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BANTU WORLD  
Circulates  
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Union of  
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# THE BANTU WORLD

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## Great Welcome For British Ambassadors Of Peace In Rome

Mr. Neville Chamberlain, the peace-maker of Europe, is now in Rome to discuss the question of European appeasement with Signor Mussolini. With him is Lord Halifax, the British Secretary of Foreign Affairs, who has been described by a writer as "the highest kind of Englishman now in politics."

On their arrival in Rome on Wednesday they were given a rousing welcome by a huge crowd estimated to be between 40,000 and 50,000 people. They were met at the railway station by Signor Mussolini himself.

Speaking at the banquet at the Palazzo Venezia, Mr. Chamberlain said: "It is as a representative of a great nation whose desire is to remain on close and friendly and even intimate relations with another great nation that I am here to-day."

## Toasting Emperor OF Ethiopia

Mr. Chamberlain said that he had come to Rome in pursuit of a policy by which he stood—a policy of friendship with all and enmity with none—a policy directed to a just and peaceful solution of international difficulties by the method of negotiations, and he would be happy to think that their two Governments were able to give concrete expression to this policy in the Anglo-Italian Agreement.

After announcing, "as one of the first fruits of the Agreement," that the two Governments had begun to exchange military information, he added: "Convinced as we are that our interests in the Mediterranean, while vitally important to us both, yet need in no wise conflict with one another, we believe that the Agreement has opened a new chapter of friendship and confidence between us which should be fruitful for the future stability of Europe."

He hoped that the two nations would co-operate in the task of securing lasting peace in Europe. He concluded by toasting the King of Italy and Emperor of Ethiopia and prosperity to the Italian people.

## ITALY WILL PRESS HER CLAIMS AGAINST FRANCE

An indication of the views which Italy is likely to put before Mr. Chamberlain and Lord Halifax appeared in the form of an authoritative article by Signor Gayda in the newspaper "Giornale d'Italia."

Declaring that Italy was determined ultimately to press her claims against France, the article says, however, that these claims do not constitute any menace to the interests of Great Britain or any other European or African nation.

"They are an integral part of the European system of peace and order, like Germany's claims. This system has not yet been completed and Italy will press her claims in her good time with all the firmness which a great nation uses when backed (continued foot of column 2)

## FASCIST ITALY WANTS PEACE SAYS MUSSOLINI

Signor Mussolini, proposing the health of the statesmen, cordially welcomed "most welcome guests representing a great friendly nation."

Voicing the sympathy with which the Italian people followed the efforts of Mr. Chamberlain and the British Government, he continued: "Your spirit of comprehension and the firmness with which you, Mr. Chamberlain, have personally collaborated towards a fair solution of those problems which weighed on the life in Europe last September, and the tenacity with which you have pursued a programme of reconciliation and peace, have been most sincerely appreciated by my country, which has always believed in peace, founded on justice, this being the final goal envisaged in the policy of Fascist Italy."

### AFRICAN REALITIES

"The Anglo-Italian agreements which recently entered into force have placed the Anglo-Italian relations on a sound basis and not only reconstituted friendship between the two countries on a new phase of understanding of Mediterranean and African realities, but also opened the road to a collaboration which is a necessary element to peace in Europe and which we hope will be lasting and fruitful. To that hope I add my sincerest feeling of friendship for you personally."

by a consciousness of its rights and a feeling of national dignity."

The article concludes: "Chamberlain's policy already on more than one occasion has given proof of the quality every Prime Minister should have—namely, clear understanding and temperate and timely appreciation of the needs, interests and rights of nations."

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

## East African Indians' Protest

Union's Racial Policy Not Wanted In Kenya

A message from Nairobi, states—Strong opposition to interference by the Union of South Africa in the affairs of Kenya on the grounds of the Union's racial policy were made



Mrs. L. M. Hughes, M.A., President of the Women's Home and Foreign Missionary Society of the A.M.E. Church, who is in South Africa from the United States, (see news on page 18).

at the East African Indian Congress, at which delegates agreed to resist to the utmost the European settler policy. Congress decided to support to the full the Tanganyika League for the retention of British sovereignty, but was devided into the form of government which Tanganyika should thereafter take, though the majority favoured the maintenance of the mandatory system.

Congress urged the Imperial Government to abandon the policy of the reservation of the Kenya highlands for white settlement as an insult to the Indian nation, and asked the Kenya Government to open the unused highland areas now under European ownership for Indian development.

It asked for increased representation in the Legislature and all public bodies, and particularly attacked the Government for its alleged callous indifference to Indian claims for increased educational facilities.

## African Workers In Industry

The question of affording some form of non-statutory recognition to African workers' organisations, subject to their complying with certain conditions, was under consideration, said the Hon. H. G. Lawrence, Minister of Labour, in an address on "The Native Industry," under the auspices of the South African Institute of Race Relations, in the Cathedral Hall on Tuesday night.

Mr. Lawrence said that it was too early to indicate whether such a scheme would be feasible, but it would be useful if bodies such as the Institute of Race Relations would consider the subject and submit their suggestions.

Mr. Lawrence said that informa- (continued foot of column 5)

## Death Of Chief Who Fought Against South African Republic

Chief Malaboch, hero of the Malaboch war of 1891, when the Transvaal Republic an Government had to send a military expedition to subdue him, is dead.

His tribe, consisting of about 40,000, people are in mourning and valleys in the Blaauwberg mountains are echoing with the sound of wailing and the beating of drums.

Malaboch was reputed to be 95 years of age and in the last few years of his life had gone quite blind.

He became "tame" so far as the white man was concerned only in the last five or six years, and his tribe is still the most unspoilt in South Africa

In 1891 when he refused to recognise the Republican Government and refused to pay taxes to the Government, a campaign was initiated against him, a large number of the Northern Transvaal commandos



Late Chief Kgalushi Malebogo, in Pietersburg district.

were mobilised under General Peit Joubert and a detachment of artillery was sent up from military headquarters at Pretoria.

He and his warriors were besieged in the fastness of the Blaauwberg the Republic forces.

### POORLY ARMED

The defenders were poorly armed, but had a few Martini-Henry and Schneider rifles together with a fair number of muzzle loading muskets, and it soon became obvious that siege tactics would have to be employed to bring the campaign to an end. In a Northern Transvaal newspaper, published at the time, the point was discussed whether dynamite should be used to destroy the caves or whether paraffin oil should be used to smother the besieged forces out of their fastnesses.

Eventually, with their water supply in the possession of the attackers and pounded by cannon hauled into the mountain fastness, the tribe was compelled to capitulate and Malaboch was taken prisoner.

Malaboch went to prison, and was released when Pretoria was taken by the British during the Anglo-Boer War.

tion at his disposal went to show that there were at present 16 African workers' organisations on the Witwatersrand and some 28 to 30 in the Union.

In view of the large number of workers subject to wage legislation, for the enforcement of which the Department of Labour was responsible, organisations of this sort could be of considerable assistance to the Department, provided they were properly conducted and wisely led.

