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THE BANTU WORLD



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Gallant Fight By Four Senators Against Land Bill

By SENATOR RHEINALLT JONES.

It is a pity that the newspapers have not yet begun to report properly the debates which now take place in the Senate. Last year the four Senators for African people introduced several motions and delivered many speeches which were hardly mentioned in the Press.

This year within a week of the opening of Parliament the Senate discussed the Bill which is to alter the Natives Land Act of 1913 and the Native Trust and Land Act of 1936. The four Senators spoke at length on the Bill and secured a number of important amendments. But very little was mentioned in the Press.

Useful Amendments Secured

The Government introduced the Native Trust and Land Amendment Bill into the Senate. It is usual for Bills to be introduced first in the House of Assembly. This change has been made to see if time could be saved and also to see if in this way the Senate would be more useful place to begin with bills concerning the African people. The four "Native" Senators proved by their speeches and amendments that the Senate can do this work thoroughly. Other Senators, notably Senators F. S. Malan, Grobler and Hartog also took an active part in the debate.

The Bill has been altered for the better in many ways. It is to be hoped the House of Assembly will not undo the good work done in the Senate. This doesn't mean that the "Native" Senators are satisfied with the Bill as it stands. It gives the Government too much power. I am afraid of everything that gives a Government more power over people's lives and property. But I must say that the Minister of Native Affairs (Mr. Fagan) was quite fair in the way he dealt with our objections, and he did accept some of our amendments.

New Law

The Bill has now gone to the House of Assembly, and, if no alterations are made there the new law will

1. Allow the Minister of Native Affairs to alter the released areas more easily, but Native owned land in released areas may now also be taken out of the list of released areas, and the owners compelled to sell to the Government. The list of released areas cannot be altered unless the Government can find land of equal value somewhere else to put into the list.

2. Allow the Government to take out land from the list of Native Reserves under the Natives Land Act of 1913 on condition that land of equal value is found elsewhere. The Bill has been amended to compel the Minister of Native Affairs to obtain the consent of Parliament before making such changes.

3. Give the Government greater power to compel Natives who own land in European Areas to sell their land to the Government or to ex-

change it for land in a released area. This was very strongly opposed, but we only succeeded in obtaining an amendment to give the Native owners the right to compel the Government to let him buy the land in his own name.

Land Boards

The Bill proposed at first to abolish the local land boards which the Native Trust and Land Act of 1936 allowed for advising the Government on the buying and developing of land for Native use. On each of these boards it is possible for the Minister to appoint one African member. No board has yet been established, but the Native Senators opposed their abolition and the Minister took out the proposal, so the boards may still be appointed.

We fought specially hard against the power to compel Native owners to sell their land in European areas, and we managed to persuade the Minister to give these owners the right to get the land on the same terms and in their own name. I am not quite satisfied about the wording of this amendment.

Morgengage Remains

Another important amendment was accepted to make it quite clear that none of these changes will affect the total amount of land which may be obtained for the African people. They will be entitled to 7½ million morgen of land in addition to land owned by Africans in released areas before 1936, even if they are bought out or exchanged.

I tried to get an amendment to the Act of 1936 to prevent those who work for the farmers for 90 days having to give more days, as is the case in the Lydenburg district. I was beaten on this.

Anyway, the Bill is now more favourable than when it was considered by the Natives Representative Council.

Sub-Editing of all political matters in this issue by R. V. Selope Thema, 14 Perth Road, Westdene, Johannesburg.

Germany Sends Troops To North Africa

The diplomatic correspondent of the Manchester Guardian asserts that in addition to the military measures now being taken in Germany, which, he says, if continued, will shortly be tantamount to general mobilisation, considerable numbers of German troops and large consignments of German war material, including heavy artillery, are being sent to Libya via Genoa, also great



Senator J. D. Rheinallt Jones

quantities of tropical uniforms, equipment and collapsible barracks.

One Munich firm is working three shifts producing tropical equipment.

Maps of Kenya, Tanganyika and Abyssinia are also being prepared for German corps and divisional staffs. These are mostly for the use of aviators.

Generally speaking, adds the correspondent, German military preparations as a whole (whether for service in Europe or overseas) indicate that Berlin is reckoning with the possibility of armed action on a big scale.

If only small detachments were being sent to Libya with a view to giving Italy certain moral or "symbolical" support in the event of war, it would not be necessary to produce tropical equipment in such quantities.

It seems therefore that German military leaders have adopted General Ludendorff's post-war thesis that the fate of Europe will be decided in the Mediterranean Sea and Northern Africa. Moreover, their view appears to be that even in Africa it will be the German forces that will decide.

He said the greatest interest was being taken in Africa generally in this educational institution for Natives, and the sum was put down to get Parliamentary approval of the principle of a grant towards it.

The vote was really part of a sum of £100,000, which Parliament would at some time be asked to approve.

African Defence Federation Formed

The demand by Germany for the return of her former Colonies has caused a great deal of uneasiness among Europeans in British East and Southern Africa. Early this week an important conference was held in Bulawayo, Southern Rhodesia. The conference, which was attended by delegates from Kenya, Tanganyika, Northern and Southern Rhodesia, Nyasaland, South Africa and South-West Africa, decided to form a Federation of Defence, whose main object is "to oppose the reversion of any territory in the African Continent now governed under mandate from the Powers allied in 1918 to the control of its former rulers. To co-operate with any association or other body in any part of the world having similar aims in regard to other territories wherever situated and to take any necessary action and organise adequate support to this end."

"GRAVE DANGERS"

The following resolution was carried: "This conference of duly accredited delegates of representative bodies in the territories of Tanganyika, Kenya, Uganda, South-West Africa, Southern Rhodesia, Northern Rhodesia, and the Un on

of South Africa, realising the grave dangers to the safety of the people involved in the return to their former rulers of all or any of the territories in Africa now held under mandate, pledges itself to support the objects of the Federation and urges the Council of the Federation to organise all resources available to attain this object and instructs the Council to send a copy of this resolution to the Governments concerned."

Importance Of Makerere College

A message from London states: In presenting the supplementary estimates in the House of Commons, Mr. Malcolm MacDonald, Secretary for the Colonies, referred to the sum of £100 which he was asking the House to vote as a contribution towards the Makerere College in Uganda.

(continued foot of column 3)

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Isitembu Silungile

Kusho

(OWASEMAKWISHINI)

Mhleli,
Ngivumele ngipendule umfundisi osola isitembu ngezizatu ezingezwakaliyo. Isitembu silungile kakulu, akubuyelwe kuso. Endulo zazingeko izahlukaniso ezingaka, okokona namhlanje sekutatwa umfazi ngamunye. Sabe singeko isifazana esizulayo, nokupinga kungeko. Namhlanje kutiwa kakufuneki amadoda abe nesitembu, yiko-nje abafazi sekuyibo abanesitembu.
Kabasahlonipi, kabakatali ngoba beneqolo lokuti wongenzani engeke aye ndawo-nje. Uma uyazi ukuti babili endodeni ngabe unenhlonipo. Kona lapa ekwishingi kuqome enye inkosikazi enendoda kepa siyizwa isitshela ukuti yoya izokwahlukanisa nendoda yano ngoba iqonyiwe. Itsho nayo ineshedle lap'ekwishingi elibona ilete iwashingi noma izoyi tata. Kayisiboni esayo isitembu, ibona esendoda.

Ubuze kahle ukuzwayo uma eti lamantombazana azotatwa ng'obani? Niti ngaba izintombi zimtela ema kaya zidhlale izizwe uma sivunyiwe isitembu? Ngabe kazitatiwe-nje nazo? Maningi amantombazana atanda abantu abatile kodwa az'agugele emakaya ngoba kutiwa yisona isitembu. Kukona inkosikazi lapa eseyihlupe indoda, ibaleka namadoda yonke iminyaka lena. Iti ibaleka ngoba indoda yayo iqonyiwe, kepa nayo uqobo lwayo ibaleka namashe nde ayo. Ukuqonywa kwendoda imhlonipa umkayo, imondhla naba ntwana ibagqokisa kumlhupa ngapi umfazi ohlezi endlini yake epateke kahle?

Makubuyelwe esitenjini uma lo monakalo uzopela. Abafundisi bakiti siyabazwa-nje bekhiliza besola isitembu, noba benziwa ngoba beqashwe basebenzela abafundisi abamhlope okuyibo ababesabayo nga pezu kwonembeza babo. Ukwahlukana kwemizi kwenziwa yiyo lenkolo eyasingena ngenxemu yanikeza aba fazi amandhla okupendula indoda kugene ngaye. Ati lapa esetukutele abope abambe ngoba azi ukuti uzovunyelwa yiyo abafundisi bati ungahlali nomuntu wesono.

KwiNkundla Yamatya Yaba Ntsundu Yokuquwa Ka Mtshato
(Kwizitili Zise Nataka base Traosvaal)
Ityala No. 46-13-1938.

Pakati ko:
HARRIS BOKOLO, wase Stand No. 66, Twelfth Street, Benoni Location: umMangali

No:
LYDIA BOKOLO (ozalwa kwa Ndlovu) Owaye hlala eLokeshani yase Benoni, eBenoni, naseplazini lase Vlakfontein, e Benoni, kodwaong ziwa lapa ekona manje. umMangalelwa

Ku **LYDIA BOKOLO** (ozalwa kwa Ndlovu) ozalwa ngozuti ngumMangalelwa gasehlala.

QONDA KAHLE ukuti ngaleli Samantlali ekiti niweyo lafakwa ku somqulu we Nkantolo yezahlukaniso zabantu, ukubizwa ukuba ufike siqu sako pambi kwale Nkantolo ehlonipile ebaze ngasenhla endlini etywa yi Z. P. Vilakazi ka 17 enya emi ka IABCH 1939 ngehola lesumi (10 o'clock) ekuseni malungana ncala oibekwe umyeni wako u **HARRIS BOKOLO**, nzesizatu soku mshya kwako ngenyanga ka **NOVEMBER**, ngonyaka ka 1935, emangala eti ufuna:

(a) Ukuba abuyiselwe amalungelo ake omsnado, kungenjalo atole isahlukaniso.

(b) Ukulahllekwa kwako amalungelo omtshado okubumbana kwe mpahla eniyitole.

Enye incwadi ungayitola ku Somqulu.

Uma unefikangasiqu sako, isicelo siyakwenziwa kule Nkantolo ehlonipileyo engasenhla ngalolosaku ese lunqunywe, ukuba kukishwe isinqumo maqondana nalesi sicelo esingasenhla.

Kubnalwe **MGUNGUNDHLOVU** ngomhla ka 10 kuFEBRUARY 1939
S. J. PARSINS, uSomqulu.

CECIL W. SACKS, umMeli womMangali, kubaNumzana **FRIEDLAND & HART** Abamel: Box 1003, Pretoria.

Church of England ne Church of the Province

Baba,
Ngicela isikala kwelako elidumileyo kengixoxele abafundi iningi ebeli ngaqondi kahle kudala lezindaba zibonakala emapepeni noko iningi lingqondi pakati kwalamagama amabili i Church of England in South Africa (or in Natal) noma i Church of the Province of South Africa. Umahluko muni kepa zibe zisho inkantolo ezinkulu zamajaji zapeshya ne zase South Africa.
Kepa iqiniso lona liyazipumela njena lala kuvaliwe. iminyango liputshuke. Okwenze Isikwebenzi endaweni yase Ndwedwe indhlu yeSonto efanelwe u 400 noma 500 pounds umteto wati eyase Church of England in Natal noma lingena mBishop lapa noko lisahlezi emaqinisweni ne foundation yeChurch lase England (as establish by law) amafa alo anok dhlwa.

Manjena ngiyetamba ukuti nobefika sekuya mukanyela ukuti sizoti setuka abebanika i mvume uArch Bishop of Canterbury ukuba bagcotshelwe umBishop sezipelele zonke indaba zezi nkantolo ibandhla selimpilela uMusindisi walo futi liyaqubeka ngamandhla kwabamhlope nabansundu
E Capetown amasonto abamhlope odwa angu 12, eba Sutland abantu maningi amanye ikona evunganyekayo. E Goli abelungu angu 4, ePitoli 2, eMgungundhlovu likona ibandhla labamhlope noko kufuneka umpembi, eTekwini ibandhla labamhlope nama India.

E Goli kukona indhlu eOrlando yabansundu namagats'a ayo Alexandra Township, Pimville nezinye indawana ezincane.

E Natal Midland lapa kupete u Mfu. J. Langeni, kusukela eMnambiti (Ladysmith) amasonto angu 4 kusukela ku Nobamba—Weenen, amasonto angu 12. Kwa Hella Ezinkulu amasonto angu 5 nakwa Magoda angu 5, azungeze u St. Mary's PMBurg amasonto angu 22.

A ansundu agudhle ulwandle lapa kupete kona u Mfundisi S. J. Nabelo amasonto angu 20, ese wonke angu 80 ansundu bodwa e Natal Abamhlope baku 20

Ama Sonto alikulu afan'ele ukutola umBishop nakanjani setemba uJes ongumumeli omkulu, no Mpristi omkulu, osingenela kanye endaweni engcwele no Bishop wetu oyenayena

Xola baba Mhleli owako njalo. **J. LANGENI.**

I Holo Entsha E Alexandra

Ngomqibelo lowaya bekvulwa i Holo entsha e Alexandra. Yavulwa u Rev. S. Dhlamini ngengoma yesizwe, "Nkosi Sikelela i Africa." Abanumzane abayimbili ababekona, E. P. Mart Zulu, Rev. S. W. Meager, T. Sibeko, S. Makhubela, no Z. P. Vilakazi. I Chairman yomzi u Mnu. E. P. Mart Zulu wakuluma kakulu ebonga u Mnu. P. Dhlamini ngokwakela isizwe i Holo enhle kangaka, wati iyona Holo okufanele wonke umuntu onsundu azodhlalela kona noma enzama ayenzele kona. Waze wakumbuzza ingungqutela yonke eyayikona ukuti: le Holo ifana nesikolo saso Ohlange, esakiwa abantu, besakela abantwana abansundu, ukuti baqubekele pambili.

U Rev. S. Meager, wasukuma pansi ngengoma yesizwe, wavumelana nenkulume ka Mnu. Zulu, wabonga u Nkosk. P. Dhlamini ngokwe lekelela u Mnu. Dhlamini ekwakeni indhlu engaka, bengazakeli bona, kodwa bakela isizwe. Wati futi kufanele abantu bonke ezindhlini ezinje ukuti bazipate kahle, bangadumazi ubuhle bezindhlu. U Mnu. Z. P. Vilakazi wacela kubantu base Alexandra ukuti ipele inkulume yokuti le Holo yakelwe izigebengu (Ipelela ohleni lwesi 3)

Imisebenzi Ka Mnu. J. K. Mahemane

Mhleli,
Ngiyatokoza ukutola lelituba, nje ngoba ngangise si Bhedhela citshe kube inyanga ngigula ngenca yobutakataka behliziyo okwabangela ukuba kuvuvuke izinyawo ngenxa yomsebenzi we Vangeli pantsi kwe Bandhla le Presbyterian Church of S.A. e Johannesburg.

Ngaqala ukushumayela ivangeli lapa e Union ngo 1921, pansi kuka mfundisi E. Ntuli wase Ladysmith, Natal. Nguye lo mfundisi u Ntuli owangibapatiza e Mnambiti wangenza ngaba umshumayeli. Ngenxa yokugula kwe nkosikazi yam kwa melwa ukuba ngiye e Tekwini ngofuna o Dokotela, ko Siwaluwalu abese Bluff, abadumileyo; nabanye

Isicelo Emakolweni

Zihlobo ezitandekayo,
Ngomusa we Nkosi yetu u Jesu Kristu imitandazo yenu kanye ne yami kuzwakele. Ngiloba nje ngi nesifiso sokucela izandla. Angisiye umuntu onikataza zonke izikati. Ngiloba ngokucela kubazalwana nawo dade ngokungazi kwenu, nami ngokunazi. Lowo ozwe lendaba yami ukuti ngizogala ukwaka kuyo lenyanga. Ozongisiza ngemali yokwaka lendhlu ye Sonto i Headquarters yama United Apostolic Faith Church e George Goch atumle ngaleli keli:

Rev. J. R. Albert Ankhoma,
609, E. N. Township,
P. O. Denver,
Johannesburg.
(uNkl uyenzile indaba isikati sifikile sokuba kubekona i Headquarters yetu kolomzi.)

nokuti ilapo kuzobulawa kona abantu, wati abantu base Alexandra ababenezinto zabo batande izinto zabo, bakukumeze izinto zabo.

U Mnu. Panjwayini Dhlamini (umini we Holo) wacela ukunikwa izandhla emsebeezini ongaka awenzele isizwe. Emya kwaloko kwa landela ukudhla okwehlula izinja, namakati.

Kwangena umdhlobo ngo 8 p.m. Wapuma ngo 4.30 a.m.

(OWAYEKONA)

bahluleka. Ngamaponseka eJohannesburg, ngaqala ukushumayela lapa Johannesburg ngo 1924. Ngaguduza izinkomponi kanye nabanye abashumayeli—kwati ngo 1929 ekupeleni kwake ngatunyelwa ukuyogcina i Sonto lase Nancefield. Ngaya ngafumana umsebenzi ufule lapo; ngesinye isikati isonto belivalwa kungasontwa. Ngayivusa i Nancefield yabuyela endaweni yayo ngenxa izimvuselelo ngibiza onke amasonto nama-Zion, kugewale izinduku zama Zion esontweni kube kuhle kumina kona loko.

Banangi e Nancefield ababemangala beti ngumshumayeli onjani lona obiza nama-Zion? Ngaqamba izindawo ezimbili zokusontela ngapandhle kwe Nancefield ezitiwa Doornkop ne Lime Work. Ukupuma kwam e Nancefield zapela lezindawo, akwabako umuntu ozihambeleyo. Ukuqaleka kwe Lokishi lase Orlando, ngazama ukufuna indhlu yokusontela kona, ngayifumana. Kwati emva kwaloko sashinshelwa kwe yomvangeli wetu omdala oshowashona u Mvangeli u Cole. Namhlanje kukona i Bandhla. Ngaqamba ibandhla e Sophiatown, namhlanje kukona isonto elikulu e Western Native Township. Ngi gambe elinye i Bandhla e Modderfontein "Dynamite Factory," namhlanje sinamalungu au 70, sesizama nendhlu ukuba yakiwe.

(Isaqutshwa)

Visebenzise mihla yonke esikumbeni sengane

Vaseline

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The Bantu World
14 Perth Road, Westdene,
Johannesburg.
Saturday, March 4, 1939.
Africans Rendered Homeless

The news that the Department of Native Affairs has refused to permit certain African families to settle on Trust Land in the Pietersburg district will, undoubtedly, cause a great deal of dissatisfaction among the African people, not only in the Northern Transvaal but also throughout the Union. The Department's policy, we understand, is to prevent the migration of African families from European farms. The Trust farms, it is said, will only accommodate families who have been living on them and those of the adjoining reserves. Africans living on European farms will not be allowed to settle on Trust land because their labour is needed by farmers.

At the outset we must make it quite plain that we are not opposed to Africans working on the farms, but we strongly object to measures and methods which make it impossible for them to bargain with their labour. Farmers, like other employers of labour must find better methods of securing labour without the assistance of the State. In our opinion, the farming industry in this country will never improve so long as the farmers refuse to pay satisfactory wages for labour and to improve the conditions of labour tenants.

The shortage of labour on the farms is due not to African idleness but to the unreasonable attitude of the majority of farmers who believe that in God's scheme of things, the African was created to be nothing but the servant of the white race. In their dealings with the Africans on their farms they become harsh and unreasonable with the result that Africans find it difficult to remain on their farms.

It is, therefore, evident that the underlying idea in refusing Africans permission to occupy Trust farms is to drive them into the hands of the farmers, to compel them to sell their labour, at any price offered by farmers. This coercive measure is bound to create on the farms conditions that are not better than chattel slavery. We know of course, that slavery as the legal ownership of one man by another is gone, but under modern conditions men are compelled by legislative measures and economic pressure to enslave themselves. The African, dispossessed of land, has no security and no command over himself. He is a thing of the whim, or the profit, of others. He cannot work, that is live, except by permission of those who are in possession of the land.

The policy of refusing permission to Africans living on European farms to settle on Trust Lands is diametrically opposed to the principle of trusteeship to which, according to the Native Affairs Commission, South Africa is committed. We have been told time and again that the policy of segregation has been adopted for the purpose of enabling Africans to develop along their own lines. Now we would like to know how Africans living on European farms, and without homes in the reserves, can participate in this development, how can they benefit by this segregation policy when they are debarred from settling on Trust Lands?

The Department of Native Affairs, says the Native Affairs Commission, is out to "safeguard" and advance the interests of the Native people as a race respecting their own evolving culture and institutions, improving their social and economic conditions, adapting their education to their own needs and circumstances, providing opportunities for the ability and competence of the native leaders in spheres where their services will be most useful to their fellows, assisting always in the building up of a pride of race which, while having its roots securely fastened in the Native Reserves will, to its own advantage, co-operate with the Europeans in developing the wealth of the country." Does this not imply that the reserves should be the home of the Africans from which they can go forth to work on the farms and in the mines? If this is so, is there any reason why the Department of Native Affairs should discourage the settlement of farm workers on Trust Lands?

Transfer Of Colonial Territory

The following statement on the question of the transfer of colonial territory has been submitted to Mr. Neville Chamberlain, Prime Minister of Great Britain. The statement which was prepared by the Anti-Slavery and Aborigines Protection Society, is signed by prominent Englishmen including the Archbishop of Canterbury:

We beg leave to approach you with reference to a possible demand by the German Government and other Governments for the transfer of Colonial territory. In determining what action may be taken in face of this demand, certain considerations of high policy are involved which we do not touch, as they are beyond the province of this Society.

We beg to submit to you the resolution passed by this Society in May 1937, and to add certain comments.

(1) In principle, we believe that the wishes of the inhabitants are a vital consideration. We do not necessarily suggest the taking of a plebiscite in the ordinary acceptance of the term. But there should be no difficulty in obtaining, by means of an impartial Commission, the predominant wishes of the inhabitants. More especially would this be the case if such Commission included either Native members or some persons appointed specially to represent the Native standpoint. In this connection, we may observe that most colonial territories have come under European control by means of an initial approach to organized Native institutions (such as Native Chiefs in Council) competent to sign and ratify treaties.

It is sometimes urged that Native opinion was not consulted upon the question of the disposal of the mandates, but in any case this Society has always upheld the principle of consultation. In January 1917, in our appeal to Lord Balfour, which was influentially signed, whilst recognizing the difficulties, we urged that "the inhabitants should be given a voice in shaping their own destiny," and in the following July, the Prime Minister, in his Glasgow speeches, supported the views expressed in our memorandum when he said:—

"In any rearrangement of the map, the governing principle ought to be the interest, and, so far as it can be ascertained, the will of the populations affected by the change."

At a later date, Lord Balfour and other statesmen expressed approval of the principle of consulting the wishes and welfare of the inhabitants.

Our Society could not contemplate with other than the deepest concern any proposals involving the forcible transfer of people, shown by impartial enquiry to be overwhelmingly hostile, because it could hardly fail to lead to widespread victimization or bloodshed, or both.

We do not, however, wish to assert that transfer of colonial territories from British administration would necessarily be against the interests of this country or the Native peoples—everything would depend upon conditions.

