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Native Representative Council

Amendment To Representation Of Natives Act

Important amendments are contemplated by the Government to the Representation of Natives Act. These amendments are designed to remove anomalies shown in the elections held last year.

Natal Short Of A Member

It is revealed that Natal is short of one member of the Representative Council owing to the fact that the aggregate votes of all the Advisory Boards in Natal were considerably less than 2,000 as required by the Act.

Member To Be Appointed

It is intended to introduce an amendment to rectify this position now, and also to provide that at a future election such a position could not again arise.

To remedy the position in Natal an amendment will be introduced to permit of the appointment of a member by the Governor-General.

To remove the anomaly altogether in future elections, it is intended to amend the Act so that the number of votes required in the case of advisory boards to secure a nomination shall be reduced from 2,000 to 300. The number necessary will remain at 2,000 in the case of other units.

A further amendment to be introduced is designed to remedy the position in which (in some cases) one or two Native taxpayers in a duly constituted ward under the Act had to elect a taxpayer to represent the ward on an electoral committee. Each magisterial district, provided it does not fall within a voting unit, is divided into not less than three wards, not more than five. The Native taxpayers in each ward elect a taxpayer to represent the ward on an electoral committee and such committees form voting units.

An amendment will provide that where the total number of taxpayers in a magisterial district is less than 300, the whole district shall be regarded as one ward.

It has not been decided yet whether the legislation will be introduced at the coming session of Parliament. If there is an opportunity it will be brought forward, but as it is the intention to hold only a brief session, during which the estimates will be the main business, it is likely that the amendments may have to be held over until the beginning of next year.

Sub-editing of all political matters in this issue by
R. V. Selope Thema
3 Polly St. Johannesburg.

The Man With Big
RESPONSIBILITY



Mr H.A. FAGAN, M.P., the new Minister of Native Affairs
Photo by Gay's Photographic Agency, Cape Town.

Mr. Heaton Nicholls's Resignation

According to the "Natal Daily News," Mr. Heaton Nicholls, M.P. for Zululand, has resigned as a member of the Native Affairs Commission. He sent in his resignation to the Prime Minister last Saturday. Mr. Nicholls became a member of the Native Affairs Commission in 1935, to fill in the vacancy caused by the retirement of the late Dr. A. W. Roberts.

Mr. G. Heaton Nicholls, M. P. for Zululand, in a statement to the representative of The Star on Thursday, gave his reasons for resigning from the Native Affairs Commission.

"My resignation," he said, "was a protest against treating what I think is the most important and difficult of all the offices of State—Native Affairs—as if it were a minor matter."

"Had one of the older and more experienced Ministers been appointed Minister of Native Affairs, a man who had some knowledge of the history of the last ten years, during which our Native policy has been fashioned, I would have had no cause to protest. It was difficult to get the recommendations of the Native Affairs Commission carried out even with a sympathetic and experienced Minister at the head of the department."

"I was simply not prepared to plough sand in the future."

"Of Mr Fagan himself, I am sorry to confess that I know nothing. I have heard him speak only once in Parliament. I am told that he is a very able man, and I can only hope that he is sympathetic, broad-minded and understanding in his ideas of the trusteeship which South Africa has adopted. It is not going to be easy. The enemies of such ideals block the political path in all directions.

"For myself, I feel that in Par-

All Is Not Well In Abyssinia

Reports of trouble and fighting in Abyssinia have trickled out of Djibuti and recently it was reported that a fierce fighting took place at Addis—Salin, near



Mr G HEATON NICHOLS, M.P. who has resigned from The Native Affairs Commission

Addis Ababa, when the Duke of Aosta, the Viceroy of Abyssinia, was severely wounded. Italians

(Continued at foot of column 3)

Russia And China Sign Secret Treaty

The Chinese have made an agreement with Soviet Russia whereby the latter has agreed to supply the former with war materials, expert military and administrative advisers.

A message from Tokio (Japan) states that following the reported conclusion of a nine article secret treaty between China and the Soviet for the extension of military assistance to China by the Soviet, it is stated that the Soviet Government is sending one division of troops to Sinkiang (Chinese Turkestan) to guard the route for the transport of military supplies to China through Sinkiang.

are reported to have been cleared out of the Provinces of Tigre, Wallon and North-Western Abyssinia.

Abyssinian warriors are said to be preparing for an attack on Addis Ababa as soon as the rains begin.

A message from Rome states that Marshal Balbo, present Governor-General of Libya, will replace the Duke of Aosta as Viceroy of Abyssinia. The Duke of Aosta, it is said, will return to Rome for health reasons.

Bombing Of Cities Will Go On, Says Japan

The bombing of Chinese cities by the Japanese has created a great deal of indignation in Great Britain and France, and protests have been made to the Japanese Government.

Commenting on these protests the "Japanese Times" and other newspapers say that "certain Western Powers" are adopting a dangerous method in conducting international relations by their "far from flattering interest in Japan's methods of carrying on war in China."

Dealing with the notes of protest received by Japan in regard to the bombing of Canton the newspapers say that the implication of these protests was that "our gallant soldiers, who are among the most chivalrous and generous warriors in the world, are guilty of grave inhumanity."

At the same time as the publication of these editorials Rear-Admiral Naokuni Nomira, chief of the Japanese Naval Special Service in Shanghai, announced at a Press conference that it was the intention to carry out air raids with even greater vigour against Canton and Hankow in order "to bring the Chinese authorities to realise the futility of their present attitude" and in order that "hostilities may be terminated as speedily as possible."

liament and during my work on the commission. I have done my utmost to bring about a full understanding of our responsibilities towards the Native people. I will not fail to do so in the future. I firmly believe that the testing time of Native Affairs has already arrived."



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MGQIBELO JUNE 11 1938

"Lento"

Ngumhlola!

Kuthi xa isizwe silahle amasiko aso, kuthetheke iintetho ngeentetho.

Umthetho wesintu lisiko elithi lakuba lisenziwa kungabikho nto zithathisa ntonga emzini. Kuba isiko lilo ngenxa yokuzala kwalo ubulali. Ubulalingumoya owaphu kileyo, esithi isiBhalo amadina ka Tixo angu Moya owa phukileyo. Esizwe asizange samkhonza u Sathana, besikhonza u Qamata; esithandana, kukho ubunumama —zazisina iimvula, zikhala iindu bula; umhlaba wawutsitsa iimi thombo, indlala ingentho ibo nwayo, ubisi—nobisi, iingwenye noziphingo namagwanishe, ngeza yokugcinwa kwamasikho.

Ayingeze ibe babulumko ukuthi amasiko aphelise yindlela yobu Krestu, kuba kwamla waziwa ukuba Ukho, wathi ake zelanga kuba kushitshisa masiko namithetho awafika ekho. Nemithetho eli shumi akazange ayi ngqokube nganto. Iimithetho ke leyo exho mekeke eluthandweni, athi u Qamata asinako uku mhlonipha yena singawuhloniphanga kuqala umsebenzi wakhe wokudala thina bantu. Ngokoke alizanga libe na gziaba igama loNyana.

IZIZWE ZIJONGILE

Yinina sizwe ndini sama Xosa ukuba kubonakale into yokokuba nizanise nomququ ophetshetwa ngumoya? Yinina ukuba ningazi funi njengesizwe apho nilahlekene khona nekondo loyihlo omkhulu? Ezimfazwe zingakanana bazi lwayo babengenzeli ukuba nihlale na kumantwa abo? Zithi iintaba zo ndoda ziyuselele? Zithi iintaba zaku Mathole ziba zibe sisikhu mbuzo sohlanga olalusilwa likhu sela izwe lalo?

Atha ma Gwadane nama Qorha nama Sholorha e Nchihana abe zizigo zokukhandisa iintliziyo zenu zi cinge ngemigudu yokhokho benu?

Nisisizwe nje eniliza lisileyo iqhelo elithi, "intaka yakha nge nisibazenze intaka," kuba ukuze abathe ubukumkani bakhe owakwa Mshweshwe ngokhokho benu, aba thintela izizwe ezimhlophe ezazi nxase unxweme zibheka ngakwa Zulu, zajika iintloko ngakwi ntshonalanga engentla, bathi aba Qena ababe sebevile ukuba ixhlanga nehlangulu ityebendununu phandle ngakwela kwa Xhosa zizilumbu zamadoda, bazi faka phansi kwephiko lama Bilitane, ukuze athi u Piti Litifu nomkhosi wakhe efika kuKumkani uDingaan abeselemgiza kuba wayeselevile ukuba kwa Phalo kusyembelekile.

Namhla nje iinkosi zenu zikha ngelwe ngezikhondo samhlo ngo wasesilungwini kuba eze nzisa efuna ukuba nizidbele nizilibale, ningavivumi ingoma engumtya ngampo wokumanyisa iintlanga.

Yinina lento ningawuhloniphayo amangcwaba oyihlo abanifundisa ukuba lukho uvuko nga phaya kwengcwaba, kuba ebesithi aku gula uMnimzane kuyiwe esicithini phakathi kweenkomo, kuthethwa namathila, ukuba ahethe no Qamata ukuba makahlive vinceba netarhu; lento ke aingakhumbu liyo ukuba emathile lawo akwizwe labaflelo, ahleli, awabona ama oyala nokuzindela kwenu?

Niluhlanga lunolunya ngokuyi ntonina, lento ninzayi cingayo into yokuba abelungu babengafi kanga nankomo, emakube okhokho benu babefuna zons ukuze balwe kangaka kwelilizwe?

Lento ningazi chukumisiyo ii ntliziyo, nikhumbule ukuba babe silwa utshaba olaluphanga umbaba, befuna ukuba usapho lungabi izibhadubhadu, ezi hamba zi hlala zisuka emacaleni ezipo, zoo loluwa, phantsi kwezindu zam rhonye.

Izighighaba Zelilizwe

Ubudhala bomdibaniso womZantsi Afrika

Ngomhla we 31 ku Ncanzibe, uMdibaniso womZantsi ube budala obuyi 28 iminyaka ngo suku lokuqala oluzele leminyaka izithili ezine zomZantsi weAfrica zaggiba ukuba mazidibane zibe si sizwe esinye esimhlophe somZantsi Afrika.

Elitutyana laleminyaka lube nezi ghigaba ngezi ghigaba. Kuthe kwesithuba sale minyaka imfazwe yelizwe nezizamva zayo ithe yazijika iimeko zeltzwe li phela. Yajika iimvo zamazwe ngamazwe, zawa ezinye izizwe ngenxa yalemfazwe, kwaneziKumkani, izizwe zaxhwaleka; zakho iindlala.

Ikanti phezu kwako konke oko ebucinaneni belilethu ilizwe aku zange kubekho nto ithambisa ama dolo kangako, ngaphandle, kwe nzila enkulu yokutshona kwe Meadi.

Eweincuku zona zobuzwe kwabamhlophe zibekho, zaliwa, zisaliwa nakaloku. Nezi dube dube zonyaka ka 1922; noku yeka kwemali ye Rauti.

Yaba ezi zinzame zika Sir George Grey esinye sezilumko ezikhe zakho zase Bilitane ngokuza kulawula egamaneni layo. Wabanayo lenjongo ekha ngele phiphithi, wathi i Orange Free State, i Natal ne Koloni mazi dibane. Kwakhona elinye ilinge malunga nolumanyano lakhe laphi nyiselwa ngu Lord Carnvon, u Nobhala wamazwana (colonies) ngonyaka ka 1875.

Yaliwa lento kuba izizwe ezi zibini zazisachaseni gqitha no Sir Theophilus Shepstone, ngo 1877 wabe wa linga woyiswa.

Kwadhe kwathi ngenye i mini u Cecil Rhodes xa yena wayezama umanyano lawo o maue lamazwana edibibanisa ne Transvaal "Eyona nto ndazingenela yona ezombuso ndandinala njongo. Naxa naye adhe walala kobandayo engadhange ayibone inzaliseko yephupha lakhe. Y adhe yangu Lord Milner naye esithi ellizwe inye indlela elinga lauleka kakuhle ngayo yeyoba libelinye.

Yaba ngumhla ka 31 ku Canzibe ngo 1910 ekwathi kwangumthetho oku.

Ezase Germany

Oko ebuyile u Herr Hitler seloko enendibano namadoda athile ukusukela nge Cawe, angoo ngawe aziphuzwa abambe iintambo zemikhosi.

Injongo ngeyoku cebisana ngento yase Spain, kuba kubo nakala ukuthi icala lombuso lixhathisile.

I-Palamente iyakuhlala Ngo July 22

Zibimbini izinto ezibalulekileyo ezithe zaxoxwa zaqatyeliswa Ku gqitye ukuba iPalamente ihlale ngomhla we 22 ku July nento yokokuba indhlu yeNgwevu (Sen-

ASILO SHOLOGU ELI NGUMHLOLA!

Usindiso lenu lolwenu, thetha cani nizibuthe nithathe inxanxheba kwizinto zokwakha. Lento vamasiko ezicakathi, ayenzena isiqiniseko

ate) ingachokunyiswa kulonyaka njengoko ixesha layo li phelile; yamiselwa okonyaka ozayo Amalungu e Qumrhu (Cabinet) embusweni: Generals J. B. M. Hertzog no J. C. Smuts, Messrs N. C. Havenga, O. Pirow, J. H. Hofmeyr, Gen. J.C.G. Kemp, Colonel Deneys Reitz, Mr Richard Stuttaford, Senator C. F. Clarkson, Messrs A.P.J. Fourie, H.A. Fagan, F. Claud Starrook. U Fagan nguye othathe indawo ka P.G.W. Grobler.

Isigqibo Sobulali Sijike Intlekele kwi Qumrhu lo Mbuso

Isigqibo se Qumrhu lobu-Rhulu mente beli lethu ngomhla wesi bini kwemiyo, sithintele intlekele ephantse ukhula ngenxa yoku ngavunywa ko Mhobe we Kumkani yama Bilitane, xa u Tsalitorho ebhola imikhosi kwindibano yesikhumbuzo soku dityaniswa kwezithili ezine eziyi Kapa, Nat-ala, Free State ne Transvaal; nangokuthi nje ngoko iindwe ze sizwe zimbini, ikho eyama Bilitane neyeli lethu, ezithi ke nge mihla efana nalo zimiswe kunye, kuthe xa u Tsalitorho ebulisa ya suswa indwe ye Bilitane, kwema eyalapha, awavunywa umhobe we Bilitane ongu "God Save The King"—"Nkosi Sindisa iKumaani." Lakube luvakele oludaba iingc-ingo zaphambana eziya ku Tsalitorho ezivela kwindawo nge ndawo, konyana be Bilitane aba kwelilizwe nakumalungu e Qumrhu e Mbusweni zibuza incazelo yoko.

Ekuzo kwathi ngesisihloke u Mau Stuttaford xa bekudityenwe e Pitoli ngalomhla ka 2 ku June, akabisabuya xa kuphindelwa e ngxoxweni, kanti ebesele yishi yile inewadi eya ku Gen Hertzog ebika ukuba uyarhoxa ekubeni abe lilungu le Qumrhu ebu-Rhulume nteni.

Lencwadi isithi "Ndithe xa nda ndibe ndifunandinyulwe ngabantu endibameleyo e Palamente, abangama Ngesi, ndaba qinise kisa phezu kwesigqibo nentetho ka Gen Hertzog kwisigqibo sokugqibela sokuhlala kwe Palamente e dhlulileyo, esithi, "Ngalo lonke ixesha ekukho imihla efana nalo umhobe woba Kumkani uyaku vunywa kunye nengama yesizwe somdibaniso lo. engu "Die Stem"—ngokoke xa kungenzekiyo oko mandirhoxe ukuze ndingabilixoki, kwaba kuthi."

Lento yangena ngokwe krele kwi Qumrhu, ekudhe kwagqithisa ku Gen Smuts.

UMnu lowo u Stuttaford ube walujika uluvo lwakhe, kwangolo suku wayerboxengalo akuba eve iintetho zisithi nxhe oku skusayi kube kuphindekwenzeke.

Akasekho Nkosk. Alexandra Festile

Intombi ka Gwazela e Shiloh

Ngomhla wesithathu kwemiyo u maNdlovu, intombi ka Gwazela engu Ruth, inkosikazi ka Alex Festile ulishiyile eliphakadhe e kwa Mzilikazi apho ebekadhe e khona nonkosikazi wakwakhe. Wa ngowatywa ngomhla wesihlanu, emveni kwentsuku ezimbini e dlule, e Kisisi kwelase Rantini. Amawakawaka ama Afrikakazi namaAfrika enze amehlo kwa Mzilikazi e W.N.L.A. enqwenela ukubona okokugqibela intombi ka Gwazela isithela phezu lu kwe-so lehlabathi. Waza liseka u mthetho othi, onamandla nonge nawo bakufika bayalila; uqhayiso maluphale kosasiva ukuphila, ona mandla nongenawo waku fika Ngelosi yoxolo, bayalila abanci nane nabadhala e Rautini beze ngokufeza, nokwenza nbuqina bokokuba kusinyaniso oko ku

thethwa sisiBhalo okuthi, kufa wena ulutshaba kwinto zonke ezi nobomi, konke okuse mhlabeni phambi Kwakhe kuyagoba.

AmaAfrikakazi amhlophe na mnyama enze njalo ukufika e W.N.L.A. ukuzakuzanelisa ukuba okwenenena inzwakwazi enkulu ayisekho? ITshangane, uZulu, u Xhosa, uSuthu neLawu ne Swazi balifumana lithe, khamnqa.

KumaAfrikakazi anya makele impucuko nangenzo iintliziyo zabafazi nje nabakhuthalele benya mekele ukhulaziya immo yomli sela nomthinjana we Afrika aka ngeze abe uyaphosisa othi, phakathi kwabanjengaye, ushiya aba u Nkosk u Mandleni e Bhai.

Inkonzo yoMfu wase Tshetsh (uRev Nyovane) apho u Nksk Festile ebengena khona kwenjiwe nje ukuyala nokukhapha umfikazi nguMfundisi: "Li dlule ixesha kum lokushumayela ngesono kuba ingqondo ithi lenyambalala ingaka inika ubunqina bayo ngecawe yangaphantsi ibunika kwi cawe yangaphezulu, obuthi lo "ulele apha ubethandwa." Oko kunqina nwa ngaphantsi, luthi uluvo lam nasekhaya kunjalo, umfikazi uya mkelwa ePaladesi njengo sebenzileyo. Asikokuthetha nje, zizenzo into esa umntu ekhaya, nina cawe ningamangqina othando, waye Yena eluthando. Ungadhe wena mfo ka Festile ube namhlanje ukwe khama kukutya kuwe, ube usela iinyembezi, kanti ngewuxela u Davide wakudhala unxibe ezi mhlophe, kuba usifezile isifungo owasenzayo mhla wa tshata le nkazana ilele apha."

UMLAMBHO

IRHASHALALA UKUCHIZA AMAQAKUVA IZILONDA



Sebenzisa Lomxube Ungumangaliso Uphilisayo Akukho sifo sofele sinokovisa intsebenzo eminyaka ngokungumangaliso ye D.D.D Prescription Otsutshisekayo ufumana isiqabu msinyane kwasekuqaleni kulomxube ukhalelziyayo. Izilonda ziyaphila; kuvele ufele olutsha, kuthi msinya umatu anhlile qethe. Lines ibhotile ye D.D.D. Prescription namhla ithengiswa zii Venkile zee Kemit zonke.



Olumkileyo UTENGA UKUTYA ENDAWENI Yotywala

S.A. Temperance Alliance 61 Moseley Bldgs, Joh'burg.



Umntana Bantiya Igama Lika "REBECCA FELUNA".

Funda lencwadi eshicilelwe ap: uyakusazi isizatu.

Lenteto kukwayenye epuma kubazali asebaicama ukuba abangepinde bamzuzo umntana. Ama Feluna Pills Amankazana Odwa, njengesiqelo, abazisele uncedo, ke ngokubulela, bantiye umntana igama lika "Feluna."

Maninzi amantombazana eminyaka ehlukeneyo apa e South Africa aqanjwa ngegama lika Feluna. Abazali bawo banokukuxelela ukuthi i Feluna zizise impilo entle konina balamantombazana.

Ngapandle kwentandabuzo ama Feluna Pills angumchiza opambili kuyo yonke yamankazana. Kungenxa yokuba

- 1. Ahlambulula ngapakati.
- 2. Awondla igazi.
- 3. Akhina umetyiso.
- 4. Alungisa izimfanelo zomfazi.

Ahlanganise "ndawonye" ukunyanga zonke izifo zamankazana. Yilento ebangela ukuba adle ngokunyanga apo sekoyiseke kona amanye amayeza.

Amankazana anegazi elibutataka, nangafumani bantwana, namitiyo, nasongelekileyo, abutataka nakatazekayo siwacebisa ngokuthi makalinge ama Feluna Pills. Uncedo kuginisekile ukuba luvale.

Ama Feluna Pills Amankazana Odwa atengiswa yonke indawo nge 1/9 ne 3/3 ibhotile Mhlambe ngqo kwi P.O. Box 731, Cape Town. Tenga awona ngenyani njen-galomfanekiso.

U Mrs. Elizabeth Gumede ubhala eStamford Hill Road, Durban, uti: Kwase kapele iminyaka emine ndagqibela ukuba nomntana. Ndadancinga ukuthi andisobuyi ndinijumane umntana omnye. Umhlobo wam, u Mrs. Sirole wati kum ucinga okokuba ama Feluna Pills anokundinceda. Wayesazi ngeny'inkosikazi eyayingazazi mntana, kodwa ekwazi enxa kokutya ama Feluna wamjumana.

Umyeni wam, naye wayenqwenela sengathi singabuyi sijumane omnye umntana, wanditenga ama Feluna Pills. Ndasibenzisa ibhotile ezingu 12. Ndadivisa ndomelele kwati enxa kweseshana ndasoluluyweni olukulu, ndakujumana ukuba ndinziama.

Ndasoloko ndiziginya ezi pilisi ngalo lonke ixesha ndisenziama. Kwavela umntana omhle wentombazana.

Ukubonakalisa umbulelo weta wezi pilisi zenu umntana bantiya igama lika "Rebecca Feluna" ukubulela elinye lenu ngalo mntana omhle nophile kakuhle.

(Sgd.) ELIZABETH GUMEDE.



Xhosa-EZEENKALO NGEENKALO

Isikumbuzo Sama Mfengu E George Goch (E. N. Tsp.)

