokubhena xelwa kwisiqendwana (1) sesiqendu sa nashumi asithoba anantathu

(3) Isiqendwana (3) sesiqendu samashumi asithoba anantathu siyakusebe esibhenwe i esiphantsi kwesiqendwana (2) sesiqendwana.

(4) Ukuba isibheno esiphantsi kwesiqendwana (2) siy. vuyelwa, loonkundla ye nantyi eyanika eso sigqibo kubhenwe nazo, kubanjwa nenziqibo kwesiqendwana (5), emveni kokwazisa omibini amaqela, iyakuthi iphantsi elonyalo elizenzelwe cesosigqibo ilizambhela kwingend e a efazeyi nazo benyakhunjwa ngayo ukuba ibinike isigqibo esimbhela saloomthetho obekwe yinkundla yabubhena.

(5) Ekuvuleleli isibheno esiya o, kuvuyelwa indawo ethile okanye sivuyelwa sonke, inkundla yokubhena ingathi ngokwayo iwise kwigwebo kulowo ummangalelwa okanye yenze umyalelo obe ufakelwe ukuba wenzelwe inkundla yemantyi, okanye ingalibuyisela ityala celo kwinkundla yemantyi iyalele loonkundla ukuba ithabathe emnyathelolodwa ukuba inkundla yezibheno kufunek ethiwe.

93 ter (1) X. sakwesiphina isibheno sitya lokubanjwa ngam-polisa, noku'a senzwe ngumngalawo, okanye ngu Mhuzi matya okanye nangawuphina omnye umntu ubhethi inkundla yokubhena ihe yanik isigqibo esiunge ummangalelwa eendawo esemthethweni, u Mhuzi matya okanye nawuphina omnye umntu ubhethi esithe cesosigqibo sentziwa kuphantsi vana nangabubhela kwisebe lokubhena inkundla ephak-mileyo (Su. r. u. C. urt) evakuthi ukuba isigqibo sayo sithe sazwebela umbheni, ibeke bucala okanye iingqiso cesosigqibo bekubhenelwe sons ukuze:

(a) kuthi ukuba umcimbbi wawubekwe kwinkundla yesiphantsi eso yenkundla eph kamileyo nezkw migaqo yesiqendwana (1) sesiqendu samashumi asithoba anantathu isibheno isigwebo okanye umyalelo wentuzo yemantyi leyo bekubhenelwe kusutwa kuyo sivi ngolohlobo lokungala okanye ilubhelo olulungisiweyo njengoba inkundla leyo yokubhena ithayabona kuyimfanalo; okanye (b) uku' umcimbbi lowo wawubekwe kwisebe lesithilani okanye lesithili ngokwemi-ga qo yesiqendwana (2) sesiqendu samashumi asithoba anantathu bis, inke isigqibo okanye thebathe emnyathelolo b-licokuthi isebe lesithi okanye lesithilani, akuboneni kwenzulwa yokubhena, libe belisithi (kudiyawo, n viphisa iqulo oisithi lw iqendwana (5) -isigqibo esimbhela isithi anantathu bis) ukuze ke imig qo yesiqendwana (4) yesosiqendwana ithi xa is uqulele ezilunekyo teniweyo iseb-nze:

(Isiqhutywa)



# Luphakamo Lwezandla ze Topiya Na?

## The Bantu World

SATURDAY, OCTOBER 12, 1935.

### Imfazwe Iqalile!

Ekuseni ngomhla wesi 3 ama Taliyane ahlasele umntla we Abyssinia nomzantsi ngaxesha nye.

I Adowa ayihlasela nge erople ni zikhokelwa ngu mkhwenyana ka Mussolini, bekho bobabini ngeziqo onyana baka Mussolini, ingulowo eneyakhe i-eropleni. Yonke ke lonto amaTaliyane ayenza ngaphandle kwesiko lemfazwe, lokuxela ukuba ngoku siyaqala ukulwa. E Adowa apho ama Tiyopiya enzakeleyo nafileyo isininzi ingabafazi ayile ekhulwini.

Ama Tiyopiya wona kuyo yonke lengxushu-ngxushu, ngelexesha sibhala ngalo, akakenzi nto iphatekayo, esenza ngobom ke phofu. Ama Tiyopiya akothukanga yiyo yonke lento, kuba abeyiindlele kakade esazi kanye ukuba ayakuhlasele kwezondawo aqale kuzo ama Taliyane. Iqhinga azakulwa ngalo wona kukuhlela kwe-loozwe aseculo amaTaliyane lithafa, ahlehlele nganeno, apho kuyimilambo egqumayo, neengxondorha zamawa, neemihokro yeentaba, apho kwakukhohlwa eropleni kukhohlwe ntoni, kulapho ke amaTaliyane ayakuqala ayibone into abeyifuna.

Kuyo yonke lemfazwe uHaile Sellasie ubonakalisa ubukhalipha obungumangaliso ngexesha elibi kunene elifikele ilizwe lakhe. Nangoku yena usamane ebhekisa kwintlanganiso Yezizwe exela konke okwenziwa ngama Taliyane esenzela ukuba zekuthi xa sekuthethwa lingatsho ilizwe ukuthi lemfazwe yaqalwa ngabo. Akakho umlauli owakha wathotyelwa sisizwe sakhe njengo Ras Tafari lo kuba ngelishesha impi yakhe iyavutha kukufuna ukuziphosa kumaTaliyane, kodwa yonke iya-waphula-phula amacebo akhe okulwa ayakuba luncedo olukhulu kulemfazwe. Ama Topiya akhaliphile ngene. Kuthiwa kulo lonke oluhlasele endaweni yokuba othuke k u k h o n a axela izinja zinxityiwe efuna ukufunza, Nangoku, ngelishesha lokubhala kwethu, kuyavakala ukuba kwiindawana athe amisa kuzo kuhlehle ama Taliyane. Ezoo angamisi kuzo zezo zineefiva, awayekele ke ama Taliyane lawo ukuba makadyushe efuna ukuphumelela kuzo ekatswa ziifiva eezo, esiza kuwo apho selehlome ahlala. Kwangalomini yokuhlasele kwama Taliyane eAdowa inkosana ephethe eelozwe yabambha kwangooko ummeli wama Taliyane (Consul) yamenza ibanjwa lemfazwe.

#### Amazwi Oomphathi Omkhulu Wase Bhotwe

Igosa elikhulu lika Haile Sellasie lithe xa lifunza amakwenkwe akowalo, liwaxelela ukuba imfazwe iqalile lathi. "Namhlanje okwesibini ama Taliyane ayaphinda angenela ilizwe lethu. Izizwe no Thixo ziyakungqinelana thina ekulweleni kwethu ukumkani wethu nelizwe lethu."

Kambhe ke ngeelo lokuqala ixesha oyiswa ngembhubho eyoyikekayo ama Taliyane. Namhla ke asazi, sekusazi u Thixo yedwa kuphela.

#### Ama Ngesi Nama Taliyane

Kulengxushu-ngxushu yonke ama Ngesi anxhamile efuna ukuncedisa ama Tiyopiya, kodwa akhohliwe kukwenza into odwa kuba ezinye izizwe ziyoyika ukungena imfazwe ebonakala isekude kuzo.

Intlanganiso yezizwe iyakuhlanguana ngom Gqibelo, (ukuphuma kweliphepha iyakuba seyihlangane) ibone iindlela engambandezela ngazo u Mussolini ukuba ayeke lengxushu-ngxushu ayenzayo (To consider sanctions) ukumbandezela ukuthengiselana naye ngezixhobo nangokutya.

ku Jwara okokuba yintonina ete makayeki i office ye N. R. C. C. ngoba iwuhambhile umhlaba? Enkosi Mhleli.

T. E. NOGANA (Asst. Manager, N.R.C.C.T. Team)

### Ubeko Lwelitye Lenchwaba Lika Mrs. Motloug

EZASE GERMISTON (Ngu W. M.)

Mhleli.—Kaundipe ituba epepeni lako ndenze le mida. Ngomhla we 22 ku September, ngo 3 p.m. inkonzo zeCawa zaqutywa kumsebenzi omkhulu kunene, wobeko lwelitye kwidlaka lomfikazi Mrs. Emelie Motloug, inkosikazika Wm. Motloug wase 3rd. Street, Germiston Location, ebhubhe ngo March 1935. Inzwana yelitye.

Umsebenzi upetwe ngu Mfundiwomfikazi lo, u Rev. Ndimande wase A.M.E. Church apa kwa Dukatole encediswa ngu Elder P. Mareka wase Sophiatown, kuko oRevs. S. Qalinge, Mdluli, Maphike, Salvation Army, French Mission, Matitas, Rabe; kuko no Kopolo Piliso nezidweshwa zakwa Dukatole. Abantu bekuma 500. Ishumi lipuma eHeidelberg. Kwawa inteto ezinkulu nezifundisayo. Indleko yawo wonke umsebenzi yaba £20—izidlo zadliwa intsuku ezimbini. Umkondo omhle.

### AmaZangwa Abulela Abakhuzi Bawo

(Ngu GUYBON B. SINXO)

Ndivakalisa umbulelo wam onzulu nowabo bonke abantwana bendlu kabawo, ngakumbi owenkulu yakowethu u Duncan Sinxo, ondiyaleleyo ukuba mandenjenje ukwenza amazwi okunibulela ngenxa yokusikhuza kwenu enxebeni elinzulu kunene lokulahlekelwa kwethu ngubawo wethu othandekayo u Charles M. Sinxo.

Bakuxola aabo bahlobo baninzi babhale babhekisa kumkhuluwa lowo kuba ngokusukela ixesha ndibhala awabo amagama ndingawafumananga. Bakuxola bonke abahlobo bethu ngokungaphenduli kwethu ngencedi; bayakwanela ngulombulelo onzulu kunene.

Kwebaninzi abasikhuze ngemilomo nangencwadi sikhankanya aba:— Miss Maria Bukani, Mr. S. E. K. Mqhayi, Mr. Elijah Sinxo, Mr. I. Moses, Chief Bottoman, Mr. A. Zeallah Mazingi, Miss Nomalizo E. Lumkwana, Miss Rilda Marta and Family, Nurse N. Pono and Family, Evangelist K. J. Mndayi and Family, Mr. Isaiah Bud-Mbelle, Prof. D.D.T. Jabavu, Rev. J. J. Jorha, Evangelist P. Nyatana, Miss Regina Solani, Mr. Theo. D. Binase, Mr. A. Bukani, Rev. Nkabinde, Rev. Welyn Dlepu.

Endingalibaliyo ke ukuqoshelisa ngokubulela abahlobo bam endisebenza nabo abha kulomzi ndikuwo, ndibhala bonke bephela ngovelwano lwabo. Nangomso mzi wakowethu.

### Intetho Ngomfi A. Mngqikana

Mhleli.—nceda undipe ituba kulomvaba yesizwe. Wokumbula umzi ngokubanzi nabadlali bebhola (cricket) okokuba umfi lo wasweleka eMonti ngo November 1926 pantsi kwe N.R.C.C. Touring Team, waza umbuto weloqela wayehamba nalo lati ngenxa yobuhlungu besihlo esi umhlobo lo mazenzele isikumbuze selitye nokubonisa uvelwano nabazali nabatanda inqubela abe cricket jikelele.

Ute ke umcimbi lo wakubhekiswa kwinkosi ezazisele ekaya apa zawutakazelela, yada yona iCommittee eyayipete lomeimbi yawuquzelela. Iyancomeka ikomiti ukuwupumeza lomcimbi, ukutsho ke badlali lomeimbi sowusezandleni zabaqanduli belitye elo. Okokuba ligqitywe ngexesha liyakubekwa ngexesha le Tumente lika December 1935, kwa Gomo ukuze ke ati umzi upume magumbi onke, ngoba i N.R.C.C. Touring Team ka 1926 mawuqonde umzi ngokubanzi okokuba yavula indlela kulo lonke elimiweyo.

Ukubiwa kwalondodana ngu Mdali kwasapula amandla, waza uGomo akasivela naxana asityayo nge 1 Run. Ndisenombuzo apa (Iphelela kuluhlu lokuqala.)

### Imbheko Enikwe U Mr. Mnyakama

ITITSHALA EZIBALULE NGENKUTHALO ENKONZWENI

Ezase Komani (NGOWKHONA)

Imvula isanqabile kakulu kweli letu, ingati izilimo ziyakonakala ukuba ite ayana kwakamsinya. Nengqele ayivumi kupela, litshona kusebusika kuse ilhlobo njalo njalo.

Ngomhla ka 6th. Sept. yayingxikela yembhuto yokubulisa u Mnu. R. P. Mnyakama oyingqonyela yase Higher Mission School. Kaloku lendendebe ifumene iquzu lobu Visiting Inspector. Ititshala zalapa zamenzela isiphho senteto ezotyweyo. Pakati kwezititi zobo busuku sipaula uMhloli wezi Kolo Mr. Truter owenze inteto yesiyalo nevuyisana noMnumzana Mnyakama lowo. Abebekona bafumana amazwi amnandi naye. mfundiso ngobobusuku.

Nombuto wabazili benene, siva ukuba nabo lixapetshu ukwenza amalungiselelo apatekayo okubulisa kwalo mzalwane ngoba lomfo usondele kakulu kweze lizwi. Ndlela ntle mfo ka Mnyakama. Ku be luvuyo u k u b o n a p a k a t i k o m z i A m o k o s k. Ngesi wase Qonce no Mama wase Macibini. Owokuqala ubelundwendwe lomntakwabo Mnu. G. Pelem. Owokugqibela elundwendwe luka Nkosk. Pono.

Adulele apa amanene ukuya nokubuya entlanganisweni yeNative Bills zika Tsalitiro e Qonce, u Nkosi Valelo Mhlontlo no Mnu. H. T. Mangu (Lady Frere), Penrose Sishuba (Molteno), R. Mdingi (Lesseyton), R. T. Mona (Queenstown); babuya bencoma itute elihle nenteto zobuciko ezipaleleyo apo zisenziwa ngama Afrika ekutsho kwapalala inyembezi kuma gwanga.

U Nurse O. Hokwana wodumo oluhle laku Langa uke wenza owenkawu ngekaya eli, ukangeleka esempilweni u Manzaka lo.

abezititshala zake, Miss M. Douglas no Miss Robertson, neqela le Wayfarers zakona abelilungu lazo. Ndingabalibali abahlobo bam Mr. A. Z. Mazingi, Mrs. A. C. Ntusi, Rev. & Mrs. J. Mahlamvu, Mr. & Mrs. I. Molefe, Miss C. Xabanisa, Rev. B. Skolo nomzi wase Magquukwebeni kwelokuzalwa kwam. Mandigqibe ngelokuti nangamso zihlobo zam. Elinxeba belinzulu, ngenxa yamazwi enu liyabuya.

### Umbulelo Onzulu Ka Mrs. A. Lekalakala Kubo Bonke Abakhuzi Bakhe

(NGU AGNES LEKALAKALA)

Ukwenjenje ndivakalisa umbulelo wam kwizihlobo zam zonke ezite ngexesha inkosi ebityelele kum ngokutata intombi yam enkulu u Digby May nge 2nd July 1935, zandivelela ngeziqo ezinye ngencwadi, ezindibopa ngamazwi okutuzela umpefumlo owenza-keleyo.