**OLD FAVOURITES ARE BEST!**

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# Vukani Sekusile Ma-Dodakazi Ase Afrika

Umhlangano wamaDodakazi Omdabu wulilela eAfrika ubhla ngene nonyakanje eMungundhlovu. Umhlangano sawuvulelwa uMfundisi u Mesatywa usihlalo Angelina Dube eblezi e ihlalweni. Hai noko umdhladhla wawunge-ko kwazise ukuti namaxusa ayengakapeleli. Umsebenzi ke wuqala ngokubingelelwa kwamaNxusa amadodakazi ase P.M. Burg amatatu ngamazwi amahle nawokujabula. Lezinkulu o ke zamkelwa umsunguli wamaDodakazi uMaTshabalala egameni lenhlangano. Yavulwa ke inkonzi usihlalw Dube.

Ngo Lwesihlanu esuseni emva kokudhl kwafundwa igama lokuhlabelela elang lelw Amadodakazi ngesandhla sika Alfred Kumalo wa eKleinfontein o e Durban Ngo 9 a.m. kwafundwa izindaba zomhlangano wezonyaka odhlufile emva kokuba ehlaliwe adhluliswa. Kwangena awo Mnumzana Stevens nehunyshumfoka Mpanza bepelekezwa i Deputy Mayor' eletwa pambi kwehlelo lame Dodakazi ase Afrika. Amazwi ke alesihlonishwa okusibingelela nokusimisa isibindi emizamweni yetu ayefanele ekutaza ngo kuti umuntu wesifazane uyiko konke ekaya upiwe amandhla nengqondo yokumisa aqoqe ikaya nesizwe; futi upiwe nesimo sokubhidliza izimilo zabantu alimaze nesizwe nekaya. Kangako futi unokuveza inzalo epilile nengapilile. Nxa eqoqa ikaya lake kuqina isizwe esisundu; ngoba nomenzi weato zonke usizalabo abazizame-lyo ukuzimisa.

Imizamo yabantu ibona bukulu halesosizwe obuvezwe ubukuiu bama kaya. Futi ke ngoba isizwe sabansundu sinotando lwenkolo kufanele siwalandele amazwi ka Jesu awakuluma entabeni yomhlwati ukuze isizwe esisundu sihambe singesabi luto enhlalweni yaso. U Nkosazana Tshabalala wakonjwa ukuba awahonge lamazwi egameni lenhlangano' Wasukuma ngelokuti, " Tina ebokuzalwa kulelizwe sijabula ukubona uyise walomzi omdala epakati kwetu tina bantwana abakasayo ukuzosibona sidhlala sifundisana ukusebenzela isizwe sakiti; kepa noma kunjalo asi kohlwe ukuti sibadala ngeminyaka ngoba singabomdabu kulelizwe, futi esahlalelwe ukwena owetu umsebenzi ongumnikelo wotando wokuvusa isizwe

esiyoba qota nesihlanzekile, kanti ke asikohlwe ukuti akona amanye amadodakazi nawo angawokuzalwa kuleli amadala kunati ngesimo semisebenzi kanye ne nqubekela pambili sihlezi kayeni linye e Afrika.

Sifisa songati lobumnandi esibunambitayo namhlanje bokutobiswa sibonelelwe tina bancane ngabadala betu kungakula kuye pambili, size tina bantwana, amaDodakazi omdabu sigaqe sifunde ukuzimela ngezitu izinyawo.

Ngasemva kwafika ama Bus amatatu atunyelwa izipati zomuzi awo Koportyeni ukuvakashisa amaDodakazi ase Afrika omdabu sikonjiswa umuzi wonke. Akoko lapo singayanga kona, sihambe sehla sibuka konke nje, singabuzwa muntu ukuti "Upi lo pasi ka wena?" Besingama kosazana omdabu ngempela, sihlonishwa abadala betu. Size safika nasematuneni, Ematyeni apatwa ngobunono obukulu, nase mzini wabantu 'Native Village' lapo kukona izimanga zezindhlu zamakamere amabili ngomuzi, kepa zifana nezigodhlo zamakosi ubuhle bazo. Eginisweni zizingadi zezimbali zemibala emihle ngapandhle nangapakati.

Pela ne Park nayo ivona sidhlu kuqala. Sesisuka emzini wabantu kuyo saqonda esikolweni sabantu esisha esihle, kuvulwa iskolo. Bekagcwele nokudhla okuningi obekuzopiwa abantwana, ingani pela isikati sikaKisimusi. Sesifikile endawani yomdhlalo yabantu (New play ground) sahlala futi lapo sapuza itea namakeke uMnumzana Stephens ube nomusa onjengowe Nkosi, umfo omnene ngoqobo, silinikezwa nguye netea ngobuso obunenhlonipo engapezi-siyo kumuntu onsundu. Ngicishe ngiti apelile amahora amane (4 hrs.) sivakashiswa sibuka umuzi nezindawo zonke ezibalulekile.

Sapinda ke esontweni la ngihlangane no dade uNkosi. Siyoka wangiwole ejabula eti umsebenzi wombumbi wama Dodakazi lobu buhle obumnandi kangaka, kodwa mina ngibuka songati imizamo yotando luka Nkosaz. Gasa kanye ne Komiti yonke yake, ezidonsa ezinkulu nezincane zonke zenza umsebenzi ongangazo, zikanye ngokudhluhlulwana. Sasigcwele ama Bus amabili kupela. (Isaqutshwa)

## Ethiopian Church Of South Africa

Ngazisa kubo bonke abahlobo, ama sonto-ngama-sonto, ne manyano ngemanyano, abazana no mfikazi u Nkosk. Esther H. R. Ncayiya, wase Pimville, e Johannesburg, ukuba ngomhla we 26 February, 1939, abekwa ILITYE LESIKUMBUZO e tuneni lake, ematuneni ase Pimville. Kongenwa esontweni ngo 2 p.m., ematuneni ngo 3 p.m.



UMFIK. E. H. R. NCAYIYA.

### I-FLAG YAMA TIYOPIYA

Esesibili isaziso ngawo umuhla we 26 February, 1939, koba ulw-inkelo lwe Flag yama Tiyopiya e Germiston, epuma Pesheya e (England), ebeyindleleke ukuba ifike kusahleli i Komfa. Kwati ngelishwa yafika isipumile. Ulw-inkelo lwayo loqala ngo Mgqibelo nge 25 February, 1939. Kube ngumtandazo ubusuku bonke. Kuti ngesonto ngo 10 a.m., kube ngu mjikelezo, ngo 11 a.m. kungenwe esontweni, lapo kuyoti kwenziwe amazwi okwamkela i Flag leyo ngu Dr. M. G. Sishuba, Umongameli wase Queenstown. Kutike ngo 11.45 p.m. kupunywe kubhekwe e Pimville, ukuyobeka ilitye. J. B. MAVIMBELA, President. Rev. S. M. MAGASELA, Unobhala Banzi.

Nize nizwelwe ezikalweni eninazo. Nezinye izizwe zefunde kini okuhle konke, nibe isibonelo esihle kuzo.

U Mnumzane omkulu wakwa Ndabazabantu, usukume wabonga ukuhambela kwo Mntwana abantu abase Goli, nawo onke amazwi abeluleke ngawo, naye futi usekele amazwi e Nkosi wati: mahle maba walalele bawenze. Futi ke yena uhlezi le kwa Ndabazabantu, evule umnyango wokuba beze nezikalo, uyobazamela ukubasiza kuloko ayoba namadhlala kuko. Naye ufisa uku sizana ne Nkosi, ekapateni izindaba eziqondene no Zulu.