NGU DANGAZELE

Ngomhla ka Canzibe ngo 24 ibisisi khumbuzo sama Mfengu apha e "George Goch Native Township" inkonzo ingene ngo 11 kusasa yavulwa ngu Sibonda u John Manona ongu sikhalelo wesi kumbuzo, uyivale inkonzo nge ngoma ye 402 kwawase Wesile kwathandaza u Mnu. Ngculu. Walesa u mphathi jikelele kwi nowadi ye Ditaronomi kwi sahluko se 28 emva kweni thandazo beza ziso usihlalo ushumaveze intla nganiso ngevesi ye 7 kwakweso sahluko. Ucele u mphathi jikelele wesikumbuzo apha e "Transvaal" okokuba achazele abantu ngemvela phi yesikhumbuzo, usukile u Nkosi Dilizintaba Njokweni wathi Abambho bakha kwilizwe lika Kumkani u Hintsu bechitwa yim fecane phesheya ko Tukela waba mkela ngobubele u Kumkani wa banika indawo zokuhlala waba ngoma nenkomo ngabo abathi baya mfenguza kwase kuduma elogama lithiinja alithethi lonto lithetha ukungabi ndawo iyeya kbo, u Kumkani u Hintsu wenza umthetho wokuba ama Mfengu apathwe kakuhle, wathi ukugqibisa ama Mfengu wawapha ilizwi lika Tixo elathi lona lawa phucula azizityebi, kutha ngomhla we 9 ku Canzibe 1835 anduluka anduluka ama Mfengu asinga e Ngqushwa ekokelwe ngu "Rev. Ayliff" akuba efikile kona anikwa indawo zoku hlala ekuthe malunga nomhla we 14 ku Canzibe ngo 1835 u Rev. Ayliff wawabizela phantsi komqwasha u a h l a n g a n i s a n a apho wathi umntu ngamnye makaphakamise isandla esase kunene afunge okokuba uya kumkhonza u Thixo ngokunya nisekileyo, afunge ukuba uya kubondla abafundisi afundise nabantwana bakhe, afunge okokuba wowuthobela umbuso wase Mangesini, nantsoko intsusa mabandla yesi s i k h u m b u z o sama Mfengu. Batho oomakhulu nooma besakukholwa okokuba u Yesu wabafela nokuba ngegazi lakhe zohlalululwa izono zabo, bahlangana baqala umthandazo wamakosigazi e Kqushwa phaya, baza bavumelana okokuba ngomhla we 14 ku Canzibe yonke iminyaka mabayokudibana e Mqwashini bebulela izinto abatenzelwe ngu Thixo, beshumayezana ukuba babenyulu esimilweni zabo besithi:

"Nkosi singasigahembha phantsi kobuthulu bakho singasiga yibambha yontelimi yalelo yakho." Abanye bathi esikhumbuzo sesokuphuma kwama Mfengu ebu khobokeni ayekubo phantsi kwama Xhosa. Ndiyayiphikisa lonto akukho mntu mnyama wakhe walikhuboka phantsi komnye umntu omnyama, okanye asiqalwanga ngo 1907 saqalwa ngamakosikazi omthandazo ngonyaka ka 1850. Asicaluliwe, ewe, akhona amageza kuzozonke izizwe njengokuba ayekho nangemihla yo Kumkani u Khauta asekhona nanamhlanje, aye ayakubakho dhekube ngumhla wokugqibela, zonke izizwe zinama geza azo, kuba akukho nyaka ungena busika bawo, thina apha e Transvaal usuku lwe 14 ku Canzibe savumelana okokuba sisenze nge 24 ku Canzibe kuba abantu abakululeki emsebenzini nge 14. Kwisithuba u Dilizintaba wathi, Mamfengu ntaba wathi, Mamfengu kanihlonelane, kaniyeke ukuziphakamisa, kanilehle umona kaniyeke ukuleba, ukuxoka yibani nembheko omnye komnye. Thina Mamfengu kufuneka sithumele abantu abakhulu baye komkulu kwa Gcaleka bayokubulela ulwamkelo nxa babezinbhaca bemfenguza utsho wahlala phantsi indlu iduma.

Ezase Simonstown

NGU J. P. QONA

Sikhe sabona inene elibalulekileyo i lungu lethu le Palamente u Mnu. Molteno, eze kusipha indaba ze Palamente eggithileyo. Saba neezinto esizicholayo njengama dodas, ngakumbi mayela nokuthi kwakhe; "yibani lu manyano olu thetha into enye", ukuze nabo babe namandla okusithethe lela e Palamente, Yaye into ka Limba isibonda salo mzi ezibalula izinto ezibulala u msi o Ntsundu wakowethu, etolika umfana, um thembomkhulu yena u Mnu. T. Nohe.

Uthe xa emkayo u Mnu. Molteno sambamba nge batyi, samsa kwenye indoda enkulu engasaboniyi u Mnu. Malopha, wathembhisa ngelithi; "ndizakuzibona ezizinto" Imkile into ka S. Simelela iye kwelakwa Mathole emzinayo. U Mnu. lo yenye yamadoda amakhulu kule nkondo kuthiwa yi Bantu Church. Hamba kahle Jwara.

Imvuyiswano yo mhla wozalo eyayine mbonakalo yenziwa kwa Mnu. Jacob Mamputa apha e Simonstown. Ube esenza isikhumbuzo sala mhla ka 19 ku Canzibe wokuzalwa kwentombi yakhe encinane engu Nkosz Susan N. Mputa, eyafika apha ngo Decemba kulowa ka 37 ivela e Kimberley. Umsebenzi lowo wawumhle kakhulu ubonakalisa impumelelo abazalwane ababekho baphatse bakha ekhulwini. Umbambi ntambi zalo msebenzi J. Sillid u nobhala J. S. Mamputa.

Kusweleke intwazane ka Nkosi Kamati engu Nkosz. M. Kamka lalani ngenxeba mzi waes Maqadini akuhle lungeliyo Ungowatywe ngu mfundisi wase A.M.E. Church. U mzi ubupume wonke. Zithetha iinto zo J. Mpofo, H. Malgas kwatsho kwabu hlungu emzini, esithi yilindeni nani ngoko le mini. Abantu baye beyi 205.

Sivakalisa intlungu mzi wako wethu yokusweleka ko nyana wo mfundisi wethu u Mnu. Wesley Bam emva kwetuba elide egula wasishiya ngo 31 ka Canzibe wagcwatywa nge 1 ku June. Umsebenzi lo ubuphethwe yintsumpa yethu u Rev. F. P. Evans enego sa elikhulu u Mnu. Paku esivaka lisa umbulelo omkhulu ngokubo na zonke ezinye iinkonzo zivelana no bawo wethu lo, zikho kulo msebenzi. Ndingabalula ndithi; "abantu abanjengoo mfundisi u Matshikwe, P. W. Dibongo no mfundisi Sihlalo nabanye ke endingena kuba balula ubaninzi babo." Singwenela okokuba zonke izihlobo ziwamkele lombike ngesandla soxolo.

Ngenxa yokuba baninzi kwabantu ababanga nakubaleka kakuhle ngenxa yokuba abanye behla ezi bhasini abanye e treyini abanye ezimotweni. Singathi kodwa bebefikile kuma khulu amane avisayo.

Sibulela ukubona u Mnu. R. F. Lalana ethabatha umambo lakhe lwe holide, esingisa kwe lase Balfour Cap^e. Ndlela ntle Bamba.

Isixeko Sase Rhini Sengcwele

(NGU NDUNA)

Umaumzana Mafu ongumsebenzi wase Kapa kwi "Time Office" wenze intsuku pakati komzi eyindlela esioga ekhayeni lakhe ema Xhoseni eDikeni, usixelela ukuba use holide yini wanza umjikele Ukusuka ekhayeni lakhe usinga e Johannesburg. Kuluvuyo.

Ngomhla we 28 ku Canzibe kuqezwe ivenkile yomnumzana u Nokele, zikho izinto ezithathiweyo azikaqondakali oostamnani basemva kwalemcimbi.

Ngomhla we 29 ku Canzibe kufike uMnumzana Totosi Katya ngol oliwe wase Bhai

Sibona kugaleka iqela le zifundzi zase Mt waku St Mathews College, lisixelela ukuba ligxothiwe ngumphathi. Isizathu asikaziwa. Esisenzo sibakhathazile abazali.

(Khangela kumhlathi wesi)

Ezase Bhai

(NGU SCRUMMAGE)

Ngesizathu sesifo esingu Bhubhane esisadambileyo e Korsten i Khansele yase Bhai izithabathele umsebenzi wokuba iqeshe abantu batshayele inkunkuma kuzo zonke iziqithana zezindlu zabantu. Yicawe yesibini le zithutha ii lori ze Khansele inkunkuma eKorsten. Ziyile kumashumi amathathu ii moto ezindala eziyo kulahlwa ebezifane zaxina indawo zingasa setyenziswa.

Sivuyisana nomzi wama Rabe e Kleinskool ngokuvula kwawo indlu entsha yeCawe nesikolo semini phantsi kotitshala u Sinuka. Lomzi wama Rabe uphantse waphosana nesikolo sawo ngesizathu sokwahlulwa kwabantwana ngokomyalelo ka Rhulumente—abebala bangafundi nabamnyama. Kwaza kolo iwahlulo indlu yesikolo yawela kwabebala.

Kwakhona sivuyisana nomzi wase Wesile ose Walmer phantsi ko Mlu K. K. Newana ngokuthi isikolo sabo ebesikade sizimele, sibe siyayifumana inxaso ku Rulumente ngoku.

Sivuyisana no Mau Andries Ngcayisa ngokunyulwa kwakhe abeyi "Ngqoyela" yesikolo

Umbutho we Unity Club yodumo lwase Bhai ubene phakamileyo indibano esikolweni sase Rab nge 24 ka May. Ingoma ivele kwiqela le Unity Club nakuma nenekazi e "Roslyn Club" nee solo ezivunye ngu Nkosz. Manzana no Ma. Bhabha Makoni. U Mhlalingapambhili ibingu Mnu. Duma kubhala u Nkosaz. Gcilitsho. Intetho eziwileyo zibe zizichukumisayo nezizhuthazayo kusithiwa "Isizwe esimnyama asisoze sibceto, ukuba siyakusonga izandhla sijonge ukuphakaniswa zezinye izizwe eziphakamileyo" Phakathi kwamane nekazi alombutho abekho singabalula lamakosikazi. Mamdeni (Lady President), Nyathi, Kama, Tubali, Mcaanywangwa nabanye.

Iqela labadlali be Football lindulu ke nge 30 ku Canzibe ukuya kuthath inxaxeba kwi "trials" ezi dlalwa ngomhla we 31 ku Canzibe, ukulinga selela i Tournament ezakuba se Bha kwinyanga ezayo. (South African Rugby Football Tournament). Ngu Mnumzana James Kalibayi Fana ongopilanga. Selenethuba ehleli ekhaya

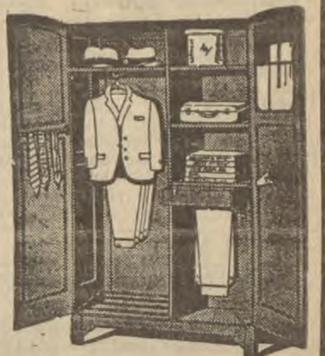
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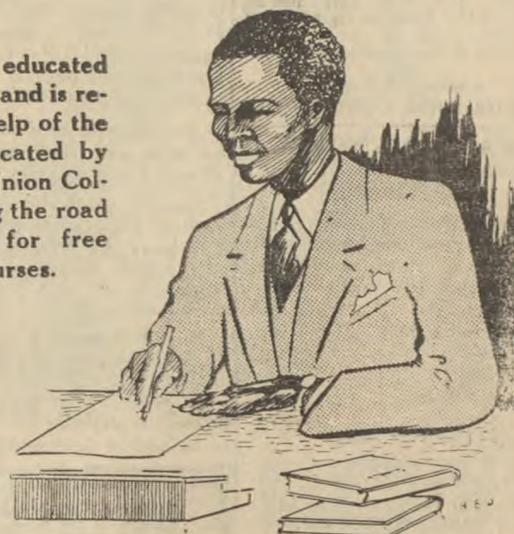
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B.W 21/5/38 B

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THE BANTU WORLD

P.O. Box 6663 Johannesburg

UMPHANGA:

NTSHINGILA-- Benjamin Njingila wase Western Native Township, u bhubhe ngomhla ka 29 May, wangawatywa ngu Rev. Jas. Mtungwa ngomhla ka 2 June, 1938. Ngilimele nendodana yami u Ernest Ntshingila. Poke angazi ukuti ngizo pilana, ngoba gillimele nje bengigula. I Bantu Methodist Church Choir ibipetwe ngu Lady President Mrs. Hlongwane wase Pimville. Iminikelo yezihlobo zonke yi £12. 17. 11d. Yim u yise, Zephania Ntshingila. c 11

IN MEMORIAM:

MEMORIAL TO MOTHER AND FATHER

My beloved father who died at Springfontein on the 10th of June 1925 My darling mother who followed four days later on the 14th June 1925 Sweet memories always keep them near us as years roll on and days go by.

Their lives of beautiful memory, Their absence a silent grief, To those who know them, love them while you may. For to love and to part is the greatest sorrow of a human heart. "Rest in peace"

Your loving daughter
EMILY MOTHATE c 11.

SITUATIONS VACANT:

Wanted a young boy who has worked in the Tennis Racket work-shop. Adply, H. Mbhata, No. 1622 Orlando Township, Johannesburg. c-11

FULLY QUALIFIED STAFF NURSE WANTED

In St. Matthews's. Native Hospital, 30 miles from Kingwillamstown. Anglican preferred. Xhosa speaking. Must be a registered nurse Salary £5 per month and free board lodging and uniform. Apply immediately with testimonials to

WARDEN, P.O. St. MATTHEWS C.P. x 25.

JOHN PADDY OGAUNE

Is requested to make his whereabouts known to his wife Susan Ogaune an or before the 10th July 1938 failing which she will institute proceedings for a divorce.

1519 Paul Malunga Street Western Native Township, Johannesburg. c 2

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ISAZISO:

Ndazisa umyeni wam u Ernest Ndeya, owandishiya kudala ukuba xa engabuyeli kum ndizakuqaula umtshato. Nditshate enye indoda. Ndimnika ithuba, lokusukela na mhla kudhe kube ngomhla ka July we 12 kulonyasa.

Mna JESSIE NDEYA
No 31 St George's Street
Johannesburg

THE BANTU WORLD

Tribute To Mrs Sarah Ann Skolo

The funeral of Sarah Ann Skolo that took place on Thursday May 12 1938 at the Mt. Hargreaves cemetery was the biggest in Matatielle for many years. She passed away peacefully at her residence on the night of May 10 at the ripe age of 76 and after a protracted illness. Mrs. Skolo was born at Qimra in the district of Herschel in 1862. Her parents removed to Matatielle where she met her late husband Mr. James Skolo. She was a member of the Methodist Church and was one of the very first torch bearers of the christian faith in that part of the country. She ranks amongst the foundation stones upon which Mr. Dzingwa the famous evangelist built the Mt. Hargreaves Methodism in the early nineties. The story of her deep piety can only be related by the many ministers of her church that have passed through the circuit. One of her sons who is a minister of religion has become so as a result of that piety. She had a great love for education and this love is revealed in the fact that she was successful in giving education to all her six sons one of whom is a Fort Hare matriculant and is reading for the degree of B. Econ. in Social Studies.

The Rev. Ezekiel Baqwa officiated at the grave side. The chief mourners were her daughter Mrs. R. Tshiki, her sons and daughters—in-law namely Mr. and Mrs. E. M. Skolo, Mr. and Mrs. Sam Skolo, Mr. and Mrs. I. J. Skolo, Rev. and Mrs. B. Skolo, Mr. and Mrs. Tennie Skolo, Mr. Temba Skolo, plus her 23 grand children. The funeral arrangements were made by her brother Mr. D. Sipika.

Potchefstroom News

(BY MOKUENA)

Messrs. P. I. R. Chochoe and C. R. Molamu attended the funeral of their uncle's daughters who passed away peacefully at home.

The Viking Tennis Club visited Orlando on May 24th for a friendly match. The day ended with 15 games in favour of Orlando T.C. The famous Young Bushes F.C. of Potch. played at Alexandra on the 26 May and won by 3-0.

The Ocean Swallows Tennis Club of Parys O.F.S. played at Potchefstroom on the 31 May against the P.P. Tennis club. The Swallows proved their superiority by a lead of 36 games.

Mrs. Berend of Vrededorft spent her week end with her daughter Mrs. S. Pietersen.

Schools have completed the Annual Promotion Examinations. This year the Principals of different school formed a Board of Examiners.

Mr. L.S. Ngongoma met Mr. J.R. Thusi of Trustfeed in Durban a week ago.

Trustfeed Government School teaches are preparing for the N.B.T.U. to be held at Ladysmith

INDALENI HIGH SCHOOL.

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RICHMOND, Natal.

Hundreds Of Africans Pay Last Tribute to Mrs. R. A. Festile.

The death occurred on Friday June 3 of Mrs Ruth Alex Festile who had been in indifferent health for some time and succumbed unexpectedly to heart failure she was 52 years old. She is survived by a widower, four sons and two daughters. Late Mrs Festile was a matron at the W.N.L.A. Compound for many years and as such she was held responsible for the comfort and up keep of all the Chiefs and distinguished Africans who visited the Chamber of Mines.



No story of the African social and welfare work would be complete without mentioning the name of Late Mrs Ruth Festile, who through her courage and vision, made possible the establishment of the social hall at the W.N.L.A. Because of her strength sympathy and forbearing she had often been referred to as "Mother Ruth" It is a wellknown fact that in any programme designed to improve social and health conditions of the Africans, her share was of utmost importance. Mrs Ruth Festile during her long welfare work had laid a sound foundation for charitable work amongst the Africans on the Reef, which, when taken up, would be of benefit to the Africans and a lasting memorial to herself.

Rev. G.L. Nyovane's warning

In an impressive tribute to the late Mrs Ruth Festile, the Rev'd. G.L. Nyovane of the Anglican Church said "It is so easy to find fault, I know—so much more difficult to praise. But I advise you the effort is worth while "Do as you would be done by." The law of compensation is the one law which never fails in the long run. If you are consistently nice about your fellow members of the community, your sex, your generation and to find something to admire in their lives and their characters you will find that they will be eady to give you a boost untor death wenton the The Rev. Gentlemen. "This big gathering I regard as a conclusive evidence of good fellowship and adherence to the principles of "Do as you would be done by" on the part of our beloved late Mrs Ruth Festile continued the Rev. G.L. Nyovane, while if you harp upon their weak points to the exclusion of all else your criticisms will soon come back boomerang fasion.

And what will be worse in a way is that by such disloyalty you will be letting down, not only yourself but your sex as a whole. Referring to Mr. Alexandra Festile the Rev. gentleman said, although your food today may be signs; Your drink be tears; Innocency is all the hope you have, because you have kept the promises you made to God and to your wife when you contracted marriage with her. Therefore, like king David weep nomore, put on the best of garments and eat the best of food.

African National Business Association

All business men along the Reef comprising Pretoria, Nigel, Heidelberg and Witbank are earnestly asked to attend a meeting of the above association to be held in the Communal Hall Western Native Township Johannesburg, on Wednesday May 22, from 10 a.m. The meeting shall have among important points the nomination of candidates for the election of Office bearers.

In order to meet this event let every business man turn up ready with his registration fee of one guinea, come ready to decide the success of your future and avoid your doom. You know that the Native Amendment Act will operate within a space of few days, and you should know how and where you stand in the affairs of your country. Come? turn up to this meeting in self help spirit.

E.P. Moretsele Chairman
P.S. Merafe, Acting Secretary

Tiger Kloof Ex-Students Association

A general annual meeting of the above Association will be held on Sunday 19 June 1938 at the Communal Hall Western Native Township (New Clare) all members are cordially invited to attend. Commence at 11.30 a.m.

GILBERT MATEBESE
(Hon. Sec.)
362B, Marshall St.
Jeppe,

New Hanover News

The Newhanover magistrate addressed 500 adults and about 1,200 pupils of the neighbouring Government Native Schools on May 24, 1938. Schools represented were Trustfeed, Kameelhoe George Naw, Melville, Albert Falls. Newhanover Mahlatini and Novel Government School. Mr B.P. Dhlamini head master of the Trustfeed School opened the meeting after which Mr B.I. Mabaso introduced the teachers, present at Trustfeed Government School were Messrs C. Mpanza, P. Bopela, B.A., F. Kunene, A. Nyongwana, B.P. Dlamini, W. Gwamanda and many others of the Zulu Society. Miss M M Xotyeni was seen at P.M. Burg City a week ago. Miss Xotyeni who is Kingwillamstown in teaches at Trustfeed Government Native School

(continued at column 2)

Messina News

The marriage of two well-known Messinaies. Miss Eunice Chibwana to Mr. B. Buxton of Nancefield location took place on the 8th May at the Dutch Reformed Church, Messina. Miss Eunice is the second daughter of Mr. and Mrs. McDonald of Nancefield location. The bride wore, lovely gowa of oyster satin she carried a bunch of Bethlehem Stars. The two brides maids Miss Eliet Seko and Miss Thadia Chipu carried matching flowers of gladioli. The reception was held at McDonald's residence, and many people attended.

Friends and relatives will be pleased to learn that Mr. Piet Charlies of the electrical department Messina, has recovered from his illness, and will resume duty next week.

The Messina Transvaal Development Co. Ltd has opened the recreation Hall for the purpose of improving the social life of its Bantu workers.

This hall is open up for dances on every Friday and concerts on every Saturday. Anybody is allowed to hire the hall at a very reasonable price.

The Messina Dutch Reformed School choir conducted by Mr C. Tlaba and Miss D. Tlou was the first to render music in this hall. This concert was a success.

Mr Jas. Foster Banda gave a very nice dance in this hall. All present were highly pleased.

Head-Colds



Melt in boiling water... inhale vapours; also sniff up nose.

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News From Different Centres

Mr. and Mrs. Lazarus Mosimane



were married at the Magistrates court Johannesburg, week before last. The bride was Miss Ivy Molahlo— the only daughter of Mr. and the late Mrs. Caiphas Molahlo of Springfontein O. F. S. Mr. Mosimane is the youngest son of the late Mr. and Mrs. D. Mosimane of Bloemfontein.

Lovedale Former Students' Association Johannesburg Branch

At the last General meeting of this association held at the Bantu Sports Club on April 8 last, the secretary, outlining the Lovedale Appeal, reminded the members that Lovedale will be celebrating its 100th anniversary in the year 1941 and expressed a hope that by then, Old Lovedalians in Johannesburg and the Reef, will have made a real effort to contribute substantial sums of money for the building programme now in hand at Lovedale.

The chairman Mr. R. V. S. Thema, M.R.C. said that Lovedale, like many institutions of its kind, had given us some of our best men in this country and that Lovedale Appeal opened an opportunity for us to show our appreciation by deeds. If we did something for Lovedale in this direction, said the chairman, we shall not be helping Lovedale as such, but our own people. "We shall be helping to create a healthy atmosphere at a place where our future leaders are being prepared for the task that awaits them, a place where our brothers and sisters are being and will be trained for many years."

The following schemes whereby funds could be raised for the purpose of Reconstruction and Development of Lovedale, were suggested by Mr. Dan R. Tswala (Treasurer)

- 1. FUNCTION SCHEME: Concerts, dances, etc. should be organised at different centres.
- 2. SUBSCRIPTION LISTS SCHEME: Application should be made to Lovedale for collecting books to be given to collectors at different centres.



SPORTS SCHEME: Lovedale should be asked to send a Football team to tour the Reef. Matches can be arranged at places where a small admission fee will be charged.

MASS MEETINGS SCHEME: Mass meetings should be arranged in different locations and Mine Compounds. Speakers should be chosen to explain the objects of the fund and we can then ask for subscriptions, and public collections can be taken.

It was unanimously resolved that a subcommittee to consider these suggestions be formed—this Committee to be known as the "Appeal Committee." The following were then elected:— Messrs Dan R. Tswala, Griffiths Mosisela, Theodore S. Moses, Bigenough Ntintili, James Mdatyulwa (Secretary) and Miss Violet Mbela.

The first meeting of the Appeal Committee was held at the Bantu Sports club on May 20. The Secretary reported that with regard to the "Subscription Lists Scheme," Lovedale had sent him a few collection books and he was ready to give those to willing collectors; he had written to Lovedale about a touring team, to satisfy scheme No 3—"Sports Scheme," and up till then, he had received no reply. After discussion on the "Function Scheme," it was agreed that a choir be formed, that the secretary be asked to enrol chair members straightaway and that all ex-Lovedalians who are willing to join the choir should enrol with the secretary as soon as possible so that in its next meeting, the Committee should consider the question of conductor and that of the days and times for practice.

The Secretary was instructed to negotiate with location superintendents and Compound managers about mass meeting and later to fix up dates and speakers.

May I therefore appeal to all concerned to join the Old Lovedalians' choir without delay, for it seems to me that the success of the whole affair depends more on a start in this direction than on any other. All enquiries in connection with this movement should be addressed to the undersigned who will be quite pleased to answer correspondence connected therewith.

JAS. Z. MDATYULWA
(Secretary)
Pimville Township
Johannesburg.

Joint Advisory Conference To Discuss Annexation of The Protectorates

A Symbol of Partiality

(By A. G. Seleso)

Sir,

The Union and British Governments have shortly agreed in the formulation of a Joint Advisory Conference consisting of three Cabinet Ministers of the Union and three Resident Commissioners representing Basutoland, Swaziland, and Bechuanaland. This conference, with the assistance rendered by the three Commissioners, shall formulate a memoranda embodying the conditions and terms proposed by the Union Government for the ruling of the Protectorates on matters that affect their economic standing. The making of this conference was originally suggested by the Union's Premier, J. B. M. Hertzog. And when it had been clearly proclaimed by both Mr. MacDonald and General Hertzog in their joint statement given at Pretoria by General Hertzog, that natives shall be represented by white men, a bitter protest ensued in London, members of the Labour Party led by Mr. Creech Jones in the House of Commons, demanded to know the reason why natives were not invited to the conference. In answer to this question, the Secretary for the Dominions, Mr. MacDonald, stated that the Resident Commissioners, being well acquainted with the needs of the natives, were more able to express their views and opinions. It goes without saying that this remark has aroused our fears and shattered our true faith in the British Government. We ask ourselves how far the truth of this remark stand! We conclude disgustedly that from the very primary stages of negotiations the ability of the natives to interpret their cause has been underestimated, and they have been subjected to the painful feeling of unimportance, despite and isolation; while the destiny of their lands and cherished privileges would be discussed by those who, by all the laws of human psychology, logic and philosophy, cannot represent their views and opinions in a manner calculated to promote their interests to the status enjoyed by people of their own race and blood. Such treachery is unknown in the annals of European History and other nations. At this juncture, our recollections become refreshed as the reminiscences of last year's talks between General Hertzog and Mr. Malcolm MacDonald flashes into memory and create disturbing thoughts. They were explained briefly in Mr. Hofeyer's Pinetown speech (Daily Mail 28 4 38): in answer to a question of incorporation of protectorates in the Union, in which he said: "The United Kingdom has definitely accepted the Policy of transfer of Protectorates, having agreed with the Union Government upon

government has so suddenly accepted a conference formed in that manner, we may have little hope to expect good conditions in the memoranda; whereas the Union Government's action in shunning our self representation in the conference, is merely a demonstration, openly showing her resolute determination for present and future resistance to hold conference with the natives.

We also express our deep perturbation and bewilderment at the tranquility, equanimity, and unconcerned attitude displayed by His Majesty's Government in the Protectorates regarding this matter, which culminates to engulf our last remnants of Black Sovereignty in the High Commission Territories.

The day is fast approaching. No official consultation with the chiefs and their people has been made, in order to test their opinion; how then do they propose to carry their opinion to the conference?

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VUSA INYONGO ESESIBINDINI—NGAPANDLE KWE CALOMEL

Waye uyaku Phakama Elukhukweni Uzive u Namandla oku Qetula i Motokari

Isibindi sifanele okokuba sikhupete ematunjini ako ikonkanti ezimbini ze nyongo ngayo zonke imihla. Okokuba le nyongo ayihambi ngokululeko ukutya kwako akunaku hlambuleka. Kufane kubole nje ematunjini. Umoya udumbise isisu. Uqunjelwe. Umbili wako wonke ungenwe yityefu uzive unaneni, utshonile umhlaba ukangoleke ngokungat i wonakole.

Amatyiwa, izisele ezibizayo, amayaza amandlani nenehambhu ezihambisa kalucini azibani. Ulenkhulula amathambhu akushenxisi imbangeli. Zi Carter's Little Liver Pills ezazekayo kakulu ez nokusebenza nge nyaniso ukuba inyongo ihambe kakuhle nomzimba uyaywe "upakama, uye upakama." Azinangozi, zi sebenza kakuhle kodwa zi nyaniso ezibizayo ekwenzeni ukuba inyongo ihambe kakulu. Biza i Carter's Little Liver Pills. Funa igama elithi Carter's kwipakete ebonyu. Kuzo zonke iitemisi nge 1/3.



Ke Robala Hantle 'me ha ke sa ikutlua ke



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Setshuantsho sena se bolela taba e etsehang ho basadi ba dikete-kete. England, Australia le Canada, "Ovaltine" ke seno se ratehang, se phedisang, 'me mona South Africa basadi ba Makhooa le ba Ba-Afrika ba rorisa molemo oa eona

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Basadi ba neng ba kula me ba khatsetse ba ikutlua ba matlafetse ka ho no "Ovaltine" letsatsi ka letsatsi, hobane "Ovaltine" e entsoe ka dijo tse matlafatsang, eleng phofu, mae a macha le le bese le hloekileng.



OVALTINE E ETSOA ENGLAND KE A'WANDER LTD. E NOA QVALTINE HORE U PHELA HANTLE

I. S. B.P.

Some say that it is an alarmingly discreditable affair, and they disdainfully and solemnly declare it to be impracticable. It is also clear that while the British Go-

Zulu:

U HULUMENI OMUSHA

THE BANTU WORLD

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

SATURDAY, JUNE 11, 1938

Abaphethe U Hulumeni Omusha

Amagama akhethiwe abazophatha uHulumeni omusha we Nyonyane kuze kuphele iminyaka eyisihlanu ezayo amanyezelwe ngolwesihlanu oludhlule e Pitoli amiswa ngalendhlela:—

General J. B. M. Hertzog, inhloko enkulu ka Hulumeni
General J. C. Smuts, isekela lika General Hertzog, nophethe amaphoyisa nemithetho yezinkantolo.

U Mnu. N. C. Havenga ophethe isikhwama semali yombuso wezwe lonke.

U Mnu. O. Pirow, ophethe izitimela, amazibuko nezikhali.

U Mn. J. H. Hofmeyr, ophethe izimayini nemisebenzi ye nhlala kahle, kanye nemfundo.

Gen. J.C.G. Kemp ophethe amazwe.

Colonel Deneys Reitz, ophethe ezolimo nemfuyo.

U Mn. Richard Sturrock, ophethe umnyango womphakathi nezempilo.

Senator C. F. Clarkson, ophethe izincingo nemisebenzi yonke.

U Mnu. A. P. J. Fourie ophethe imisebenzi yama bhizinisi.

U Mn. H. A. Fagan, ophethe umnyango wakwa Ndaba za Bantu.

U Mn. F. Claud Sturrock, ongaphele lutho kodwa engu Hulumeni naye.

Omusha kulo Hulumeni wethu ngu Mn. H. A. Fagan, ophethe umnyango wakwa Ndaba za Bantu ethatha indawo ka Mn. P. G. W. Grobler, ophumulayo kulesi sikhundla. U Mn. Fagan ungu Mmeli omkhulu wakwa Hulumeni. Indaba yempilo yakhe kwezo mbuso ayiyinde; wazi umthetho futhi engumbhali owaziwayo; ngesinye isikhathi wabe engumhleli wephapha lesi Bhunu okuthiwa yi "Die Burger." Futhi wake waba yi Jaji.

Isikhundla somphathi wezi timela namazibuko nezikalizalo lonke leli izwe ebesiphethwe ngu Mn. O. Pirow isikhathi esibanzi kakhulu kubonakala ukuthi manje siyamsinda eyedwa. Kuzwakala ukuthi mhla iPalamende ingena futhi ngombala ka July 22 uMn. H. G. Lawrence, wase Capetown ulungiselelwa ukuthi asizane no Mn. Pirow isikhundla somphathi wezi kali ngokwaso sisodwa sifuneka sahlukene nezitimela kanye namazibuko. Ngako akuqondakali ukuthi yimuphi ozophatha isikhundla sezitimela namazibuko nokuthi yimuphi ozophatha izikhali ngokwazo zodwa phakathi kwaba Numzane Pirow no Lawrence.

Ezase Pitoli

(NGU TITUS MABASO)

Hau! Kanti i "Bantu World" le seyaziwa abaningi impela, lapa e Pitoli itengiswa nje ngamapapa abelungu ezingosini zezitradi pakati kwedolobha kanye nawa belungu nasemzini wabantu. Abafanyana abayitengisayo bapapeme akudhluli muntu kubo ongalitengi ukona oncamisayo omemeza kuzwe wonke umuntu ukuthi ipepa lifikile, "eti" The Bantu World! "Isweletu." "Iyoze ibuye i Afrika noma bayihluta, Hai, ukunqoba".

Kwenzeka indaba engandile e Marabastad umkwenyana ubulele uyisezala ngokumshaya ngesituo (bench) umpefumlo uze upume, wasuka lapa wazisa emapoyiseni wati ubehlaselwe izigebengu sikulume nje ubanjwe nenkosika, zi enye yasiza isitumbu (inyatsi) ukuba sibulale umyeni wayo ngokumgxiviza ngamatshhe, ma bhodwe nangeninduku. Baboshwe nje balindele ukuvulwa kwama cala.

Sizwa ukuthi wafika emini be ngamlindele kanti uzileta ekufeni endhlini yake. Papamani bakithi nilunguze ezindhlini zenu uma nishayisa mantambama niyokufa isikati senu singasondelanga.

Isivuliwe iholo yotshwala e Ladyseborne ngenkathi futi asazi ukuthi iyozala nkonomi, ngoba abomuzi bayibheke ngamhlo abomvu, ivakashelwa abantu abangazi kateleli abatanda um-sindo.

Abantu bayapela izingozi zezimoto ezibashaya zibashiye bazidumbu emigwaqweni zingemi. Omunye washaywa imoto ngase Bon Accord eyapuma emgwaqweni yamlandela esikoteni lapa wa ehamba kona, watolwa asepolile. Akusuye yena yedwa, abaningi ababulawa ngalendhlela ababulali bangatolwa. Ngiyamangala ukuthi kanti zona izimoto lezi zenzelwa abantu kupela na?

Ezase Mgu'ndhlovu

(NGU MANYONI)

Ezinsukwini zanamuhla kuswelekile ukuba umuntu nxa ehamba emgwaqweni abhasobhe izimoto. Sezibaqedile abantu izimoto Isandu bulala omunye osebenza wona ugwaqo oses'kwatani eyam' shaya qede kavuka wafela kona lapa. Bhasobhani imoto bakithi.

Abantu baye bezwe kutiwa umfazi uyashaywa indoda bese ivala mehlo iti umshiza noba sibhakela kuz'etela. Indoda yase lokishi lase Mgu'ndhlovu ilindelwe licala lokushaya umkayo, eyam' shaya qede wafela es'bhedhela. Manje ndodandini ulengela entanjani.

Sike sabona u General Smuts la e Mgu'ndhlovu ehamba mayelana nezokolo. Wehlala usuku lwa lunye wadhlulela e Tekwini.

Omunye u Mnumzane omkulu pke wati qu, e Mgu'ndhlovu ngu Mr. O. Pirow owafika nge bhanyi ezovula isikolo sokufundisa abelungu ukushayela amabhanoyi. Wafika namabhanoyi amata-tube em'pelezela. Kwaze kwa katala mehlo sibuka kwasilela nje ukugibela.

Indaba ehl-kisayo evela ngase Y'deni lapa smapolisa ati esola endhlini yomfundisi webandhla elitile songati kukona utshwala angena ashesha. Ati eti avula ibhokisi elikulu apambana nem fene yomfundisi okusobala ukuthi wabe ey'fuyile. Asazike ukuthi

Ezemibuso

SOUTH AFRICA:

Phakathi kwezivunguvungu ngakwezombuso u Mnu. O. Pirow, ophethe izindaba zezitimela uwuhlanganisile umhlangano ohlola imbangela yezingozi lezi eziningizezitimela e South Africa. Umongo wendaba awukazwakali. Kuya'oleka ukuthi phakathi kokuba izitimela ezigijimayo zinakekelwe ngokwakiwa mazonakele nangokunye, indaba isezisebenzi-ni zona zingagcini imiyalo. Kuzohloliswa kahle izisebenzi ukuthi zibe nolwazi oluthile ngomsebenzi lowo isisebenzi esinikwa wona.

Ngomsombuluko ntambama ibhanyoni ebilitwele abantu aba 6 beduke emafini ngase Limpopo River. Laba bekungebafana besibhakela ebesebepindela e Pitoli besuka e Rhodesia lapa bekade belwa kona. Ukusuka kwama bhanyoni e Bulawayo, aye kade augu 3, laduka elinye emafini loku isulu laligunqubele nama fu emaningi, kodwa athe lapa-puma emafini abesalibona lona aze ehla e Pietersburg.

Kutunye amapoyisa ngolwesi bili ekuseni ukuba ayobona e Brandrift, lapa kukona indawo yokwehlela makuvela ingozi, ukuthi ayobona ukuthi abehlelanga kona na. Besebefune ilanga lonke ngomsombuluko ngendhlela ebebe buya ngayo e Rhodesia.

Isivunguvungu esabangwo ukuculwa kweculo elisha lombuso lesi Bhunu okuthiwa ngu "Die Stem" mhla weholide ka May 31 ngamasosha e Pitoli eyeka elombuso wama Ngisi, u "God Save the King," sike sasikhulu. Yisona esabangela ukuba uMn. R. Stuttaford, ophethe ezomphakathi, alahlo isihlalo sakhe embusweni we Nyonyane. Lesi senzo sika Mn. Stuttaford sanconywa yiningi ngokuba wa egowalisa isithembiso sakhe mhla efuna ukhetho ukuthi u "Die Stem" asoze adhlule iculo lombuso u "God Save the King."

U Gen. Hertzog oyena ophethe umbuso we Nyonyane, wenze isithembiso sokuthi akusayikuhlatshelelwa elinye nelinye lishywe. Kananjalo neduku le Flag ye Union Jack liyomiswa emkhosini lapho lamaculo ehlatshelwa khona. Ngalezi zithembiso

konje ngabe uyenzani imfene umfundisi njena.

Emzini oseduze nase Mgu'ndhlovu kweduka ikehla. Bate nxa belifuna sekupela izinsukwana balitola lilenga emntini. Songa titi ukona owalipanyeka. Ama polisa asafuna.

Ngo June zi u 9 u Lusibalukulu Governor General ute qu la izinsu ku ezimbili ebange Tekwini. Wenzwe ituba lokubonana nabantu base Mgu'ndhlovu is'kashana kanye noma Wayfarers ngapa nd'le kweminye imicimbi yake.

u Mnu. R. Stuttaford wabuyela esikhundleni saka' o o o

MOSCOW:

Umshini wokwensa imvula sowenziwe yisikole se All Union Scientific Research Institute of Hydro-technique and Reclamation. Ukona e Trans-Vols region. Kwethenjwa ukuthi kuzonqotshwa ngalelicebo.

Amanzi azonyuswa e Volga ngomshini kagesi osowakhiwa ozo ba nepampu yamanzi namayayipi nokunye. Kusetshenziwe okunamasoujwana ukuhambisa upampu umshini ususwe endaweni uye kwenye. Ehlobo lomtshini kutiwa ungenza imvula eyanele indawo yamayeka a 225.

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Nexokovana lendhla yokumela izitimela lizokwenziwa ngcono kunaloku eliyiko. Loku kwete njiswe ngumpati kaloliwe nama zibuko ku Mnu. Levi K. E. Sitebe (u Gwaz'emhloeni abanye bebe gwaz'ebhadini ivukane elikonya kujeqese izinkunsi) owabeka lezi sikalo pambili esekelwe ngu Mnu. we Syed Cash Stores



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1/6 1/6

UMUTI OWENZELWE UKUSIZA ABANTU Ohlanzayo
IZIFO ZONKE EMZIMBENI YABANTU Ogeza Umzimba Wonke

Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisa nomkabo iminyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuthi lomuti Otukululayo iwona wona muti abafanele ukuwudhla nxa bezizwe bekatele, bedangele bepelelwe amandhla nesibindi, bengase njengoyise mkulu ababulwa izimpi ezinkulu bazingqobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili nge sonto lapa usulala, uti uvuka ekuseni ukipe yonke int' embi esiswini, matunjini naso sonke isihlungu esingapakati. Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugwele ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla, nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungi jabulisa ukuzwa ukuthi bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepeni usityele ngawo kuzwe nabakude.

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Izi "Ngwenya" Lapo Zadabuka Kona

Mngani,

Izwana-nje ngesizwe sase zi Ngwenyeni abasezingweni ba ntloboni? Bangu Zulu noma ngabe Suthu noma ngama Swazi noma ngama Thonga? Nantsi impendulo njengoba sazi ukuthi inxa isizukulwana sika Hamu le ezweni laso e Asia sesincishelwe yindawo sasuka sawelela eAfrika ngentuba nje ye Suez Canal sangamuka pakati abanye izwe balihamba ngase ntshonalanga abanye ngasempumalanga, ngaba Nguni abangase ntshonalanga ngaba Ntungwa.

Inxa izizwe zabantu sezipakati nselizwe lakiti lase Afrika za hlupeka kakulu zibulawa ngama Sulumane esihluku esibi eshisa nemizi yabo, ebavimbezela abakake okwezinkomo zifundiswa ukuboshelwa, ebabopa ngama ketango ayobatengisa ku Maputukezi nawo abatengise kwabanye abelungu ababi, baqutshwe emkunjini basiwe e Amerika, lapoke batengise e Ndalini. Kutshalwa imiti ngabo nayo yonke eminye imisebenzi, bengenamvikeli, benge nambuzeli. Kwaza kwalamla i Nkosikazi u Victoria wase England haleluva siyakubonga Somandhla owatinta isintiliziyo zama Ngisi. Nanamhla loku bangabasasi bharabula. No David Livingstone wakubona loku esasikwenziwa ngama Sulumane.

Ngesikati sama Arab zabaleka izizwe zabantu zaza zafika lapa e Tekwini, zibalekela ama Sulumane ka Mahomede ngoba wona aye hlakanipile kunati. Sebewele i Kongo ne Zambezi sebe sema tafeni ase Rhodesia, saqala uku bonakala isizwe sasezi Ngwenyeni sanamandhla, sasikulu; safrika e Rustenburg, saka, zadhlula ezinye izizwe zaba Nguni, inkosi yasezi Ngwenyeni yabuya yadhlu- lwa ngayo belo indhlela abahamba ngayo bonke aba Nguni via Eastern Transvaal yaze yafika e Natal yafika aba Nguni sebevinjelwe ulwandhle, yafisa ukubhala ixego nabantu bayo yayisidlulela pezulu Kondi, yaka e Ntaba- busuku (Thaba-bosiu), Yahlanguana nezizwe zaba Ntungwa yazi ngoba, yazala u Mkhathana owa zala u Moshueshue owazalwa yena ulimi lwesi Nguni selonakala, njengoba laba ba Nguni bakiti sebebizwa ngokuthiwa ngabe Sutu isitembu sakona sombuso namhla loku siti Ngwenya. Inkosi u Bhedeuyisemkulu ka Moshueshue owasuka le e Rustenburg (Phokeng) abantu baka babehambe besala njengazo zonke izizwe zaba Nguni ezazizikulu, abanye basala e Eastern Transvaal behlela e Swazini abanye basala e Natal.

Abanye ngokungatokozi e Eastern Transvaal nase Swazini babuya badhlula ngawo umkondo baza bafika lapa e Natal abanye ababonange besayilandela inkosi pezu kondi basala sebhlela kona lapa; ngakoke abasala e Rustenburg babizwa ngokuthi, "Bakuena noma Bafokeng." Abehlala e Swazini sebasa ngama Swazi namapasi abo, nolimi lwabo; abasala kwa Zulu nase Natal bangama Zulu nezingotyana zabo. Abadhlelwa osutu bangabe Sutu Kunjalo akuyiso sodwa belu esasezi Ngwenyeni isizwe ezizweni zaba Nguni esasizikulu nesasinamandhla zikona nezinye. Kunjalo ma Nsimande ningesabi niyisizwe esi kulu sasezi Ngwenyeni okungesinye sezizwe ezikulu zaba Nguni.

Salani bafandi bepepa letu yimi N M. Ngwenya ka Mdyaza oyi saka mngeni ngebuto lakwa Zulu abasuka kwa Balawayo bayo kwaka umzi wo Mntwana u Mntabayi eba Qulusini.

Edendale.

Via P.M.B.

Ezase Orlando

Mhleli,

Atengibeke amabal'engwe ngodmo noma esiwenzelwe ngu Baba wetu u Mr. Ballenden u "Mlamlankunzi" ngokusilamulela wasikanyisela ebunyamani obu njeyaya, ebeshlezi kubona e Orlando. Kwabekuze u Mayor wase Jozibele ezokanyisa umuzi weshumi nesikombisa 17th kwelase Nyonyana yase S. Africa Kwati kufika isikati sika 5 ngokuhlwa abantu basebabaningi ngokuma- ngalisayo ngapandhle kwe Com- munal Hall e Orlando. Belindele izikulu nabahlali ngapambili bako Ndabazabantu. Abantu babona ngo 6 sekunqamuka amapolisa, okwakuzona zigijimi zokulungisa indhlela ye Mayor. Loku zonke izimoto zabe zimi ngapandhle kwangena isitututu ngapakati otangweni lwe Hall ne motor ka Mayor wakanyisa ngo 6 15 p.m. Kwezwakala ihloko yoku bonga okukulu pakati kwesixuku.

U Mr. W. Ngakane wafunda i address yenhlangano. Kwase kumenyezela utshwala nenyama abantu ababehluzekwe ngabo i Mayor loku lomzi ungundaba- mlonjeni lapa e Jozibele akuko umzi abawazisa njengawo, esine qiniso ukuthi umuzi nawo uyabonga napezu kokuba unganawo amazwi okubonga ngalesisenzo sotando olungaka abasenzela lona ekayeni elisha kangaka. Futi sojabula nokwazi ukuthi abafuna ungene ezindhlini bolitola lelolungelona?

Kwamenyezela ukuthi lapa e Orlando sekukona izindhlu ezii 6,900 zigwinye abantu abau 30,000 bagedela ngokuthi bazokwanda baze bafike enanini elii 80,000. Naba Bishop siyewakala isililo sabo beka lapa umuntu omnyama e S Africa loku seyakiwe lapa e Orlando indhlu yesikole sabantwana izitelo zotandolwabo ukabona nokwazisa ilizwe ukuthi lapa e Orlando abantwana abangena isi kolo bawo 12,000, abangayandhle bau 10,000. Notando lokuba benze i collection yokubhekana nezindhloko zomnyama ukuba makufunde abantwana bas' loki- shini. Batisiyapala lesosinyatelo lapa e Jozibele.

Xolani ngobuya nginipakuluzele nce i Nkosi ivuma.

Yimi,

M Z. W. VILAKAZI

Ukukolwa Kune Zitelo Ezinhle

Abaningi bayakudela sengeti kuyinto engenamsebenzi.—Uku gula kuka baba okutateinyanga ezine, mina njengendodakazi yake eyodwa ngangide ngehla ngenyu- ka okuyombona. Abelungu engi sebenza kubo baba nomusa omkulu kimi—ukwehlalokunyuka kwami akubakatazanga neze abelungu. Lokukugula kwamanela u Baba ngokuba adhlulekulelizwe. Waku beka pansi kenke kwalelizwe, we nyukele kokukulu nasemsebenzini omkulu ezulwini.

Usishiyile tina bantabake abesi tanda kangakaya. Ukusishiya kwake kwangikumbusa izwi eliti "Kukona isihlobo esinamatele kuwe selamani" (Proverbs 18:24). U Baba uye kusihlobo ebeseamatele kakulu kuye kunabantwana baka. Ngiyabonga ukusitwala kwenu nina ma Kristu zihlobo zetu, nokusiduduzela kwenu tina bakwa Mlife. Isandhla nepeni kungebanele ukubhalela ngamunye kumsebenzi omkulu kangaka enasenzela wona ngokusisekela. Futi ngibonga ukuzwana kwabe fundisi emsebenzini. Nangomso befundisi base Ladysmith. Umngcwabo wafanele upatwe ngu Rev. E. Ntuli wa Presbyterian Church ngenxa yokubambeke kwake ngesidhlo se Nkosi wacela umhlobo wake umfundisi wase Methodist Church u Rev. Xaba. Ladysmith, wanqaba kahle kakulu sengathi ngu mngcwabo wske. U Baba washona ngo Mgqibelo May 7, ulondolozwe ngesonto May 8.

Indodakazi yake, G L FEGG MLIFE, Johannesburg.

Izindaba Zase Volksrust

(NGU VUS'UMZI)

Kuzinsuku zokuqala kwale nyanga (April) sike saba nesikati esihle kakulu lapa e Langwane. U Mr. Nimrod Makanya ne Choir yake basenzela i concert emnandi. I Langwane ayinakuba kohlwa. Sabonele imidhlalo emihle. Naba ababecula: Misses E. Jwara. G. Kubheka, A. Sibisi, E. Nyongwana, Messrs A. Tusi, K. Soni, E. S. Nhlapo, A. Dirksen, no N. Makanya (Conductor). Siyajabula ma i Africa uyibuyisa ngalendhlela wens wakwa Makanya.

Sike sane nkonzo ezipilile uku sukela kumhla we 22nd May; kwashumayela u Rev. E. Bottril (chairman of the Transvaal District) lapa kwi Methodist Church nange 24 May kushumayela u Rev. J. Makapela ngesi kumbhuzo somqali weli Bandhla lama Wesile (u John Wesley). Sapuma sitokozisa ngebali esalizwa- yo Futi inceku zika Tixo za bonisa ukwanda komsebenzi ngamandhla atolwa ngu Wesile (Wesley) kuqala.

Sijabula ukuzwa ukuba u Mr. Lebone, utisha wase Wakker- stream obegula ukuba sengcono. U Rev Philip Nkosi uka waha- mbela i Bandhla lake e Wakker- stream.

Ngomhla we 29 May beku ngowatshwa u Mnu Barend Pung wayo omnye wabemi lapa lo mnuzona beengumntu obesazeka kakulu kwabamhlope nabantsundu Ebengumakhi (Builder) ugule isi khathi esifishane. Futi eyi member ye Advisory Board lapa ne President ye Football Club yalapa. Kushiwo amazwi amahle ngaye kakulu. Abantu ababe kona baba 451. Kukona nom fundisi omhlope Rev J. M. van

IsikumBUzo Soku Qalwa Kwesonto E Ermelo

Bakwetu! Kumbulani umhla ka July 10, 1938, sobe siqede imi nyaka engu 7, kwamiswa leli Bandhla. Ngomhla ka July 10, 1932 kwaba u Mthendeleko woku qala e Ermelo Location, onke amagatsha aleli Bandhla ehlange- ne ndawonye. I "Layisense" yokuqala evumela umfundisi waleli Bandhla atole i Wayini le Sidhlo se Nkosi embusweni opete, libhalwe umhla ka July 7, 1932, lanikwa ku "Vulindlela" abanye abati u "Ndondlobatshise" kodwa abase Durban esebemqambe ngo- kuthi u "Mhlakazantlantsi" um fundisi, ongu "Mqambi" no "Mholi" waleli Bandhla u Rev. J. Mdelwa Hlongwane. Ngaloko, umhla ka 7, kwinyanga ka 7, kunyaka ka 7, "indab'egudwini kuma Wesele Ansundu."

Kusukela ngomhla ka July 7, kuyaku July 10 wonke umuntu we Bantu Methodist Church" kufuneka azitobe ngomtandazo ku Nkulunkulu, ngoba kobe kuyi "Jubilee Year" kutina, iloku sapasa e Koleji enkulu lapa besi funda kona. Zonke izindawo zetu ze Bantu Methodist Church mazihlanganele ndawonye zidhle u Mthendeleko we "Jubilee." Wozani neminikelo yeatu yoku bongu ku Yehova. Ninga kohlela ukunxusela u Mholi wenu ukuba anikwe impilo entsha kamsinya.

J. IMDELWA HLONGWANE, Founder-President.

Zyl washo ngamsenzi atokozisayo Sikala kanye nani bakwa Pungwa- yo ngokulahlalelwa ngulomnu zama. Umsebenzi ubutwelwe ngu Rev Mosiso.



Ukudhla Okuntu- Iwa Ngumuntu!

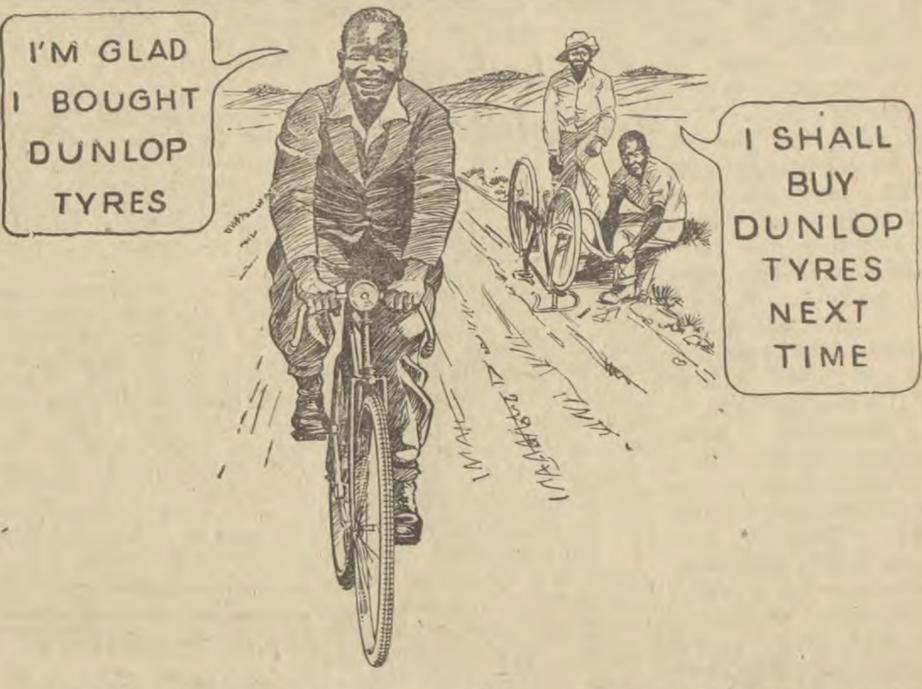
Impupu yo Mbila kwabadala nabakulu. Yenza imihlola eqinisa imihlandhla kubantu baleli. Tenga isaka namhlanje uzibonele umahluko kwabomuzi wako. Izingane zivama ukuthi mazongezwe futi ngoba ziyawutanda. Nowakwa- ko woqina nawe mame!

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What We Think And Say

The Bantu World

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P.O. Box 6663 JOHANNESBURG

SATURDAY, JUNE 11, 1938

Department Of Native Affairs

On May 30, Mr P. G. W. Grobler bade the Department of Native Affairs good bye. The Secretary for Native Affairs who presided over the function paid tribute to Mr Grobler in glowing terms, and said that since he became Minister of Native Affairs, the Department has achieved great things. All those who are interested in Native affairs will agree that Mr Grobler was the first Minister since the days of the late Mr Henry Burton who really took keen interest in this Department. Although the African people did not agree with his policy of segregation and were very much disturbed by the enactment of the Native Laws Amendment Act which he piloted through Parliament, nevertheless they highly appreciate the efforts he has made in other directions.

Mr Grobler, no doubt, belongs to the old school—a school that regards the African as a mere child who should be supervised and controlled. But that he has done more than any Minister of Native Affairs since the days of Burton for African welfare is an indisputable fact.

He has made the Department of Native Affairs more important than it has ever been. It is no exaggeration to say that before his time, the Department was regarded by the majority of Europeans as a mere machinery for the control of the labour of the Africans and their movements. It was never regarded as a Department that should interest itself in promoting the welfare of the African people but as a Department whose function was more or less that of maintaining the prestige of the white race by imposing restrictions upon the Africans. But Mr Grobler has made it a Department whose functions are not only that of controlling the African population but also of promoting its welfare. For this reason the Africans should be grateful to Mr Grobler while regretting his retirement at a time when the policy embodied in the recent legislation is being put into operation.

The new Minister of Native Affairs, Mr T. A. Fagan, is practically unknown to our people and so are his views on what is known as the Native problem.

We have nothing to say for or against him. All we can say is that he has been called upon to administer a

very difficult Department. To deal with human beings is not an easy matter. Unlike other Ministers, Mr Fagan is placed in a very difficult position. As a whiteman he has to maintain the prestige of the white race, but as a Minister of Native Affairs, he is expected to promote the welfare of the Africans.

He is called upon to put into operation the country's Native policy and to administer laws to which the African population are strongly opposed.

These laws have on more than one occasion created trouble between the police and Africans and are a source of a dissatisfaction that is becoming a menace to our inter-racial situation.

The task of the new Minister will be to act in such a way as to bring about peace and harmony between the races and he can only do this by interesting himself in the advancement of the African people.

It is not oppression that will make the African loyal and law-abiding but justice and fairplay. It is not his impoverishment that will enrich the white race, but his ability to participate in the consumption of the products of the whiteman's industry.

It is not his ignorance that will give security to civilisation in Africa, but his advancement.

Mr Fagan has a golden opportunity to make South Africa a country of free men and free women regardless of colour, race or creed, and, therefore, a country of peace.

The Indian Legislators

Facing Their Problems

According to the World Dominion Press Indian legislators are giving much thought to the great economic and social problems of the land. They are finding that these are not capable of rapid solution. The educational proposals of Mr Gandhi which set forth a scheme of self-supporting village schools, are meeting with considerable criticism and are dubbed by many as impracticable. The Congress leaders have stiffened the legislation regarding child-marriage, admitting the great obstacles, yet determined to hasten the time when child-marriage shall be no more and child widows unknown.

Suspicion of Ministers, especially the Finance Minister, in the recent meetings of the Assembly in Delhi, has led to obstruction in dealing with the budget. Because the army estimates were not submitted to the Assembly—which has no power to change them—this omission was resented and became the occasion for rejecting the normal items of the budget. In that

(Continued at foot column 4)

Incorporation Of The Protectorates: (BY LEKHETHOAH. LEKHETHOA)

I have read a number of articles by various contributors on this subject and none of the arguments advanced have, up to the present made any impression in my mind because, either they have been contributions by Union residents who are prejudiced against incorporation merely on account of the disabilities under which they labour as the result of the admittedly discriminatory legislation of the Union Parliament directed against the Native which has been passed from time to time since Union, or they have been contributed by those residents of the Protectorates who might gain or lose something or other if incorporation were to come about.

The case of the average Native in the Protectorates have so far never been represented and it was thus with added interest that I came across the article by Mr. Chiepe on this subject in your issue of May 14th.

Mr. Chiepe is well known to me personally. Born of ordinary parentage amongst the Bangwato tribe, he is thus qualified, though not necessarily competent, to put forward an impartial case for or against incorporation in so far as it will affect the average Native in the Protectorates—and I shall confine myself to the Bechuanaland Protectorate which is Mr. Chiepe's Protectorate.

In order to form anything approaching an unbiased opinion the good points as well as the faults in both forms of Administration have to be laid on the table. So far everyone of your contributors has, perhaps unconsciously, magnified the bad points in the Administration of Natives by the Union Government and left severely alone any advantages which might exist, thus implying that in the Protectorates the Administration of the Natives is second only to the Administration by Adam in the Garden of Eden.

Mr. Chiepe has done no more in his article than just echo the usual tune. I take it Mr. Chiepe will have your readers assume that administration in the Protectorates is more sympathetic towards the Native than it is in the Union. If so, can he explain the justice of the following events:— (1) Why was Segkoma Khama, heir to the Bamangwato Throne, in exile for close on 30 years? (2) And Mphoeng, Raditladi and others? (3) What led to the Ratshosa disturbances at Serowe in 1926? (4) Does he consider it just that the Ratshosas, after serving a sentence of 6 years imprisonment for a political offence for which everything they possessed was either confiscated or destroyed, should still be

suffering a further punishment of banishment from their home? (5) Can he tell your readers the name or caption of the Crime for which Gasetshwarwe Sekgoma served a sentence of 7 years imprisonment with hard labour?

Mr. Chiepe will probably tell your readers that the Natives in the Protectorates are enfranchised because they have the right to "speak openly" in Kgotla. I grant that they have the right to speak "openly" only if they support their Chief for otherwise what is the purpose of Proclamation No. 15 of 1907 of the Bechuanaland Protectorate? Can Mr. Chiepe give us an isolated instance when the provisions of this Proclamation have been applied on any other motion than that of a ruling Chief because of some fancied grievance born out of some political difference of opinion. And I am not sure that Mr. Chiepe had not the provisions of that law in mind when he wrote his article in support of what has now become commonly but erroneously known as the opinion of the Natives in the Protectorates.

Mr. Chiepe questions the legal right of Great Britain to hand over the Administration of the territories to the Union Government. I do not know whether this also means that Great Britain has no legal right to protect these Protectorates but yet she cannot withdraw her Protection until she is instructed to do so by the protected inhabitants. But the question of the legal rights of Britain were fully discussed at the hearing of the recent action by the Chiefs against the High Commissioner and it was there abundantly shown that the Foreign Jurisdiction Act applies to these Protectorates as it does to any other British possession whether obtained by treaty, capitulation, grant, usage, sufferance or other lawful means.

I am not suggesting that the conditions of the Natives in the Union are anything but harsh, but I do submit that the only difference is that despotic powers in the Union are held by the White man whereas in the Protectorates they are in the hands of the Black man. It is a matter of indifference to the average Native whether he is in the Union or not, what he is concerned about is the dispensation of justice and fairplay, the upliftment of his social, economic and political outlook; and if he does not get these in the Union he should not look for them in the Protectorates because he will be sadly disappointed.

spirit no constructive legislation can be carried on.

The coincidence of the Hindu festival of HOLI and the Moslem MOHARRAM has led to the usual disturbances. These have not been modified under the new political regime and the music and the bells of the MANDIR and the passing of processions still annoy the users of the mosques, so that there are continual clashes.

Nevertheless, the opinion of most observers is that the new experiment of self-government is working not so badly.

The prospects of the union of the Council of Princes of the Indian States are for the moment not very bright. A good deal of water will have to flow under the bridges before the obstacles on both sides are removed.

R. Roamer Talks About:

"White Man's Law"

Judging by the number of recent successful appeals by Africans in the appeal courts after being sentenced in the magistrates' courts we don't know what to think of the "white man's law." Unlike our law which we know from A to Z the "white man's law" is a closed book to us.

During the month of May - to come nearer home—we read of many successful appeals by Africans who were sentenced by magistrates to various terms of imprisonment. In some of these appeals the learned judges had even to utter strong words against the cases before them. Needless to say this state of affairs has been before our eyes for a long time.

But we did not write about it until the "spirit" told us to do so this week. What "spirit"? Well, why worry? But if you insist: the spirit from the primus stove. The subject is serious; but as these cases seem to occur with the regularity of the Post Office clock, we have come to look upon them as funny.

We had the same trouble when we were the judge in the appeal court of Timbuctoo University. So many cases came before us from the lower courts which should not have wasted a minute of the courts' time that we at last made a revolutionary law which took the breath of the legal lights of Timbuctoo. In fact, the breath of one law adviser has not been found up to now—so taken away it was.

We suggested that in future all cases should first come before the judges before they were brought to the magistrates. The judges sifted the cases and then sent the real cases down to the magistrates with instructions as to how to deal with them. The trivial cases that wasted our time before we put in the waste—paper baskets and sent them to the local museum.

These cases created great excitement in the museum where crowds crowded round them. "This," said the guide, "is the case that would have gone up to the appeal court had it started down in the lower court. It is a "benefit of the doubt" case; but it is the appeal court that found this out, so brought it to the museum as a laughing stork. Had it started in the lower court it would have been a "serious" case."

So many people went to see these examples of the "white man's law" that the legal lights of Timbuctoo went out for a time and we could try no other cases. When at last the electric lights took the plesse of the legal lights our suggestion was passed as law by the Timbuctoo University Parliament. Today in Timbuctoo black and white cases are tried with not a faint suspicion of miscarriage of justice.

We still remember with a chuckle one petty case that went to the lower court before coming up to us for sifting. When it came up to us on appeal with lashes and hard labour on top of it we could hardly believe our own eyes and ears. We asked it why it had gone below instead of coming up to us first. It shamefully admitted that it had thought it would have a clear acquittal below so had risked going there. We stripped it of its lashes and hard labour and sent it home.

A welcome social was held in its honour that night to the great joy of every case that had been successful on appeal; but to the disappointment of others which felt they had a chance if they could appeal but had not the means to do so. We repeat, the "white man's law" has disappointed us more than once with its awkward tendency to lean on one side where cases between black and white are involved. But with the passage of time we hope for the best.

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MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

SATURDAY JUNE 11, 1938

THE BANTU WORLD JOHANNESBURG

PAGE NINE

ARE YOU A HOME-MAKER?

BY THE EDITRESS

(I have taken this helpful article from the women's Page of "The Star". It was written by D. G. I am sure it will help you all—Editress.)

Haven't we all met her, that blameless housewife, whose house is run like a machine? Haven't we all sometimes envied her, and sometimes (privately) deplored her eternal efficiency?

She sees herself as the living embodiment of "the virtuous woman" of the psalm, whose price was "far above rubies". And she can, if she allows her house- pride to run amuck and become importunate, transform a home into a place of shining restless discomfort!

The truth is, she is not a "born" housewife, but merely an organiser, who allows herself to become slave-ridden by the perfectly running machine she has created. Servants and children are forever scattering around to do her bidding, while she herself is never able to sit quietly and listen to the day's doings of her family. She has allowed her house to govern her to the exclusion of all else. One cannot enter the house without being aware of the creaking of the machinery.

It takes far higher qualities than these to be a good housewife, and those who possess them are hardly aware of the fact that their "price is far above rubies."

This Week's Thought

Blessed are the happiness makers!

Blessed are they that remove friction, That make the courses of life smooth,

And the intercourses of men gentle.

HENRY WARD BEECHER

The qualities necessary to earn the title of the good homemaker are first and foremost serenity, resourcefulness, humour, adaptability and intelligence—and experience!

It is not every woman who can receive unperturbed the unexpected guest for a meal, who, on discovering that "Jim" has forgotten to order chops, can contrive an appetising substitute of left overs without allowing her small reverses to "spoil the party."

The "born" housewife is never flustered, for the simple reason that her natural sense of proportion allows her to see minor household calamities in order of their relative importance in the scheme of the universe.

She never interrupts youthful enthusiasm to point out the spot of mud brought in by small feet on the carpet; but hears the story out with real interest, and then discovers the mud. After all, who minds fetching the brush and cleaning the mark away after mother has produced the right sympathetic exclamations?

She never allows her thoughts to wander about in the kitchen when they should be with her visitors; for being a good organiser she knows that according to all the rules, the kitchen will not let her down. She has set the wheels in motion and left her servant in command.

She never nags her servants, and thus obtains an enviable reputation among those dusky "jewels" who often seem so rare and elusive.

OVER the TEA CUPS



WINTER COUGH

Certain diseases have a tendency to recur at regular times during the year and those who suffer regularly from "Winter Cough" rather dread the coming months.

Winter cough is the popular name for Chronic Bronchitis, a condition of the lungs which follows a succession of attacks of the acute form. Gouty people and those who suffer from chronic kidney and heart complaints, as well as those whose blood pressure is high, are particularly prone to this disorder. Breathlessness especially after exertion and severe cough, with or without a good deal of expectoration, are the principal symptoms.

The treatment of an acute attack of Chronic Bronchitis is one for a doctor, but much can be done to prevent the attacks by the patient himself.

In the first place, because vitamin A is known to protect the lungs, winter diet should contain foodstuffs rich in this vitamin. Fats are the main sources of vitamin A but all fats are not equally good. The vegetable oils and the fat of bacon, pork and lard are useless from this point of view.

The most useful of all is cod-liver oil, and patients who begin taking this oil in daily doses in the late autumn may prevent attacks during the whole winter.

OUR CHILDREN

FIRST AID

Poultices Should Be Light

When you put a poultice on a child's chest to relieve the pain and distress of an attack of bronchitis, be sure you make it light. I have seen heavy poultices weighing on a child's chest like a ton of lead, and every time the poor little thing's chest heaved in breathing it had to lift the extra weight of the poultice.

Poultices must be light, and never placed so as to impede the breathing.



I am not a great believer in those lined horrors—they soon get cold and clammy. I know that my old friend Aunt Maria is a strong advocate of them because she said she saved her husband's life with a poultice, whereas the poor old fellow just scraped through in spite of the discomfort the poultice gave him. Try it on yourself; lie on your back in bed and put a heavy cushion with a book on top of it on your chest.

You will then realise how uncomfortable it can be. If in doubt, of course, you can always get the advice of the Sister or Nurses of your clinic. Do not neglect these clinics.

Do You Know...

About These Wars?

By R.R.R.D

Perhaps you will be surprised to learn of these wars that have been and are taking place while the world is busy, feverishly busy, talking about Peace. In reply to a reader who wanted to know "how many wars have been fought" since the Armistice was signed in 1918, "The Pilgrim" of "The Star" in his "Stoep Talk" gave this information:—

1918-19: The Poles and Ukrainians fought for the control of Eastern Galicia, which was finally awarded to Poland for 25 years.

1919: Red Russia crushed White Russia, led by Admiral Kolchak, General Denikin and General Yudenich.

1919-21: Guerilla war in Ireland conducted by 2,000 armed Republicans against 7,300 "Black and Tan."

1919-22: Spanish war in the Riff (Morocco).

1919-26: Conquests in Arabia by Ibn Saud, who drove King Hussein from his throne in Mecca.

1920: Turkey attacked the Armenian republic and secured direct access to Russia.

1920-26: Confused fighting among rival generals in China.

1921-22: Greeks invaded Asia Minor, but were defeated by the Turks. Smyrna was burnt with a loss £40,000,000.

1925: Druse rebellion in Syria against the French Administration.

1925-35: Prolonged struggle between Bolivia and Paraguay over rival claims to Chaco.

1926-28: Activity of Kuomintang Communist and Nationalist forces in China.

1931-32: Japan invaded Manchukuo and set up Henry Pu-Yi, last of the Manchu Dynasty, as Emperor.

1932: Furious fighting in Shanghai between 50,000 Japanese and 120,000 Chinese. Damage to the city was estimated at £70,000,000.

1935-36: Italy conquered Ethiopia.

1936-38: The War in Spain

1937-38: Japan invaded China.

BULAWAYO

The Love Story Of A Zulu Maid And Man

BY

Harward Reed

Captain Harvey Edward Reed

Chapter 1.

THE KILLING

SYNOPSIS

Mablan Kumalo, son and heir to the Chief, falling foul of his cousin Zaizai and his father the village bullies. Rushing away from the kraal at milking time is found by the other herds who, while bathing in the river, are scared stiff by the shouts of Miada, his girl friend living higher up the valley, "Crocodile! Crocodile!" A challenge is issued, but forgotten and the herds discuss excitedly the coming hunt. Young steers are required for slaughter and the youths separate those pointed out by the Chief, at no little danger to the life and limb of Zulu manhood.

Several had been dispatched in this manner and most of the people of the village and neighbouring ones were interested spectators.

The young bucks were showing off their prowess for the benefit of the assembled maids and were needlessly ruthless in dispatching the animals.

Zaizai was conspicuous for his cruelty and his actions were censured by the women.

"Whoul! Of a truth that Zaizai is too free with his stick on beast and small boys," said one of them.

"Yes," agreed another, "and it will be an unfortunate one who has to cook for him and mind his babies."

"He will be broken in spirit, before the great Tshaka's Indunas have finished with him, if he is not thrown to the crocodiles before that by the Great One himself", stated a very comely maid, busy plaiting a friend's hair.

"You are all jealous of his prowess with the hunting dogs," screeched his mother, who had come up unobserved from behind one of the huts arranged round the cattle enclosure.

"Hur!" soliloquised one old man to another, as they squatted on the ground, taking drinks from a gourd of Native beer, "if there is anything good that these women can do other than till the ground, cook food and have babies, I still have to learn of it."

"Why the Great Spirit did not make them without tongues, beats me", the other replied.

"Beasts of burden they are of a certainty, but why give them the means of making trouble with long tongues?"

"Just look at them now! When enraged they are not as pretty as a hyena, and that animal is foul looking enough."

By now Zaizai's mother had worked herself into such a rage that the old men's condemnation was well deserved.

One of the oxen being driven

by the dogs in the vicinity of the kraal, the altercation among the women folk was brought to a sudden stop, as they dived for the entrances of the huts for protection.

"Big noises go with an empty vessel" said one of the men casting a weebegone look at his companion, when he realised that in the excitement of listening to the women's argument they had finished the liquid ration for that morning.

"Let us go and see them despatch this wild ox", and together they made their dignified way to the kraal side.

"Seems to me that the fighting men of today will not be replaced by these young bucks, who think more of courting the maids than of excelling in sport and hunting like we did in our youth".

The old man spat contemptuously on the ground.

"Whoul! Whoul! mind he will get away. The young ox now mad with fear, leaped half way up the five foot odd stone wall, and coming down with a bump on his side, was sat upon, his tail being drawn between his leg and his head was firmly kept on the ground, while no time was lost in cutting his throat.

See! it has taken six of them to dispatch one young ox," pointed out the old man "In my days one of us would catch him by the horn and nose and with one twist he would be on the ground with such a bump that all the wind and fight would be knocked out of him."

"Listen to the old man jeering at you youths." With a laugh all over his handsome face Mablan's father left the kraal to seek liquid refreshment in his hut.

"These old men have dreamt so many dreams when others have been doing things, that they do not know when they are awake. "I," declared a young man smiting himself on his chest, "have forgotten more about cattle than they ever knew." This brought a ready laugh from all his companions.

"Yes, what you have done today bears that out, does it not," was the reply from one of the old men, as they walked with great dignity and upright figures away from the disrespectful young ones.

What is the meaning of all this noise coming from the grazing grounds down the valley?

With a yell Mablan's father tumbled out of his hut, his stabbing spear and two stout sticks in his hand.

A question and as quick reply, and he was off at the pace of a racehorse along the path, winding his way round all the obstacles in the direction he was travelling. Not for nothing had he gained and held for three years the reputation of the fleetest and most enduring runner.

(To be continued)

WOMEN'S HOME PAGE

See Yourself As Others See You

EVERYONE is agreed that first impressions are important. When one gets to know a person very well, one takes him or her very much for granted, and little mannerisms that strangers might find irritating or amusing are unnoticed.

Think of someone with whom you have become very friendly, and then think back to the first time you met him or her. In nine cases out of ten you will find that your first impression of your friend are correct.

It is up to us, therefore, to be always careful of what we say and do, always well-mannered and good-tempered, for we never know when we shall meet someone to whom first impressions are important.

With houses as with people, first impressions count. An important personage comes to all and chooses an unlucky day. She finds the garden path unswept, the garden itself untidy, the brasses dim and dirty because the weather has been bad, the porch muddy because your neighbour's little boy brought his new puppy to show you and the flowers in the hall rather faded, for you were so rushed you had not time to change them!

What does she think? That you are untidy, careless of your house, and perhaps a bad manager. In this case her first impressions are wrong, but they will be difficult to remove from her mind unless she gets to know you better. Perhaps, too, a housewife who realised the value of first impressions would have seen that the entrance to her house not would reproach her.

When training servants explain the importance of keeping the hall, front door and porch clean and tidy. Early every morning door mats should be shaken, paths and steps swept, brasses rubbed over, and as soon as possible the hall should be swept dusted and polished, and be sure to impress upon them the necessity of dusting the outside of the door, wiping away muddy marks, and removing dust from window ledges.

Many halls have polished floors, which are easy to keep in good condition with the daily use of dusting mop if they are given a thorough polishing once a week (or twice for a hall with a lot of traffic.) (The South African Women's Weekly).

Onion Time

Sausage And Onion Pudding

Boil 1 and half lb. potatoes, a small head of celery and a large Spanish onion. Scald half a lb. small sausages. Mash the potato smoothly with butter and milk; pound the celery and onion and blend with the potato. Line some moulds, or a glass dish with the potato mixture and arrange the sausage in the centre, then cover with the rest of the potato mixture. Bake for 20 minutes on a greased baking tin (upside down if in moulds). Serve with braised artichokes and cheese sauce.

Devilled Sausages

Mix together 1 teaspoonful French mustard, a teaspoonful ordinary made mustard, a teaspoonful each of curry powder and chucney, half a oz. butter, pepper and salt to taste, and a little lemon juice. Fry or grill 1 lb. sausages until brown. Split in halves lengthways and spread with the mixture; put together again and put a hot oven to heat right through. Serve with baked Spanish onions and plain boiled potatoes.

More Ways With Venison

2 Supplementary Recipes

VENISON CUTLET CASSEROLE

1 lb. venison cutlets
1 lb. sliced apple.
4 ozs. chopped bacon.
Salt and pepper.
1 tablespoon red currant jelly.
half a cup water.
Wash and marinate the cutlets. Place in layers in a casserole with chopped bacon, sliced apples, salt and pepper. Heat the red currant in the half a cup of water and pour over the meat. Cover with the lid. Place in the oven and cook at 350 Fahr. or number 5 for 2 hours. Serve in the dish in which it has been baked with mashed potatoes and green vegetables or salad.

PICKLED RED CABBAGE

(For use with cold venison)
1 red cabbage.
2 pints water.
4 cloves.
1 teaspoon mustard seed.
1 teaspoon peppercorns.
2 bay leaves.
4 red chillies.
Tie the spices in a piece of muslin, place in the vinegar, bring to boiling point and leave aside to steep. Shred the cabbage finely (it will be advisable to wear rubber gloves as the cabbage stains the hands), spread on a large meat dish, sprinkle well with salt, mixing it well. Leave for 24 hours. Drain well in a colander. Pack the red cabbage into bottles, pour the cold spiced vinegar over, being sure that the cabbage is well covered. Cork securely and leave for a fortnight before using.

Sandwich Fillings

- Mix minced stuffed olives with mayonnaise, chopped walnuts, salt and pepper. Put between bread and butter.
- Mix half cup chopped cooked bacon with quarter cup chopped walnuts, salt, pepper, half teaspoon made mustard and 2 tablespoons thick cream or softened butter. Mix well and spread between bread and butter.
- Mix 1 packet cream cheese with quarter cup chopped nuts, quarter cup chopped or minced gherkins and mayonnaise.
- Bone a small tin of sardines, then mash and mix with 2 tablespoons lemon juice, a few drops of Worcester sauce, salt and pepper, 1 teaspoon chopped parsley, 3 tablespoons softened butter. Use as required.
- Cream cheese with Worcester sauce and chopped nuts or olives.
- Cream cheese with red currant jelly.
- Chopped olives mixed with seedless raisins and mayonnaise.
- Finely-minced lamb or mutton mixed with chopped mint and mayonnaise.
- Minced cooked liver with pickles or mixed with chucney or tomato sauce.
- Slices of tomato placed on bread spread with softened butter, mayonnaise and a touch of horse-radish sauce.
- Chopped or minced ginger with chopped walnuts.
- Chopped raisins mixed with minced or chopped celery and mayonnaise.

If you benefit by reading "The Bantu World," you will benefit by buying the goods advertised.

Savouries For You

OYSTERS SCALLOPED

6 oysters.
half cup thick white sauce.
salt and pepper.
Breadcrumbs.
1 hard-boiled egg.
Make a thick white sauce with 1 tablespoon butter, 1 tablespoon flour and half cup milk, season with salt and pepper. Have ready small individual moulds or scallop shells, well greased and thickly sprinkled with breadcrumbs. Put the oysters and chopped hard-boiled egg equally in the small moulds. Cover with white sauce sprinkle lightly with breadcrumbs and dabs of butter. Bake in a quick oven (450 Fahr. or No. 9) until nicely browned. Serve at once.

DEVILLED SALMON

quarter lb. smoked salmon cut into thin slices
Toasted and buttered fingers of toast
Pinch cayenne, salt and pepper
Curry butter.
Cream a little butter with curry powder and a little lemon juice. Cut the toast into broad fingers, sprinkle with salt, pepper and a little cayenne pepper. Put a slice of smoked salmon on each finger of toast, spread with curry butter. Place under the grill or in a hot oven for a few minutes to heat through. Serve at once.

SCOTCH WOODCOCK

Two egg yolks with half cup cream or milk.
Salt and pepper
half oz. butter
Hot buttered toast
Anchovy paste.
Cut the trimmed toast into squares or fingers and butter, then spread with anchovy paste. Heat the butter in a small saucepan, mix in the beaten egg yolks and milk, stir until they thicken. Pour over the toast, dust with paprika and serve at once.

KIPPER RAREBIT

2 boned kippers
2 eggs
Pepper
1 tablespoon butter
Hot, trimmed buttered toast
Soak the kipper in hot water or boil a few minutes, drain and remove the flesh. Heat the butter in a saucepan, beat the eggs slightly and add pepper to taste, add to the hot butter and mix in the kipper. When it thickens, put on fingers of buttered toast and serve at once.

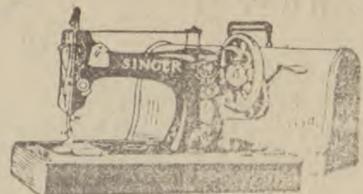
CHEESE STRAWS

3 ozs. grated cheese
1 eighth teaspoon cayenne pepper
Pinch salt
Egg yolk mixed with water.
Sift the flour, salt and cayenne, then rub in the butter and add the grated cheese, make to a soft dough with an egg yolk beaten in water. Roll into a long narrow strip. Cut into thin straws. Moisten the baking sheet with cold water where the edges of the straws will lie, leaving the other part dry. Twist the straws and place on the tin. Bake for 10 to 15 minutes to a pale brown at 400 deg. Fahr or No. 7, or a moderate oven, hot or cold.
N.B.—This paste may be used for anchovy biscuits, in which case cheese is omitted and half teaspoon anchovy essence is added to the beaten egg yolk and water. Roll out and cut into small rounds. Bake as above. Serve with an anchovy curled on each biscuit.

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THE Non-EUROPEAN BLIND

OUR BLIND PEOPLE

By The Editress

This week I am giving you an idea of what is being done for these unfortunate people who have lost their sight. After reading this article, please acquaint yourselves more fully with what is being done for the non-European Blind at 77, Gerty Street, Sophiatown, where visitors are always welcome.

interview with the Committee offered to act as their honorary organising secretary while continuing his survey. Mr Blaxall was involved in a heavy programme of travelling but managed to spend several weeks during July and August in Johannesburg which time was mainly devoted to interviewing authorities, inspecting buildings, and



A blind boy typing

The Training Centre for the non-European Blind at 77 Gerty Street, Sophiatown, is under the Rev. A. W. Blaxall, B.A. about whom the annual report for 1937 says, it came to the notice of the Committee that the Rev A.W. Blaxall, who has worked most of his life with physically handicapped people, was occupied making a survey of blindness among Natives on behalf of the National Council for the Blind. Letters were exchanged with the result that in June, 1937, Mr Blaxall visited Johannesburg and after an

so on. Every effort was made to lease a small building outside the municipal area of Johannesburg but nothing suitable could be found in an area where Natives are permitted to reside. Ultimately two houses were leased in Sophiatown, five blind men admitted and the work begun on the first of October. Before the end of the year 10 men were in residence, while several others were on the waiting list.

Preventive Work

A very important part of the work of the Society is

that of educating the non-European public to the possibilities of preventing a great deal of blindness by medical and surgical treatment. Every effort is made to encourage sufferers from serious eye defects to submit to treatment and when necessary financial help is given to those too poor to come to hospital and for the purchase of glasses.

Training

It is expected that by the end of 1938, 30 men and 10 women will be in training with others waiting for admission in 1939.

This means: Separate hostel accommodation for the two sexes; Staff quarters; Workshops.

The average period of training is between three and five years according to ability.

When trained the blind can be very largely self-supporting. This is the only alternative to blind beggars.

N.B.—As at present there is no other training centre of this nature in the Union the Committee are prepared to admit suitable candidates from all parts of the country as far as accommodation and funds permit.

Care Of The Sick

In Johannesburg and district there are nearly 100 old non-European blind people. The Coloured receive a pension of £2 per month, the Indians and Africans 10s per month. It is obvious that the latter need a good deal of extra assistance, but the Society gives relief only after most careful investigation and to the most needy cases only.

Vital Statistics

These are extracts from a report on blindness among Africans presented to the National Council for the Blind by the Rev A. W. Blaxall.

In order to discover blind Africans in need of Government aid, the Department of Native Affairs made a survey through the Native Commissioners. Up to October 1, 1937, the following returns had come to hand.

Blind Africans in the Union: 5,568. Number who might respond to training: 620 of whom 153 are of school going age.

75 of these are in Northern Provinces and in the Transkei.

In the Transvaal alone there are 124 trainable

Of the 4,948 in the Union over 40 years of age, about two thirds were found to need the 10s a month grant. It is safe to say that 60 could probably have been saved from blindness if medical and social services had been available that would mean an appropriate saving of £12,000 per annum in poor relief.

I hope this article will create keen interest in you towards this great work and urge you to give your unstinted help towards the cause,

that merits your entire support. It is in such causes as these where women can play their part; either by practical help or by rousing the interest of others.

I repeat, that a visit to this centre will open your eyes to what is being done and fire you with zeal to do your little bit.

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Mrs. Ndala. 'How wonderful! I must tell my husband, perhaps he will buy me one.'



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Page Of Interest To Women Of The Race

Western Province Womenfolk

Madam,

I merely wish to associate myself with Mr A. Mbele's views when he states, in other words, that our women, unlike the Western Province fair sex, are apparently more interested in love affairs than their accidental sisters. Unpleasant as this opinion may be, the truth must out.

A little less of these trivialities, and a bit more of something on the lines suggested by Mr Mbele as a substitute, would certainly be beneficial and give rise to a better outlook in life on the part of our womenfolk.

Indeed, practically nothing is derived from these talks about men. Instead, we are inclined to pay more attention to love affairs and the result is that we become so love-intoxicated that we know little or nothing of the things that really matter.

We find that today our race has deteriorated morally. What is the cause? If we were to eavesdrop into a conversation shared strictly by women, in ninety-nine cases out of a hundred, the topic is 'men.' Why not vice versa?

It is indeed true that man in his day used to hunt women as he did wild animals; but today it is the women who hunt. They do not chase but lay snares, and man still thinking he is the hunter, falls into the trap and is securely caught. They know too much and, perhaps this partly the reason why it is so rare for ladies to get married now-a-days.

Why do our leading women not start societies where they and others could ventilate their views more profitably and privately about this subject than now?

Such a step would certainly help to build the nation. These public declarations seem to betray despair on the part of some correspondents. However, I do not object to occasional discussions about love, but variety is the spice of life.

JAS. N. PEMBER,

P.O. New Brighton,
Port Elizabeth.

Support For Nurses

Madame,

I support Mr Vil-Nkomo's article, which appeared in these pages recently defending non-European nurses.

Mr. Vil-Nkomo is right. Why do these unfortunate patients wait until they are discharged before they publish their misfortunes? Why don't they report there and then to doctors and matrons in charge of these nurses, and let their cases be discussed and finished? By so doing they will be helping the next patients not to be treated the same way. Surely this does not solve the problem for these unfortunate souls. Why do we not take an example from other nations who made use of the press long before we did? We read the civil articles they write; they never

African Ladies:

Will They Ever Be Rich?

Madame,

Kindly allow me a space in your page of interest to women of the race to express my views on the above-mentioned question.

A poor girl leaves her parents to go and earn her living in town. She gets a monthly wage of 30s and is content to swank from the second hand clothes she is getting from her 'Missus,' and is given a room free. By the end of the month there comes a teacher getting £10 a month and interferes with the poor girl's wages. Sometimes a chap of good appearance deceives her saying: 'allright, we must pull together; give your money to me. I'll save it; you are too old to support your parents. Let's try our utmost to build our own place, or we must save before we marry.'

The poor girl gives all she has to this chap who now also stays with her in her room, after she has kept her dinner plates for him. She eats scraps from dirty plates she is washing and sacrifices herself for him, because when a girl is in love, she means it.

Now, after that, this chap will go about telling people that she said: "please, please make love to me, I'll give you all my money."

Will African ladies ever become rich as other nations when their youngmen sponge on them?

I know a boy who made it his business to visit his lady whenever she had kept him a bottle of brandy in her room. Readers, you will realise that a bottle of brandy costs 6s:6d. She was forced to save her wages for this!

Ladies and gentlemen, I write this article with a broken heart, that the ladies of the race, must take care of these people (men)—because if ever they get into trouble, these chaps will go about telling people that they play with their love. I also wish to know the face and name of that chap who said girls who love him waste their time and are playing with love.

LADY JO,

Griquatown.

Be Thankful You Live In The 20th Century

"Give us the good old times!" is the outcry of many members of both the older and younger generations to-day. They don't say what particular period they would like to live in, but they usually mean any period more than a hundred years ago.

Here is a list of some of the things they would have to do without. Seven hundred years ago there was no sugar; coal was only known after the year 1300; 500 years ago butter and bread were first used.

attack persons—but generally write about things of interest and progress.

May I again remind you that to err is only human and also everybody is liable to make mistakes

J. J. A. MKWENTLA,
Van Ryn Deep,
Benoni.

Broken Hearts

Editress.

I read an article on 'Jealousy' in the issue of May 14. I think our misfortune does not shut us off from the world and thus extends our sympathy to those whose work quite absorbs them. The world is full of men and women sacrificed to one another, who never have either rest or pleasure. But love is strong as death.

Jealousy—is as cruel as death and as the grave. Jealousy is a torture that is not fit to undergo; it is also the most painful feeling possible in the heart of men. It is a self-inflicted pain. It rather turns light into darkness.

I believe jealousy leaves a wounded soul, more mortal than any physical injury does. Jealousy does no good, or the little it does, is not as a medicine to the heart, but dries the heart and the bones!

If women could resist it before it overcomes them, we should not be having people with broken hearts, at that so-called 'Imaginary Hospital.'

LAURAH NGOASHENG,
Pretoria.



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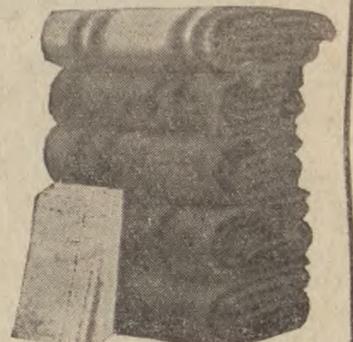
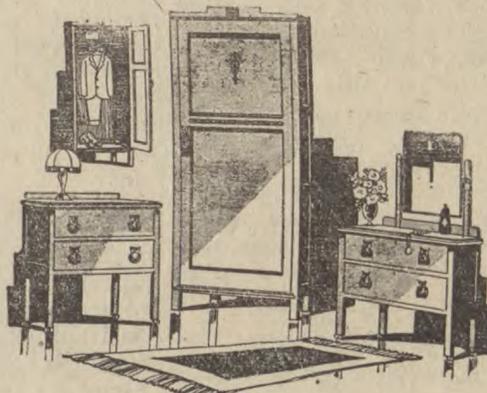
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Me ha morago ga thero Rev. A. J. Lipholo P.E. a itsisi fa phuthego e bocue. Me are rekopa Modimo gore tiro cotlhe tse di tla diroang mo phutheshong ena, re kopa go Modimo gore di diroa ka kutloano le lorato. Conference ke phuthego ea coseleco ea meoa le go gakololana le go bona bophelo yoa diputhetho mmogo le Baruti le Baakamedi.

Sa bobedi kelo itsisi fa rena le moeti eo o coang O.F.S. eleng Rev. A. Mokau Presiding Elder oa Kroonstad District. Me ke eneeo o tla choarang tiroeno. Chairman go fitlhela e fela.

Baruti ba ba leng gone ke bana: Rev. A. J. Lipholo, P.E., Pietersburg. Rev. E. N. Kganticoe, Rev. A. Phosa, Rev. I. Legalamitlo, Rev. P. Zaza, Rev. J. S. Molefe, P.E., Warmbad Rev. J. R. Molefe, Rev. E. R. Tau, Rev. P. Ntsabelle, Rev. Moloantsoa.

Letsatsi La Khopotso Ea Moruti John Wesley Tsa Springfontein

KE MARIBE

Ka la 24 Motseaneng, e ne e le letsatsi le kereke ea Wesele e getang makholo o mabeli a lilemo e le teng lefateng lohle, e sale e ne e theoe ke Moruti J. Wesley M.A. koana Moseja ho maotle Kereke ena o na a e qala ka khueli ea Motseaneng ha e le 24 ka selemo sa 1738. O ne a ruta lentsoe lena la poleko mebileng le limarekeng, ho fihlela a ba a fumana sehlotsoana sa banna le basali. Joale maoba e ne e le khopotso ea mofuta o na mona Springfontein Mo—Evangelii oa sekete Mong. P. Lebona, o na a tllile ka mosebetsi o joalo.

Eitse ka nako ea 6 bahlankana ba thapelo ba qala ka Kharuru ea tsoelletso 'Mvuselelo' hammoho le mafumahali a thapelo. Baruta evangeli literateng ka 'nete bo mora Jwili, Mashubini, Jonas le tichere Maribe a a itahletse ka hara bona. Ba ne bahlasete motse ona ka 'Tsoke'oho' hobane Muso oa maholimo o atamete, ba re muso oa lefatse oa feta, ho tla latela muso oa Molimo, muso oa Leseli, muso oa bophelo bo sa teleng 'Muso oo ho tla ahlolang Jesu feela ho ona. Che, ha ho belatse ba o sisintse motse, batho ba banz ba ipata ka matlung ka ho tsaba evangeli, empa ba bang ba tla latela koloi ea Jesu. E ne ese batho koloing ea Jesu, e ne e le tlang le bone. Ho tloho mono ba ea kerekeng, ea tlalantlo ea kereke. Eitse ka morao ho sefela le thapelo, ho so ka ho kenoa mosebetsing oa Molimo, ha e tsoa koleke, me ea fihla ho leshomo la lisheleng. Batho bohle ba ntsitseng ba ne ba nkioa mabitso ke tichere Mariba. Joale Mo—evangelii ka molomo oa tichere, ea le leboa Barolong, Bataung, le Bodlamini, le bo Gatebe le bohle. Kereke ena ea Wesele e butse ba le bangata mahlo a moea, le ha re ka ba likerekeng tse ling, 'nete eona ke ea hore, re bana ba tsoetsoeng ke Wesele ka se moea.

Molimo o hlohonolofatse ba bileng teng letsatsing le la ha kereke ea Wesele e qeta makholo a mabeli a lilemo. Hobane rona ba bileng teng ha re sa tla e bona ha e qeta lekholo la boraro la lilemo, hobane Molimo o re baletse mashome a supileng feela, me ha se ba bangata ba a getang. Ha re ka latela mohlala oa Moruti e noale oa Jesu, ka 'nete qetellong ea bophelo bona re tla fihla Paradasing ea Molimo o phelang. Ka li 26 ka

Baeti ba rona ba conference ke Mmarona Mrs. Tantsi le Mmarona Mrs. Mokone le Deacone Lydia Mokone ba ba coang Pretoria. Ba tsile ka motor car. Mother Tantsi ke ene eo erileng Sateretaga aba a choere tiro ea basadi ba merapelo. Me aba fa beleco kata ba choanetseng go loantsha meoa e e thata e e loantshang tiro di Modimo. Basadi lebang sefapano saga Jesu, lo seka loa sefularela meleko a tla lotlhola. Morago ga thero ea basadi, ga rapele sister Kganticoe le mother Mokone le mother Mahoshi.

Rev. A. Mokau P.E. o ile a kgoetsa tiro ka matsetseleko le dikeleco tse dintle thata mo phuthetho mmogo le baruti. Me phuthetho e tsamaila sentle thata. Ka Sontaga a ruta ka Nehemiah 2—2 temana e ereng Me kgosi ea nthaa eare, u tlhonyeditseng sefathogo usa bobole. Me erile kaha morago ga thero ga ineela bale bararo ga kolobedioa ngoana a le mongoe.

Conference e dirile £34, 6. 9. me madi ana a duela ditshenyegelo tsa conference. Phuthego e coe coe ka Sontaga maitsoa ke Rev. A. Mokau Presiding Elder oa Kroonstad O.F.S.

E. N. KGANTICOE.

(Bakwaledi ba seke ba kopanya Sechuana le Sekgooa.)

Bakwena ba Mogopa Tlhokomelang Kgodiso Le Thuto Ya Bana Ba I ona

TSA BETHANIE

(KE SOL. W. MAHUMA)

Morulaganyi.

Bakoena ka lefatsho lotlhe go bolelwa ka thuto le tswelopele empa rona ekete re tshetse kobo metsi. Rona batho ba bafsha ebile re phadiloe ke bo rra rona. Seo re se itseng ke polelo ya molomo e e reng re batla tswelopele. "Setopo re supa sa nakedi, magogwe re mmeqa a sule" Re bona dikago le dinaga tsa bogolo ba rona, le bana (eborg rona) ba rutileng ke bagolo ba rona.

A molato ke oa baruti, gongoe barutisi, gongoe bagolo ba bana ge tswelo pele e se teng? Nna ntlheng ea thuto ke bona molato mo bagolong ba bana, ka mabaka a:

Thuto le boitsholo ba ngoana bo simologa fa lepanz.

Bagolo ga ba tlhokomele gore bana ba tsene sekolo. Seo bagolo ba se lebeleletse ke gore ngoana a letse konfaromasi. Ge ke tlhalosa mabaka ka kakaretso, nka re Bakgolo ba bangoe o tla utloa ba rana ngoana oa bona bare "Re ea go go teba koo go teacher" ka go dirajalo ba dira gore bana ba ba nyatse.

(difela serapeng sa bo 2)

SUNLIGHT

Ke sesepe se lokileng ho feta!

3 for 1/-

Sesepe sa Sunlight ke se lokileng, se hloekileng lo feta ho hlatsoa ntho tsohle. Hobane kajeno hase turi u tshuanetse oa se reka kamehla, o se bitse ka lebitso.



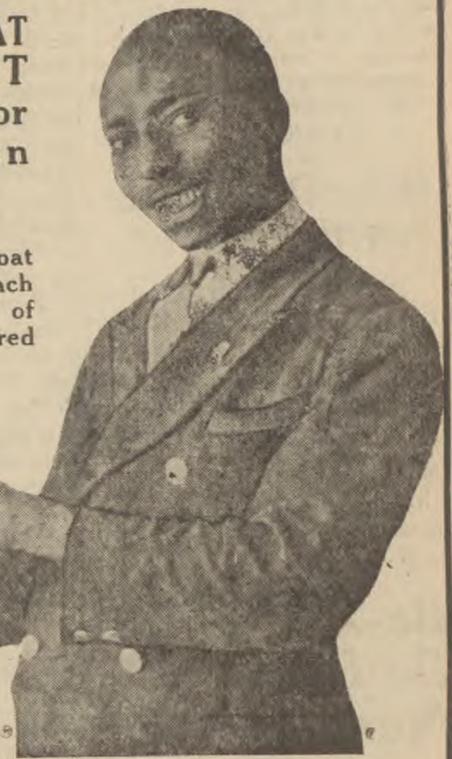
A LEVER PRODUCT

WOODS' GREAT PEPPERMINT CURE

kholo ea WOODS e loketse banna, basadi le bana.

WOODS' GREAT PEPPERMINT CURE is good for men, women and children.

It cures chest and throat troubles and stomach ache. Thousands of people have been cured by this medicine.



“SEHLARE SENA “THIS MEDICINE SE LOKILE” IS GOOD”

Ha u balaoa ke sefuba, u re ho se noa u ikutlue o le monate. Bana ba bangata ba fodisitsoe ke sehlare sena. Ha se turi

When you suffer from chest-ache, you feel a different person after a dose. Many children have been cured by this medicine. Its price is very low.

REKA LEBOTLOLO KAJENO U LE BOLOKE.

GET YOURSELF A BOTTLE NOW AND KEEP IT.

Batla U tla khotosfala.

Ask for

Woods' Great Peppermint Cure

Uyakwaneliseka You will be satisfied

BALA Bantu World PELE

Taba Tsa Mafatshe Ka Mafatshe

Baruti ba Majeremane Le Bafokeng

TSA PHOKENG

Bodumedi mo Phckeng, Go morulaganyi oa The "Bantu World" Paper kgosi ja ke o ntumelle mafoko a, mo dikgannye tsa gago.

Bafokeng ba tihabolositsoe ke baruti ba Germane. Go tlike Moruti C. Penzborn rraago Moruti Evens Penzborn eo eleng ene Moruti oa Phokeng ka jeno. O sale a tla ka ngoaga oa 1866, go tlisa efangeli mo morofeng oa Phokeng.

Erile ge a fitha, a tsenya sekolo sa kolobetso go ba ba neng ba dumela byalo. O simolotse ka Mor. Sekete Mokgatle moroa oa ntlha oa kgosi Mokgatle; kooteng Moruti eo mongoe le eo mongoe o ruta gore, ge a tla kgona morafe a simole ko kgosi pele gore batho ba gee ba mo latele. Morago ga latela le bona bo monnaoc, le morafe o montsi mmogo. Morago ga sebaka kgosi le eona ea dumela ea kolobe dia. Frile ge phuthago e ntsifala kgosi ea aga kereke, e e tlogileng ea godisioa ka ntlha ea go ntsifalla pele ga phuthago. Mosui Moruti C. Penzborn, a tsoa mothusi oa kgosi. Tiro tsa gagoe di santse di bonala le ka jeno mo motseng o oa Bakkena.

Kea bona bantsi ba o bona motse o montle, oa mebila e e tshoanang le ea metse ea Sekgooa e o bana ba bara ba baothei ba lekang go e thae maiba byaaka Makgoa; byaaka gole bo—Church Street, Ramankgoro Street, Plein Street, Kagiso Street le byalo. Tiro e ea mebila, Street e diriloe ke ene Moruti C P. Mme ea re morago a bitsa ntlha e ea motse Saron; kafa go biditsoeng ka teng motse mongoe koa Germane.

BATHO MPALA

Hitler O Emisetse America Gampe

Dirukhuhli tsa Herr Hitler di entse mofereferere fatsheng la America, go rialo motato o tsuang New York. Go tshueroe Majeremane a mangatzi, ao go utluagalang gore ke dihodi tsa Mmuso oa Germany. Mmuso oa America o gaketse chirichiri, ga Hitler a sa lemoge o tla uela dinaleng tsa tau.

Ba-Abyssinia Ba Loutsa Marumo

Ba-Abyssinia ke gona ba sa gaketse, ba sa loana ka bonatla bo makatsang, go rialo motato o tsuang Djibuti. Mantariana ga a fumane nako ea go sebedisa lehumo la fatshela la Tau ea Juda, gobane a kgathatsoa Ba-Abyssinia. Go loannoe ntoa e kgolo motseng oa Addis-Salin, gaufile Addis-Ababa. Gona ntoeng ena Ba-Abyssinia ba bolaile Mantarian a mangata, ba ba ba gobatsa Duke of Aosta, eo eleng eena Siba-Legolo le emetseng Kgosi ea Italy fatsheng la Abyssinia.

Gothoe ka bophirima go Abyssinia Mantariana a lelekiloe tulong tsena:—Tigre le Wallon. Go utluagala gore madira a Ba-Abyssinia a itukisetsa go hlasela Addis Ababa ga pula di simolla go na.

Baruti Le Tsa bona

Moruti James Brooks le Mofumagadi le Moruti Ankhoma ba kgutlile go tsoa Bopedi, tulong tsena: Leydsdorp, Makhutjoe Ofcolaco, le Tsaneng. Ka di 26 tsa kguedi e fetileng ba ne ba bula ntlha ea Kereke motseng oa Kgosi Sekororo. Batho ba neng ba le gona ene ele 200, Baruti ba neng bale teng ke Moruti P. Masite, Moruti T. Mafogo, le Simon Moloto, le baevangedi bana. I. Shae oa Kereke ea Zion, E. Maraba, Isiah Phasha le bagosi ba bangata.

Go tloga ga Sekororo, baruti Brooks le Ankhoma ba ile Afocaloco, ba fihlela go monna oa Lekgooa ea bitsoang Thwaites, monna eno o agatse Ba Afrika sekolo sa go lema. O ile a bontsha baruti sekolo sena le mesebetsi ea sona Morudisi oa teng ke Mr James Benett. Go hloga mona Mor. Thwaites a nka baruti ka motorokara a ba isa Tsaneng, moo ba ilenz ba tshuara mesebetsi o mogolo polaseng ea Rankudikae Go tloga mona ba ile ga Sekgopole gona ba tshuara Kereke, ga moruti Daniel Ramalepe.

Ba fihlele mona Lejueleputsoa ka di 31 May, gomme ba ba le kamogelo e kgolo ea Rev Leonard Brooks, mora Moruti James Brooks koa Eastern Native Township.

Banna ba Tshuereng Mmuso Oa Kopano Ea South Africa

Mmuso oa Kopano o eme ka tsela ena kajeno:—Tona-Kgolo ke General Hertzog, Tona ea Toka le mothusi oa Tona-Kgolo ke General Smuts, Tona ea chelete ke Mor. N. C. Havenga, Tona ea Ntoa le Chuchumakgala ke Mor. Oswald Pirow, Tona ea Mekoti le mesebetsi le thuto ke Mor. J. H. Hofmeyr, Tona ea mafatshe ke General J. C. G. Kempa, Tona ea Temo ke Colonel Denys Reitz, Tona ea Bophelo ke Mor. R. Stuttaford, Tona ea Poso le Metato ke Mor. C. F. Clarkson, Tona ea Kgoebo ke A. P. J. Fourie, Tona ea Taba tsa Ba-Afrika ke Mor. H. A. Fagan, Mor. F. C. Sturrock ke Tona e senang mesebetsi.

Phalamente ea Makgooa e tla kopana ka di di 22 tsa kguedi e tlang.

Mosadi Oa Lekgooa O Bolailoe

Makgoa a fetsa basadi mona Lejueleputsoa Gauteng Mose tsana ea bitsoang Ivy Davis o bolailoe ka Lekgooa gomme la labla setopo sa gagoe tseleng e eang Potchefstroom. Maphodisa a sa batla mmolai ona, empa a ga mone.

Dikebeka Di Gaketse

Mahodu a iphile matla mona Lejueleputsoa. Ke mahodu a Makgooa le a Ba-Afrika. Batho ba robala ba tshuere dipelo ka diatla. Bosigong ba Sondaga se se fetileng, batho ba utluile selo se hlomolang pelo sa mosadi oa Lekgooa koa Fordsburg. Eena gamogo le monna oa gagoe ba ne ba hlasetsoe ke mahodu a Ba-Afrika gorialo ba ba boneng. Go utluagala gore maphodisa a mohlaleng oa bona.

Russia E Thusa China

Motato o tsuang Tokio (Japan) o bolela gore Ma-Rashia le Machaena a entse selekane sa thusano. Go utluagala gore Marashia a dumelago thusa China ka dibetsa, le ka baeletsi ba ntoa le puso.

Kuranta ea Machaena, motseng oa Hankow e bolela gore Machaena a tla hlola gobane a na le masole a mangata. Tshimologong ea ntoa palo ea masole e ne ele 600,000 kajeno ke 1,000,000.

Majapane A Fetsa Machaena

Motato o tsuang Canton (China) o bolela gore difofa tsa Majapane di hlasetse motse ona, tsa bolaea batho bale ha ngata, tsa fisa matlo. Go bolailoe batho ba 1,500.

Motato o tsuang Shanghai o bolela gore Majapane a gapile motse oa How Kaifeng. O mong o tsuang Hankow o bolela gore Macheana a flogela motse oa Hankow gobane Majapane a se ale gaufile ona.

Mussolini O Iketsa Poo

Mmuso oa France le oa Italy e ene e batla go etsa selekane sa kutluno empa bae-tapele ga ba utluane Molato ke ntoa ea Spain. Mantarian a thusa Marashele a Spain gomme Mmuso oa France ga o batle gore dichaba tse ding di tsene ntoeng ea Spain.

Signor Mussolini o rata go iketsa poo ea Europe, o batla gore Italy e phagame jualeka mehleng ea bogologolo ea Ba-Roma Ga a ka gape lefatshela Spain e tlabu u fumane matla a go loantsha dichaba tse ding, tse jualeka France le England

Sefofa Se Timetse Marung

Sofofa se tsuang England se roele banna ba bane boradi-feisi, gothoe erile se fofa go-dimo go noka ea Lempopo ka Mandaga sa kena marung gommesa timela. Ga go tsejoe moo se ileng teng. Empa poifo ke gore mohlomong se oetse ka legageng le batho bana ba Modimo.

Difofa tsa Pretoria le Maphodisa di tsuele letsholo la go tsoma sefofa sena. Gaele Ba-Afrika bona bare se rathiloe ke Tladi-Mothoana.

Go Tla Bua Dikanono

Difofa tsa Ma-Sepaine di thibile metsana ea Mafora, go rialo motato o tsuang Paris, gomme gothoe baagi ba Paris, eleng moshate oa France, ba gaelele gagolo. Dikuranta tsa Mafora di re Mmuso o tshuanetse go bolella General Franco, molaodi oa Marebele, gore ga ntho e e ka etsagala gape go tla bua dikanono.

Taba Di Eme Mosenekeng

Mor. Z P. Ramailane, mongodi oa Transvaal African Congress o ngola are go bile le Pitso tse pedi tsa khuduthamaga ea Transvaal African Congress gomme go tla ba le pitso gape koa Adams Arcade, 37 Commissioner Street, ka Sondaga sena sa di 12 ka nako ea 11 goseng Baetapele kaofela ba memoa gore ba be teng.

Pitso e tla buisana ka ketso ea Mr S.P. Matseke Mookamedi oa Transvaal African Congress, go kgaola ma'oko a khuduthamaga koa Orlando kantle le lebaka. Gothoe banna ba dumellane gore ketso ena ea Mr Matseke e tsuile seporong.

Pasa E Gaketse Motseng Oa Orlando

Ka Sondaga se se fetileng maphodisa a ne a hlasetse motse oa Orlando, a tsamaea a botsa dipasa, a tshuara bao ba senang natso. Gothoe Mo-Afrika e mong erile ga bona maphodisa a hlanola dinao. Lephodisa la molelekisa gomme a itahlela pele ga pese eaba e ea molaea.

TSHEPA NGAKA ea hao ea meno



Kolynos ke muthusi oa ngaka ea hao ea meno ho matlafatsa le ho hloekisa meno a hao. E ea hloekisa, e ea sueufatsa kapela kabaka la matla ao e nang le ona a ho hloekisa. Ke mafura a meno a sa turing. Sebedisa halefo ea seripanyana ka porosola e omileng. E reke kajeno. E rekisoa ke dikhemese le mavenkele.--- 1/3 pitsana.

Halefo-ea seripana sa KOLYNOS (ka porosola e omileng e lekane. E ENTSOE ENGLAND ORE:--

KOLYNOS DENTAL CREAM



"Ke ena pheko e hlatsoang ntlo hantle, e etse hore e phatsime"

Bon Ami

e hlatsoa hantle kantle le ho ngoea

E fumana ele bupi capa ele k'ho'koe



Lefatsheng lohle la South Africa basehetsi bohle ba thuanetse ho bolella beng ba bona hore Bon Ami ke pheko e hlatsoang ntlo hantle me e phatsimisi. Lipata lia sueufala, lipitsa le tshipi tse tshela ia khanya. Bon Ami e ea tshaphala ho hlatsoeng nthong tshole tsa ntlo. Ha e ngoae e ea ntlefatsa moo e fetileng teng.

Mr. Boikhutso O Re Nkgetheng

Loso la Crosby J. Setsiba

Tsa Ventersdorp

(Ke Moses Selebogo)

Mokaulengwe wa rona mongwe vo eleng Crosby J. Setsiba o retlogetse ka loso monoka la di 21 tsa Motsheganong. Tiro ya ga gwe o na a le morutisi mo dikolong tsa mono. O na a tsalelwa kwa Marabastad Location, Pretoria a ithuta mo dikolong tsa teng. Mogo ga moo a ba a yago ithuta kwa St. Mathews College C. P. a bona teng lokwalo lwa go ruta bana eleng P. T. 3. Erile a sena go fetsa koo a ya go ithuta gape kwa Adams College, Amanzimtoti, Natal a kgona go fetsa lokwalo lwa Teachers' Higher Primary ka 1932. O na a ruta mono moseko long sa St. Francis, a ba a tshwara tiro eyo gape mono mosekolong sa Wesele go tsamaya ga tla ga fela 1937. Erile ka Ferikgong monongwaga a ya go okamela sekolo sa Klippgat, kwa a simolo tawe ke bolwetsi teng ka Moranang.

Ke Kgwedi ya Motsheganong bolwetsi jwa gagwe ba gola thata a swa kala di 21 mono lokeseneng. Rragwe o tsile go tseya setopo sa gagwe mono Ventersdorp ka moto kaa a ya go se boloka ko gabo moswi ebong Pretoria ka di 23 tsa Motsheganong. Moswi o ne a le morutisi yo eleng senatla motirong ya gagwe a dira ka tlhwa falo e e gagamatsang leka maitsanape a magolo. Dingwaga tsa gagwe di ne di le masome a le mabedi le metsa e e ferang o le mongwe. A Modimo o gomotse tsa bagabone le bana a neng a ba ruta.

Ca bo go le motshameko o o montle thata mono lokeseneng ka la di 24 tsa Motsheganong. Makau a tlhagang ko Matsotane le Makau a mono a ne a tshameka bolo tsatsi joe. Motshameko o montle o o na wa fele jaana:—

Klerksdorp winter Roses: 1 goal
Ventersdorp Wollabies: 6 goals.
Re itumetse mo Kgweding ya Motsheganong mono. Rev. Fr. A. Ngidi, D.D., D. Ph., o ne a tlhaga kwa Potchefstroom a etsetse Mr. B. S. Mkulisi, A. T. C. L. yo eleng tlhogo ya sekolo a Ma—Luthere kwa Palmietfontein. Ebile Mr. Gordon Cindi yo eleng mokwadi mo ofeseng ya agents kwa Springs ona a etsetse mogolowe ebong Mr. A. Cindi lepodisa la kwa lokeseneng mono.

Ca bo go lenyalo mono lokeseneng ka di 28 tsa Motsheganong. Mr. Tommy Sechele o na a nyalana le Miss Anna Ditsibane tsatsi joe. Ba tshwaragantwe ka lenyalo laboitshopo ke Moruti A. Matsogae, L. Th., mo kerekeng ya St. Erancis of Assisi.

Ka la di 13 tsa Motsheganong go sule mono lesa la Mr. Tollman Jali—Nswana yo o fihlilwe ke Moruti Tsetso wa African Baptist Church.

Batho Bo Otileng

Ba Nona

Me ba Matlafala

Ha ba Sebebisa Di Pink Pills tsa Dr. William's

U ka bonahala u matlafetse, u bopehile me u tletse bophelo bo khahlisang! Ha u otile u fokola, u hloka madi a macha u nonneng methapong ea hao ele hore a tle a hloke nima e nmelele oa hao. Reka botlolo eadi Pink Pills tsa Dr. William's me u noe ele ngue kamora dijo. Kamora diweke dise kae, u tla ikutlwa u fetohile me u nchafetse. U tla nona oa ikutlwa u le bophelong bo botle ka'aka la di Pink Pills tsa Dr. Williams hobane di hlokeise le ho nontsha madi a motho.

Di Pink Pills tsa Dr. Williams di rekoa khemesing le venkeleng ka 3/3 botlolo ele ngue.



Kgosi Tshekedi Kgama Le Mofumadi oa gagwe

Nkgetheng Go Rialo Mr. J. Thipe Boikhutso

Ntumelleo nkenyetse mafoko a kuranteng ea hao e eleng eona molomo oa 'Congress' ke rata ho bolela ka khetho ena etlang ea ba eta pele ba eona. Ra tsoanetse ra latela Makhooa ha eba re rata ho tsoela pele byaka bona le hona re tsoanetse ho baballa ho khetha bao re tsebang hore bana le tsebo baholo Thuto Byaka le hore ese bo "Ma-Pieping" Re bone Makhooa maloba ho nne ho ka tshagisa mang le mang ha ho ka thoe khethang motho fela ka akile a sebeletsa Congress pele me le he aka nne a ba ithoballa fela ha se selo.

Nna ka kele omong oa ba ratang Congress ke batla Setulo sa bo ngoadi (secretaryship) hongoe ba treasurer ke bolela byalo ke na Lemankosalo ka Pakang hore ke bo tsoanetse. Teacher 3rd Year kenne ke le principal Kolong tse ngata ke nne ke ba secretary ea Native Advisory Board ke itse ho ngala le shorthand moho le Typewriter Ke na Leleqalo la Commerce ke Parisiteng ba ke ntse ke sa tsoara skolo ka Pitman Commercial Course England 1928 ke ntse kena le bao ba ka mp kang hore ke thale ke tsoara book tsa bona tsa Mavenkela me ba nne ba tsoelala pila Businseng tsa bona.

Ke 8 years ke sebetse di-agent e ke na le lengoalo la Sworn Interpreter of Supreme Court of South Africa Kenale Motse oaka Benoni ka ntle le nsha tseho ke nne ke reke le Bakhatla ka 1913 Buffelsdoorn District Pretoria ke monna oa Lapa la hage ga ke Sommr Sit' oa Gauteng ke na le dilemotse 45 years. Kena le bana o momong osetse a ile lapeng la hae Mrs. Violet Mahanke oa Lindly Road O.F.S. Ke sa tsogela Mosebetseng oa di-agent tsatsi le leng le le leng ha Khelofe.

Ke tseho ge lona bo 'Nkgetheng' Motho a seke are feela ka lele latelang lengoalo ke tla le bolella hore he le khethile Jeboanish Thipe Boikhutso ke tla etsang le ke tla le dsrelang ha khe tshabe Makhooa ka hore ke nna le ona ke sebetse le bona ha khe robane le bona byaka thaka engoe e hopola hore bohale ke ho tlofa' o bakile le shata le ho tlhoga Makhooa. A re tsoeng le e tsema la

"Bonkgetheng" byaka Makhooa maloba.

Ke Leboha Morulaganyi ka ho tsa sebaka Kuranteng ea sechaba Oa lona ka boikobetso le ho emela Afrika.

J. THIBE—BOIKHUTSO

kgwathaditse ka bokhuchwane, me thapelo ya dirwa ke Mr. A. Semaushu wa Bantu Methodist. Ditlhogo tsa morafhe wa Baro long bo—Ratshidi di ne di le teng ka bontsi. Go le teng Kgosi—e kgolo L. K. Montshioa le Mohumagadi, mmogo le bomonaawe Tiego, Tauana, Dr. Molema, R. Monnafhela, S. Lazarus Motshegare, mo bontsing. Kantlha ya potlako le kitsisho e khuchwane bontsi jo bogolo bo fihlhetse phitlho e fhedile.

Moshwi Kgosi Setilo o busitse morafhe wa ga Montshiwe' ka dinyaga di le 34, go rialo Rrangwanaagwe Molale Motshegare. E ne e le motho yo o ratang thuto, ebile a ratwa ke batho ba gagwe.

Robala ka kagisho, Morwa Motshegare! Tiro ya gagu u e dirile! Wa lona,

A. MONYATSI

Losho Le Phitlho Yo Khosi Motshegare

A ko u ntsenyetse mafhokonyana a, ke latolele Barolong ba ba kgakala Kgosi ya bone Silas Setilo Motshegare. Kgosi Setilo o shwetse mo Kanye National Hospital ka May 24th me a bolokelwa mo motsing wa gagwe wa

'Mareetsane ka 26th May.

Tiro ya phitlho e ne e etelecwe pele ke Pastor Moeletsi wa kereke ya Sabata, a thusiwa ke Chief Seboipioa J. Molema Mr. A. Moleta wa Methodist Church o (Di fella serapang sa 3)

BANA BA TSUA MENO HANTLE KANTLE LE KHATHATSO



"Ke eletsa ka tshepo le tumelo hore bo-mabana ba sebedise Ashton and Parsons' Infants' Powders"

--ho' rialo Mrs. Alice Mlakalaka oa East London

"EITSE hobane ke bone hore nguana o tla tsua meno," ho rialo Mrs Mlakalaka, "Matsuale a nkeletsa hore ke sebedisa Ashton & Parsons' Infants' Powders me tsa thusa haholo. Ho tlhota tsatsing leo ke eleditse metsualla ea ka e mengata hore e sebedisa Ashton & Parson's Infants' Powders ha bana ba simolla ho tsua meno. Di Powders tsena di etsa hore nguana a tsue meno hantle kantle le khathatso, me ka tshepo le tumelo ke eletsa bomabana hore ba sebedise Ashton and Parsons' Infants' Powders.

(Ho saenne) Mrs. Alice Mlakalaka, East London,

Ha nguana a lla tseba hore o loma ke mala kapa meno a hae a bohloko. Ashton & Parsons' Infants' Powders ha di na kotsi, di fedisa bohloko menong a nguana, di etsa hore mala a hae a sebetse hantle.

Ha di na kotsi ho nguana

U ka reka Ashton & Parsons' Infants' Powders venkeleng ha di turi. Ha u di neea nguana e bee ele ngue lelemeng la hae. Ha ale katlase ho khuedi tsa tshelatseng monee halefo ea eona. Ha feta mono monee ele ngue.

ASHTON & PARSONS INFANTS' POWDERS

Beng: Phosferine (Ashton & Parsons) Ltd. London England.



Ngoana Eo Ise a Tsaloe o Ikantse Mo Botshelong Yoa Mmagoe.

Re amogela dikoalo dile dintsi tse di botsang gore a di Feluna Pills tsa Basadi Fela di ka nna le thuso mo mosading eo ithoeleng. Re thomamisa gore mosadi o da nna le botshelo yo bonde, a goloesege sentle, a tsale ngoana eo akotseng, eo motona eo nonofileng, haele aka dirisa di Feluna mo lobakeng lo lo makete ye. Kagonne tota-tota se segolo ke botshelo yoa mosadi pele ga ngoana a tsaloe. Ngoana ke karolo ea mmolele oa gagoe. O ya mo go eena. Go itsheka ga mmagoe ke go itsheka ga gagoe. Madi a mmagoe ke madi a gagoe. Thata ea mmagoe ke thata ea gagoe.

Di Feluna di tota di direce gore mo dipakeng colthe di nec mosadi botshelo yo bo siameng moteng yo bo laoloeng ke madi a akotseng le go bereka sentle ga moteng ga gagoe yaka go direga mo mosading.

Di Feluna Pills tsa Basadi Fela di rekisoa gongoe le gongoe ka 1/9 le 3/3 botlolo, kgotsa u romele mo go P.O. Box 751, Cape Town, u romele madi. Reka cone tota, tse di mo sephuthelong se schibidu yaka u bona ha.



Jeremiah Masibuko oa Poortje, P.O. Winterton, Natal, a re: "Mosali oa me one a aga a tsala bana ba ba loalang. Bana ba ba bopumang ba ba chuenyang thata. Erile ja a ithoela ngoana oa bohatho a dirisa di Feluna Pills 'me ke itumela gore mo baneng ba bohle ba a ba tseiseng ga gona eo tshidileng sentle yaka eo. O akotse o tletse boitumelo. Ha u ka boela a ithoela o tla choanela a dirisa di Feluna a ise a belege. Ke itsise ditsala colthe kaga thuso ea go dirisa molemo oa gagoe. Cwe! cwe! gatisa loqalo lo."

The People's Points Of View

Complicated Marriages

Sir,—In connection with Mr. Tatus Mabaso's articles appearing in your paper of the 1st May about complicated marriages. I do not believe that his question is right to be directed to the one class of the Africans: the uneducated and uncivilised. If Mr. Mabaso had first taken some time to consider or scrutinise the troubles leading up to divorce cases in the African courts, he would have not desired that the person or persons who advocated such people to be married by an unknown custom to them should have been buried alive. It is not only the uneducated and uncivilised Africans who are not afraid to approach officers of the Native Affairs to divulge their domestic disputes, but both educated and uneducated, civilised and uncivilised, have done it. The only thing lacking is that most of our African brothers have not yet understood what marriage by Christian rites means. Africans have never had the opportunity of being taught the conditions and benefits of this marriage. It would be a very good thing if all churches in South Africa were to be compelled to open up schools in which our young men and women were to be taught about marriage by Christian rites and be made to pass a certain examination in connection with it before being coupled.

It will be remembered that the very people we speak about as uneducated and uncivilised Africans are sons of teachers, ministers, evangelists and preachers. If these are to be allowed to go back and marry by Native custom, lobola, who could then be married by Christian rites? If marriage by Christian rites has proved detrimental to our people why don't we come out and advocate for its abolition? This is another generation. Things have changed. Our fathers who were not at all educated and not even semicivilised were not married by Christian rites but no such shameful domestic disputes were ever so commonly heard in the courts as today are. Misconduct and misunderstanding between the coupled parties to-day seem deplorable. What is to be done? Let us not look upon oneside and cancel it. It is not the marriage certificates which have let most of our uncivilised brothers to a state of pomposity for marrying like Europeans; but there is something radically wrong.

This is an invitation to all readers of "The Bantu World" to consider Mr. Mabaso's article. I do not mean to criticise it but I desire to find out what the remedy can be to cure the unbearable shame of divorces among our African race.

S. M. MSIYA

Deyi M.S.

In Reply To Rev. Tilo

Sir,—Although Rev. E. J. Tilo in "The Bantu World" of May 14 missed the point in that he did not answer the question, he seems to be one of reliable ministers who practice what they preach; but he wondered why ministers overtax their congregation in spite of the fact that they have only one working day in a week and that most children of Church members grow up cultivating bad habits while such ministers avoid saving them in time from hell; and many church members complain of the over-taxation. Truly speaking, when one sees a minister go about asking people for money and gets it, one may give him a donation; but it is strange to see him insist on asking the same people for money even when those people say they are hard up; and, ipso facto, such minister is a temptation to the cheerful givers and as a result they may utter curse against all ministers.

The acerbity "Laziest human beings" and "Lafers" was a coincidence with the fact that Jesus Christ, when driving money changers out of the Temple angrily said "It is written, My house is a house of prayer but ye have made it a den of thieves" and therefore one should not think that we of the new Bantu school of thought, write about what we do not know and understand.

The logical sequence of the acrimony was to convince ministers, whose motive is not to lead people to heaven, but is to obtain their own selfish ends, of their insincerity; and though some wiseecros are under the impression that they can mislead people with ease, they will find themselves exposed.

We shall therefore, do all we can to throw stones of opposition at misleaders of the race, because we realise that no strong national organisation can be formed while such individuals domineer over the mass.

Pro bono publico

JAMES R KOROMBI

Johannesburg

A Call To Youth

"Sir, Old order changeth—yeilding place to the new". Any individual that fails to adapt itself to the ever changing environment perishes. Old as this saying may be it still holds good to day.

We observe every day the demolition of old buildings only to be substituted by the modern skyscrapers; we perceive daily the old models being replaced by the latest designs and antiquated fashions give way to modern styles. I may go on enumerating instances of this kind to illustrate how illiteracy, ignorance, superstition and witch doctors are rapidly disappearing

Where ever one goes one finds young Bantu youth struggling hard for existence against most trying conditions created by the unsympathetic government through its discriminating legislation, through lack of facilities and opportunities as are accorded European youth

The great question then arises what shall the Bantu youth do to better their economic, social, educational and spiritual standard?

(a) Let youth devise ways and means by which a national fund could be created.

(b) Let youth suggest methods of how national and social pride could be encouraged; so that it could serve as an incentive to the others.

(c) Let youth bring about suggestions that will help us know one another better than we have hitherto done in order that we can begin to appreciate, respect and develop those qualities of leadership that some of our youth probably possess.

The youth of this country is placed in a precarious position, for the future is gloomy and dark.

The Salvation lies in our own hands. we have to be up and doing if we are to succeed in our humble efforts.

I shall be glad if some one with a better pen could come forward and give us a lead in this matter. What the Africans are awaiting now is some true leader who will give us true leadership in these our daily struggles and endeavours

RUTH R. BHENGU

Eastern Native Township

"Scientific Study" Of African Problems

Sir,—Since the establishment of Fort Hare, the African people have availed themselves of facilities for high learning afforded by that institution. As a result the Bantu can now boast of a number of University Graduates and recent examination results give us every reason to believe that sooner or later the Native Graduate will cease to be a phenomenon that he always has been regarded as by himself and many people.

Fort Hare could go on producing graduates by the score but the question that the average Bantu wants answered is whether the Bantu graduate has been a decided asset to the African people, and the answer is definitely no. The African graduate is too much concerned with maintaining his position and salary in some Secondary School or other to bother about such prosaic affairs as taking an acting interest in lifting the mass of the Bantu people.

It is not, therefore, in the least surprising to me to read what Mr. Matthews says about forming a movement that will cater exclusively to the so-called intellectuals (as though an Examination could ever be used as a standard measure of intellect).

Since African graduates have failed to contribute one iota to the

national welfare of the Bantu people, this movement will no doubt give them some scope of self-realization and distinguishing themselves. One can imagine the spectacle of a score or so of African graduates sitting round a table trying to arrive at a scientific understanding that a "Native is a Native". I have always imagined that the Bantu Study Circles found in all Universities in this country explored that field pretty thoroughly for all concerned including the Masarwa.

When Mr. Matthews declares that his Organisation will be the scientific brains of the other African Organisations and thereby implies that the said Organisations are blundering unscientific bodies incapable of acting rationally, he is deliberately begging for trouble. All the African Associations have had at one time or another a graduate in their ranks. But these individuals have flitted from one Organisation to another like butterflies and have hitherto displayed not the slightest trace of organizing ability.

An Organization that wants to create itself into a separate unit from the body politic of a people is doomed to a well earned failure. What the Bantu want at present is an embracing mass movement and not intellectual clique.

L. H. LEKHETHOA

"Financial"Complex

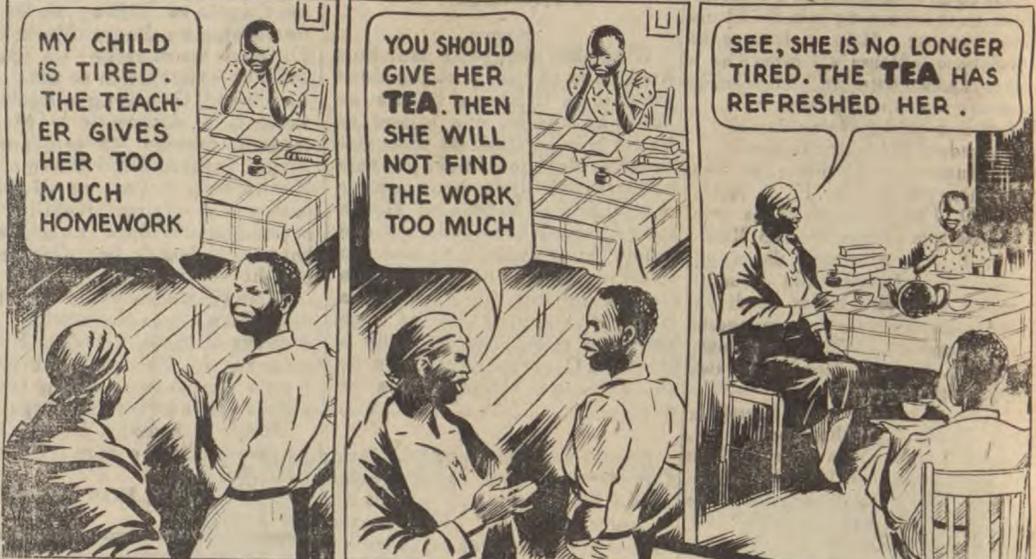
Sir,—Allow me to answer Mr. Boyosi's letter which appeared in your paper of April 23 headed "African Progress." In many cases it happens that when ever a person is rich he is looked upon as a good and better man to give others sound advice, while with the poor it is not so. A poor man though educated he may be, whether he gives facts about a certain thing, he can never be followed. The logical answer is—no proof to show that this man actually knows something, if so, why is he so poor?

Man sinned against God and was thus made to work in order to live. We hear Jesus Christ preaching to His disciples: "To love and help one another" in the field of life

To look upon other people is not a matter of being rich or educated it is natural selfishness. We see that the treatment which a rich man extends to the poor is not the same as that which he extends to another rich man. So there is nothing to be said about Africans. We learn things from our white neighbours of a higher civilisation.

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People In The News This Week

Since last Saturday Mr. R. R. R. Dhlomo, Assistant Editor of "The Bantu World," is on a month's leave. He will spend part of his holiday in Natal where he will do research work in connection with his writings on Zulu Kings.

Who's Who In The News This Week

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Mansipalati oa Pretoria o na neiloe, ka Tsebisoe ea Muso No. 2039 ea 31/12/37, tokelo ea ho apha le ho rekisa joala ba Sesotho eena a a'nots'i, ka har'a fats'e la Toropo ea Pretoria. Tsebisong go nako ea ho rekisa ka matsatsi a Sontaha e beiloe noba e tla ba mahareng a 2 le 5 ka meriti. Mansipalati oa Pretoria joale o kopile a ba a fumana phetolo ea nako eo ea ho rekisa ka Sontaha. Joale joala bo tla rekisoa ka nako ea hosasa ho tloha ho 7 ho ea ho 10, le mantsoiboea mahareng a 2 le 5 ka matsatsi Sontaha.

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Mr. and Mrs. D. S. Kekana of Robinson Deep, and Mr. and Mrs. J. J. Mohlomme of Eastern Native Township, were seen in a first-class coach from Johannesburg for Pretoria Zoo, on Sunday May 29.

Mr. C. Nena of Robinson Deep Gold Mines left last week for Basutoland in connection with his father's ill health. His friends wish he finds the situation the better.

Mr. J. R. Mohlomme who was confined to bed in the Robinson Deep Hospital for 12 days has now recovered. He thanks the Hospital authorities and staff, and others who assisted him during his illness.

Messrs T. Boyang and P. Maaroganye were the guests of Mr. and Mrs. J. Segosa of Krugersdorp on May 15.

Mr. Boyang is an assistant clerk in the office of the location superintendent and an active hon secretary to The West Rand Municipal Bantu Football Association.

Mr. I. Maxie Seabela who is working in the City was seen by his brother-in-law (Mr. E. M. Seboko) at Krugersdorp.

The Joint Council of Europeans and Africans will meet on Monday June 13 at the Bantu Men's Social Centre. Members are also asked to attend a special meeting to be held at the University of the Witwatersrand on June 20, where the Protectorates Question will be discussed. This will afford members of the Joint Council an opportunity of meeting Sir John Harris, of the Aborigines Protection Society and the delegation from the Society of Friends, who are at present visiting S.A. in connection with the Protectorates Question and other matters.

Mr. Mkwana, with a couple of friends, will attend a Free Get-together Party at his home in Alexandra Township on Sunday. Mr. Mkwana is a popular social figure in the city.

Very soon, the Alcock's Sprint Station Railway platform shall be extended on either wings; the 12.30 p.m. train from Ladysmith to Volksrust shall have additional 3rd and 2nd class coaches (on Saturday only) whilst the Non-European waiting room which hitherto had been inadequate, is also to be improved. The foregoing novations are contained in a letter dated the 6th of June from the System Manager of the S.A.R. and H. addressed to Mr. Levi K. E. Sitebe, as a result of relative representations he made to the Railway authorities in concert with Mr. A. Hosen of the Syed Cash Stores.

Arrangements for the Census which comes into effect from the beginning of July are now afoot. Already educated Africans who are designed to become enumerators in the locations are being employed. The work which may be done after working hours will, more or less take ten days to finish and enumerators will be paid at the rate of 10s. per day.

Master Siphon, son of Mr. and Mrs. A. B. Mtinkulu was baptized on the Methodist Church, Krugersdorp, on Sunday May 29, 1938 by Rev. J. J. Mngadi.

A grand tea party was held on Sunday on May 22 at the residence of Mrs Muthumbe by Mrs W. J. France Baloyi, a youth who is interested in sports and socials at Messina. It was the first of its kind, since the location was built.

Mr. B. Samson was chairman, Mr. Johannes Rasimphi kept the door. Miss Mashanyu and Miss Josina Langa were waiters. The Revellers Band rendered a very wonderful music, Mr. B. Moles, played the piano Mr. George Moles played the Banjo. At 3 o'clock p.m. the Band played "La Cucaracha" that it called everyone who passed by the way to come and have a glance. Mr. Foster Banda a location police, also an instructor in dance came to the party so that the discipline was very good. Those who attended are: Miss B. Brookes-Tlou, Mr. Sam Matsekete, Miss Flora Mochela Miss Malejana and Miss E. J. Chauke.

Successful candidates for the Eastern Section of St. John's Ambulance Brigade will be presented with Certificates at the Communal Hall, Eastern Native Township at 8 p.m. on June 15. Officials of the Native Affairs Department of the City Council of Johannesburg, as well as officials of the St. John's Ambulance Association will attend.

Nurse Ad. Kwanini of Ventersdorp paid a flying visit to the Catholic Church at Swartplat Diggings on June 5. She accompanied the Priest—father Nicholas Humphery from Potchefstroom who went to give Holy mass there.

Mrs Bertha Selebogo gave a well attended party at her residence, Stand 58 Ventersdorp Location, on June 5. She heartily thanks those who made it a success.

Rev. F. Stakes has been appointed Mission Secretary of the Presbyterian Church of South Africa. The General Assembly is to be congratulated for appointing a man of wide views to this work. Messrs B. S. Jode, J. Mrena, P. Ramalipa, A. Davis, A. Mtembu and others are doing good work at Hamilton Memorial Church in the Western Native Township.

If you benefit by reading "The Bantu World," you will benefit by buying the goods advertised.

The Rev. J. M. Malachi Segola, President of the African Christian Union Church of South Africa and Secretary of the African Ministers Association of Pretoria, paid a flying visit to the City over the week—end on business.

Mr. D. Bloem, Clerk—Interpreter to the Justice Office, Fochville, visited Potchefstroom and left by car on Saturday 4th June accompanied by Mrs. Bloem for Wolmaranstad to see his mother Mrs. M. P. Bloem.

The following were the guests of Mr. and Mrs. A. B. Mtinkulu over the last week's end: Mr. and Mrs. Hez. M. Zondi of Western Native Township and Mrs. M. M. Mtinkulu of Orlando.

The famous Merry Black Birds rendered their latest hits at a function that took place on Thursday June 9 at the Coronation Hall, Krugersdorp.

Mr. S. Sabelo Mtinkulu of the W. R. Boot and Shoe repairing Co., who was seriously attacked by pneumonia has completely recovered and resumed duties last week.

Middelburg Items

The Swedish Alliance Mission held its conference from May 13 to 15 in the Methodist Church. Rev. Karlson was present in all the services. From Friday to Sunday services were conducted by the Rev. Karlson, Mrs. Karlson and the Evangelists of the Church. Both Rev. Mr. and Mrs. Karlson preached prayed and sang through the medium of the Zulu language. Mrs. Karlson rendered solos in Zulu and Swedish. On Saturday night the spacious Methodist hall was filled to doors. Sacrament and baptism were administered on Sunday. The Methodist Church Choir under Jappie Pieterse and the Swedish Alliance Church Choir under Mrs. Karlson gave beautiful sacred songs. Evangelist H. B. Msibi managed the conference successfully. We also thank the Methodist evangelist Tukuluy who helped to make the conference the success it was. Amongst those present were: Rev. Noge A. M. E. Rev. Kula Ethiopia Church. Evangelists Phelemon Nkabinde (Blackhill) J. Dube, Mtimunya J. Nkabinde Mrs. Nhlapo and Amos Mnguni Teachers Damane and Mkize left by car about two weeks ago to Belfast, and were the guests of teachers Ben Hlatywayo, J. Mnguni and Mr. Fatyi. They complained of severe weather on their return journey.

The visit to Middelburg of Rev. W. Meara and the bicentenary of John Wesley revived the members of the Methodist Church. The Wesleyan women and the sons of Wesley visited Hendrina.

Mr. Mtombeni runs a second class taxi which parks at the station.

Rev. Noge, teacher Matibako and Rev. Kula were among the visitors here. A baby girl has been born to Mr. and Mrs. Malaza's.

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Her Friend Reduced Too

About a year ago, Mrs. E.L. began to put on weight rapidly and she became very depressed. She felt she couldn't be bothered when her husband recommended Kruschen Salts, but he persuaded her to try it, with the following results:-
"Twelve months ago I began to put on weight rapidly, and could not digest my food. I lost interest in everything and felt very depressed. When my husband asked me to try Kruschen Salts, I felt I couldn't be bothered. But he brought a bottle home, and I began on the treatment. After so short a time as a fortnight, I felt decidedly better, so I continued to take Kruschen every morning. I lost about 2lbs. every week until I was 15lbs. lighter, and I have never felt better in my life. My success started a friend on Kruschen Salts. She has lost over a stone, and is delighted with the results."—(Mrs.) E.L.
Before the first bottle of Kruschen is finished, the fat starts to go. Then month after month the scales tell the same story—a few pounds less of superfluous flesh to burden the body and endanger the health.

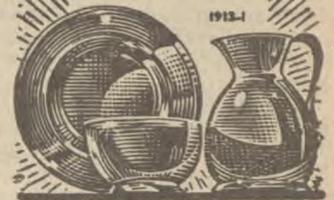
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Theunissen Sports

Ezibeleni

(BY) B. PHARA

The Primrose L. T. C. of Anglo Alpha, Heunenman, played against the Primrose L. T. C. of Theunissen, at Theunissen on May 24 Theunissen beat Heunenman by 23 games. The same evening, all the members of the Local Tennis Club were entertained to tea by Mrs L. J. Hlabahlab.

That same day a football match was played against Brandfort. Theunissen players proved themselves superior to their opponents and the game concluded with 5 games to 2 in favour of Theunissen.

The following day, Mr. Lederle's lorry, driven by Mr. Duiker conveyed players (Tennis and Football) to Christiana to play matches on May 26 (Mr. Lederle is the mayor of our town, proprietor of a first-class Mill in this area, catering employment for over 30 Natives. Our mayor takes much interest in sports.

The following ladies and gentlemen played for the Primrose L. T. C. Misses E. Thuloane, A. Maness, E. Moreini, Mrs Songesi and Messrs E. R. Taiwe, (Capt) J. Senthlole, I. C. Duma, J. Mogorosi, N. Mogorosi, J. Moremi, J. Songesi, J. Thibile and J. Hlabahlab. The following gentlemen accompanied the football team: Messrs H. Majoro, J. Maremi and others. The footballers played for 10s. in the morning and that was won by Theunissen by 2-1.

In the afternoon, a flag match was played and Christiana won it by 3-1.

All the players and those who accompanied the clubs express their gratitude for all the hospitality shown them by Christians people. Theunissen was beaten in the tennis match by eleven games.

Another thrilling football match was played locally by the Roaring Forties F. C. against All Blacks F. C. of Ventersdorp. The morning match (Flag match) was won by the "Forties" by 4-1 and the afternoon match resulted in a draw.

The Black Birds F. C. played against Wesselsbron and results were morning: Theunissen 5 Wesselsbron 1. Afternoon Theunissen 5 Wesselsbron 0. Recent departures are Mrs Moremi (Bultfontein) Miss Makgothi, and Mrs Serekego (Johannesburg) D. Hlabahlab, Mrs Nkolanyane (Bloemfontein.)

It is learned with much regret the death of Mr. P. Letseba who passed away in Bultfontein district. Our sympathies go with the bereaved family. Mr Dipoko of the I. O. T. was in town and was Mr. and Mrs. Phara's guest.

Bethal Sports

The following are the results of a football match played at Bethal football ground over the week-end. The following clubs took part: The B. E. E. F. C. against Carolina "A" selected a very strong team. The score was Bethal E. E. F. C. 9 and Carolina 1.

The Bethal E. E. F. C. had to face the Middelburg Location Sunny-Boys after having played with Carolina. This was a stiff match.

The score was B. E. E. F. C. 4, Middelburg Sunny Boys 0.

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Geduld Gossip

Mr. Nimrod Motshotshisa the assistant of the Head Clerk has recovered from two consecutive "Apendicitic operations"—what a brave? His friends will rejoice to learn that he is up-and-doing. He intends taking a short sick-leave to Durban. Miss Selina Wauchope at the F. E. R. Hosp. suffering from Pneumonia is making good improvement. Mr. Harry Adams the ex-circuit steward of the Methodist Church here has gone home "Umtata" C P.

Messrs J. N. Wauchope (Capt. of G. U. L. T. C.) and S. Mtoba (Capt. of Moider Bee L. T. C.) ably conducted a friendly Tennis match on the Geduld United Lawn Tennis Grounds on Sunday morning. The game was in favour of G. U. L. T. C. by 6 games.

A spectacular and stiff football match was played by the Braxpan Royals and five United F. C. The Royals scored 2 goals within the first 30 mins. After half-time the United equalised the score within 10 mins.—an unfortunate circumstance befell the United when one of the team members dislocated his arm from a hard fall. No sooner after the incident that the Royals turned tables closing the game by 4 goals to 2. The United fought the battle against all odds—BRAVO is worth mentioning in spite of this mishap to hold on until the end of the match—of their first round league matches.

Western Lawn Tennis Club

On May 24 a very fast and thrilling tennis match, between the Western L. T. C. and the Pimville T. C. was played at the Western Native Township.

The morning and the afternoon had been glorified with a bright sunshine and to add to the favourable day's match there was no wind throughout the day.

The match having been resumed, proved to be a stiff one, but however, the Western L. T. C. led the Pimville L. T. C. by 6 games. The following gentlemen and ladies (respectively) showed exceptional ability and good form against the Pimville L. T. C.:—Messrs Motlhoane, Melato, Lenchoe, Mabusela and mistresses:—F. Mahlomakulu Mrs. Daiker, and E. Mamphe, and thus Pimville L. T. C. was beaten on the first day of the match.

On May 26 Pimville was again invaded by the Western L. T. C. The results were in favour of the Western L. T. C. which led by 36 games. The Western L. T. C. did a frightful havoc to the Pimville L. T. C. who were showing signs of disorganised form. On the final set, Pimville produced its very best stonewalls with a view of turning the score, but, all came to no purpose. The Pimville stonewalls were: Xorile and Oliphant versus Motlhoane and Mongale, the latter pair winning by 6-3 games.

It must be admitted that the Western Tennis Club owes its victories to the far seeing and skilful captain, Mr. W. J. Mahlomakulu. On May 31 the Western L. T. C. proceeded to Vereeniging to play a match against the Wanderers and they were beaten by 11 games. However, Mr. Padi, the captain of the opponents made a splendid defence. But the Western replied with more affective ability and good form and thus the Wanderers lost.

ALWAYS ASK FOR A TIN OF NUGGET.

NUGGET

Henochsberg Soccer Competitions

Last Saturday, the beginning of the Inter-District matches was made at Boksburg, when the Witwatersrand District A.F. Association met the Alexandra F. Association for the first game.

The Alexandra Association lost 2-1 in a match that was full of thrills and excitement. The W.D.F.A. was at disadvantage because of the failure to field players like Joko Tea, Dhladhla Limited, Kwembe-Lezana, and Ben Siloto, who were engaged in their local Mine matches. The Alexandra were without their safe custodian Ishmael Sekue and his absence meant a real loss to his side for the second goal scored by the W.D. team would have not gone in as easy had Sekue been there.

On Sunday, the J.A.F. went out to Randfontein to face the West Rand District Bantu Football Association and there again was a very exciting match, which ended in a draw (1-1). The Johannesburg team lost many chances, their combination was good, but lacked a very accurate finish. This afternoon at the Bantu Sport Club, the W.D.A.F.A. meets the Johannesburg Association and if the W.D. fields the same team as at Boksburg, they might fall at the feet of the Johannesburg side, a side that has improved very wonderfully this year and has a few international players. At 2.30 p.m. this match will kick-off and after that the East Rand District Association will meet the Alexandra Association for the first time in the series of these games. The East Rand has recruited some young fellows from Amanzimtoti who should be able to render excellent service for the District and there is no telling who will win the match when Alexandra sends in her best XI to pay back her loss of last week. The admission will be 1s. and there will be at least spectators from the East Rand, the West Rand, Germiston District and Alexandra Township.

BANTU SPORTS CLUB GENERAL MEETING

On Wednesday, June 15 1938 at 6 p.m. the Club House will be crowded with more than a thousand members who will be gathered to receive the Secretary's Annual Report of the Club's work for the year ending 31st March 1938. The Treasurer's Report for the year discloses a very healthy state of progress and Mr. L. G. Butt of Howard Pim and Hardy will explain all matters arising out of this report. Then the members, after a lapse of some years, will be given the chance to choose their own Committee, which will consist of 10 members representing in all, the Soccer, Tennis, Musical, Hockey, and other Sections of the Club. This Committee will act in an advisory capacity and will forward through the management any suggestions for improvements and expansion of the activities of the Club. Tea will be served at the close of the meeting.

KANTI'S CUP COMPETITIONS

The ten teams of the tennis Section will commence their fixtures tomorrow for the Kanti Cup Competitions. The Committee has decided to stimulate interest in the game of Tennis by allowing members to subdivide themselves into various groups and form themselves into teams, to give as many of the members opportunities of having a full day's programme on the Club Courts, which are so

South African Bantu Football Association

The 5th Annual General Meeting of the South African Bantu Football Association will be held at the Secretary's Office, Wemmer Native Men's Hostel, Loveday Street, Johannesburg, on Sunday morning 19th June 1938, at 10 p.m. Representation is to be made by officers of the Association two delegates from each affiliated Provincial Association.

A lengthy agenda which on account of pressure of space could not be published will be discussed.

overcrowded almost every Sunday. The fourth Tennis Court now under construction is steadily getting ready and will help to lessen the congestion as much as is possible. The following teams will compete in the Kanti Floaying Cup Competitions:—Springboks, Highlanders, Morning Stars, Bantu United Fairplay, Vultures, Dunbar, Lilian Roses, Northerns, and Dunlops.

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Rugby Trials For P.E. Tourney

North Eastern Districts Rugby

(BY D.K. MANUEL)

The Northern Districts Bantu Rugby Board staged its tourney of the van der Merwe Cup at Molteno on May 26. All centres, including Lady Grey, were represented.

On May 25 a function was staged at the Methodist Church. Mr. Hope, who represented the local Council welcomed the players from the different centres, and ended by saying that the great sportsman who ever lived is Jesus. "He would not let a brother suffer at His hands. He always had a fair go at His opponents."

This talk was supported by the location Superintendent who assured the players that they could have free access of the location for he had already made suitable arrangements to that effect.

As the President, Mr. C. P. Matebe was not present, the vice President, Mr. J. D. Ben Mazwi suitably thanked everyone present for making the function the success it was and stressed that Molteno was very lucky for having a council that is responsive in matters pertaining to Africans. This reply was eloquently made.

The general secretary, Mr. D. K. Manuel, said a few words, thanking the local Union for making such fine arrangements, mainly associating himself with his chief.

All the officials and delegates had now to retire to a meeting where arrangements had to be made for play on May 26.

The Tournament

Sterkstroom met Molteno and Molteno was knocked out. In the Q.T. Burgersdorp match Q.T. won and in the Lady Grey, Aliwal North match the latter won.

At 2.30 Queenstown met Sterkstroom and Queenstown won. It was now for Queenstown to meet Aliwal North at 4 p.m. Queenstown players were at this time tired for they had played three matches on the same day; but they managed to win.

Sergeant van der Merwe, the donor of the cup, presented it himself to the Queenstown captain, L.S. Marwanqa who suitably replied. Mr. Mokuena on behalf of the players thanked the Sergeant.

The selectors handed in the names of the 30 players who were to go for the trials at Aliwal North on May 31.

The Molteno union is thanked for the fine arrangements it made on behalf of the board. It has been a great pity to note that there was a split at Molteno and that there were two Unions. On behalf of the Board, I appeal to the leaders of the opposition to stop this disagreement and prepare for the next tourney at Burgersdorp in August. Despite all this Molteno did her very best in seeing that the tourney was a success.

Final Selections

After a cool sports day which ended at about 3.30 p.m. the 30 players with the exception of one S. Tolashe from Queenstown took the field. His place was ably filled by an Aliwal North forward.

The selectors:—Messrs J. D. Ben Mazwi, P. Sishuba, Kwanini, I.P. Mokuena and A.M. Masoka were among the spectators:—

The following 25 players were selected to represent the Board at Port Elizabeth.

Capt. J. Malambe (M.) Vice Capt. P. Mpontsaneng (A.) D.K. Manuel, (Q.T.) E. Sontashe (A.) W.Z. Mbali, (Q.T.) H. Mbusi (Q.T.) L.S. Mapwanqa (Q.T.) G. Nkonzo (Q.T.) E. Nyarasha (B.) W.B. Pahlana (Q.T.) W. Gxoyiya (Q.T.) R. Mkuematela (B.) T. Mafanya (B.) S. Johnny (M.) R. G. Mbityo (Sterk) S. Khaile (A.N.) J. Mponzo (B.) P. Macingwana (A.N.) M. Oliphant (M.) T. Mpontsaneng (A.N.) R. Galela (A.N.) A. Ntso bodi (A.N.) R. Gumenke (B.) N. Moletsane (Q.T.) W. Gxotiwe (Q.T.)

Mr J.D. Ben Mazwi (Manager of the team)

Mr M. R. Masabalala (Official Referee.)

The following were elected as delegates to the S. A. B. R. Board: Messrs A.M. Masoka, C. Mxskato and D.K. Manuel.

All necessary arrangements for the Port Elizabeth tourney were gone into. A farewell concert will be staged at Queenstown on June 29 and the team will depart on June 30 for Port Elizabeth.

It is just suitable for this board to thank the N.R.C. for the assistance. South African Natives are fortunate in having a liberal minded organisation like the N. R. C. istowards the Natives.

Secretaries of the Unions in the different centres should send to Mr. D. K. Manuel General Secretary before the 20th June names of supporters desirous of accompanying the team to Port Elizabeth.

Robinson Deep Sports

(By J. R. Mohlamme)

The Venters-Libanon invaded Robinson Deep in a soccer contest for the Goldfields' Cup competitions on Sunday last with two teams.

Mr. Tshabalala was the referee for the first match of the 'B' teams, in which Robinson Deep proved superior by 2-0 goals in the first half of the play.

Shortly after the resumption, David (R. Deep) right wing, netted a fine third goal. Nevertheless, Venters-Liba. young boys seemed not worried by the advancing score, for at this time their combination constantly threatened the R. Deep side, in so much so that within "two shakes of a duck's tail" they had covered the arrear score by two (2) goals, and were just on the point of equalising, when the whistle went off in favour of Robinson Deep, (3-2.)

Next to come were the 1st teams, under Mr. R. Snyman as referee. From the very onset to the finish Venters-Liba outclassed R Deep, especially in the second half the match. Lucas, the R. Deep

(Continued in column 3)

Interesting Soccer At Upington

(By Spectator)

Ideal weather conditions prevailed here on Tuesday 31st May, when a large crowd turned to witness the friendly football matches between Upington Rangers and Naauwpoort Red-Eagles.

The big game was preceded by a curtain raiser. The visitors found no difficulty to gain a worthy three one vic-

tory. Praise must be extended to the homesters Junior team who played hard until the final whistle. At 3-30 p.m. Peter Mphahla led the Rangers First Eleven on to the field and the Rangers lined out as follows: P. Mphahla, H. Katz, L. Ross, Wm. Vanneel, J. Kaffir, D. Bosman, F. Booysen G. Nxazonke, Corn Mali, J. Poya, and Julius Coetzee, (goalie), with Mr. Ncandu of Naauwpoort as referee. The sides were evenly matched, The homesters team was predominantly youthful, with a few of the old stagers taking part. Prominent players were Peirre Tarck, Tommy Holland, Rich Kaffir, and many others. The Young side played a great game. In a game that contained many excellent movements and that was always thrilling to watch, Naauwpoort Red-Eagles beat Upington Rangers by one goal to nil. The match was played in clean sporting spirit throughout and was one

of the best and brightest matches ever played on the local ground. An outstanding feature of the game was the good combination of the visitors. The homesters lacked much to combine but they played a great game and never let their supporters down. The game was a very close one and the homesters were very unlucky not to hold the game to a pointless draw. Throughout the ninety minutes and particularly a pleasurable incident it was that, in a as match as hard-fought as this one, there was not the slightest sign of lost temper. The match gave much to rouse the enthusiasm of the spectators from the start to the last whistle it was tremendously keen and energetic. Upington, although defeated, was never disgraced and the public are being assured that when De-Aar Young-Tigers give us a visit we shall give a much improved show. The visitors were entertained to a dance and they left the next day to play at De Aar.

forward, endeavoured to recall his gone days of versatility in soccer fields, but was forced down by the weight of Venters-Liba backs. Calleb, (R. Deep) at one time as a full back, and then as a forward, tried his massive lashes and dashes, but was repulsed by the stability of Venters-Liba massif-like defence. Ishmael, (R. Deep) goalie, was fully in his "cat-snare-catch" style, but the Venters-Liba forwards had too much liberty, and therefore found it easy to approach until few yards away from him. Thus the great game broke with a capital score of 6-1 in favour of Venters-Liba. F.C.



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Rhodesian Africans And Union

Police Clash With 300 Africans Near Klip River Station

After arresting two Africans for assault at a camp near Klip River on Tuesday two police constables from Vereeniging were surrounded by 300 threatening Africans who were in such an angry mood that the policemen realised that if they were to escape unharmed they would have to release their prisoners and dash for their motor cycles, which they had left 100 yards from the camp.

They reached their motor cycles just in time.

The disturbance was reported to the District Commandant of Police at Heidelberg, who ordered eight policemen from the Vereeniging station, under the command of Head-Constable Olivier, to go to Henley-on-Klip railway station where they were to await the arrival of a strong detachment of police from Heidelberg.

At five o'clock in the afternoon the squad of police, armed with rifles, set out for Henley-on-Klip where they joined the party from Heidelberg. After each constable had been issued with five rounds of ammunition, the combined forces, which consisted of 40 policemen, under the command of Captain Jonker, District Commandant Heidelberg; Captain Du Toit, and Liet, Van Eden, marched on the camp, which they found in an uproar. The Africans were shouting war cries and brandishing sticks.

Accompanied by an interpreter and his escort, Captain Jonker approached a mob of yelling Afri-

cans and informed them that unless the two wanted Africans were handed over immediately there would be grave consequences. The firm tone in which the command was uttered, and the presence of the force of armed police, had a quietening effect upon the Africans, who immediately submitted and allowed the two men to be taken without interference.

Two leaders of the earlier revolt were arrested and two others, who had taken a prominent part in the disturbance, escaped. The police are searching for them.

No Further Trouble

There was no further trouble and the police were allowed to return to Vereeniging with their prisoners without molestation.

The camp consists of many hundreds of Africans who are engaged in the laying down of the new Rand Water Board pipe line from Vereeniging to Swartkoppies and its site is approximately one mile from the Klip River railway station. The camp had been very orderly until the arrival of the three policemen from Vereeniging.

Make Better Use Of Land,

Says Supreme Chief

Their Excellencies the Supreme Chief and Lady Duncan are touring Natal. On Tuesday the Supreme Chief addressing a gathering of Chiefs and their people at Newcastle said:

"Education is a wonderful privilege which the Natives of South Africa are only now beginning to enjoy. To my mind the chief value at present of education for the great majority of Natives is to teach them how to use their lands. The Native people have always been attached to the land and for many years that will still be the position. I am sure our chief aim should be to teach the coming generation to make the best use possible of their land. The Government is providing more land for the use of Natives, but it is essential that land should be rightly used and not wasted. The principal aim of our teachers, therefore, ought to be to train these young people to use the land to the best advantage."

Mr. Matseke's Action Causes Disatisfaction

According to Mr. Z. P. Ramalane, General Secretary of the Transvaal African Congress, two meetings of the Executive were held on May 20 and June 3 when it was decided by those present that Mr. S. P. Matseke President, acted unconstitutionally in appointing new members of the Executive at an unconstitutional conference held at Orlando on April 18.

It was further decided to hold another meeting of the Executive to which members of the coordinating committee and members of the Reef Committee of the Transvaal African Congress are invited. The meeting will discuss among other matters the situation created by Mr. Matseke's action. This meeting will be held this Sunday (June 12) at 11 a.m., at Adams Arcade, 37 Commissioner Street, Johannesburg.

Rhodesian Africans Prefer Amalgamation With Union Of South Africa

A Joint delegation of six Africans representing the Matabeleland Southern Rhodesia Bantu Congress and Bantu Community Association gave evidence before the Royal Commission on Wednesday at Bulawayo.

Members of the delegation said they read Colonel Carbutt's repudiation of the statement attributed to him regarding the possible relegation of Southern Rhodesian Africans to Northern Rhodesia in the event of an amalgamation. But they still felt the views expressed by Colonel Carbutt were the views of most people of the country. The Chairman: "What would be your view supposing that safeguards were provided with the new constitution, ensuring the Native population such rights and privileges as were enjoyed in this colony, as compared to those which are possessed by Africans in northern territories?"

The delegation replied: "If there were safeguards in black and white that there would be no possibility of us, and even our children and our children's children, being removed from this colony we would be quite agreeable."

They said the organisations represented would be prepared to accept Native representation in Parliament by Europeans, provided the Europeans were elected by the Native community. They would be quite agreeable to Native councils being utilised in selecting Native representatives in Parliament. The preparation of a list by the Governor would not please them. They would like to nominate, and also select their delegates.

They said they were not satisfied with the education they were getting because the buildings were very poor and the usual type of teacher had poor education. The education they got was inferior to that

given to Coloureds and Indians.

They were in favour of amalgamation with the Union, because the Natives there were not so badly treated.

They were more advanced in the Union, and they felt that amalgamation with the North would mean reversion to barbarism, because the Natives in the North and were very backward indeed.

Drove Car Without Licence

Solomon Mapena, of Primrose appeared before Mr. A. Bruce Austin in the Germiston Magistrate's Court on Tuesday charged with driving a motor car while under the influence of liquor or, alternatively of driving a motor car recklessly or negligently, failing to stop after being involved in an accident having defective brakes, ignoring a robot and driving a motor car without a licence.

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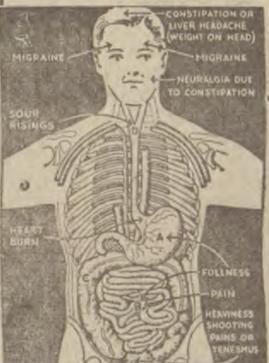
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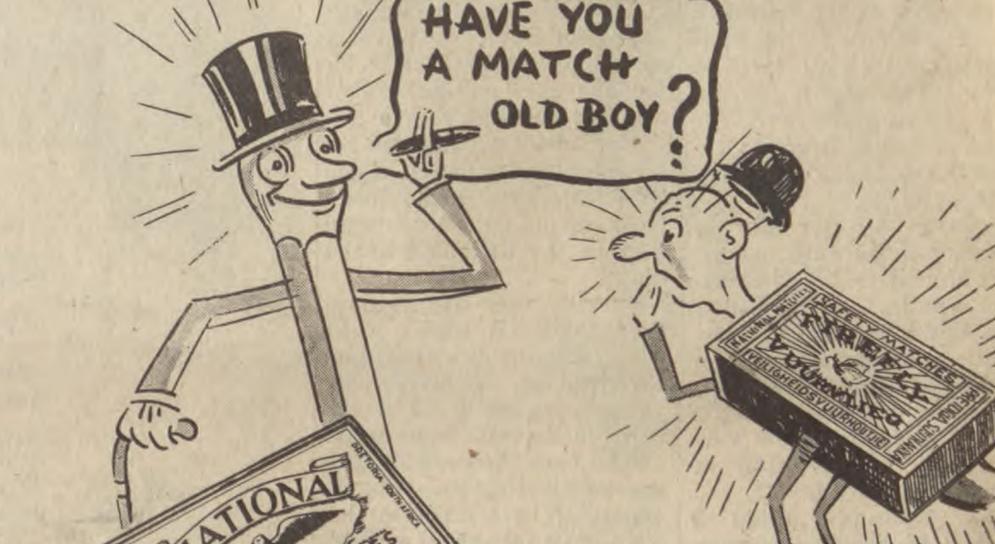
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