(2) As His Majesty's Government is aware, there exists in connection with every colonial territory in Africa a series of Treaty and other obligations made between Colonial Powers and the inhabitants. We submit that there must be in every case a due observance of all obligations arising therefrom in the spirit as well as in the letter.

(3) If transfer of colonial territory, where Native inhabitants predominate, should take place, our Committee are of opinion that the territory should

(Continued at column 4)

Let's Ask Questions
What Do Our Bodies Need?
Air And Light

BY "SOUTH AFRICAN DOCTOR"

Nono: Of what wonderful things will you tell us today, Doctor?

Dokotela: I have not finished answering your questions about "What do our bodies need?"

Mbala: You spoke last week of food and drinks, I remember.

Dokotela: To-day I shall speak of two more things that help the body to be well and strong.

Mbala: What are they, Sir?

Dokotela: You remember we talked one day about breathing?

Mbala and Nono: Yes.

Dokotela: Well—to-day I shall tell you some more about the importance of the AIR we breathe.

You know, of course, that this air is all round you; you can see its effects and feel it and hear it with your ears when the wind blows, but it is there all the time.

It is heavy, though it seems light. It carries much water, though it seems dry. Without air nothing can live. The tree, the grass, the animals, the flies, the birds, and we ourselves all need plenty of air if we are to go on living.

Mbala: Does grass then breathe?

Nono: And trees?

Dokotela: Not as we do—but they must have air, just as much as people.

Try to live without air for a minute. Close your nose and mouth tightly, and stop breathing. Try hard! Try harder! You see you cannot do it!

Mbala and Nono: No! We cannot! Why is this?

Dokotela: Because, as I told you some weeks ago, the blood carries fresh air to the muscles and all parts of the body, in order that they may grow, do their work well, and live.

This is why we Doctors tell you that you need clean air and plenty of it, in the day and in the night. This is why teachers in the schools make your children do breathing exercises.

This is why we tell you to have the windows of your houses open.

This is why we do not like the huts and rooms that have no windows.

Mbala: Yes! I see.

Dokotela: Air is good for the lungs, for the blood, for the muscles and for the skin.

Nono: For the skin?

Dokotela: Indeed, your skins are accustomed to feel the air on them; and it is not good to cover them with too many clothes.

The contact of cool, moving air with the skin helps it to do its work properly. Even if the sun is not shining, it is a good practice to take an air-bath every day. Moving air is necessary, too, in our houses. This is what we mean by the word "ventilation."

There must be places in each room by which the fresh, outside air can enter, and places by which the foul, used-up air can get out.

Mbala: I hear these things for the first time!

Nono: Some I had heard before, but this is new.

Dokotela: By foul air I mean that which has been into the lungs, and taken out the poison gas, and come out again. This should get away and not be breathed in again by the person himself or by other people.

This is why we tell you not to cover your head with blanket at night.

This is why too many people should never sleep in the same room.

Mbala: How many is right, Doctor, for one room?

Dokotela: Not more than three, for most of your rooms are very small ones.

It is good to sleep on the verandah, in places that are not too wet or cold. Then you will get plenty of good air into your bodies through the night.

Now let us pass on to the matter of LIGHT.

Nono: Yes, we should like to hear about this.

Dokotela: The light of the sun is needed by our bodies almost as much as we need air. If we do not live in the sunlight, our blood gets thin, our muscles get weak, our appetites get bad, and our bodies get sick. You know this and you are a people that in the country usually get plenty of sunshine, especially those of you who live most of the time out-of-doors, who walk about the country, and work in your fields, and do not wear too many clothes.

Nono: Again you speak of clothes; is light good for the skin?

Dokotela: Certainly, our skins need light. Your brown skins need it even more than our white skins.

This is why we say, do not wear too many clothes, take a sun-bath, and let the rays of Dr. Sun reach your blood, through your skin. Light is good for the home, it makes the rooms bright, it shows the dusty places, the flies, the dirty corners, the rubbish and the other things that are bad for health, and that are found in rooms that are dark.

Mbala: Doctor, you are stabbing us!

Dokotela: I do so because I want to help you. So I say to you—Have plenty of windows in your houses. Windows that are large, windows that will open windows that are always kept clean, so that God's fresh air and good light can come in and drive away diseases that love the darkness.

Mbala: Wo! "I am old to-day," I do not know these things. Let us go Nono, and look at the windows of our home!

Dokotela: Wait a bit! I want to ask you some questions before you go.

Mbala and Nono: Speak on, Sir.

Dokotela: Here they are—for you end for other people to answer. They are many to-day.

1. Do you encourage your children to do breathing exercises? 2. How many windows has your house?

3. Will they all open? 4. Are they clean? 5. Do you ever open them in the day time? 6. Do the air and light reach your skin properly and often? 7. Do your children sleep with their heads under the blanket? 8. Do you ever take a sun-bath?

transferred should remain under some form of collective control by some or all of the Powers. But, in saying this, we would urge that there should be no rigid adherence to the existing systems and terms of mandate, which have, in fact, already disclosed certain weaknesses in their capacity to secure the study and redress of alleged grievances.

(1) Fundamental to the whole question is the purpose for which colonial territories are desired. It is undetiable that in the past some colonial territories, though by no means all, have been acquired by right of conquest or for purposes of economic exploitation. But we hold most strongly that the basis of colonial policy must be a form of Trusteeship which makes service to the inhabitants and territory the only justifiable moral ground for securing and holding colonial territory. This conception of colonial policy has been built up during more than a century of effort by statesmen and others drawn from all parties in the State. It has received increasing recognition during the past fifty years.

The stipulations of existing instruments for safeguarding the Native interests in the Berlin and Brussels Acts (reproduced in the Convention of S. t. Germain, 1919), together with the Mandate System, constitute a kind of international Charter for the inhabitants of the territories concerned.

R. Roamer
TALKS ABOUT . . .
"Pests"

We are hot and cold all over this week-end. What with a steady stream of "chain letters" and a crop of unstamped letters our nerves are just on edge, to be sure. A few weeks back we received a memorandum from the Post Office advising us of an unstamped letter held in the prison department of the Post Office. We were advised to pay 2d. in order to bail out this letter. Of course, we do not know who wrote it and posted it without a stamp; but we are sure that this ignorant ass or she-ass expects us to take our hard-earned tuppence and hand it over to the Government so as to hear what he or she says in the letter.

Isn't that a nice slice of buttered self-conceit? Some people do have peculiar ideas of their own importance, haven't they? We here and now tell this person that we are not going to claim this letter, even if it contains gems of wisdom—which is doubtful. And we wish to tell all who belong to this objectionable class that they are pests. If this is too strong a description, we apologise; but we think they are pests just the same. A person who writes to us without worrying whether his or her letter is sufficiently stamped is like one who writes asking for information and then forgets to enclose a stamped addressed envelope for our reply.

We get such letters daily. Sometimes for our sins, we innocently give the postman tuppence in order to get the letter only to find out that it is from the least important member of the Bantu race whose only claim to our acquaintance is that he was introduced to us by an admiring friend. On reading his letter we find that we have paid our tuppence just to listen to this pest tell us he is pleased "to take my pen to write to you, Mr. Roamer." As if he could write without taking his pen, the silly guy!

Rules of good society tell you that if you want information from a person enclose a stamped addressed envelope out of courtesy, so as to help him to answer you at his earliest convenience. If he takes that stamp from your envelope and sticks it on to an envelope he is addressing to somebody else, that is his own affair. You have done yours. Between you two the world will be able to point out the uncivilised savage. Let it—the savage—be not you.

You will be surprised to learn that many educated Africans fall into this error which labels them as pests. But what makes things worse with educated, but uncivilised, Africans is that they do these things deceiving themselves that they are clever. They do not know that you see through them. For instance, haven't you come across the sort of pest that smokes either a pipe or a cigarette but never seem to have a box of matches in its possession? When it wants to smoke it makes a movement as if looking for a box of matches in its pockets and then say, "Oh, my matches is gone. May I have a light?"

They are experts in this sort of "polished robbery" and pride themselves on "never buying a box of matches" when they can get it from some mugs who smoke. They do not stop at matches; they can persuade you to part with what you hold dear by coming to you in a sort of "I-am-not-really-in-need-of-of this-but-let-me-have-it" way and then when you have obliged them, they will dodge your footsteps until they hate you for wanting back what belongs to you. When in need they are so sincere and honest; but satisfy their need and they are so "sorry and hurt" they cannot return what is yours.

Nageng Ea Ga Moiloa:

Batho Ba Fumantshoa Metsi A Hloekiloeng
 Letamo Le Lecha La Manoane, Setereng
 Sa Marico
 Go Epiloe Matamo A Tsheletseng Ka Mengoaga
 E Mebedi
 Letamo La Lobatsi

Our National Anthem

Sir,
 There is rivalry as to supremacy in the political circles of all nations.
 The minor powers are striving hard for independence and are working up themselves politically and commercially, whilst Africans are striving for educational high standings. A Voortrekker is almost free from the bounds of British law. First of all he declared that the "British National Anthem" could not appeal to his sentimental faculty and that no translation or innovations should be made, except the granting of an alternative.

Many such Europeans appreciated the idea and was pronounced paramount and worth promulgated. This Voortrekker nation, thus adopted: "Die Stem Van Suid Afrika" as their national anthem.

The words of the latter anthem are so arranged as to suit and express the feelings of its nation and its singer can sing it with an understanding.

"Nkosi Sikelel' i Afrika" is said to be the Bantu National Anthem, yet I hold it is a Zulu-Xosa National or rather Tribal Anthem.

Time is ripe that the Bechuanas and Sepedi speaking people had realised that the words and meaning of the latter Anthem, are not clear to nine-tenths of their fellowmen.

I know that Bechuanas and Bapedi are not Zulu subjects but still, sympathy should be felt for those that sing "Nkosi Sikelel' i Afrika" without any understanding and they will not understand it so long as their languages are so tremendously diverse from Zulu.

This matter needs careful and steady consideration and needn't be ignored without amendment.
 "The Wood-Pecker"

Hair Straightening

Sir,
 It is strange to see that our African youth regret having woolly hair and they do not only straighten it, but also try to substitute their surnames for European ones. Some of them have even attempted to change their colour with expensive cosmetics; but they do not seem to realise that by doing so they look funny and are mocked at by those whose hair is naturally straight.

Some of us seem to be under the impression that as we are under the in-

(Continued next column)

Letters To The Editor

REQUISITE WEAPONS OF A MODERN TEACHER

Sir,—
 Kindly allow me space in your valuable paper to air my views on the above topic. I am fully convinced that if this message reaches all the readers of "The Bantu World" will bring about unspeakable benefit to the Africans at large.

The subject is so extensive and profound that I feel myself incompetent to render it ample justice. However, I shall endeavour to tackle it, as I hope it will incite abler minds to participate.

First and foremost comes the qualifications of a modern teacher. As you all know, in every department of life, any piece of work assigned to a person its efficiency and perfection will greatly be determined by the quality of the DOER.

fluence of Western civilisation and respond to it by observing personal and domestic hygiene etc, we have to change our hair and colour—qualities which characterise and distinguish us from the rest of mankind. Our hair when properly washed, carefully combed and brushed can look nice as much as we like it without straightening it. It is however, undeniable that there are men who exceedingly economise their hair and beards, especially for religious reasons could not have cut and shaved.

African youth could be taught to be proud of their race and colour and should not be encouraged to pretend to be Indians or Coloureds. The purpose of refinement is not to enable people to change their hair and skin but is to make them naturally perfect; and therefore grown-ups who encourage the youth to cultivate such habits of adopting artificial outlooks should be blamed. In brief, African youth can learn to have respect for and be proud of their race and colour on condition that the adults become responsible for and be capable of imbuing them with a spirit of national pride, unity and patriotism.

JAMES R. KOROMBI
 Johannesburg

READ "THE BANTU WORLD" FIRST

This is especially of the utmost importance to teachers since the present prevailing conditions are quite different from those of our forefathers. This is the age of enlightenment and science, and in order to efficiently cope with existing conditions we must keep abreast with the march of civilisation.

On the contrary it must be well understood that the transition must not be abrupt, but slow and steady. Bearing the fact in mind we shall now proceed to the teachers' qualifications.
 (To be continued)

Western Native Township Notes

(By G. B. Makalima)

The frequency of the practice of assaulting and robbing helpless people, the unutterable shame attached to the attacks on females returning to their places of employment after outings, now demands the immediate attention of the public in general. The victims are not only the residents of this Township nor are the perpetrators of these deeds. Boys whose ages are between fifteen and twenty have banded themselves into gangs controlled by different "ranches" (this is how they style themselves) and their main purpose is robbery. Saturdays and Sundays between 10.30 p.m. and 3 a.m. each day are the most disquieting.

The members of these ranches live in Sophiatown and at Newclare although there are now also members from this Township. These boys have parents and relatives as well as homes and their arrests mostly prove useless as they are bailed out and are allowed to return to continue qualifying for the capital crime.

There is no use holding the policemen (municipal or Government) to be responsible for these wayward young criminals who get direct and indirect encouragement from their homes. Besides those municipal police at the gates there are only five men available who are expected to answer to the summons of keeping peace and order among the residents living in the 2245 houses of the Township. As you are no doubt aware, many of the residents are living like anything but disciplinarily. In the office it is not an uncommon thing to attend to cases which prove that at 1 a.m. people have been still awake, drinking and quarrelling.

"Go entsoe mosebetsi o motla, gagolo ka moago oa majoe ea Letamo, nakaneng ea Lobatsi, dimeila tse leshome go tloga Lokasing la Manoane, Setereng sa Marico, nageng e ka tlas'a puso ea Kgosi Alfred Gopane," re utloa ka Mr. Green, Ramichini oa Lehlokore la Taba tsa Batho, (Tshoane) Pretoria, ga a kgutla leetong leetong la gagoe la go ea Zeerust.

Mosebetsi ona o simollotsoe ka 1938, mme oa fetsoa ka sona selemo seo. Mr. S. J. de Klerk, Offisiri ea Mechini, e ne e le eena ea dirang mosebetsi ona. Batho ba Lokasi lena ba dirile mosebetsi oa go thusa, jualeka go roala majoe le go epa, kantle go tefo, empa ba ne ba fuoa dijo (poone), tsatsi le leng le le leng. Batho bana ba tshoaneloa ke thorisano, ka moea oa bona oa tshobediso; le kutloisiso e a bona go hlokomela se tlang go ba le thuso e kgolo go bona, eleng ntho e tshuanetseng go ba mohlala o motle go dichaba tse ding.

Mabote a letamo lena, a agiloeng ka samente, a eme maoto a 22 mme botelele ke maoto a 160. Letamo lena le nka digallon tse 15,000,000, Mmuso o le agile ka chelete e kgaufi le £600.

Pele mosebetsi ona o diroa, dikgomo di ne di kgannoa sebakka se setelele go ea fumana metsi. Taba ena e ne e sa kgathatse feela ka go ga'aleloa ga naga ke dikgomo gore e senyega, empa gape ea dira gore dikgomo e be tsa mofuta o tlase. Kago ea letamo lena ke legato le legolo go ea pele go fumantsha Balemi ba Ma-Afrika metsi go ntshetsa pele sebopego sa kgomo tsa bona, mme, gape le go thibela tshenyego, nageng ea makgulo a dikgomo.

Letamo Le Lecha, Letsibogang La Gopane

Batho ba lokasi lena ba ile ba thabela letamo lena gale, ba ba kopa gore ba epeloe le leng le tshoanang le lona Le-

tsibogang la Gopane, kgaufi le motse. Mosebetsi ona le oona o dumetsoe. Rea tshepa gore go tla simolloa go sebetse, morero ona o mocha, mme re tshepa gore mosebetsi ona o tla fetsoa ka sebaka sa kgoedi tse hlano, mme re lekanya eka Mmuso o tla senyegeloa ke £600 go aga letamo leo.

Letamo lena le batleloa go nosetsa masimo. Go nale sedibassa metsi, se kollang butle, se tla tlatsa letamo lena. Gona joale metsi a sona a sitoa go fihla masimong gantle ka baka la go tsamaea a senyega a phsa go a sa ea teng. Letamo le tla bokella metsi a lekaneeng gore a ka isoa masimong. Letamo lena ka ga le le motheoseng le ka ba le gona go fumana metsi a pula, Setereng sa meila tse pedi, mme le tla bokella metsi a mangata a pula.

Mr. S. W. Okers, eo e nang e le foromane ga go agoa letamo la Vaal-Hartz, ke eena ea tla lebella mosebetsi ona oa go aga. Letamo le tla etsoa ka samente, joale ka letamo la Lobatsi. Batho ba se ba tshepisitse go etsa mosebetsi ona ba sa lefshoe.

Matamo A Mang

Ka mengoaga e mmedi e fetileng go diriloe matamo a mang a mahlamo, nageng ea ga-Moiloa, Setereng sa Marico. Lokasing la Motchedi, letamo la mobu le ile la agoa la fetsoa ka 1938, mme la ja Mmuso £200. Setereng sa Manoane go ile ga agoa matamo a Mapepame le Shaduma. Matamo a mabedi a mobu, Lower Fountain le Lost Coat a ile a agoa ka chelete e ka bang £500 kgaufi le £1000 la Linakana. Letamo lena la Lower Fountain, le lek ntshetsoa go di gallon tse 2,000,000 tsa metsi.

Ka matamo ana kaofela le metsi a ntshisoeng ke Mmuso, go tshepuoa gore naga ea ga Moiloa e tla tsena boiketlong le nyakallong e kgolo.

(20/39).

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THE BANTU WORLD

14 Perth Road, Westdene, Johannesburg.

Saturday, March 4, 1939.

U Kumkani U Zwelidumile

"Ngomhla we 19 ku February umzi wase Rautini owawudibene e George Goch ngokubona i Nkosi, u Zwelidumile, ekwathi ngelishwa le ndibano ayabi nampumelelo, nge zizathu esele zichaziwe kwi "Bantu World" ye cawa ephelileyo. Yathi ngalemini yakuba imkile i Nkosi kunye no Nkosi u Bishop Manziwa nephakathi layo. Umzi wagqiba kwi nto yokuba, intlangano leyo mayi qhutywe nokuba i Kumkani imkile.

Esihlalweni yaba ngu Mnu. D. X. Martin ongumgcinisihlalo wombutho wo Mthunzi wokuphuhlisa. Izithethi zaba zezi:—Banu. R. V. Selophe Thema, M.R.C., Toyana Mahomet, E. A. Ndzotyana Balfour Whiteside. Theo. Sipo Moses, namanye amanene amagama angafumanekanga.

Wenjenje u Mnumzana u R. V. Selophe Thema ukuthetha "Musani ukuya into embi mzi wakuthi ngokumka kwe Kumkani phakathi kwenu, ngesizathu sokokuba mhla konakele le kulunga leya. Nina bantu basezidolophini nyalahlekwa lisiko lenu lombuso. Nisike ii Nkosi nizenze amanene la nqhele ukunikana nawo imbeko ezidolophini.

Batsho nabelungu ukuthi thina ezidolophini sesiphelelwe lulwazi lombuso nemvelaphi yobuzwe bethu. Lohto ke imbi, ndaye ndicela ukuba niyithathe lento yenzekileyo, yokumka kwe Nkosi yenu njenge fundo kuni "yaziwi ukuba u Kumkani akalwi nani, into ekhoyo, uyani-fundisa ukuba nilazi isiko lokuphatha komatwana we Nkosi.

IIMFAZWE EZILITIBA

Ndize apha ndizele ngumoya wentobeko, ngumoya wobulali, ndi langazelela ukubona, ndithethe, ndaziswe kwi Kumkani u Zwelidumile.

Ndinezizathu ezininzi ezindi bangele ukuba ndibe nolangazelelo lokuyibona i Kumkani yama Xhosa. Esokugala sesokuba, ngesingekho kulendlu ukuba ama Xhosa aye ngazilwanga iimfazwe ezilithoba kweli lizwe.

Ezemfazwe ke zazisilwa ngoo yise omkulu bale Kumkani. Ibiya kuba luzuko nembeko kum ukufumana namhla ithuba nemibeko yokokuba ndithethe ndibhekisa ku Kumkani ndimkhumbuzo ngama dhini enyama nemiphumlo aawenziwa ngoo khokho be Kumkani. Amadhini awenziwa ngu Kumkani u Hintsu, imizamo eyenziwa ngu nyana wakhe u Sarhili, u Ndlambe, u Sandile, u Maqoma, nomhla oiga saukuze ubhaleke wase Rhini apho ama Xhosa aawa khona phantsi kwe njengele u Makana.

U Staka ngewaye ngazange ayi lumkele into engekhehli ngokuthi naxa wayengazange aphile kudhe kube lishesha lokufika kwabelungu kwa Zulu abe wayiva imitsotshi ye ntlekele eyayisenzeka ema Xhoseni. U Kumkani u Msheshwe wawu qoshelisa umzi wase lu Sethu, kuba udhaba laluse lu Vakele.

Ndivuyisana nani apha ndisithi yenzeni into leyo benifuna ukuyi nzela i Nkosi yenu. Nize nithume amadoda ayise kuyo. Lomadoda anikelwe ilizwe elithi Tarhu! Tarhu! Sonile kuwe, saye Sonile wena, kuba singabantu bakho. Acelewa ukuba usapho lwakhe lubuye lufumane usuku lokokuba lubonane naye.

Oko konke kwenzekile, abinza amanenekazi namanene. Amadoda athuayelwa ukuba ayakubonana ne Nkosi le esisa emikhonto naya kuyinxhenhxeza, e-iceisa ukuba ibonane nomzi ngo. ni a wesihlanu kwa Thulandivile (Western Native Township) ngaba Numzana S zani, Edwin Mahomet no Theo. Sipo Moses.

Izigqibo ze Komiti, eyonyulelwa lomcimbi engaba ba Numzana, Toyana, R. V. Selophe Thema, Theo. Sipo Moses, no E. Mahomet, zezi zokuba kubhalelwe onke amaqumrhu aqhuba imbutho zobulali, kwaziswe i Congress namadoda omzi wase (Western Township) kwa Thula-Ndivile, namabandla ee Tyalike-njalo-njalo.

St. Marks :

Mhleli, Kaundirceda khe ndingqibine nam leenthenho ebonakele kwiphepha lomb'awe 7, January, 1939 yo Mnu. Nkwali, wase Germisto. Malunga nokungaxatyisi swa kwamaquma esintu, naku bantu bawo; abelungu xa babhala amapasi baqala ngegama lesintu, balandele ngelesilungu. oyakubizwa ngalo ngabo. Kuba baba abakwazi ukuwazisa amagama esi-awe esintsundu. Akukhon-mnye umlungu ake atiywe ngabazali baxho igama lesintu, ngapandle kokutiywa s-lemdala. ngemi-ebenziyake anikwe igama ngabantu abamnyama. abayakumbiza ngalo.

Ke ngoku ma-funde kuma Kula; Nala afundisiweyo ngqoboxileyo, ukuba kukho kul-na, elibizwa nge gama labelungwana, ngako oko ke lenthetho yo Mn. u Nkwali. Kum'elwe ukuba ithat (we ingqalelo, ngakumbi ngabafundisi apha aptiza abantwana baban u abamnyama, bemnyama nabo. Ndibhekisa kwicawe zo phumo ama Tiyopiya ama Afrika njalo-njalo, namatikiti abhalwe isi Xhosa, S'thu, Zulu, Nisichona. Makabhalwe amagama ezontetho, ndiyamxhosa u Mn. Nkwali. kul-enthenho yako yaziswe mayend-eke. Ndiyabulela Mhleli g'asituba Owako ozitobileyo Z. Ed KHUSE

Cape Town :

Ama Afrika anane abekwe ityala lokuya kuvula inchwaba lenkosana ya-e Italy eyafela yanchwatywa e Lakeside e Wynberg

Lama Afrika ngo, Nelson Chabesco, (34) Larrington Ciske (4) Skameeese Lemeyele (26) no Meshac Nyathi (23).

Abonak le phambi kwemantyi engu Mnu. H.J. Wolfaard e Wynberg.

Injongo yalamadoda kukufona ubu tyebi azaelisa ukuba i Tshawana lafundusw notyebi mli-nixwezeni lasiwa kwikhaya laprakadhe. Athe xa ebuzwa athi akanalo ityala. Ityala lisamiswe dhe kube ngu mhl. we 9 ku March.

Kwathiwa ngazimeli: 1g £:0.

Kokstad :

Mhleli ndis cela is tuba kwele sizwe Ndike nd-xoxe ngezinto zomhlaba ngokuba ewe, si undis-we kunye nentombi z-lizwe lako wetu, kukho into endiyigxok-yo kuzo.

Ngokuba zinesimanga sokuthi ziziqenye ngaba tu, azina similo. Ndiko noafika k-enye. nday-ndi so'oko ndisiva ngabantu ukuti ineratshi; ndati bafana beyiphoxa. Ndifikise kuyo rdabuza impilo. Yandiqala phantsi elunyaweni ukuya entloko

Yatni ve kusitiwani ngam. Yasuko yandiphox. Ndadana ngokuba yenza ezizinto nje iyafundi-a sikolweni. Ineratshi eiyisophli-sayo

Kusuka abantu ezindaw'ni zab', bezenge-tsebenzo batike bafune ukuthatha ndidhi oluphuzulu kwezindawo b-fike kuzo, baz-tsho ngaphezu kwabnikazi ngawo.

Oh! hai ukuzitho kwentombi z-lizwe lakow'hu kodwa zing-anto kwave zingena malungelo. Ngokuba i-tomb'z-na a-ukho nto ingathi izitsho ngayo, ig k'ba ayinamzi. ayina i-komo, ngayib-leka ku-u Ndingathi ndik-ndenze umz-kele, nokubonza ndi-y-kub-lela nkuqeqe-h' kusa Mfundisi umfi J. Geadindja kuny-nonkosikazi. Imfund' s y khe iya-b nax'ha nam'lani noitsho ngokuba abantwana b-khe wabashiyi- nebulung sa Uthi wakufika k-b-uv-intli iyo g'ak' oivuyis-ka, ngen-xa yembe o-yab -eng-na ratshi Akushatal'k nok ba ufak' swa-dlavo umhl-umbi abikwa i-wofika behl k n-awe. Kodwa tafundisiwe nje n-sb' abangazi mntu

Ndiyabacela a-fundisi nkub-bazame uku-yala ezintonib. Soyika nokuzitshata tina. E-kosi Mh.ei. H. T. MGADI.

Syria :

Kuvakala ukuba i Germany ne Italy ithembisene ngokungathandabuzisiyo u uba nayipina intle-kele enokuhlela i Germany yoba ihlela i Rome, ne Rome kweye Germany

Into ebon-kalisa loonyaniso yi-t- yokokuba i Germany sey-i-ne-disana ne Syria, ethe yayinika isipho semipho engamakhulu 500 ku-ye ne-bumbulu ngo January. Ama French s levivile lento. Zaye ke ezindawo zinjenge Syria izizezi i France ne Italy zinganjo-ngani kahle ngazo

Namakhwekwe as Syria ngoku anikwa amalungelo okuyakuf nda e Ital. ngeziphu.

Imvula :

Kuthan'abazeka ukuba imvula izakuna k-khulu, kwabanje: Ilanga liphuma ngo 5.58 Litshon ngo 6.44

Japan :

Asina a ukuba s ngathethi sigqiba kwisigqi o sokuba silwa nomzi wase Britane nowase France owenze amatanga e Shanghai, ngok-zolileyo, kuba sigqiba kwelithi, lama'hanga akalanced kuthi na-k-neinci. Kuphela nje azama ukanced sa u C iang Kai-Shek, k-nye nezin anawa z-zizwe ezi-gxel-she ukuba i Y-ig'tsi ibe yi ndawo yokokhululela. Itsho in-undla ye Japan ese Nanking namhlanje

Imikhosi, namadoda emikhosi selethe xh-xhe enza uthango ayifaka ph'kati lendawo yabm-a-thanga, lentho isenz-lwa okukusi nwa kumana kusenziwa injongo ikuk-bonisa kubutshabi bama Taliyana kwi Japan

Asisay-kukhe singazifaki iimp-w i-inqanawe zase France nezase Britiane. kwakanye nalamapha, ndle ase Shanghai, kub' sanelesiwe ukuba zintshaba zethu. Dhe ibe i Britane ne France ith thene ukuba iyeke ukancedisa i China-

Claremont :

Mhleli, ndivumele ndifake kwi phepha lodumo lemigcana.

Nomhla wo 1ku January sibe nomdlalo omhle kahkulu wobunene we Draughts nophucuke kunene endingathi ngokubanzi, ndiyawacela amanene akwisithili sase Kapa jikelele, okokuba athathe olunye unyathelo nengqalelo kulomdlalo. Kwimidlalo yonke ebekade ndiyi dlala ndifumene okokuba i Draughts nguwonwa mdlalo otsala ingqondo zamanene, kanga ngokuba unganga-na endlini engakuboni xa sele ezi phethe idolose, dhe ubuye uphume ungaqondwanga.

Martindale :

Mhleli, ngawundipe kwelo phepha lakho ndike ndazize izihlobo zam. Ngokuhlwa kwangolwesine, kunduluke u Nkosk. C. B. Tyutu, obeyi Nurse kwa Dr. H. Taylor, Sopi-town, ukusinga ezantsi kwelakwa Zulu, kwa Magwaza Hospital. U Nkosk. Tyutu lo, yintombi ka Mnu. no Nkosk. S. M. J. Dube kwa Hlathikulu, Wasch Bank.

Cradock :

Mhleli, ndicela isithuba kwelakho lodumo, ke ndichaphazele nge Komfa yebandla le Donki e Cradock ngomhla we 8ku January, 1939. Sa-banomangaliso omkhulu wokubona ubuninzi babantu ababekho kwi-nkonzo ka 3 emva kwemini, bezo kubukela inkonzo yokunyuswa kwa la madodana mabini benyuselwa ebu fundisini obuzeleyo. U Mnu. A. L. Mafa a, abathi ukumbiza ngelinye igama sisikupu sika Ramushu; endabona apho abafundisi abazeleyo benxibe ezimnyama. Yaba ngu mbono lowo osuke waba sisithuku-thezi. Ukubonakala kwabo bete fana nabantu abangathi abasemanga

Crown Mines :

Mhleli, ndicela isithuba kwelo phepha lakho lesizwe ndike ndikhu- mbule u Maria Makalima, intokazi yasema Jwarheni (umfikazi owaye ndizele) eyalala ubuthongo bokugqibela kuyo lenyanga ka February, ngo 1919. Lentokazi yasishiya siba hlanu. Omkhulu-eli 10 leminyaka ubudala. Owokugqibela enyanga zine ubudhala, namhlanje sele yindoda, unguma-Bhalana e Crown Mines, igama ngu Bethuel Ntutu Makalima. Lala Jwarhakazi, u Thixo ebenga angasanceda sisebenzele ukuze sikubone kwelo lizayo. Ulanjulwa yintombi yako enkulu egameni labo bonke, Nomagolomi Madikane.



NANKU umabil'ebanda, onokumenza nge phanyazo. Zamisa nje icephe elizeleyo mhlayimbi mabini e 'Eno's Fruit Salt' e magini kungenjalo egilasini ezele ngamanzi uyakuva isiselo esimandi nesibandayo.

I 'Eno's Fruit Salt' sisiselo esimnandi, sikulungele nawe. Yenza ungaqunjelwa sisisu, yenza igazi lakho lityebe, libe ngcwele, womelele, ubenempilo, wonwabe.



ENO'S 'FRUIT SALT'

The words 'Eno' and 'Fruit Salt' are registered trade marks.

UMLUNGUKAZI WAKHE UMPHE INTO ENEXABISO KUNE MALL.

Akuba ebuyile unoThemba e dolophini ngo Mvulo nenpahl yakhe azakuyi hlamba indoda yakhe yaphaula into yokokuba inkosikazi yakhe ichwayitile. Yabuza indoda nge lethi. Yintoni Nothe mba! Ukhangeleka ngo kungathi uchole imali. Waphendula ngovuyo u Nothemba.



Ndifumene into engaphe zulu kwemali ix'iso, nge thamsanqa ndixelele u Mlungukazi wam ukuba u Ntombana ukohlela kango kokuba angalali ebusuku. "Kodwa wena usidhe-ngo" watsho u Makanda e qumbile, ndithenge ichiza kwenzintsoku zina- thu zidulileyo eXhwele ni Ngani ukuba uthethe u Mlungukazi wakho ngo kungathi asimfunelanga yeza umntwana i Asinalo, Makanda kungoko ndim-buzileyo Ingqele ku Nt mbana iya isendele mihlale, yaye lemichiza



ya ho ayinamsebenzi U Mlungukazi wam undini- ke eiceb i-bokuba ndi-e- benzise iyez i-ksnye, naye alinika owakhe umntwana Kutwa igama lalo yi Chamberlain's Cough Remedy. Yabanceda aban- twana bakhe; iyakum- nceda u Ntombana masi- lilinge Makanda. Waske u Ntombana waphila



Ezase Rhini

NGU G. H. NDUNA

Ngomhla we 12 kwinyanga yom Dumbha kugaleleke ngemoto u Prince Yusuf no Mnu. Stanley Mpambani bevela e Rautini behambela umcimbi selebe banduluka.

Ngomhla we 12 kwinyanga yom Dumbha aba Num. Pango Ntlama inkonzo bayingene kwityalike yase tshatshi St. Philips Church.

U Mnu. Nkebeza Kolosi uzikupela umkango we Motor lomfana injongo zake ziqubela pambili.

Kufike U Mnu. A. Sulelo ngololiwe wase Bhai ngokusukela umkuhlane kanina u Nkosikazi Sulelo.

U Nkos. Nozimanga Antony unduluke ngomhla we 13 kwinyanga yom Dumbha esinga e Bhai ngokungapili usayaku dibana noqira kwisi bhedlele sakona.

Kulwe abafana waza omnye wanzakala wasiwa esi bhedlele kuvakala okokuba ubetwa eyedwa kulo mfazwe yabo.

Kufike U Mnu. Martin Nkanyu nentsapo ngololiwe wase Cawa ngomhla we 14 kwinyanga yom Dumbha benza usuku kwa Mnu. Lenei Mpololo beyindlela besinga e Bhai.

Kufike ngomhla we 13 kwinyanga yom Dumbha u Nkos. Tofile wase ma Xhoseni e Xesi ngokuzakubona intombi yake u Nkosk. B. Mpambani.

Ngu Mnu. Stephen moyake osebenza e post office olele intsuku ezimbalwa ngokungapili ngumkuhlane.

Siyabulelela ku bawo ukusipa amanzi okusela zide zambini iveki isina njalo imvula imini nobusuku.

Umzi umi kakulu ngokuqokekwa kwezindlu nevenkile abaka funyanwa ababantu ngama polisa benza ezizinto kwenye indlu bemka ne £10 kwenye bemka ne 1/3 kunye ne bulukwe ye postmaster.

Ngomhla we 13 kwinyanga yom Dumbha baqokekwe ivenkile ngobusuku baqubisana ne safe bazenzela onkomo batata £62 nokutya kwevenkile ama polisa ehla enyuka ukufuna ababantu enye inkeyu ibanjwe e Qora kwafunyanwa kuyo imela ite kanti inegama lomtu olweyo naye ngokusuke anxile kutwa asingmtu walapa ama polisa asemva kwabantu bangaziwayo benza ezizinto.

Kwenzake ingozi pakati kwe Rhinl ne Samfaka ngokusike kuwe i Railway Bus umfazi ekwele kuyo o Ntsundu usesi bhedlele ngoku ibalayo, umqulu nomnye omhlope basinda.

Kufike u Nkosk. Ndelebe nomntwana ngololiwe wase Cook house ngokuzakubona udade wabo u Nkosk. Ncipo usixelela ukucuma kwe tolofiya ngokuba lilizwe layo itofiya indlala ayiva kalindawo usipatele isampuli.

Kunduluke nge railway motor bus ngomhla we 17 kwinyanga yom Dumbha u Nkosk. Mdzemu esinga e Mnyameni (Alexandra)

Akaseko unyana wom Num. James Mfuniso obesikade simbika kuyo lemihlali ngokugula inkosi yake imputumile siyavelana nalo Mnu. nale Nkosk. ngalo elixesha.

Abantwana betu bazakufunda atonina abasakulayo kube kubi ukubona omnye umfazi.

Kubhubhe u Mnu. Ngqawana ngomhla we 17 kwinyanga yom Dumbha ebeseletetuba elele.

Kunduluke ngomhla we 18 kulenyanga iphelileyo gololiwe wase Cawa u Mnu. Moshani Ku la.

Kufike ngololiwe wase Bhai ngomhla we 18 kwinyanga yom Dumbha u Mnu J. Maqanda ngokusukela imicimbi.

Umzi wase Rhini utsho wazizi denge kuqaliswe yi Kansile yase Rhini ukwaka indlu yotywala imiswa kanye dambi kwe location office.

Ezase Klerksdorp

(NGU S. M. NTABENI)

Sivelana nomzi wase Majwareni ngokushiywa lixego lakhona u Mnu. Peni Mfuku ugule ixesha elide sisifuba ibiyenye yamadoda amadala ase Mahlosana ubhubhe eneminyaka ema 81 ubudala ubhubhe ngomhla we 18 February, wangcetywa, ngumdala we cawe yakhe yase Rabe u Mnu. G. Nonkonyana, abantu bangama 300 abamkapileyo, Sithi lalani ngenxeba Majwara akuhlana luqheleli.

Usagulanjalo umha wethu B. Ntabeni naye sele netuba elele pantsi simyaleza emithandazweni.

Into esisimanga sesi oko yakhethwa-ibhodi ayizange ike ibonane nomzi imana ukulumana indlebe yodwa siya funa ukuba ingaba yintonina le engafuni zimvo zomzi makube izinto abadibana ngazo asizo zomzi kuba xa ibize zomzi ngabe dibana nawo beve izinto umzi ofuna ukwenzelwa zona nabo nabafuna ukwenzela umzi. Ixesha esikulo esikule asililo lemfeke-to nokuzi gwagisa kwaye lihlikihlile lifuna ubuchopho bemacla, ingengubo bokuwetywa. Into esisimanga nokuba kubizwe lontlanganiso ehelweni niya kuphuma ningayivanga eyonanto kuthethwa yona besuke beme bonke engulowo ufuna ukuthetha, lonto yonke yenziwa kukungabikho kwenkohlheli.

Impi yase Boschrand eyayithiwe shaqa yakuposwa pambi ko mantyi ngoba kusithiwa abanalungelo loku hlala kona kuba abahlali sitandi ide yazithathela igqwetha litemisiwe siya kubuye sinixelele isigwebo.

Uko wadlula apa umongameli Michael J. R. Caluza wase Lichenburg ukuya kubonana neeramente zake koma Bloembhof Maquassi njalo njalo noko wadlula engapilanga sisisu siyamcamagushela ku solufefe.

Ipina ikomiti yesikolo izinto zisonakala nje kuba sekwangena nesibhulu esesifundiswa esikolweni kungakange kubhugiswe bani ngaso andazi nokuba lisikona elo lokungabhungiswa nje ngabazali babantwana ukanti ekuhambeni kwexesha ziyakuphelelwa ngu msebenzi ititshala ezingasaziyo isibhulu siyaguti siqabuka kube sekufundisa amalawu kule zona sekufuneka ziye ezilalini zishenxe ezidolophini.

Asazi ke njengoko kukhona iponi ka Kalaote ingqonyela ukuba siza kuvukana isikolo sangokuhlwa esafa ngo Noquku.

Yaphelelaphina i Joint Council yona asiseva nomroxozo ngayo asazi nokuba yemka nento ka Tutu u Z. Z. Yininina mzi wase Mahlosana aphina amadoda ziphina intokazi ezifuna ukumanya isizwe oko ndaziqibela mhla ndiyakucela igongqo lotywala zathi zakuliphiwa yaba yingqibela nqoyi.

Ezase Stanela

(NGU J. L. G. M. NKOSI)

Imvula yaqala apha nge 4th. February, kweliphelile iveki la i phuphuma i Ligwa (Vaal River) amanzi angena ezindlini baphuma abantu neentsapho zabo, kwatshona ivenkile nehotela nama garage ne bloro yololiwe yaphantse yatshona. Ayikaphezi ke imvula isamana ukuna. Amanzi ngoku sele phuma nangaphantsi komhlaba ngenlela amaninzi ngayo.

Siva kusithiwa i Lodgers permit izkungena apha e Stanela. Ukuba kunjalo lamahemuhem ayinyaniso masitsho ukuthi le yidolophu yokuqala apha e Mpumalanga ye Transvaal eliyakuba nemihetho enjalo. Ithini i Bhodi yalapha ngalomthetho onjalo? (Isaqhutya)

kwilalali entsha:

Iqela le Golf lase Korsten libe ne mbuto emyoli ku cawa epelileyo malanga kwisikolo sase Rabe lembuto yo nganyelwe ngu Mnu. D. G. Maliza epahlwe ngaba Numz. S. Thangayi no D. P. Swaarts injongo ibukukuhlanganisa imali kuba umbute lo uzakutume la abadlali e Bloemfontein kwi Tumentye ye Golf eyakuba lapo ngo August kwa kona ngeze Easter i holide kuko iqela labadlali elisinga e Kapa.

Ezase Bhai

(NGU SCRUMMAGE)

Babebaninzi kakulu abantu ku nkonzo ye Mendi engeneli kwi Cawa yase Wesile e Korsten kulwesine odlulileyo. Lenkonzo yonganyelwe ngu Mlu. Kwatsha. Isithethi esiphambili ibe ngu Mnu. Nongongo waze waxaswa ngu Mnu. Mphelo othethe egameni le Liso Lomzi lase Korsten. Phakathi kwezithethi kubekho ingoma evele kwisikolo sase Wesile phantsi kwentonga ka Mnu. Mkuli nakwi qela le "Wayfarers" zase Korsten kubelusizi ukungafikeleli kwesinye sezithethi esingomnye wabo baba nethamsanqa lokusinda ukutshona kuka Mendi. Kwakhona noko ibencinci inkongozelo umzi ubunga ungaqonda ukuba nkongozelo le ithonyelwa e Rautini yokungena kwinxowa enkulu eyakufundisa obantwana babantu abamnyama.

Kulusizi ukuvakalisa ngokusweleka kuka Nkosaz. Lena Mkele wase Korsten. Uncwatpe ngenkonzo enkulu ezukileyo yama resbteria. Ngokwanda kwelali yase New

Brighton kwandiswa inani lezibonda esivuyisana nalamanene angezantsi ngokunyulwa kwawo ukuba abezizibonda:—Mn. Ernest Sinuka Mr. J. Ntshinga (i Manager ye Blind and Crippled League) kwa no Ma. Teka wama.

Sike samti tshesha apha e Bhai u Mnu' Russel Cetu wase Rhini eze ngoku hlaziya impilo yake emveni koku qhaqha kabini ebe lundwendwe lakwa Nkosk. Sidlayi.

Umzi wase Bhai wetuke kakhulu kuveki ephelileyo ukubona kwiphephandababa lalapha l a b a m h l o p h e okokuba nje ngokuba "i School Board" sase Bhai besigunyaziswe lisebe lwe mfundo ukuba sitabate umcimbi wokwaka izikolo ezitsha kwilali entsha e New Brighton ukuze zibe pantsi kwaso i School Board kwalona isebe lwe mfundo lulandlise ucingo oluti i School Board masiwuyeke lomcimbi kuba imfundo yaba mnyama itatatywe li sebe lwe micimbi yaba Ntsundu (Native Affairs Department) asazi ke ukuba kuza kuteka ni ke ngezikolo (Kangela kumhlali wesibini)

Ulondolozo Eposini.

Wakufumana imali yigcine uyilondolozel' imini ezinzima.

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

10s.

NGENYANGA

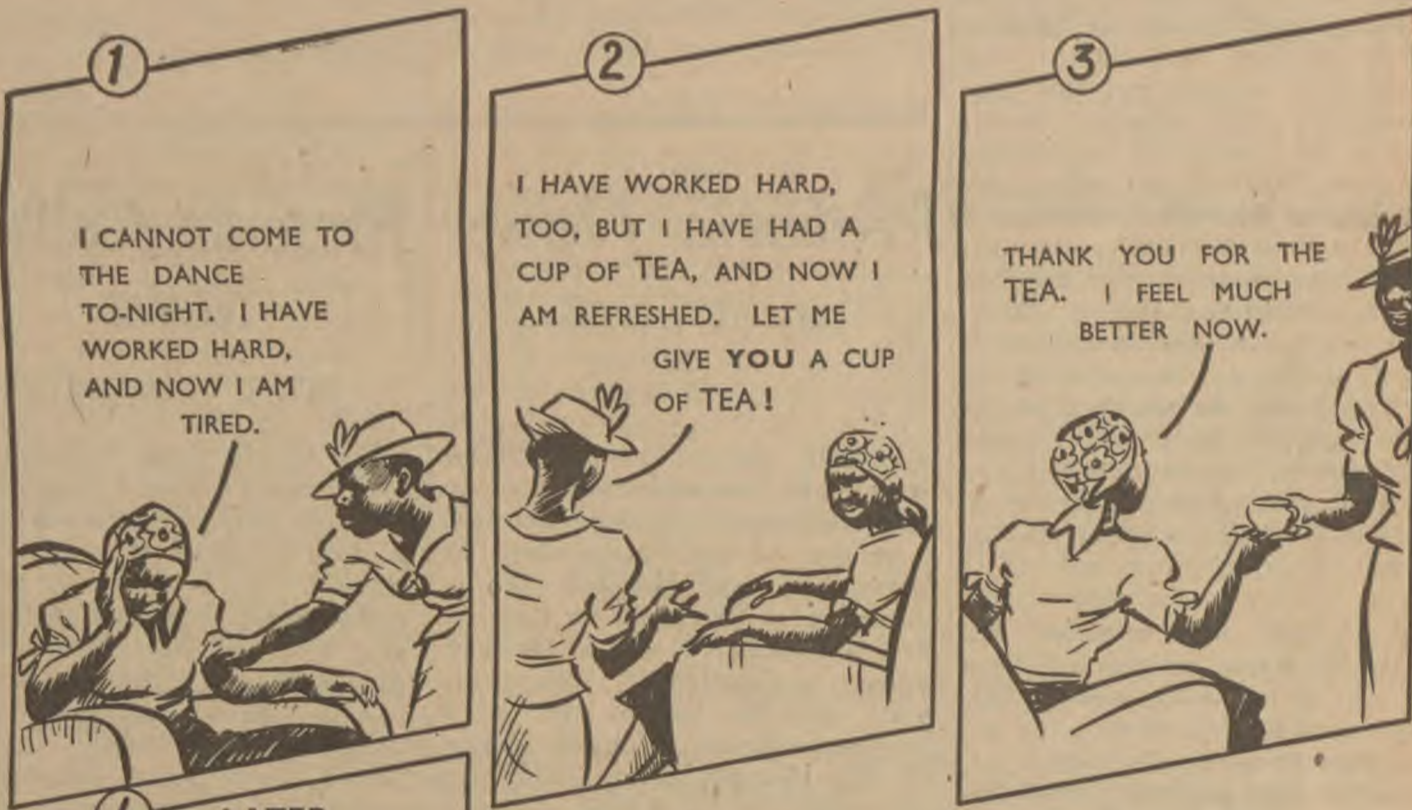
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IT IS VERY EASY TO MAKE TEA

Buy your tea in 1/4 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup you want to make, and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.



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Uitenhage News

(BY SPECTATOR)

Many people assembled in the Presbyterian Church on February 10, the occasion being to bid Mr. Siddle farewell, who had been an Inspector for 17 years in the district of Uitenhage. There was a large audience composed of Africans and Europeans. Among those present were the Mayor, Rev. and Mrs. J. M. Short, Manager of St. Annes Schools. Mr and Mrs F.H. Barnes, Principal (Muir College) Mr T. Stack Chairman of the European and Bantu joint council Mr. P. Sadder, Miss E. Magennis Principal (Jordan Higher Primary School) and Mr L.M. Botha (the Location Superintendent. Apologies for absence were received from the Deputy Mayor and Mayoress, and Rev. Read Marsh Manager (Wes. Sch.)

Mr Noodlwane was in the chair for the evening. The chairman called upon Mr. A. Gontshi to speak on behalf of the Teachers. Mr Gontshi who said, that he did not deserve the honour given to him especially in the presence of such intellectuals as were present that night, after he had eulogised the work of Mr Siddle during the period of 17 years in the circuit pointed out the reasons which had actuated the teachers to meet that evening. He detailed them as follows: the absence of the spirit of aloofness. The love of the kiddies and kindness were the good qualities in Mr Siddle which everybody envied. He further said "Your mind has not been biased with colour prejudice you lived above that sort of thing which is a great demon of this country. You exercised patience in carrying your work of inspection; as you had to work in tottering buildings almost standing on one leg, but you were not quick in recommending the closing of those schools to your head office because you took into consideration the economic conditions of the Bantu and realised the fact that the Bantu are thirsty for knowledge in spite of all the obstacles placed in their way and were struggling hard to get it. On the side of the teachers you were accessible when ever they encountered their difficulties. Your attitude in the classroom was that of a gentleman you did not bully and victimise the teachers for petty offences as some of your colleagues used to do in former days" concluded Mr Gontshi.

Mr Calata who seconded Mr Gontshi endorsed all that had been said by the previous speaker. The Mayor and Rev. Short were the two European speakers after which presentations were made by Miss Makuphula on behalf of the Bantu Teachers giving him a leather wallet and a painting of himself in water colours done by Mr. M. Phemba the Bantu artist of Port Elizabeth. The portrait is a remarkable piece of work. Mr. Siddle in his reply said that Uitenhage was his first circuit, where he had to inspect native schools, and he told some numerous little tales of how he had to adjust himself to the way of reason of the Bantu. He went on to advise the teachers to pull together in their work, saying that if the Bantu races were to get on they must settle their differences among themselves. Speaking on the politax- Mr Siddle said he did not see why it should be levied on the Native, who had to pay £1 a year regardless of his income and not on the coloured and poor whites. He concluded with thanking the organisers of the function viz. Messrs Noodlwane, Calata and Gontshi, for the trouble they had taken and teachers for their gift, which he said, it could not have been more appropriate. Refreshments were served by the lady teachers. This crowned the beautiful proceedings of a happy evening which has not been enjoyed in Uitenhage for many years.

Harmony Kings Jazz Band



Jacob Mabuse and his Harmony Kings of Johannesburg were the guests of Chief L. K. Montsioa of the Stad Mafeking on Sunday February 5, 1939 where they rendered Music at the Chief's Court. The members of the Harmony Kings Jazz Band were introduced to the audience in the Elite hall on Monday night February 6 by the Honourable D. Hassen who was responsible for the catering of the said band in Mafeking. There were many notable gentlemen in the Elite Hall to welcome the Harmony Kings. Chief L. K. Montsioa and Council Dr. Molema, Mr. and Mrs. R. Molema, Hon R. Mopela of Johannesburg, Mr. and Mrs. O' John, Mr. and Mrs. Molamu, Hon. J. Gape, and Mr. G. Mohale.

During the day on Monday, Mr. D. Hassen took the Company by cars to the following places:— Mafeking Station where the band played for students. They left for various Institutions, and to the Grand Hotel where they rendered music at the Dixons Hotel, and at

the Town Hall. Again the Harmony Kings Jazz Band rendered music at Mafeking Hotel, and finally rendered music at the Commissioner Hotel where the programme ended for the day. In the evening a reception dance was held in the Elite Hall to welcome the Harmony Kings Jazz Band.

Several notables delivered speeches in the hall and after that the Harmony Kings thrilled the people with delightful 1939 swing music. People were so pleased with the music that they intimate that they desired to have Jacob Mabuse's Harmony Kings for three nights in Mafeking on April 7, 8 and 10, 1939.

On Friday 19th they will play in the Mafeking Town Hall, on Saturday 8th Elite Hall and on Monday 10th a farewell dance in the Mafeking Town Hall where the admission will be 5s. double and 3s. single.

D. HASEN,
The Stad Mafeking.

Pretoria News

(BY COTTY PITSO)

Through the medium of "The Bantu World," we wish to convey our greatest wishes to Mr. Joshua Sekgosana, a member of the Nursing Staff of Pretoria, General Hospital, who is proceeding to Nyassaland to take up Medical Training at Malamula Training College. In social life Mr. J. Sekgosana, took a very keen interest and had a deep love for his race, willing to devote his life in saving human life, as a male Nurse.

Among those who have newly arrived in the Capital, from various towns of the Union are the Nurses, who are taking up Nursing profession in Pretoria Hospital.

The first Bantu First Aid class under St. John Ambulance Association has been started at the General Hospital Pretoria. This class is progressing well, under the two N.C. O. Joseph Cottrell Pitso.

Montsioa, Mrs Rowell, Mrs. Mogote, Mrs. Mapasa, Mrs Cikido, Mr. and Mrs. Mkosana, Mr and Mrs. Nkongwane, Mr. J. Mtinkulu, Mr. Mbaloa, Mrs. Carl, Mrs. Saltiel, Mr. L. Barmann, Mr. and Mrs. Kumalo, Mr O. Mhlongwane Mr. W. Cikido, Mrs Mogote, Miss Radebe, Miss Selemela, Mr Mathobela, Mr and Mrs Selepe and the Krugersdorp N. A. D. Staff members.

Phoenix Colliery News

(BY G. W. PANDLIWE)

Mr. Charles Louis Pandliwe, Head clerk Phoenix Colliery Compound, who has been away on Christmas holidays at Rode Mission Station has returned recently. He is telling us of great improvements, which are gradually taking place in Rode Mission Station. Agriculture in the near future will be in a very high standard, he says. As Mr. Pandliwe is the agent of "The Bantu World" News paper. He highly recommended the News paper, to nearly everybody, and he is now waiting for the results of his recommendation.

Mr. Jack Selby Pandliwe, has left last week for Rode. Mrs. Dugmore Ruxesha Hlangwana, has arrived from Rode. Her husband is a clerk on the Shaft. Phoenix Compound, is one of the leading Compound in the Witbank District. As far as cleanliness is concerned it can compete with any of the now leading Compounds on the reef. It attracts any individual from far by its beautiful flower bed, surrounding the Compound, and when you get into the Compound everything looks marvellous.

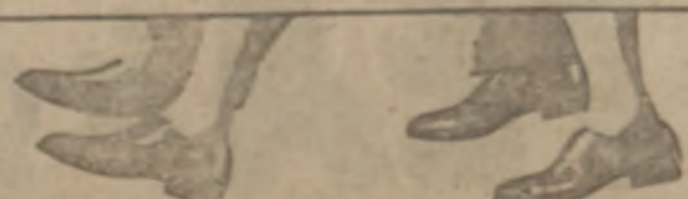
Mr. T. Rochat, the Compound Manager believes a lot in cleanliness and he is known by his boys, as a good reasoning man, and a man of facts.

They realize that he does not let bad things to be done, by people who show insubordinating spirit to their superiors.



AND HOW THEY WEAR AND WEAR

Walking's a PLEASURE . . . on Dri-Foot Soles and Heels



Paardekraal News

(BY J. S. MASIMONG)

A Charming Wedding between Mr. E. Matyila, and Miss Kgosieng, elder daughter of Mr. and Mrs. Kgosieng, of Rustenburg, took place on February 11. The two Wedding Cakes were beautiful. The party took several snaps. Mrs. M. Masimong, served the naps, with refreshments while the brides uncle Mr. S. Mokoma of Pretoria entertained the feast by rendering Music accompanied by relatives. It is a pity to say that owing to the terrific rains during that week, the Marriage feast was scantily attended.

West Rand News

(BY ALEX MATHOBELA)

St. Michael's Presbyterian Church West Rand, was a scene of a pretty wedding during the weekend. The Rev. Make of Randfontein performed the ceremony. The bride was Nelly, the only daughter of Mr and Mrs Ngondwana, chief Induna West Rand Mines. The bridegroom was Mr. A. Sondize the only son of Mr and Mrs Sondize of Matatiele Cape Province. The bride, who was given away by her father, wore a charming gown of Nottingham lace, cut on Princess lines and fashioned with a half train and embroidered in true lovers knots in silver. The corsage was finished by glad-neck collar. Her dainty lace and veil was held in place by a coronet of silver pearls and she carried a shower bouquet of pink and white carnations and roses. Mrs Tsietsla a cousin of the bride was matron.

The brides' maids Misses Lentwe, and Kutumela were dressed alike in tailored cut frocks touched with pearls. Miss Selemela and Miss Kutumela were dainty flower girls in dresses cut in voortrekker fashions holding sweet cut carnations. The best man was

Mr. Edgar Siningwa. The bride's mother received her guests wearing a smart gown of black shining fabric. A reception was held in the Location Hall which was packed to capacity. Amongst those present were Mr. and Mrs. Modese, Mr. P. Monyai, Mrs. (Continued on p. 7)



THE PAIN IS LIKE A SPEAR IN MY BACK!



I CANNOT MOVE! THE PAIN IN MY BACK STABS LIKE A SPEAR. I CANNOT GO TO WORK. OH! THE PAIN!

POOR MAN! HAVEN'T YOU HEARD OF 'GENASPRIN'? I WILL GIVE YOU A BOTTLE



JUST TAKE THESE TWO TABLETS WITH SOME WATER. 'GENASPRIN' STOPS PAIN LIKE MAGIC. IN TEN MINUTES YOU WILL HAVE FORGOTTEN YOUR ACHES



THIS IS MAGIC! JUST NOW I WAS TORN WITH BACKACHE—NOW I AM WELL AGAIN

'GENASPRIN' IT WORKS WONDERS. ALWAYS KEEP A BOTTLE NEAR YOU BUT IT MUST BE GENUINE 'GENASPRIN'

WHEN you are in pain, remember that there is nothing quite as good as 'Genasprin'. Do not be persuaded to buy any other kind. Always ask for 'Genasprin' and see that you get it. 'Genasprin' cures headaches, toothache, backache and all other pains like magic. 'Genasprin' quickly relieves rheumatism, colds and influenza. Ask for it at the chemist or store.



Look for the name on the bottle. Buy only the genuine 'Genasprin'. It costs only 1/6 a bottle of 25 tablets, or 9d. for a tube of 10 tablets.

PNB5623-3

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MARCHING FORWARD

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"



SATURDAY MARCH 4, 1939

THE BANTU WORLD, JOHANNESBURG

PAGE NINE



Table Manners

DO NOT:

Continue stolidly eating your own meal if there are no servants waiting upon those present, but look round to see if you should pass anything to other people.

Collect condiments, butter, cakes, biscuits, etc. round your own plate but after helping yourself pat them where they may be reached by others.

Ask for a second helping of anything at a course lunch or dinner, though at simple family meals of only two or three courses an offer of a second helping of any dish may be accepted.

Take spoons or other serving implements on to your own plate when trained servants or waiters are removing vegetable or other dishes or plates from the table, make any attempt to stack up plates, clear away crumbs or tidy any table appointments. It is incorrect, though perhaps meant kindly.

Leave a teaspoon in a cup or pour any split liquid in the saucer back into the cup.

Eat with the fingers sticky fancy cakes and pastries, such as those containing jam, cream or custard, when a fork is provided. A whole slice of cake should not be bitten into, but first cut through, so that it may be handled more daintily.

Take such a large portion of anything that other guests must go short or absurdly small one, but just help yourself moderately.

Do You Know...

THESE TEA-FACTS?

MADAME CURIE.

A biography of Madame Curie, who in collaboration with her husband discovered radium, has been recently published and is written by her youngest daughter Eve Curie. She describes her genius and her hard struggle in life. When Madame Curie, started her scientific studies she had no comfort, pleasure or other distractions to interfere with her work. She was also almost forced by poverty to do without the necessities of life in order to pay for her studies. For weeks on end she would eat meals consisting of only buttered bread and tea. Like all her fellow Poles she was fond of drinking tea, and it was one of the only articles of diet of which she partook freely. However, if tea had not been a mental stimulant, she would certainly have given it up.

Our Children

BED-WETTING

Causes of bed-wetting in some children is the result of giving children liquids just before bedtime, worms, tight foreskin, stone in bladder.

The child should not have anything to drink for two hours before bedtime. Worms should be got rid of. Consult a



surgeon as to the advisability of circumcision.

GLASSES NEEDED

Constantly recurring styes on the edge of the eyelid nearly always suggests that glasses should be worn and application of lotions and ointment will be useless if the true remedy is to relieve the sight with proper lenses.

Do not fall into the common mistake of attributing a smarting of the eye to a cold when it is, in fact, due to speck of dust under the upper eyelid. Remember that a speck affects only one eye; all forms of inflammation affect both eyes. If you have not learnt how to turn an eyelid inside out it is useless to poke at the eye with the corner of a handkerchief.

Actions Not Words

BY THE EDITRESS

"You can't plough a field by turning it over in your mind."—Mrs. M. Bryanton.

The meaning of this saying is quite clear. It means that you can never get things done if you only think of doing them and not actually doing them. I know many young ladies who go through life in this manner. And they usually end up by doing nothing worthwhile in the world; and when they die they are forgotten the next day.

These young people say, "I feel I should do this thing at once so as to be able to help myself" or "I am thinking of not wasting my time going round and round the locations having a nice time when I can prepare myself by learning to do some useful work or taking some useful studies." All these thoughts are praiseworthy. If she could only do them she would be quite all right. But she seldom does. She just turns them over in her mind and leave them there. This, of course, gets her nowhere.

Indeed, instead of this "thinking" or "feeling" helping her to something, it only pulls her backwards; for she does not put it into her words. Thinking alone does not get you far; true, it does create a sort of desire for action; but if the action does not follow your thinking soon becomes useless and barren. What you should try to do is to put your good thoughts into actions. Do things. Act. If you let your good thought end in being a thought, its place will soon be taken by an evil thought which you will surely put into action.

The greatest safeguard against doing wrong things is to do the right ones. If, for instance, you find that your work gives you time during the day or evening for rest, plan those free hours wisely so that they are of benefit to you. See that you use them meeting the right type of people from whom you can learn a lot of useful things. See that you also get a few hours to yourself which you can use either in reading, sewing, knitting or crocheting. Do not think that free hours just mean walking about aimlessly or going

This Week's Thought

Self-respect—that corner-stone of all virtues—is of priceless value. SIR JOHN HERSCHEL

all out for fast night life.

If you think that way the time will come when you will surely regret having wasted your time doing nothing for yourself. Remember that although you have a good job to-day, you may lose it to-morrow. If you have parents to-day they may be gone to-morrow. In each of these instances you will be called upon to depend on yourself. Now, if you only thought of doing some useful occupations but never put your thoughts into words, you will not be able to help yourself.

Prepare yourself for the future to-day are still young, full of life and strength. You will not always remain so. So put your good thoughts into action now while you are still strong and full of ambition. Bring into your life deeds that will serve you faithfully in the years when you will have to look back into the past. Have a nice time, by all means; but do not let nice times have you. Use the little minutes you have for yourself in overhauling yourself and getting yourself ready for to-morrow.

Let me close with Mary Markwell's stirring words:—

Success! It is won by a patient endeavour.
Emerg's fire, and the flame glow of Will;
By grasping the chance with a "Now," "Now or Never!"
Urging on, on! while the laggard stands still.

Characteristics Of Animals

We are continuing this week series of delightful stories on animals etc. I have no doubt that these will be found enjoyable by all parents,—particularly mothers and children. As you will note as you go on with these stories of animals, they point out certain characteristics in these animals.

You will have to read the stories yourself in order to understand them. To children these stories will be of great

help, for they will help them to be observant and to take interest in things around them. They will also encourage our children to love animals, when they are given this insight into the habits of all the animals around them.

Let me hope readers of "The Bantu World" will read these stories as bed-time yarns for their children. THE EDITRESS

(With acknowledgment to "The Cape Argus")



Why Mosquitoes Bite People

(By G. N. Lansdowne)

A long time ago the mosquitoes, like the bees, had a queen at their head of whom they were very proud and fond. It so happened that one day, some people in passing broke into the mosquitoes' home to look at the beautiful queen mosquito. One man, more courageous than the rest, seized the poor queen, put her in his mouth and ate her.

When the mosquitoes found out

what had happened they were naturally cross. "From now on" they said, "we shall bite every human being to see if he has eaten our queen. We shall know by the taste of his blood when the culprit is found." And so every night the mosquitoes sally forth in their self-imposed task of trying to find out who swallowed their queen. When they find him their revenge will be terrible!

Okwenza Omiyane Balume Abantu

Endulo omiyane laba, njengezinyosi zabe zine Nkosikazi babusayo beziqenya kakulu ngayo beyitanda futi. Kwatice ngelinye ilanga, kwati abantu abahambayo lapo bedhlula indhlu yawomiyane bayibhodhoza be-funa ukubona inkosikazi leyo enhle ukuti injani-nje. Omunye wabo owabenesibindi wayidumela wayiloshela emlonyeni wayidhla. Bate ukuba bakuzwe loko omiyane batukutela bagaya izibozu. "Kusukela

namhlanje," kusho bona. "sizomluma wonke umuntu esimbonayo sibone ukuti kakusiyena yini odhle inkosikazi yetu. Siyozwa ngokunambiteka kwe gazi lake ukuti na nguke umtakati!" Yikoke-nje ebusuku baye bahlasele abantu ngezinkani njengesifungo leso, beyofuna lowo owagwinya inkosikazi ebusayo.

Mhla bamtola wozikalela, bakwekazi!

LEBAKA LEO MENANG E LOMANG BATHO

Kgale-kgale menang, joaleka dintsisi, e ne e nale mofumahadi oa eona, eo e neng e mo rata gagolo e mahlompha. Go ile ga etsagala ka tsatsi le leng, batho ba feta ba phunya legae la menang ha rata go bona mofumagadi eona eo montle. Montla emang, ea neng a le sebetse go feta ba bona a tshoara mofumagadi eona a mo ja. Erile ga menang e bona se diregi-

leng ea galefa gagolo, ea re "Go tloga joale, re tla loma motho eo mong le eo mang go bona ea jeleng mofumagadi oa rona. Re tla utloa ka madi a gagoe mofu re mo fumanang molotsana ena." Mme, ge bosigo ba bong le ba bong menang e tsoa dir go ea batla ea jeleng mofumagadi oa eona. Oh ga re tsebe mofu di mofumagadi tla lla sello sa mahlomola pelo!

Home Baked Chicken Broth Biscuits

Making biscuits is one of the most satisfactory of tasks even to the inexperienced cook. Their success, if directions are carefully followed, is almost assured, and they give any amount of scope for variety and initiative in shape and flavouring.

It is worth making a big batch at one baking, for they keep for weeks. But in making a large quantity be sure to vary your style or the family may tire of them before they are finished.

Even the making of shortbread and shortbread biscuits so often regarded as a secret art, can be accomplished with ease in a modern oven, which may be regulated to the correct temperature.

The following recipes give some idea of the great variety that may be achieved by any enterprising amateur biscuit-maker:-

SHORTBREAD BISCUITS

- 4 oz. flour.
- 4 oz. butter.
- 1 oz. cornflour.
- 2 ozs. castor sugar.

Cream the butter. Sift the flour with a pinch of salt, the cornflour and sugar. Turn on to the board and gradually knead the butter into it to make a workable dough. Dust the board lightly with sifted flour, roll out the mixture to half an inch thickness cut into fancy shapes and fingers. Prick with a fork and place on greased baking sheet. Bake at 375 degrees Fahr. or No. 5 for 20 to 24 minutes, until golden brown. Remove from the oven and brush over with water icing sprinkle with chopped walnuts or blanched and chopped almonds.

WATER ICING

Put half a cup sifted icing sugar into a basin, then drop boiling water into it a little at a time to make a pouring consistency. Brush the icing on with a pastry brush.

BUTTERSCOTCH BISCUITS

- Half a lb. flour.
- Half teaspoon salt.
- 4 level tablespoons brown sugar
- 5 ozs. butter.
- 1 beaten egg.
- Vanilla essence.
- Milk to mix.

Cream the butter and sugar, add the beaten egg, then gradually work in the sifted flour and salt, adding a little milk if necessary. Chill thoroughly, turn on to a floured board. Roll and cut into shapes. Put on to a greased baking sheet, sprinkle with brown sugar and bake at 400 degrees Fahr. or No. 7 for 10 to 15 minutes.

KISSES

- 2 oz. butter.
- 4 oz. castor sugar.
- 4 oz. flour
- 4 tablespoons cornflour
- 2 eggs
- 1 teaspoon baking powder.

Cream the butter and sugar, add the beaten eggs, then gradually work in the sifted flour, baking powder and cornflour. Put in spoonful on to a greased baking sheet or put into forcing bag with a large tube and force into rounds on the baking sheet. Bake at 450 Fahr. or No. 9 for 8 to 10 minutes to brown delicately. When cold join two together with jam or butter icing.

OAT BISCUIT

- 1 egg.
- 3 oz. butter.
- 5 oz. flour.
- 3 oz. sugar.
- 6 oz. oatmeal.
- half teaspoon baking powder.
- A little grated lemon rind.
- Pinch salt.

Half a cup milk. Mix the sifted flour, baking powder salt, with the lemon rind oatmeal and sugar. Make a well in the centre and pour in the melted butter. Add egg beaten with the milk and make into a firm paste. Roll out on a floured board and cut into fancy shapes. Brush over with milk and sprinkle with chopped nuts. Bake at 400 Fahr. or No. 7 for 10 to 15 minutes.

Save Breadcrumbs

- 1 old fowl
- 1 quart water
- 1 oz rice or perk barley
- Chopped parsley
- Salt and pepper

Prepare and draw fowl, unless this has already been done by poulturer. Cut off the meat and cut up into small pieces. Chop the bones and put all into a stewpan with the water. Simmer gently for two hours or more, then strain and return to the pan with the rice or pearl barley previously brushed and soaked in a little warm water, and soaked in same when tender, season well with salt and pepper and a grate of nutmeg if liked. Sprinkle over chopped parsley and serve.

Bread: Dinner Rolls

- 1 lb flour
- 1 oz. butter or lard
- 1/2 oz. yeast
- 1/2 oz. castor sugar
- 1/2 teaspoonful salt
- 1 gill water or milk (tepid)

Sift the flour into a basin with the salt, rub in the butter or lard, cream the yeast and sugar together, add to it tepid water or milk, make a well in the centre of the flour, pour in the liquid, mix to a light dough with the hand: knead it and leave to prove for an hour in a warm place, then form into rolls or twists, place them on a greased tin and let them rise for ten minutes. Brush over with milk or egg and bake in a hot oven for 50 minutes.

Household Hints

Worn and slippery steps on the household ladder should have strips of emery paper tacked firmly on so that the feet grip. An old rubber hot water bottle is handy to cut up in pieces, parts of which can be tacked to the under part of the steps to prevent them slipping.

To clean carpets without the aid of a vacuum cleaner I use an ordinary 1s. 6d. atomiser—which general sprays my rose trees. This I fill with equal parts of a pleasant-smelling disinfectant and water and then spray the carpet thoroughly before brushing. The carpet comes up beautifully after this treatment. It also prevents the dust from rising and smothering everything.

Never throw out the outside and stringy parts of a head of celery. Cut the sticks up into small cubes and dry off in a cool oven. They will come in for flavouring when fresh celery is out of season.

For the small garden owner who has no particular place to burn rubbish and yet wishes to do so to keep the ashes for nutriment to the ground, get a small length of fine wire netting. Make this into a cone shape and then fix the wide mouthed end to two metal stakes which have been firmly stuck into a the ground. You can burn a reasonable quantity of rubbish at a time and the ash will fall through and can then be dug in.

When you are washing up from a fish meal—add a drops of vinegar to the water and it will remove the smell of fish from the cutlery and crockery.

To dry out the inside of a narrow narrow-necked bottle, when you have washed it and drained it as much as possible, drop in a small lump of sugar and roll it in the bottle. It will collect all the moisture and in a very few moments the bottle will be completely dry.

Before laying new linoleum put down sheets of newspaper or spread a fine film of sawdust—this will help to preserve it. When laying carpets put down newspaper—they will keep the moth away.

Oak furniture should be cleaned with beer which has been warmed slightly. Then polish with linseed oil and a good furniture cream.

Health Hints

If you suspect that evening tiredness comes from foot trouble, one or two firm upward stroking movements applied occasionally from foot to knee will bring some relief. Change your stockings and shoes frequently, and give yourself hot and cold foot-baths, if possible, in the middle of the day. The feet should be placed in the hot water for half a minute and then plunged into cold water for about the same period. This treatment should be repeated several times, finishing with the cold water, when not only the feet but the whole body will feel refreshed.

In the evening, before going to bed dissolve a generous table spoonful of Epsom salts in a foot-bath of fairly hot water, sit in an easy chair, rest your feet in the bath, and relax completely for at least a quarter of an hour. Then dip the feet in cold water for a few seconds, dry vigorously, and spray with eau de Cologne. When this has evaporated, give them a little light massage, using talcum powder to make the hands glide smoothly over the skin.

The treatment will relieve foot fatigue and you will notice how much better you feel at the end of the following day.

Qualities Of Good Cheese

Taste and smell are the best indications of quality. Personal tastes differ so much that cheese, almost alone of all foods, is sometimes tasted by the customer before purchasing. A good cheese has rounded edges and sides, should be flat at the top, and when a piece is rubbed between the fingers it should melt and feel smooth. The bulging should not be great, however, as that indicates slight fermentations.

Fresh Butter

This is how you choose fresh butter. See that it has a fresh, pleasant smell; if otherwise, it may be assumed that it has not been sufficiently washed from the buttermilk, and consequently will not keep. Butter should be quite dry; a considerable amount of water is sometimes left in so as not to decrease its weight, and thereby its keeping qualities are impaired. Butter should not present a mottled appearance. Some butter is very pale. (Continued next column)

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almost white, and another sample may be deep yellow, but whatever the colour of the butter it should be uniform all through.

HOW TO KEEP

Butter must not be closely covered or it will become rancid, but must have a covering of buttermilk to protect it from flies and other impurities.

ARE YOU CLEAN INSIDE?

Intestone clears away all body poisons

In every factory, every workshop and every kitchen there is some rubbish left over just so with the HUMAN BODY. The Stomach and the Liver turn the food into Blood, flesh and energy, but they leave much waste over. If this waste is not cleared away the body is poisoned. INTESTONE is a medicine which clears away the Slime in the Stomach, the excess of Bile and the masses of poisonous rubbish which lie in the Bowels. INTESTONE contains herbs and fruits for this purpose but it also contains chemicals for cleansing the Blood Stream. This is why it clears the coated tongue, removes pimples from the face and rash from the skin.



The Big Bowel is where Constipation arises. In this large gut masses accumulate which should be passed out each day.

FOR MEN. Use Intestone for all diseases of the Stomach and Impure Blood.

FOR WOMEN. Intestone is splendid for women who are pregnant and those who are constipated.

FOR CHILDREN. If your child complains of headache, just give a small dose of Intestone.

FOR BABIES. If a baby does not have a daily motion of the Bowels give it a little Intestone—the result is wonderful.

INTESTONE

is just like jam being taken out of a spoon. The price is 1/9 per pot from all Chemists in the Union.

Use INTESTONE for Constipation and all the symptoms mentioned above.

4240-1

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1 I WONDER WHY HE IS CRYING AGAIN? I HAVE JUST FED HIM

Don't think that because you've just fed him that he's satisfied. Perhaps the food you are giving does not contain enough nourishment.



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3 Nutriline contains everything to give your baby sufficient nourishment...to stop him from continual crying...to build him up into a fine strong man. And Nutriline is so easy to prepare.



4 YES! HE IS EVER SO MUCH BETTER - MY FRIENDS SAY HE IS WONDERFUL...

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If your baby is always crying and is unhealthy, try Nutriline today and you'll find his health improving day by day.

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Keep Your Shoes Tidy

Neatly shod feet account for more than half the secret of a woman's smart appearance. Keep your shoes in good shape and as fresh as they were when new for as long as possible. Wear two or three everyday pairs alternately. Like everything else, shoes need a rest now and then.

Their good shape can be retained even when they have been soaked through, so long as they are dried slowly. Stuff them with paper and leave overnight in a warm atmosphere.

Lizard and crocodile and, indeed, all skin shoes are best cleaned with a little peroxide occasionally. Use the peroxide as an alternative to polish. Apply a weak solution with a sponge and wash clean with clear water.

With lizard skin, or shoes of blue, brown or red leather, it is an excellent thing to rub them each morning with a piece of oil silk moistened in fresh tomato juice. Dry well and polish in the usual way. By this method, the colour of the leather is preserved and it quickly acquires a rich polish.

Fine glaze leather needs an occasional oiling to keep it supple, so rub with a trace of castor oil about once a fortnight. For rubbed toes, brush them with the white of egg and let it dry on. Turpentine is a fine cleaner for suede which is really dirty. Or, a piece of fine wire wool will remove most spots from suede as if by magic. But for everyday cleaning, suede gabardine shoes should have a stiff brushing only.

Warm milk is still the best known reviver for patent shoes and hot bran is as satisfactory as anything else for the cleaning of coloured canvas shoes.

Uses Of Vaseline

As a jelly, or ointment, used externally, it is most valuable for wounds of any kind, skin diseases, burns, chapped hands, rough skin, chilblains, inflammation of the eyelids, and, if applied at the right time, in preventing the pitting which usually results from small-pox.

Taken internally, in the form of a confection, it is an excellent remedy for throat, chest and stomach troubles.

For household use as it is well-known, it protects any metal articles to which it is applied from rusting itself and preserves leather and, if rubbed into boots and shoes before polished, makes them absolutely waterproof.

For the face, if combined with cold cream it is splendid for the complexion and, for chapped lips, or hands, also as a hair tonic. Its softening and healing properties render preparations made with it even more efficacious than similar preparations made with glycerine.

In the form known as veterinary vaseline, it is excellent for applying, in the case of skin diseases in any household pets.

Mixed with graphite it forms a good lubricant for gramophone engines.

1/6 or 3/9



Heal Bad LEGS and ULCERS USE ZAM-BUK HERBAL OINTMENT

Heavily-Built Woman

Practical Advice On Dress

The woman of heavy build, with no pretensions to the slim figure that can be happily outlined, is naturally despondent over the general trend towards high-curved bust lines and tightly-fitted "cylindrical" waists. It is no hopeless task, however, to adapt the various features of the mode into a flattering ensemble.

Many women put on weight below the waist, while retaining reasonable slenderness above. For such a figure, the tight bodice and the wide skirt are helpful, for the full skirts of this season flare round the hips and so can be manipulated to disguise their actual proportion. This springing of fullness from a higher level is one of the most distinguished features of the new evening dresses, for we have been accustomed to tightly-moulded hips with any fullness restrained to finger-tip or knee-level.

It is by no means rare to find a woman of heavy build the proud possessor of slender feet and ankles, and for her the perfect choice is a gown of stiff silk with the peacock line—high ankle length in front and sloping at the back. This abbreviated style is not generally favoured.

Where there is no redeeming slimmness, there still remains the consolation of the softly-draped gown, with the wing draperies. They fall straight from the shoulders to the hem—they are knotted in front and then fall loosely—they are caught up to the wrists after flowing down the back to the knees—they are fixed by a brooch in front, cross the upper arms, looped again at the nape of the neck and fall to any desired length. In fact, they can be used any way you like to soften the outlines gracefully. Trains are helpful in lending an illusion of height, and the short round trains are well-proportioned to the heavy figure.

Hot-Weather Worries

Best Relief

If you feel tired at the end of the day and only want to sink down into the depths of an easy chair or your bed, there's something wrong with you! True, it is a little trying at times, but the mere thought of a dance or game of tennis should have you revive you immediately to renewed activity.

Very often the feet are the unsuspected cause of tiredness. When you are standing about during the day, and especially if you have much walking to do on hot pavements, the feet soon feel the strain. Remember they are carrying the weight of the body all day long, so give them a rest when you can. If it is at all possible, raise them on a stool or another chair when you sit down. This will give the blood a chance to drain away and will relieve the discomfort.

The feet expand a little in hot weather, and are even rather larger at midday than in the cool of the morning. The difference is due to the accumulation of blood and sometimes the increase may be nearly half the size. It is important to choose loosely fitting shoes for warm weather wear.

Corns and callouses ought to be removed by a qualified chiropodist. No discomfort may be (Continued at foot of next column)

Your Sheets And Towels

Sheets are in standard sizes for the single bed, the twin bed, the three-quarter bed and the double bed. They are 54 inches by 90 inches, 63 inches by 100 inches, 72 by 108 inches and 90 by 108 inches. To tell quality one should remember that a sheet with a double surface will never stand the wear and tear of laundering. Feel the texture of the sheet and if the fabric on one side is rough and smooth on the other, this means that the sheet is definitely not of good quality.

There are the pure linen sheets whose quality will stand the test of time. Then there is the linen finish, a softer quality, and a third, a fine cotton fabric, soft and lovely with a snow-white gleam.

The quality of the rug lies in the following points:—

Examine the nap carefully and you will see that some carpets are denser than the others. The closer the yarn is packed the longer will the rug wear. Notice the height of the pile. Carpets with a thick deep nap are more expensive than those requiring less wool in their weave.

Now look at the back of the rug. This consists of heavy ribs of fibre running across the width. The closer the ribs are together, the finer the rug will be.

The themes in carpets are varied as their colours, and the choice of these is governed by one's own taste. Soft greys are very popular, while the warmer shades are also well in demand.

Towels are in various shades and sizes, and it is only a matter of taste which you select. The small size for the dainty person is 24 inches by 48 inches, the medium size 30 inches by 50 inches, and the large size 42 inches by 72 inches.

A very novel bath set is monogrammed with a lovely deep pile effect. For colours, pastel sets are very popular, while for the more modern, sets with intriguing stripes are favoured. Towels with a soft thick pile are more expensive than those with a soft, fairly hard cotton weave.

For children there are towels with designs of animals, fishes or Mickey Mouse to delight them. Try to match their nursery designs with the design of the towels.

Soft soap is necessary to keep your towels beautiful, and be careful when throwing them into the laundry basket that they are dry and not damp and wet. This causes mildew as well as stains.

Cleaning Combs

If it can be avoided, never wash combs, as the water makes the teeth split, and the tortoise-shell or horn of which they are made rough. Small brushes, manufactured purposely for cleaning combs, may be purchased at a trifling cost; with one of these the comb should be well brushed, and afterwards wiped with a cloth or a piece of white cardboard may be inserted up and down between each tooth of the comb.

consciously realised; but the removal of slight foot defects frequently brings an amazing feeling of lightness.

Low heels are essential for comfort in hot weather. High heels are awkward for walking and other interesting activities, and sprains and twisted ankles rarely occur with the broader low heels. Walking is more natural, and less liable to cause fatigue.

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Every Girl Should Be Taught Mothercraft

Says:-- Lady Porcupine

Education has advanced so rapidly in this age, and so much time and thought has been given by our living educationalists to the everyday curriculum of school hours that, looking back over the years, we can trace so many outstanding stages of progress. What about the girls who have already completed Domestic Science Course, qualified and graduated as teachers? Can we not point immediately to the job which will eventually come the way of a very large percentage of them? I would say, marriage would be the destiny of our many African school-girls, and instead of ordinary Domestic Service, or being a teacher, proving the ultimate end, motherhood will be clearly the illumined direction they will have to follow.

Is there a compulsory period in the weekly time-table in our girls' schools or institutions to initiate "our bright young things" in mothercraft? I hope so. Surely we must all recognise this training is most essential. Surely with all its up-to-date equipment it should be a necessary addition to our modern girls' schools such as Wilberforce, Modderpoort, Inanda Seminary, Indaleni, Lovedale, Kilmerton, Tigerkloof, and High Primary Schools. Text books may be all very well, and great has been the searching through their many pages by distracted mothers in times of emergency, but they should be done

away with to great advantage if the knowledge they wish to impart could come through practical demonstration. Many young wives who live a great distance from a doctor should consider it of untold value to hold a "certificate" in mothercraft, choosing this rather than to have qualified in several other subjects which are compulsory in our lives to-day. They should be relieved of needless expense and un-necessary panic through their knowledge of "mothercraft" and in cases of emergency where a doctor is needed immediately and could not arrive within a certain time, they should find their former training invaluable.

I remember so clearly how the life of a little child was sacrificed because of ignorance some years ago on lonely Thaba Nchu Farm when she was badly burnt and the wrong treatment was administered. One can only feel that had the mother been taught "Mothercraft" or "Home Nursing" this tragedy would never have occurred.

I greet all my friends and mostly my "Pen friends" of our widely read paper "The Bantu World." It is now that you are all going to enjoy my writings once more. Would not our future generation show greater chance of development both physically and mentally, if all our school girls of to-morrow, were devoting more valuable time of this vital subject, "Mothercraft"?

Bantu Beauties

Editor's.
We have often read of the Bantu Beauties being waitresses in parties, concerts, and dance activities yet these are not the only places where we find Bantu Beauties. We find beauties every where, where there are Bantu people, even among the rawest of the race.

We Bantu people though taken as apes by some Europeans have some qualities which they envy. Here is a story with a lesson a man of wonderful powers of judging Beauty found a dead evil-smelling dog. Yet in thy dead body this young man found something admirable—the beauty of its teeth. From this lesson dear Bantu ladies be determined to polish the good qualities you have by proving to these enemies of ours that even among us there are some rare qualities of beauty.

The natural beauty of a Bantu lady is a thing that brings joy to many. All our ladies need is to take care of their behaviour so as to enhance their beauty and be respected by all.

SIMON MALAZA
Johannesburg.

Do You Believe In Dreams?

Editor's.

May I be allowed a brief space in your popular columns to express my views and convictions on the above question. I have often wondered whether the average African firmly believes in dreams or not. Some time back a personal friend of mine told me what mental agony he was at time going through as the result of the explanation of his bad and unusual dream. Poor fellow—to him, the future was no longer rosy and his outlook on life was becoming duller and duller each day. I could also see that eventually he would become a physical wreck.

Are dreams really worth bothering about? Some people go to the extent of giving "The China man" large sums of money for "Fah Fee" because they believe that the dream portends good luck. In nine cases out of every ten, these people have lost terribly, but that isn't enough to reveal their folly—they persist!

There are some geniuses who assert that dreams are not as meaningless as other people are inclined to think. They say that they "cast before them the shadows of the coming events." As may be expected, "dark shadows" of dreams usually cause acute apprehension on the part of the dreamer.

The explanation of dreams dates right back to the biblical story of Joseph the divine prophet of God. As for our modern "Josephs"—well, they have led many ignorant people astray with their delusive explanations of dreams—their explanations are based on mere guess-work or conjecture. The truth of this statement can be found in the fact that the explanations of one and the same dream in two dream-books by two different authors may be found to differ by a large margin.

The results of modern psychological and physiological investigations on the nature of dreams have brought about a considerable diversity of views. There are also certain questions of fact, which, perhaps up to the present, remain unanswered. The reason for all this, apparently, is the inaccessibility of dream-phenomena to accurate and adequate observation.

Sometimes one's imaginations reach such lofty and dizzy heights that one's dreams are usually a direct and unavoidable consequence of these imaginations.

Africans! Let us do all in our power to eradicate this prevalent "believing-in-dream-book" habit and our daily progress towards that goal happiness will be unhindered.

GEORGE W. TEMBA,
Kilmerton Institution.

Public Demonstration Of Love Should Be Stopped

Editor's.

Oh, what a disgraceful pity, oh, how heart-rending to see a young couple ignoring the public and demonstrating their love in places where they know they are sure to attract the attention of the on-lookers. Sometimes a young couple shows off its behaviour in trains, waiting rooms, or some such public places quite ignoring the other occupants of the room or train. Perhaps there is little excuse for the male as there is in him more animal instinct, but where do you stand, dear sister, are you also as feeble as males? Do you also possess a will that can be changed like the colours of a hamelion, are you

also as shameless as males, if not, what excuse do you give for such disgraceful behaviour?

Why allow him to twist your round his small finger for, that is exactly what is happening. I have seen people patting each other, why even showing off with that sacred sign of love (a kiss) in the midst of people, perhaps it is the southern fashion, for it is there that such sights are commonly seen. You are lowering your dignity sister, and also deceiving yourself. That man loves you not. D of love should be stopped.

(Miss) G. A. MAAKO,
Pankop

"I Wish I Was Dead"

Dear Madam,

Let me say something about the above quoted words. How many a time have we spoken these words. Personally, I have uttered them more than I can count, for I consider them as meaning nothing much whereas I meant everything. I cannot help thanking those ladies whose wonderful advice weekly appear in the first page of the Women's pages "Arabelle and Isabelle." Yes, Madam, we are cowardly and we cannot face small difficulties of this world and we wish to live smoothly and walk on the plain path with no ups and downs.

We gumble over every little trail that comes our way. Why! Yes, it is lack of confidence in God. And because we cannot pray or else we are too lazy to do so or we are afraid of others who'll say that we are trying to be angels. I could not help feeling guilty of being a coward when I read these words of these wise women. At times one has even thought of committing suicide just because of a mere disappointment and worry; at times it is even through some silly suspicions.

These wise women tell us the easiest way of going down on our knees and ask from the One Above to give us courage and perseverance, to fight against this cowardly feeling.

We learn a lot from your paper, a lot about everything. We thank our Ministers for the good lectures they publish weekly and the Editor for her wonderful talk.

CHIEF THE AFRICAN GIRL
S. F. Hospit
Amstercu

MARRIAGE

— AS A WOMAN WANTS IT!

HUSBAND: "My wife's idea of Marriage is as that we should both be free to do she likes."

Solicitor: "I am cross examining you on behalf of your wife."
Husband: "Couldn't her mother get here to-day?"

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OTUKULULAYO

IMATUKULULAI

O feta meriana
kaofela.



O feta meriana
kaofela.

1/6

1/6

MATSETSELE.

Moriana o etselisoeng ho thusa batho.
SEHLARE SE TSOLLISANG-SE HLAPOLLANG.
Mahloko ohle a 'meleng ea batho.

SE HLATSOA 'MELE KAOFELA

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

Le batho ba hlalefeng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tsebetse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosusa u tsoha u khofo tsohle tse mpeng tse ka melang, le mahloko. U ke ke oa sebetsa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khotahle, u be matla, u thabele lijo le bophelo ba hao.

E mong oa marena a kileng a sebedisa moriana ona oa Otukululayo (MATSETSELE) ore "Ho ka nthabisa baholo ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi?"
Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso.

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

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(Tsa Vredefort)

(KE NONYANA E TELELELE)

Re thabela lipula tse nang ka melupi leha lire lihela matlo leha hole joalo re re ahe, Morena thato ho etsoe ea hao.

Miss L. Mafuma o ile a tsoara chuchumakhala ho ea Gauteng—Mrs. T. M. Gexa o kile a re khalo mona.

Mr. Dan. Hlalele o se a khethiloe ke Department hoba Principal ea sekolo 'me re mo lakaletsa katleho le tsoelopele mosebetsing oa hao.

Hoja batho ba ea fela ke ho jeoa lirethe, re ka be se re felile ke basebi ba mona feela mopofeta Malakia o re moputso oa basomi le ba sebi le baikhohomosi ke mollo oa lihele. Feel a basebi bao mohlang ba kopanang le 'na hantle ke tla ba bolaisa molamu gha, ke tla tseba ho seba hantle le bona.

Ha batho ba tlile li holidaying mona ba se ke ba tla ahlola litaba tsa batho, athe tsa bona ke tse hlabisang lihlong. Maqheku laeang bana hantle e le hore ba tle ba le hlomphe.

Re Lla Le Ba Lapa La Ha Pokonyane

Tsa Turf Mine

(KA NEH. J. MOTLELENG)

Le rona ba sebakana sena re bone pula e bileng teng koano ra be ra tsoha hore maotlo a se re oele holimo re sa namile. Che koana lipula ke lehlohonolo, motho a ka paketoa ke lijalo lijareteng.

Head-Clerk ea kompone ena ea rona e leng mora oa Motleleling o sa ilo phomola nakoana ea libeke tse seng kae ho lane la ha habo la Qua-Qua e tsoeu ea ha Mopeli. "Re u lakaletsa katleho le phomolo e monate mohlomphehi ea Khabane sa rona". Ke mants'oe a lengolo la address ea Staff sa Turf Compound ha se mo lumelisa ao. Tsel a tsoeu mora Motleleling. Bakeng sa hae ho tla tsoe ho lutse Mr. Deeford Lokotwayo oa lano la Baca.

Mr. Jordan Khosa emong oa Maponesa a rona oa lane la ha Gaza "E. Coast" eo e leng mobali e moholo ea pampiri ena ea rona o kalame ho ea hae nako ea khoeli tse 3.

Re lla le sechaba sa bana ba Pokonyane le ba ha Butelezi ka lefu li Mrs. Makhaseane Moloantsoa Twala oa la ha Mopeli eo a hlokaheletseng mane Evaton ka li 11/2/39. Morena a ke a letselise hle. Etsoe, ke eena ea fang bohle tse molemo.

Ntisi Ea Tla Re Kholoa

Tsa Manyatseng

(KE P. D. MAKURUBE)

Mchatisi ka kopu ntumelle ke hlahise a se makae pampiring ea hao ea Sechaba ka hloho e ka holimo. Mona haeso re tsietsing e kholo. Ka veke tse tsoa feta re bone batho ba motse ba fumana mangolo a tsoang ho mohlalobi oa bophelo a bolela hore likhomo ha lia tsoanela holula ka hara motse hobane li baka lintsi 'me n'tsi tseo libaka mafu bathong, e ka masepala o tla etsa jarete ea tonana thoko-thoko le motse 'me e mong le e mong a sehelo moo a ka ahang lesaka teng.

Ntho ena e kentse batho tsietsing hobane e ka ho neela masholu sebaka se setle. Taba ea bobeli e ka masepala o hopotse ho hana ntlo ea motha-

(Lifella serapeng sa bone)

Tlohelang ho Lula Bohoeng Lona Ba-Afrika

Tsa Pretoria

(Ke Pat)

Lekhotla la Lady Selborne Debating and Literary Society le 'a sebetsa; le se le bile la kopana le Masepala oa Hercules ka puisano maloka le ho etsesa bana tulo ea papali—e leng Hockey, Basket Ball, Foot Ball le sebaka sa Tenese. Eitse ka morao ho moo, ke ha mosebetsi oa ho lokisa Stanley Square o tla qaleha. Che le ha mosebetsi o e-soka o phethahala re na le tsepo ea hore re tla ba le tulo ea papali.

Khetho e se e le haufi ea lekhotla lena, eo re tsepang hore e tla tsamaea ka toka: Ho tla khethoa Banna bao re tsepang hore ba tla tsoana le bo Mongh. Beauchamp molula—setulo (chairman) le ba thuse ba hae.

Taba e' ngoe eo re bonang hore lekhotla lena le ea e batla ke ntlo ea papali e boitso e leng. (Social Centre) Che, re le lakaletsa katleho mathaka a heso. Ntho eo ke lakatsang haholo hore le e hlokomelile ke ena eo Makhooa a e etsang. Ho na le li agente kapa batho ba bang, ba reka litene (stands) bathong ka £50 kapa £80; 'me ba eo li rekisa bathong ba hloka ka chelete e' ngata haholo hofeta £150 kamoo ho leng ka teng. Joale, ntho ena e bohloko sechabeng sa batho ba batso; empa e le hore li stands tsa Makhooa a a Clement ha li turi baholo. Hlokomelang taba eo makhota e Lady Selborne sechaba seashoa ke litene tse turang.

Tabanyana e' ngne ke e na babali ee etsahetseng Marabastad. Molekane e mong oa ka eitse ha sena ho nyala ke

ha ba bohoeng ba hae ba mokopa hore a lule le bona; che ke ha a lumela. 'Na ke ha ke re ho eena: "Hela monna ha a nyetse ha ka ba lule le ba bohoeng ba hae; hohane mona Makhooeng bakhonyana ba etsoa "Kom Jok" li kapi. Ke ha a re ho nna ke rata ho mosenyetsa eena o tseba seo a se etsang. Che, ke ha ke khaohana le eena. Motsoalle eona babali, kannete ea hla e ba "Kom Jok" e le eena ea rathang patsi a khella bo "Sixpence" li kala tsa sekomfana. Ha 'mila o ntso o puta, a bona e le hore ha sa hlompheua ke ha a tla shata (chika) a hana ho khella bo "July" sekala. Khele bo swaar sa hae ba hana ho bona; ke ha bare ho eena monna "u iketsa baas" e ha u tsebe hore u tlile mo ho rona u le mofutsana (molili) ngoana modidi ke uena."

Ke ha ba montsa ka festere, lipahlolo ba li lahlela ka ntle, ba mo nokela setlhako a ba lahlehela ke setlhako le katiba tseleng. Ke kopana le eena li jase li phaphametse. Joale ha ke motsa hore na molato ke'ng. Ke ha a re "Pat" ngoaneso ke batlile ho bolaoa ke batho; ho ja ke ile ka nka keletso ea bau e ka be e-ba ha ke tyena. Ke ha ke mo phaphatha ke re. "che moshana" hese ke tsebile hore li tla u qhala tsa bohoeng u tla tloha ka ntso-li-sa-fohloe. O ho thaka heso hlokomelang, e se ke ea re ha le nyetse la hamella bohoeng bo swaar ba tla le tlosa hampe 'na ke ea le bolella "pas op" mathaka hlokomelang ho "Kom Jok!"

Mahlomola A Motse Oa Havengaville

Mphe tulonyana hle, mongodi oa "Bantu World" nke ke hlosetse batho baheso seo e kang ha ba se utluise hantle ka phatlalato ea motse o na oo ruri re utluang bohloko ha o oetsoe ke bomadimabe bo bokana, 'me methepa ea hantle rona eo re neng re hopotse hore e tla re le lala diqhahabola e phasaphasitse le naha. A rona bale!

Utluang he: Tulo ena e ile ea sehoo ka molao hore e be toropo, 'me hoaba hoo sehoo tulo eo motse oa "dikafere" o tla ema teng. Makgooa a ile a dieha ho aha tulong ena, 'me ba batso bona bahla ba aha ka phakiso, 'me haba se ba ahile joalo hoo banahala hore ke motse o senang molaodi 'me ka ha hose molao o dumellang ba batsho ho aha lokeishene le seng ka tlase ho "Town Council" kapa "Village Board" kapa "Health Committee" eo haholo e disang "lethete" hoo tlameha hore leha ho le bohloko, a batho bao ba qhaloe.

Mohlomphehi Rheinalt Jones o lekile ho thusa 'me le eona Native Affairs Department ea etsa matla ho nolofatsa phallo ea chabana sena se madimabe, ha hose ho fumanehile hore ruri haho ka moo seka ahang moo kateng ho se motho ea tla sethothela "lethete" hose molao o disang chabana sena. Muso oa bona hore chabana sena se seng ka tlasa "Health Committee" se tla shua kaofela mohl a sehlaheloang ke lefu la "seoa," tsel a engue feela ea hoba pholosa leha e le bohloko, ke ho ba phatlalatsa.

Taba d'joalo baheso tebelo ea batho bana ha le e utluisise 'me e ea le makatsa hobane mohlomong le bona baruti 'le mathichere a lona ba sitoa ho lehla-losetsa ka ho se tsebe.

Kajeno mapolesa ao le utluang ho thoe a ea batusara ke hobane nako eo ba neng ba e baletsue ea ho falla eo

ba neng ba e filoe ke muso ea kgoed tse leshome e fetile, 'me batho bao ha ba leke ho itshisinye le ha ba ne ba filoe nako e telele ha kaalo ea ho batla tulo e seng ka lepotlapotla. Hape ntho engue e molemo muso o no o itse ba tsuang Lesotho ba tla belesoa ke oona muso ha ba kgutlisetsoa Lesotho. Ha palo ea Makgooa e ne e lekane ho etsa "Village Board," e kabeba motse oona ha o ea phatlalatsa.

GAB. S. MABETA.

mahane 'me e ka hoja lekhotla la motse le betsitse taba eo ka majoe. Ha re tsebe seo Makhooa a se hopotse ng ka motho e motsho.

Ka Sontaha sa la 12-2-39 re ne re boloka leseanyana la baha Khutsoane. Morena a bafe matseliso a 'nete. Nkile ka bolela hore bana ba ea ka boima sekolong sa rona sa Kopano se butsoe ka bana ba 313 ke ngola mona se na le bana ba 421 'me e ka hoja ba sa tla, hape le hopole le hore palo ea mesuoe entse e le 8 feela. Na ha se mahlomola pelo ke ona ruri. Che eka hoja mokamele oa koano u sa rahetse lengolo koana Mangaung ho kopa keketso ea mesuoe re tla boka ha lioroha. Re leboha Batsoali ka ho romela bana ba bona sekolong. Ea keleng a ba mona ke moruti Matsie a tlo neela litekelte kerekeng ea (Methodist).

Mokhohloane o hlile e teng hara motse ho bana le batho ba baholo. Oho monate oa ho bala Bantu World o kena maling le mokong oa motho. Kea leboha mohatisi.

Moletlo Oa Keresemose

Tsa Ramanchaane

Morulahanyi oa kuranta ea sechaba "The Bantu World" ake onele sebaka kuranteng ea veke engoe le keke ke anehela mahahetso seo se etsahetseng ka tsatsi la Keresemose mono ha Seabe.

Mono rene rele thabong le lehlo Moropa one o tlapela seatle hobonoa liturupa, mme ho bekesela li unifomo tsa li sekojo fela Hone hole lithopho tse thano tsa liturupa, sabo tselela ele sa Rooikopin. Matsiboa ka nako ea boraro ke he mosadi antse are iu! iu! iu! Baile kae o Malata a Selope onang moriti ole mong.

Tseling lithopa tsa turupa tse na lile tsa ea Mosate ho lumeliso Morena Edward Chaane, moho baileng bana bo sechaba Morena abalakatsetse tsoelo pele Sechaba sa Bakgatla ba Seabe sene se bokane kahofela kalona letsatsi leho la matsoalo a Morena

SHADRACK P. MAJATLADI

Tsebisiso Go Bangoledi

Bangoledi ba tsebisiso gore ba kgutlisetse ditaba; ba seke ba ngola taba tse sa feleng. Gape re kopa gore ba seke ba ngola ka peteleto, ba ngole ka enke. Le gona ba seke ba ngola ka mahlakoreng a mabedi a pampiri. Gape ba ngole ka mongolo o motle, o balegang.

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Mo lekotong ya gago? Golo mo go bidiwa GO THUBA GA MAKOTO.—A o mo mokoafeng? Golo mo go bidiwa GO THUBA GA MOKOATLA.—A o fa morago ga serope? Golo mo go bidiwa GO THUBA GA NOKA. Ha ditlhabi di le mo mmele o othe batho ba tle ba di bitse gore ke GO THUBA GA MARAPO.

Moshawana oa Uric Acid o tsengoa mo Mading ke Moroto. Ke ka ntlha e o bidiwang "Uric Acid." O tsewa ke Madi go, ea mo mmele o othe, o tseba mo ditokolong, mo mesifeng yalo yalo. O fetoga o nne yaka moshawana oa sukere me o dira ditlhabi tse di boitshegang tse di itsiweng gore ke Go thuba ga Makoto le ga Marapo. Legale gona le molemo o siametseng mathoko othe a, o bidiwa JONES' RHEUMATICURO.

Molemo o o gakolosa CHEFU EA URIC ACID ebong eone e dirang bothoko yoa Go thuba ga marapo le mathoko mangoe a ntseng yalo. O lere boikhucio le go lapologa mo molwetsing a ise a fetse leha ele bothoko ea ntlha. Mogote oa fokotsega. Ditlhabi dia nyelela. Me yaka chefu e gakologile ele metsi e ntshediwa ka koantle ga mmele.

JONES' RHEUMATICURO e bereka yalo. Mo loba-keng loa dingoga tse di fetang 60 molemo o o itsiwe ha o siame thata mo kalafing ea mathoko a dirang ke Uric Acid. Melemo mengoe e ka fokotsa ditlhabi ka lobakanyana me ere morago ga mou ditlhabi di coge gape ka thata me molwetsi a choanele gore a noe molemo gape.

SEKA DIRISA DIGOERE! DIRISA JONES' RHEUMATICURO E NTSHETSE CHEFU KA KOANTLE GA JONES' MMELE.

RHEUMATICURO

Dikemisi othe le banna ba mabenkele ba rekisa JONES' RHEUMATICURO ka 3/6 botlolo kgotsa o romele mo go P.O. BOX 938, CAPE TOWN o romele madi.

Leba mo paking u bone mona eo o dikhokolelo.

Pitso Tsa Congress Mona Gauteng Le Tshwane

Monghali C. S. Ramohano mongoli e moholo oa Transvaal African Congress o bile le dipouthego tulong tsena ho tloha taimolohong ea selemo sena sa 1939:

Vereeniging 13th January 1939, moo o ile a kopana le baetapele ba ho lokisetisa phuthego e tla ba sa li 23rd February 1939. Ka li 29th January o na a le ha 'Malahlakana (Randfontein) le bonghali R. G. Baloyi, M.R.C., R. V. Selope Thema, M.R.C., E.P. Moretsela, Assistant Treasurer, J. B. Marks, Secretary for Labour.

Ka li 5th February 1939, o na le Benoni teng e na le Bonghali P. A. Molete, Chief Organiser (Reef and Nige) H. Nkageleng Nkadineng, Assistant General Secretary (T.A.C.) 'me kali 12th February o na ale Tshwane (Pretoria) moo honong ho le teng khetho ea lekala, 'me khetho eone e okametswe ke Monghali J. S. M. Lekhethe, Speaker of the House (T.A.C.) ka li 19th. Ka li 9th Feb. ho be ho le teng Committee ea lekala la Western Branch. Boksburg ea ba le phuthego e kgolo mohla li 18th February Mong. P. A. Molete ka bokhele ke bo bohlo a bua ka tsimo ea dira Moruti Malinga a re "INKOMO ZEMKA MAGWALANDINI" a e mella ha fihla moo ruri. Moruti N. B. Tantsi a mo thusa kamata temang eo Mong. Ramohano eena are kopano e tisa lerato, 'me lerato le tsola matla Mong. Nkadineng a boka libui Mesebetsi e ne le motlehali hle.

Bonghali C. S. Ramohano le P. A. Molete ka li 19th ba ea Boksburg North Location ho ikopanya le baetapele ba teng hore ba lokise phuthego teng moo, ba tsamasa eto le letle ruri 'me ere ha ba tloha moo ba ea Boksburg Hospital ho ea bona Mong. Robert Tladi a ntseng a le moo ka bohloko. Che o ntsala bohloko mohlanka enoa oa Morena.

Leeto La Kgosi L. Mangope

Kgosi L. Mangope ya Setereke sa Zeerust e kwala ere: "Mono Motswedi pula ga eeo, ke letsatsi fela. Erile ka December ka ya kwa Bapong kabo ka jela Keresemose kwa teng. Oho, a Keresemose e monate ruri! Kabo ka bona fela gore ke tla dija tota dikabetshe. O, a selo sese monate, kabetshe e tshetswe mafura a kolobe.

Ke ne kena le nnake ere fa letsatsi le wela ke bone gore ga re aja morogo wa Sekgowa ke sono fela ruri. Erile morogo ga Keresemose ra tla gae; erile re tsoga re tsamaya ra ja tota ruri, kebe ka bona fela gore re tla duba botsho, bosueu bo le teng."

Ba Fetotse Motse Sodoma le Gomora

Makgowa a makaditse dichaba. Mona Gauteng le kwa Tshwane a tshwarwa ka molato wa go dira bashimane basadi. Moloba kwa Tshwane monna wa Lekgowa, eo eki'eng ya eba Lephodisa, o rometswe chankaneng ka molato wa go dira moshimane wa Mo-Afrika mosadi.

Magistrata ga moahlola o itse: "Co utluisa bohloko go ahloha le go romela monna ya tshwanang le wena changaneng ka molato e tshwanang le wena. U lahleditse sechaba sa Makgowa."

Mona Gauteng go tshwerwe Makgowa ale mangata ka molato wona. A mang ke dingaka. Go utluagala gore mafokisi a ikemiseditse go hloekisa motse wona. A re a tla tshwara monna'ofe le ofe—Lekgowa kapa Mo-Afrika—ya ka fumanwang a fe'otse bashimane basadi.

Mokete Oa Khopotso Ea Morena Moshoeshoe

Mong F. J. Modibedi o ngola are: "Basutho leha ba ntse ba le hole hakaalo le mahae a bona, ba ntse ba tsa'ba kopana ho tlotlisa le ho phahamisa lebitso le lehlo la Morena 'Moshoeshoe; morena ea ileng a itela ho phelisa le ho sireletsa sechaba le lefatsa' e la Lesutho, hore litlohloana tsa hae 'moho le sechaba sa Basutho, li tle liphele ka khotoso. Ke ka ho Basutho ka ho ea ka likhuthoana tsahlile tseo ba leng ho tsona, ba ntseng ba ipopa lihlot'soana ho tlotlisa lebitso la Moshoeshoe.

Lekhotla le tsamaisang mokete oa Moshoeshoe Gauteng le leka ka matla ho hopotsa Basutho seemo seo ba leng ho sona, le ho ba ruta mesebetsi e metle ea Moshoeshoe. Ke tloaelo ea lekhotla lena ho chakela metswe eohle ea Gauteng moo sechaba sa Basutho se leng teng, ho ha etsisa khopotso ea Morena

Moshoeshoe. Ka lilemo tse fetileng lekhotla lena le 'nile la etsa mekete ea khopotso metseng ea bo-Newclare le Nencifield. Ke taketso ea lekhotla le tumellano ea baahi ba motse oa Orlando hore monongoaha mokete oa Moshoeshoe o isoa teng. Orlando ke motse o mocha empa ke motse o moholo hofeta metse eohle ea batho ba bats'o. Etswe ke moo sechaba sohle sa Mor'a Mokhachane se ahileng 'teng. Ke ka hoo Komiti e kholo e ileng ea ikhathatsa ho buisana le lihloho tsa motse oo hore re lumelloane ka mokete. Re thaba ho tsebisa metsotsoalle ea rona hore monongoaha ka Sondaga sa 12th March mokete ea khopotso ea Moshoeshoe o tla be o le motseng oa Orlando. Re tla thaba ha mokete oa rona o ka khahleha joaleka lilemo tse fetileng."

Re Utlua Ka Pudi-ea-Tsela

Gore Tola di tseletswe ke metsi kwa Western Native Township. Banna ba senang basadi ba lelekwa.

Gore bao ba ntseng ba phela le bo-ausi, ba ba entsa basadi ka thata ya Moruti Kompese, ga ba sa nyale ba tla tsua ka kgoro.

Gore go teng ba nyalang ka lepotlapotla gobane ba tshaba bogale bo tlant.

Gore nak'o e fihlile ya gore dinku di kgethwe dipuding. Pas op my kind! Ga u sa nyale ka molao oa Sekgowa kapa Se-Afrika u' tla dula Wemmer kapa ga Maimai. Masepala eka o ikemiseditse go loantsha moruti Kompese.

Gore baruti ba digereke tsa Modimo ba sellong se hlomolang pelo kabaka la mesebetsi ea Moruti Kompese. Ba re ga go sale bohlanana le basetsana ba nyalanang ka lesira, gobane ba gapilwe ke Rev. Kompese.

Gore le batswadi le bona ba sellong se hlomolang pelo jualeka sa Rahaba wa Rama ga re a llela bana ba gagwe gomme a gana go homotswa. Ba re bana ba gapilwe dipelo ke Rev. Kompese gomme ga ba sa fumana dikgomo.

Gore sechaba le sona se ya lla, se re Rev. Kompese o isa bana timelong gomme timelo ya bana e tla tswala timelo ya sechaba.

Gore ga Rev. Kompese a sa loantshwe ke banna le basadi ba sechaba sena, re tla bona kgori e alame dikgorinyana.

Gore mokhoenyana o tsuile ka fenstere koa Marabastad a tshaba ba bagoeng, bao ba neng ba rata go metsa Seepamokoi.

Gore mosadi wa gagwe ga ka re letho ga monna wa batho a thula fenstere ka hlogo, gobane mona Makgoeng basadi ba iphetotse banna.

O Ile Chankaneng Lemo Tse Hlano

Lekgowa le bitswang Harry Smith la May Road, Fordsburg, mona Gauteng le rometswe chankaneng menguaga e mehlano ka molato wa go boloya mosadi wa lona selemong se fetileng kwa Jeppe. Le mmolale dantsheg; la mohlaba ka thipa.

Matlo a Bofebi Motseng wa Gauteng

Maloba kwa Phalamenteng go utluagetswe selo se hlomolang pelo, banna ba lla kabaka la tshenyego ya basetsana ba Makgowa ba tlogang dipolanseng go tla batla mesebetsi toropong tse kgolo tse jualeka Johannesburg.

Leloko la Rosettenville, eleng Mr. F. T. Howarth o boletse gore go teng basetsana ba bangata ba tlang Johannesburg go tla batla mesebetsi, gomme bao ba o fumanang ba lefua go tloga go 15s, go isa go £1 ka beke chelete eo ka yona ba tshwanetseng go lefella marobalo, dijo le diaparao. Ga go matlo ao ba ka fumanang marobalo go wona gaese matlo ao a lebeletsweeng ke batho ba batsho. Ca basetsana bana ba pallwa ke go lefa rente tsa bona, ba romelwa Kamoreng tsa banna go ya sebetlatsa chelete ya rente ka mmele ya bona.

Gape yena le leloko la Fordsburg, Mr. B. J. Schooman, ba kile ba tsamaya gare ga motse wa Johannesburg ba hlahloba taba ena gomme ba ile ba bona basadi ba Makgowa ba ditagwa bao ba phelang ka go rekisa mmela ya bona eseng go Makgowa empa go batho ba batsho gobane ga go Lekgowa le ka rekang mmele wa mosadi wa setagwa wa sehloa.

Lekgowa le Ahlotswwe

Monna wa Lekgowa, ya, bitswang Theodorus Ernest Botha, o ne ale pele ga Magistrata wa Ermelo ka molato wa go otlala Mo-Afrika e mong le go roba paesekela ya gagwe. Magistrata, Mr. S. M. Rossouw, a moahlolela kgweddi tse tharo chankaneng kapa go lefa £25.

Thusang go Aga Ntlo ya Kereke

Moruti J. R. Albert Ankhoma wa 609 Eastern Native Township o tsebisa baruti bohle le metsotsoalle ea Lentsoi la Modimo gore Masepala oa Johannesburg o moneile setsha sa ntlo ea Kereke, mo Zondane Street. Bohle ba kopisa gore ba thusa kamoo ba ka kgonang kateng. Dithuso di romeloe go Rev. J.R.A. Ankhoma, 609 Eastern Native Township, P. O. Denver, Johannesburg.

Kgopotso Ea Tsatsi La Mendi

Ka Sondaga se fetileng e ne ele mekete o mogolo mona Gauteng, ele mokete wa kgopotso ya dinatla tsa Afrika tse ileng tsa shuela ntoeng e fetileng, gagolo bao ba ileng ba shuele. Lewatle bale 615.

Mesebetsi o be o okametswe ke Moruti S. S. Tema gomme wa bulwa ka thapelo ya kgeleke ke Moruti T. M. Ramushu. Thero e ile ya etswa ke Moruti Bruce Gardner. Go buile motlatsi wa Ramotse, a supa kamoo dinatla tsena di ileng tsa thusa ntoeng kateng gomme a re ke tshuanelo gore mesebetsi ya bona e kgopolwe ka selemo le selcimo. A re u dumela gore Ba-Afrika ba tla hlokomela letsatsi lena ele gore le Mmuso o tle o kgone go dumelana le kgopolo ya Moruti Ramushu e reng letsatsi lena e tshuanetse ebe tsatsi la phomolo go Ba-Afrika.

Dibui tse ding ebile Mor. R. V. Selope Thema le Dr A. B. Xuma, bwo ba ileng ba bontsha boima boo ba Afrika ba ntseng bale go bona anthe lega gole jualo ba ile ba thusa go loanela tokologo le tsuelopele.

Ba-Afrika ba ne ba tile ka bongata pitsong ena, go tile le ka bana Mongodi wa Lekgotla la Baruti, Rev. Nawa o tshoanetse go le-bogoa kamoo a sebediteng kateng. Ke yena a ntseng gore mesebetsi ona ebe o mogolo.

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Mesebetsi o motle kapele le boikokobetso ke lepetjo la rona. HLOKOMELA MOO RE LENG TENG 36A PRITCHARD STREET, JOHANNESBURG

E Ntle Mme E Lebelo!



Raleigh e tumileng gagolo ka bokgabane le botle ba dibaekele, joale e tsoela pele ka go ntsa Baesekele ena e ncha "Special Club Sports Model. E agiloe gantle, e makgothe, e loketse reisiisi mme e bontsha botle le lebelo leo e le loketseng. E tile mme e matha kante go kgathatso ke moo u tshoanetseng

gore ga u batla baesekele e joale—u kgethe Raleigh. Barekisi ba eona gohle Transvaal le Frei Stato. L. K. HURWITZ & SON (PTY) LTD., cor. MARSHALL & VON BRANDIS STREETS, JOHANNESBURG.

RALEIGH BAESEKELE EA TSHEPE GOHLE

DI PILLS TSENA DI NONTSHA BATHO BA OTILENG ME



dia ba matlafatsa

Batho ba otileng ba ka nona ba matlafatla me ba khahlise. Ntho e etsang hore ba ote ke ho hloka madi a hloekileng a matlafatsang nama ea mmele oa bona. Di Pink Pills tsa Dr. Williams' di na le dijo tseo madi a hao a di hloking hore e tle ebe madi a nonneng a matla. Ha madi ana a hloekileng a tsamaea le

mmele oa hao nama ea mmelle e ea nchafala. U ea nona 'me u khahlisi. U ikutlue u matlafatsa u phetse hantle. Reka botlolo ea di Pink Pills tsa Dr. Williams' kajeno, u noe ele ngue kamara' dijo. Ha u ka di sebedisa u tla bona kamora diveke dise kao u tla ikutlue u fetohile u nchafatse.

Dr. Williams' Pink Pills

Theko 3s 3d. botlolo ele ngue ka dikhemising le maveleng.

Anglo Alfa Sports Activities

Soccer players are seriously preparing for the re-opening of the Football season. A club namely Anglo Alpha Cats was formed here. The organiser is Mr. Rampai.

We hope that this new club will be successful in all its efforts as it is composed of enlightened men.

The election of new officials of Primrose Lawn Tennis Club took place on February, 12.

The results of the election officials is as follows:—

Mr. J. Marumo, Chairman. Mr. J. Karedi, Captain. Mr. E. Rampai, Secretary.

We hope that the following people will carry their work to our satisfaction and we wish them a great success.

The Bantu Sports Tennis Singles Championship Tournament

The following are the results of the above tournament:

J. Mathibe beat M. Khumbula 6-3, 7-5; J. Whyte beat L. Bupape 6-1, 3-6 x 63; Schalvyk beat W. Mhlabi 6-2, 62; H. Bupapi beat J. Kgosi 6-2, 6-0.

Sunday Results

G. Tawana beat D. Mahlangu 7-6, 6-0; J. Mofukeng beat S. Mogoboye 6-2, 6-1; Makgoe beat J. Modibedi, 6-3, 7-5, 8-6; J. Bupeloa beat G. Malebatse, 6-2, 6-3.

South African Rugby Football Board

The annual General meeting of the South African Rugby Football Board took place at Port Elizabeth, the seat of Tournament from July 2 to July 9 1939. The meeting was held on the last day of the Tournament in the old Library Hall at 10.30 p.m. Disorder caused its adjournment and transfer at 12 midnight to the T. C. White Hall New Brighton.

CAUSES OF LATE HOLDING OF MEETING:

Principal causes of the holding of meeting as late as the 9th instead of preceding the Tournament being I. Failure of some of Board officials to attend in time. II. Failure of Port Elizabeth committee of tournament arrangements and their Secretary to give Tournament report.

SPECIALS IN ITS STEAD:

In order to mark time, special meetings were decided upon by representatives in the place of the Annual General Meeting, members confined deliberations to matters needing immediate attention such as drawing of Tournament fixtures, nature of competitions appointment of Referees etc., and these continued until the eve of the aforesaid 9th.

MR. PETER NGXIKI PRESIDED OVER MEETINGS:

In the absence of the President Mr. James Mawela Dipa who could not be present at the 3rd Annual Tournament owing to ill health Mr. Peter B. Ngxiki presided over meetings in his capacity as Vice-President of the S.A. Bantu Rugby Football Board with Mr. Julius D. Ben Mazwi as relieving Chairman, ably presided over the meetings and patience seeing meetings through.

PRESIDENTIAL ADDRESS:

As the year ending statement of the entire work and progress of the Board was needed as an eye-opener, it is conceived that same be deliberated at the first special meeting held at the T.C White Hall but to be finally held over and substituted by an Annual General Meeting where the Presidential address was read and adopted.

(continued page 17)

VERITY FUMBLER BUT MANAGED TO HOLD THE BALL



Alan Melville played a magnificent innings which paved the way to putting South Africa in a safe position on Feb. 20 and seemed set for his century when he cut a ball from Wilkinson which "lifted" and Verity managed to hang on to the catch. The picture shows Melville lifting his head in disgust. Ames behind the wicket and Paynter at forward short leg.

Maritzburg A. F. Association Holds It's Annual General Meeting

On Sunday Feb. 19, delegates of all clubs who fall under the banner of the African Association and Soccer enthusiasts of the African Association, assembled at the Gents waiting room at the Native Market to begin the new season's programme. The President Mr. S. T. Khumalo in opening the meeting gave one of the Associations most memorable addresses. He said that Africans were gradually climbing the footsteps of progress in soccer. A better standard of soccer was exhibited and more discipline in the whole Association. The President also spoke highly of the patronage given by members in sidelights of the Association such as the Association Ball, and Charity matches played in aid of The Mayoresse's Xmas Cheer Fund and Native Welfare Society Fund, and the spirit of members in representative games; lose or win, but fairplay was the slogan. The President said that the biggest game of the year was the Governor General Shield Competition against the "Bantu Association." We have beaten them for the fourth year in succession,—"Cheers"

In closing his presidential address, he said, "I know not, the feelings of other men whom I now address, but I see that they resemble mine. I must appeal to you for the spirit of sportsmanship."

Natal Bantu Foot Ball Association

The 8th. annual General Meeting of the above association will be held at Newcastle for the first time, on the 4th day of March 1939, when the following officials will be seen at Newcastle for the first time:

S. P. Nxumalo President.
W. A. E. Manyoni Genera' Sec.
M. E. Kambule Treasurer.
A. P. ibankulu Organizing Sec.
E. T. H. Ndhlovu Life President.
And delegates from (1) Durban Natal (2) P. M. Burg. Ntl. (3) Weenen County Natal.

The four being the the Districts Affiliated with the Newly formed Association.

To The Sports Enthusiasts

Secretaries and leaders of Sports Clubs are cordially invited to send any Sporting items, of their clubs or activities for publication in the Sporting columns of "The Bantu World."

Items for inclusion in our weekly paper should reach the office not later than Tuesday morning.

All communications in regard to Editorial matters should be addressed to: Editor "The Bantu World" P.O. Box 6663, Johannesburg.

The Secretary gave an interesting report of the Associations' activities during the year, and appealed to the Association clubs and members to work in a more co-operative spirit. Soccer is only an amusement and must end as such.

The Treasurer's Provincial statement was unanimously accepted.

During the process of the meeting the delegates were entertained to a civic luncheon by the Association. Amongst our guests of honour was Mr. Theo. Mene of Ladysmith, president of the Natal Africans' Football Association. The office bearers for the ensuing year were then elected as follows:—

President: S. P. Khumalo, (re-elected.) Vice Pres: R. Camane, (re-elected). Secretary: R. A. Caluza, (re-elected). Ass. Sec. S. Tusi. Treasurer: T. L. Geo. Ndaba (re-elected).

Delegates to Natal:—

(1) R. A. Caluza (re-elected). (2) W. Hlongwana. The Soccer begins on March.

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South African Rugby Football Board

(TO BE CONTINUED)
REPRESENTATION OF CENTRES AT MEETINGS

At Meetings, Centres were represented as follows:- Eastern Province; H. L. Jorba and Tsotsobe. North Eastern: A.M. Masoka, Dan K. Manuel and S. C. Mxakato. Griqualand West: S. Mcd. Lekhela, St. L.S. Kgakgane and R.S. S. Platje. Transvaal: M.R. Xiniwe, S. B. Ndlazilwana and W.W. Xatasi Border P.M. Mango and Western Province: Nil.

OFFICIALS PRESENT: Pete B. Ngxiki J.D. Ben, Mazwi Johnie Molehe Halliey G. Platje and Tatus I.N. Sondlo.

SUBSCRIPTIONS-OUTSTANDING ACCOUNTS:

Centres showed to be owing and paid in as follows: Transvaal for Season 1938 £2-2 Eastern Province for 3 Seasons namely 1936, 1937 and 1938 £6-6, Border: for 2 Seasons namely 1937 and 1938 £4-4, North Easterns for 2 Seasons 1937 and 1938 Grequas for 1938 £2-2.

PARTICIPATION OF CENTRES:

Transvaal and Western Province did not send representative Teams for participation in Tourney.

TRANSVAAL: Reason of failure to send a Representative Team being financial difficulties.

WESTERN PROVINCE: Neither representative at meetings nor was a letter received to their failure.

NATURE OF COMPETITIONS: There was no change in the usual produce of competitions i.e. Chamber of Mines Grand Challenge Trophy played for on point system The Parton (Graham Remedies Cape Town) Grand knock-out Cup played for "knock-out" system.

GUARANTEE: This was a matter of controversy owing to that since it's declaration at Kimberley (venue of 1st Tournament in 1936) clause 29 of the constitution never operated, instead, the Board, resorted to leniency with a view to build.

Bantu Sports Tennis Singles Championship Tournament

- S. Alcock beat F. Makhudu 10...8, 6...3.
- A. Sebatsse beat A. Bawers, 6...3, 6...3.
- A. Mperelo beat D. Madiba 6...0, 6...0.
- P. Matamete beat C. P. Mena, 6...1, 6...4.
- H. E. Gay beat H. Mtinkulu 6...1, 6...0.
- S. Maimane beat T. T. T. Mphahlele 2...6, 6...3, 8...6.
- T. Makgwe beat Maesela 6...4, 6...1.
- A. Mases beat O. Mhlampe 6...4, 7...5, 5...7.
- T. Makgwe beat J. Mofokeng, 6...2, 6...3.

REGISTRATION OF REFEREES

Centres registered referees for the series of Tournaments matches as follows: Transvaal, Tatus I.N. Sondlo Border: M.S. David North Eastern: M. Masabala Eastern Province Abe B. Stevenson Ntshinga

PRESS REPORTER: Mr Tatus I.N. Sondlo (unopposed) was appointed Tournament "Press-Reporter" which task he entirely managed through out the Tourney much to the satisfaction of both the Eastern Province Herald and the public.

TRANSVAAL COMPLAINT:

Transvaal's complaint of unbecoming treatment towards this Province by Board as a whole caused a lengthy discussion. Transvaal delegates made reference to the Cape Town Tourney incidents for which their Province was "dubbed" an instigator. To this, Transvaal took an exception and appealed to the Board to clear misleading points in commentary article directly after the Tourney.

Johannesburg's "Brown" Bomber



"Gorilla" Thompson

"Gorilla" Thompson once had Herbert down for a count of five in the fourth round. The "Gorilla" has a big heart indeed and challenges any new or old Welter Weight or middle weight professional Boxer. He is very keen to fight Mannie Dixon, the South African Welter Weight Champion.

Glen Deep In Tennis Circles

Champions Defeat

On Sunday the 26th ultimo the Glen Deep L. T. C. was visited by the W. N. L. A. Lawn Tennis Club to play the Witwatersrand fixtured tennis match. This match was long awaited as it was to decide who, is who, when two champions meet On one side R. Molefe and on the other B. Xorile champion of the Bantu sports Club.

At 10 a.m. the match commenced with men's doubles. Both sides on the very start showed good form. The eight men double sets were closely contested and on the last two sets, the visiting team went to pieces when the Glen's put more punch into their services and kept covering the court with remarkable speed. Next came the mixed doubles and Lady's Doubles and the game went even.

The Bantu Sports Club, was defeated. Champion B. Xorile was beaten by R. Molefe, Champion W. W.B.T.A. His splendid ball control and cool brain enabled him to play like a chess-master. He had an attaching service and is particularly efficient at mid-court and over head, and has a wide variety of ground shots. His opponent, however kept him on the move by his well spaced acute angled drives and lost many points on his back hand. He was on the defensive throughout the game. The Champion of the Bantu Sports Club lost all four sets by 6-5, 8-3, 7-4, and 6-5.

The game was nearly disturbed by two members of the losing team, a lady and a gentleman, if I am allowed to call them so, who thinking that it was better to turn the match into a boxing match immediately used abusive language and threats. The Captain of the visiting team was approached and warned that if his members had no sportsmanship spirit, the authorities would have to expell his team, since this association was started in 1933 we have had troubles with it, and even the cups it was were grabbed in the same way. At the end of the day the score was 115-83. Thus Glen L. T. C. led by 16 games.

K.G will start on March 3. OFFICIAL L. C. SHOMANG RESIGNS THE T.B.G. UNION Mr. L.C.S. Shomang has in the last meeting submitted his notice of resignation from the secretarialship of the Tvl. Bantu Golf Union

Transvaal Bantu Golf Union

The meeting of the above Union was held at the residence of Mr. J. Dyasi in Alexandra Township.

This meeting was one of the biggest ever held this year. There were delegates representing all golf clubs along the Reef and Pretoria.

The following are the latest changes in the Knock-out Championship commencing on March 5, 1939 on the Alexandra Golf Links: Only members of affiliated clubs are entitled to compete.

Entry fees are 2s. 6d. per competitor.

Entries close 9 a.m. on March 5. Starting time is 10 a.m.

The meeting was closed on the verge of some mis-understanding arising out of the entry fees. Mr. the L. C. S. Shomang, the secretary of Union was by all means in favour of the house that the entry fee be changed from 5s. 6d. to 2s. 6d. per competitor considering the travelling expenses. J. Dyasi acting chairman was against this motion of decreasing the entry fee from 5s. 6d. to 2s. 6d. per competitor, for this reason, that the winner would get a small money L. O. Snomang said the Knock Out being on Amateur Status the winners will only be too please with what they get regarding money prizes. A. J. Gombo said gentlemen we must thank Mr. L. C. S. Shomang for work he had done for the Golf Union in approaching the Native Recruiting Corporation for a trophy and also Messrs Ashmore and Morrice Co., for two pairs of golf shoes of highest quality for the winner and runner up.

T. Masina representing Wynberg G.C. said if the entries can't remain at 5s. 6d. then the Wynberg Golf Course will not be repaired on March 5. Every member of an affiliated club should know that (Continued column 3)

TSOSA NYOOKO SEBETENG— KANTLE HO CALOMEL

'Me u tla tiola Liphateng U likat lesa Hore u ka Thola Motokara oa u Tloha Holimo

Sebetse se tsosanetse ho ts'ela mabekere a mabell a tletseng nyooko maleng a hao ka mehla. Ha nyooko ena e sa t samae ka tsosanelo lijo tsa hao ha li thusehe. Li bolla maleng. Lesokolla le boluloa mpa es hao. Ua pipitloea. 'Mala es hao ohle o kengoa ke chefu 'me u likuloa es nyehamile, u tepelletse le letats'e eka le senyehala.

Matsoa, lino tse belang, hlhara tse moname le meriana e ts'ollisang ha li repe. Ho lokoolla, mela ha ho those lebaka. Ke Carter's Little Liver Pills tse tsejoang haholo tse ka etsang hore nyooko e mathe habonolo le 'mele 'me u ikutloe u "phahama ebile u phahama." Ha li na kotai, li sebetse ha bonolo, empa lia makatsa bakeng sa ho tsamama nyooko ha bonolo le 'mele. Batla Carter's Little Liver Pills. Hlokomela bitso la Carter sephuthelong se se khubetsoa. Likemising taohle 1/6.



SITUATION VACANT

CLARKEBURY NATIVE HIGH SCHOOL.

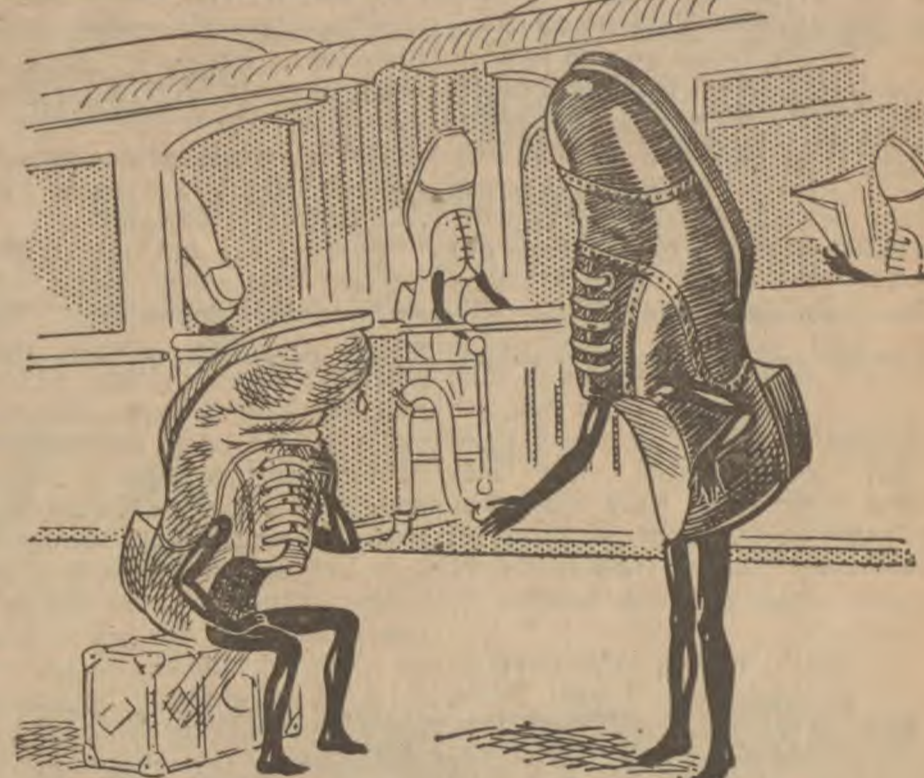
Wanted immediately: Assistant Teacher, Nat. Male, Junior Certificate subjects, especially Physiology and Hygiene, Xhosa and Geography. Apply immediately to The Principal, Clarkebury Institution, P.O. Clarkebury.

LOOK! SUNLIGHT IS ALL PURE SOAP! CHEAP BAR SOAP contains WASTE FILLINGS!

Sunlight, the PURE soap, saves you money because it makes your clothes last longer. Its rich suds wash everything better—and more safely. It pays to use PURE Sunlight

3 for 1!

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"What do you mean? It's not my fault that I feel tired and listless."

"Yes it is. If you took a daily dose of NUGGET, you'd never need a rest-cure."



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NUGGET

SUPREME FOR QUALITY IZODHULA ZONKE E PHALA TSOHLE NGODIDI LWAYO TSE DING

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S nayo yonke imibala

E teng ka mebala eohle.

"Mendi" Memorial Service In Honour of Mendi Heroes

Twenty-two years ago to-day the transport ship "Mendi" was sunk in the English Channel with the loss of over 600 Africans and 10 European Officers. On Sunday, February 26, a Memorial service was held at the Bantu Sports Grounds, to honour the Memories of the men who died as gallantly as any who fell on the battlefields during the World War.

The service was attended by the Deputy-Mayor of Johannesburg, the Rev. Bruce-Gardner, Mr. Martin, Director for Native Labour, Paramount Chief Jongintaba Dalindyebo of Tembuland, as well as thousands of Africans and many Europeans.

The opening address was given by the Deputy Mayor of Johannesburg.

"NO CRYING OUT"

"615 Africans and 10 Europeans were drowned when the transport "Mendi" was sunk in the English Channel on February 21, 1917. The "Mendi" was carrying these men from England to France, and was on board 800 men. You can see that only a few were saved." The few that were saved were able to tell what happened. We may truly say that though they did not die in battle, they died for their KING and their COUNTRY.

Dr. Xuma said it is indeed a signal honour for me to be asked to speak at this Mendi Memorial again. This event was brought about by that tragic happening which took place in the English Channel in Feb. 21, 1917, when the Transport ship "Mendi" carrying South Labour Corps to the battlefields of France, went down with 615 Africans. We are told that without disorder, without a murmur they met their fate like true soldiers indeed. This is only a small part of the big contribution of the African in the number that died in service of the country during the Great War. The South African non-European served in German South-West Africa, German East Africa as well as Palestine and the Western front in

This afternoon, you have heard many speeches and moving accounts which recall to our minds the part the African played in the Great War. We are told of the heroic deeds and the fate of those black men who went down the English Channel in the service of their King and country they laid down their lives, they made the supreme sacrifice in the name of democracy and in the cause of human freedom and human liberty.

In South Africa, this happened at a time when Bantu South Africa (the Africans) were disturbed and agitated over the passing and the coming into operation of the Natives Land Act (1913) which had caused the eviction of Africans from areas in which some of them had lived in peace and harmony with their European neighbours for a life time. By the stroke of the pen thousands, if not hundreds of thousands of Africans found themselves homeless, landless, moneyless and hopeless. They drifted from place to place in search of land and home but all in vain. The gradual drift into urban areas became inevitable as a result.

However, notwithstanding the existence of this indisputable and real injustice against their race, when the war broke out, the Africans decided to put aside their grievance for the time being. They played their loyalty and volunteered for service for King and Country in the hour of supreme need. They heard their country's call and answered by the thousands. They laid down their lives that South Africa may be free. They died in the hope that all their survivors in South Africa—both white and black—might inherit the freedom or the liberty that had been bought with their life's blood. They hoped that the whole population of South Africa (white and black) would

share equally the fruits of their supreme sacrifice in grateful memory of the unselfish service rendered to our common country by all servicemen and soldiers including themselves.

They were greatly moved and inspired by the lofty ideals which were proclaimed by the leaders of the Allied Forces. They learned with joy and hope that this was a war to make the world safe for democracy and "to make democracy safe for the world." It was said to be a war for self-determination of smaller and weaker nations or national groups. To them such ideals were worth dying for; as they believed that South Africa along with their allies had caught this great vision and would build her future policy on a broad, unselfish and Christian foundation without regard to race, colour, language or religion.

Men who can sacrifice such high ideals are capable of enjoying freedom and liberty. Why did these men die? I repeat once more. They died so that all of us may be free to live and develop according to our lights and our abilities unfettered by a short-sighted, selfish policy that attempts to condemn other human beings to eternal servitude or inferiority whatever their aspirations or abilities on grounds of race or colour only. Have these hopes and dreams been fulfilled?

Alas! They have been dashed to the winds. Racial intolerance has increased. By various and successive Acts of Parliament the rights of the African have been taken away one by one and legislatively more racial barriers have been created.

By this careful, well-planned out restrictive policy the African has been rendered almost homeless, landless, moneyless, voteless and hopeless. He has no security of tenure. He is generally a perpetual tenant of the State with little hope of getting freehold title to land.

To-day, the outlook in Native Affairs was never more gloomy and more depressing. Everywhere the dice seems loaded against the African. Both responsible and irresponsible people seem to be busy inventing new devices and reasons for restricting the African's freedom as a human being. There seems to be a belief in this country that to make other sections happy and contented the African community must be humiliated and made miserable indeed. To solve the unemployment problem the African must be put out of work and be replaced by anybody else with better wages for the same job.

For the African there is no real life, but a mere existence. His life, but a mere existence. His voice or his protest in matters that concern him most is ignored. His life or destiny is ordered for him by his superiors he must accept everything as decree because "might is right."

For instance, there is a proposal to introduce a bill in Parliament to transfer the control of education of the African people to the Department of Native Affairs. The move is wrong in principle and unsound educationally. The African people—their leaders and their representatives and all fair-minded and enlightened white public opinion have declared themselves against such a move. In spite of this strong opposition of the people most concerned and the people who pay the bill, the Minister for Native Affairs is said to be determined to carry out his plans. In addition the Minister has been busy on his Amendment of the Natives Land and Trust Act for the removal of the so-called "black-spots." This legislation, if not altogether unnecessary and undesirable, is, at least, inopportune and not in the interests of the African people. This legislation will merely increase landlessness, homelessness and destitution among the Africans. It will not improve over-crowding in the Native reserves and will aggravate the influx into urban areas.

There is a lot of useful work that the Government may do for the African community in various directions without worrying about "black spots" or creating new problems and racial barriers notwithstanding the Natives Representation Act.

Parliament and Parliamentarians can never free themselves of their moral responsibility and duty as representatives of the whole population irrespective of race colour on taking over the portfolio of Native Affairs.

Mr Fagan appealed for and invited the co-operation of the African people and leaders. While we do not doubt neither his honesty nor his sincerity the African people will not be convinced and sincerity will not be proved beyond reasonable doubt until he and his department welcome African advice or lead in Native Affairs and act upon it.

The Africans know more about what they want and what is best for them than anybody else in South Africa, not excluding "Native experts" and Native Affairs Officials. What do we learn from this event?

The sacrifice of these men exhorts us to continue our loyalty to the State, to be tolerant to all races, to co-operate with all in matters of mutual benefit and above all to carry on the work of trying to get everyman and woman in South Africa their inherent and inalienable right—full citizenship and all that phrase connotes. In this task and ideal there is no colour bar.

The death of these men challenges White South Africa to be more willing to share the good things with the non-European races who have worked, made sacrifices and paid the price to make these things possible. They have done either share.

This means that the State, in all its Departments, must serve all sections of the community without regard to race or colour.

It must be realised that white civilization can not be maintained on intolerance, injustice and discrimination against other races. It can only be maintained through justice and fair-play which inspire good-will and racial peace.

I can do no better than conclude a few remarks than by quoting in confirmation but without qualification the significant words made by the new Minister of Native Affairs, the Hon. H. A. Fagan, when addressing Native Representative Council, Pretoria, in November, 1938, he said: "I wish to emphasise that the prosperity and happiness of every section is depended upon the prosperity and happiness of every other section, and it is therefore in the interests of everyone of us to see that everyone else is as happily placed as possible."

We wish the Minister to act on his ideal.

The African is neither happy nor prosperous. He stands on his own record for the service he has rendered to South Africa in times of peace and during the war. His loyalty to the State during the time of trouble is excelled by no other section. The prosperity of South Africa is largely due to the presence of the African in mining and in industry. He wants to share in the fruits of our common contribution. He wants full recognition as a human being and desires to enjoy citizenship rights.

address on loyalty of the teachers on their faith and their authorities. Rev. Fr. X. Brunner, C.M.M. Rector of Mariatrost spoke on the need of well-organised teachers' meetings and their great advantages. Fr. Muller on introducing Fr. Schimlek as the new spiritual adviser of the C.T.U. gave a brief outline of the constitutions of the Catholic organisations. Rev. Fr. F. Schimlek, Vice-President of the Mariannhill College compared and contrasted the teaching at teachers' training college with the actual work done by teachers in Native schools

Tribute To The Late Mr. Solomon Lomahoza

(By F. F Sepamla)

Mr. Solomon Lomahoza, who passed away at the Mbabane Government Hospital on February 18, was born at Embekelweni, and was educated at Edendale Training Institution. After leaving school he joined Civil Service, and became Court Interpreter at Komati Poort and also at Carolina. He resigned this position and went to the Rand where he was employed the Village Deep Mine as a clerk; but through the persuasion of Chief B. Nxumalo of Bremersdorp, he returned to Swaziland and joined the Swaziland Police as an Interpreter at Mbabane and remained there until he was offered employment as a clerk and salesman at Mr. V.V. M. Stewart's store at Bremersdorp from which post he retired a few years ago on account of ill-health. At the time of his death he was employed by the W.N.L.A. at Bremersdorp. His remains were removed to Bremersdorp and were buried on February 21.

To his intimate friends like myself his death comes not only as a terrible shock, but brings with it a sense of personal and irreparable loss. The bitterness of death, the unwelcome visitor is felt even more keenly to-day when it appears to have shattered all the beauty and joy of life.

We offer in all sincerity the tribute of our deep sympathy to his widow and family.

We leave our departed brother in the keeping of all-loving and merciful Lord who has Himself passed through death in the sure and certain hope of a glorious resurrection.

Teachers' Conference at Mariatrost, Natal

The meeting of the Catholic Teachers' Union was held at Mariatrost near Highflats, Natal. This conference was organised by the Spiritual Adviser of the C.T.U. and was attended by teachers from the Mariatrost schools, Assisi, Maria Stella (near Port Shepstone), Mhlabatshane, St. Faith's and Mhlabatshane Coloured Schools.

Among the visitors were the teachers of Kwa Deyi (Wesleyan) School, St. Faith's (American Board) School, Bekabantu (Wesleyan) School and Eluphepheni School.

The meeting was opened on Friday 17, in the evening with a practical lesson on chart. All the teachers that attended the meeting were induced to design at least one large chart in this first lesson, and had to complete it during another lesson on Saturday in the afternoon. This lesson was supervised by Rev. Sr. M. Heironyma, C.P.S., Rev. Sr. M. Wilreda, C.P.S. and Sr. M. Lucrétia, S.S.F. of Mariatrost About 50 charts were drawn for immediate use in the respective schools.

The Saturday morning was devoted to lectures and discussions. Rev. Fr. Paulinus Muller, Spiritual Adviser of the C.T.U., gave a religious

(Continued previous column)

THE BANTU WORLD

Head Office,

P.O. Box 6963, JOHANNESBURG

Domestic Announcements.

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

Minimum 2s. 6d.

All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost, and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed in at the office of "The Bantu World," 14 Perth Rd., Johannesburg.

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Morris Bedding House, 66 Loveday St. Johannesburg, Single Mattresses from 7/6, Double Mattresses from 12/6, Beds Divans Pillows etc., Double Beds Complete from £2/10/0. Write for Catalogue and price list. x-4

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WANTED

Two certificated male teachers immediately, one to be appointed as Principal Teacher at Tsheloge near Rooiberg. State if married and denomination. Apply to: Rev. K. BUHR, P.O. Bethanie, Tvl. x 18

Native Clerks. The Machavie Mine, P. O. Machavie, has vacancies for well educated native clerks, preferably with Time Office experience. Applications in own handwriting with copies of testimonials and stating salary required, should be sent to the above address. x-4

SIYANAZISA

Ukuthi ngomhla ka 19 ku March 1939, sokwenza idili lesikumbuzo sika Madhlokovu. Simema bonke abayizihlobo zetu nmaNgadi wonke ngoti lwawo aze apelele ku No 224 Mabeta Street, Western Native Township, kwa L. Mgadi. c4

Who's Who In The News This Week

Mr. Bernard Zimba, has returned from a visit to Klerksdorp where he was a guest of Mr. and Mrs. David Ankhoma, of the United Apostolic Faith Church.

The lady teachers, C.A. Maako, C. N. Phoko and L. Masetloa of Saint Phillip's Tribal School, Paakop, spent a most thrilling evening at Mrs. Emily Matseke's house last week. Thanks for the hospitality, Mrs. Matseke.

Mr. Judah Mashoele Maloa, a recent arrival in the city is doing scientific research with a leading firm of doctors.

Mr. C.J. Malibela, of Bertrams, Johannesburg, spent last Sunday with Mr. Zacharia Mamora at Gerty Street, Sophiatown. He returned with Mr. P.F. Kolobe, of Bertrams.

The Rev. Moses Mfazi of Gwelo S. R. left Johannesburg on the 27 inst. on his return home, after having visited many places in the South and preached in many churches especially the Methodist Churches of the Transkei and Kroonstad.

Under the auspices of the NOBUMBA BENEFIT SOCIETY a grand concert will be given by W. Oliphant, at the Baptist Church, Eastern Native Township on March 25. Chairman: S. Tyo-lweni, Chairlady: F. Nyezi Drkpr: C. Oliphant and G. Makai, Waitresses: M. Tukula, H. Mpalisa, F. Skenjana, J. Sibiya, Z. Oliphant. Choirs: Nightingales, Family Guiding Star, and others.

The Office of The Transvaal African Congress and The Women's Club has been opened at Lady-Selborne Pretoria.

A Grand Concert will be given by Miss V.Z. Butelezi in the Communal Hall, E. N. Township on Friday, March 10. Performers the Masters of Melody, Darktown Strutters, Broadway Stars, and Lucky Birds, City Crazy Stars. You're all invited to the gorgeous treat Chairman Mr. J. Tlake and Mr. T.D. Gule, Doorkeepers, Messrs. G. Mazibuko and J. Mokei.

Mr. A. Mashegoane of the A. M. E. Rustenburg, was in the Capital last weekend.



The Rev. J. R. A. Ankhoma, Overseer of the United Apostolic Faith Church, of 609, Eastern Native Township, is busy over the preliminary building arrangements of his church on a site generously provided by the City Municipality at the Eastern Native Township. This church, when completed, will be the Bantu Headquarters.

Mr. R. Phokanoka left the Capital for Pietersburg last week-end.

Mr. and Mrs. Simon P. Mngomezulu, of Orlando, are being congratulated on the birth on February 6 of a baby daughter. Mrs. Mngomezulu was formerly Miss Lena Baleni. The brother of the new arrival is very much pleased.

Mr. D.D.S. Modjadji, sister of Beauty Virginia left by the Pietersburg Mail Train on Wednesday night for Duivelskloof. He was seen off at Park Station by his friend Mr. E. Pholokgolo Phaswana and Mr. N. Lebepe.

A marriage will take place on March 1 of Mr. Andries Mooketsi, of Rooijantjiesfontein, to Miss Hermima Tihale of Dithakwao, Jaapstad.

Mr. Christopher Nxumalo, who, for many years has been supervising the coastal schools in Natal, has been transferred to Dundee district. Mr. Nxumalo is a popular man and is a keen farmer at his home at Umlaas M. S.

Mr. Phillip Mgunu, of the W. N. L. A., has returned from a visit home in Natal. His friends will be pleased to hear that Mr. Mgunu is the Treasurer of the Johannesburg African Football Association a body which he has supported for many years as an official.

Mr. and Mrs. Johannes Nxaba, of Groutville, were seen in Durban recently. They were on a visit to their daughter Mrs. B.W. Vilakazi who is ill at a hospital in Durban.

Mrs. F. A. Letsoalo, daughter I. C. Mamabolo visited Parys last month with her daughters Selallo and Mariah. They returned to the Eastern Transvaal on Thursday last.

The Newcastle and District Bantu Morning Star Choir is touring Natal, Transvaal and the Cape. It has been recording here in Johannesburg and singing in many halls since it came from Natal six months ago. Mr. Mwandhla is conductor.

Messrs. M. Manuel and Miss Letsoalo both of Lady Selborne paid a flying visit to Mr. and Mrs. Pat Melato and were entertained right through the Sunday afternoon.

Mr. A. George Corner, of the Eastern Native Township, a respected member of the Nyasaland community and one of the well-known residents of the township, who will be the host at a marriage reception which takes place at his house to day (Saturday).



Mr. B. Mautla and W. Kgoale paid a flying visit to Mr. and Mrs. James Mathlako of the Pietersburg Tailoring Co. Alexandra Township. The Dikgading Berial Society meeting will be held on March 5 at the Wolhuter Native Men's Hostel at 2. p.m.

Mr. E.N. Magodiehe, visited Lady Selborne to see his brother from Krugersdorp. Mr. Magodiehe is chairman of the Pretoria Congress. He was J.K. Mamosebo, J.J. Magohlo, of Pretoria.

Pastor Leonard R. Brooke and Pastor J.R. Albert Ankhoma Overseer of the United Apostolic Faith Church accompanied by Mrs. May A. Khoma and Mrs. Sarah Polisane went to Alexandra Township last Sunday. They were received by Pastor Aaron and Mrs. Banda. A good service was held and Pastor Brooke celebrated the Holy Communion.

The Bantu Trained Nurses' Association will hold its next meeting tomorrow (Sunday) March 5 at 2.30 p.m. at 14, Sherwell Street, Doornstein. Subjects for the coming Conference of the Bantu Trained Nurses will be discussed and the delegates to that Conference will be chosen. It is most urgent that all members be present at this meeting.

Mr. and Mrs. F. A. Mabaso arrived in the city on Monday from Natal accompanied by Miss A. B. Oliphant.

Fifty artists will take part in an Old Time concert to be presented at the Inchcape Hall on Friday March 10.

Many old companies never, seen on the legitimate stage will make their debut on that evening.

Jimmy Mosala the well-known Orange Free State Comedian will cause much laughter with his associate Peter Rezant whose patter and singing will be heard to advantage that evening. Jimmy Mabizela—the popular artist of the past decade will also give interesting items. Then Bartholomew Pashe will also appear with his Self-Help Club Girls—Dorcas Phalane, Esther Mdhluhi, Rosie Kanyane, Lucy Patricks, Gladys Kumalo, Emily Mashimini. The other centre of attraction will be the Mbata Brothers who will thrill you with their dancing Sydney Bush the great Comedian will also be seen. Many surprises await those who will attend.

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African Affairs Discussed In House Of Assembly

By Lobby Correspondent

With the Senate adjourned, after a sitting of less than a week until 20th March, interest in Parliament is now concentrated on the House of Assembly. During the last week's proceedings the discussions were comparatively free from controversial racial topics. In consequence the House settled down to useful debates on proposals for amended and new legislation such as the Native Administration Act Amendment Bill, designed to abolish the token system as it operates principally on certain Natal coal mines, the Native Land and Trust Act Amendment Bill as amended by the Senate and measures in regard to Justices of the Peace, Gambling and Regulation of Wrestling.

IN THE NATIVE DIVORCE COURT. (NATAL AND TRANSVAAL PROVINCES). CASE NO. 46/13/1938.

Between: **HARRIS BOKOLO** of Stand No. 66 Twelfth Street, Benoni, Location, Benoni, PLAINTIFF.

and **LYDIA BOKOLO** (born NDHLOVU) formerly of Benoni Location Benoni and Vlakfontein Farm, Benoni, but whose present whereabouts are unknown). DEFENDANT.

To: **LYDIA BOKOLO** (born NDHLOVU) the above-named defendant. **THREE** NOTICE that by summons issued by and filed with the Registrar of the Native Divorce Court, you have been cited to appear before the above-mentioned Honourable Court held at Z. A. S.M. House Pretoria, on the 17th day of March, 1939, at 10 o'clock in the fore-noon, in an action where to your husband, the said **HARRIS BOKOLO**, by reason of your malicious desertion of him in or about **NOVEMBER 1935** claims— (a) restitution of conjugal rights, failing which a decree of divorce (b) forfeiture of the benefits of the marriage in community of property.

Further particulars whereof can be obtained from the Registrar. In default of your appearance, application will be made to the above Honourable Court, on the day aforesaid for an Order in terms of the above prayer. Dated at Pretoria this 10th day of February, 1939.

C. C. M. SACKS, PLAINTIFF'S ATTORNEY, c/o Messrs. Friedland & Hart, P.O. Box 1003, Pretoria. **S. J. P. RSIN**, REGISTRAR.

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(Incorporation in the Union of South Africa)

NOTICE TO SHAREHOLDERS

Notice is hereby given that a special General Meeting of shareholders of the above Company will be held at the Registered Office of the Company, Cor Monamoli Street & Roberts Avenue, Western Native Township, Johannesburg on Wednesday, March 15th, 1939 at 7.30 p.m. for the purpose of amending Clause 38 of the Company's Articles of Association so as to read as follows:— Clause 30 is amended to read as follows:—

38. "All necessary and out-of-pocket expenses incurred by the Directors by reason of their being engaged upon the business of the Society shall be refunded to them and the Directors may further be paid an amount of 5/- (five shillings) per day or part of a day when they attend meetings of the board or perform services for the Society."

By order of the Board, **L. E. S. GAMA**, Secretary. Head Office: Cor. Monamoli Street and Roberts Avenue Western Native Township, Johannesburg. Phone 35-9443. January 31, 1939

Land and Trust Act Amendment Bill

This Bill, was introduced by Mr. H. A. Fagan, Minister of Native Affairs, to the Assembly in the form in which it had been amended by the Senate. The amendments have undoubtedly introduced improvements in regard to the provision of similar titles for expropriated land, compensation and certain other safeguards. But it remains a piece of legislation that is ill-conceived and undesirable. After Mr. Fagan's introduction Advocate Molteno (Cape Western) moved to refer the Bill to the Native Representative Council. He was seconded by Mr. Gordon Hemming, (Transkei) Both speakers drew attention to the fact that at its meeting last November in Pretoria, the Council had only a few hours in which to consider the Bill whereas they, and all legal men, would take many days to consider such documents before giving an opinion or deciding on lines of policy. They contended that the treatment which the Council had received in regard to their lack of opportunities to study the Bill violated the principle under which the Council should operate, and tended to reduce its functions to an absurdity. There is considerable sympathy in the House for the point of view expressed by the representatives of the Natives which is strengthened by a good and sympathetic press.

The opposition is likely to contend that although the Native Representative Council, owing to lack of time, could not be expected to consider the Bill, in the form that it has been amended by the Senate, it should be acceptable to the Council. This will ignore the principle of consultation. Mrs. Ballinger is being held in reserve to reply to the opposition and make some additional points in regard to the main provisions of the measure if it is not referred to the Native Representative Council. The division on the amendment will indicate where liberal opinion is strongest in the House.

Amendments To Native Administration Act

The amendments to this Act are principally in regard to the abolition of the Token system on certain coal mines in Natal and are embodied in a report signed by Mr. Heaton Nicholls, Chairman of the Native Affairs Commission, and Col. Collins, Minister of Agriculture and ex-member of the Commission. The report draws attention to the evils that have arisen out of the giving of credit in the form of "sebenzi checks" or "skillivans", which could only be cashed at Concession Stores adjacent to the mines. In a reference to the discussion on this Bill the Argus Parliamentary Correspondent writes: Mrs. Ballinger, who did not speak on the Native Land and Trust Act Amendment Bill, "made a characteristically well-modelled speech on a measure designed to abolish the system of token payments on Natal coal mines. Her main point was that the system

was designed to keep the mine Natives in debt, and hence tied to work that they might wish to leave." In addition she drew attention to the fact that the proposal contained in the Bill to give the mines permission to brew and sell Kaffir Beer at cost price might defeat the objects of the Bill. She advocated a limited amount of home-brewing and a beer ration similar to that provided by the Witwatersrand Gold mines which she contended the coal mines could well afford to give. Her proposal will probably require to be dealt with by the Department of Justice before it can become law.

Mr. Nel, (Newcastle) offered what criticism has so far been levelled at the Bill. While admitting that the token system is an evil which all people, European and non-European in Natal with the exception of certain coal owners desire to see abolished he claimed that many coal mines could not afford the extra expenditure involved in the supply of a beer ration. This caused General Smuts, who was listening to the discussion, to shake his head in disapproval and interject—"tu, tu!!" Advocate Molteno (Cape Western) replied to points raised by Mr. Nel, and favourably commented on the proposal not to allow store-keepers on mine property for the purpose of collecting debts or the giving of credit.

Reactionary Amendment



Senator J. D. Rhe'nallt Jones in Scotland where he addressed students at Glasgow and Edinburgh Universities. With him are some of the African students and Mr. Maxwell Robertson of Northern Rhodesia, on the extreme left.

The Nationalist Member for Prieska Mr. Katz Geldenhuys is apparently impervious to the penetration of any liberal idea. Last year he moved to amend the Cape Masters and Servants Act in the direction of tightening up some of the provisions in regard to penalties for infringement of the regulation, in the Act. He encountered opposition from Mrs. Ballinger who, in what the Press describes as a "brilliant fighting speech" relegated the Bill to oblivion. But Mr. Geldenhuys has a real affection for the Bill and asked the House to allow him to revive it at the point where it had received a hammering from Mrs. Ballinger. The Bill again received short shrift from the House as after Mr. Hemming had moved to refuse facilities to revive the measure the House by a majority of 18 votes rejected Mr. Geldenhuys's request.

Colour Prejudice

During a discussion the Woodcutters Annuities Bill there was a Nat. motion to adjourn so that a deputation of woodcutters could interview the Minis-

ter in charge of the Bill. The Minister refused to accept the motion. This brought forth an observation from Mr. Hayward, member for Bloemfontein South, to the effect that if the deputation had been Natives or "Coloureds" the Minister would have met them. In rebuking Mr. Hayward for his unwarranted remarks, Mr. Molteno pointed out that the Nat. case on behalf of the woodcutters did not require to be bolstered by an appeal to colour prejudice. When the division was called, Mrs. Ballinger and Mr. Molteno who had supported previous Nat. amendments to the Woodcutters Bill refrained from voting. Although their votes would not have carried the Nat. motion their abstention from the division was a protest which will serve as check to derogatory and un-called for statements such as those made by Mr. Hayward.

Consulting Native Representative Council

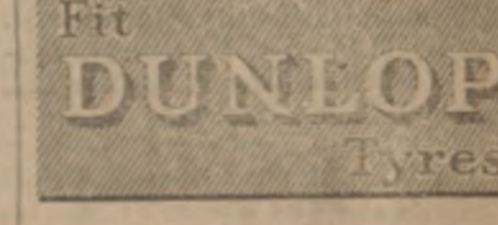
A question of considerable interest to the Native people was that put by Mr. Marwick, member for Illovo, in regard to the proposed transfer of Native education from the Provinces to the Department of Native Affairs. Part of the question enquired "whether the Native Affairs Commission and Native Representative Council had been consulted in this matter."

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The Minister replied "The Native Affairs Commission and the Native Representative Council will be consulted before any decision is reached."

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