Ndibulela umzi waku Komani kakulu ngokuwutwala lomsebenzi

ngemikonto ote wabinza ngayo. Ndibulela kakulu abazali bam, abangabafundisi bam be Methodist Church oRev. C. K. Hodges noRev. A. S. More ngokwenza imigudu emikulu yokuputuma umzimba womntwana apo aswelekele kona baze kumfihla kowabo. Kwabandikhuze ngencwadi ndibulela amakosazana ase Mgwali (Iphelela kuluhlu lwesitharhu)



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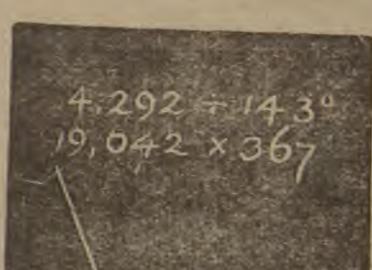
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  - Agriculture.
  - Home Needlecraft, Dress-making.
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  - Diploma in Bantu Studies.
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# XHOSA: Ukuhambha Yimfundo

## Um Tembu Kwelakowabo

(NGU S. E. K. MQHAYI)  
(Seyiqalile)

U Centane likowethu, uzizinto ezininzi kum, ngakho oko ndiyibambele iqhuma ibhasi eya khona, ndincediswa yinto ka Mantanga, ekwi N.R.C. esaqala ukwazana nge Blythswood Re-Union. Sabonana saqondana emva koko. Inguye no Zulu, u Dabula; impi entsha yase Gcuwa ayilibali ukufanelwa kwabo zizibongo zalo Re-Union. Iye yandithula i Bus e Ofisini kwa Centane. Andazi ukuba iintombi zoo bawokazi ezilapho bezise zindive ngantonina, — nditsho oo Miss Queenie no Jessie zandiphungezela ngokukhaleza! Ndegqitha ukuya kutsho kwa Ngede ndingangweneli nto. Ndithe ndiseze zantsi komzi wakowethu, kulo Dorrington; — ndathetha ndathi, — "Umzi ka Gxwal'inyamakazi! Ngcaphe ne Sigodlo! Mtya nethunga! Bhad'elidawuwa lase Jadu!" kukhe kwashiywa yonk' into ngobawo, ooma, oodad' ethu, nabaninawa! Kwaphulaphulwa lomtyangamp'utshoyo, — sikhawulelana! Ludaba lonto Lau ndini!

o o o

Andazange ukuba inqandwe ni nina ihamile ndibone ngayo seyibanjwe ngeempondo zintombi zika bawo, — u Tase no Nyanisa. Umzi ewe, mkhulu; kodwa jikejike jike ko Nzena, Joyi, Kosani, Ntsini, neminye. Ngenomso um Vangeli u Nyauza using'e Gxarha; ngoko idyokw'entanyeni! Ngom Vulo sibamb'amahashe nomninawa oyitshala apha ekhaya u D. D. T. yena, yekoko ukwel'i Qolorha sisinga ku Mr. A. K. Soga. Kodwa siqale ngakwisikolo sento ka Nibe, esino V. no VI. Sakhe sawaphosa apho awokwakha usapho, lwaye lwayitile ke wena kwa ngokusibon'oku! Siphume saya apho besijonge khona, sezimda'inkabi zamahashe. Ludaba lonto Lau ndini!

o o o

Oka Soga nabakhe beve sekutheth'int'esangweni lalomzi mhle, isithi, — Ngqomb'no Santso! Mngayi womlungu yi Rayifile. Ntliziy'inkulu kub'ingango Gompo, Sininawa somzi ka Jatelo; We Ntong'emembaxa yase Qaukeni.

Awu! Yanela Mlesi xa ndithi akulalalwanga ngobo busuku! Lonk'ilize nento zalo salitaka salibek'apha! Waye umfo ndifika seleno walakahla lwentsapo; intombi inye yamazibulo, iziwa sisine sabafo. Ndiubuze ngabom ukuba xa wena sewukuma 70, izakufundiswa ngubanina lentsapo. Siyishiyele ku Menzi leyo, sasukela ezisilungeleyo. Waye umnikazi — khaya esiwa ngazo zonke. Asizivumelanga izibele zehamile, — kwase kurwitsh'itaka ukwenziwa kwegazi. Vuma Lau ndini!

o o o

Kwa ngentsasa siwaxhom'isali, kaloku umfo yitishala ka Rulumente! Yekok'ukugqitha ukuya kwa Nomawule e Msendo. Namhla ndisondelela kwa i Bus eya e Gcuwa. U Nomawule (John) ke ngubawokazi endibe ndimkholela ndise sisiboto, undihleke walala akundibona ndiyingwevu, esithi, wayeba yena lento yoba yeyakhe yedwa! Ute esalibele kukundihleka zaqond'iintokazi zikabawo ukuba lomnt'ud'ixesha zaphang'entwen'enegazi. Umna-kwazo u Daniel, kwakuxa alungiselela izinto zokuphenjelwa yintokazi ka Thengwa; nodad'etu, osemva kwa k h e ekwa kwelo xhapheshu. Uma, ephat eyeka! Kuse ngentsasa ndiba mb'i Bus eya kwase Gcuwa, apho itrain ndayishiya khona. Ndev' int'ambi ukungababoni abantwana bam u Rev. no Mrs. F. Ngxenge base Columba. Ncwina Lau ndini!

Ndifikile kanjalo e Gcuwa, — apho ndandise ndibonene nento (Ipelela kuluhlu lwesibini)

## Ezorzhebo, Ezomnyadala We Tumente Neze Komfa Yama Wesile

Ezase Monti  
(NGU VICTOR TONJENI)

Njengokuba umzi wase Monti ubutumele abantunywa kuleya Komishoni ibihleli e Qonce ngomhla we 18th kweflelo. Ute usalinde ukubuya kwabantunywa seva kusitiwa i Liso Lomzi liyafunwa kwa Ndaaba Bantu kanti ikwa yileya Komishoni ye Bills ebihleli e Qonce. Ke ligqibe kweliti alinakupatanto kuba izinto ebezitsetwe e Qonce ibizizimvo zomzi, nje liyaleza i Komishoni ekuqwalaseleni umcimbi wokuvalelwa kwabangemhlope ekuqubeni amashishini liqumrulodolopu yalapa.

Lixapheshu apa kulungiselelwa intlanganisano yezizwe zonke ezingemhlope ekuzeni kwintlanganisano eyakuhlala e Bloemfontein ngomhla ka Dingaan. Ezokudibana kwe komishini ebise City Hall zobonakala kwipepa elizayo. Kwintlanganisano yangolwesi Bini umhla 31st kwepelileyo bekuqwalaselwa umcimbi wabadlali be Krikiti abazakuba nendwendwe zawo omane amapondo omdibaniso, Fanokokuba iyakuba yinkungu ne langa umntu kuba kuzakudlalwa i Tumente apa kwa Gompo ekupeleni kwe Afrika, Umhlaba ekwakudlalwa kuwo ngu Sizibasi-zali, noCihoshe akatati nto. Ndaza ndabona isimanga nokokuba umntu selememe zonke izihlobo zake zakwanela macala kwanjengokuba ububele balapa abuna mkawulo.

Inkomfa yama Methodi idibana apa e Monti ku October lo abakazazephakathi, u F. U. Soga ekunye nomnye umninawa wam u Banzi, into ka Maclean Ntsini we Ntli ka Hilli.

Namhlanje ndizamele ukuba ndiphinde ndiwubone umzi we Mishini ka Hintsu, — kuba phofu ndakhe ndawubona; kodwa oko kumzuzu. Ndiqubisene naba Vangeli ndisatwetwela i Principal u Dabul'amanzi, — ndithe maze bangandixeli ku Mongameli, ndide ndiye ngokwam kuye. Okunene ndiziqubule zonke iitishala, ndade ndaya apo ku Dabula. Sithathene saya ku Mongameli (D. B. Davies), siba siya kuma njekodwa ngenyawo sicele umzi: Sithe kanti sitsho pantsi! Usuke u Debesana warola ezobu Komiti bethu kwi Xhosa Orthography; warola amabali amadala okunikelwa kwalomzi ngu Mhleka-zi u Hintsu; warola awokuhanjelwa kwakhe zi Ruluneli; nawo kundwendwelwa ngu Mhleka-zi u Archie V. Sandile, noka Nikani, noka Mat'anzima u Bonisani. Awu! Imke kakhulu indoda leyo yade yaya nase Lady Frere ku Bangindlala! Ncwina Lau-ndini ludaba lonto!

Sithe sisavalelene nalomnumzana wavela u Mrs Fennel um Phathikazi wesi Kolo sezandla sentombi, e Lamplough ngaphesheya komfula. Siziyaleze kwa oko kuye sisithi siyeza kubon'umzi! Wathakazela. Side sakhululeka esibatheni, saya kulondlu ka Hintsu, — saphumela saya kwa Lampulo. Sifikele kobukwanjalo apha ububele. Sawubona neengontsi zawo lomzi we nktaloo, — zaye iintwanazana ezilapha zonke, zingelusizi bubulapha bethu. Siwushiyile lowo, siphumele kuloomndilili wesikolo, sase Mishini esino V. no VI. omanzi kunene; yaye intsapo ibiseyivisiwe, sekungathi kuyo kuziwa kade. Siwenzile apho amazwi okwakha izimilo nengqondo yosapho. Andibanga sajikeleza kuyaphi e Mishini. Ndiye kulindela ngoku i Train egodukayo ekuseni, — ethe yakufika sathathana, yekoko ukwela i Nciba, ukuya kutsho kwase Ntabozuko kwelakwa Ndlambe. Enkosi nangamso, ngesisithuba singaka Mhleli! Ngelam bendibetha koomfo. Enkosi kakhulu! Ncwina Lau ndini ludaba lwakho lonk'olu mhlambi naw'ungahamb'uzuzo, ufunda kuba ukuhambayimfundo!!!

(Iqityiwe)

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Z.P.P. 4



# Our Opinion And Readers' Views

## THE "Bantu World"

SATURDAY, OCTOBER 12, 1935.

### Italy's War Of "Civilisation"

Without adopting the customary procedure of either sending an ultimatum or declaring war before actual hostilities take place, Italy has invaded and attacked Abyssinia. Signor Mussolini has gone forward as he has always told the world, with his scheme of "bringing civilisation to the barbarians of Ethiopia" by means of brute force. This new method of "civilising the barbarians" started with the bombing of women, children and a red cross hospital at Adowa—the scene of Italy's humiliation thirty-nine years ago! No doubt, it was to heal the wounds inflicted by Ethiopia upon Italy in 1896 that these atrocities were committed. "The wounds inflicted upon Italy at Adowa must be healed" Signor Mussolini once told the world.

But let us make no mistake and think that Italy is merely fighting a war of revenge. Italy wants more colonies and Fascism will not be satisfied until it has founded a colonial empire that will be formidable to all its enemies. Fundamentally speaking Italy is attacking the Ethiopians simply because she wants to take possession of Abyssinia so as to exploit her undeveloped resources. Abyssinia is said to be rich in natural resources. Her valleys and rivers are rich with gold and other precious metals. Her mountains are rich with ore and coal, the deserts are laden with iron and the plains with oil. It is these rich natural resources that have excited the greed of Fascism to take possession of Abyssinia which, being backward and weak, is not strong enough to defend herself against the overwhelming forces of Italy's mechanised army.

Ever since the Great War changes have been taking place in Ethiopia. The Emperor, who is a shrewd diplomat, has been endeavouring to consolidate his Empire, to introduce changes that would enable the Ethiopians to hold their own in the struggle for existence and to secure for Abyssinia a place in the comity of nations. In pursuance of this policy he secured in 1923 membership of the League of Nations with the help, it is said, of Italy. What was at the back of Signor Mussolini's mind at the time it is difficult to surmise; but one may safely suggest that at the time Fascism had not gathered its strength and Mussolini was thinking of peaceful penetration into Ethiopia, and this could only be done by securing the friendship and goodwill of the Abyssinians. Thus in spite of the doubts and fears entertained by Great Britain and France with regard to Abyssinia's entry into the League, Italy took up the attitude that Abyssinia was sufficiently civilised to take her place among the nations of the world. But things have changed since 1923. Fascism has gathered its strength, and Mussolini has found himself at the head of one of the greatest military powers in the world.

Meanwhile the Emperor of Abyssinia in his endeavour to ensure the security of his country and to promote its welfare turned his eyes to Japan. In 1931 he sent a commission to Japan, which resulted in a trade agreement and concessions of land for the development of the cotton industry. Naturally this was viewed with consternation by Italy. Mussolini at once realised that there was no chance of peaceful penetration and that once Japan establishes her footing in Abyssinia she would become a menace to Italian security in Africa.

Then Italy began to prepare for this war. "In 1930 she obtained a concession from the Emperor

for a radio station with hook-up in different sections of the country." The station was built at Addis Ababa in 1932. Then she made the wonderful discovery that Abyssinia was not inhabited by a "civilised nation," fit for membership of the League of Nations, and that Italy should undertake the task of "civilising these barbarians" by absorbing her in the Fascist Empire that she is building. And despite the frantic efforts of Great Britain to avert this war of aggression, Italy has started the slaughter of the people of Abyssinia whose only sin is that they own a country rich in natural resources. The truth is there is no moral code between nations and races; the strong bully the weak and annex their countries at will.

The war between Italy and Abyssinia, in our opinion, is a turning point in the history of Africa. It is the beginning of the struggle between European powers for the possession of the African Continent. Victorious Italy, under the banner of Fascism, may not be satisfied until her armies have overran the whole of the continent. It must be understood that Mussolini is waging this war for the glory of Italy and for the triumph of Fascism. Those, therefore, who think that Italy is fighting for the supremacy of the white race in Africa, are mistaken. It is for her own supremacy that she is waging this cruel war, which unfortunately is bound to have far-reaching effects on the relations between white and black throughout the African Continent. For the wounds which she is inflicting on the innocent, harmless people of Ethiopia cannot but stir feelings of resentment and sow seeds of animosity in the hearts of all intelligent Africans. Happily all right thinking Europeans are as opposed to this cruel war as Africans themselves.

### A Tribute To A Trader

Sir.—Please allow us space in the "Bantu World" to express our regret that Mr. Sol. Feinberg has left trading amongst us.

We, the undersigned, wish to thank him for his kind deeds. When our people died he helped in funeral expenses. He founded a soup kitchen for our sick; and he gave food generously to people in need of food. Above all these he hospitably entertained the community at Christmas seasons.

Mr. Sol. Feinberg satisfied the young fashionables also. He stocked drapery appreciated by these modern people at reasonable prices.

We lose a friend indeed, and Johannesburg, where he is going to, wins a thorough gentleman. A friend in need he was; thus we feel proud to call him the "Lion of the lower diggings."

We wish him God's Luck.  
(Rev) ELI MWELI &  
G. D. LEEUW  
Waldecle's Plant-on-Vaal.

### A. M. E. Church Annual Conference

Sir.—Permit me to serve the following notice in your paper, "The Bantu World," that all Ministers, Missionary Presidents, etc. of the A.M.E. Church in the Transvaal, O. F. S., Natal and Zambesi Conferences are requested to send to the General Secretary, Rev. J. Mokone, P. O. Box 5382, Johannesburg, at the earliest possible convenience, the names of all delegates to the forthcoming Joint Session of Annual Conferences to be held in Bloemfontein November 19-24, 1935.

These names to be in the hands of the Secretary not later than October 29 in order that the Railway Department may be approached in time to secure concession facilities and the accommodations on the trains etc without fail.

J. M. MOKONE  
George Goch  
Johannesburg

## THE PEOPLE'S FORUM

### The Maseru Hospital

Sir.—This hospital is under the management of the Principal Medical Officer, assisted by one or two other doctors. The hospital has a matron who is assisted by the sisters, the nurses and the orderlies.

I was admitted to this hospital on September 9. My ailment was septic tonsils. I was attended on September 12 when at 11 o'clock under chloroform, I had my tonsils cut out.

In my opinion the Africans are given a first class treatment and up-keep in the hospital by the respective workers. Wounds and operations are treated with much care, tact and sympathy. The needs of the patients are in most cases satisfied. The food given to the patients is of the highest nutritive value. The aim of all the workers there is to give the patients as much sympathetic treatment as they can.

One thing which gave me a shock was the fact that patients are neither allowed slippers nor socks to walk in despite the fact that there are some Europeanised Bantu who find it difficult to go on bare foot. I write this in contradiction of much ungrounded talk that the treatment in the hospital is worse than that offered to criminals in gaols.

B. S. T. LIKATE

Maseru

### Nobility Of Character

Sir.—The indispensability of good behaviour necessitates a cursory description of good character, which if correctly followed, will not leave an individual without guidance in his or her daily life. Men or women who have nobility of character have a priceless value, not only because they have magnanimity, but because they also have a true greatness which is shown by their indirect flowering of love for their fellow-men.

It is important that any person who wants to have nobility of character take pains to rejoice at the good possessions of others; but he or she cannot do so, unless he or she outgrows jealousy, selfishness, national prejudice and personal animosity. It is only when men or women have nobility of character that they can truly be superior to lower animals. Many a man blazed a trail to worldly fame, but he eventually failed to reach his destination, because he had not realised the fact that the world was bound to take him at his own valuation. That is, the world could not support his particular cause without seeing good fruits of his heroism.

As long as men and women neglect developing their personalities which give birth to nobility of character it is unlikely that as far as real human superiority is concerned, there will be any movement. It is, therefore, necessary that every man or woman should do his or her utmost best to make this world a better place to live in by cultivating nobility of character.

JAS KOROMBI

Johannesburg

a man may have accomplished, if honesty has not been his guiding principle through it all, his work cannot be considered as a success, but a failure for it is base and undesirable.

Honesty is the best policy. The man who employs it, has always a clear conscience and peace of mind. The world respect and admires an honest man, and the man, who commands the respect and admiration of the world has no doubt made a real success of life.

M. M. MABE.

Pretoria

### Developing Men

Sir.—There is no undertaking so humble or so great that it can be performed acceptably without due attention to the matter of detail. Any contractor can tell you that there are degrees of efficiency in digging, in laying bricks or making mortar, just as there is in designing the intricate plans for the construction of the skyscraper.

Every woman knows that the washer-woman, who is a mere machine and who soaks and scrubs the clothes when the mind is engaged with other things, does not begin to do her work as well as the woman who pays attention to the wash tub details. It is easy to see why the principle should grow to have more effect as the importance of the task increases.

Attention to details, however, does not imply that a man necessarily attends to all details himself. In any big enterprise that would be impossible for a one man business is hemmed in by restrictions which prevent its growth beyond certain defined limits.

John D. Rockefeller could never have created the Standard Oil Company if he had confined himself to such lines. He had the genius for taking pains, but his genius pointed in a different direction. He took pains to construct a perfect organization—a machine that was so complete in all its details that it would run smoothly whether he was there to watch it or not. Instead of spending all the energy of his brain and body in sticking postage stamps and opening oil wells he exercised his genius in discovering and developing good men until they were able to do such work for him.

J. N. MAKAMOLE

Vrede, O. F. S.

### Qualities Necessary To Success

Sir.—To be successful is one of the rarest occurrences in life. A man who succeeds in the execution of what ever task he undertakes to perform, becomes without exception, the centre of admiration, and the ideal of the aspiring members of the community of which he is a member. The reason for the rareness of success, is not far to seek. Nature has endowed people, each with qualities that fit each for special occupations in life and very often these qualities are misapplied.

A man who takes up farming while he has the qualities of a teacher, is bound to fail. It is very important that those who are responsible for the upbringing of the young, should spare no pains in finding, as early as they can, their natural inclinations, so that later on, they may guide them in the choice—in educational pursuits—of subjects that are congenial to their natural aptitude. In this way, chances of taking the wrong course, which always lead to failure, are reduced to a minimum.

To attain success does not only require the right choice of occupation, but that we should, by habit and practice, cultivate qualities which are not our natural gifts. The necessary qualities for success in life are: understanding, tenacity of purpose, and honesty.

It is very important that any man who takes up a particular kind of work, should endeavour to acquaint himself with the intricacies and technicalities of his work. He should try to improve himself in regard to his work to the highest possible degree of efficiency, in order to execute it to the entire satisfaction of those whom he serves. This will successfully carry him through.

The last and by no means the least of all these is honesty. This is the essential quality to success in life. It matters not how much

(Continued at foot of column 3)

## R. Roamer Talks About . . .

### CIVILISED WARFARE

The beginning of war in Abyssinia has spoiled the nice article we had written this week on Abyssinia and Italy. So we had to tear it to pieces because Italy suddenly crossed the line into Abyssinia. At last Italy has attacked Abyssinia! At long last Western civilisation with its purging influence has again begun to civilise Africa—with guns!

Although at the time of writing we had not consulted our degree to find out what kind of civilisation is this that is introduced by guns and aeroplanes, we do not doubt that the world is watching with great interest how far Italy will go with her civilising campaign in Abyssinia. But of one thing we are dead sure, as Ndishi used to say, rain must have stopped in Abyssinia.

We say this because Italy had been waiting for rain to stop before attacking Abyssinia. She did not want to attack while it was still raining because her armies had no umbrellas to keep them dry in a rainy weather. Even civilisation and expansion had to wait while it still rained—so careful are the Italians of getting wet. You will note that Italy seemed to respect rain more than it did the wishes of the League!

Now we feel sure that great Italy feels very proud of itself in this war. For it is proving to the world that Rome can still be the greatest capital in the world by defeating a nation like the Abyssinians which, up to now, has been forced by an arms embargo—a one-sided affair,—to defend itself with almost useless and very limited supplies of ammunitions against a well-armed nation.

Well, the ways of civilised nations are beyond us. Sometimes a civilised man will shoot a Native dead and then tell lies that he thought he was a baboon. Perhaps the difference between civilised lies and barbarian ones is that civilised lies are called by some other sweet sounding names. If a civilised man does exactly what a savage does, his act is excused by the words: "He was defending white civilisation."

Whereas if a savage does the same thing his act is described as a menace to White civilisation. A big nation, that has experienced years and years of civilisation, feels it beneath its dignity to prove this civilisation by behaving like a civilised nation when its opponent is considered not civilised or he holds something civilisation wants. So, putting civilisation aside, the civilised nation becomes barbarous in order to civilise a barbarous nation.

We remember that a wolf once said to a lamb, "Hey, you dirty my water!" The lamb said, "How so, sir, since I am at the lower end of the stream?" The wolf said, "What! your father insulted me before you were born and I am going to eat you up and avenge myself on you." So he ate up the lamb. Doesn't this seem as if it is civilisation versus barbarism?

We don't want to talk a lot about civilisation. Pick-up vans, brutal assaults on Natives, guns going bang at Natives, replacement of Natives in employment, Colour Bars and Bolts—all these things came with civilisation. To us—that is, R. Roamer and his Degree, some people would be happier without this civilisation. It is like love. You are happy without love but yearn for love. You get it and it makes you so unhappy while making you so happy!

That is why, perhaps, our girls change their lovers as they do their frocks. They deceive themselves into thinking that Love is honey without stings.



# WAR BURSTS UPON ABYSSINIA

## THE ITALIAN INVASION

### Adowa Bombed And Attacked

Last week on Thursday October 3 without any warning Italy invaded Abyssinia. The Italian armies crossed in great force the Eritrean and Somaliland frontiers.

Adowa, where the Italian army under General Baratieri was severely defeated by the Abyssinians in the war of 1896 with heavy losses of 6,000 men, was attacked by troops and bombed by aeroplanes. Casualties among the civilian population included 40 women, 32 children and 2 white missionaries.

The town of Adigrat was also attacked and bombed, and a fierce battle was fought in the province of Ogaden on the Abyssinian and Somaliland frontier.

The bombing of Adowa and Adigrat was led by Count Ciano, Signor Mussolini's son-in-law, and Mussolini's two sons, Bruna aged 18, and Vittorio aged 19, were among the pilots who crossed the frontier and took part in the bombing.



Italian Army and Air Force on parade. It is reported that Italy has 250 Aeroplanes in East Africa.

When the news of the Italian invasion reached Addis Ababa, the Emperor of Abyssinia ordered a general mobilisation which was proclaimed from the Palace, heralded with drums of war and read by town cries throughout the Capital and in all the towns and villages.

The first shot of the war was preceded by the general mobilisation of the Italian nation, the order of which was issued at Rome on Wednesday October 2. In a stirring speech to 100,000 Italians, Signor Mussolini, said a solemn hour was about to come in the history of Italy. Twenty million Italians were at that moment gathered in the squares throughout Italy.

After Italy had contributed to the common victory in the Great War with 600,000 dead and a million wounded she received only crumbs of the booty which fell to the other powers.

Italy, he said, had tolerated provocations from Abyssinia for 40 years and the time had arrived to put an end to them. "It is not only the army," declared Mussolini, "which marches to its goal

but 44,000,000 Italians are marching in unison with the army because an attempt is being made to commit the blackest injustice against them, taking from them a little land in the sun.

"For 20 years we have waited patiently while a circle was drawn round us which would have suffocated our rising vitality. Let no one think he can bent us. Never before, as in this period, has the people of Italy revealed its strength, spirit and the power of its character."

#### Friday October 4

The Abyssinian army defending Adowa, under the command of Ras Seyoum, Governor of Tigre, suffered a reverse and the Commander in a dramatic message to Addis Ababa stated "cannot hold out much longer under heavy artillery fire; and added that "the Italians have stormed and captured Mount Ramat, a key position."

But despite this Abyssinian troops numbering 12,000 under Ras Sayenu were reported to have invaded the Italian colony of Eritrea and to have captured



Abyssinian Artillery on parade.



The Emperor of Abyssinia in dress Uniform

Italian outposts. The Ethiopians also claimed to have brought down an Italian aeroplane at Adowa. It was also claimed that Eritrean and Somali Native forces had deserted to Abyssinia.

In the Province of Ogaden, where heavy fighting was reported it was estimated that 2,000 Abyssinians were killed. The Italians claimed to have captured the town of Adigrat in the north, and the fall of Adowa was reported imminent.

It was rumoured in Rome that 400 Italian officers and men were killed so far in the fighting that took place in all the fronts.

#### Saturday October 5

The Ethiopians claimed to be holding their own in fierce hand-to-hand fight in the northern front and that neither Adowa nor Adigrat had been captured. But heavy fighting proceeded the whole day round Adowa, when the Italians succeeded in crossing the River Mareb. It was reported that the Abyssinians fought with reckless bravery, but suffered heavily owing to the superior Italian equipment. The desperate combat continued in front of the Italian trenches to the north of Adowa. Bayonet met dagger and neither side gained appreciably. Very fierce hand-to-hand fighting took place throughout the night in the Donakil country in the neighbourhood of Adowa. Both sides suffered heavy losses which were unofficially estimated at 1,300 Ethiopians and 700 Italians killed.

It was reported that an Abyssinian force had occupied Dolo, across the border of Italian Somaliland.

#### Monday October 7

The Italian forces entered Adowa, the Abyssinians retreating before a heavy bombardment by aeroplanes, artillery and tanks. According to a report from Rome the Italians on the Ogaden sector occupied Gerlogubi.

Count Ciano, Mussolini's son-in-law, had a narrow escape while flying over Abyssinia. His aeroplane was hit by bullets and damaged, but he landed safely at Asmara uninjured.

The spirited defence of Adowa put up by the Abyssinians has given their leaders a feeling of optimism regarding the future of the campaign.

The lists of casualties emanating from the Italian side are said to be severely censored, while those from the Abyssinian side suffer from lack of an efficient intelligence service. Therefore at the moment the figures are unreliable.

Messages from Rome showed that the Italian populace was now becoming anxious about the casualties. Official circles stated that the campaign so far had not been a "walk-over."

## Italy Outlawed And Indicted As Aggressor

The news of the Italian invasion of Abyssinia reached Geneva when the members of the League of Nations were still hoping against hope that peace might be preserved. The League Committee of Six met to consider the situation. The committee, after surveying the events that led up to the war, decided to report to the League that Italy was the aggressor. The report was approved by the League Council which modified it by inserting the vital concluding words: "Italy has had recourse to war in disregard to the Covenant under Articles XII, XIII and XV."

Baron Aloisi, pleading the case of Italy, complained that the Committee's report had overlooked the essential

decided to apply legal and economic sanctions against Italy, which has been denounced as the aggressor. The application of sanctions, if approved by the Assembly of the League, would mean that Italy could not be supplied by the nations comprising the League with war materials, foodstuffs and other necessities of life. But before any effective steps can be taken the decision of the League Council must have the approval of the assembly of the League, which at the time of writing is in session.

Great Britain is determined to uphold the prestige of the League of Nations because she realises that the failure of the League to ensure peace means the destruction of humanity and civilisation.



The Abyssinian Air Force.

It is understood that the Force is under the command of Colonel Herbert Julian, of Harlem, New York, the world's best-known Negro flier.

Point that persistent aggression compelled Italian action. Italy was now in a state of legitimate defence which no international instrument ever limited. Defensive preparations had been carried out in open daylight. All arguments were futile as long as they were based on an abstract principle which placed Ethiopia on the same footing as other League Nations.

M. Hawariat, on behalf of Abyssinia, appealed to Italy, stating that the Ethiopian Government in this decisive hour hoped that the Italian people would consult its conscience, feelings of justice, right and religious faith. He asked Italy to think of the sufferings, ruin and catastrophe which would certainly be brought upon Italy and Ethiopia, by a war of long duration in which the Ethiopian nation was resolved to resist to the death.

The League Council has now

The League Council's condemnation of Italy has aroused indignation in Rome. It is represented as being the outcome of a partisan anti-Italian spirit maliciously fostered at Geneva by Great Britain and especially by "our enemy," Eden.

The task of the League is not an easy one. There are numerous difficulties in the way of the application of sanctions. But every sane statesman of Europe and the world at large is conscious of the fact that the safety of the nations depends upon the success of the League in this hour of crisis. Consequently all energies are directed towards securing the unanimity of the nations comprising the League on the question of sanctions.

The British Government is determined to carry out its obligations under the Covenant and it remains for other European countries to decide whether they are going to follow the British lead.



Some of the Abyssinian leaders of the tribesmen arriving at Addis Ababa in response to the call of war.



# Brilliant Play For S.A. Challenge Cup

## Bantu Qualify As Finalists In The Dr. William Godfrey South African Challenge Cup Competition

Thrilling and scientific football was displayed on October 5 at a match played at the Wemmer Sports Ground between teams representing the Transvaal Coloured Football Association and the Transvaal Bantu Football Association. This was the first fixture drawn for the Dr. William Godfrey South African Challenge Cup which is to be played for between Coloured, Indians and Bantu.

### Tvl. Coloured Vs. Tvl. Bantu

"Ladies and Gentlemen, this is the match of the day," "Eyona mpela yenkomityi kaDokotela uGodfrey," "Tshayisani bafana ezintini—sonifakazela," "Pas op my kind." These were the words uttered through the famous loud-speaker at the start of the game. Both teams received a great ovation on entering the field. From the kick-off both teams quickly got into their stride—the Coloured side being more aggressive and threatening seriously at goals. The Coloured front line then de-

veloped a great attack in clever passing enabling "Mpandla" (Bless) of the Coloureds at centre to net.

From the kick-off the Transvaal Bantu swept upfield in long accurate passing, Rathebe crowning the final pass to equalise 1-1. Some pretty displays by both sides failed to materialise—the Coloureds being a shade on top. A great concerted attack by the Coloureds resulted in a melee at the goal mouth and Mothupi the Transvaal Bantu back, in attempting to clear netted to give the Transvaal Coloureds the lead 2-1. The Transvaal Bantu next bombarded at goals and Mafuko piled in an express shot to equalise 2-2. Just before the interval the Coloureds attacked and one of the Bantu backs in defending lofted the ball in the six yards area for "Bles" to head in, giving the Transvaal Coloureds the lead of 3-2.

### The Second Half

In the second moiety both sides

engaged in even exchanges with the Bantu slightly more aggressive. From a sparkling movement the Transvaal Bantu enabled Moss—well positioned to tap the ball into the net 3-3. Then a battle royal ensued—it was now a case of diamond cutting diamond in scintillating displays, both sides just failing to score. With only a few minutes left, the Transvaal Bantu were awarded a free kick from about twenty-five yards out. Mafuko who was entrusted with the kick, drove in a perfect mower which found a passage through the players and incidentally through the custodian's legs, this great shot sealed the fate of the Transvaal Coloured team amidst scenes of wild enthusiasm.

### Holiday Programme Monday 7th October, 1935.

Celtics "A" vs. Rebellions "A" This was an evenly contested game all the way and at half time the Rebels "A" led 1-0. After the restart the Celtics in a fine

movement equalised. Just before the end Celtics "A" scored their second goal to win by 2-1.

### Oriental vs. St. Cyprians

The game opened with great excitement and in the first five minutes the Orientals drew first blood 1-0. Immediately after this the Orientals again attacked and netted to lead 2-0. For a spell, even exchanges formed the order of play with the Orientals always in the ascendent. Just before break, the Orientals added another goal to lead 3-0. On the restart the Orientals continued to press keeping the St. Cyprians on the defence. Then for the first time the St. Cyprians broke through cleverly and scored. Just before time the Orientals netted their fourth goal and walked off victors by 4-1.

### Khaiso College vs. J.B.F.A. (No. 3 Pick)

The College team put up a very plucky fight throughout this game. Their displays were good but spoilt by nervousness. Ap-

parently they were not used to playing in front of a huge crowd. The team-work of the J.B.'s was sound and they ran out winners by three goals to nil.

### Potchefstroom vs. J.B.F.A. B.F.A. (No. 1 Pick)

In this game the visitors showed up well in the first quarter of an hour, but cracked up like a pricked balloon. The J.B. team ran them completely off their feet and played them to stand still, rattling up ten goals in a row. Eventually, the men from the west retired half an hour before the end in good grace.

### Pretoria Vs. J.B.F.A.

The Pretoria team which came late missed their scheduled time on the programme and played right at the end. Both sides played an open and fast game. At half time the J.B.s were leading 1-0. The game was played in great dash after the resumption—all the movements on either side ending in negative results. Time was called with the J.B.s the winners by an orphan goal.

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the women of  
South Africa  
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# Motse Oa Adowa O Gapiloe

## Bakgatla Ba Moseitla

BA LATHEGETSOE  
KA LESO LA  
MOROAKGOSHI

(Ke S. M. S. RAKUMAKAOE)

Ka lesa la moroakgoshi Koos Ntone Makapane sechaba sa Moseitla se lathegetsoe thata. Moroakgoshi o loetse sebaka se se khutshoane-majaji a robang meno e mebedi, mme a re tlogela ka di 8 August 1935, a bolokoa ka di 9 August. Boloetse ba gage bo ne ba ise bo utloagale mo motseng; ka lebaka leo, lesa la gage le makaditse sechaba. Thero ea phitlho e ne e tshoeroe ke Moruti P. D. Moutleng, oa kereke ea A.M.E. e moso a neng a le go eona. Thero e ne e le koa Kgoading (ntlo ea Lekgotla), le Moruti G. Weinhold, oa kereke ea Luthere (Hermannsburg) o thusitse mo tselong ea phitlho ka go dira thapelo. Batho ba ba neng ba le teng ba ne ba ka nna sekete (1000), bonji e le banna.

### Tsa Bophelo ba Moso

Koos Ntone Makapane o tsoetsoe ka 1894, a kolobetsa mo kerekeng ea A.M.E. mme a ruta koa "sekolong sa Moraka," ke Mr. Partwell B. Mosaka. Morago a ea jara koa Potchefstroom. Bosogana ba gage o bo ntse Gaudeng, mme Bakgatla, Bakoena, le Bafokeng ba ba nji ba mo itsitse mo sebakeng seo. Morago a bitsoa ke Kgoshi George L. Makapane, go tla go thusa mono gae; tiro e nngoe ea gage e ne e le go tsamaisa koloi ea di meile (mules), ea go tsaeba batho koa setimeleng Hammanskraal go ba tliisa gae Makapanstad, Mathibestad, Kgomo-Kgomo, Kontant, Tladistad le metse e mengoe.

Ge a tlogela koloi a thoma tiro ea go tlhaba (butchery), mme a e tshetse go fitlha lesong la gage. Ditiro tse pedi tse, di dirile gore a itsioe ke batho ba ba nji thata-thata, mme ke selo se se golo go bona botlho. O nyetse ka kgoedi ea January 1935, moradi oa Mr. M.S. Modikoe Kgope; mme o tlogetse ngoana oa moshimane Daniel Mophalane. Morago ga lenyalo la gage, Mophato oa gage oa Madima-a-Moshate, oa dira molotlo o mogolo oa go tla go bona mohumagadi oa gage, mme molotlo o ne o ntse ka kgoedi ea April di 21 le 22. Mo molelong o, go ne laleditsoe Mephato e meraro—(1) Oa gage oa Madima. (2) Oa mafatla (Megotlha) thaka tsa Kgabo-kgolo ea Bakgatla eleng Kgoshi Hendrik Mathibe Rantebeng II. le (3) Masonya (Barulela bo bo diale) mme oa boraro e le baapei.

Mephato e meraro e, e tlhagile koa Pretoria, Kgomo-Kgomo, Kontant, Tladistad, le Sutelong (Rhenosterdrift) mme ba fitlha ba Moshate Makapanstad. Dimpho tsa nna ka tsela e:

### Mophato oa Madima.

Makapanstad £10. 15. 0; Pretoria £6. 10. 0; Sutelong £4. 15. 0; Kgomo-Kgomo £2. 12. 6; Tladistad £1. 17. 6.

### Mophato oa Mafatla

Makapanstad £6. 15. 6; Pretoria £6. 7. 0; Sutelong £3. 8. 0; Tladistad £1. 19. 6; Kgomo-Kgomo £1. 7. 0; Mophato oa Masonya £3. 5. 0; Ge chelete e tlhakane ea nna £49. 12. 0.

Tiro e e bontsha ruri gore moso o ne a ratao ke sechaba sa gabo, mme le ena a se rata, a bile a rata go se bona se tsoelapele. O rometse monnaga Philip Ratlhonye Makapane, koa sekolong sa Lemana, go supa ge a ne a rata thuto. E ne e le lelolo la Moseitla Farmer's Association, mme o a sa tlhokoe mo go boleloang kaga tsa tsoelapele. O ne a ikokobeditse go feta bafong-ngoan'a Makapane; mme a sa itse gore go motho: "O oa mang?" Puo e atileng go bana ba Kgoshi ba bangoe. E robetse "Kgoshi e tshoerile diatla."

## Go Ela Madi Go La Abyssinia

GA GO SA BUA MELOMO  
GO BOLELA DIKANONO  
LE DIFOFA

Ntoa ea Mantariana le Ba-Abyssinia e ea loana. E simolotse ka Labone la veke e fetileng. Metato e tsoang Abyssinia e bolala gore ntoeng ea mathomo go bolailoe Ba-Abyssinia ba 1,300 eseng 2,000. Ga go motho ea tsebang gantle gore go bolailoe Mantariana a makae. Empa motato o tsoang Rome, moshate oa Italy, o re go bolailoe a 700. Empa metato ere ke a 700 kapa 1,000.

Ga gothoe go bolailoe Ba-Abyssinia ba 1,300, go baleloa masole, basadi le bana ba bolailoeng ke Difofo; ga go boleloa masole feela.

Mantariana go utluagala gore a gapile metse e meraro e megolo—eleng Adigrat, Dolo le Adowa. Motse oa Adowa ke moo Ba-Abyssinia ba ileng ba fenyana Mantariana teng ka 1896. Gothoe Ba-Abyssinia ba hlabane senna lega metse ena e thopiloe. Masole a Difofo a Abyssinia a katlase ga taolo ea Mo-Amerika o motsho oa Harlem, New York. Ka Sateredaga e fetileng go loanne e kgolo, ese ea dikanono feela ele ea marumo le disabole. Molaudigolo oa mephato ea Ba-Abyssinia tikologolong ea Leboea ke Ke Ras Seyoum, Tona-Kgolo ea lefatshe la Tigre, Abyssinia. Gomme go utluagala gore masole ga gage a loana ka bogale bo makatsang.

Mantariana a thusoa ke Difofo le dikanono tse kgolo. Gothoe motseng oa Adowa Difofo di bolailoe basadi ba 40, bana ba 32 le Makgooa a mabedi a baruti. Ga ekabe Ba-Abyssinia ba ena le dibetsa tse lekanang le tsa Mantariana, re ne re tla utlula mehlolo.

Ba-Afrika ba Kenya, go utluagala gore ba huduegile. Ba ne ba tshuere pitso e kgolo motseng oa Nairobi, moo ba ileng ba etsa tlamo ea gore ba tshuanetse go ea thusa Ba-Abyssinia, gomme ba etsa boipiletso go Ba-Afrika bohle gore ba thusa sechaba sena sa Ethiopia.

Motato o tsoang Cape Town, o re gone gole pitso e kgolo ea ba batsho le ba mala e le kgahlanong le hlasele ea Abyssinia ke Italy.

(Ditaba tsa ntoa di karolong ea 16.)

## Thuto Ea Bana Ba Ba-Afrika

MR. LE MRS. MOSAKA BA  
ROMETSE NGUANA  
THUTONG

### Koa Flinksdrift

(Ke W. S. MOENG)

Monghadi ake o ntumelle go kenya mantsoenyana a boitumelo ase makae pampiring ea gao "Bantu World." Magareng a litlala le lenyora tseo le balileng ka ga tsona mo pampiring ea li 24 August 1935. Mr. le Mrs. Mosaka ba entse mosebetsi o mogolo oa go romela ngoana oa bona oa mosetsana, go se sengoe sa likolo tse kgolo (colleges) metlholo oa pele mono Flinksdrift. Age Kgabo! ngoana o tsoaloa mo tlaleng. Ba rialo bo Rra etsho mogolo.

Ba etsho letsatsi le chabile, phagamisang menagano le rute banna. Le seke lare re tla jang hosasa. Mookamedi ea renang o itse se re tlhokang ke thuto lefa le fetisang mafa a lefatshe lena. Ka eona batho ba kgona go bona le go fata liphiri tseo rona ba sa ruteng re sitoang go ka li bona le go fata. Ake Molimo o thusa, lichaba tsa Ma-Afrika gore li tie mo kgopolong ea go romela bana likolong tse kgolo.

## Re Tla Rapela Kerekeng Ea Mang?

Morane:

Batho ba batsho ba mona South Africa, ke maloko a dikereke tsa Makgooa tse di mona South Africa ke ka byalo ke botsang gore a di kereke tse ge di rapella kagiso a e rapoeo karolong ea Makgooa gongoe karolong ea ba batsho.

Ge ba Afrika re kabe rena le di kereke tsa rona rene re tla rapela Modimo, ka baruti ba rona. Modimo oa Hama le Nimirode le Jethro gore ba Itopia ba fenyane Mantariana. Makgooa ge ba tlogela kereke ea Roma ba belatse gore ba Roma ba ka seke ba ba rapella Modimo ge ntoa e tsogile magareng a bona le ba Roma.

Mo ntoeng e kgolo ea 1914-18, baruti ba Ma-Jeremane bane ba rapela Modimo gore u neele Ma-Jeremane go fenyana Maisimane; baruti ba Maisimane ba rapela Modimo gore ba fenyana Ma-Jeremane; ba Fora ba rapela Modimo mo di kerekeng tsa bona gore ba neele go fenyana Ma-Jeremane; le ba Amerika byalo.

Maburu a ile a rapela Modimo oa bo Ntata bona are Jehova Morena u setshabelo sa rona ka rengoa le mengoaga re a go rapela gore u re nee maatla re tlhole Dinkane le madira a gagee gomme ge u ile oa re nea maatla ana re a kopang re tlo go agela Tempele koa Bethete.

Ntoa ea Maburu le Dinkane e loele 1838 Moruti Carel Celliers ene ea ileng a rapella Maburu motlha a eang go thuba Mosilikatse koa Mosega, u be a le teng tsatsing leo.

M. MOTHAPU NTSIE.  
Hebron.

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Kuranta Ea Sechaba

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# Rapelelang Sechaba Sa Ethiopia

The Bantu World

SATURDAY, OCTOBER 12, 1935.

## Mantariana a Hlasetse Ethiopia

Ntoa eo re ntseng re bua ka eona e simolotse. Mantariana a hlasetse Ba-Abyssinia. Empa ga ele Lekgotla la Dichaba le sa leka go etsa kgotso. Le Mmuso oa England le oona e eme ka maoto go thibela ntoa ena, empa Mussolini Tona-Kgolo ea Mmuso oa Italy o ithibile ditsebe. Seo a ikemiseditseng sona ke go gapa lefatsho la Abyssinia ele gore a tle a fumane lehumo le ka phololang sechaba sa Mantariana se bolaoang ke tla.

Ntoa ena e bontsha gantle gore dichaba tsa Europe di megagaru, gomme dichaba tse fokolang di kotsing e kgolo gagolo. Lefatsho la Abyssinia, ke lona feela muna Afrika, le sa ikemetseng. Go rialo ke gore ke lona feela le sa oelang dinaleng tsa Makanyane a Europe; ke lona feela le sa busoang ke Mo-Afrika. Ga Mantariana a ka le thopa e tla ba ele gore Afrika eohle e ile. Kabaka lena Ba-Afrika botlho, bao ba lakatsang go bona Afrika e kgutlela diatleng tsa beng ba eona, ba tshunetse go thusa Abyssinia ka dithapelo ga ekaba ba sitoa go thusa ka tsela tse ding. Ntoa ea Abyssinia ke ntoa ea tokologo le poloko ea Afrika. Modimo O entse Ba-Afrika gore ba phele lefatsheng eseng sekapakaken sa Legodimo; gomme re gopola gore Modimo O ba abetse lefatsho lena la Afrika. Gape re na le tumelo gore mona ntoeng ena Modimo O tla ema ka lehlakoreng la Ba-Abyssinia gobane ba lona ntoa ea tokologo eseng ea magagaru.

Ga go belatse gore nako ea gore Afrika e phagamisetse matsogo a eona go Modimo e fihlile. Kabaka lena re kopa dikereke tshole tsa Ba-Afrika gore di ise dithapelo tsa tsona go Modimo, di rapelle go tsuella ga mephatho ea Ba-Abyssinia.

Re Leseng Re Hwele Baruting

TABA TSA THUTO  
DI BIPETSE  
BAKGAGA

Tsa Bokgaga (Ga Mphahlele)

Morulaganyi wa madirenga Babaso Morena kuranteng ya gago ya la 17. 8. 35, ke boletse gore: Sechaba sa Bagkaga pitsong ya sona ya la 3. 8. 35, go ilwe gwa balwa lengwalo la melao ye meswa ya thuto ya Babaso Transvaal. Taba ye ile ya bipela dithuti le bo kwanna ba Bokgaga.

Lehono pitsong ya Bagkaga ya la 28. 9. 35 taba yewe e ile ya alwa pele ga sechaba.

Dithuti dire ge re tla e kgona, mano ke gore gobe Sekolo setee Bokgaga, Makalana abo Dithabane, Mmamaolo, Mmalemati ahwe. Gape go se sa hlongwa makala a maswa. A byale ka bo Mdijane Lesetsi, Mashite (zonderaan) Doseng, Mogodi (Boomplaats) byalo-byalo.

Empa sechaba se a gana. Sere: ga go le byalo re re leseng re hwele Baruting?

Rena re a le rapela Bokgaga le seke la bolaya sechaba ka lenyora la thuto. Lesang Baruti ba tsene Bokgaga; ba re agele Dikolo-Kereke. Gape Mor. Jesu ore di leseng di gole bobedi. Di tla kgethwa mohla befelo.

A. B. MONTJANE

re ditshupo tsa mafatshe a ba rekileng legona ba ne ba na le bo Moses e bong o na magale.

Rure Borre mogolo ba ne ba le moea oa lerato mo mafatsheng a bona. Bakuena, ratang mafatshe a lona le afe thuto ka bana ba lona go ba ise dikolong tsa mefuta.

J. PEGE.

## Bakuena Ba Itse Go Aga

EMPA BA TLHOKA THUTO GONNA GA HLOKOMELE

Kae le kae koa go leng mafatshe a a Bakuena, re fitlhela banni ba oona e bong bona Bakuena ba mo boikhutsong bo bogolo ga ba tshoengoe ke sepe ba ntse ba lle thenkge. Khulo ea dikgomo e teng, metsi a teng, le kgora, e ka be e feta fa, ge Bakuena ba ka bo ba lema ka kgotello.

Ke sebaka sa dinyaga di ka nna masome a supang le metso, ge tihabologo e tsene mo Bakueneng. Byalege le ka lemoga gore tsoelopele e teng ka mo Mokuena. Ka re gadimeng dikago tse Bakuena ba ba koa Mantabole ba di agang, tse di re supetsa gore gona le phadisano ea bo tsoelopele mo go bona. Ka mo gotlho re bonang Makgoba a e tsa ka teng Bakuena ba motlhaleng bona.

### Ba Tlhoka Thuto

Bakuena! keng, isang bana ba lona dikolong gore go bee thuto dichabeng tsa lona. Erile e tlo re le le morafe o kana la tlhoka tsoelopele mo thutong keng? Ke kopa mmuisi oa taba tse a ipotse ge e ele Mokuena gore ke ka baka lang?

Ka ngoaga le ngoaga ke botsa matichere a Mokuena gore mo ba leng teng gona le barutoana ba le ba kae ba ba ileng dikholetjeng, mme ke fithele go se ope. Ke a itse ba bang ba lla dichelete e ke nnete, mme are bone bana ba lona ba pasa Standard VI mo metseng foo re tla dumela se le se buang.

Batsoadi ba bana ba Bakuena ke lekopa gore le dire gore bana ba lona ba pase Standard VI pele ba ea Makgoong.

Gagolo ke tla batla gore ditaba tse ditsene pelong tsa Bakuena ba ba fihla ka gore ke bona ba latlhetse teu. Bo rrabona bona (Di fella serapeng sa pele)

## Bodyakane le bogoshi Ba Ga Matlala Bo Bipetje Banna

TSA POKWANI (Ke MO-AFRIKA)

Morena Morulaganyi oa "Bantu World," ke re, a ke o mphe sebaka pampiring ea gago ea beke, nke ke tsibishe sechaba tse re di bonago, le tse re dikoago, mono go leno la Bopedi.

Ge kere e tsoetse kgomo ga Matlala, ke gore, Morena Komosasa oa Pokwani, o be a biditse pitso ea sechaba kamoka ka la 18 September, go se butsisha le go bolela naso mabapi le kgopelo ea Ngoana Kgoshi, ge a nyaka setulo sa tatago sa bokgoshi. Ba Matlala ba boletse pepeneng bare: "Ge kgoshi ea rena Maserumo a re tlogetse, re lekile go dira ka lonya go gatakela lapa labo Miga Maserumo fase, ka ge mmagoe a be a re eena ke ledyakanane (Mo-Kriste) gomme bofora bya rena bo re beile molaleng le-hono." Komsarsa a re ba ba rego Miga ke kgoshi a ba eme ka maoto, banna ba fetago 200 ba ema, gomme goa shala fela ba ba 7, gomme a laela gore Ngoana Kgoshi Miga Maserumo le rranoganae Petloane Matlala ba e ponatse kantorong bofelong bya kgoedi.

### Barutishi

Ge kgoedi ea September e na le matsatsi a le 14, re bone thaka ea barutishi ba lekgotla la T.A.T.A. Sekhukhuniland Branch, ba Pokwani le Uitkyk le Lobethal le Mooifontein ba namela sethutha-lerole (lorry) sa Jane Furse Memorial Hospital, go ea lekgotleng koa Mothopong ga Mankopane. Ge ba tloga kosha ea bo tse bose, ka ba ka koa mohlodi-bona (pioneer) eo mong gareng ga bona, a bolele ka polelo ea seeng a re: "We are no more backvelders" ga re sale bo Moshaledi-othago mpya di a e bona. Ge ba fihlile Mothopong, lekgotla la bona la tlotlega ka goba magareng a bona Mor. T. P. Mathabathe (supervisor) moukamedi oa T.A.T.A. Lebakeng la mantsibua,

barutishi, mogo le phuthego le bana ba sekolo, ba ile ba ea mo-shate, ba tloga baea lebitleng la mohu Mor. O. Phokanoka eo e bego e le morutishi, le ioko la T.A.T.A. le tletsego, ba tloga ba ea lapeng la bo mohu ka dithero tse machorocho le dipina, bofelo re letse re akotse ka bona ka concerteng go fihla ka masa ge ba sepele. A e boe Afrika.

### Baevangedi

Ge kgoedi ea September e le 22 re bone thaka ea ba evangedi le barutishi ba kereke ea Berlin Mission ba e ea Keerkradeng, (lekgotla la kereke) kua Arkona ga Masemola. Ge ba fihlile ditaba di boletsoe byalo ka ga mehla, feela ra thomile gotlabega ka nako ea manthapama. Re bone banna ba fetago 50 ba kgobokana tlasa morula-pholo; ge re feta, ba re shupa-shupa ka difeise le ka melangoana, gomme ba bolele ka mokgao oa batho ge ba befetsoe, ka maleme a mantsi bare "Botsang Kgoana leo la lena re rata go bolela nalo". Ge tsatsi le sobela ba buletsoe modiyako, gomme seboledi sa bona sa ema sa bala pampiri e ngoadiloego setlamo sa bona, gomme e re: "Re nyaka gore oena moruti o tlosho teacher e kgolo e fa byalo ka ga re ekoa gore mothushi oa gagoe o mo laetse ka ga ntoa e ba eloago. "Barutishi ba Arkona ga bana khutso, byalo ka ga le badile gore ba kile ba kukana ka mpa tsa mageu, gona mothushi eo matepa eo o filoe notice, o bea dipitso tse re di bolelago. Barutishi etoteng go tepela bagolo ba lena, bo mohlodibona (pioners) gobane ba soanetse ke boemo bya goba dihlogo. (principals)

Ge kgoedi ea September e le 27 banna ba "Native Education

Commission" ba kopane le banna ba 5 fela kua Secoenord e lego kgoshi Kgolokoe le mothushi oa gagoe, le Rev. D. Mmole oa Arkona, le Rev. P. Phokanoka oa Makgane le Rev. F. Mminele ba Dilokong, baruti ba bararo ba, bo kgethiloe ke mohlalubi oa dikolo ka noshi, kgoshi e tee e, la mothushi oa gagoe ke bo Bapedi. Local Council.

### Monyanya O Mogolo

Ka la 27th. 28th. le 29th. September kua Mooifontein, gobe gobe monyanya o mogolo oa Methodist Church, go be go binoa Jubille ea kereke ea Methodist ge e na le ngoaga e 50. Go be go kgobokane diphuthego le bana ba dikolo, Pokwani, Mashadi Modiketse, Mokalapa, Mphanama le Nkoana. Moukamedi oa mono e le go Rev. Robinson oa Pietersburg le mohumagadi le Rev. Countrell oa Johannesburg ba be ba le gona. Re bone dipapadi tse dibotsebotse tsa bana ka Fridag le tsatsi kamoka, ra bona molokoloko o mo botse ka Saterdag o e ea Hlaku mo Bakreste ba mathomo ba kolobeditsoego bale gona ka 1884. Ka Sondag ra hlabolloa ka dithero tsa mahlaha ke moukamedi, gomme ra e psina ka go theetsa moruti oa Johannesburg ge a rera ka polelo ea Sethosa a tolakela ke Rev. J. H. Mahlamvu oa Mooifontein. Diphuthego tsa koleka £15:15:0d, gomme tsa lapoloshoa ka selalelo sa Morena, morago bohle ba ekela ka khutso.

## TIMBER.

Building Timber of all Dimensions and rough unsawn Pine Wood for Stables and Sheds. Sawn Firewood in truck load quantities, Cash with Order or C.O.D.

SILVERTON TANNERY, LIMITED,  
P.O. Box 291,  
Pretoria.



Mang le mang o lakatsa hore a phele nantle a be matla... O ka ba le bona bophelo ba hao le ho oketsa matla a hao ha ka mehla o ka sebelisa 'Ovaltine.'

Amadoda nabesifazana nezingane ziyasizakala nxa zipuza i'Ovaltine.' Yibize esitolo sakiniwoyitanda.

# OVALTINE

Ovaltine is made in England by W. Wacker Limited



## Li Partons Li Etsa Lintho Tse Peli Tse Kholo.

Ntho ea pele eo li e etsang li hloekisa mala. U li koenye ha oa robala, hosasa mala a tla sebetsa. Hose mahlabo a sehang. Empa u tla fumana hore, u TSUANETSE hore u ee ntle. Bao ba ne se ba na le matsatsi ba sokile, 'me ba tseba hore mali a bona ha a hloeka, ba tsuanetse ho li sebelisa nako ea veke kapa tse peli ba koenya li Partons joalo ha ba ea robala. Hoo ho tla etsa hore mala a sebetsa hang kapa habeli ka letsatsi 'me ho hloekise hape he ntse tsila eohle e 'meleng.

Ha hona ho ntse ho tsoela pele metsoako e matlafatsang eo ho entsoang li Partons ka eona e etsa mosebetsi oa eona, E MATLAFATSA sebete le mala, e sisinya likhutloana tshole le nyooko le litho tse laolang ho sebetsa ha mala ha a sila kapa a ntsesa lijo kantie. Ke ntho ea bobeli e kholo e etsoang ke li Partons.

Li Partons Purifying Pills li tumile hobole mona South Africa ka baka la hobane li bontsitse HO MATLAFATSA LE HO TSOLLISA ha tsona. Mosebetsi oa tsona hase ho tsollisa feela. LI BILE LI MATLAFATSA TSILO EOHLE EA LIJO.

Lipontso tsa mala a thibaneng ke Ho Sokela, Lihlobo, Ho Tepella, Moea o ukhang, Mokotlo, Litho tse opang, Lihlabi tse thunyang hlohang, Ho ikuthua u tlallane kamorao ho lijo, Hose sebetsa hantle ha mala, Mali a mabe, Ho bona linaleli, Botsoa joalo-joalo. Ka ho hloekisa le ho matlafatsa bokahare ba hao lipontso tsena lia fela 'me mokuli a phele hantle a thabo.

Reka botlolo kajeno u pake seo re se bolelang. Li Partons Purifying Pills li rekisoa hobole ka 1/6 botlolo e nang le 50 pills. Kapa u hle u romelle ho P.O. P.O. 1032, CAPE TOWN.

# PARTON'S PURIFYING PILLS.



# Madireng A Ditulo Ka Ditulo

## Thusang Ba-Afrika Ke Tlhologile

A RE TLOGELENG PHEREO RE BATLELE KE BATSOADI

Tsa Thaba-Nchu

Mokwadi—A u ko u ntsenyetse mancwe a mo pampiring ea gagu e rategang "The Bantu World." Ke kopa babadi ba "Bantu World" gore ba nthuse ka ditlhalosho tse di botokwa.

Ke bona e rete maitseo le botho bo sengwa ka phereo, eo e leng eone tshimologo ea machwenyego mogo batsoadi: Fa re ntse re gola phereo e ne e le selo se se gogelang ko nyalong ea dikgomo kgotsa ea kereke. E ne e le letlhogonolo leo eo a ferwang a itseng gore ruri motlhankana ga a kitla a moshwabisa le gore ene ka nosi ka nako eno, o bopa maitseo a gagu gonne a itse fa phereo e, e batla gore a nyalwe e 'ne mma motse, mma batho, le moratiwa wa lekau ye le nngang le boa mmarnri.

Gase gore ka re botlhe, me banyana ba bantsi thata ba ba ferwang ba bangwe ga ba na nnete. Janong he, ba ka nna bo 'ma motse kgotsa bo-'ma batho yang? Go sekilwe ditsheko tse di ntsi tsa banyana ba ba senang nnete le mogo se ba se buang. Le nna nkile ka seka tshoko e se nngang nnete yalo. A re tlogeleng phereo re re batsadi ba re batlele basadi ba nnete. Nna ke tlhoo-cwe. Thusang! Thusang! Bana ba kgomo e chwana.

T.T.J.

## Ligaboi Tse Keneng Ke Tsa Miss Masike Le Mr. J. Maluma

Tsa Vreddefort (T.G.)

Messrs. T. Sebume, P. Mogale le M. Mogale ba kile ba re khalo mona ho tsoa Gauteng.

Matichere a Mokoallo le ba District ha baka ba fumana nako ho lokisetsa phutheho ea matichere, Bethlehem. Miss A. Mokhabale ea tsoarang sekolo Parys o teng hae.

Misses M. Mokhobo, E. S. Lethoba le Mr. H. Parkie ba teng ho tsoa likolong tsa bona. Ke matichere. Moeti oa Miss Mokhobo ke Miss Tsatsi. Miss U. S. O. Motshumi o teng ho tsoa Stofberg.

Ea hlokaletseng ka la 30 September ke Manager oa sekolo sa Vreddefort e leng Rev. H. Wood. Mr. A. Tsatsinyane, tichere ea Wonderheuvell le ena o bala "Bantu World" beke ha e fete a soka a tlo lata pampiri.

Ligaboi tse keneng ke tsa Miss Emmah Masike le Mr. J. Maluma mohlankana oa Evaton.

## Rrankudikae O Thopa Mosimane

HLOKOMELANG GA LE TSAMAEAE DITSELENG

Tsa Bapong (Ke ISAAC MORE)

Ka veke e fetileng monna eo mongoe mono Bapong o romile basimanyana ba bararo go ea gapa diesele (donkeys). E rile ge ba tshelaganya tsela e kgolo (Main road), basimane bao ba be ba kgathana le Rankudikae mosimane oa Mmamelodi; a le mo karikaneng ea diesele tse pedi tse ntsho. Rankudikae ke go bitsa mosimane eo mongoe oa ba bararo bao, a tshaba ka ena. Ke mosimane oa difeme tse lesome le bararo (13).

Ke tseo ge tsa bo Rankudikae, bona ba be bantse ba gopotse gore "Jan! Het jy die perd skoon gemaak? voer gegee? En vir hour toe gemaak? Nou goed lasi die wa af; en maak vuur." Byanong busang ge re battiseng. Elelloang borankudikae, manaba!

## Motlotlegi, Sahiba U Kae?

Tsa Gaberones

Ke emongwe wa ba badi ba kuranta ea gago "The Bantu World" Mme kerata ge itsise ba badi gore mono tshireletshong fha Motlotlegi Sahiba a sa kwale kuranteng ea gago. Batho botlhe pelo tsa bona ga di itumele ka go nne ke eena muui e motona mono Tshireletshong. Nna ke botsa gore o tebetse ke mang gore a seka a kwala mafhoko a Tshireletsho ea Bechuanaland kuranteng ea gago.

Gape ke tsebisa ba badi gore lehodu le le tona kwa Gamaangwato Khukunya o rometswe kwa Blue Sky Boksburg, Transvaal, ka eona melato ea go senyetsa batho katlholo ea gagwe ke (9 years le three months). O tsamaila le motsalle wa gagwe Kgang wa Mongwaketse, eena ke wa bophelo.

Kea bona batho kwa ga Mangwato ba ea itumela go utloa mafhoko antseng jaalo ka gore Khukunya ke sesinye se setona kwa Serowe, le Torongong o tswenyetse Goromote go thuba ditronko tsa gagwe 'mme janong o ile toronkong ethata, gore batho bakwano ba sale ba ja dijo, sentle.

Go molato wa mosadi emongwe mono Gaberones, o bolaila mosadi emongwe kwa Molepolole (Mokwena ga Sechele). Gompiano go fitlhlilwe leseela le mosadi eo shuleng, mme molato ke wa lintho tse dimolaileng ka tsatsi le go ne go itewa magwe ngwana a wa a tswa lintho tse di maswe thata.

Molato wa gagwe o emetse di judge ke mofumagodi wa ga Mahlenyana ke tseo Ma-Afrika tsa mono Gaberones. Go atloletswe monna e 'mongwe wa Mosarwa Jankuru, leshu mane Lobatsi special court, ka go bolaea emongwe Mosarwa ka tlhobolo. Go e metswe tlhatlhobo, taba tsa gwe lisaila banneng kwa Tshuane (Pretoria).

P. MATALE, Gabarones Camp, B.B.

## B. F. And T. Burial Society

Tsa East London

Mongoli oa kuranta ea "Bantu World": Ke akopa hore okenyetswe mantsoenyana ase makae mo pampiring ea hau. Mona motseng oa Monti mahlabatheng Basutho ba phutheho eeo e ngo-tsoeng ka holimo, bane ba entse mokete o moholo khoeling ea Loetse mohla tsatsi lantlha ho eona. Mokete oo ele khopotso ea mohla ho thehoang eone phutheho ka sa 1924 khoeling ea Loetse.

Batho bane bale bongata bokareng bookhalane; limonate ele tse makatsang ka monate oa tsona. Ho batho babatlileng ho khao-ha monoana. Hara li bui tse buileng ho leboha phutheho kamoo e sebelitseng kateng hofihlela lemo sena, nka bolela banna ba Messrs. S. Moalosi (Mockamedi oa phutheho) A. Maile, F. Molo-koe, E. Ntalaue, J. Rathebe, J. Mokgali, A. Mpopetsi, K. Mothua, V. Tonjeni, E. Labane, le ba bang joalo. Ke leboha le morekisi oa kuranta ea lona Mr. V. Tonjeni, kamoo a khotalletseng hore fumantsa kuranta ea lona. Ke ea ho leboha monghali.

J. MAKENG.

## Catch Him Fang Hom

MOTSHUARENG MBAPENI

E ne ele "catch him" fang hom, "motshuareng," "mbapeni," koa Simmonds Street, kgausi le Langham Bar, bosigong ba Labohlano la veke e fetileng. Monna oa Lekgooa o ne tshaba kamorago ga ge a thutse e mong ka ravororo. Lekgooa le thutshitseng ke Bob Olive, gomme le mothutshitseng ga go tsebe motho gore ke mang. Empa le ne le paleme motorokari oa Cape Town, Oivè ga re ngoia tje o sepetlela.

Bana ba Nonneng, ba Maatla ba thabileng



## ASTHON & PARSONS' INFANTS' POWDERS

BO 'MA-BANA ba batho batsho ba ruta sephiri seo basadi ba makgoa ba thusitseng bana ba bona go gola ba thabile ba nonne 'me ba le maatla. Ba tseba gore ba ngoana a lela gagolo ke gore ona le matlhaba maleng le gore motlhomong meno a mo utluisa botlhoko. Ashton & Parsons' Infants' Powders di fodisa matlhaba ana kantle le kotsi ngoaneng oa gago. Ka metlha bona gore Ashton & Parsons' Infants' Powders di teng tlung ea gago ka gonne di tla go thusa matshoenyegong a mangata ha ngoana a lela 'me ale botlhokong.

TSELA EA GO NEELA NGOANA PHOFO:

HA ngoana ale ka tlase go kgoedi tse tshelatseng, mo neele haloto ea phofo e sale phakela mo mosong kapa maitsiboea ha a robala. Beea phofo e omileng lelemeng la ngoana. Ha ngoana ale bogolo bo ka godimo go kgoedi tse tshelatseng, mo neele phofo eotlhe. Ha ngoana a tshoenya gagolo, ale botlhokong 'me ana le feburu, u ka mo neela phofo ena kgabetsa-kgabetsa go fitihela o bona gore o thusegile.

Proprietors:

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

NA 353 (B)

Bala Kuranta Ea Sechaba "The Bantu Wrold" Pele

## LETSATSI KA LETSATSI.

Bophelo ba Se-Afrika bo ea fotoha. Matsatsi a bohoholo ao bo ntata-rona-moholo ba neng ba phela ka ho tsoa a ile ka ho sa feleng. Dijo tseo ba neng ba di ja, le mokhoa oo ba neng ba phela ka oona ha se ntho tse nang le tulo bophelong ba kajeno.

Matsatsing a fetileng monna ea neng a na le matla, ele momi e ne ele monna ea phelang hantle. Kajeno monna ea phelang hantle ke monna ea sebedisang boko ba hae, ea phedisang lapa la hae hantle ka ho sebedisa chelete ea hae ka bohale.

Kajeno dijo tseo re di jang le diaparo tseo re di aparang, re di reka mavenkeleng ka chelete eo re esebetsang. Jualeka ntho tsohle, dijo tse ding di lokile ho feta tse ding. Kabaka lena ha re batla ntho tse lokileng ka chelete ea rona re tshuane-tse ho bona hore re reka dijo tse loketseng ho jeo hobane di thusa bophelo ba rona, me ho teng dijo tse eleng tsa boko hobane re fumana matla a ho sebetisa chelete ka ho sebedisa boko. Se seng sa dijo tse na ke hlapi e rekoang leselaheng kapa moo ho rekisoang dihlapu. Hopola hona 'me u

Reke hlapi e lekaneng kajeno!

## Ho opa le ho ruruha ha ditho le maoto.

**Mochecha** ke bohloko bo kotsi baholo, hangata, Pele e phakisa e kenoe ke ho fokola. Phakisa e phethehileng ea batlha hape kapele. Mesifa e sataletseng, kapa molala o sataletseng, kapa manonyello a ruruhileng a chesang. Ke lipontso tsa Mochecha.

### Ho opa ha Maoto le Mangoele (Gout).

Hangata ho qala ka maoto pele—monoana o moholo ke moo bo qalang teng. Oa ruruha, ohe mofubela, o talimhe o "hale-file." Bohloko ke bo tsabehang.

Kae le kae u bona Batho ba batso ba palangoeng ke mahloko ana. Ba bang ba khiletsa ka lifatyana—ba hloloa ke ho sebetisa—ba phela bophelo ba mahlomela le masisa-pele. Chelete, likhomo, bohle hoo ba nang le hona ba ka ho ntsa ka thabo hore ba fumane thuso. Ba tla u belela joalo.

**Atse**, ka 3/6 pholoho e thabisang e kaba ea bona. **Ke he theko ea botlolo ea JONES' RHEUMATICURO, 'me ha u khathatsoa ke Mochecha, Kapa Thuruho ea Maoto, u tsuanetse ho fumana botlolo ea moriana oona o makatsang.** Ere, ha u o noa, u hloko-mele kamoo Lihlahi le Ho satalla le Ho ruruha ho fokotsehlang kateng. Ha ho tla u hakele hore u fumane moriana ga 'nete 'me u tla tsela pele ho o sebelisa. Ke phokolo e makatsang hape e senang kotsi e loketseng ba bacha le ba bolileng. E mang oa Bashloli ba Lekhotla le Phahameng o re ngoletse lengola la beboko ka moriana o lokileng oona.

**Theko e nyenyane. Litholoana ke tse tlleng. Ka baka lang u iteseletse lihlahi tsa Mochecha le Maoto a opang. Fumana botlolo ea JONES' RHEUMATICURO kajeno.** Likemisi le mavenkele a tsoetseng pele a tla u rekisetsa eona.

EMPA U HLOKOMELE HORE MONNA ENOA O TENG SEPHUTHELONG SA BOTLOLO—



HA ALE SIEO U TLA TSEBA HANTLE HORE HA OA FUMANA JONES' RHEUMATICURO EA 'NETE.

Haeba u sa fumane JONES' RHEUMATICURO moo huano, ngolla ho rona:—

The Rheumaticuro Co., P.O. Box 938, Cape Town.

## JONES' RHEUMATICURO

"E sebetisa joaleka 'mane"

Mohlomong u opelea ke Letheka kapa ke Noka. Ha hole joalo, sebelisa JONES' RHEUMATICURO joaleka ba tsoereng ke Mochecha le Thuruho ea Maoto. Bala tsebiso ea rona e tla hlaha haufinyane koranteng eena e hlalozang ka ho opa ha Letheka le Noka.



# Page Of Interest To Women Of The Race

## Why Should Ladies Wear Trousers?

Madame, Thanks very much for the space allowed me in your Page. I wish to draw the attention of our womenfolk to this subject. Our women play a considerable part in the improvement, progress and civilisation of the Africans as a whole. Those who keenly observe things will witness this fact. In most cases ladies lead us and I think in fact it is their duty to take the necessary lead.

Evidently, our womenfolk are very particular in observing and following the latest styles and fashions which they copy from white ladies and many other things that our womenfolk follow which sometime help to promote the welfare of the Africans. I personally very much appreciate this spirit, but there are one or two awful points which I regret to have to point out, one of which is the latest fashion newly introduced by the white people. All the fashions our ladies may follow, but there is one which is very unpleasant in the eyes of African men, and that is to see them dressed up like men in khaki oxford trousers. It is really unpleasant to see a lady in a pair of trousers. I wish my introducing this subject will not cause our ladies to rush to the stores to buy these khaki oxford trousers. Before doing so, they should first imagine how what they look like in trousers. The trousers are only meant for men. I am quite sure, men will never be seen in frocks. Why should ladies wear trousers? Is there any special reason for this? I wish our womenfolk would ponder over this matter and realise the seriousness of it.

G. M. TUTA

Mount Frere

## Girls Who Are Getting Married

Madame,--Most girls fail to get married partly through faults of their own and partly through those of their would-be mates who are morally weak. Undoubtedly, modern materialism has enslaved the spiritually unwary who frequent dancing halls in the hope that they will satisfy their longing for happiness. But girls are not to blame for being born and brought up under such undesirable conditions, and it is illogical to think that they will act otherwise unless they become morally educated. Economically girls should not make it so easy for unprincipled men to fool them, but should be proud of their womanhood and seek legitimate happiness which is found in happy marriage. They must know that girls who get married to-day and get divorced to-morrow are those who have no moral autonomy,--they are incapable of morally governing themselves; and that juvenile delinquency is ascribable to them.

Although a successful and happy married life fundamentally depends on physical attraction, intellectual and ethical affinities, much can be done by those who have morally trained tendencies. Finally, it is to be hoped that men and women of the African race will endeavour to help solve our social and economic problems which are the cause of this miserable state in which our girls find themselves. It is not only detrimental to them but also to some African young men who are educated enough to ably carry out responsibilities of fatherhood. Let us make our way to the coming Bantu race supremacy by intellectually, physically and morally improving ourselves.

JAS KOROMBI,

Johannesburg.

## Keeping Down Expenses

Madame,--Many inexperienced mothers are wasteful in many ways without realising it, merely because they do not take their house-keeping seriously. House-keeping is a very serious matter, and waste can be prevented if a little thought is exercised.

Buying is often better done in the recognised shopping centres, and not in small local shops, where frequently, an extra-penny or so is added to the price of all commodities. A weekly trip to the market may involve the expense of a train, bus and tram fare, but if supplies for the week are bought then the prices paid for the goods will show a considerable saving, so that the fare will be reclaimed. The small local shops are useful in an emergency and they are usually well patronised by those who have no vital need for economy.

Be sure to watch the scale and see that you are getting correct weight. When buying goods that are sold in pounds always note the price per lb. and calculate thereof. Do not accept the shopkeeper's polite remark of "four and sixpence, madame," without personally ascertaining the weight. In some cases you find that as much as a sixpence, or even more has been overcharged in this way. It is an old trick, and one that easily deludes the unwary.

Most mothers think that by buying sixpence sugar, sixpence tea, sixpence condensed milk, sixpence soap, sixpence rice or samp, two penny candles, sixpence mealie meal or flour, penny matches is an economic way of buying yet it is extravagance itself. And if such an account is written it will be found that in a month's time pounds instead of shillings have been wasted.

There are many food economy ideas. Three potatoes peeled with a potato knife will equal four that have been thickly hacked with an ordinary knife. For instance Banana Pie has one of its constituents as stale bread. Why then, throw stale bread away? Also out of stale rice an excellent pudding may be made. These and thousand other ways of economy are got about through education, especially the Domestic Science Course.

WALTER M. B. NHLAPO, Johannesburg.

## Why We Should Marry

Madame,--In reply to an article which appeared in the issue of September 21 of "The Bantu World" Women's Page" may I say, there are three duties every man and woman should respect: House-hold responsibility, Parental responsibility and life-long partnership. These duties are the outcome of marriage. There are people who fear marriage because of one or the other of the above-mentioned duties. Fear is the meanest of all emotions in both man and beast.

God in instituting holy marriage did so for a very special purpose, the achievement of which lies in marriage. This purpose was intended as man's duty.

The world to-day has no room, and very little if there's any, for any one who shrinks from duty. "Duty the Noble Art." Nobler duty than marriage has no man performed for the fruits thereof are nobler.

One woman correspondent wrote that one of the greatest men ably defined marriage as "Life's Game." This writer goes on to say, "Only the one who plays the game zealously wins." If one can love, love with genuine love, then there is sure to be success. This success being marriage. Let every young man and woman make marriage his or her destined end in order to fulfil God's constitution of marriage, performance of duty and "Playing of the Game."

Cowards, we know, die a thousand times before their death. A. N. JEKEQA.

## Editress' Note

The Editress has received many letters of enquiries and suggestions from her interested readers on the recipes, hints and other practical articles published in her Pages. While thanking these writers she assures them that arrangements are being made to introduce great helpful features in the very near future.

Others present were Messrs R. B. Molefhe, B. O. Moshoele, J. Mpotkwane, V. M. Kwinana, F. W. Hoyana, L. O. M. Njokweni, Lute Sola, J. Monyatsi, S. Nyati, Misses E. Mangqalaza, L. Mzanywa, M. Malie and others.

## Inanda Seminary Beats Adams

Miss Lucy Twala, of Inanda Seminary, writing to the Editress on their very pleasant stay at Inanda Seminary with its ever-green surrounding scenery goes on to say: On September 2 we had a choir from Amanzimtoti which was conducted by Mr. Wm. Mseleku. They gave us a very good programme of music and sketches. We had Ohlange boys as our guests that evening. On September 7 our team visited Amanzimtoti to play against Adams. We were very much unfortunate because Adams beat us well. They had 201 games and we had 140. But they began boasting too soon about this for they did not know what was in store for them. On September 21 they were our guests at the Seminary. What! We played rings round them in tennis and tenikoit. It was only at Basket Ball where they beat us by two points.

## Teyateyaneng Wedding


MOCHEKELE-MOFOLO

Recently a marriage ceremony between Mr. F. N. Mochekele first son of Mr. and Mrs. A. Mochekele, of Teyateyaneng, and Miss J. M. Mofolo, second daughter of Mr. and Mrs. B. Mofolo, also of Teyateyaneng was conducted by the Rev. E. Bezencon in the P.E. M. S., Chuch, Teyateyaneng, Basutoland. The following morning, the party accompanied by Mr. M. Mochekele (bridegroom's brother) entrained for Tiger Kloof where they arrived on Friday morning.

On a Saturday evening a farewell reception organised by Mr. and Mrs. Morare and Co., was held on their behalf at Messrs V. Kwinana's and F. W. Hoyana's house.

The speakers were Mr. I. S. Morarie (chairman,) Mr. and Mrs. W. J. Nyati and Mrs. E. Matshane. (Continued Column 3)

## Does Your baby weigh enough?



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

If you would like further particulars write to:-  
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-P.O. Box 2528, Johannesburg.

## NAMANDHLA EKULUPELE

U nga wu tenga lomqoto estolo, awubizi kakulu. Wubeke womile ulimweni lomntwana. Isigamu kumntwana ongapantsi kwenyana ezi u 6, opelele uma esengapezu kwaloko. I Ashton & Parsons' Infants Powders ayinangozi neze.

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NA-25-1-21

## What LOVELY Colours FAIRY DYES DID THIS!



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# BANTU WOMEN IN THE HOME

## Golden Rules Of Dress

Six rules for the average woman have been drawn up by Mr. Travis Banton, the Hollywood dress designer, who creates clothes for Miss Claudette Colbert and many other film stars. Here they are:—

Build up a one-colour-scheme wardrobe.

Have few clothes, but good rather than many and cheap.

Study your defects and buy clothes which hide them and stress good points.

See that accessories—gloves, bags and shoes—blend or match in colour.

Keep to similar styles so that one season's clothes merge with the next.

Above all avoid conspicuous clothes.

## Cookery Recipes For Housewives

### PICKLES AND CHUTNEYS

#### Spiced Vinegar

- 2 ozs. peppercorns.
- 3 blades mace.
- 6 cloves
- 2 ozs. mustard seed.
- 1 clove garlic.
- 2 tablespoons horseradish.
- 1 oz bruised ginger.
- 1 quart vinegar.

Place the vinegar in a saucepan and add the rest of the ingredients, bring to the boil and simmer 15 minutes, strain and use, as required.

#### Pickled Onions

Make a brine with 1 tablespoon salt to every pint of water and after peeling the onions soak them in the brine overnight. Next day remove and pack into jars. Cover with cold spiced vinegar and seal. Choose onions of the same size to place in each bottle and place a red chilli half way down each side. Attractiveness in bottling fruits and pickles will amply repay the trouble. If preferred the soaking in salt water may be omitted.

#### Green Tomato Pickle

- 10 lbs green tomatoes.
- 2 lbs onions.
- 1½ lbs salt.
- 6 quarts of water.
- 1 small cup flour.
- 6d tumeric.
- 1 cup white sugar.
- 1 cup brown sugar.
- 1 teaspoon spice.
- 1 teaspoon cayenne pepper.
- 3 teaspoons mustard.
- 1 desertspoon curry powder.
- 3 quart of vinegar.

## Creche Concert

On Friday evening, October 18, at 7.30 the Women's Welfare Society of Western Native Township, is giving a concert in the Communal Hall for the benefit of the Township Creche or Day Nursery. It will be remembered that the Day Nursery was opened in May of this year. Two charming children's rooms, one with tiny cots for babies, the other a play—and dining room for older children, a cosy kitchen and a beautiful stoep, constitute this attractive little building.

Here children of Bantu mothers



The Creche protects your little ones.

may be left as early as 6 a.m. on Monday, Tuesday and Thursday, to be called for by their parents after work in the afternoon or evening. All day long the little ones are safe and happy in the care of a specially trained nurse. Toys and two well-prepared meals help to keep the children well, as well as contented, as is evidenced by their round and smiling faces.

Plans are now being made to open a Nursery School in connection with the Creche. To this school, children under school age may be sent to be taught simple lessons and games while their older brothers and sisters are studying unhampered in their own classes. Further details of this part of the work of the Creche will be published later when plans are complete. It should prove a great blessing not only to the toddlers, but to their parents and to their brothers and sisters.

The Day Nursery is conducted by a Committee of the Children's Aid Society, Mrs. Bridgman being the Chairman. This Committee greatly appreciates the interest and the efforts of the Women's Welfare Society, on behalf of the Creche, and hopes that the concert given by them will be generously patronized by the citizens of the Township. It earnestly hopes also, that the Creche may be used to its fullest capacity, and be filled with happy children daily.

## Always Have Ammonia Handy

Ammonia is a strong cleansing agent, and for that reason is a useful addition to the household store cupboard. It softens water for washing purposes, and can be used when soda would ruin the articles. For instance, in the case of woollens, ammonia softens the water without in any way injuring the garments.

If a woollen garment or article of furnishing has become dull in colour and greasy in appearance, it may be sponged with ammonia and considerably improved thereby. This refers to carpets and hangings that have woollen foundation.

When delicate colours have been spoiled by the stains of acids, ammonia, being a strong alkali, will often restore the colour.

If a trace of ammonia is added to the water in which hair-brushes are washed, all traces of grease will be removed from the bristles. Moreover, a comb is much more easily cleaned with ammonia and water than by the more lengthy and unsatisfactory method of cleansing teeth with cotton.

[More about Ammonia next week.—Editress].

## Talitha Home For Bantu Girls

We are pleased to remind our readers of the opening of the Talitha Home for Non-European Girls next Saturday, October 19, at 3 p.m. Lady Wessels, has graciously consented to open the Home.

### This Week's Thought

Beauty, unaccompanied by virtue, is as a flower without perfume.

Those who intend to attend the opening ceremony should take Newlands trams or Sophiatown buses to First Gate, Western Native Township. Tea will be served after the ceremony. The Editress hopes to describe the opening and the building and the ambitious schemes of our European friends who have made this much needed Home a living fact.

It is also pleasing to tell our readers that Miss Alice Weir, who has a very deep love for Bantu women, and has been in close touch with them for many years, will be the Superintendent of this Home.

YOUR EYES. Foreign bodies in the eye are quickly removed by bathing the eye in water, but remember not to rub. Use a clean, soft handkerchief to remove the object.

## Household Hints

(By BEATRICE NUTS)

DISH TOWELS should be washed and boiled well with soda—always keep them hung up in an airy place.

EARACHE is greatly soothed by applying heated salt, placed in a bag, to the ear. Always apply dry heat.

VINEGAR should be applied to sprains and strains after alternate hot and cold fomentations.

(Continued at foot of column 4)

## Paballo ea Post Office.

Ha u Lefua ka chelete u tsoanetse hore u ithute ho e bolokela MATSATSI A TLANG.

Tsamaea u e Post Ofising e haufi le uena, ba tla ho bolella hore u ka fumana Buka ea paballo joang 'me u qale ho boloka chelete.

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KA SELEMO.

## Thiba dikausu tsa hao ka harane ena

U ka e reka ka mala o tla dumellana le dikausu tseo u batlang ho di thiba!



Kajeno basadi ba Ba-Afrika ba apara dikausu, me ba se ba bone hore dikausu di ea hlhala me di batla ho thiboa. Ke bohlasoa bo boholo ho thiba dikausu ka harane e sa dumellane le tsona.

Clark's, bao eleng ba etsi ba diharane tse tiileng, ba entsa Filosheen hore ebe eona e thibang dikausu.

U ka e reka venkeleng lefe le lefe ka mebala e dumellanang le dikausu tsa hao.

Tsele e lokileng ea ho reka Filosheen ea Clark's ke ho e reka ka mebala ea eona ka nako ele ngue hobane dikausu tsa hao le tsona ke tse fapaneng ka mebala. Clark's ba e entsa hore harane ena e fumanoe ha bonolo ka theko e tlase ka ho kenya Filosheen ea Clark's ka mapokisaneng ka mebala e fapaneng e loketseng ho thiba dikausu.

Ke tsona dikarada tsa Filosheen ea Clark's di kopantswe hamoho. Karada ele ngue e na le dijara tse leshome tsa Filosheen ka mebala e fapaneng. Re etsa hore di Filosheen di seke tsa tura 'me di sebetsa hantle.



Filosheen ea Clark's e rekisa le ka karada ele ngue e tshuung le ena, me e ngue le e ngue e na le mebala e fapaneng e loketseng ho thiba dikausu.

Pokisi lena le na le dikholoko tsa Filosheen dile leshome le metso e mebedi, 'me e ngue le e ngue e na le mebala e fapaneng. Kholoko e ngue le e ngue e na le dijara tse leshome tsa Filosheen. Theko ea pokisi lena e tlase habolo, 'me ho lona ho diharane ka mebala e dumellanang le dikausu tsa hao.



## CLARK'S PHILOSHEEN

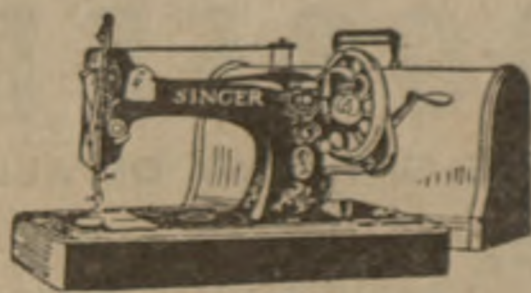
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COATS COTTONS for hand and machine sewing are equally famous and good.



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### Kilnerton Institution Foot-Ball Club Beats Eastern Wanderers

Pretoria News  
(By PAT.)

A convincing defeat was witnessed between the Kilnerton Students and the Eastern Wanderers of Johannesburg, against the senior team of K.T.I. the Motherwell which was expected failed to come.

There was not much of an excitement as the match was one sided, and yet there was a crowd of visitors some from town; prominent amongst whom were Messrs. Martins, principal Wesleyan School, S. Mapawu, G. Gilinge, S. Pat Rwakwa, Patrick Melato, and several others.

From the beginning to the end, the K.T.I. prevailed. Though the visitors were physically strong yet they failed to introduce themselves to the home club. The club used some thrilling methods, while the Wanderers used energy. A typical African, Inja Satane, did his best although he nearly brought himself to the door of the Hospital, still he made a good show.

Every spectator was excited when he kicked a ball. The home club demonstrated some new methods which puzzled the visitors and brought the match to the end with 11 goals in favour of K.T.I. and nil to the visitors.

### The Season's Last Foot Ball Match

Umtata News

(By L. H. MBETE)

A big crowd attended a big match between the Home Defenders XI and the St. John's College XI. The spectators numbered about a hundred. It was the closing match of the season.

The teams lined out as follows: Home Defenders—Z. R. Mullins, (Capt.), A. S. Mbete, (acting vice Capt.), W. D. Makohliso, W. Qingalo, F. Matutu, I. Msululu, V. Nqozolwana, E. Lusu, J. Mangena, S. Mavuka and D. Mbibi.

S. Johns: H. Nciza, (Capt.), G. Nompula, D. Ntungwa, T. Titus, D. Giyose, E. Genge, D. Mkatshwa, A. Ndaba, S. Mcaba, G. Qangule and E. Gongxeka.

I would like to mention two full-backs, P. Nqozolwana and A. S. Mbete who were prominent during the first half. The restart was much scrappy and rough. The Home Defenders had a new winger namely W. D. Makohliso, who was very brilliant. The students beat the Home Defenders by 5 goals.

### Jajbhay Bros. Single Trophy Tournament

SEVERAL VETERANS LOSE  
TO THEIR YOUNGER  
OPPONENTS

The Jajbhay Bros "Single Trophy Tournament" is still in full swing and to date there have been many surprises, several of the veterans losing to their younger opponents. The Semi-finals are to be played on October 12.

A brilliant and electrified tennis match was played by the B.M.S.C. Tennis Club at Pretoria last Sunday between Black Rock Lawn Tennis Club. The B.M.S.C.T.C. beat Pretoria by 39 games.

The B.M.S.C. Tennis Players were: E. E. Lithebe, Dan Makoe (captain), J. Makoe, J. Oliphant

(Continued at foot, column 2)

### Career Of The Home Sweepers F.C.

HOLDERS OF FERAF  
SHIELD THIS  
YEAR

(By TITUS THEO. T. TOLASHE)

The above mentioned club was formed in 1919 by the Spring's Lotion residents. It then happened in 1931 that the club arranged to join the E.R.D.N.F.A. and this was done. At the end of the first round, when the log was read, it was found that the said club was down by 2 points, and had played draw with the Ocean Swallows and Royals F.C.

Later the second round fixtures were drawn which brought it up to a final against Rainbows F.C. the score being 2-1 in favour of the opposing club.

The following year the said club played but in the middle of the season it broke out through misunderstandings. The same thing happened in 1933.

In 1934 there were two divisions namely A and B, so the lower division was promoted to senior league and another division was formed. The senior division won two cups for the first and second rounds namely the "Challenge and Mayor's Cups" final matches, but owing to unfortunate playing the B lost the first round cup but won the Mayor's cup. Then the season was over.

To enlighten the public these cups were not won in the E.R.D.N.F.A. but in the newly formed Association for locations and towns only, known as Far East Rand African Football Association.

J. Dupelsen, and Miss E. Mathibela and those of the Pretoria club stood as follows: G. Lebogang, H. Mokone, M. A. Godiene, Shularo, Mrs. Alli, and Miss J. Mokone.

Vereeniging Wanderers Lawn Tennis Club will play the B.M.S.C.T.C. on October 13, at the B.M.S.C.

### Transvaal And Natal Indians Play Draw At Indian Sports Ground

It was a happy thought which inspired the South African Indian Football Association to stage the final match between the Transvaal and Natal on October 7 it being a public holiday.

It was indeed a gala day for the Indians, and the last time there was such a big gathering on the Johannesburg Indian Sports Association ground was during the Indian tour in 1934. About 5,000 Indians were present including visitors from other provinces.

Mr. Maldwyn Edmund, the Deputy-Mayor, was introduced to the players of both sides before the game commenced. The teams were given an ovation when they took the field.

The teams turned out as follows:—

Transvaal: N. Pillay; R. Dookoo and B. D. Sigamoney; Essop Sally, G. C. Naidoo, M. A. Padayachee, P. S. Govender (capt.), A. T. Padayachee, V. V. Naidoo, Ebrahim Sallie, P. A. Govender.

Natal: C. Govindasamy; G. Singh and S. M. Ismail; J. Abraham, G. Ramon and R. A. Naidoo (capt.), P. Nulliah, L. P. Moodie, P. Naraidoo, N. G. Naidoo and R. Mannie.

Both teams were on the youthful side and from the kick-off it was anticipated that the pace would be fast. There was no quarter given, the tackling and changes being on the robust side.

The Transvaal attacked in determined fashion and the Natal goalie was called upon the handle. George Singh did some splendid defensive work for Natal. Naraidoo scored a goal from 18 yards out, giving the Transvaal no chance of saving it. The inside-left of the Natal team was seriously injured when he came in collision with the Transvaal goalie and he was out of the game for the rest of the time. Natal played a strong game even

(Continued page 15 column 2.)



**Lebone lefe le lefe le lokile**  
Le ho thusa linoheng bosihlo



Ho na le kotsi naheng bosihlo. U hloka lebone le tla ho thusa, le tla ho bontsha noha tseleng, sekebeka lefifing. U tla bolokeha ha u e na le lebone la mohlakase le bitsoang EVEREADY. Hlokomela hore ke nnete ke "Eveready" lebone la mohlakase le lokileng.

**EVEREADY**

Let's oao la theobo mona Union of South Africa.

Kamehla reka di pateri tsa Eveready ha u tshuanetse ho tlatsa lebone la hao: Tsa EVEREADY ha li fele kapela.

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# Natal Routed at Bantu Wanderers

## Crowd Of 5,000 Africans Witnesses Thrilling Soccer At Bantu Sports Ground

(BY CENTRE-FORWARD)

Before a crowd of about 5,000 spectators Natal and Transvaal met at the Bantu Sports Ground for the final of the Bakers Ltd. Cup. This vast audience was treated to great football, especially in the first half when goals followed one another in rapid succession, thus working up the crowd to fever heat of excitement.

### Chiloane Ruled Offside

From the kick-off Transvaal invaded Natal territory only to be repulsed by Mteku and Clements. Natal rallied and attacked Transvaal, but without success. This seemed to annoy Transvaal, for a concentrated forward-line movement saw Ngcobo, Natal goalie, saving a stinger. Immediately after this Transvaal was awarded a free kick 20 yards from the Natal goal area. Sure-footed Jocy Chiloane netted to give Transvaal a lead.

C.T.C. (Nhlapo) of Natal sent in a drop shot which missed lobbing into goal by inches. This was the beginning of rapid exchanges and close passing on both sides. A fine centre from the right found Chiloane's head nodding it into the Natal goal. As the spectators rose to cheer this, the referee ruled Chiloane offside.

Chiloane, Koza, Mokhothe, Majola, and Samaniso, the Transvaal forward line was playing very well indeed. Backed by Dhladhla Limited, Concrete and Moses, these forwards wrought havoc on Natal. To prove this Concrete (Nyosi) literally "sat on" R. Kumalo (Wireless) rendering him as harmless as a 2 year old baby, while Dhladhla did the same to S. Kumalo (Hamba my Boy). But Schreiner played a captain's do or die game.

### Natal Gets Penalty

Presently a foul within the 18 yards area gave Natal a penalty which Mbata netted to equalise. Now the match was as fast and as exciting as you could wish. Smith, Natal's centre-half, was playing well, only handicapped by a tendency to dribble too much, while 3, 4, 5, (Njapa) was in form. Ding, dong, ding went the ball until Transvaal got it and with a swing netted the second goal. But Natal, roused, instituted a

remarkable forward movement which saw Schreiner and Mbata literally glued to the ball, entering with it into the net. Transvaal 2, Natal 2 Mandy, Transvaal's goalie, was faultless. This state did not exist for long, for five minutes later Transvaal scored its third goal and half-time was called with Transvaal 3, Natal 2.

### Natal's Re-action

Natal had two advantages: Win or draw. No one who saw Natal with its fine first half display, expected what followed in the second half. Indeed what followed sent Natal fans home with bleeding hearts. On the resumption Transvaal settled to first rate football. Its right-wing, Majola, was now in very dangerous form, and great havoc he wrought upon Natal. On the other side Natal seemed to have become disorganised.

Second half saw Transvaal increase its lead soon, but Schreiner reduced it with a fine shot which beat Mandy. Transvaal 4, Natal 2. And this was the last goal Natal saw. From then Transvaal played Ring o' Roses round Natal. Goal followed goal in sensational strides. Even the penalty kick that was awarded Natal. Wireless failed to use it and scooped the ball over the poles.

Natal became erratic and absolutely "finished up" now. Of course, the referee failed to detect one or two fouls within the Transvaal 18 area and a couple of "hands," but this is no excuse for Natal's debacle. The final result was that at close of play Transvaal retained the trophy by beating Natal by 7 goals to 3.

(Continued from page 14)

though severely handicapped. The game became very fast and the second half produced a fine exhibition of football.

Transvaal was awarded a penalty, a goal resulting. Extra time was played, but it became too dark and the game was abandoned six minutes before time.

Mr. Madywn Edmund presented the cup to the joint holders.

## An Appreciation Of A Sportsman

Sir,—Allow me in your widely read paper to express my feeling about Mr. H. Mjamba, B.A., the ex-Head Master of Impolweni Govt. School, now one of the staff-members at Ohlange Institute. He greatly impressed me with two vitally important qualities, which are rarely found among most Africans of his standard, the qualities of simplicity and humility, and I greatly admire the latter.

He has been a man of wonderful help to all social activities.—We greatly miss him in the tennis world and all other sports' activities. He never was a drone among the bees. Mr. F. S. Mngoma with whom Mr. Mjamba shared the cottage during his short life here is very lonely without him.

Mr. Mjamba is a great believer in men exchanging their views on any interesting subject. Long life and prosperity, Mr. Mjamba! A man of your type must naturally become great, because it is only when we stoop that we conquer.

S. RICH. MGABI

Impolweni

## Springbok Home Again,—Thousands Greet The Tourists At Cape Town

All British ships dressed and provided a unique tribute to a returning sporting side when the Springbok cricketers returned in the Windsor Castle on October 7.

There were thousands thronging the quayside, waving banners, giving the Springbok war cry and cheering enthusiastically as each member of the team appeared.

The team were welcomed by the Mayor of Capetown, Senator Boydell, and representatives of all sporting bodies, and many walks of life. Wade reported that all the members of his side were now thoroughly fit and all invalids thoroughly recovered.

He reiterated his praise for the fine qualities of his men and the generosity of the British public.

"The enthusiasm that the crowd showed at Lord's, when we won the second test, was magnificent," he said. "One would have thought that England had won the match. It made us all proud to be members of the British Empire."

Mr. S. J. Snooke, manager of the team, voiced appreciation of

the team, and at the interest in the tour shown by Their Majesties the King and Queen. The hospitality all over Britain and Holland, too, had impressed them greatly.

"The 1935 team has made a record which it will be very difficult to emulate," he declared. "It is up to those who may be going over next time to keep practising hard."

### A Message Of Appreciation

Mr. Pienaar, president of the Western Province Cricket Union, brought a message to the captain and members of the Springbok team from Mr. H. C. Crocket, president of the South African Cricket Association.

The message ended with these significant words:

"Not only cricketers, but all sportsmen in South Africa, and every section of the community, including non-Europeans are proud of you, of your success on the field, and of the great reputation for good sportmanship you have left behind you, and bid you very warm welcome home."

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Please send me trial samples of Dr. Chase's Kidney-Liver Pills and Ointment. I enclose 3d. in stamps to cover postage and packing.

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# Bishop's Strong Plea For Justice

## Africans And Methylated Spirits Makes Them Raving Lunatics, Says Judge

A warning that general dealers found retailing methylated spirits without the necessary licence would be severely dealt with was given at Benoni on October 8, by Mr. R. G. Camp, additional magistrate.

C. Tjatas, aged 28, the owner or occupier of a tearoom at 15 Bedford Street, pleaded guilty to having in his possession a quantity of methylated spirits without being the holder of a licence to deal in it.

It was stated in evidence that on Oct. 5 when a detective searched Tjatas's premises, he found the spirit. On September 28 Tjatas was informed that he required a licence to stock methylated spir-

its, but he said he did not keep any!

An African named Tefu, who was fined £12 10s. or six weeks for supplying two bottles of methylated spirits to two people in Tjatas's yard said he worked for Tjatas.

"I got the spirits in accused's pantry. I was paid 2s. for the spirits, and was arrested before I disposed of the money. I sold the spirits on accused's instructions."

The magistrate, in imposing a fine of £25, or 30 days imprisonment, described Tjatas's offence as a very serious one. Natives he said, drank the stuff, and as a result became "raving lunatics."

## Industrial Commission And Native Wages

The whole of the South African industrial labour field is surveyed in the report of the Industrial Legislation Commission, which became available in Pretoria on October 4.

In many respects far-reaching changes are advocated and the Commission is often critical of present conditions. Industry and labour are discussed from the legislative, economic and sociological aspects.

The question of fixing a minimum wage for unskilled labourers is severely criticised. In dealing with more general questions the Commission urges steps for the purposes of raising South Africa's national income, and recommends the raising of Native wage rates as the necessary preliminary in this regard.

"I do not take a serious view of the case," said the judge in sentencing Kali to six months' hard labour suspended for two years, and to a fine of £7 with the alternative of five months' imprisonment, the fine being payable at £1 a month.

"Shall I come and pay it to you personally, sir?" asked Kali.

## Ziyanqoza E-Topiya!

Namhlanje (ngolwesi Ne) ngumhla wisibhozo imfazwe iqalile. Ama Taliyane ayithimbhile i Adowa awoyiswa kuyo kudala ngama Topiya ngembhubhokazi enkulu kunye ne Adigrat.

### I Aksum Engcwele

Ngoku anxhamele kwisixeko sama Topiya i Aksum. Yonke lento ama Topiya athi ayiyeke ngabom kuba engafuni ukulwa emathafeni abesichenge se aropleni zotshaba, imikhosi yawo eyintlaninge ilinde apho ngase Aksum, nama Taliyane ke akanxhamanga ukuya. Namhlanje (ngolwesi Ne) ahlasela idolophana zama Bisiniya evela ngezantsi esinga e Ogadon ephosa imvula yegesi eyenze ingozi enkulu kune kuma Bisiniya. Kuthiwa noko kunjalo ama Bisiniya asakaliphe kangangokuba adlale ngokuganga imbumbhulu eziwa phezulu.

### Ishiporo Sika Loliwe

Afuna kwakona ukuqhawula ishiporo esisuka elwandle siye e Addis Ababa, kodwa ama Bisiniya asikhusele ngokuthe-nqi ema Harar nase Jijiga.

### Entla E Abyssinia

U Ras Seyyum nama 100,000 amajoni uwajongileama Taliyane ngasentla ukuba angahambeli ndawo ukungena e Abyssinia, waye-ehleli elindele ilizwi lika Haile Sellasie ukuba ahlasela.

## Ntoa ea Italy Le Abyssinia

Ntoa e loana ka matla ka lehlakoreng la boroa go Abyissinia. Gothoe Mantariana a hlasetse ka difofa le chefi. empa Ba-Abyssinia ba loana ka bogale bo makadi-tseng. Ka lebooa, Ba-Abyssinia ba ka bang 100,000 ba itokiseditse go hlasela Mantariana a ileng a thopa motse oa Adowa le Adigrat.

Gape go utluagala gona lehlakoreng lena Mantariana a tshoere bothata. Go teng puo e reng Ba-Abyssinia ba gapile motse oa Adowa le Adigrat. Motato o tsuang Addis Ababa o bolela gore Ba-Abyssinia ba 12,000 ba tseneletse Mantarian lefatsheng la Eritrea leo le leng katlase ga puso ea Italy. Go utluagala gore ba kgausui le motse oa Asmara, moshate oa madira a Mantariana.

Lekgotla la Dichaba (The League of Nations) le dumellane gore moloi ntoeng ena ke Italy, gomme le tlamile gore Mantariana a seke a thusoa ka dibetsa, dijo le diaporole ntho tsohle tse ka batlegang ntoeng ena.

Tlamo ena go utluagala gore e ferekantse pelo tsa Mantariana, gomme motse oa Rome o sellong se segolo. Mantariana a beea Mangesemane molato. Are ke oona a entseng gore dichaba di etse tlamo ena, Mantariana a gopolang gore e sehlogo.

## Justice For Africans

SENTENCES THAT REVOLT ALL RIGHT THINKING PEOPLE

An appeal for truer justice to be accorded Africans is made by the Bishop of Pretoria (the Right Rev. W. Parker) in the current issue of "The Kingdom," the official organ of the Diocese of Pretoria.

"In days gone by", states the Bishop, "comment has had to be made on the inadequate sentences passed on Europeans who have been convicted of assaults on Natives. One hoped that day had gone by, but it has not.

A few weeks ago a European who had flogged an elderly Native and his wife was fined a trivial £15, after the magistrate had commented with severity upon the brutality of the assault.

### Paraffin Case

"Last month at Pietersburg a European who poured paraffin on a Native's head and then set light to it, with the result that he was badly burned and sent to hospital, was fined £5 and allowed to pay it in monthly instalments."

"Sentences such as these revolt all right thinking people. Surely it is time that the Department of Justice should see that law breaking and brutality should have the punishment which it deserves.

"Cases such as these are a very strange comment on the speech made by one of our leading politicians in England recently, when he said that the Natives in the Union were as kindly and justly treated as in the Protectorates."

## Sickness Among Africans

LACK OF NOURISHMENT AND POLLUTED WATER THE CAUSE

Reports from the Ceza mission station 50 miles east of Vryheid and the Zululand border, indicate a fairly lean time for the Native population, whose mealie supplies last season were below normal. As a result the children are suffering considerably from lack of nourishment, while polluted water conditions are responsible for numerous cases of dysentery.

Twenty children are at present receiving attention from the mission authorities.

### UMUTI WEDHLISO.

Lomuti ukupa Idhliso esekade lahlala esifubeni.

Inani 9/6 ngeposi.

Olikipa nasematunjini yilezinhlamvu,

MAYEBABO PILLS

Inani 1/6 ngedosha.

Bhalela u:

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P.O. Box 88, Durban.

## Trade Mark For Empire Exhibition

DESIGN TO INCORPORATE SOMETHING SYMBOLIC OF S. AFRICA

Designs for the Empire Exhibition "Trade Mark" are already being examined at Headquarters in Johannesburg.

Chief among the difficulties encountered is that of finding an emblem for the whole Empire, which does not embody flags and coats-of-arms, both of which have been overdone in the past.

The Empire Exhibition Badge should also incorporate something unmistakably symbolic of South Africa. Suggestions from the public will be taken seriously into account if sent in.

The design ultimately accepted will be reproduced, like the famous Wembley lion in its day, in millions, on letters, envelopes, flags, posters, corners of buildings hoardings, and newspaper announcements, etc.

Accordingly, it must be simple and easily recognisable and it must bring in the colours of the Empire Exhibition, which are green, gold and blue.

## Judge Deals Leniently With African Accused Of Culpable Homicide

"I want to keep you out of gaol. Once you boys go to gaol you come back to this court sooner or later," said Mr. Justice Maritz, at the Rand Criminal Sessions on October 8 to Bisit Kali, who pleaded guilty to a charge of culpable homicide.

The case arose out of a quarrel between the accused and Motla Lepula, about the refusal of Lepula to pay Kali 6d. for repairing his shoes. Kali struck Lepula with a hammer.

(Continued at foot, column 3)

### NOTICE.

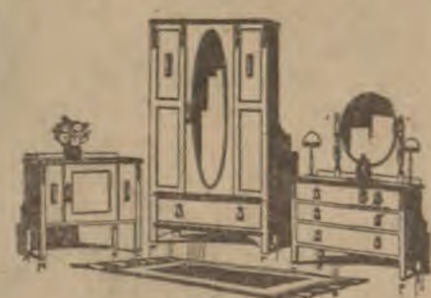
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NOTICE is hereby given that DEBTORS in the above Estate are called upon to pay their accounts and Creditors to file their claims within twenty-one days from date hereof.

NOTICE is further given that the final liquidation and Distribution Account will lie for inspection to those interested at the Office of the Native Commissioner, Native Pass Office, JOHANNESBURG, for a period of twenty-one days from date hereof.

All persons objecting to the said account shall lodge their objections forthwith with the said Native Commissioner.

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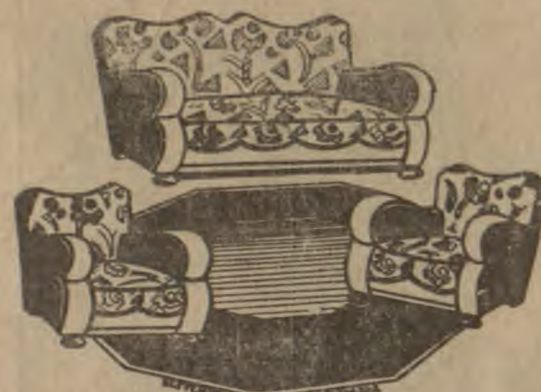
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**PUBLISHER:**

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

*Location:* **Johannesburg**

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