Ne Mayor ye Goli lonke, izibongile kakulu izeluleko namazwi e Nkosi, yati: ibetembile abantu bakwa Zulu, ukuti bazozipata kahle nje ngokuba u eka kwa Nkosi.

No Mnumzane omkulu opete ama lokishi, ute: naye uvulele boule, abazofika kuye belete izikalo zabu, malungana namalokishi, ubabonge kakulu amazwi e Nkosi yama Zulu. Bobabili abapali lumadlobha be tembise ukubasiza abantu, ngaloko abazokala ngako okusembebenzini aba wupeteyo.

Ikomiti, ngo: A. M. SIKAKANA, P.O. Box 1126, Johannesburg.

## Umfundisi Geo. V. T. Gule eDundee

Mhleli, Ng e-1 isikala kwel-ko lodumo, tina na A.M.E. Church eDundee sidhlelwe we kokulu ngoku shints wa tuka Rev Geo V. T. Gule, u (Mvukuzane) i conference esidhlulile bevinbi kabi ngaleso senzo. Kodwa sekuk bho hli emswaneni kwenzekile akusena kuguqulwa futi lomfundisi wetu wafika lapa eDundee ngo 1936 izinto zimi kabi wafika wazilala pa si wati ngitunye we kini ngo msebenzi ka Nkosi nke izinto asizi bhekise kuye sicela ukuba asipe u moya wobusolwa sitandazo. Impe- b isolwa ngapandhle nangapalati, izingane ezincane e imtanda shi ihlabelele nangaye. Ungumqu quz li womsebenzi wake Uma- nyano lwezintombi, izisizwa wa qinisa ukutata iduku lokucitfisa (Banner Flag Zuluand District Conference. Amakosikazi. Izintombi izisizwa, u'eyi nk nzi kanobhala we District.

Uzenzele ngomusa wake nangokutalela umsebenzi atandwe nangubani kwi sifunda sa wa Zulu bonke bebefika so gati a ga- tshambele kubo. Into enkulu ubeng keti bubandhla lapo kuhle- liwe izima kona ub-zama ukusiza ngoko konke arako i imvuselelo okuyimpilo ya e eSeketi ibi piliswe yizo ubemncane ngokuza- lwa enkulu ehloniphele e-tandwa kabi ngo komsebenzi we Nkosi ezitobile zomihla yonke epakati lwetu.

Usishiya nendhlu ehle ye Sonto letu ngekutalo yake usishiya nezindawo ezisemandhleni eSonto ezipiwe isonto zimi kanje: Clifton 4 acres; Ladybank 1 acres; Inva- nyadu 3 acres; imise e zi yake ibi mangalisa abaningi abangona esontweni letu ngokubakona kwa- ke nabelungu bebe mhlonipile pela futi ubengmzukulu we Chief yetu engasekoyo uTimothy Gule abacitwa emapalazini ubeba- ngela ahlonishwe ubelusizo ngoba ubenokwazi nangemiti uma sigulwa siye kuye asifunele miti em-Kemesi.

Njengoba chamba umfundisi wetu sesiyomvalisa ngo January 11 nth ini asidhlozane eMpote- yon e eSeketi Ubusiswe wea Nkosi ngowe ngoswawo w tina umfundisi wetu ob-simanda ka

ngawa obe qamuka ahleke njalo ezinhlanganisweni namakayeni etu ngisho umuntu ebetukutele kakulu kodwa ngoku qamuka kaku Mvukuzane ebe seka ahle- ke.

Uyakile i A.M.E. eDundee lo mfundisi setemba ubaba wetu ozayo uzofika awuqube umseben- nzi oshiywe ulungisiwe. Si-ele- u Banner Flag ehle yokulwelwa ngo Rona enkulu ehle eyenziwe uye umfundisi wetu. Itshe le- gumbi lobu A.M.E. ibekwe um- fundisi Gule lapa eDundee esinika imiti ye-sonto esifundisa njengo mfundisi.

Hamba Mvukuzane uyovukuzi eNigel ungasikohlwa ngo 1940 futi siyak funa ubuye. Ipumelelo eNigel ilimele iDundee. Inkosi ibe nawe mfundisi wetu ukule uqi e emisebenzini wayo imihla yonke.

STEVEN S. NDHLOVU.

## Lo Owesi Fazane Wab' ebu-taka ondile



### Manje uqinile Uyatandeka

Umahluko wabona- kala emva kokuba eginge izinhlangvana zika Dr. Williams' Pink Pills Ezenza igazi ligijizae emi- tanjeni, waqna u muhle wake waba muhle watandeka wazizwa eqinile kahle kakulu. Kute ngesi kashana nje waba nempilo emna- ndi. Nawe wobanjalo ngesik-shano esincane-nje uma utenga igaba lika Dr. Williams' Pink Pills uwa ginge njalo.

### DR. WILLIAMS' PINK PILLS

ezitole nase makemisi. Inani 3/3 igabha.

## -Nkosi u Mshiyeni ka Dinuzu u No Zulu Ose-Goli

I Nkosi enkulu yama Zulu onke, yafika e Goli ngomhla ka 18 Nov., 1938, yayipokopele emhlanganweni omkulu, owa use Pitoli ngo Nov. 22, 1938.

Kodwa kwati noma kunjalo yati: "Ngitanda kakulu ukubona abantu baka Baba abase Goli, yena u Ngulunkulu angatini, uma ngidhlala abantu ababeke kimi ngingababonile na? Futi ngingaba nobukulu ubu blungu, uma ngingababonile. Ngi fuma ukubabona nabo ngo Dec. 4, 1938, e Bantu Sports Ground kwa Twala."

U Mnu. Twala uvumiele pezulu ngenjabulo, no Ndabazabantu wase Goli, uvumele i Nkosi ngenjabulo ekulu, ne Nkosi enkulu yamapolisa, ivume kahle yatumela namapolisa azosiza ebaleni.

Abanumzana abakulu bakwa Muhle, bameme, abanumzane aba izinhloko ze Goli, o Mayor ohlonipe- kile no Mnu. Ballenden opete ama lokishi.

Impela u Ndabazabantu wase Goli, uzenzele ugazi olukulu ku Mntwana, nasesisweni sakwa Zulu. Uzulu ubutane waba izinkumbi e leni, lapo ababo ba o Mashabane, uye, Kumalo, Dhlamini, Mapu- o, base behla benyuka. Izinsi- zwa zase Posi Ofisi enkulu zisize kakulu, nabanye abasizileyo siba bongu kakulu.

Enkundhleni iqamke i Nkosi, kwaduma pansi ikulekelwe wafika

u Mntwana we Nkosi, onotando olumangalise bonke, abebe kade bezwa naye ukuti: ulele pansi ubutaka, ume njalo wena ka Mamonga wo Sutu!

Nankake amazwi ecwane elihle le Nkonyama ka Zulu:

1. Ngiti: nazibonela emapepeni ukuti: izinkomo zafa kanjani, kanye nemizamo yami yokududuzi aba ninizo. Nokuti loko sekulabhalele.

2. Ngiti: musani ukuxwaya u mdhlalo ohlongozayo, u Hulumeni uzojezisa noma umupi umlungu, ozoshaya abantu ngenxa yalowo mkosi, kepa bonke abakulu balo mkosi, bazimisele ukuba upateke kahle, ube nokutula.

3. Welule-ke kakulu, ukuba abantu bayeke ukugwazana nge mimese, noma ngezisheshe.

4. Ngezindaba zomhlangano abeze kuwo, ute: baze bazibheke ema pepeni zizo puma kuwo, ezinye-ke zisayohloka u Hulumeni, zizolinde- lwa ukuzwakala futi nazo.

5. I Nkosi igcizelele ngezwi lokuti: ma Zulu zipatani kahle pakati kwe zizwe enihlezi nazo, naku Hulumeni enipansi kwake, nenzele ukuba ngiti uma nginikulumela kuye, anifice nifanele ukulungiselwa konke engi- celela kona. Nibe qoto nonke nenzele ukuba nihlonipeke.

(Ipelela ohleni lwesitatu)

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# Bantu World

14, PERTH ROAD, WESTDENE,

SATURDAY, JANUARY, 14, 1939

## Uketo e Natal

Isimo soketo lwase Natal ngokufunda kwetu ezinhleni zomngane wetu "Ilanga lase Natal" simi kanje:

Ase menyezwe amagama amabili okuyo ketwa kuwo lowo ozakuba yi lungu lesine ekumeleni i Natal pambi ko Mkhandhu wa Bantu ohlangana e Pretoria.

Sekuhlalukile ukuti ama Advisory Board as' e Natal adunbe lab' aba bili ukuketa kubo. Laba ngao Mnu. Arthur Joseph Sililo, wase Tekwini, no Mnu. Lancelot Msomi, was' e Vryheid. Loku kwenziwe ngomhla ka December 22 ezigodini ezitile. Usuku lwamanqamuke sekungu February 23, 1939, lapo sekuyopumelela oyoba nama voti amaningi kunomunye.

Izwe kubonakala belingaqondi ukuti lendoda efunwayo kayiz' ukuketwa yizwe lonke kepa ngalabo abahlala emadolopheni, njalo bafak' iso abelungu abapete amadolopa ukuba kube ngoyakubabhekela nabo ukuba babe nomkulumeli, futi abhekele lelidhlanzi labaya b'anda asebehlala inkati enkulu emadolopeni nas' ekusebenzeni. Labo sebe nezindaba ezinqondene nabo okusweleke bakuzwakalise okubahlupayo nabakufunayo. Kwahlukile loku kokufunwa ngabas' emakaya, emapandhleni. Lok' ukumelwa kusezandhleni nasemandhleni amadolopa nabo ababa nezwi ngaye nakuye.

Kuzobasobala nakubani ukuti loluketo, njengoba sats' o kuzo lezinhla nge nyanga ka November mhla sisekela u Mnu. A. J. Sililo, ukuti luqondene kakulu nalabo abahlala emadolobheni ozokubakulumela kuzoba yilowo oyiqondayo lenhlalo futi esondelene nawo amalokishi lawo ngoba igunya levoti linekezwe kubo abake amalokishi ukuba baziketela nabo ozobamela.

Tina sabe siveza igama lika Mnu. Sililo ngoba sabe sazi kona loku ukuti kuzofunwa indoda eyaziyo inkambo yonke yase dolobheni nokupateka kwabantu emalokishi. Sasekela igama lika Sililo ngoba lowo msebenzi ewazi, ekuwo, futi esondelene nabo abelungu labo aba sungula imiteto leyo yase madolobheni. Kusobalake ukuti uMapuz'umpompi' nguye okusweleke ak' tve akulumele obanye o' Mapuz'ompompi'.

Ukuketelwa lesi sikundhla kakusho ukuti labo abaketiwe bazoshaya imiteto —nawo ama-Advisory Boards lawa a koni kawashayi imiteto, into nje ave zela abapeteyo izifiso nezikalozabantu. Angumlo wabo. Nalo uqobo igama eliti 'Advisory' lisho kona ukuti uMeluleki' nomkombisi, hayi umnqumi.

Ngalelo puzo kasiboni ukuti angati ngoba u Sililo esebenzela u-Masipalati bese ahluleka ukukulumela abantu ba kubo kumlungu wake. Ngoba kazuku mbambha ngompimbo ati yenz' loku ngenkani. Tina simbona onjalo ena mandhla amakulu okukulumela abantu ngoba usuke ekuluma akwaziyo, akubo nayo ekuluma kulabo abametembayo.

Sishilo sati mayipele into yokuba abantu bakiti bacabange ukuti umuntu ongumngane wabelungu angeze abaku lumele kahle. Yibona uqobo abazi hlanganise nabelungu abangenza oku ngcono ekukulumeleni isizwe. Umuntu oti yena kahambi nomlungu (ingabe ukona yini?) angeze nje nempela asiku lumele isizwe okuyapi. Namhla-nje zonke izizwe zipumelela ngokubambana ngobuhlobo nezinye.

Ikakulu isizwe sakiti sona sisesemuya kakulu kunezinye izizwe. Kufanele sikubhekisise loku ukuba sizihlanganise njalo nalabo abasilwelayo ngokusihlanganisa nezinye izizwe. Kasisho ukuti lendoda kayinaso isici, kaliko elingena sici; kodwa uma isici lesi singahlathsha, sikuzwe, kodwa umuntu apiwe ituba lokuziveza ubudoda bake, kuhle a piwe lelotuba. Siti-ke iNatal ipiwe ituba namhlanje lokuba iziketela indode ezoyikulumela eMkhandhlwini ngezi nhlupeko zayo emadolobheni.

Abasemadolobheni kufanele bakulu nyelwe o' Mapuz'umpompi, inkosi yabo engu Kopeletsheni, intaba yabo engu Tawini H. lo. Yizo pela lezi iziqu njalo ngoba ziq'ndene nalabo abahlazi leyo nhlalo. Kaliko icala lapo. Inhlalo yasemakaya neyase mad' lobheni ya hluk' kakulu. Umkulumeli wabasema dolobheni makube indoda eyaziyo leyo nhlalo.

## Ezemibuso

### South Africa:

Udaba olunohlalwane olungase lupembe umlilo omkulu wokungezwani pakati kwama Ngisi nama Bhuu ngolwegama elaguqulwayo e Roberts Heights e Pitoli, lapo kuhlala kona amabuto. Amabhunu seliguqulile ati malibe ngu Voortrekkerhoogte. Kuzwakala ukuti u Gen. Hertzog uvuna u Gen. Kemp owamemezela lokukugulwa mhla kwomkosi ka Dingane e Pitoli. Sokubhekwe izwi lokwelamula elizovela ku Mnu. Oswald Pirow okunguye opete amabuto, owayebanjelwe ngu Gen. Kemp mhla loko. Kutiwa ama Ngisi ezigaba zonke asetumele izinsolo zawo ku Mnu. Pirow emcela ukuba lingaguqulwa leligama ngoba loko kuzap mba umoya wokungezwani oyopela kulimele izinto ezititngi. Kusatuleke, kw zis- alikapumi izwi elinqumayo. Ipalamende izongena e Capetown nzenyanga ezayo. Kutiwa amadoda azodhlana imhala.



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### Spain:

Kutiwa asaqubekela pambili njalo amambuka noma awakwa Hulumeni ake awapata kalucezu. Ati lapo etumba imizi ayifice ikala amabhungezi yonke kwazise uma bebaleka abantu bayayitshisa badilize nezindhlu babal ke nempahla yonke. Empini enkulu yase Catalan seyilwe amasonto amatatu u General Franco uti utumbe iziboshwa eziyi 30,300.

### Hungary:

Lombuso owabe uyinxenye ye Austria uhlezi kabana ngalezinsuku ngokungezwani nowase Czechoslovakia. Lati lipela elidhlu kwabe kubikwa impana emnceleni wawo amabuto akona nawase Czech. Amabuto ayizi 200 ase Ukraine ayebambe negezihluta nawalapa. Kutiwa uma lungacimi lolutuli luzoba lubi kakulu ngoba lungase luqubekela pambili. Pesheya kutiwa iqatwe ngu Hitler lempana, noma bungavezwa ubufakazi baloko.

### Palestine:

Kufe ama Sulumane amatatu kwali mala ayisitupa mhla elwa namabuto ama Ngisi ngelidhlu. Kwabanjwa ayisikombisa Kubhekwe ukuba kuvele uxolo kwazise kuzohlangana omkulu umhlangano wezinduna zama Sulumane nama Juda no Hulumeni wase Ngilandi kufunwe izindhla zoxolo.

### France:

Ingxabano epakati kwalombuso nama Ntaliyane kakuke zwakali ukuti seyikwelipi ibanga. Kodwa u Mnu. Daladier oyinhlo ka Hulumeni waleli ubehambele kona e Tunisia izwe eligaqelwe ngama Ntaliyane eyozibonela isimo salo. Wafika wamukelwa ngomoya wotando nokuzimisela ukulwa ngamandhla onke ukuvikela lelizwe layo. Wati amandhla e France makulu ingazivikela ezitini zayo.

Kulawa madoda asebekwe obala ukuba kuketwe kuwo, omabili ayayazi le nhlalo. Ahlala yona. Ukusebenza kwawo pansu kwakopeletsheni kakusisona isici Singati kuyinhlanhla. Nakuwo ama-Advisory Boards lawa aba miswe ukubhekela u-Masipalati, kaba vinjelwe ukuba bakulume basole impato yake amalokishini. Naba sebenza kuye bobanawo amandhla okukulumela loko abakusolayo.

## Izindatshana

Oka Mdleyana u Mnu. Johannes Nxaba wase Grootville kopumelelanga nonyaka ukuyopola olwandle ngo New Year ngoba wabepetwe ngumkulu lane. Kuyilapo nezulu labe lilibi mhla kuyiwa olwandhle. Noko sengati kalele pansu kakuluni oka Mdhleyana.

U Nkosaz. Mary Z. Nkosi wase Benoni uzopindela ekaya ngawo lomgqibelo loku ubezokudhla amaholidi ka Kisimusi no Ney Year kwamfowa bo u Mr. no Mrs. O. S. Nkosi, 1118 Fetsha Street, W.N. Township.

U Mnu. E. P. Mart Zulu usebuyile e Natal loku ubeye emhlanganweni omkulu we C. A. U. e MariaDhill. U Mnu. Zulu ute efika ekaya wayeshaqeka mbiko wokuti udadewabo u Nkosaz. J. B. Zulu usesibhedhela, uyagula. Siloba-nje usazama imizamo oka Mageba yokupebeza isifo lesi. Sengati kunganjalo bo!

H. G. Lawrence opete u Mnyango we Misenbenzi angase aveze isu lokuba izinhlangano zezisebenzi zabantu okutiwa ziyi 16 e Goli nasemapelweni nezikwezinye izigodi zibhekwe kahle ngu Hulumeni uma zizoguba ngemiteto etile. Umnyango wemisebenzi ubona kuyimfanelo ya wo ukuba ubabhekele lababantu uma bequba kahle.

Umhlangano wokuqala we Advisory Board yase George Goch wonganyelwe ngu Mahewu (Mnu. D. W. Swan) uhlangane ngolwesibili kusihlwa. Waquba ngomoya wokuzwana. Abaketelwe izihlalo ngu Mnu. George Mabuzi, usihlalo no Mnu. O. B. Phahle, u Nobhala. Yavumelana ukuba ibize umuzi ngolwesine iwub e e udaba lwezitebele nolwezindhlu.

Amapoyisa afuna izigebengu ezabulala kabi ipoyisa lomuntu elibheke isitolo sabelungu edolobheni ngelidhlu. Umkondo wazo kawutolakali pezu kokuba amapoyisa kawalali emini nase busuku.

Insizwa yomuntu olapa edolobheni okwati lapo intombi iti utando lupelile yase iyayizingela yaza iyayigwaza ngomese, inqunyelwe izinyanga eziyisitupa ejele, nemivumho nomsebenzi olukuni. Kutiwa yesind n nntombi ingalimala kakulu.

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## IBANDHLA LIKA ZULU

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Umhlangano weBandhla lika Zulu (Zulu Society) wezwe lonke nonyaka kawuzukuba yiwo umkosi njengowa nyakenye, kepa kuzakuhlangana amaxusa nje avela izindawo ngezindawo kwaZulu naselungwini, ukuze ukukuluma kuqoqane.

Amanxusa lawoke asetunjelwe izincwadi. Pela nongatolanga ncwadi ka vinjelwe ukuzobeka indhlebe uma eku fisa loko. Into ehlapayo indawo.

Izindaba zomhlangano zobikwa ema pepeni njenganyakenye.

A.W. DLAMINI,  
(Oyinhloko)  
CHAS. J. MPANZA,  
(u-Mbali)

(Umhlangano uzohlangana e Mgu'ndhlovu kusukela ku January 25 kuya ku January 27 Mhleli)

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# MOSEBETSI O MOGOLO OA NTSHETSO PELE EA NAGA TSA BATHO

SETEREKENG SA BERGVILLE.

## Go sebetsa batho ba bangata ba batsho

Ka go bana tsietsi le bothata bo bogolo bo lebaneng le baagi ba Lokasi le kagodimo la Tugela (Upper Tugela) seterekeng sa Bergville mabapi le ditsela le dikoloi, hlokomelo ea naga, kgogolego ea mobu, le temo ea dijalo le ka ditsela tse ding tse ngata. Lehlokore la Taba tsa Batho esale go tloga ka August, 1935, le ikemiseditse go phetha mosebetsi o mogolo oa go ntshetsa pele mosebetsi bakeng sa baagi ba Lokasi lena.

Taba ena e latelang, e tla ba hlaloso le go bontsha kamoo mosebetsi o setseng o eintsoe kateng, le o ntsong o etsoa go ntshetsa pele mosebetsi ona Lokasing lena, ka mekgos e le mengata.

Go entso ditsela tsa dikoloi tse ka bang dimeila tse mashome a mararo, e leng ntho e etsang gore go be bonolo go tsamaela Bergville le diterekeng tse ding, kantle ga gore go be gotle le bonolo go tsamaea gona teng Bergville.

Ditsela tse setseng di le teng tse ka bang dimeila tse mashome a mararo di setse di lokisitse, mme tsa etsetsoa gore di tsamaeae gabonolo. kantle go kgathatso le thibelo.

Borogo bo bogolo bo ntse bo agioa bo bile bo batlile bo fela gammogo le a mang a manyane, godima dinoka le go lokisa le go ntshetsa pele naga le go thibela kgogolego ea mobu, le tsona di hlokometsoe.

Go nale dikampo tsa mafulo tse 17 tse nang le naga e ka bang dimeila tse 142 tse setseng di etsoe tsa hlonoa tulong tse itseng tsa Lokasi lena, tse ding di kgethetsoe mafulo mariga, tse ding dikgoeding tsa Lehlabula. Dika-

mpo tse hlanole tse agetseng setereke sa dimeila tse 40, go ntsa go lokisetsoa gore di hlolong.

Dirapana tse mashome a mabedi di se di lokisitse dibakeng tse fapaneng, gammogo le serapana se seng se kgethetsoeng go lema go ntshetsa pele le go hlaloba joang le furu. Bakeng sa go hlokomela tsena le go fa dikeletso bakeng sa taba tsa Temo, go nale Basupisi ba Temo ba babedi ka tlasa puso le taelo ea Ofisiri ea Temo ea Lekgoba. Diforo tse telele di entsoe diterekeng tse ngata; mme go fihlela joale go se go entsoe tse ka bang dimeila tse 342. Bakeng sa go thibela tshenyego e tsoelang pele diterekeng tse maralla le dithaba di kampetsoe, mme ka tsela ena go se go kampetsoe sebaka se ka bang dikere tse 1800, di varetsoe ke tarata e dimeila tse 9. Go ntse go reroa go etsoa kampo ea Dipholo go re go lokelele dipholo tsa mofuta o motle tse tlang go ntsuoa; ke Lehlokore e le gore di tle di hlokeise mehlope ea batho Lokasing. Go nale ditiro tsa difantisi moo go rekisoang dikgomo le phoofolo tse ding, ka tlasa taolo ea Di ofisiri tsa Lehlokore la Taba tsa Batho. Batho ba lefa lekgetho le lefella barekisi ba di phoofolo, ke gore chelete e lefuoaeng ke Bareki.

Mosebetsi ena e kagodimo e fumantsihshe batho ba Lokasi ba ka bang 120, ka kgoedi mosebetsi. Chelete e ka bang £53.20 e lefloe batho bana bakeng sa meputso esale go simolloa mosebetsi ena e mengata e mentle ea ntshetso pele ea naga tsa batho.

(86/38)

# LEMA DIEREKISI, GORE U BATHO GANTLE, DIPHOFOLO GAMMOGO LE MOBU

Dr. Cluver motlogodi oa Lehlokore la Bophelo, o ile a e puang ea gagoe, Komiting ea Boloetse ba Sebata "Tuberculous Committee" "Ka moo go bonagalang kateng Batho ba batho, ba ntsa ba boela morago bophelong gomme Lehlokore la Bophelo le gopola gore lebaka ke gore ba hloka dijalo tse lekaneng, tse loketseng mmele le tshireletso ea bophelo.

Ga batho ba bolana ke boloetse bo bakoang ke go hloka dijalo tse tshoanetseng, gothoe ke 'Malnutrition'. Ke tshoanelo gore motho a tsebe gore go nale phapang go 'malnourishment' e leng go sa fumane dijalo tse tshoanetseng mmele le 'undernourishment' eleng go se fumane dijalo tse lekaneng. Go nale batho ba bangata bajang papa feela, Baja papa e lekaneng go ba kgorisa empa papa feela gase sejo se lokileng. Papa chloka sejo sa bohlokoa eleng karolo ena e matlafatsang mmele 'Protein' se lokile gagalo bakeng sa bophelo ka ga se sebetse go matlafatsa mesifa le go tiisa dijalo tsa eona.

Mekoti ea Gauteng e ithutle gore ke tshoanelo gore e fepe Basebetsi ba eona ka dijalo tse tshoanetseng. Kajeno mekoti ena e nale dingaka tse kgolo tse rutegileng, tse mosebetsi oa tsona e leng ho hlokomela bophelo ba Batho, mme ka baka lena batho bana ba fumana dijalo tse lokolokileng tse rerilong ke dingaka. Dr. Fox oa Sekolo sa Bongaka, Johannesburg, ea entseng dihlahlaba tsa dijalo tse tshoanetseng tsa Batho o re dijalo tsa batho lega di le bonolo, ga tse tse tsoaka-tsoakaneng, empa di nale tekanyo e lekaneng. Ka baka leo la gobane di le bonolo di kgathatsoa ke komello le bongata ba batho malokasing a batho. Ka mengoaga e fetileng e ne e le taba e bonolo gore o fumane dijalo tse lekaneng ba boima ba hlokomelo, ka ga phadisano e ne e se kgolo joaleka ga e le joalo kajeno. Matsatsing a kajeno batho ba bangata ba sitoa go itloactsa le go phela ka mokoaga oa matsatsi ana, mme ka baka leo go thata go bona gore ba fumane dijalo tse tshoanetseng le tse lokileng ma lokasing go baballa le go hlokomela bophelo ba bona.

Ke mosebetsi, ge, oa Molemi eo mong le eo mong oa Motho gore a leme dijalo tse lekaneng le tse tshoanetseng di gore a iphedise gantle gammogo le ba gabo. Ka baka lena dierekisi (cow-peas) tshoanetseng go lengoa di jeoe nageng tsa batho go feta kamoo di lengoang kajeno.

Dijong tsa batho ba mokoti, kamoo Mmuso o di rerileng kateng, bonyane batho ba tshoanetseng go ja, di-ozs. tse 3 dinaoa kapa dierekisi ka letsatsi, mme halofo ea tsena e tshoanetseng go tsenyosa metsing sebakanyana kapa di-ozs tse 2 ka letsatsi tse innoeng metsing gammogo le oz. e le ngoe ea peone kapa setampo. kapa sejo se seng se joalo.

Dinaoa tse sebeditsioeng ke Mekoti ea Gauteng ka ngoaga oa 1937 ebile ponto tse 4,944,730 (lbs) tse ileng tsa ja chelete o ka bang £18,997, mme batho ba hiriloeng e le 103,750.

Bahlokomedi ba dikompane ba rata dierekisi, kagobane ga di ture, mme gagolo tsena tse bitsoang 'Cow-Peas' ga di innoe metsing di tsoa metsu kapele go feta tse ding.

Ena e bitsoang Swartbekkie kapa Black Eyed Susan, ke engoe e dierekisi tse beang gagolo. Ene lengoa gagolo ka Bophirimela ba Koloni, lehlabula moo go omeletseng. E monate gagolo, mme e phega sopo e thegelang ka tshoanelo. Swartbekkie gase eona feela e etsang sopo e monate kapa setu. Dierekisi tsohle di joalo mme le tse sa khethoang gantle tse mekala-bala tse lengoang ke Batho ba bangata di etsa dijalo tse monate. Erekisi ena e bitsoang cow-pea, e tsejoang ka Sekgoba ka bitso la 'kaffir-bean', kapa na'a ea Sesuto. Erekisi ena e ka lengoa ea gola kae le kae motho a kotula dijalo, ka hlakore le leng a fumane joang ba kgomo tsa gagoe ebile le sone sejala sena se lokile ka gore se tshela moea oa nitrogeni mubung eleng o loketseng dijalo gagolo.

Sejala sena se tshoanetseng go lengoa ka November kapa tshimologong ea December, gore motho a be le gona go simolla go kotula ga go tsena mariga. Dierekisi di gola sentle dikgoeding tsa Lehlabula moo go nang le matsatsi a

## Suggested Federation For S. A. Bantu Students

Sir,—As one who has been keenly interested in all the existing African students' organisations throughout the four provinces of the Union and the Protectorates, I feel gratified to know that African students have at last succeeded to lay the foundation of a Bantu Students' Federation in this country. The need for such an organisation has been widely felt by most African patriots.

The most essential aim, in my opinion, is that the so-called Federation should endeavour to strive for Governmental recognition, so as to secure better and safer operative conditions for championing the cause of the students and the African youth in general. Such a movement has to be very carefully started because its success will depend upon its initial steps. We are very pleased that Fort Hare is the cradle of the whole affair.

The suggested aims and objects of the Federation, which have been issued by the fore-runners, commend themselves very favourably in the minds of most of us. But I feel that I might suggest, if I were asked, that one of the foremost aims of the Federation should be to improve certain conditions in Native Education. Most education enthusiasts will agree that there is a great deal of reform work needed for the betterment of Native education in this country. In this connection I might recommend that the medical aid, the newly established Agricultural training, the post-matriculation study of economics at Fort Hare, as well as certain High School courses and some subjects provided in the training of African teachers, need serious consideration by the students themselves. The Federation might aim at studying conditions in Native education and at presenting definite recommendations to the Education Department and the South African Board of Universities. I believe that the students are the best qualified people to tackle such problems because all conditions in the various branches of education affect them mostly. But such a fact, as is mentioned above, cannot be easily achieved unless, in the first instance, the Federation clamours for and finally secures complete recognition by the Government, in which case, such government authorities as our present members of the Native Council, should not be excluded from the Board of patrons of the Federation.

While at the same time I recommend that the Federation should be run along much the same lines as the National Union of South African Students, yet I want to out-point that social and educational conditions of the White and Black students of this country are quite different and therefore necessitate a slight difference in the "modus operandi" of

matelele a chesang le masiu a chesang a nang le pula. Ga go bata di sitoa go gola mme di ka tsa tsa ena ho bang, empa le pula e ngata gagolo ga ea loka kagobana dijalo dia rusa eleng ntho e ngoe ea tsona. Mokgoa oa go kotula ke gore motho kgaole metsu ka mogoma oa Sesotho mme di beoe ditha gore di ome, mme ga di omile di roala di isoe moo di tla pakoaeng teng kapa gae. Kutulo ea sejalo sena e aisa go ba mareng a mekotla e 5-10 moo go morgen, mme joang ba furu e be di-ton tse 2-5 moo go morgen. Go phetha re ka etsa lenaneo lena bakeng sa temo, ea dierekisi nageng tsa batho.

(I) Go etsa batho sejo se monate, se nkaing gantle sebaka sa nama. Go ka thoe se ka nka sebaka sa nama ka ga se nale Protein eleng sone sejo se segolo nameng, maheng le le lebeseng.

(II) Go etsa joang ba furu bo bontle bo ratoang ke phoofolo tsohle, bo loketseng phoofolo tse golang le gore phoofolo di be le lebeso gagolo dikgomo le pudi tsa lebeso.

(III) Go nontsha mobu ka go eketsa go bea go oona. Balemi bohle ba batho ba kupuoa gore ba leme dierekisi, mme ka tsela eo ba be le gona go disa bophelo ba batho, ba diphofofole le ba mobu oo ba o lemang.

(84/38)

## Letters To The Editor

each of the students bodies. European students have better privileges and advantages of education than African students and therefore they can afford such luxuries as holding annual socials for music competition. Such schemes could be postponed to the time when conditions in education have been properly adjusted; or at least the task could, for the present, be left to the several now existing provincial bodies of African Eisteddfodau.

In conclusion, I want to emphasise that the success of the Federation will depend upon what aims are pursued by its controlling machine. Let the machine contrive to achieve material success and not live to theorise in the air. We wish the movement God speed.

A. SCH. RAMAILANE.

Johannesburg

## The 'Tsaba' Dance Craze

Sir, Tsaba dance variation, the latest craze of Bantu music halls—mostly the obscure halls and rooms—and looked down upon by many educated Bantu, is but a Bantu Lambeth Walk.

It is danced in couples, and the novelty entailed is that the dancers walk side by side. The piano and the band are accompanied by vocal music of all dancers who walk, and at given signals, by anybody, the dancers jerk out their right feet in such suddenness as to appear to endanger those in front. At a given signal the dancers crumble to the ground, sit on the heels, and when some one says, 'Hay' brakes, the dancers jump up like 'jack-in-the-box' and look back-wards, the ladies primitively move the shoulders in gesture—firmly this act they begin from the beginning.

At the end of the dance, all dancers shout "Tsaba, Tsaba!" whilst in the Lambeth Walk dancers shout 'Oi' and thrust an aggressive right leg forward and flash a contemptuous right thumb over their shoulders.

I could not escape it as I watched old men and women and youths perspiring and singing to the best and top of their voices—packed in a room like sardines in a tin. It will, I believe, take Bantudom by storm as did Letsi Kea, Tebejana.

Visit the townships and you will be amazed to hear old people say, 'Tsaba, Tsaba!' Young girls sing in the streets the 'Tsaba' composition, "Siddha mafuluti, e City Martindale." "We eat fruits, at City-Martindale," and the parcel-boys whistle in it in all keys—good, bad and indifferent as do Londoners to Lambeth Walk.

Tsaba dance, like the Lambeth Walk and Charleston, is a great craze. It has driven many crazy, inasmuch that some people even dance it in the streets.

I have seen many old people who refrain and dislike the ordinary dance, but cannot resist the charm of 'Tsaba.' Were the composer of this song a European, he or she would amass a life-time fortune. But we have society to copyright and demonstrate such master-pieces. Amongst our 'Marabi' people we have many a Dona'ison, composer of Charleston; Hu ley, composer of the Cake-walk which after a lapse of forty years is re-introduced into music and dance-halls by Lupino and Gay Moel.

Those who say 'Tsaba' is immoral may just as well speak the same of the Lambeth Walk, which is similar to 'Tsaba.'

WALTER M.B. NHLAPO,

E.N.T'ship.

## New Year Message.

Sir,—The year 1938, with all its celebrations, political strifes, successes and failures of all description, has gone into oblivion. The felicitations of the last days of the year have hardly died down, but have now been relegated to the limbo of past things.

December 31 was the crowning glory of the three hundred and sixty-five days that combined to make 1938 the success or failure that it has been. That eventful day heralded 1939—a year blossoming with promises and bright hopes.

Whatever your fortunes were during the past year, make it your aim now to achieve something higher than you ever did; see to it that each "tomorrow" finds you farther than to-day, learn from your 1938 diaries the why's and wherefore's of your rise or downfall and, upon this retrospection, build a firm and sound foundation for 1939 of happiness, progress and prosperity. If to you 1938 has been a year of abundant harvests, rest not on your laurels but aspire to dizzy heights of elevation; if, on the contrary, 1938 has been a "bogey year," interspersed with chains of disappointment, look upon those images of failure as stepping stones to success—stepping stones that will carry you across the ford of this tumultuous river of life, so much in the grip of uncertainty, to the eldorado of your yearnings and ambitions.

A happy and prosperous New Year to all readers, especially to our political leaders, educators and all who, day and night, strain every ounce of their brain and energy in order to free dark Africa from ignorance and semi-slavery which, ever since the advent of Western Civilization, has been her sad lot.

D. P. G. MARELEN,

Pretoria.

## The Evil Of Hair Straightening

Sir,—In "The Bantu World" of December 31, 1938, appears a letter from the pen of Mr. J. D. Gubevu, who is criticising the habit of hair straightening in the city, condemning it tooth and nail.

It seems to me that the average African is almost confused as to which is the proper way of becoming civilised and cultured. We all believe in the civilisation which we are taught by the Europeans, and we imitate them in many respects. But I am just beginning to wonder whether we are right or wrong if we want our hair to look like theirs. Sooner or later we may want to make our nostrils as sharp-pointed as theirs. If that is not unhealthy, what is wrong in it?

The Bantu are progressing in every shape or form; let them do as they wish.

"PLEBISITE"

Johannesburg.

## Holiday Behaviour

Sir,—According to the observations of some people the recent-end-of-the-year and New Year holidays have been the quietest the Rand has ever had occasion to have. Usually the behaviour of the people during this part of the year is a very rough one, and it is surprising to hear that the number of assaults this year is fewer than that of the past few years.

The Rand is to be congratulated on this fine achievement, and it is hoped that the people are beginning to learn to be "happy" without making other people unhappy.

"HAPPY YOUTH"

Sophiatown.

## Africans' Progress

Sir, Despite barriers put on the way of Africans by our civic administrative and legislative fathers, the Africans are forging on. I could not help being so impressed when I paid a visit to the offices of 'The Bantu World,' and beheld nothing but progress!

HOPEFUL,

Evaton.

**BANTU WORLD**  
14, PERTH ROAD, WESTDEN  
JOHANNESBURG

SATURDAY, JANUARY 14, 1939

**Gesture Of Goodwill**

The decision of the British Empire Service League to invite the Zulu Veterans of the Zulu War of 1878 (both those who fought for and against the British) to participate in the pilgrimage to Isandhlwana on January 22 will be highly appreciated by all those who are working for Interracial co-operation and mutual understanding between white and black in South Africa. It is a gesture that reveals that greatness of heart which cannot but attract in turn a genuine spirit of co-operation not only from the Zulu Nation but also from the Bantu race as a whole. It will go a long way to heal the wounds inflicted on either side of the colour line by that unfortunate war, which resulted in the annexation of Zululand and the destruction of the power of Zulu Nation. To the Zulu people it will give courage, hope and faith. They will realise as never before that their submission to British rule did not mean the end of their glorious page in the history of the Bantu race but the birth of a nation destined to play its distinctive role in the affairs of progressive mankind. They will realise that the men against whom they fought so bravely have too great a regard for human dignity to surrender their souls to the dictates of race and colour prejudice.

There can be no doubt that those Zulu Veterans and others who will attend the Isandhlwana ceremony will leave the place with increased loyalty to the British Crown. They will feel that their nation has been honoured and exalted, and this will naturally enthrust them with a spirit of friendliness towards the white race. What South Africa needs today is not the politicians who inflame passions and stir up racial feelings between the various sections that constitute her cosmopolitan population but men and women of good will, who realise "that magnanimity in politics is often the wisest policy."

Whatever happened in the past between white and black, the fact remains that both these races have become the inhabitants of the same country, owing allegiance to the same Crown and bound together by the inexorable laws of economics. The white man needs the black man's labour for the development of his industries and the expansion of his commerce, and the black man needs the white man for his civilisation and advancement. Thus, whether we like it or not, we have to find the way by which we can live together in peace, each contributing their quota to the development of our country.

In God's scheme of things the coming together of the white man and the black man on this southern end of the African Continent, has a specific purpose, and that is the purpose of bringing Africa within the pale of Christian civilisation. Today the descendants of the Zulu warriors of 1879 have been emancipated from the thralldom of the life of darkness and set on the road of progress. The art of war to them is no longer interesting. They have turned their attention to the development of their talents in the field of literature, arts and science. They are therefore, not a menace but an asset to civilisation. They are unlike their fathers, not the enemies of the white race but its friends and co-workers. If in the past there was a clash of arms between white and black, it was because each race was developing along its own lines, and the clash was indeed a clash of ideals. Under the present conditions of life in this country such a clash is impossible.

**C.A.U. Congress At Mariannhill**

Mariannhill the "Cradle of the C.A.U." united again within its hospitable precincts the delegates of the different branches of the Catholic African Union. This enormous congress comprising 128 Bantu Delegates, 70 priests and 50 Sisters representing the different Missionary Orders, coming from all parts of the Union and the Protectorates, Basutoland Swaziland, and Bechuanaland, bore witness to the fact that the humble seed of Catholic Bantu Organisation planted by the Rev. Fathers Sauter, Huss and Hanisch under Rt. Rev. Bishop Fleischer of Mariannhill has developed into a sheltering tree in the shadow of which all Bantu Catholic Associations, of whatever nature they may be, have found a safe place and are encouraged supported and supervised by the Central Office which at present is in the able hands of Rev. Father, R. Le Voguer, O. M. I.

On December 28, the Congress was opened by the Rt. Rev. Bishop Fleischer, C. M. M., introduced by Rev. Fr. Paulinus Muller, Spiritual Adviser Mariannhill Head Office. The opening address of Bishop Fleischer followed by addresses from Bishop Delalle, O. M. I., Fr. Le Voguer, the President, of the Central Office and the Mariannhill Head Office directed the meeting into the right atmosphere and added much to the extremely peaceful and efficient course of the Congress. At the opening of the Congress were present the Rt. Rev. Msgr. Kurz, Apostolic Prefect of Mount Currie Prefecture, the Very Rev. Fr. Provincial of the O. M. I. Fathers, Dr. Procks, of the C. M. S. Cathedral Parish, Durban.

The second day of the Congress, commenced with Holy Mass and an address by a priest from the Kroonstad Vicariate. Amongst the lecturers during this day were the Very Rev., Father B. Huss, who spoke on the duties and chances of the C. A. U. as outlined in the Encyclical Letter of our Holy Father against Communism; his lectures under the heading "Go to the Poor" were a regular feature during all days of the Congress, and Mr M. Jean-Louis who spoke on Co-operative Societies. His lecture, but still more his expert answers during the discussion were a revelation to many a missionary in his work of organising co-operative selling and buying among the Bantu.

In the afternoon the important feature were the lecture of Mr A. P. Mohasi, an agricultural expert on "The School Curriculum and Agriculture," and the Priests' Meeting which was held in the Chapter Room of the Monastery and the session of the Catholic Teachers' Union opened by Mr T. A. Carey, B. A. In the evening a Bioscope show was given by a Mariannhill Brother.

(To Be Continued)

things, Sir. I see that we shall reap much from these our questionings.

Dokotela: Good! I am here to try and help you. But now it is my turn to ask you a few questions!

Mbala and Nono: We will try to answer them, but please do not make them too hard; we are but beginning.

Dokotela: And I want all you people who read these words to answer them also. Here they are. