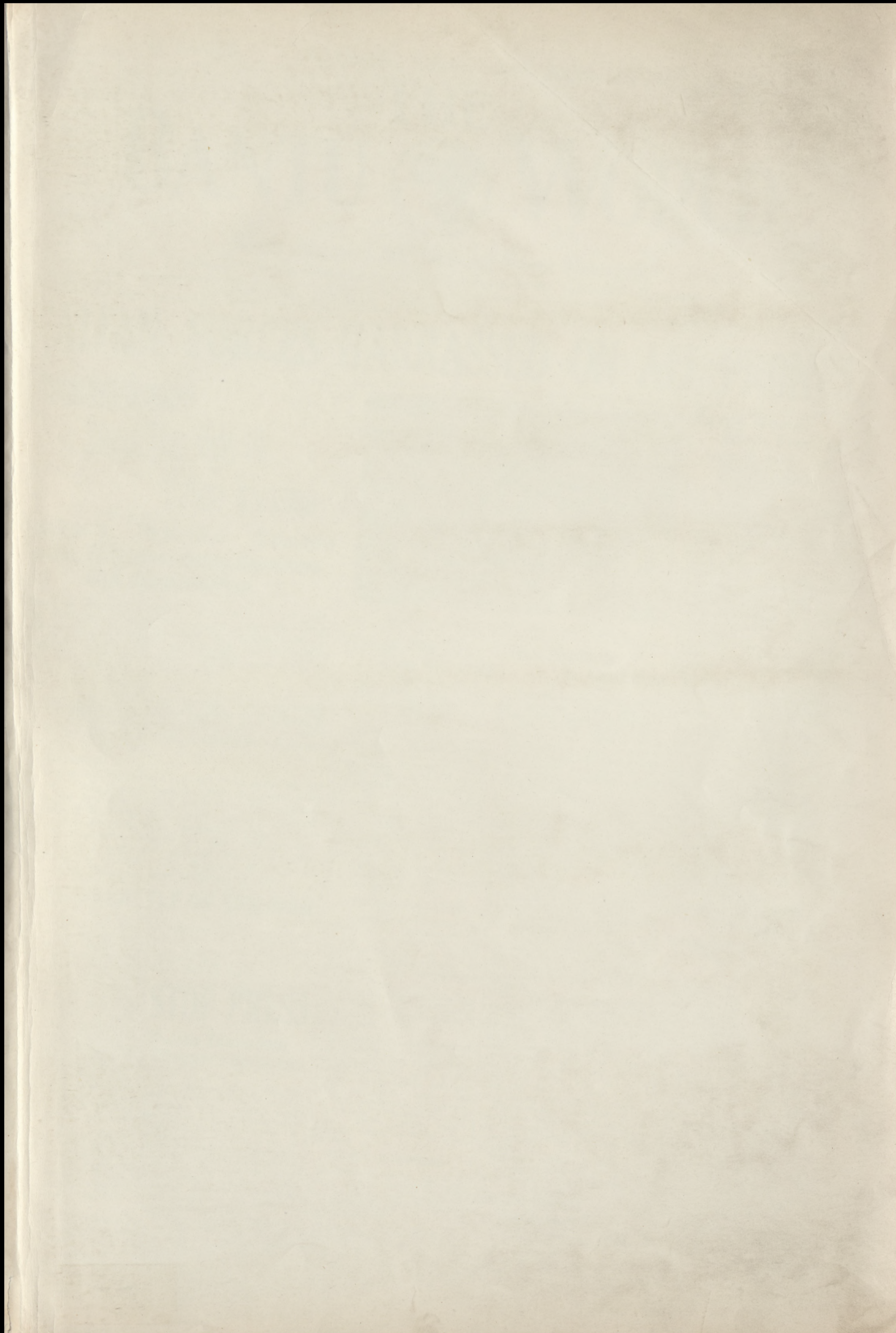
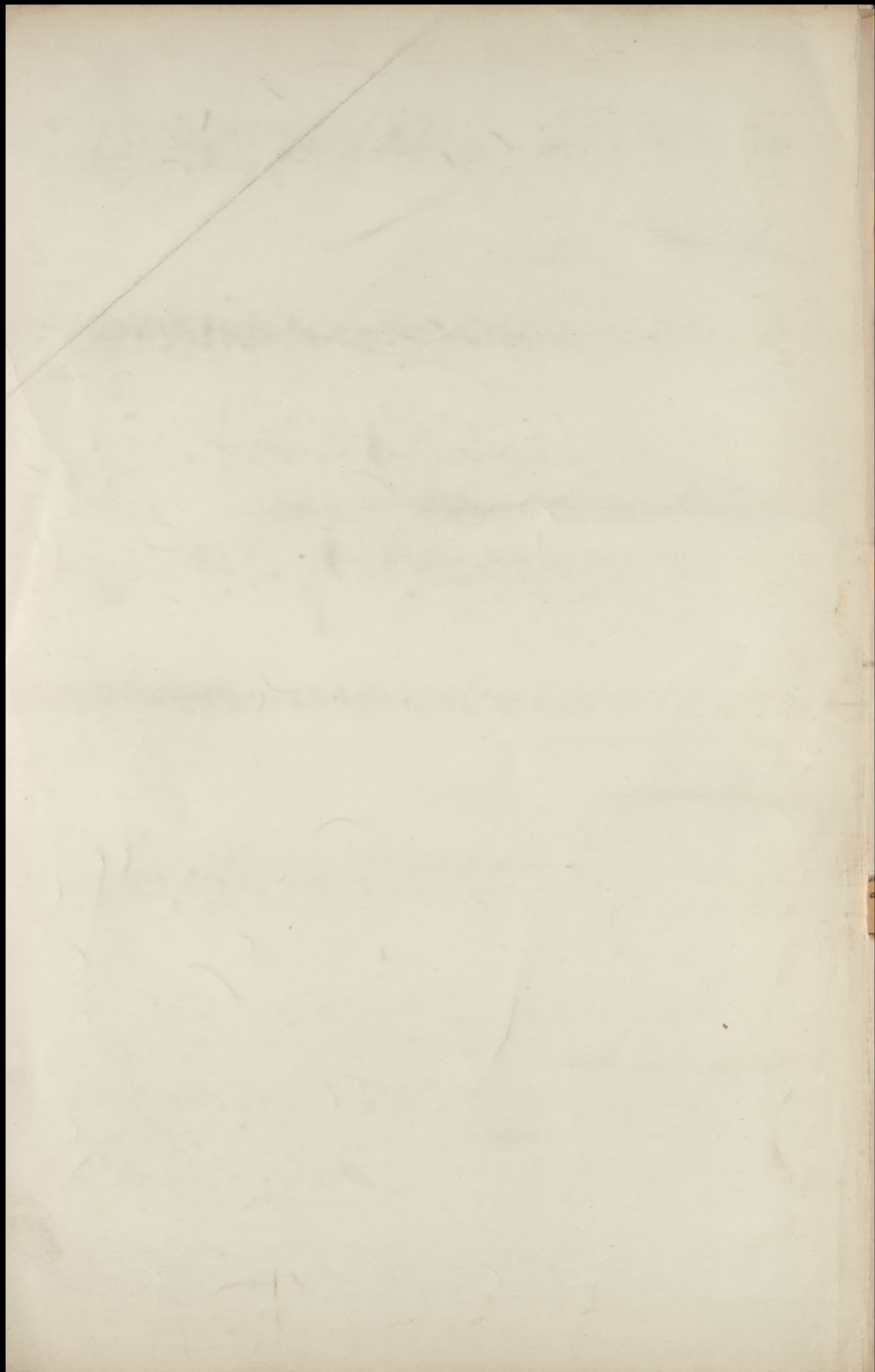


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ITALIAN FORCES HARRASSED ON ALL FRONTS

Abyssinian Armies Stem The Tide Of Italian Invasion

Emperor's Warriors Capture Tanks, Machine-guns, Cannons And Ammunition

Have the fortunes of war, so long in favour of Italy, turned in favour of Abyssinia? This is the question which is being asked as they read the reports of Abyssinian successes in the northern front, where the Abyssinians are harassing the invaders, capturing tanks, machine-guns, and quantities of ammunition.

Admission

The Italians are making no progress on both fronts. Signor Mussolini in a speech to his cabinet in Rome said: "All wars, particularly colonial wars, absorb resources and have pauses, especially in so difficult and mountainous a campaign as the Tigré."

Perturbed

While the Abyssinians are said to be preparing for an offensive, Haile Selassie feels the time has come when the invaders should be hurled back over the frontiers. Ras Seyoum and Ras Kassa in the north, General Nasibou and Ras Desta in the south, have stemmed the tide of Italian invasion. Ras Seyoum is reported to have told the Emperor that "we have sufficient arms and will capture more territory from the Italians" to launch a big offensive. Rome is said to be gloomy over Ethiopian check of Italian advance.

BLOODIEST BATTLE OF THE WAR

A considerable victory is claimed for Abyssinia in a communique issued by the Emperor on the two-day battle of Abi-Addi when a detachment of Ras Seyoum's army under General Haile Selassie attacked an important Italian position at Abi-Addi, driving out the defenders after a battle lasting from dawn to sunset. The communique says that the day the battle was renewed east of Abi-Addi, Italian soldiers having been brought up to force the retreating troops. The Italians' superior modern armaments the Abyssinians repulsed the counter-attack with considerable losses to the Italians as well as themselves.

Of twenty Italian soldiers many Eritrean N.C. soldiers from the field by the Abyssinians, who captured 1200 Italian soldiers, twelve machine-guns, numerous mountain guns, and a large quantity of ammunition.

From Abdis Ababa states that the circles are jubilant over the Ethiopian victories. It is stated that about a score of machine-guns, 40 and 50 machine-guns, and 200 prisoners. The battle was the bloodiest of the war, and that the battle

will be intensified next week. A sad feature of the campaign is the hundreds of unattended wounded lying on the battlefields dying lingering deaths.

STOP PRESS

Italian Vandalism Staggers Humanity

The bombing of the Swedish Red Cross by Italian air raiders near Dolo in the southern front, has created a storm of indignation throughout the civilised world. A message from Stockholm, the capital of Sweden, states "the bombing of the Swedish Red Cross unit is regarded here as in the nature of a national calamity. Some comments compare the bombing to the sinking of the Lusitania during the Great War.

The anger aroused has led to the Swedish Red Cross Society being urged not only to replace the unit destroyed, but also to despatch hundreds of doctors and nurses to Abyssinia as a reprisal. Young Swedes from all parts of the country have offered their services and it is regarded as certain that the unit will be replaced as early as possible.



Abyssinian warriors on their way to the battlefield.

Victory For The Lion Of Juda

ITALIANS DRIVEN OUT OF ABBI ADDI IN TEMBIEN

"The Lion of Juda is victorious" states another message from Addis Ababa, a communique claiming the capture of Abbi Addi, capital of Tembien, in a surprise attack consummated by the Abyssinians against a hail of artillery and machine-gun fire and aerial bombardment. The action was apparently part of a concerted campaign to force the invaders to withdraw from a large part of Tigré by sharp heavy thrusts at many points on the 60 mile line of communications from Adowa to Makale.

CONSOLIDATING GAINS

Italian regular soldiers are now reported to be hastening to fill the gap in the Italian left flank caused by the retreat of the Native troops. In the meantime the Abyssinians are consolidating ground won.

In the Shire region the Italians are alleged to be withdrawing, burning all Native churches in their path.

It is gathered that the Abyssinian strategy is not to make mass assaults, which would almost certainly be routed with fearful slaughter by the Italian machine guns, aeroplanes, tanks and artillery, but to keep the enemy "on the hop" by a series of quick sharp thrusts against widely separated points on their long left flank.

STEADY HAMMERING

The Tembien district has long been a thorn in the Italian side, for its mountain crags and gullies are ideal lurking places for Native guerilla warriors.

Ras Seyoum and Ras Kassa the Abyssinian commanders in the north, must now have some 50,000 men available to keep up a steady hammering at the long drawn Italian flank—a threat which, if it does not force the enemy to withdraw, will shorten the front and should at least prevent him pushing further forward into Abyssinia.

Ras Nasibou Is Confident

Reuter's special correspondent in Abyssinia spent a week with the troops under Dedjasmach Nasibou on the southern front. He interviewed Nasibou at his headquarters at Jijiga, situated in the local palace, which is a rickety two-storeyed building in the village lying in the middle of a dusty, windswept plain.

Nasibou's forces probably do not exceed 75,000, and are mostly clothed in khaki, as white made them too conspicuous to air raiders. Their diet is very simple, consisting of a daily meal of a quarter of a pound of cooked corn, washed down with salty water. Yet their health is good.

It appears that the Italian forces after an advance and subsequent retirement, are holding a line approximate to that held at the beginning of hostilities.

Both sides claim possession of Gerlogubi, Gorahai and Walwal, but probably these are in the vast No Man's Land 80 miles deep, though Walwal may be held by Italians.

The Italian tactics have chiefly consisted of aerial bombardments, the moral effects of which were at first considerable, with the danger of Nasibou's forces becoming demoralised, but after two Italian planes were shot down, the Italian machines kept above 3,000 feet, where they are safe from rifle fire, but from where they usually fail to hit the targets.

Moreover, the Abyssinians have learnt how to take cover and to dig bomb-proof shelters. They now appear little perturbed by air raids.

Nasibou is quietly confident as to the result of the war as far as the southern-front is concerned.

General Hertzog Determined To Pass Native Bills

The Prime Minister, who has not been in the best of health for the last few months, benefited considerably by his recent holiday at his farm at Wilge River. He is now well and strong, and ready for the coming session of Parliament, for which he will leave Pretoria on January 10th. General Hertzog will take an active part in the introduction of the Native Bills which will be expected to pass through the House of Representatives.

Egypt Wants More Freedom

BRITISH REPLY TO REQUEST SAID TO BE SYMPATHETIC

A message from Cairo states: Mr. Anthony Eden has replied sympathetically to the request of the United Front for Britain's acceptance of the draft treaty of 1930 providing for the independence of Egypt and enabling her to join the League.

The request also urged freedom from capitulations, the existence of European direction in the public security department and the non-existence of an adequate national defence force.

The point on which the 1930 negotiations broke down was the Wafd demand for recognition of Egyptian sovereignty over the Sudan.

Mr. Eden's reply was presented by the High Commissioner to Nahas Pasha, leader of the Wafd, who as Premier drew up the 1930 treaty.

It is understood that Mr. Eden asked time to study the whole question but not a desire to gain time, as he is anxious for a treaty establishing Anglo-Egyptian friendship. Mr. Eden hopes the troubles in Cairo will cease when Egypt learns of Britain's goodwill.

The United Front has considered the reply, and meanwhile large crowds of demonstrating students are indulging in anti-British cries and the police are taking steps to intercept their entry to the city from Gaza University.

German Demand For Colonies

PARTITION OF AFRICA URGED BY NAZI PARTY

Africa, according to "German National Economy," official economic organ of the Nazi Party, is to be the bone contention among European powers. Britain and France, says the paper, the preponderant colonial powers, must recognise that unless they make far-reaching concessions in Africa to the rest of Europe they will have to defend their interests alone elsewhere in the world in the event of danger.

"Quite apart from the revision of the clauses of the Peace Treaty regarding colonies, negotiation will have to be resumed in due course where they were suspended in 1914 with a view to the transfer into strong hands of those colonial possessions of Africa which are now in weak hands," it says.

It is declared that if Britain is not disposed to negotiate African questions, then even fiercer conflicts than the present must be expected among the great European Powers vying for Africa.

leave Pretoria on January 10th. General Hertzog will take an active part in the introduction of the Native Bills which will be expected to pass through the House of Representatives.

(Continued at foot of column 5)

ZULU

Ezezi Godi-godi e Natali

I Waterval Boven School Ikula Ngendhlela Engumangaliso

(NGU JOENEZAKE)

"Tri-i-! Halo! Yes, tok, tok spik spoil fit-fa-ta-la-la no, no nkweneni gewani gewani! mi go it heaven yes yes." Kusho umpolofiti otile webandla laba Postoli emvuselelwani e Swidi wati ukuluma ulimi lwezingilosi. Au sukani makolwa nihambe niti niyakolwa ningalukuma nje ulimi lwe zingilosi? Neve!

Uti cwayi-cwayi-nje bayakuzonda abase Ziyoni! Ungum Wesley ngoba uyabawisa unguMsheshe ngoba ushesh'ungene, unguM Lutele ngoba uyabaluta unguM Katolika ngoba awukatali! Kusho i'Qude-elimzwezwe-eyishumi libongela ukudhla kwamadoda liti "Indodana yesintu yehla emhlabeni ipuza-u Jesu abepuza -Luka 8 vesi 34. Pho! u Ndaba za Bantu wase Jozi uvinjelwani uma efuna ukuvula amanzi embokoto? Kahle ngamatshe Qude laso lwandhla kwaku ngumlumbi loyo abelumbi abavinjela kushiywa kubonwa mfan'akiti.

Lubhizi uqweqwe lwe tishela u Mr. J. D. Nkosi yalapa kiti e Waterval Boven. Lomfana we Swazi wehla uyenyuka uvuselela izikolo ezibucamamana nesase Bhova; uhlose ukumisa ngokuqile lezikolo zabantwana abakude ne Higher Primary Methodist Govt. Aided School" ese Bhova. Esase Heyford asimisa ngo 1933 esavulwa ngu Miss A. D. Nkosi manje sithi bhe! pansu kuka Miss A. J. Kumalo. Uhlolko-tishela ke wathi wulukuqungemeyile yase Dalagubhe waya e Godwan River Station lapo abeyokuzama ukuvusa isikolo sakona uti miningi kabi imizi lapa, amashumi-

I Methodist School Iwinile Inkomishi

HAMBA, MADI, KODWA UBOPAPELA NGONYAKA OZAYO

ESASE STANDERTON

Mhleli—ngivumele ngike ngiti ngizalapa eStanela. Ilanga lona emile kakulu, nabalimi sebema ekutyaleni imbewu.

Ngonhla ka 7th December 1935 bekuqona umdhlo omkulu okutiwa "Inter School Sport" izikole ebezingele lomncintisano ilezi: D.R.C. School pansu kuka Mnu. C. B. Ngina; Methodist School pansu kuka Mnu. A. W.P. Madi; St Petrus pansu kuka Mnu. D. D. Dan Dila.

Lomdlalo waqala ekuseni waphela ngomvondo kvedina ntambama. Mela lezikole zazibanga inkomishi (Probus Floating Trophy) An! Yini ongayibonanga lokukhuluma kwakunge-bantukwaku utyala Kutena ekupeleni komdhlo abonakala ukuti iMethodist Iwinile yalitata inkomishi.

Hamba mfo kaMadi, kodwa ubopapela ngonyaka ozayo ulibambe ngahambi.

Kusihlwa kwabakona ikonsati "Methodist School Closing Concert" amapimbo ayelapo, abakohlwa ababakona. Sike sabona uMr. G. P. Ngwenya utisha wase Nigel ezobona iziposi. Abahambayo bama mlide: Mr. and Mrs. J. Ngwenya; W. Ngubeni, C. M. Dixie Ngwenya, Piet D. Dladla, Uitenhage; Mr. Ngwenya, Port Elizabeth. Mhleli.

Umkhuhlane mngana kwatshwa cishe vonke ngathi uSomadla amandla umkhuhlane

ikolo. Odade nomfo Kolishi. Kepha ngoba phela awathathi (results).

sidla mabo "Bantu World" afica beyapheke pho, uyazi wane ne Branch wembe—ngisho imen.

U Kisimusi Udhlule Kamnandi

PANSI KOMSEBENZI OWACABANGWA U MR. SIKHABELA

Ezase Middelburg (NGU VUL'IMBHOBO)

Baphumile otisha ukuyobona abazali. Kusele oMr. Motlatle, Khomo, Masondo, Mamojele neny' i'chap." U Mfundisi A. D. Mncube usa zobona abazali. Sizwa ngathi uthunyelw'e White River.

Notisha Manzini wase Sabie wenze izinsukwana lapha efikele kabu Mfundiss Mncube. Utisha A. Manchildi wase Doornkop uye ekhaya nenkosikazi nabantwana.

Uyidhlela lapha ekhaya utisha J. W. Vilakazi wase Barberton kanye nenkosikazi nabantwana. Linthandile elase Babbini

U Kisimusi udhlule kamnandi. Samdhla zabovu eWesele phansi ko msebenzi omuhle owacabangwa uMr. Sikhabela. Namanje amakhekhe asasele aselwe owadhlayo.

Abantu abathatha iphepha edolobhini manje bazo lithola eFruit Shop ka Naransamy mabhekana nehovisi lika Masipalati ngezansi kwe garage ka Fletcher.

Okwehlela Umfanyana WeBhunu Owadelela Ikehla Lomuntu

ENHLA E NATALI (NGU MAQONDANA)

Mhleli, sihleli kuleli uSomandla usipe emnandi invula ngeSonto nonxa lati pahlapahla amatshe. Noko sengati lizoba ngeono nonyaka ngibone izipani sezipambana ko Bass. Bakiti noma kuzoba sengati ngenziwa ukuzonda ama Bhunu kwabawandayo, ngizopinda ngiti amaBhunu ayisizwe esedelayo. Akuti ngelinye ilanga ngidlula ngase kamu lamapoyisa ngise ngizwa "come here boy" kusho umfanyana weBhunu, ubiza endala indoda, mamo! Ikehla kanti liyasazi isifishi-fishi lesi, angibange ngisezwa okuningi. Baze bayisana kuSayitsheni, ngizwanje uSayitsheni eti kulo lelo Bhunywana "look here I am the Station Commander here, and not you. Never you call an old man a boy again in this Station, awu, kwati cosololo kutna.

Indaba emnandi yake yakulunywa umfoka Charles uFrank C. Ngcobo, eMtshezi wati makosi zamani ukugeda abafana bama Bhunu ezinkantolo ngoba abana

Amakosikazi Atandazela I Topiya Ingacitwa Ezweni Layo

KWA GOLELA WO BOMBO (NGU MAHLOKOMA)

Ezalapa ziti ukubalela kwelanga kubhekise phambili indhlabala nokupelelwa ngamanzi kudabula izinhliziyu. Isaka lomhlabane seyelibelela elamabele elempupu £1:3 hayi bo pezu kwaloko bamedhhlula izindhlebe bayatenga impela.

Sike sabona no Chief Mtyakeli Nyawo eya Nongoma ngaku Doko-tela loko pela akapilanga umtaka Sambhane. Besino Chief Nkunzi Myeni wakwa Mangwazana ehangezokufuna isinkomo zake kuleli no Mr. Baqwa obeke wati qhu nge Vryheid ngezempilo ukungabiko kuye nempela akasapili lo mnumzane uncoma ezokuti ute eya estolo e Vryheid, wezwa umfazi eti kuye heyi wena mnumzane ungatengi kuleso istolo uzoboshwa! hau, kwenzajani mama? Yisitolo se Taliyane lesu umuntu omnyama akasavunye-lwe atenge kuzo ngoba alwa nabanye abamnyama amaBhisinia. O! ngiyabonga mama, nami angisobuyo ngitenge kubo. Amakosikazi emitandazo ayavuta kuleli etandazela i Tiyopiya ingacitwa

ezweni layo, njengati esipansi ko Baas Jan no Skepese lapo kuse-tyenziswa nomfazi ebelete ngayizolo ukuze angaxoshwa eplazini kutiwe uyalova badhliwe nezinkomo zabo. Nkosi sikelela i Abyssiniya

Lapa izolo umpopoli wezinkomo namadipu ubebala izinkomo waseyituka umuntu wamjikijela ngenduku yafika yema ebunzi lashona pakati iceba letambo waye wawa ngobuso igazi lapuma lapuma ngamakala uye watwalwangu Kopolo Smelane nabantu, kubuye kwafika i bhasi lesibhedhlela lakwa Hlati lizomtata noko uyosinda yena. Po ke lipi icala ukubulawa kwekafula kuyini ngam lidutyulwa life abeseyako lwa amaJaji ukuti liti ibhunu yingozu alikulule loko ebuye wapila nje ungaze ukulume.

Amapoyisa akiti abhekene nomsebenzi onzima wokugada ama Shangane adabula lapa ehamba ngapandle kwemvume yombuso, ayawatola amanye eke amanye pela seyefohla ngobusuku kuleli abanjiwe aselwe amanye aze ayo banjwa seyeelele eTransvaal.

xegu lingango yise-mkulu, bati u boy. Bati besuka omtshetshe- ngwana babeyotshela abelungu beti nanti ipoyisa liti lili, wange- na emacaleni umtaka Charles, kepa iqiniso ileli, bayedelela abafana bama Bhunu.

Ngike ngabona uMa-Koffie, Mrs. E. T. H. Ndlovu, esekamu ngacabanga ngati uboshiwe, ngase ngibuye ngakumbula ukuti konje indoda yake seyilapa eJonono futi iyipoyisa zaya kimi, angibange ngisazibuzwa izindaba zase Letshimani (Richmond).

Lina nje ngeSonto nam kadengise Sontweni eMatiwane, kuhle oNhlalo laba bafune abatshumayeli, sengati ukolo lolu luya ngokupela kubantu. Funda, Matthew 24: 32. Luke 16: 22 to 31.

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Ezase Matiwanes Kop

(NGU MPOMPI.)

Mhleli.—ngicela indawana kwe- lakho, kengithi fahla kubafowethu. Kuhle Mhleli ngoba uhlala nabo lapho eGoli. Libalele lapha emakhaya bafana abadala. Thina nawe nje asisoze siganwe ngoba phela sizolobola amasaka estolo kwa Maphakela, kwa Mfundisi nakwa Mfshane.

Phela uKisimusi usefikile, angathi siyangoma eCwembe School, nibosika amasudi (suits) sizonibona; sheshani nendala ingakafiki nje, phela nenkomo ziyabhalalala. Futhi angathi kobe kukhona nomjaho, ziyadabuka mfanana omdala.

(Ipelela kuluhlu lokuqala)

(Ipelela kuluhlu lwesine)

OTUKULULAYO
(UMATUKULULAYO)

Uyidhlula yonke Imiti!! **1/6** Inkosi Yemiti Amayeza!! **1/6**

UMUTI OWENZELWE UKUSIZA ABANTU Ohlanzayo
IZIFO ZONKE EMZIMBENI YABANTU Ogeza umzimba Wonke.

Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisayo nomkabo iminyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuti lomuti **Otukululayo** iwona wona muti abafanele ukuwudhla nxa bezizwa bekatetele, bedangele bepelelwe amandhla nesibindi, bengase njengoyise mkulu ababelwa izimpi ezinkulu bazinqobe izita zabo.

Lomuti **Otukululayo** ungama pills, usimze ugwinye lube lunye nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukipe yonke into embi esiswini nase matunjini naso sonke isihlungu esingapakati.

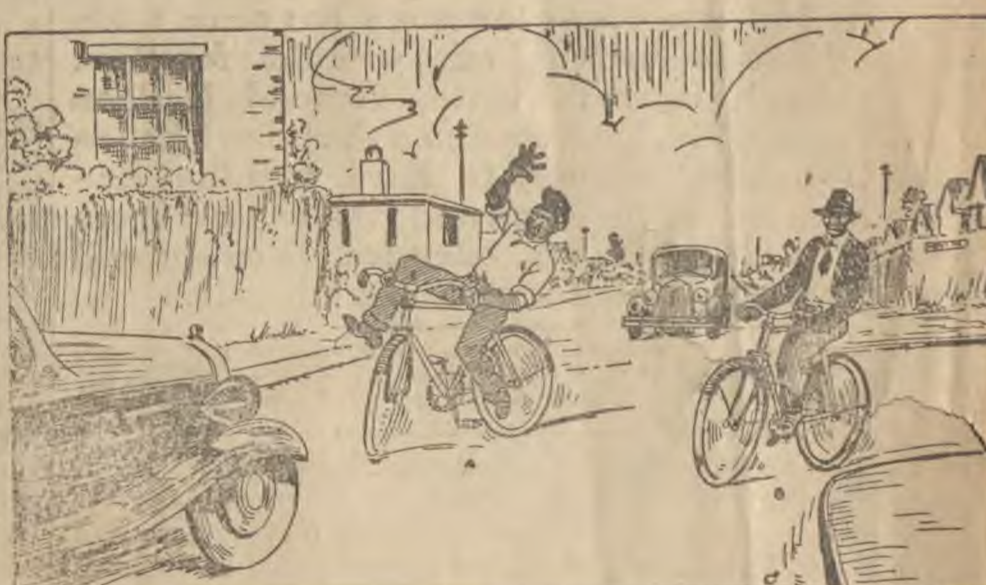
Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugewe ububi nobuti, **Otukululayo** uyokwenza ucambe, ubalele ubenamandhla, ukujabulele ukudhla nempilo uyijabulele. Enye yamakosi abantu edhla lomuti **Otukululayo** iti, kungangi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepeni usityele ngawo kuzwe nabakude?

Baza esitolo sakini kuqala noma utumele i Postal Order lika 1/6

Lowo owenzayo manje unazisa ukuti uma nifuna ukuqonda kakulu ngaso ningabhalela ku:

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1. Ha u palame Paesekela hlokomela hore u haufi le seke me u shebe kahohle.
2. Ha u fihla moo ditarata di fapanang teng u seke oa jaga me u seke oa kena hara' setarata. Ha u palama hara' setarata, u ka hatoa ke motorokari o hlahang ka lehlakoreng le lena kapa ke o ho latelang. Monna eona oa hempe e tshueu o entse phoso, oa baki e ntsho o entse ntho e lokileng.

SAFETY FIRST ASSOCIATION
512 Shell House,
Johannesburg.

Ayakatswa Ngoku Ama Taliyane

The Bantu World

SATURDAY, JANUARY 4, 1936.

Izinto Zasemva Kwee Holideyi

Zadlula ke iholideyi ezimnandi kunene.—eye Krisimesi.—yemini yekuzalwa kwe Nkosi.—neyonyaka omtsha.—umkhango wonyaka ekungekho bani kuzo zonke izikhulu zomhlaba ngaphandle kwethu owakha wenzelwa lenbheko ingaka yokuba athiwe-gidli ngamazulu ngo 1936. Ayi-ngomangaliso na loombheko eyini-kiweyo wena usaphilayo? Ngani ke ukuba kuwo onke amanathi-nzithi esiwafumanayo kobubomi abe wonke ubani uwuqala lomnyaka ezele ngumbulelo?

Kude kwalapha uThixo enathi. Ngumthandabuzi oncamekileyo ke ngoku ongenamathembha okuba elooCamagu lisayakuhampha nathi kude kufike iimini zokuli shiya kwethu eliphakade.

Zadlula ke iholideyi ezimnandi kunene. Kambhe ke kwakobolunmandi sibamatatinyano, madl'anzima ukude sitsho umlomo uale. Kwakobobummandi beninzi abafikelwe bobona bukrakra bub. Asithethi ke ngabafikelwe zizigilo nokufa, kuba eezo zindlele ezicacileyo zika Thixo. Sinetha ngalawa maphakathi kwaathi omnye akukhathazwa ngumnye ngo Noqoku wathi: "Yeka sogagana kad'oku nge Krisimesi! Nge Krisimesi akukho iyala!" Kaloku nje loomaphakathi nezoojokazi kunzima, bafikelwe luwazi otubuhlungu, kungoku nje binkolonkoloza entolongweni, beifunde kwada kwathi pheza nyaniso ka Thixo yokokuba lomla we Krisimesi ngowona mhla uetyala Tyala lani ngoku? Itya! lothando. Xana u Thixo igesiphiso Nyama Wakhe Wabnakalisa uthando olungako nathi simelwe ukuzama loato, ingasube lemini thina ngokuphazama kwengqondo okungumangaliso siyenze eyokugwintana nokubulalana.

Akwaba ixesha elimnandi kangaka belidule kungabangako nto zinjalo. Naabo abangadange baye ezintolongweni, kodwa abathe mhlabathi ngokuphuzza ngaphezulwana bevuyela ukuza ko Mdali wabo bafumana izihlelgwana ngezihlelgwana neebhahhalaza gcebhabhalaza ngekuba ke bethusihlungu ngabo, kuloko sesixolisa kukuthi noko abenziwanga nntu, benziwe ngu "Dlondlayd" isiqhelo sakhe sidala ke ezo abayakuthi bonke abatumkileyo bahlale bekhwelele kude kuzi, baziuyise ngezinye iindlela ezingenandleko nangazi zingako.

Zadlula ke iholideyi ezimnandi kunene. Ukwenzanje, mabandla ka Phalo, sithi cothozani kamnandi nonyaka ka 1936, kube chosi, kube hele.—ewe, uThixo anisikelele.

Ukucelwa Kweendaba

Njengoko simana sisitsho abona bantu baxela indaba zalemfazwe ngama Taliyane. Lonto ke yenza ukuba uloyiso lwama Taliyane luphakanyiselwe emafini, zithi zona ezama Topiya izenzo zithetwe kancinane ngokona banakho. Isiko lesizwe lithi ukuba kubulewe kuso ama 5,000 lithi ukuxela ngama 500, ukoyikela ukutyhafisa abasekhaya, zisithi kwa eesozizwe sakubulala ama 500 sithi sibulele ama 5,000. Xana athi ama Taliyane arhoxile zeke eswantsuliswe ukubaleka oku, kungoko angekhe azilokothe atsho, angavukelwa u Mussolini yi Itali yonke iphela.

Ama Jamani Axhoba Ngamandla

Enye vezinto ebisoloko ibangela ukuba iFransi ibe bhetye-bhetye ekuncediseni amaNgesi kukuxhoba kanzima kwama Jamani okuyingoz kuyo ke. Ama Jamani athi axhobela ukuba abenelizwi elingadelwanga ezizweni, ekuya kuthi ke akubanalo abize neekoloni zawo ezahlutwa ngemfazwe. Yinkohla kukho uwanqandayo kuba kuhlwe emanandla awoyike-aye.

Amabal'Engwe Ngeento Zelizwe

Ama Bisiniya Adubule I Eropleni Yama Taliyane

Njengoko ama Topiya seleyithathile idolophu ye Makale imikhosi ka Ras Kassa no Dedjasmach Kassasebhat ifunzele pambhili ukugqitha apho ngephelileyo iveki ihambha ibulala ama Taliyane. Ngolwesi Ne ngeveki ephelileyo engezantsi imikhosi idubule i-eroplени yama Taliyane ebizinkakile inenye yaphapha phezu kwe Daggahbur ilinga ukuwisa ibhombho. Enye leyo ibaleke ingenzanga. nto. Ne Daggahbur le yenye yedolophu ebekhe zathinjwa ngama Taliyane. aze athi ukukhutshwa apho ngama Topiya enza umtyhutyhumezo ukubaleka oku. Leyo ke imikhosi iphantsi ko Ras Nassibu no Ras Desta nom Turkey u Wadi Pasha, lowo wafungayo ukuba ama Taliyane akasoze avovise i Abyssinia.

Ama Taliyane ahlasele Abarhwebi

Ezizela e Asmara, i Capital ye Eritrea yama Taliyane, zithi abarhwebi base Topiya baqithe ithuba elingange mayile eziyi 70 e Makale besiya kukha ityuwa kumachibi ase Assale akufuphi kakhulu kwilizwe lama Taliyane. Ababarhwebi babeli 150, badibana nomkhosi wama Taliyane, barhoxa emva kokulwa okukhulu kunene okuthathe iiyure ezininzi beshiye kufe ababo bebalanu kwenzakala isithandathu. U Marshall Badoglio uyenza nkulu ke lonto, kuba kaloku ngoku abasakwazi ukwenza ngaphezulu kooko kuma Topiya. Engxeleni yakhe u Badoglio lo uthi i-eroplени zakhe zikhe zahlasele imikhosi yama Topiya ekungeneni kwe Topiya ngezantsi phakathi kwemilambho ye Danaparna ne Ganaledoria, kwimida ye Kenya ne Topiya ne Italian Somaliland.

Umntwan'Agazi Empini

U Duke Spoleto, itshawe lase Itali, ujoyinile naye ukuba ayekulwa e Abyssinia. Ngowesithathu yendlu yokumkeni ojoyinileyo. Ka silapha masiphikise ubuxoki bandileyo bokuba u Prince George wama Ngesi use Abyssinia qcedisa ubukhwe bakhe ama Taliyane. Indawo yokuqala ubulawe bakhe asingoma Taliyane, yna uzeke um Griekazi. Yena uyana wokumkani lo use Ngilani laye lonke i Ngilani lingakama Topiya ngobuhlobo. Kungoku n'liyinyoka nesele ne Itali.

Imidaka Iyawalaha Ama Taliyane

Ukuvana nama Taliyane kunamele ukuba kuncinane kakhulu ngoku kuyo yonke imidaka epantsi kwama Taliyane ebelwisa ngayo ama Taliyane. Ithi idiniweyona kukudubulana nabantu abana nabo ngebala nenkolo, yayona ingenahlombe lanto kul'ingaboni nuzo iyakunza yon. Yimiqodi yamawaka ke kuloidaka ewelela kuma Topiya. Ezitenti zenu, ma Sirayeli!

I Krisimesi Ka Mussolini

Kijoni ngalinye elisemfazweni

u Mussolini uthumele ipaketi ye sigareti kunye nebhotile yotywala. Kodwa loo Krisimesi ayivakalanga kamnandi kwezoompi, kuba ngalowo mhla ilanga laligqatse ngokoyikekayo, izulu limnyama zimpukane.

Ukuze Axole U Haile Selassie

Ngolwesi Hlanu lweveki ephelileyo u Haile Selassie ethetha nommeli wephepha lase Ngilani uthe ukuze ayeke ukulwa kuthe-uthe uxolo kuyakuthi yonke into eli Taliyane iphume ezweni lakhe, amazi ama Taliyane kuqala ukuba ungukumkani ongenakupathwa bani, avume ukuba imida ilungiswe.

Ingonyama Yakwa Yuda Iyaziqoba Intshaba Zayo

Iingxelo zase Topiya zikuxele ngalamazwi angentla ukuthathwa kwe Abbi Addi eyona dolophu ibalulekileyo kulomhlaba obuthatyathwe ngama Taliyane ngentla. Kuthiwa ama Topiya afunze inkanunu zidubula ngokwemvula, zisitsho phezulu i-eroplени zotshaba, kodwa aswantsuliswa ekugqibeleni ama Taliyane azintsali yimikhosi ka Ras Seyoum no Ras Kassa. Lamakhalipha omabini afungile ukuba ayaphuma ama Taliyane mpela e Topiya kunokuba abe abhekele pambhili. Kwinkosana zodwa zomkhosi wama Taliyane kufe ama 20. Xa bafunzayo ooRas Seyoum abafunzi ngomkhosi wonke, bamane behlasele ngamaqelana athile.

Izizwe Zisamanyene Ooko

Izizwe, zisamanyene ooko ukuchasa ama Taliyane. Ngeveki ephelileyo u Laval, i Nkulumbuso yama Frensthi, obekade ethandabuzwa, ulithethe phandle elokuba nokuba sekusiliwa yakuba ngakuma Ngesi yena, kodwa ke esithi akasayikuyeka ukwenza iinzame zoxolo.

Imame Efunyenwe Ngama Taliyane

Phesheya isizwe sama Taliyane siphongomile kungoku nje. Sona sasicanga ukuba lemfazwe iyakuba yeyevekana ezimbalwa kodwa ngoku yothukile impi yakubona u Rhulumente we Itali ehlwempuzekile, kwaye ukuqutywa kwemfazwe kusamgenisa kwezingaphezulu indleko. Kuvakala ukuba kwakamsinyane u Rhulumente weelo uzakongezelela iirhafu, into ke leyo eyakumvuselela intshaba ezininzi.

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Icham Ekubethweni Kocingo
Ukusukela ku 1 January 1936 xana uthumela imali ngocingo kumhlobo wakho akusayikubakho mfuneko ngoku yokuba ubethe olwesibini ucingo uxelela yena. Uyakurhola itiki kuphela aze unoposi wakhe amazise ngokwakhe, ongathi ke xa nawe ubufuna ukwenza intetho uyidibanise naleyo iyakwenziwa ngunoposi wakhe, kodwa ke uwabhatalele ngokocingo onke lawo mazwi akho. Apho zingahanjiswa iletla naloo-njxelo ke ka noposi iyakuhambha njengeleta. Kucingo olunjalo edilesini wokongeza ngokuthi "Post Restante."

Kwakhona ngoku xana ucingo lwakho lungathethi ndaba zimbhi unokutsho lubethwe ngemvilopu ebhaliweyo kwathiwa lolwendaba ezimnandi. Ngalonto uhlaula ipeni kuphela ngaphezulu.

Izibandezelo Ze-Oyile

Izizwe zimatatinyonqo ukuzenza. Zoyika okuthethwa ngu Mussolini ukuba uyakuzibulala ngokuhlaselelana zakuzenza. Zimfela usizi ke kuba kaloku noko zimhasileyo ekoneni kwakhe noko ibala lakhe limhlophe.

Igalelo Elikhulu Elizakwenziwa Ngama Topiya

Ngelixesha lokubhala kulindeleke ukuba ama Topiya ngentla ezze igalelo elilelona likhulu kuma Taliyane. Imikhosi emikhulu ekhokhelwa ngaba priste bama Topiya bephethe ityeya yocebano behushuza imikhosi ibhekise pambhili.

Amazantsi E Topiya

Uhleli apha u Ras Nasibu nemikhosi yakhe etya utshungu iseke amanzi, kuthiwa baphile-ngqe yilonto. Kuthiwa lendendebe iqinisekile ukuba izakuwoyisa amaTaliyane ngeelo layo icala. Kuthiwa ii-aeroplени zama Taliyane zoyisakele apha, azoyikwa mntu kuba ngokubhabha phezulu kwazo azisakwazi ukuchana. Ukuze zibhabhe phezulu nje kwakhalelwa zambhini yilemikhosi, zayaleka loomini.

Ukukhalipha kuka Ras Seyoum Ukumkani u Haile Sellassie

Ukumkani u Haile Sellassie ukhe wabuza kwinjengele yakhe u Ras Seyoum ukuba im i yakhe ixhobe ngowkaneleyo n. Elikhalipha lipendule ngokuthi: "Ewe, saye ke sisezakuthimbha ezinye kuma Taliyane!" (Iphelela kuluhlu lokuqala)

STRONG NERVES

Unless your blood is rich in red cells you are the victim of weak nerves. That is why you suffer from irritability, why you worry unduly. Why you sleep badly at night and why nervous indigestion prevents you from enjoying your food. You must nourish and restore your nerves NOW by increasing the red cells in your blood, for it is red cells that give you strong nerves and more vitality, with power to overcome the inroads of many painful disorders, such as indigestion, rheumatism, neurasthenia, anaemia, boils and skin troubles. You can gain millions of these tiny red cells by taking Dr. Williams' Pink Pills, and so recover your lost health. Blood tests of over 100 people prove that these pills promptly and definitely increase the red cells in the blood. And blood so enriched not only strengthens your nerves, but imparts new energy and vitality to your whole system.

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ACCOUNTANCY AND BOOK-KEEPING.

MR. ALBERT J. GRAY F.I.S. (S.A.), late lecturer in accountancy at the B.M.S.C., has just completed a CORRESPONDENCE COURSE IN BOOK-KEEPING. This course includes the writing out of CHEQUES, DEPOSIT SLIPS, INVOICES etc., and thereby gives a thorough training, not only in book-keeping, but also in general office routine. All those interested in the above subject will be well advised to write immediately for full particulars to:-

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Our Opinion And Readers' Views

THE Bantu World

SATURDAY, JANUARY 4, 1936.

3, POLLY STREET
(North of Bantu Sports Ground.)
P.O. Box 6663. JOHANNESBURG

Let Us Make Fresh Start

Last week we asked our readers, through "Scrutator," to make 1936 a year of great things for the African race. We repeat this message because we want every man and woman to know that it is their bounden duty to work ceaselessly for the advancement and freedom of our race, to render unselfish service to the cause of African progress. Let every one of us start this week to map out a programme of service which he intends to carry out during the year. Those who are teachers should resolve to make their schools centres of community service. Besides performing their duties in the class room, they should undertake to improve the conditions of the people among whom they work. The real teacher is not the man who only attends to children in the school but one who makes himself a useful servant of the people around him, who takes keen interest in their welfare and does all he can to improve their conditions. The greatest stumbling block to the progress of our race is ignorance, and it is the duty of the educated men, particularly teachers, to launch a campaign against it. The teacher who will undertake in 1936 to open evening schools for adults in his locality will have his name engraved in letters of gold in the hearts of his people.

Everybody must do his bit in 1936. Our ministers of religion should not only concern themselves with preaching on Sundays or praying for the sick during week days but should undertake social work among the people. There are people who do not go to Church, and who must be visited and brought into the fold of the Christian Society. There are hooligans, wrong-doers and illicit liquor sellers who must be guided into the path of righteousness. The minister who wages war against these evils-doers will be praised by the coming generation. Let our ministers in 1936 denounce from every pulpit lawlessness and hoodlomanism and urge the people to cultivate the spirit of brotherliness and friendliness. Let them tell those women who are ruining the race by liquor and intoxicating concoctions to desist from their evil ways.

Those of us who are gifted in the use of the pen should organise through our newspapers a crusade against all that hampers the progress of our race, against the demon of tribalism, jealousy and selfishness. We should take an oath that in 1936 we shall do nothing that may bring about disunity and misunderstanding among our people but that we shall do all in our power to work for the unity of our race, for its advancement and freedom. We must here at the beginning of the year make up our minds to use our pens for the good of our race. Fearlessly we must attack the evils that are likely to bring about its ruination. Our criticisms should not only be levelled against its exploiters but should be directed also against lawlessness that has become rampant in urban locations. We must not be afraid to rebuke our people for their wrong-doing. Let us make them feel ashamed of behaving like wild beasts. That is the bounden duty of those who wield the power of the pen. Of course, this does not mean that we should not voice their legitimate grievances. It means that we should not dissipate our energies in writing about things that do not matter in life.

We repeat, let us make 1936 a year of great things for our race.

The spirit of patriotism is abroad in the land. Let us take advantage of it to pave the way for a progressive programme for the year. The demon of tribalism is dying its natural death. The spirit of revolt against tribalism is becoming a creative force in our national life. Consequently it must be cultivated and nursed. Our people must be told that we are building a new nation on the ruins of the ancient life of our race, and that they are, therefore, expected to play their part and play it well. Everyone of us must do his bit in 1936. That is the demand which the race makes upon us. We cannot refuse to answer the call of a helpless race that is struggling against great odds to maintain its place in the national life of South Africa.

The Bantu National Convention

Sir,—On behalf of the Glen Adelaide Workers' Society, Lady Frere, I sincerely congratulate the Editor of "The Bantu World" for suggesting the Bantu National Convention held recently at Bloemfontein.

We also are very thankful to Mr. T. M. Mapikela, the "Mayor" of Bloemfontein for his arrangements for delegates. We also congratulate the African chiefs and leaders for the wonderful spirit they showed. For once in the history of South Africa our people were united, which thing has earned us the respect of all.

We congratulate Prof. D. D. T. Jabavu on the honour bestowed him,—that of being chairman of this convention and pray that wisdom be always given him as a leader of his people.

May our people prosper!

J. D. MFENYANA.

Capetown.

African Drivers

Sir,—The Johannesburg Municipal Council has launched a good campaign with the aim to make our streets safer.

I for one know that my people are as capable of driving a motor car just as any body else, but some enemies with the intent of depriving Africans of a living are clamouring and publishing it far and wide that Africans are incapable of driving dangerous machines. This is becoming so much general that even members of the cabinet have said words to that effect.

No statistics, I am sure, will ever show that Africans are the more dangerous drivers, but the whole matter rests on you. You must drive so carefully that any one will simply blush to accuse you.

The fact that some of you, like members of any other nation, sometimes get careless cannot be denied, and it is to those people that I am especially appealing. Sometimes it makes one's head dizzy to see how our motor drivers and cyclists behave on the road, more especially cyclists who delight in styling and playing all sorts of monkey tricks quite oblivious that it is such conduct that has caused so much misery in many a home.

"Good Citizen"

King Williams Town.

(Continued from column 3)

could view mankind as frail and weak and maimed? Are we not all frail? Are we not all weak? Are we not all afflicted? Do we not all carry burdens? Do we not all need consideration?

The application of this spirit would tend not only to hasten the ushering in of the brotherhood of man, but would aid in solving most of the pressing economic, social and political problems that to day harass the world.

J. M. MARAMOLE

Vrede, O.F.S.

[Our correspondents must please give us their original ideas, not what they cull from other authors.—Ed.]

THE PEOPLE'S FORUM

Use Of The English Language By Africans

Sir,—This question is as old as the hills. Many people, who earnestly believe they are patriots when they champion the vernacular, teach that the Bantu should as much as he can desist from using the English language, and in fact speak it or write it when he is forced to do so. And there are many people who follow this teaching.

On the other hand there are those who despise their own languages and speak them as little as they possibly can. This type of person is generally the pompous man who likes going about wasting his education by a collection of jaw-breakers, which to his undoing he rarely uses correctly.

Neither of these two classes of people is correct. Why should one not speak or write English as much as one likes? To practice anything makes you more perfect in it, and the English language is not the exception to this rule. Besides this in most cases our vernaculars being languages of people who have recently come in contact with civilisation sometimes fail to give effect to our thoughts, and thus two people who know English sometimes find themselves using this medium. There is again the difficulty of a Mosutu meeting a Xhosa and each not knowing the other one's language. These people have no alternative but to speak the only language used by all educated people in South Africa.

English is such a rich language that it is now the most cosmopolitan as you will see from its being one of the two official languages of the League of Nations. Above all this it is the language that enables almost half the population of the world to earn a living.

About those who despise their languages there need little be said. They are like that through ignorance. All enlightened people know that a language of a race is as important as the race itself, and it is its cultivation and the pride taken in it that will determine the future of the race. In this the Dutch Africans have given the Bantu Africans a fine lead. Today the Dutch Africans rule South Africa, and every one knows that most of this achievement is due to the pride they took in their language and the encouragement of Dutch culture and traditions.

"LINGUIST"

Johannesburg

Strength Realizing Weakness

Sir,—The crowd was surging, pushing, squeezing, elbowing, struggling to enter a bus. One unfortunate was jostling against a hulking middle-aged well-dressed man, who retaliated by bumping him roughly and ill naturedly with the right shoulder. Once inside, the giant, who had found a seat, noticed that the poor fellow left standing, was very lame, one leg being shorter than the other. The six-footer coloured with shame, rose from his seat, persuaded the lame one to sit down and in very subdued tones offered a thousand apologies for the roughness and bad temper he had displayed.

I wonder if this incident, commonplace enough in a big city, can convey to you the sentiment, the lesson it brought home to me. It taught me a new conception of humanity, a new way of regarding mankind. Would it not be well if all those of us who are strong, if all those in positions of power, if all entrusted with authority over fellow beings

(Continued at foot of column 2)

The Year That Is Gone

Sir,—The year that is gone has been a period of trials and tribulations, a severe testing time for us all, and the world is unfortunate to be so far from the era of brotherhood, peace and prosperity for which the world yearns. After we have reared our civilisation and world peace out of the ruins of the World War what do we again see?

The year has been one of anxiety and sorrow for us all. The age-old orgy of race hatred and barbarism has been let loose by Mussolini. John Stuart Mills doubted whether barbarism would not again raise its head among European nations. Freitehe once wrote that the civilised and the barbarian nations, have the same brute in them. The mentality of those in power is also revealed in the Native Bills, which are detrimental to our progress and will surely undermine our status.

What is especially sad is the fact that the feeling of of abhorrence is becoming dulled, and the protesting voices of our religious leaders has been condemned and that of leaders unheeded. What Mr. Grobler has said as a protagonist of freedom and of equal rights, is sad indeed.

The indiscriminate shooting of blacks has reached a climax. The black man all over South Africa is made the scape-goat of all ills and evils.

All this is due to the growth of a megalomaniac nationalism amongst nations. Brotherhood which was preached by Christ is no more amongst the sons of Adam. Many have been supplanted from work and many others have suffered from the brutality of the police. But we will not despair.

The world since the Treaty of Versailles is realizing what selfishness, unfairness, and inthoughtfulness can do to the world. Japan, the World's terror, left the League because equality was denied to her. Germany's a great disturbing factor of the world peace, because of the unfairness shown to her since after the world war. The blackman is a criminal to-day because of oppression.

As we usher in the new year, we pray that God may strengthen the spirit of brotherhood and goodwill which is on the wane. May colour be not a hindrance to mutual understanding and co-operation, or selfishness rule supreme, but may we love our neighbours as we love ourselves, and may we do good not only to our friends but even to our enemies. May the year be the brightest ever witnessed in our history. Through the many vicissitudes of our chequered history we have lived, and may we keep afloat in this New Year—1936.

WALTER M. ENHLAPO
Eastern Native Township

(Continued from column 5)

daughter been as great as her degree. Unfortunately we found out that she had "false" everything except the degree.

She had false teeth. How could she chew her food? She had false hair. She had a false eye. That would make her not see enough of us. She had a false heart which would one day send us to Brixton. One day we found her busy putting something on her face, trying to make it look what it was not. Now we know she has a false face as well. How such a woman ever obtained such a distinguished degree beats us. Perhaps it is also false. Well, the result was that we refused to marry her and we ran away to Johannesburg to escape a breach of promise action in court.

R. Roamer Talks About . . .

R. ROAMER'S BIRTHDAY

We feel that it is about time we talked about ourselves. January 9 is happily round the corner and we believe that if our readers know more of us, they will remember us on our birthday. You will note that when we talk we say "we" instead of "I." The reason is that our Degree is ourselves. It is wedded to us. We are nothing without it, so is it without us.

This great love between us was created by what we passed through before we got it. We had to sit down in our desks for two years for it. In the third year we stood up for it. When it was finally handed to us by the Professor of Degrees, of the University of Timbuctoo, we had to receive it by going to the platform and listening to the Professor talking figurale.

From that day we have never parted with it. Some times we part with our Ribs but never with our Degree. When we were engaged to write these great Talks we told the editor that he would have to pay us both. He said, "Nonsense! who ever heard of a degree being paid?" We said to him we were not there to answer his questions, but if he wanted us to write these Talks he would have to pay us both.

Then he asked, "Where is this degree?" We pointed at the back of our name. "Here it is." "Where?" He asked, seeing nothing. "Here!" We said, touching the space where degrees hang when not written on paper. Thence the editor said, "Oh, I see it." Of course, he did not see it, but an editor it would have seemed pure prejudice on his part not to recognise so conspicuous a qualification. So he agreed to pay us both.

Even our Rib sometimes gets very jealous of this Degree, because we never get tired of talking about it and putting it on the back. When she buys a lovely dress or hat she expects us to say, "What a lovely dress!" or "What a saucy sancepan-like hat!" But instead we just say, "If your dress was half as important as our Degree you would be worth something more to us." This sets her burning with anger until we pour water over her.

One day we met a fellow who said he had an M.A. degree of South Africa. This chap looked so proud of himself that we were sorry to disappoint him.

"What does M.A. mean?"

"It means Master of Arts, sir," he said, proudly.

"Do you know what 'Esquire' means?"

"No," he said. He did not know inspite of his M.A. "What does it mean?"

"You will never know until the Professor of Degrees of the University of Timbuctoo translates it into English."

From that day this chap is so ashamed of his common M.A. degree that he does not write it behind his name anymore. We remember that when this Degree was given to us in Timbuctoo the editor of a Timbuctoo paper nearly died with helplessness for, when writing the leading article congratulating us, he found that he had used all the adjectives and adverbs with which to qualify and modify such an event. As he sat down weeping over his article, he remembered he had a daughter!

She was Miss Jimina Timbu. Esquires. He suggested in his great article that it would be unique in the educational annals of Timbuctoo if such a distinguished male and female were made man and wife. His readers supported him in the Readers' Columns. In fact we would have accepted this great offer had his

(Continued at foot of column 4)

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"



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"Religion And Life"

(By THE EDITRESS)

With the coming of the New Year our thoughts dwell continuously on the future. Some of us feel that we would give almost anything to have just one little peep, to see what life holds us—perhaps, a wedding, or the thrill of having ones first baby; to those who are in good health and in the prime of life there are sorts of things to look forward to in spite of the usual trials and troubles which no one escapes; but to the aged, who know that they must now reap what they have sown, or to the sick and the suffering who are denied the joys of a healthy body, perhaps it is with very different feelings that they dwell on the future? It is to them that we would address this column—to those of our readers who are finding the path of life difficult and stony. We wish to give them our New Year message of good cheer. To remind them that they are not fighting alone and that as long as they fight, the battle is not lost.

This Week's Thought

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art to dust returnest,
Was not spoken of the soul.—
Longfellow.

At this time of the year we should be reading the life of Christ with new fervour. Read of how He journeyed ceaselessly from place to place, preaching and healing, healing and preaching, and your own work will not seem so heavy. Read of His sufferings at the last and how He stood alone with no friend at hand to help, and you will find strength to resign yourself to your sufferings and your troubles.

Do not spend the last years of your life looking into the past and thinking of all the things you might have done. To Christ there were no such words as 'too late.' When He preached He did not exclude the aged saying, "They are too old, it is too late!" To young and old He talked of love and kindness, patience and faith.

We all have our troubles to bear; some have sickness, some unhappiness, some poverty, and some have all these. We should try to look upon our troubles, not as something which we should cast out, but as something which we bear with us to bring out the good that is in us.

To the aged and the suffering we send this message for the New Year. "Rest under the shadow of His wing. Seek strength to fight the battles in the coming year, and where you find strength there also will you find comfort for your sufferings."

Advertisers in this Supplement :

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Evaton Wedding

LATOLA--DEMAS

The marriage of Miss Mary G. Latola, lady teacher and wayfarer leader of Kroonstad to Mr. Charles Demas teacher Wilberforce Institute was solemnised on Wednesday December 18, at the Wesleyan Church Evaton by the Rev. Mzangwe assisted by Rev. Mthlaping, in the presence of a large assembly of friends.

The bride who was attired in a white crepe de chene satin dress with a flowing hip trail veil sweeping the floor, a bouquet of white and pink carnations with asparagus ferns, was given away by her father. The bridesmaids were Misses Violet Thlapanne, E. E. Mangoela and Mary Demas (sister of bridegroom), these were dressed in pink crepe de chene dresses with pink hats and satin shoes to tone. Two little flower girls were daintily dressed in blue. Best man was Rev. Maaga.

The reception was held at "The Arches" Wilberforce. The guests were entertained to music from Johannesburg by wire less.

Many presents and telegrams from well-wishers were received. The honeymoon is being spent at Evaton.

The Greatest Thing

Patience, kindness, generosity, humility, courtesy, sincerity—these make up the supreme gift—Love. Love is kind. The greatest thing; says some one, "a man can do for his Heavenly Father is to be kind to some of his other children." I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back—for there is no debtor in the world so honourable as love. "Love never faileth." Love is success, Love is happiness, Love is life (Continued at foot of column 2)

The Fourteen Errors Of Life

I have culled these interesting items from "The Zululand Times"—Editress.

1. To attempt to set up our own standard of right and wrong and expect everybody to conform to it.
2. To try to measure the enjoyment of others by our own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.
5. To endeavour to mould all dispositions alike.
6. Not to yield to unimportant trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others about what cannot be remedied.
9. Not to alleviate if we can all that needs alleviation.
10. Not to allow for the weaknesses of others.
11. To consider anything impossible that we cannot ourselves perform.
12. To believe only what our finite minds can grasp.
13. To live as if the moment, the time, the day, were so important that it would last for ever.
14. To estimate people by some outside quality, for it is that within which makes the man.

and Love is the energy of life. Where Love is, God is. For "he that dwelth in Love dwelth in God."

Lavish love upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is difficult. Any good thing that you can do, or any kindness that you can show to any human being, do it it now. Love envieth not! whenever you attempt good work you will find other people doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill-will to those who are in the same line as ourselves, a spirit of covetousness and detraction.

I Speak To A Woman

(By SPECTATOR)

Good morning, Nomdakazana. Good morning, my brother. How are you, my sister? Alright, my brother, are you going to the dance on Friday?

But you know, Nomdakazana, that I can't dance.

Nomdakazana's face fell. "Oh! I had forgotten," she limply and disappointedly replied.

We stood there for a while—none between us breaking the awkward silence. Quite plainly I had by my confession of not being a dancer precipitated myself miles down in Nomdakazana's estimation.

I began to think furiously to resuscitate my position, and, oh luckily, I thought upon a theme. Surely any girl would appreciate it. "Nomdakazana", I asked, what is your favourite book?"

"My favourite book? Well, I—I—don't know. I read anything I come across."

Again I was in difficulties. Then I plunged in domestic affairs, but I still failed to enthruse her. Patently she was still too chagrined to take any interest in me. Fancy a promising young man, and yet he cannot dance! To her as I stood there I was Incompetency incarnate, and at that time she wished she was any where else instead of being obliged to waste words on such unblushing mediocrity.

Though I know dancing and such other trivialities are not the things that really matter in life yet I was somehow concerned at my losing cast with that charming girl. So I joggled on searching for a subject that would interest her. Desperately I plunged into religion, and that was the last nail on my coffin. Plainly bored she looked at her watch, and politely but very distantly told me she had an appointment elsewhere.

Continued at foot of column 5)

Wedding-Bells

FUMBA—SEHUME

On the December 18 a marriage was solemnised in the St. Antony, Vredefort between Miss Maggie T. B. Sehume, a mistress in the National United School, and Mr. Simon Fumba of Caape Town. The bride looked charming in a white lace crepe de chine wedding dress cut at ankle length with shoes and veil to tone and carried a bunch of lovely carnations. Miss Maggie Barends, the bridesmaid, also looked attractive in her white crepe de chine dress cut at ankle length. Mr. P. Sitsila of Cape Town was bestman

The bride was given away by her brother Mr. Mathew Sehume of Molteno C.P. Mr. W. Oldjohn of Molteno consented on behalf of the bridegroom. Sad to say amidst rejoicing a telegram was received on the same date to the effect that Mrs. D. E. Sehume (bride's mother) died on December 16 and was buried on December 18 at Litchenburg where the reception was to have been held on the same date. The shock was unbearable to all at Vredefort. We express our sympathy with bereaved family. Mr. and Mrs. (late) E. Sehume are Vredefort residents and had merely gone to the Transvaal for change of weather as they have been critically ill for a lengthy period. Mr. E. Sehume who is an Evangelist in the Methodist Church makes no recovery.

T. B. GEXA.

Dejected and forlorn I slowly wended my way homewards, very much humiliated that such a shallow person as Nomdakazana did not care a fraction for all my superiority. To her the one infallible sign of culture was dancing, and any man with the unpardonable sin of not being able to dance was not worth an iota of her interest. When will our women think otherwise?

Page Of Interest To Women The Race

My Impressions Of Johannesburg

(E. J. G.)

Madam, The general rule is that people write their impressions of places after they have left those places for good. But I have decided to be an exception to that rule and give mine now, whilst I am on my holiday, for the sake of—one never knows.

Our lives are ruled by circumstances now-a-days. During the Easter of 1920 whilst living in East Griqualand, I took a fortnight's trip to Johannesburg, my destination being New Clare. Within that fortnight I had heard of so much crime that I asked myself, "What sort of a place is this?" In 1930 I had occasion to visit Johannesburg for the second time and I have lived there until a few days ago.

Now, this is my impression. Johannesburg is honest and generous. What do I mean? We have decided to go and live in Johannesburg, either temporarily or permanently, but we must also decide on one of two things—Are we going to be good or are we going to be bad? Because Johannesburg in its honesty, is going to take us exactly as we are. A lot has been said about people who lose their good character as soon as they come into this city. This is true about a small minority, but about the great majority of the seemingly good people who lose their character as soon as they arrive in the city the fact is that the evil in them has been lying dormant all the years for lack of scope, and Johannesburg in its generosity affords opportunities for the development of characters of every description.

I have now come to the pith of my article for what I am going to state about the people of Johannesburg comes from the bottom of my heart, in that, it is imbued with gratitude and respect. Johannesburg people are very kind and courteous. There are many instances of Johannesburg people's courtesy, both black and white, which will always remain with me. I would like them to the people of Bloemfontein though I have never stayed there longer than a day and night, but whenever they have been the subject of discussion, in my presence, it has always been—"Oh yes! Bloemfontein people are very nice!"

Beaconsfield C.P.

Men Must Offer Constructive Criticism

Madam, Mr. Walter M. B. Nhlapo did not read my article properly which appeared in your issue of November 9. I am not against sensible articles by men to our women readers, and moreover I have never read an instructive article by men directed towards the improvement of our women mentally socially or educationally. The articles contributed by men lately have discouraged our female writers because they (the women) expect in every coming issue to read what Mr. Somebody has got to say against Mr. So and So.

It is these arguments and ignorant articles by men which have turned the wheel of progress back instead of forward. Our women writers are now afraid to come out with their nice styles of composing and well thought out articles through the criticism Mr. Nhlapo advocates.

What Mr. Nhlapo says about the bad manner our women have is all men's fault. It is the men who retard the progress of our female writers.

The Goose That Laid The Golden Eggs

Madam,—There has appeared in a recent issue of the "Bantu World" a question from Miss Hopeful who is worrying about the modern woman's marriage and Romances, and she asks wonderingly if the goose that once laid the golden egg has been killed.

Without the slightest hesitation, my answer is an emphatic and firm: Yes. It is the modern woman herself who has killed it. If Miss Hopeful will take a bitter truth instead of a sweet lie, and if she is prepared to face naked facts, she will readily admit that my answer is not very far from right.

Firstly, when the modern woman takes that happy leap into matrimony, she forgets, in the intoxication of her love for "Hubby" that she is getting into a union from which thousands of women are trying to get out. She thinks that love is all the qualification for a happy married life, and she forgets that the burning and consuming love of youth, which she thinks is the only secret of success in married life will not brave its storms and worries. She forgets, also, that our parents whose romances were a success did not always love each other during their married lives. There were times when they quarrelled bitterly and times when they almost hated each other, but hers must be a long rapture of ecstasy, she proudly says.

Secondly, the modern woman will not play a "Slave" by which she means, she will not do the cooking and all house-hold duties and when she finds herself compelled to do all this work and many other odd-jobs of the house she thinks divorce the only high-way to happiness—would that she knew the plain facts.

Thirdly, I think the modern woman fails to make a success of her marriage and of her romance because she has her nose too high in the air.

My advice to my critic is never expect a girl you were taking to dances and bad surroundings in your youth to make a good and trusted wife. Mr. Nhlapo, direct all your thoughtful articles to men and leave our women alone.

TITUS MABASO

Pretoria

Parents And Children

Madam,—In the "Bantu World" of December 21, there appeared an article written by E. J. Makubu about "Home Instruction." I agree with Mr. Makubu in every point he mentions. His chief complaint is that parents fail to join hands with teachers in the moral training of their children. This is perfectly true. In fact I would go so far as to say that some parents actually destroy what the teacher has built.

In school the teacher creates an environment of fairplay, honesty, punctuality, cleanliness, truthfulness, love and so on. The child is also taught to be careful and idleness is checked. But go to the child's home and what do you find? The children live in perpetual fear of the father, at whose arrival quarrelling begins. They are not sure of their next meal. They are not encouraged to read story books or to do their lessons. Among the many games they play, they do not know which are good and which are not good. At night children attend concerts, dances and bioscopes without the parents' permission or knowledge. Perhaps worse than that, these youngsters roam about the streets for half a night. All this goes to show that at the child's house there is no happiness, no discipline, and no definite order of any kind.

When the child does all these things the famous verdict is passed: "These children are taught nothing by their teachers." To my mind, if parents realized that the task of moulding their children's characters has to be shared with the school teacher we would have better children.

In some cases, both teachers and parents are to be blame. The teachers are not interested in the moral results of their teaching. The parents have no interest in (Continued column 5)

Natural beauty is not good enough for her; simplicity is to her shameful humility, and she glories in the knowledge of the fact that she sways the husband this and that way.

Miss Hopeful should now ask readers of the "Bantu World" how the modern woman could be redeemed from herself.

ABS. P. B. VILAKAZI, Dannhauser.

Vereeniging News

(BY P. J. M.)

The Rev. E. J. Khaile has been appointed, Presiding Elder for the Pietersburg District in succession to the late Rev. Mahoshi. He will proceed thither shortly after the Congress Convention. His farewell function is afoot. The vacancy subsequent to his promotion will be filled by the Rev. Mokgothu of Chistiana.

The teachers leaving for Xmas Holidays from the Brick and Tile school are—Miss Manakele to Pimville; Mr Manakaza to Nqhamagwe C.P. and Miss Moeti to Grahamstown.

Abafazi Nolondolozo

Ulonolozo lulele kubafazi ngphezu kokuba lulele emadodeni. Ewe, abantu abamiselwe ukusebenza nabadla ngokuba ngabona basebenzayo ngamadoda, kodwa ngabafazi abanokuthi ngempe-mbelelo zabo benze ukuba kubekho itikana eginakalayo emzini.

Onke amadoda alungileyo athi akwamkela imali ayinike abafazi bawo, ibengabo abathenga ukutya benze nezinye izinto zomzi. Isininzi samadoda a Ntsundu ke sisebenzela imivuzo emincinane ngokulusizi, imali athi noko ayinikiweyo umfazi angafezi nento le, kusuke kuthi endaweni yokuba afeze lutho kukhule amatyala neenkathazo ke ezihambha nawo.

Kodwa ke noko kunjalo abafazi bethu mabangawi imixhelo. Kukho nto mayibakhuthaze. Abantu abadla ngokugcina imali asingabo abo baneemali ezininzi, kuloko ngaabo abakwaziyo ukuqoqosha ooko kuncinci, bakukhulise bude bube yinto ephathekayo.

Apho isininzi sabantu sidideka khona ekugcineni imali kukudela ukufaka imalana encinane, kant; ungathi ukhe waqala namhlanje ufaka isheleni ngeveki nokuba kungenyanga ude ube ngumntu.

He Was Putting On Flesh Rapidly

BUT HAS NOW LOST 10 lbs. IN SIX WEEKS

Lost Rheumatism, too—Thanks to Kruschen

Like many another who found himself putting on flesh, this man decided to start taking Kruschen Salts. At the end of six weeks he had lost 10 lbs. of his over-weight, and the rheumatism in his knees had also disappeared. He gives the comparison in his weight in the following letter:—

"As I had been putting on flesh very rapidly, I thought I would try Kruschen Salts. I have taken them now for six weeks, and have reduced my weight from 13 stone 2 lbs. to 12 stone 6 lbs., and feel very gratified. I also have lost all rheumatic pains in my knees, and feel much benefit. I shall certainly recommend Kruschen Salts to any one suffering as I did."—M.R.

The six salts in Kruschen assist the internal organs to throw off each day the wastage and poisons that encumber the system. Then, little by little, that ugly fat goes—slowly, yes—but surely.

Kruschen does not aim to reduce by rushing food through the body; its action is not confined to a single part of the system. It has a tonic influence upon every organ of elimination, every gland, every nerve, every vein. Gently, but surely, it rids the system of all fat-forming food refuse, of all poisons and harmful acids which give rise to rheumatism and many other ills.

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

education. Again there is no contact between teachers and parents. Such a relationship between teachers and parents is deplorable. Teachers should make it their duty to know the parents of their pupils and to discuss their difficulties with them.

ALFRED MAQUBELA Pimville Tvl.

"Baby greatly improved in health"



says this African Mother

"I just want to thank the Bantu papers for letting me know about the great medicine, Ashton & Parsons' Infants' Powders," writes Mrs. Victoria Dinwa. "Ever since I used it for my boy, he has greatly improved in health, he sleeps well and is no longer feverish. Your powders are marvellous. I recommend them to all mothers with teething babies."

—P.O. Box 2528, Johannesburg.

ASHTON & PARSONS' INFANTS' POWDERS

MRS. DINWA has found the way in which white mothers—for many, many years—have ensured the health and comfort of their babies with Ashton & Parsons' Infants' Powders. If your baby cries much it is because he suffers from small pains in his stomach or because his teeth are hurting as they grow. Ashton & Parsons' Infants' Powders soothe these pains without harm to your baby and keep him contented so that he grows up

FAT AND STRONG

YOU can buy these powders at the store and they do not cost very much. Just put the powder dry on the baby's tongue. Give only half a powder if baby less than six months old—one whole powder if he is older. Ashton & Parsons' Infants' Powders are absolutely harmless.

Proprietors:

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Robinson's 'Patent' Groats are splendid for making you strong after your baby is born—and if you keep on taking it regularly through the breast-feeding time you will find that both you and the child will be very healthy. The food you eat yourself must be good so that the breast milk can be good for your baby. That is why thousands of women all over the world take Robinson's 'Patent' Groats. It makes breast milk better for the child.

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If you write to Colman-Keen (Africa) Ltd., P.O. Box 1097, Capetown, a FREE copy of "My Book" will be sent to you. This book will tell you all about the right feeding of mothers and young babies and it will help you look after and keep your own baby healthy, fat and strong.

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GROATS

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Bantu Women In The Home

Interesting Ideas For Citrus Fruits

Lemon Creams.

1 lb icing sugar.
1 quarter teaspoon tartaric acid.
1 large lemon.
candied peel to decorate.
Grate the lemon rind and mix with the strained juice in a basin, add the tartaric acid and a few drops of yellow colouring, then gradually work in the sifted icing sugar until a paste has been formed. Turn on to a board dusted with icing sugar and knead until quite smooth. Make into small balls or cut into fancy shapes decorate with candied peel cut into shreds and leave on greaseproof paper 12 hours before using. Orange creams may be made in the same way.

Orange Gateau

A sponge cake ring.
Maraschino cherries
half pint cream.
A little cooking sherry.
Place the sponge cake ring on the dish it is to be served in, soak thoroughly with orange juice mixed with a little sherry. Baste frequently so that the liquid will be absorbed. Whip the cream till stiff flavour with a little grated orange rind, and sugar to taste. Put a layer of cream in the centre of the ring, then a layer of cherries, then more cream and cherries until the ring is filled, each layer of cherries should be dusted with icing sugar, before the cream is added. Retain a little of the cream and decorate the sponge ring with cream using a forcing bag and finish it off with cherries.

Sponge Ring

3 eggs.
3 tablespoons sugar
3 tablespoons flour.

Bread Omelette with Bacon

1 Slice of bread.
A little milk.
1 Egg.
1 Rasher of bacon.
Seasoning.
Soak the bread in the milk. Beat the egg with salt and pepper, mash the soaked bread, and mix with egg mixture. Melt ½ oz of butter in frying pan, and pour in the mixture cooking as an omelette in the ordinary way. Serve with a crisp rasher of bacon.

Tomato Cases

Scoop out the centres of nice firm red tomatoes and use the following fillings. Take the tomato pulp and mix with chopped bacon, breadcrumbs, season with salt and pepper, fill the tomato cases and bake for 8 to 10 mins.

Tomato and Cheese Filling

Mix tomato pulp with grated cheese, breadcrumbs, salt and pepper and fill back into the tomatoes, bake from 10 to 12 mins.

Tomato and Sardine or Salmon Filling

Mash sardine or salmon with

tomato pulp, add a few bread-crumbs if needed to make firm, fill into cases and bake.

Tomato and Egg

Break an egg into each tomato case, season with salt and pepper, bake until the eggs are set.

Tomato and Fish

Place a roll of filleted sole or a fillet of fish in each tomato case. Season with salt and pepper, and place a dab of butter on each tomato, bake 10 to 15 minutes.

Interesting Uses For Citrus Fruits

INTERESTING USES FOR CITRUS FRUITS

Mix with avocado pear scooped out fairly large pieces, 2 ozs. chopped nuts and half cup lemon juice sweetened to taste. Mix well without mashing the avocado pear. Place in a glass bowl and garnish with sliced tomato.

ORANGE PUDDING

Grate the orange rind and squeeze out the juice of an orange. Place 4 oz. bread crumbs in a basin and pour half pint of boiling milk over them and leave to soak for a few minutes. Add the lemon rind and juice and 2 ozs. castor sugar and the well beaten yolks of 2 eggs. Whip up the whites and mix in lightly, pour into a buttered pie dish and bake in a moderate oven (400 degrees fahr); for 20 to 25 minutes.

SMALL ORANGE CAKES

Cream together 5 ozs. sugar and five ozs. butter, add 2 well beaten eggs gradually, then 5 ozs. sifted flour and half teaspoon baking powder. Mix well then fold in the grated rind and juice of an orange. Grease small patty tins, sprinkle with sugar and 3 parts fill with the mixture, bake for 15 to 20 minutes in a moderate oven.

CITRONELLE

1 lemon, 2 oranges, 1 grapefruit, sugar to taste. Peel the rind of the lemon very thinly and place in a double saucepan with 2 ozs. sugar and half a pint of water, stand over boiling water until the sugar is melted and flavoured by the lemon peel; cool and add the the strain juices of the fruits. When required for use dilute with water or soda water, using 1 tablespoon fruit juice to a tumblerful of soda or water.

Fish Au Gratin With Eggs

half a pound fish
two or three eggs
half a pint white sauce
two ounces cheese
made mustard.

Grease the dish, skin and bone the fish and cut into pieces, (if

(Continued at foot of column 3)

Interesting Uses For Citrus Fruits

Combined with the other ingredients lemon or orange juice gives a delightful flavour to cakes cake icings, boiled puddings, etc., As most of the flavour lies in the thin outer rind it should be grated and used in conjunction with the juice.

Whip the white of an egg until very frothy, add the juice of a lemon and sweeten to taste. Beat the yolk with 1 tablespoon of milk, combine with the first mixture and drink at once, this is an excellent tonic for a bad cold.

Mix 1 teaspoon bicarbonate soda with half cup of cold water, then add the juice of a lemon and drink it while frothing, this is an excellent remedy for biliousness and the morning after the night before feeling. An excellent and healthful drink may be made by taking half a lb of fine oat meal, placing it in an enamel basin, then adding 12 tablespoons sugar and 6 sliced lemons. Mix in a little lukewarm water then add 2 gallons of boiling water. Stir thoroughly until quite cold. Strain through a colander and press out the juice of the lemon. Bottle and store away.

filled of fish are used roll them up). Place in a dish, leaving spaces into which to break the eggs. Make a well-seasoned white sauce flavour with mustard, bake in a medium oven for half an hour.



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Unawo umshini wokutunga?



Sebenzisa
uhala olungileyo
nxa ufuna umshini
utunge kable

I mitunga nemipeto eyenziwa umshini wako mihle kakulu. Kodwa yohlala isikati lesi esifanele. Sebenzisa ke uhala omuhle oqinile ukuze umshini utunge into ebonakalayo, Uhala ongccono impela oka Coat's Cottons. Abelungu baqoma wona bonke. Lo hala uqinile futi wehlala namanzi nensimbi. Abe Coats benze ohala bempela bemishini. Ubizwa utiwe Coats' Cord No. 40. Wusebenzise utunge amashidi nezingubo eziqondileyo.

Kodwa uma utunga amasiliga nosatini ngomshini sebenzisa i Coats Sheen, uhala wohlobo owenzelwe izingubo ezitambile zemibala-bala. Uma usebenz' omunye uhala uma utunga usiliga nezinye ezitambile zobukeka zivokomele. Sebenzisa i Coat's Sheen ube neqiniso lokuti uzotunga into yamehlo yengubo.



Le intambo kahala we
COATS' SIX-CORD
No. 40

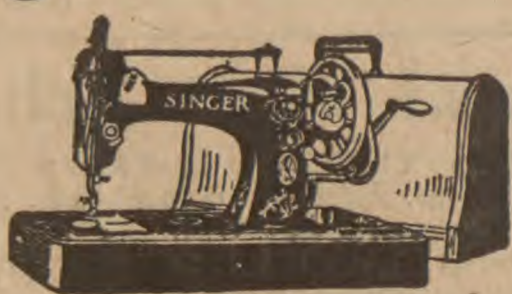
wemitungu yonke ye
mishini. Bheka lelepepa
... nxa uwutunga.



Le intambo kahala we
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womshini ozotunga usiliga
nezinye. Bheka lelepepa
... nxa uwutunga.

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The Noble Work Our Institutions Do

What I Owe To My Alma Mater

(By SPECTATOR)

Even to-day I can still strongly feel the first thrill I received when my parents told me as I had completed my schooling in the day school that I was to go to an institution that for certain reasons I will call "X." These were the happiest moments of my life. All of a sudden I had shot up from being an ordinary boy and had become what all Bantu school-loving boys so much covet,—"I bhoyisi."

But alas my ecstasy was soon damped. On the very first day I made contact with my school fellows I was what they call "rid-

Scholars Must Reciprocate The Benefits Derived From their Schools

den" which means a treatment that can be very rough, but which to me as I now make a retrospect is the most harmless and wholesome treatment that boys can welcome another into their group with. I mention this "riding" episode because though many people are against it it was one of the first benefits that I received from school life. Through this

treatment I immediately lost all of my lately acquired pride of being such a high personage as the "Ibhoyisi," and in fact it went a long way to arm me against the many more real vicissitudes I have met in life. In short from it I learned the true spirit of sportsmanship and I learned to accept a joke as a joke.

Competency of the Institutions.

In the short space at my command I cannot dwell on all the advantages I got from school life. Most of the things from which I derived advantage, as every one acquainted with the nature of a healthy boy will understand, did not appeal to me as agencies most conducive to a happy life. Many, many times I rebelled against the discipline of the school, but now I am thankful to know what a tower of strength that moral drill has been to me.

Besides character training of which all our institutions are most fortunately prominent the valuable equipment for the work of my life that I received is simply incalculable. I must boldly say that nothing but the Bantu's hundred percent gratitude merits the care that most of our institutions take in training the future men and women of this country.

All those who may not quite appreciate this point have only to study the achievements in many spheres of life of the black students who emerge from these schools. That there have been a few students who came out from these institutions and made a failure of life is not denied, but every one is bound to be exceptionally optimistic for our future when he sees the noble army of doctors, teachers, ministers of religion, lawyers, artisans, and many others whom these schools have produced.

Reciprocity Wanted.

Seeing then that our institutions do so much for their scholars it behoves that the scholars should in their turn reciprocate. These useful bodies ask for no money returns, but that their several students will go out into the world and prove a credit to themselves, their race and to their institutions.

This is very important though there are people who sometimes do not understand it. The very word commonly used for an institution "Alma Mater" means a mother, and a child who does anything to discredit his mother is unworthy. As these talks apply first of all to teachers we would urge them to inculcate this principle to their scholars and to all in their sphere of influence.

Students Who Were A Credit To Their School.

The truthfulness of what I am writing was brought forcibly home to me by a very important European employer. This man told me that in all his big factories he would not dream of getting Africans from any school but those that came from the institution that he relied upon. What a credit the first students who impressed this employer have been to their Alma Mater! Yes, most of you have been questioned as to where you schooled, but perhaps you have never realized what a lot of meaning your answer carried, and if by this short article I make a few alive to their very great responsibilities then my effort will not have been in vain.



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The Need For Unselfish Service

Italy's Man Of Destiny

(BY HIMSELF)

Signor Mussolini has written about himself and this is what inter-alia he says:—

I define pride as the high consciousness of oneself."

Vastly different from this, I hold, are hauteur and arrogance; those I would style the degeneration of true pride, which can be a magnificent all-conquering trait. Now, ask me of what I am proudest in my whole career, and I reply unhesitatingly: "To have been a good soldier in battle." For that must needs give a man proof of his own soul-strength—the quality which the old Greeks besought of their gods instead of mere fugitive, temporal favours.

As a child long ago in a wretched village home, my own early pride suffered bitter humiliation; schooling, as well as my daily bread, was of the "third class."

It is such ordeals as those that make a man "revolutionary." But character and circumstance control us inexorably. And love of country is a passion best measured by the size of our sacrifice.

All For Action

I never lost faith in my star from the moment the call came to me in that theatre-box in Milan.

Then I was all for action. Any thing like sitting still, the frittering of life's precious hours and sheer immobility—that is to me like the toment of damnation.

Let me speak here without any fetters. I am all for movement, I must be forever marching onward. Aye, and upward too—as in the stormy mountain trail with the vast panorama beneath me widening gloriously as I go. That is it: exulting in my own Alpine chain!

For private friendship I have no genius at all.

We become strong, I feel, when we have friends upon whom to lean or to look to for moral stay or guidance.

Such is my temperament, as

well as my estimate of men.

A friend can prove an enemy.

In that case I can grapple with him; otherwise I can have no nexus or interest in my man.

"I Remain Completely Alone"

Each day I receive many people of many conditions of life and rank. Well, I say I simply "receive" these.

Yet somehow they are far away from me; even here sitting in the big fauteuils before my desk in this noble historic hall, my visitors remain dim and remote from my innermost self.

They speak. I answer them, But always I remain completely alone.

Some of my foreign callers seek to interpret my personality to the world outside. But how can this be done with accuracy after only a brief and random talk? They may even come primed with significant sayings or writings of my own.

One of these was: "I long to make a masterpiece of my life."

Another: "I would like to dramatise my career—I mean in the larger and nobler sense of that word drama." Or yet again, they will recall to me how I adopted Nietzsche's "reckless" motto: "Live dangerously."

"Herein Is My Religion"

And then I am asked how so proud and "hidden" a nature as my own could at the same time claim that my supreme aim and goal was my people's interest. I reply to this that the people's welfare and future greatness is in itself a supreme dramatic thing.

So the more I concentrate all my energies upon that—the more devotedly I serve it—so is my own insignificant life magnified into fierce glowing. Herein is my religion. I see it shining steadfast unto glory!

For my own personal safety I care little—as all Rome can see and all Italy knows.

A thousand police may be on watch around me. I may be urged

to sleep every night in a different place. All these precautions do not move or touch me.

I move freely abroad as I please—on horseback, in a motor, or on my racing cycle. If I gave even a moment's thought to my body's security humiliation would follow and a sense of shame of which I can say I am not capable.

"Just A Man Of Courage"

Dark things have been said of me. I have little to say in reply.

Except this, I am no demigod but just a man of courage, never afraid to stalk out into the light and battle for his own self-felt convictions.

If I have erred it is only because I am human. I have also my strong loves and my hates, my deep sorrows and simple joys.

I am a man who lives on his reserves; a solitary soul driven out by destiny and craving ultimate repose and peace.

So my silence must defend me from calumny. But to one great sin I shall here confess: "I have loved my Italy with an idolatrous love!"

Be In Love With The Future

(BY SCRUTATOR)

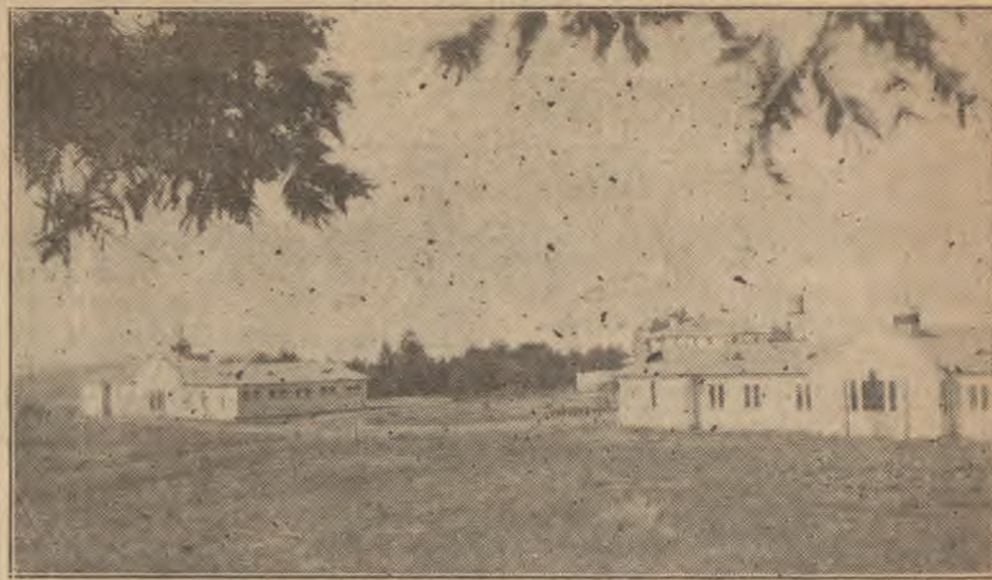
There is no greater proof of stupidity than to be in love with one's generation. Strong men are in love with the future and its manifold possibilities. Indeed, if it were not for the future, life would hardly be worth living. The men who really count are those who are wrestling with the problems of the future, those who know that they owe a duty to posterity and that to live a life of usefulness for those who come after them is their greatest ambition.

To serve others is their motto; they are never pleased until they have made others happy. They know they do not live for themselves but for others. To this type of men the world owes all that has made man the paragon of the brute creation. But most of the Africans do not seem to realise this fact. They live for themselves; their motto seems to be "every man for himself and God for us all." Indeed, they seem not to bother about the future even of their children. If they send their children to school they expect to be repaid by them, to reap the benefits of their children's labour before they die. They do not want to work for that which will never benefit them.

That is the reason why Africans fail in many undertakings or organisations. To them an organisation which does not yield immediate results must be abandoned. They have not got the time to wait; they must reap the benefits of their labour or give up the sponge. They do not want to do the pioneering work because there is no prospect of gain; what they want is to reap where they have not sown. Somebody else, and not they, must do the pioneering work, and must pave the way for them.

It is this lack of the spirit of self-sacrifice that hampers the progress of the African race. If we want to be a great people every one of us must take off his coat and work hard in order to lay the foundations of that greatness. As pioneers we must be prepared to suffer and work for no reward. That is what other races have done and that is what we must do. There is no other way.

Another peculiarity of the Africans is that they all want to shine by words of mouth and not by deeds. That is to say, they do not want to work but to talk big and fight for positions which they are incapable of holding. Indeed, we are a race of loud talkers, of builders who do not lay foundations but put on the roofs of castles built in the air.



Some of the Buildings of the Umpumulo Institution.

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Warmbaths.

(Ke JOEL B. M. THEMA.)

"Morena boloka sechaba sa gesho, O fedise dintoa le diphang le matshoenyego. O se boloke, o se boloke sechaba sa gesho." Pina ena ea kagodimo e ne e opeloa motseng oa ba-Aferaka ba Belabela ge kgoedi ea December e le di 8, mohlang e le mokete'oa lenyalo la Mr. Joseph Riba, moroa oa Rev. le Mrs. Titus Riba ba Belabela, ea neng a tsoa go nyalana le Miss Christina Sesoko, moradi oa Mr. le Mrs. Jeremiah Sesoko koa Witkopjes, seterekeng sa Benoni. E ne ele letsatsi le legolo ruri. Bahumagadi bohle ba motse ba apere lesela le ts'oanang le badimang le lesehla. Basetšana ba apere le lesoeu le le letala (white and blue), ele ntho e botse ruri go lebelela. Baagi bohle ba motse ba thabetse mokete o ka dipelo tsa bona kamoka.

Taba e ileng ea soabisha gagolo mo lenyalong leo, monyadiao o ne a se teng kabaka la kotsi eileng ea ba hlagela gona Witkopjes mohleng kgoedi e le di 6, ge tladi e itiea Aubuti oa gagoe le mosetsana oa mmamogolo oa gagoe, tsatsing leo ba neng ba itokishetsa go palama go tla Belabela moke-teng oa lenyalo, gomme ea ba bolaela sa ruri. Kantle le masoabi ana a ka godimo monyanya ebile omobitse go tloga mathomong go fihla mafellong.

x x x

Re soaba go tsebisha babadi le metsoalle gore mona kgoeding ena Modimo o biditse bana bana ba latelang: Ngoana oa Makaya Mohale moradi oa Mr. le Mrs. Obed Mohale (byale), ngoana oa Macky Kutu moradi oa Mr. le Mrs. Klaas Kutu, ngoana oa Bessie Swarts, moradi oa Mr. le Mrs. Plaatjie Swarts. Roodepoort Modimo o biditse Miss Jamana Mathabane, moradi oa Mr. le Mrs. Lot Mathabane. Bohle ba-Aferaka bana re lla le bona mahlokong ana gomme re re Modimo a ba homotse ka kgotso.

Lekgotla la Magastrata

"Roodepoort (Bellavia le Koolie-Kampa), ke sediba sa mo go agileng batho ba babe. Ke na le mengoaga e meraro ke le mo setrekeng sa Waterberg gomme ge, ke seka kgoedi e'ngoe le e'ngoe melato ea Roodepoort. Ke tshoanelo ea maphodisa gore ba bone lesoba ka pejana la go thuba sehloga sena sa batho ba babe." Mantsu ana a kagodimo a ne a boleloa ke Magastrata ka veke e fetileng, Mr. B. I. Goldsmidt, mohleng a ahloa James Tembu le John Greenwood, Mapolantane, ka molato oa go itiea Jackson le mosadi (Mamochakane), lepolantane le leng, le go mo pshatlela mabone, gomme a ba ahloa go lefa emong le emong pondo go ba goea toronkong beke tse pedi.

Piet Molapo o ahlotswe go lefa £5 goba goea toronkong kgoedi ka molato oa go tsea diphalo tsa Warmbaths Hotel, gomme a di adima mosetsana Meriam Mabokela oa Koolie-Kampa kantle le tumelelo ea mong oa gagoe Ralefata (Mr. Isaacson).

Mr. Ephraim Kgosana oa Belabela o sa ile chelele go etela Moroara ge Albert Kgosana koa Tshoane. Gomme o ngola gore gona ga le koa Tshoane mohleng kgoedi di le 14 o ile a bona tse mpe le tse botse, ke gore tsa tsoelopele le tse khinang tsoelopele.

Mistresses Maboea oa D.R.C. Warmbaths le Agnes Maredi oa Bethseda, Pietersburg ba tlogile Belabela ka di 16 go etela Moruti Maboea koa Swagershoek. Bane ba le bophelong byo monate.

Letsatsi la Dingaan.

Ke di 16 tsa December ena koa Roodepoort gobe go ena le kopano ea tlang ka dikobo ea Ba-Afrika ntleng ea Mr. le Mrs. J. Scheepers gomme e le kgobokano ea lethabo. Kamorago ga dipuo le dipina tse monate Ba-Aferaka ba ile ba phatlalala ka boithumelo byo bogolo. Ba neng ba le gona ke bo Messrs. H. I. Isakov, J. B. M. Thema, Martiens Morudu, Piet Lebodi, Z. Mokoni, Mosa

le Ismail Bera, Lot Nozwayo, Bob Mathibe, Jacob Matlala, David Stewart Parker le ba bang. Bahumagadi ene e le Mrs. Kate Nozwayo, Johana Mathibe, M. Booyens, Miss Johana Scheepers le ba bang. "A e tle ka-molomo-kgabo e be e tuka mollo, go ntse go-nthoa" "E-boile Afrika kajeno."

Re Tla Ipopa Neng Baheso ?

HLOEANO ELENG POELA-MORAO A E FELE.

Makumane A Tsa Qua-Qua.

(Ka N. J. MOTLELENG.)

Likereke.

Fats'e lena ke la a mang ao a nang le mohlolo haeba a teng a joalo ka lona. Tsoelopele ea lichaba tsohle e pakahala likolong le likerekeng. Muso o hlomphe ke hona sechaba se joalo.

Ha re talima chabeng tse tsoeu, re fumana Maburu a na le kereke ea mofuta oa bona e leng Dutch Reformed Church, Mangesemane ke Church of England, Mataliana ke Roman Catholic, le a mong joalo. Mofuta ka mong ha o otle khola o e lebisela ho ba bang. Mofuta ka mong o ea ipouelelela ka ho tseba hore ha ho fumaneha hore tsoelopele ea oona o e lebetse ho tsoa mofuteng o sele 'Muso o tla o talimela tlase, 'me o be o hloke tlhomphe' Musong.

Ke ka hona ho qhomeng litlhase ka Qua-Qua tse reng motho ka mong ho oa mofuta oa habo. Lekhoaa ho oa habo lona motho e mots'o ho oa ha habo. A bohlae ruri ba batho ba ratang mali a a hahabo bona!!!

Mahlomola ke hore hona moo baruti ba basoeu ba akhetse moea oa tlhoeano ho mofuta oo o motho oa Qua-Qua. Ba hloeane hothoe kereke ke tse itseng, oho eleng D.R.C. e talingoa ele eona khoro ea leholimo. Ea ikholisang o tla kokobetsoa.

Moruti emong oa kereke eo o kile a ruta a sena lihlong har'a sechaba sa Qua-Qua are kereke tsena tseo le reng ke tsa motho e mots'o feela ke li ts'oants'a le pere e tletseng mekhasa. Ha a lihlong hore a re ho Morena Charles a bolae mekhasa ena. A ko utloeng hle o tsoa boela a ruta hape, kajeno o re kereke tsena ke mefoka. Ra shoa ke Makhoaa a reng re hloeaneeng.

Mofuta o senang lerato o ke keng oa bona Mohau Mahlong a Jehova. "Rata oa heno joaleka ha u ithata. Mootla khola o e lebisela ho oa bo.

Ha ho moruti le a mong ea motso ea lumelloang ho ea ruta Kerekeng ea Le khoaa moo ho kenang bona feela. Empa e mosoeu o kena hara ba batso a bokelle chelete a ikele. 'Me chelete ena o nyolla le hosebeletsa sechaba sa ba habo. Abohlae ruri:

Rona ke neng re tla ho ipopa re iketsetse' resa lebelletse mofuta o mong. Hukung ena kajeno ho qalehile molao o reng likereke tseo e leng tsa batho ba batso ba reng ba ipopa ho bontsahatsa boiteko tsoelopele - joaleka ha Moke-ta ho tsoa o itekang - li be sieo li timele me hore hlole ho ela leha e le eona tsepe ea thapelo ea kereke eo e seng ea tsa balichaba. Mahlomola ke ao he. Makhoaa a lahletse "lesapo" he joale.

Athe ka ho ipopa re ka ikhahela likolo jualo-jualo, ra tsoelapele 'Muso hang o tla bona hore re holile, 'me re tla pakoa ke mesebetsi ea rona, Morena le sechaba 'Muso o tla bontsahatsa tlhomphe.

Tsohang sechaba sa Qua-Qua - masa a sele. Ha ho tsoanyana phatela. Seli a le ke le chebele le bona bana ba Kama 'me ba eteloe. Ba hauhelane ba ratane ba utloelane mefokolo.

Thoeano eleng poela-morago sechabeng e fele. "Maramatlou a ntsoe leng.

Baruti le Bareri Ba Kereke Ea Bantu Methodist

Conference ea The Bantu Methodist eneng elutse Sophiatown ka li 30 October 1935 e khethile li station le batsuani ba tsona ka tselena, oa pele ke eena Mookameli Rev. J. Mdelwa Hlongwane, Potchefstroom and district; Rev. James Gorata, Nancefield and centre of Johannesburg; Rev. Isaac Sepotokole, Alexandra Township section; Rev. James Mtungwa, Sophiatown section; Rev. James Gorata, Nancefield le Centre of Johannesburg; Rev. Isaac Sepotokole, Alexandra Township section; Rev. James Mtungwa, Sophiatown section; Rev. Jacob Mahosi, Vereeniging and Randfontein district; Rev. James Matsemela, Bremersdorp and Mbabane; Rev. Timothy Mbhata, Ermelo and District; Rev. Timothy Mtsweni, Davel-Bethal; Rev. Jabavu, Cala, C.P. Rev. Nathan Maseko, Natal Dist. Rev. George Soni, Queenstown; Rev. George Nkomombili, Bloemfontein, Kroonstad.

EVANGELISTS.

Evang. Solomon Diphooko, Randjesfontein, katlase ho Rev. I. Sepotokole; Evang. Nelson Ntsibanyoni, Estantia, ale katlase ho Rev. S. Mbhata; Evang. S. Semelane, Jessievale, katlase ho Rev. Timothy Mbhata; Evang. David Mogotsi, Vereeniging, katlase ho Rev. J. Mahosi; Evang. Solomon J. Phamodi, Parys. Heilbron, Reitz, Bethlehem, Ficksburg, Senekal, Lindley.

Juale Conference e laetse hore tulong tseo tsohle baruti le ba-Evangeli ba qale ka 1 December, 1935, eona conference e lebeletse kotulo ea lentsui la Molimo lemong sa 1936, 'me baruti bohle ba bonane le bo-Magastrata, le li-Superintendent, le li Native Commissioner tsa tulo tsohle tseo ba li khethetsueng ka taelo ea Conference Mookameli oa The Bantu Methodist Church.

S. J. PHOMODI.

Ea khethetsueng tsa Sesotho. [U seke oa tsuaka Sesotho ka Sekhoaa' - Mongoli.]

Lefu La M. Willie Laida

(Ke SALLEY.)

Ho bile le phutheho e kholo mona Denver ea ho tla boloka ngoan'abo rona, Malefane Willie Laida oa Ficksburg, O.F.S. Mofu o hlokahele phirimang ea Labone, eleng 26 Ts'itoe 'me a bolokoa ka Sondaha, 29 Ts'itoe. Mofu e ne e sa le motho e mocha. O siea mohlolohali le ngoana oa lesela. Re lla le ba ntlo ea mofu 'moho le batsoali ba mofu. Morena a le e etele hababo ka mohau me a ba ts'elise.

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Re kholea hore li Partons lina le theko e kholo ho feta lipilisi tsohle mona South Africa. Ke hobane li etsa litho tsa peli tse kholo, HO HLOEKISA LE HO MATLAFATSA. Li rekisoa bohle ka 1/6 botlolo e nang le pills tse 50. Kapa u romelle ho P.O. Box 132, CAPT. TOWN. Li leke kajeno. U TLA TSEBA HOSASA HORE LI LOKILE JOANG.



SES. P.P. 4.

Segopoco Sa Modiredi Oa Afrika

Tirelo Ea Peo Ea Lencoe Ja Lebitla Ja Ga Moshui Solomon Tsekisho Plaatje

(Ke N. M. MOTSHUMI)

Ka letsatsi ja 13 December, 1935, kwa mabitleng a West End kwa Kimberley, go no go phuthegile bontsi jo bogolo jwa Makgoba le ditsala go tla go eletsa tirelo ea go adloa kobo mo lencweng ja lebitla ja ga moshui Mr. Sol. T. Plaatje.

Tiro ene e beilwe mo diatleng tsa ga Mr. G. A. Simpson, Morulaganyi oa koranta ea Makgoba ea Taamaneng.

Mafoko a ntse a magolo a a buegileng, a pako a botshelo jwa moshui. Sebui sa simolola jaana: —Monna eo erileng mo botshelong jwa gagoe a dira ka bocoapelo, go choletsa maemo a botshelo jwa morafe oa gagabo. Eo erileng motlhang ana a ladioa fafatshe go ikhutsa, ga utloala seboko se segolo sa go molelela ka gobo ele mongoe oa bashupatsela ba botlhokoa mo morafeng o o mono South Africa.

Dibui tse dinnileng le go shupa kaga tiro ea moshui, ene ele Mr. W. H. Gasson (Majoro wa toropo ea Taamaneng) Dr. S. M. Molema oa Mafikeng bo Morena Z. K. Matthews, I. Bud-M'belle, L. Lezard oa (Agente) le McLeod, gotoloka Moruti Z. R. Mahabane.

Tirelo ea Bokereke ea Segopoco ene e tsamaisoa ke Moruti Zittelu wa Lutere.

Tirelo e simoloele ka sefela, thapelo le thero e eseng kae, a tlhagisa fa moshui ene ele motho eo o lorato logolo mo go ba gagabo. Are, botshelo jwa gagoe jwa se-bo-Modimo bono bo rataga ebile a tlhotlile Kereke ea gagoe ea Lutere thata.

Mr. Matthews ene o simolotse ka gore, a itsane lencoe jeno je ja lebitla, go le bona jaana, le diregile ka ga thusho e ecoang mo dikabelong tse dicoang mo bathong ka kakareco. Batho koa ntle ga pharoganyo ea mmala, ba nnile le thusho ea ketleleco mo tirong ea go dirwa ga lencwe.

A shupa ka puo e ntle-ntle e e lebosegang ka ga tiro ea moshui, a bile a ntse a bala dino tse moshui aneng a tlhologile ka cone, jaaka rra le tsala ea batho ba gagabo, mokwadi oa dikwalo, morulaganyi, moitsi-mafoko a polelo ea marafe le moeteledipele.

A ntsha lencoe ja tebogo go amogela botlhe ba baneng ba tsile tselong, bangoe ele ba bacoang kgakala koa bo Mafikeng, Transvaal le Free Setata.

Kefa a tlhagisa Mr. Simpson go mo itsise batho le go mo lopa gore a coelele pele le tirelo ea go tlosa khai ea lencoe.

MOTHO OA DINEO TSE DI KGAGAMATSANG

Mr. G. A. Simpson a simolola ka go shupa ka tlhoafalo ditiro tse di ratagang tsa moshui, a mo kaea fa ene ele senatla se segolo, are:—"Ka di 22 Seetebosigo, 1932, go ladicoe goea kwa boikhucong fano phupung eno e e fa pele go rona, masalela a mongoe eo o, le ena ona a tshela, a tsikinyega, ebile e le motshedi mo gare ga rona; mongoe, e ene, kico ea gagoe e ne ele ea lorato." Sebui sare, a itsane matoko ano a, ke a lebisa kwa go tsala ea rona e e ratagang, e neng eie modire—mogo le rona, eleng Mr. Sol. T. Plaatje, eo o nnileng le go dira mo gare ga rona ka di nyaga tse di fetang 50. Erile ka tsatsi ja phitlho ea gagoe, gono go le machuti-chuti a dikete tsa batho, tse di neng di tsile go molelela ka se selelo sa khutsafalo ea lorato le tebogo. Bontsi joo bone bo ema fa tikologong ea lufelo lono bo tsile go ikoba ka mashaobi a magolo. Ka jone tsatsi joo, go no go le kokowane e neng e sa ithlopha ka pharoganyo ea bo mmala jwa bo morafe le fa e le ka

bokereke, 'me bo phuthegile ka bongoe fela go shupa tloto. Go tloga ka tsatsi je o, ja losho lwa gagoe, e setse e le nako e telele e fitile, 'me lefa gontse jalo, ga kena mancoe a a lekaneg go tlhotlisa segopoco sa mongoe eo eneng e le setlhogo mo botshelong jwa morafe wa Ma-Afrika. Le gone, ga go tlhokege ka sepe gore ke coseletse gape ka go lotlega ka ga ditiro tsa gagoe, tseo, rona re di tlhotlisa ka mma-nete.

Mr. Plaatje e ne e le moetapele eo o tlhophagileng ka kico ea go itsi mogopolo oa bancho mo lefatsheng jeno; mme erile fa a phuthegiloa koa bo-rraecho be felelang gone, morefe oa lela selelo sa khutsafalo e e sa gomotsegeng.

Motho oa tsalo e kwa tlase, 'me a itosetsa ka bonatla jo bogolo go losetsa maemo a a kwa pele, mme erile jaaka a tsecoe e le moetelepele, a tsaea maemo a o; maemo a neng a dira gore Bashoer le bancho ba fithele mo go ene, tsala, moshupatsela, mogakolodi le seganka sa go buelela dichanoelano tsa bone.

Mokwadi-dikwalo, morulaganyi, mocoseletsi oa tiro ea baitimi le mothei oa Lekgotla-ja-Bokaulengoe.

Moshui e ne le motho oa mabaka a mantisi, 'me go shupa kafoo a nnileng le gone go kgona go tlatsa tseo cotlhe, go shupioa ke motlhalo o o a o siileng.

E ne e le mokwadi oa pene e e bogale. A itsane ke ka ntata ea ga Mr. Plaatje gobo mokgoba le bancho ba ntsha ea boroa go nnileng kutloano le kitsanyo fa gare ga bone.

Ka boene, moshui o na a itseela gona moshupa-tsela. E le ruri go shupegile sentle-ntle gore o ne a apesicoe ka bojotlhe ka maitseo a bokeresete. Mancoe le ditiro tsa gagoe di choaneloa ke go tlhatlhogela kwa godimo kwa ntle ga leuta lwa lonko lwa boshula bope kwa toroneng ea tshagofaco; ka gone ka metlha o nnile le go etlelediwa ke tshiamo le nnete.

O dirile tiro e e tlhophagileng, e seng fela morafeng o o a tlhologileng mo go one, mme le mo go botlhe ba merafe-rafe. Bogolo, a kere, ga gona ope eo o dirileng ka botlalo go dira kutloano mo morafeng, kutloano e o koantle ga eone go se kakeng ganna kagisano le coelolepele mono South Afrika fa ese moshui.

Mr. Simpson are, go batlega gore ke lo direle sekai ka Moagi le modire mongoe eo mogolo Sir Christopher Wren eo go no go gatisicoe ka ga gagoe mo lencweng ja lebitla ja gagoe:—

"Fa o batla sehoancho sa segopoco sa gagoe, leba mo tikolong ea gagoe."

A ba a shupa gape ka ga monna mongoe eo mogolo oa motse oa Roma eo o neng a bidiwa Cicero are ona a re:—

"Mongoe le mongoe eo o siameng, eo o botlhale, oshoa ka ntle ga ngongorego, mme a itumetse fela thata, a tsee losha jaaka morumiwa eo o tsileng go mmiletsa goea kwa go senang bokhutlo."

Are gape eo mongoe Moroma (Leonado da Vinci) ene o na a bua jaana:—

"Fela jaaka letsatsi joo motha a le dirisitseng sentle, le mo leretse itapolosho e e monate ea boroko, mme fela jalo le botshelo sentle, bo mo leretse losho je le itumedi-sang."

Gompijeno, ga se lobaka twa khutsafalo, go lediwa ga meropa, kgono ja ditirelo tsa khutsafalo, tsa phitlho, 'me bogolo ke ja ipelo, ka gone re santse re letliloe gape go phuthegela mmogo fano,

go coseletsa tudueleco ea dipako tsa go tlhotlisa mongoe eo o, botshelo jwa gagoe o neng a bo dira sethabelo sa tiro.

POLELO EA TIRO EA GAGOE

Ka ga Mr. Plaatje, go katoe fela ele ruri: "Molemo o a o dirileng, ga o a fitlhoa le marapo a gagoe. Ga go segopoco sepe sa sehoancho sa Kgotlho, kgotsa, se se betliloeng mo lencweng, se ka nngang se shupo se lekanyeng go ka lotolotsa botshelo joo bo senang selabe sa boikgogomoshoo jwa gagoe."

Poledi ea ditiro tsa gagoe, matsapa a go itapitsa go choletsa morafe, tseo cotlhe dikwadile mo dipeleng tsa batho. Faele serepa sa gagoe shone se epecoe ka fa tlase ga lencoe je, mme, faele moea oa gagoe, o ntse o tsamaea go coela-pele.

Fa e kane le rona re na le maikaelelo a go shupa tebogo ea rona, ka ntata ea gagoe, re choaneloa ke go aga mo godimo ga motheo ono o, o a setseng a o beile O goteditse lampi, mme a re e choletse kwa godimo.

Ka topo ea bana ba gagoe le bao moshui a tsalanang nabo, ditsala le bao ba thusitseng ka dikabelo tsa go etletsa kago ea lencoe ja segopoco sa gagoe, ke bipolola kobo ea lencoe ja segopoco sa gagoe gore botlhe le lefatsheng johlhe e nne bashupi. Lencoe jeno je, ja segopoco ga le tlhoatlhoa kgolo, mme ke neo e e coang mo dipeleng tseo di ratileng go direla moshui le go tlhotlisa tiro e ntle-ntle e o, o e diretseng batho ba morefe oa gagabo. 'Me re na le cholofelo ea bo amaruri, gore o ile go amogela tuelo ea gagoe ea legodimo.

Ka mancoe a makhuchanyane, Mr. W. H. Gasson (Majoro oa toropo ea Taamaneng) are, ke tsile fano ka boitumelo go kopanya tebogo eame le tsa bao ba tsileng go di shupa mo segopocong seno sa moshui, eo e neng e le moage-loana mmogo le rona. Re tsile fano, nna le ba bangoe bashou go tlhagisa lekgotla ja Kansele ea Kimberley go shupa kutlobotlhoko ea rona. Mr. Plaatje o robetsa fano fa, 'me segopoco sa gagoe se tla sala se tshela ka bosaakhu-tleng, se tla nna coseleco mo bathong; mme ke na le cholofelo gore se tla nnela ruri mo go lona.

Dr. S. M. Molema, Mafekeng, ene o simolotse ka puo e khuchanyane are, ga ke itsi gore nka reng, gonne ke eme fano ka maikutlo a a tlhakaneng, le fa gompijeno e se nako e e choane-tseng kutshafalo, mme lefa gontse jalo e tobekanya maikutlo a motho.

(Bona karolong ea 14.)

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The Bantu World

SATURDAY, JANUARY 4, 1936.

Nna Re Entseng Selemong Se Fetileng?

GO teng ntho tse mpe tseo re di entseng jualeka sechaba selemong sa 1935. Re bolaeane ka dithipa le ka dilepe. Re fetsane ele rona. Malapa a rona a thubegile, gomme metse ea rona e fetogile matlotla. Rabaka la go se utluane ga rona melao ea kgatello e gagametse, kabaka la go hloka kopano re ile ra sitoa ke go sebeletsa tokologo le tsuelopele ea sechaba sa rona. Kabaka la hloaeno re sa ntse rele lleri eo merafe e meng e palamang ka eona mesebetsing eohle ea tsuelopele.

Empa e rile bofelong ba selemo ga hlaga moea o mocha—moea oa kutluano le Kopano. Ga esale sechaba sena se eba teng ga go eso gobe Pitso e tshuanang le eo re ileng ra ba le eona ka di 16 tsa December. Ebile pitso e kgolo, e senotseng moea o mocha oa kutluano o ntse o sebetsa gare ga sechaba sa rona.

Re ka thaba ga moea ona o ka ka tsuela pele selemong sena sa 1936. Re ka thaba ga bohle re ka sebeletsa sechaba sa rona selemong sena ka kutluano le kopano. A re ikemisetseng go tlogela polaeano, diphapang le hloaeno gomme re phagamise sechaba sa rona.

Ssgopoco Sa Sol. T. Plaatje

(Di simologa karolong ea 13.)

Ngaka ea shupa ka bokutshane ditiro tsa moshui tse dintle le tathegelo e kgolo e e diragaletseng morafe e moncho. Mr. Lazard, oa agente, a bua ka bolelele, go shupa ka fa moshui o neng a nonofile ka gone, go buelela batho le go ba thusa, le go gakolola sechaba sa gagabo le sa bashou. A re, moshui, e ne e le mosireletse oa sechaba sa gagabo. Ene e le sechupo se lolameng mo lefatsheng jothle. A shoetsa ka gore botshelo joa motho bo ntse yaka motshameko oa likarata, mo likarateng gona le dingoe tseo di bidiwang dikgosi, jalo-jalo, mme are, lefa gontse jalo, e tle ere motho a sena go di tshameka, a di tsenye cotlhe mo kgatsaneng e le ngoe koa ntle ga go di farologanya. A re le gone re coa mo phiong ele ngoe, fa re phuthoa re phutheloa golo go le gongoe. Mr. McLeod, le ene a tlatsa dipako tseo di setseng di shupiloe ka ga moshui.

Mr. I. Bud-M'belle, mogogadi a moshui, a e ema ka go lebogela bo oora Plaatje le boora M'belle ka ga mafoko a mantle-ntle a buegileng. Le go le-boga ditsala ka ga ditusho tsa go eteleltsa lencoe ja segopoco. A leboga le Mr. Masiza le koaere ea gagoe le ea Kereke ea Lutere ka ga kopelo e ntle eo dikoare tseo di e dirileng.

Moroadi Oa Kgosi O Ea Nyaloa

Tsa Bethanie.

MOSIAH—MAMOGALE.

Lenyalo la Mr. John Mosiah, morutisi koa Diocesan Training College, le Miss Motshoanetsi Winnie Gertrude Mamogale, morutisigadi koa Diocesan College (Stotoloane) morpadi eo esi oa Kgosi J. O. Mamogale le Mohumagadi Dorothea Mamogale, le tlanna mono Bethanie ka di 9 January, 1936.

Bakoena le ditsala tsotlile ba begeloa ka bophara. "A e tsoe mo metsing Koena e ntsho."

SOL. W. MAHUMA.

fatsheng la Itopia, Ras Seyoum o gaketse chirichiri. Gothoe motseng oa Abi-Addi go loanne e kgolo ntoa. Madira a Ras Seyoum a ntsha Mantariana ka motseng kamorago ga ntoa e simolotseng ka mahube go fihlela go dikeleng ga letsatsi. Ba-Abyssinia mona ntoeng ena a bolaila maofisiri a Mantariana ale 20 gomme a thopa masole a 100 di-machine-gun tse 12 le dikanono tse ngata le dikolo tse ntsi,

Tshoane Ba Bang Ba lle Le Mokete Oa Keresemese

Tsa Pretoria. (Ke PAT.)

Ba fihlile banna ba neng ba ile ho ea emela sechaba koana Mangaung (Bloemfontein), bo-Ntate Matseke, Motsepe le ba bang ba joalo. Che bare ba ile ba tsamaea hantle, ba ipontsa hore ba tsoa "Ts'oane ea 'Mamelodi." Ba seke ba bua ba etsa ntho e'ngoe hoo ba ts'epang hore Afrika e tla tsamaea ka mokhoa o mong.

Mona re tsoa bona hape libiri tse tsoang koana Mangaung (Bleemfontein) eleng moroetsana J. G. Phahlane le sehlopha sa hae seo hothoeng ka Sekhooa ke The Merry Makers (Baetsi ba thabo). Che, ho bina ba binne banana bao, haholo-holo re kare ba ile ba hlalisa papali e ntle ea Sekhooa ea maoto le tseling ka hoesa ka ho hlalimana ha tsona papali tsa Sekhooa. Hee, ba etsa mehloho bana ba Mangaung! Monghali Setshedi le eena a nehoea sebaka, ke ha a tla bina "solo." Che, le eena a etsa ntho e chabileng e ileng ea bontsa a neng ba le teng hore le rona mona Ts'oane re na le lithunya. Monghali Setshedi ke sebini se sehlo sa mona Ts'oane sa Tinoro. Molula-setulo ene ele Mr. G. Molefe, B.A., oa Newcastle, le J. Martin. Monyako ene ele Pat Melato, moagodi oa litaba tse na. Mona Xmas re bone likotsi feela, ba bang ha ba sa phela ba se ba le phomolong. Ke lona lebaka le thibelang pula.

Bafihli mona Tshoane ba tllileng ka eona chako, ke Mr. G. Molefe, B.A. (Newcastle), ea tllileng koano ho tla jela Xmas le ba bohoeng ba hae eleng ba ha Mr. Bud-M'belle. F. Mareka (Kroonstad), le eena o hlile o tllilo iela pho-

Mantariana A Pharile Dithaba

LERUMO LA ITOPIA LE GAKETSE CHIRICHIRI

Mantariana a pharile dithaba a tseneletsoe ke Tau ea Juda. Motato o tsoang Dessie, moo Morena e mogolo a laolang madira ale teng, o re go laanne ntoa e kgolo, banna ba tshuarane ka ditatla, go sebedisoa dipaenete le dilepe tsa magagane feela. Ntoeng ena, e loanneng kgausui le motse oa Aksum, Mantariana a ile a latsoa ke lerumo le bogale la Itopia. Gothoe a ile a tshaba a sa tadime le morago; atlogela ditopo tse 350, Ba-Abyssinia ba thopa ditanka tse lesome le di-machine-gun tse 28.

Motato o tsuang Addis Ababa o bolela gore Ba-Abyssinia ba gaketse ka leboea. Mantariana a tshuere bothata. Madira a Ras Seyoum le Ras Kassa le Dedjamatch Kassesebht a hlasetse Mantariana, gomme a thopile ditanka tse 20 di-machine-gun tse 50 le Mantariana a 200, Ntoa ena e loanne ka Keresemese, me gothoe ga esale ntoa e thomega ga go eso go loane ntoa e tsholotseng madi juale ka ena.

Difofa tseo Mantariana a tshupileng tsona, gothoe ga di sana thuso gobane Ba-Abyssinia ba dihlegolla (theola) ka dikanono tseo ba di fumaneng go Mangese-mane.

Motato o tsuang London o bolela ga Ba-Abyssinia ba eme ka maoto go ntsha Mantariana le-

(Di fella tlase ga serapa sa pele.)

H. L. H. BARBERTON LEAF TOBACCO.

Koai e ncha ea selemo sena, e bohale e loketseng batho ba batsho. Kopa lenaneo la theko ho:—

H. L. HALL & SONS Ltd., Dept. J. P. O. MATAFFIN, E. T.V.L.

mola ea hae le ba ha Thompson. Re thaba haholo ho utloa hore o ts'oere ka thata thutong tsa hae tsa tsoelopele. Mrs. November oa New Kleinfontein le eena o mona. Re kile ra bona Mr. Moe-ketsi a tsoa Gauteng, le W. Mokone (B.M.S.C.), Mr. D. S. Thulare tichere ea Rametloanas Tribal School, o tllilo qeta nakonyana ea phomolo le batsoadi ba hae Marabastad. Fre ka hoba ke liholede Pretoria (Tshoane) ha e monate le khale!

Re bona li-Picnic tse ngata mona maqalong a selemo se secha. Lilori, li-motorokara, le li-Bus tse tsoang ka Gauteng, Benoni, hohle li fetela ka lets'eng (Letamong) leo hothoeng ke Haartebeest Dam. Hono ho se letho le hlokoang, lintho tsohle eleng menate ea Sekhooa e ne ele teng; le oona mafisoana a Sekhooa ra ba ra a atamela. Dance eona re ile ra tantsa ra ba ra nts'a maleme.

Rev. Mashite Maimane ea neng ale Spitzkop, o mona St. Cuthberts. Re thaba haholo hoba le moruti enoa, eka Molimo a ka ba le eena le ba ntlo ea hae mona Tshoane.

Bala Kuranta "The Bantu World"

:: :: :: Pele

"Ho opa ha letheka le noka."

HO OPA HA LETHEKA (Lumbago)

ho ka thoe ke lihlabi tsa Mochecha tse Lethokeng le Scholoholo.

HO OPA HA NOKA (Sciatica)

Hona ke ho opa ha Mothapo oa Noka ho hlalisanang lihlabi tse theohang ka lirope le tse Nokeng.

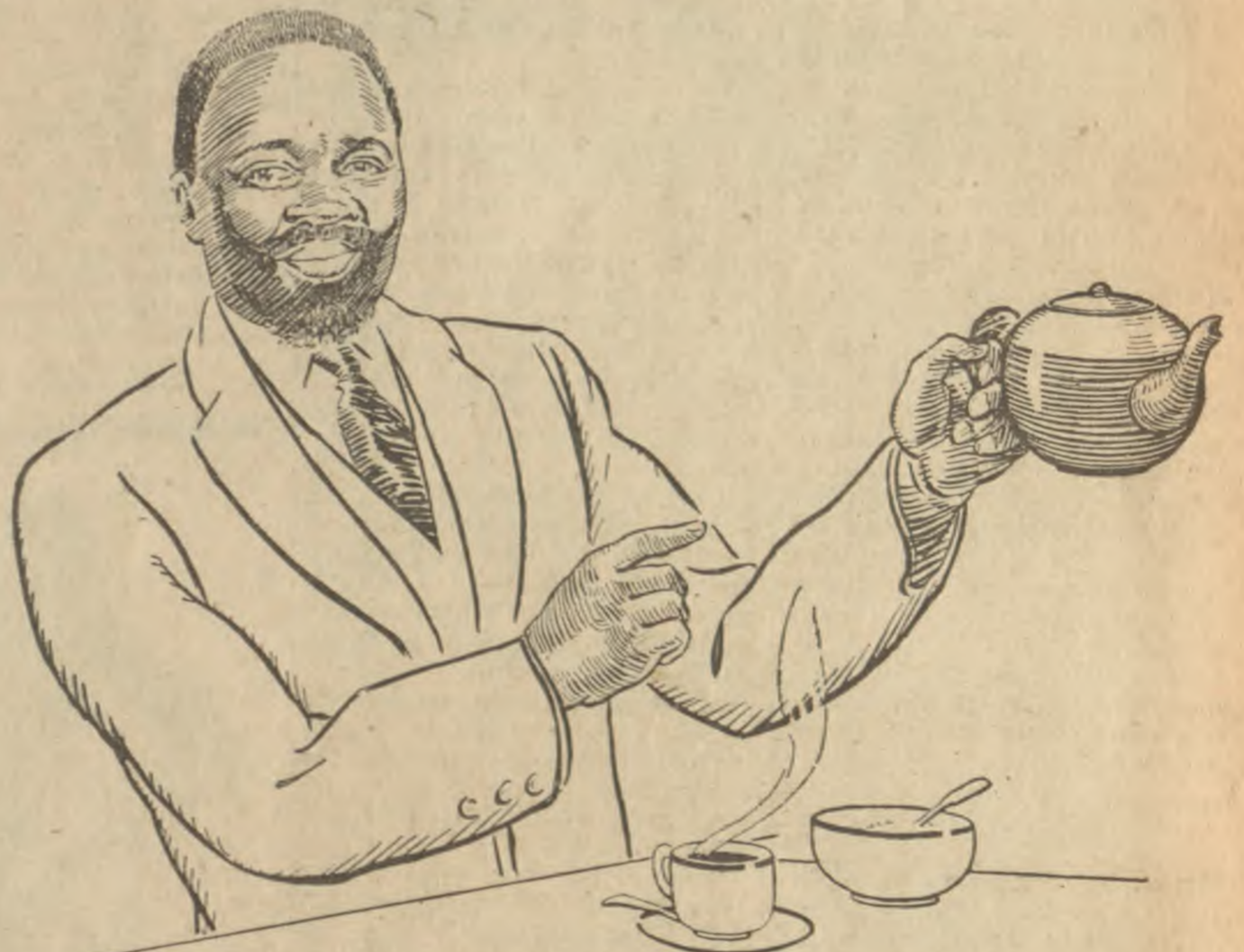
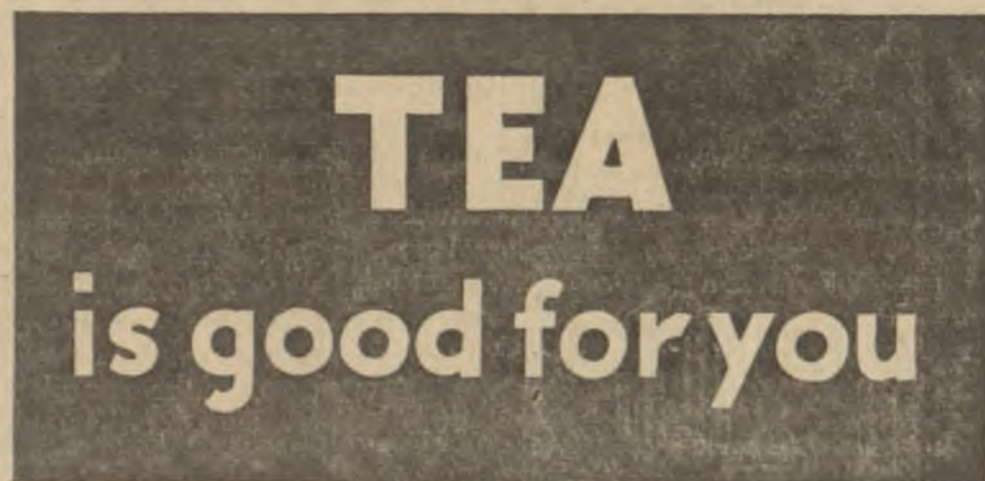
Phekolo kapele-pele ea batleha. Seka tlhella bohloko ba Letheka le Noka. Fumana botlolo ea Jones' Rheumaticuro u qale ho leleka mahloko ana a holofatsang lea khathatsang meleng oa hao. Jones' Rheumaticuro e rekoa ka 3/6 feela ka botlolo. Haeba u tsoenyeha joaleka ha ho hlalositsoe mona kaholimo, u itlohellelang hore u etse setsualle le liphate ka bophelo bohle ba hao?—Fumana Jones' Rheumaticuro kajeno.

JONES' RHEUMATICURO

"E sebetsa joaleka 'mane."

Efumanoa likemising le mavenkeleng ohle. Kapa ho ba The Rheumaticuro Co., P.O. Box 938, Cape Town.

Talima litsebisoe tse ling tsa Jones' Rheumaticuro tse tla hlaha haufinyane pampiring eena li hlalosa ka Mochecha le Thuraho ea Maoto.



says Mr. TEA-DRINKER

When you are tired after work or recreation, there is nothing so good as a cup of tea. Tea gives you fresh energy, quickly and pleasantly.

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



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 columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Wanted, For Sales, etc. are charged at following rates:-

12 words for 6d.

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

WANTED KNOWN:

"The Bantu World" Hall, 3 Polly Street, Johannesburg. Suitable for all functions . . . Weddings, Dances, Receptions; Rates on application to the Secretary, "Bantu World," P.O. Box 6663, Johannesburg.

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CH.

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you want to buy?

Is there anything

you want to sell?

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"The Bantu World"

Smalls Column.

Who's Who In The News This Week

Miss R. T. Sisulu, a student at All Saints Institution, is spending her holidays with her parents at Orlando.

Mrs. Ethel N. Maqanda of Johannesburg left on New Year for Grahamstown for three weeks' holiday.

A grand Xmas dinner party was given on Xmas night by Mr. and Mrs. W. Mabuza, the well-known business gentleman at their residence "Izekaya," Sophia Town. The following guests were present: Mrs. Mojali, Dr. A. B. Xuma, Mr. and Mrs. G. Motsieloa, Mr. Matebula and Mr. Isaay Dhlozana. It was a swank affair and the catering left nothing to be desired. Everything was carried out in great style and their courses were no fewer than thirteen!

Rev. and Mr. Motsete (snr.) and Mr. K. T. Motsete, M.A., B.D., (Lond.) and Mrs. Motsete were guests of Mr and Mrs. Motsieloa, Doornfontein, on their way to Bechuanaland.

We offer our hearty congratulations to Mr. and Mrs. R. G. Baloyi who have built a double-storey building with all the modern conveniences. The furnishing of the house is on an elaborate modern style which is worthy of being seen than described. The bath-room is green in colour, while the kitchen is grey and has a stove to harmonise with the colour of the imitation tiles on the wall.

The name of Mr. Joel Motsieloa who won the Bariton Solo (Second Grade) was inadvertently omitted in the recent Eisteddfod results.

Miss Lilly Phillips of Doornfontein is leaving for Muizenberg, "Cape" for a month's holiday.

Johannesburg Bantu Ladies Civic Society will hold a reception at the Majestic Palais de Danse on Saturday, January 11, in honour of Professor D. D. T. Jabavu.

Messrs. W. D. Sibuya and D. J. Mbeje are on holiday in Natal and will visit Clermont Township, near Durban, to inspect their properties.

M. K. C. Kraft, who was at one time a clerk under the Durban Municipal Native Administration from 1917-1931, and at present Head Clerk of the Rose Deep Ltd., entrained for Insandhlwana on January 2 on a two months' holiday.

The Pimville Club which played in Bloemfontein arrived on Monday morning.

Many of his friends and relatives will be shocked to learn that Mr. Johannes Motlalile, right wing of the Home Sweepers F.C. is lying seriously ill at his home in Pimville.

Mr. John L. Mofokeng, Secretary of the Laymen's Movement of the A.M.E. Church, arrived in Pimville on Monday morning after spending his Christmas holidays at Bloemfontein.

Miss L. T. Baleni of Johannesburg has returned from Paardekop where she spent the Xmas holidays.

Recent arrivals at Frankfort include the following:- Mr. and Mrs. E. Sobayeni from British East Africa, Miss Alice Liphoko from Johannesburg, Mrs. Motsele from Johannesburg, Miss Matloetsa from Johannesburg, and Rev. Elliot Dhlamini from Bloemfontein, O.F.S.

Recent departures include the following: Mrs. I. R. Mokuena to Mafeking, Mrs. Betty J. Mofolo to Maseru.

Messrs. Reuben Mokuena, Calvin T. P. Liphoko and Isaac R. Mokuena and Mrs. I. R. Mokuena, Mrs. R. Mokuena attended the condolence service in memory of the late Miss S. Mokuena and Mr. Ishmael Mokuena, the children of Mr. Jap. Mokuena residing at Mr. Scheeper's farm. The ceremony took place on December 24.

Mr. Thos. Mngomezulu was a delegate to the Advisory Boards Congress held at Kroonstad, O.F.S.

Mr. I. Alexander of Durban who is in the city called at Parker's Registry on Saturday. He had a chat with Mr. D. P. Mothiba (The Clerk) and was very much impressed by the work done to aid the employment of the Bantu people.

Mr. F. F. Sepamla, after spending 10 days on the Rand left on Wednesday night for Mbabane, Swaziland, to resume duties.

Mesdames Elizabeth Lethoba, Baby Mogoai, Messrs. L. Mokuena, H. Pule, N. Mac. Mogorosi, J. Sehume, Mogoeba, M. Z. Sello, S. Molise and T. Gexa of the Non-Despair Lawn Tennis Club (Vredefort) played against The Primrose Lawn Tennis Club of Parys at Parys on Dingaan's Day. The match provided thrills and Vredefort only won with a narrow margin of 4 games.

Personalia

Mr. and Mrs. N. Sehume, Mr. W. Oldjohn (Molteno C.P.) Mr. S. Fumba and Miss N. N. Fumba (Capetown), Mr. Ab. Ts'oaeli, Misses E. Sehume, and H. Mogoai (Johannesburg), Gilbert Lethoba (Wilberforce Institute), Paulinah Sehume (Kilnerton), Misses A. Mokhahle (Parys), M. Mokhobo, E. L. Lethoba, O. Masike, E. Ts'oaeli, M. Parkie, R. Motshumi, S. U. O. Motshumi, are recent arrivals at Vredefort.

Miss Priscilla S. Mofokeng of the United School is spending the holidays at Kroonstad. Mrs. E. De Bruin has left for Bloemfontein. Mesdames R. L. Mokoena, E. D. Pululu and E. A. Motshumi have arrived from Aliwal North, Mr. Phillip Masike has also arrived from Kroonstad.

Mr. Patrick Mafuya who has been at the Cape arrived in the city last Thursday and is staying with his relatives at E.N. Township.

Mrs. L. Gqamane entrained last Monday for East London.

Miss Agnes Manyatela of E.N. Township a former teacher of City Deep School entrained last Thursday night for the Cape to spend her holidays.

Miss R. Swartz of Yeoville has recently entrained for East London to spend her holidays

Randfontein

West Rand Items

Mr. Elliot Ngcai of Randfontein Estates spent his Christmas Day with Mr. James Ndzondo, Mr. and Mrs. Cira of Westrand Cons.

Mrs. Kate Ngcai, who has been employed by Dr. H. Penn as interpreter in his Surgery, has joined the Bridgman Memorial Hospital staff to train as midwife.

Mrs. M. J. Ndzondo is expected to return home early this month from Keiskama Hoek, C.P.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

DIKHOELETSO TSA MMUSO

Palo ea 1705 22 November 1935.
MATSATSI LE TULO TSEO HO TLA TSHUARELOA TENG LEKHOTLA LA HLALE (NATAL LE TRANSVAAL)

Ho tsebisoa mang le mang hore, Katlase ha tema ea leshome le metso e meraro (6) ea Molao oa palo ea 38 oa 1927 (Native Administration Act 1927) le tema ea leshome (4) ea Molao oa palo ea 9 oa 1929 (Native Administration Act, 1927 Amendment Act, 1929), Tona-kholo ea Taba tsa ba batsho e laetse hore Lekhotla la Hlalo (Natal le Transvaal) le tshua-roe tulong tse latelang ka matsatsi ana a latelang ka nako ea 10 hoseng:-

Durban ka Mantaha January ele 6, 1936
Eshowe ka Lebokedi January ele 14, 1936
Pietermaritzburg ka Labohlano January ele 31, 1936
Pretoria, Zasm House ka Mantaha February ele 17, 1936

Palo ea 1706 22 November 1935
MATSATSI LE TULO TSEO HO TLA TSHUARELOA TENG LEKHOTLA LA HLALE (NATAL LE TRANSVAAL)

Ho tsebisoa mang le mang hore; katlase ha tema ea leshome le metso e meraro (6) ea Molao oa palo ea 38 oa 1927 (Native Administration Act 1927) le tema ea leshome (4) ea Molao oa palo ea 9 oa 1929 (Native Administration Act, 1927 Amendment Act 1929) Tona-kholo ea Taba tsa batho ba batsho e laetse hore Lekhotla la Hlalo (Natal le Transvaal) le tshua-roe tulong tse latelang ka matsatsi ana a latelang ka nako ea 10 hoseng:-

Eshowe ka Lebone January ele 16, 1936
Durban Mantaha January ele 20, 1936
Pietermaritzburg Mantaha January ele 27, 1936
Pretoria; Zasm House Mantaha March ele 9, 1936

Palo ea 1681 22 November 1935
Ho tsebisoa mang le mang hore Mohlomphehi Tona e tshuereng Mmuso e tabetse ho fumana matla katlase ha temana ea (c) ea hlaloso ea lokeishene ea batho ba batsho mo temeng ea leshome le metso e robileng mono ole mong oa Molao oa oa Lekhetho la ba batsho (Native Taxation and Development Act) oa 41 oa selemo sa 1925, ho ntsha lefatše la Voyenthen leo le leng seterekeng sa Heidelberg, Transvaal, mo hlalosing ea lokeishene ea batho ba batsho ho tloha tshimolohong ea khuedi ea January 1936, eleng lefatše la kereke ea Berlin Mission Society e sebetang hara batho ba batho teng moo.

INTSHUMAYELO ZIKA RULUMENTE

No. 221 1935.

ISITHILI SE DOLOPHU SASE FLAGSTAFF, UPHONDO LWASE KAPA: INTSIBHI YANGOKUHLWA

Ngaphantsi nangamandla amagunya endinikelwe wona sisiqendwana (1) sesiqendu seshumi eline sithoba somthetho wokulaulwa kwabantu abantsundu ezi dolophini ka 1923, ohlonyelwe ngoka 1930, apha ndiyashumayela, ndixela ndaye ndisazisa okokuba ukusukela nasemva komhla wokuqala ku December, 1935, akukho mntu mnyama, oyindoda noyinkazana, ongakhululwanga phantsi kwesahlukwana (b) sesiqendwana (4) sesiqendwana kuthetwa ngaso, oyakuthi phakathi kweeyure zika 9 ngokuhlwa neka 5 ekuseni, babe kwindawo ephandle kwisithili esilaulwa yi Bhodi Elaula isixeko sase Flagstaff, ku Phondo lwase Kapa, ngaphandle kokuba lowo mntu ntsundu abe unencwadi ebhalisweyo esayinwe ngumqeshi wakhe okanye ngumntu ogunyaziswe ngulowo mqeshi ukuba enze incwadi enjalo esenzela lowo mntu ntsundu, okanye ngumntu ogunyaziswe yi Bhodi Elaula isixeko sase Flagstaff, ku Phondo lase Kapa, ukuba enze iincwadi ezinjalo, okanye ligosa eliphethe nayiphina indawo yamapolisa ekwisithili esinjalo.

THIXO SINDISA UKUMKANI

Inikelwe nge Sandla sam ne Tywina Elikhulu lo Manyano lo Mzantsi Afrika e Pretoria ngalomhla wamashumi amabini anambhini ka October kumnyaka wewaka elinama khulu sithoba anamashumi amathathu anantlanu.

J. W. WESSELS,

Igosa Eliphethe Umbuso

Ngomyalelo Womntan' Omhle Igosa Eliphethe Umbuso

P. GROBLER.

ISEBE LEMICIMBI YABANTSUNDU

Ezizaziso zilandelayo zika Rhulumente zipapashelw' ukuba zaziwe nguyefwonke ubani:-

No. 1555

1 ka November 1935.

UKUMISWA NGOKUTSHA KWEMIDA YEELALI EZITHILE KWISITHILI SASE NGQELANI

Apha kwaziswa kuye wonke ubani, okokuba Umntwan' Omhle, i Gosa eliphethe umbuso, ukholisekile ukuvumela, ngokwesahlukwana (a) sesiqendwana (1) sesiqendu sesihlanu somthetho wokulaulwa kwabantu abantsundu No. 38 ka 1927 ukuba kususelwe bucala ukuxelwa kobume bemida yeelali ezingo No. 19 ekuthiwa yi Malunga no 21 ekuthiwa Lujizweni, kwisithili sase Ngqeleni, njengoko ibekwe kwizihlomelo kwizaziso zika Rhulumente No. 613, ezibekwe ixesha le 10 ka April, 1931. kwakunye nesaziso sika Rhulumente esingu No. 611 esibekwe ixesha le 9 ka April, 1926, ngokulandlana, kubekwa ke olu uguqulo oluchazwa kwesizihlomelo silandelayo.

ISIHLOMELO.

ILALI ENGU No. 19, MALUNGA

Ukusukela kwi Bhakana eziphakathi kwelali zoo Mata no Mhlobo, ubheke ke ngezantsi usinga kwibakana ekwinduli epehu kwelali ka Nomlota, uze uwele intlambo ye Qwantili uhambe-tse usinga kweeloliwa liphezu kwenduli yo Msintsi, kwakhona uthi-tse usinga kwibhakana esondele kwindlela yenqwelo yo Mtata no Nomadolo phantsi kweli ka James; ujike ujonge e Mpumalanga uhambe ngoologolo lusinga kwibhakana ekufuphi nelali ka Jadzweni, usuk' apho uthi-tse usinge kulowo mthi mkhulu womkhoba osezantsi kwezibuko lentlanjana yo Mdumbhi; uye kwibhakana ekwili endala ka Lucuku, uhambe usinge ebhakaneni edlelweni lase Ngqeleni elingu "A" uhambe ngedlelo eelo lesixeko uye kwibhakana "C," uphum' apho uye kwibhakana ekufuphi nelali ka Mtandi, uhli' intlambo ugene kumfulana we Mabetsha, uyingumle uhambe ngendlelana yenyawo usinge kwibhakana eku upi nelali ka Mbhalo, uphum' ngendlela esa kwizibuko lo Mdumbhi, uye kwibhakana ekufuphi nelali ka Nodoni, ukusuk' apho uthi-tse ukusinga kulabhakana ibaxi-lwe kuqala.

News Items From Different Centres

African Works' News

The year 1935, the eighth year from the birth of our organisation, comes at a time when all Africans employed in other industries in Johannesburg are appealing for assistance and advice as to how they can best organise themselves into trade unions, so that they, too, as a result of their united efforts and struggles, can be in a position to enjoy privileges similar to those now being enjoyed by members of the Clothing Workers' Union.

It comes at a time when hundreds of workers are gradually driven out of the workshops, at a time when workers find it imperative to form workers' organisations.

What should be the attitude of the Clothing Workers' Union, the pioneer Trade Union, in the strictest sense, amongst African workers? Now is the time for members to demonstrate their long experience in the Trade Union movement. We must redouble our efforts, close our ranks, and see that not a single worker employed in the clothing industry is not a member of our Union. Let it be the duty of every member of the Clothing Workers' Union to carry out the principles of trade unionism, not only within our ranks, but amongst the scattered unorganised workers. Remember that we live in an area where there is no land available to plough kaffir corn, and therefore the fight against starvation wages should be intensified.

Blunders have been made in the past, no and doubt shall always be made as long as we continue our struggles for better conditions, but this is no excuse to keep away from the Union, as we can only learn from our mistakes.

Among mistakes made in the past, which we shall try to avoid as much as possible in the future, was that we did not try to arouse the interest of the wives whose husbands were engaged in the clothing industry, in our Union. Remember that they have the final say about the decent wages now earned by their husbands, as a result of the bitter struggles carried on by the Union.

We trust that this message will be taken to heart by those of our members who feel that they have a duty to perform towards members of their own race. A further step has been taken in our progressive march. Let us concentrate and gain strength to take another forward step.

I. MAKUE, chairman.
G. MAKABENI, Secretary.

Messina News

(BY SMASH)

A terrific whirlwind damaged the Salvation Army Church on December 18. The roof was severed from the wall and its falling broke the walls asunder. Mr. Dunstan Shao, a clerk at the Mill office, has entrained for Likoma Islands, Nyasaland, on three months' leave.

Mr. S. A. Khossa of the Compound office, returned from his annual leave and has resumed duty.

Misses Asnath Mbokota, Magdeline, Khossa, and Mr. Adolph Mofana have arrived from Elim and are spending their Xmas holiday with their parents. Miss Charlotte Masekela of Makotopong is spending her holiday with her friend, Miss A. J. Mbakota.

Mr. P. J. Verveen, who is doing some carpentry and building work near Beit Bridge, entrained for Pietersburg. Mr. Verveen is also a proprietor of the Villa Woodworks, Pietersburg.

the gathering and thanked the choir. Mr. O. M. Sebtai of North Rand has left for Tiger Kloof Institution to continue his studies.

Tribute To Late David Moffat Of The Drivers' Union Orlando News

"It is an honour and privilege for me to pay tribute to one of the most outstanding men of the African Motor Drivers' Union has ever had—the late David Moffat. Without fear of contradiction I make bold to say Mr. Moffat will not be readily forgotten by all those who knew him and those who are associated with our organisation."

These remarks were made by Mr. Sol. E. Mogoye, General Secretary of the African Motor Drivers' Union on the occasion of the unveiling of a bust of the late David Moffat at his residence in Orlando on Wednesday last week. The ceremony was attended by over 100 people and presided by Mr. E. R. Motlodi, president of the Drivers' Union.

Mr. Mogoye after expressing sympathy with the family of the deceased, said Mr. Moffat's death caused an irreparable loss not only to his family but also to their organisation of which he was one of the founders. Mr. Mogoye then paid tribute to his sterling character. He was, he said, a true leader who enthused a spirit of service in the organisation, and inspired all who came into contact with him.

The following members of the African Motor Drivers' Union attended: Messrs Edwin R. Motlodi, President, Sol. E. Mogoye, Secretary, Alf. Matanda, Alf. Phuthi, John. Sebuse, Sheil Phatlane, Petrose Kumalo, Jacob Mokotedi, M. Sehloho, Issac Seleke, P. J. Mashabe, Elias Moleme, J. Sencase, E. Chaka, Peter Wisie, Mesdames B. D. Moffat (widow), A. B. Sehloho, J. Sebego Mary Talenakies, Misses J. Florence and Colbert. Mesdames C. Manyone, Billiard: Messrs Dan Maphike, Adams, G. Walker, W. Walker, D. Miaar, P. Maseko, Sydney Machalibane, Dan Koatsi, R. A. James, R. Moloto, and John Zongele.

Hebron News

The new Hebron School building will be opened on January 13. This is a large building of six spacious class rooms, measuring 20 by 30 feet each, plus the principal's office and a little store room. The whole building is in the form of letter "L," facing the north, with a nice verandah.

The opening will be performed by the Native Commissioner of Pretoria; and a representative of the Director of the Transvaal Education Department will also be present to address the gathering. The tribal chief will propose a vote of thanks to the Commissioner. Mr. Nicodenus Masilo, the vice chairman of the school committee, will thank the Director's representative.

The resident Missionary will deliver his speech in English, and the Principal teacher of the school, —Mr. J. M. D. Masoabi, will read an address on behalf of the residents of Hebron.

Modderfontein News

(BY SILAS MOKGAOA)

Messrs Fredrick Nhlane and S. Phoshoko of Hoffmeyer School spent their holidays at the Dymate Factory, compound with their brothers Messrs S. B. Mokgaoa and P. D. Phoshoko. These gentlemen were pleased to meet the students of Kilnerton who were also here during the holiday.

The nine youngsters of Modderfontein, known as "The Magazine Choir," gave a musical entertainment which was attended by many people. Mr. F. Nhlane addressed

(Continued column 1)

Clocolan News

(By B. S. T. LIKATE)

Recently, we had much good rains in this locality; the country is thus beautified by the greenness of the grass and the willow trees.

The Bantu United School held its closing concert on December 11. The hall was filled to its capacity. The parents admired music, drills and plays performed by their children.

The proceeds of the concert were divided between Messrs M. M. T. Ntai and B. S. T. Likate as they were terminating their services with the school. In the afternoon the school committee met to bid these two teachers farewell. They unanimously expressed their regret at their departure. The teachers responded suitably to the committee's words of appreciation.

It was announced by the committee that Mr. S. E. Aau would replace Mr. M. M. T. Ntai; but the substitute for Mr. B. S. T. Likate was still unknown.

In the evening of December 12, a farewell concert was given to Mr. B. S. Likate by the Congregational Church Choristers. Owing to bad weather the concert was not a success.

Recent departures: Messrs. C. Moletsane principal B. U. S., to Bloemfontein, Bothaville, and Taung; M. M. Ts. Ntai, Bloemfontein, DeWetsdorp and Witzieshoek, B. S. T. Likate Bloemfontein and Basutoland, J. Potsane Roma, Basutoland; Miss V. V. Motshabi, De Wetsdorp; and Mr. A. S. Modimole, Basutoland.

Frankfort News

(By CALVIN T. P. LIPHOKO)

The following spent Xmas at Frankfort:— Messrs Wm Bekwitz, D. Bekwitz, J. Olifat, M. Ncala, J. Makoba, R. Makupu, Percy Pewah, Isaac Khomane, Moses Hlubi, Elliott Mofolo, Msiya Bros, and Walter Mohono, from Johannesburg. Messrs Sally Seele, H. Mtembu, John Mavimbela, Miss Elizabeth Lutlueleng, Mr. and Mrs. J. Moloi, Mr. and Mrs. B. Mtembu, from Germiston.

Mr. and Mrs. Ngozo, Messrs J. Ncala and E. B. Motsiabi, from Springs.

Messrs H. Ncojakisana, A. Mofolo and Miss Emily Mola-hloe, from Nigel.

Messrs M. Keswa, and Jacobus, J. Matjan, from Heidelberg.

Mrs. E. Mpanza and son, from Durban.

The Laoy Moon L. T. Club played against the Greengages (Continued column 4.)

AGENTS WANTED



To Sell Sweet Georgia Brown Beauty Products

Here is a big chance for you to be our Agent and make a lot of money. Men and Women wanted to be agents for our big line of SWEET GEORGIA BROWN Beauty Products made especially for dark-skinned people. We have everything—Hair Dressing Pomade, Skin Brightener, Bleach Cream, Hair Strength, Face Powder, Vanishing Cream, Perfumes—300 different products. Everywhere you go, you make a sale because you have the things people want. Don't wait! HAVE MONEY; work in spare time or full time; work when you please; be independent when you are our agent. Write today for Agents Offer and FREE Samples. Do it today before you forget.



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SILVER DOLLAR
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Extracts From S.A.B. C. Board President's Report For 1935

Gentlemen,—It gives me much pleasure to submit to you the report and accounts of the year under review. The results for the year reveal a slight improvement, while the eagerness of members to sustain the life of the Board remains unchanged. The splendid efforts on the part of affiliated provinces in making the last tournament at Port Elizabeth the success it was in spite of financial and other difficulties, and the wonderful brotherhood shown by players and officers alike were inspiring beyond description, we all hope that the spirit of unity and sympathy towards one and the other shall continue.

FINANCE.

This is an item that more often than not causes endless anxiety to those responsible for finding the money. At the end of the year our revenue amounted to £112: 0: 0d, made up of a bank credit, affiliation and subscription fees, and your share from the tournament proceeds, while the expenditure amounted to £23 15s 9d, mainly as the result of rail fares for officers and subsistence allowance paid to them and to the representatives of provinces. Our credit in the bank which amounted to £74: 4s. has been reduced to £73 17s 3d, due to bank charges amounting to 6/9d, while the cash balance on hand amounts to £14 6s 9d, out of which an approximate amount of £10 has to go towards expenses. Assuming that the rail of the officers to East London will amount to £22, putting it at a minimum, and their subsistence allowance amounting roughly to £10, for ten days at the rate of 5s per day, you will see at once that the expenditure far exceeds the revenue, and the balance of £41 in the bank will only pay once more for the rail fares and allowances of officers to the next tournament, after which you will have no more money left. It is up to this Board to find the best way possible to subsidise our fast waning resources.

While I do not oppose the idea of annual tournaments I cannot help feeling that these are far in number compared with the financial benefits accruing therefrom, while from a moral and instructive point of view we cannot hope for anything better. The game of cricket is one of the most expensive imaginable, and does not perhaps just give that minutely excitant stimulant noticeable among football and rugby enthusiasts. I propose, with your permission, that a sum amounting to £3 per annum be paid by existing provinces in the form of a tithe, plus the annual subscription of two guineas. In that way I think, we might be able to carry on without fear of going bankrupt.

ANNUAL MEETING.

Our last annual meeting was held in the offices of the Municipal Native Affairs at New Brighton, Port Elizabeth. I wish on your behalf to thank Mr. McNamee, the Superintendent for allowing us the use of his commodious hall. The minutes of that Meeting of that meeting have been circulated to you all. Other things a Committee have chosen to go into the Constitution and to report at this meeting. Regularly on the question of the players, and another important matter to the effect of arrangements

being made for fourteen players at the venue of the tournament such number be increased to seventeen, and the local authorities will not be held responsible for the hospitality of any number exceeding that agreed upon. The Minutes of the Business Meetings are not yet available, but I believe Mr. Msimka, who acted as Tournament Secretary will send them up before we meet.

D. M. DENALANE,
Secretary.

East London,
29th December, 1935.

(Continued from column 5) in charge of the bowling. The Transvaal fielding was at concert pitch especially close in, and in this department Gwele did well, taking three brilliant catches. R. Kiviet the Transvaal spin bowler was soon brought on, and he polished off the side for a paltry 64.

Transvaal Bats.

For the second time in the series Transvaal was dismissed cheaply. F. Roro the Transvaal star again failed to score. His was put l.b.w. to what was considered an unfortunate decision. T. Sondlo filled the vacancy, and was just showing glimpses of his true form when he got dismissed. Things were not rosy for Transvaal at this stage and a collapse took place. Bangani with his characteristic confidence tried to stem the tide but he soon went, and it was left to Gwele to guard the fort, keeping his end up till the whole side was out 7 runs short of the Eastern Province total. When the match started the following morning Gwele used Kiviet from the northern side and at once proved a thorn making batsmen to dance about. Transvaal won this match by five wickets.

Western Province vs. Natal.

The Natal skipper Rev. Xaba won the toss and unhesitatingly decided to have the first knock. Western Province were led by Natal by 23 runs in the first innings yet it was a different story when the stumps were drawn for the day and Natal were beaten. Maxam and S. Ndlwana caused all the trouble. They kept such a fine length that the batsmen of Natal could not collect the runs that were required to win the game. The fielding on both sides was keen.

Transvaal vs Western Province

Western Province batting was very attacking but the opening pair was soon separated. Masiza pinned all the batsmen forcing them to play him than to score, another fast one, Tshomela, was introduced by Gwele and he kept such a fine length that it was not necessary to make any change at one time the score board read four wickets for 29 runs. Masiza in this match was showing great form and stamped himself as a really fast bowler.

At the close of to-day's play Western Province were 41 runs for 8 wickets down.

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How N.R.C. Cup Tournament Goes On At East London

The four centres that were present at the commencement of the Tournament for the N.R.C. Cup on December 26 were fixtured. In the match Griquas vs. Transvaal, H. J. M. Masiza the Griquas' skipper won the toss and elected to bat. The Transvaal skipper switched on his fast battery in the hope of getting early wickets, and, in electric stillness, E. Majola sent down a maiden to S. M. Voss, bowling against the wind. E. Masiza bowled from the sea end with the breeze behind him at such a tremendous pace that he had to employ 5 slip fielders.

Halley Plaatje to the Rescue

The impeccable length kept by both bowlers subdued the batsmen, and to add to their discomfiture, the improved fielding did away with the advantages of some fine shots. Only H. Plaatje managed to resist the strong attack. Having completely mastered the bowling, he looked like staying for many runs, when he unfortunately got his leg in front of a good one from C. Ngegebule who had been brought on vice Masiza. This was the end of Griquas as the remaining batsmen collapsed and the side was out for 59.

Roro Receives A Royal Welcome

F. Roro going out of the pavilion with E. Majola to open the Transvaal innings was cheered to the echo by the huge crowd, but keen disappointment was in store for the cricket fans as Roro was clean bowled in the first over by Rune for a duck. Contrary to expecta-

tions the brightened up. A useful partnership by H. Roro and J. Allies changed the face of the game, both batsmen giving a real brilliant display. In brilliant play Roro played 54 and was bowled out.

R. Kiviet filled the vacancy and Allies continued to play correct cricket until he responded to a call for a risky one and got run out. The colt had collected 28 runs in faultless style. Play stopped for lunch and soon after resumption the Transvaal side was all out for 149. Gwele the Transvaal skipper who had gone to bat rather low down in the batting order returned undefeated.

Eastern Province vs. Border

This match provided another sensation, Border took first knock. De Wet the Border star batsman, who went to open the innings was sent back to the pavillion without scoring, but the following wickets weathered the venomous Eastern Province attack, M. Kotobe and Mazingi becoming associated in a great partnership. Kotobe's undefeated contribution of 80 runs was made in carefree style. Border was all out for 165 runs.

Eastern Province Starts Confidently

Eastern Province started their innings confidently. For a while all went well, until Chiepe the speed merchant was brought on. He got among the wickets creating havoc on the Eastern Province batsmen and causing the side to collapse for a meagre total. Eastern Province (Continued foot of column 5)

Annual Meeting of S.A.A.F.A. Held At Bloemfontein

At the Y.M.C.A. Hall, Batho Location, Bloemfontein, the annual General Meeting of the S. Africa A.F.A. was held on Friday, December 27 at 10 a.m. The representatives of the Free State, Natal and Transvaal were as follows:—Free State: Dr. S. J. Moroka and S. Molatedi; Natal: Mr. E. C. Jali; Transvaal: D. R. Twala and F. J. Modibedi, and the officers Messrs. D. M. Denelane, H. L. Msimang and H. T. Kumalo.

The President, Mr. D. M. Denelane, in welcoming the delegates to the Biannual meeting of the S.A.A.F.A. remarked on the great responsibility on the shoulders of the delegates, as the task before them is one of national importance and their deliberations will be discussed and criticised by many other bodies. A telegram apologising for the absence of Mr. E. O. Msimang of Maritzburg was read. After the reading of the Presidential Address and Financial Report the officers for the next two years were chosen as follows:—Hon. Life President: Mr. H. Wellbeloved; Hon. Life vice Presidents: Messrs. Howard, Shepstone, Chief Fenyang, Advocate Stritten, and others; President: Mr. D. M. Denelane; Vice President: Mr. H. L. Msimang and Dr. S. J. Moroka; Secretary and Treasurer: Mr. H. T. Kumalo.

followed on and lost the match by an innings and 44 runs.

Transvaal vs Eastern Province.

In this mat on the third day of the tournament, Eastern Province won the toss and elected to bat. As usual Gwele commenced his attack by putting the two fast bowlers Masiza and Majola (Continued column 2)



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City Council And Alexandra Township

City Council Decides Not To Take Over Alexandra Township

"Neither legally nor morally is there any obligation on the City Council of Johannesburg to take over the administration and control of Alexandra Township," is the opinion of the General Purposes Committee, expressed in a report on the possibility of extending the boundaries of Johannesburg.

Adequate Powers Already.

The mere fact that a private township has become insanitary is not of itself sufficient reason for its incorporation within the municipal area, the committee holds. The existing conditions can be adequately dealt with under the powers conferred on the central authorities, and there is consequently no necessity for incorporation either to provide a proper authority to deal with present conditions, or to remove them.

In the event of incorporation, it is stated, two courses would be open to the Council—to clean up the township, or to abolish it entirely. Either course would involve the Council in expenditure out of all proportion to the return.

Cost of Abolition.

"It would appear," goes on the committee's report, "that in the interests of the city as a whole, the second course would be the only one open to the Council. The presence of the township is preventing the development of Johannesburg on the north-eastern side, which is otherwise an exclusively white residential area.

"To incorporate the township within the municipal area would tend to aggravate the existing situation. The only curb to the present tendencies is the entire removal of the Native population and their disposal in more suitable parts of the municipal area. In order to bring about such a removal, the Council would have to resort to expropriation, which would cost in the region of £750,000, to which must be added the cost of rehousing the displaced population in one of the Councils' locations or Native townships.

Present Time Inopportune.

The time is inopportune to consider the proposition, as the Council is in the midst of a large slum clearance scheme in respect of places which are in some respects worse than Alexandra Township, involving it in considerable expenditure and occupying the full attention of the present officials. With the staff available, it cannot, at present, contemplate additional undertakings in this direction. We are of opinion that, apart from the economic question, Johannesburg must deal with its own slum question first.

"In the event of the incorporation of the township, the prevailing health conditions there are such as to give the M.O.H. no option but to have extensive recourse to the Slums Act. The existing staff has difficulty in coping with slum conditions within the area, and in order to deal adequately with the conditions at Alexandra it would be necessary to augment considerably the present staff."

Bequest For First Bantu Bishop

An interesting bequest affecting the Bantu clergy in South Africa is made in the will of the late Rt. Rev. J. W. Williams, Bishop of St. John's, Cape Province, until his retirement in 1922. Bishop Williams died in Capetown some months ago.

In his will he bequeathed to the Trustees of the Church of the Province in South Africa his silver and ebony crozier, a jewelled pectoral cross, and a sapphire episcopal ring, to be held by the Trustees for the first Bantu in South Africa who shall be appointed a Bishop of the Church of the Province.

The announcement of the bequest is made in the current issue of "The Kingdom," the official organ of the diocese of Pretoria. There are as yet no Bantu deans or archdeacons, but there are Bantu canons in the Union.

Imposing New Magistrate's Court To Be Erected Soon

The foundations of the new magistrate's court for Johannesburg will be begun about the end of this month unless unforeseen circumstances arise.

The site in Ferreirastown has been completely cleared and is ready for immediate building operations. The Public Works Department has received tenders for the first contract, which concerns the construction of the basement and the foundations as far as the ground floor. This is the work which is due to start in about four weeks.

Owing to the number of factors concerned, no prophecy about the completion of the new court can yet be made.

The new Magistrate's Court, when complete, will be one of the most extensive Government buildings in the Union. It is to have about 30 court-rooms, where cases can be heard, and its accommodation will be of a quality entirely new to Johannesburg courts.

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Out of 1,000,000 There Are Only 10,628 Bantu Voters

The fact that there are now nearly 1,000,000 registered voters in South Africa was revealed in a Government Gazette Extraordinary, issued in Pretoria this week, giving the results of the 1935 biennial registration of voters.

The total number of voters is now 960,129, consisting of 504,752 men and 455,377 women. In the registration of 1933 a voting strength of 922,680 was revealed, the increase in voters in two years therefore being nearly 38,000.

In the heaviest increase was in the Transvaal, where the total number of voters increased from 326,514 to 349,400, that is, by nearly 23,000.

In the Cape the increase was from 404,963 to 417,524, and in Natal the increase was from 90,619 to 92,116. The Free State showed the smallest increase in voting strength, from 100,586 in 1933 to 101,089 in 1935.

In the Cape 1,401 Asiatics, 21,596 mixed and other Coloured people, 1,796 Cape Malays and 10,628 Bantus were registered voters, while in Natal 10 Asiatics, 343 Coloured people and one Bantu had the vote.

Post Office Offers New Benefits Wiring Money Made Cheaper

The Post Office will from January 1 undertake to notify payees of telegraph money orders drawn on offices in the Union (including Basutoland, Bechuanaland and Swaziland), South-West Africa, Northern and Southern Rhodesia and Portuguese East Africa, and it will no longer be necessary for the remitter to send a separate telegram notifying the payee of the issue of a telegraph money order. A supplementary fee of 3d. will be charged for the service. The remitter may have a short private message to the payee included in the official advice telegram on payment for additional words at the per word rate, and if he wishes to have his name communicated to the payee he should include his name in such private message.

In order to avoid any misunderstanding, the remitter, when completing the usual form of requisition, should write the words "By telegraph" on the form and furnish the payee's full address as well as his own, stating full Christian names, if possible. If the notification is intended to be called for by the payee at the office of payment the words "Poste Retante" should be given as the payee's address. The remitter should also write on the requisition form any private message that he desires the postmaster of the office of payment to convey to the payee.

On receipt of the official advice

telegram of a telegraph money order, the postmaster of the office of payment will immediately advise the payee to call for payment, and at the same time will communicate to him the remitter's private message, if any. Except in the case of the payee's address being given as "Poste Restante" the notification will be delivered to the payee in the same manner as a telegram.

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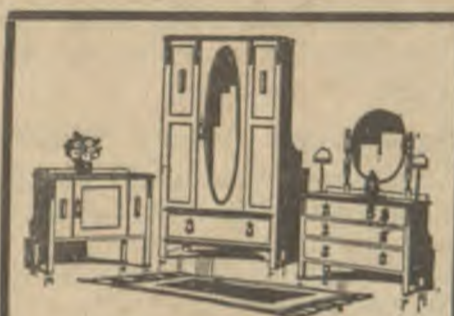
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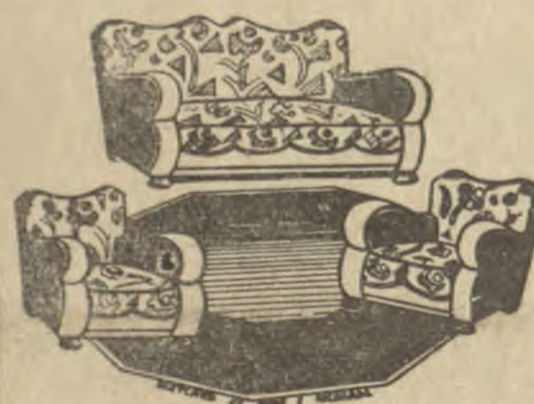
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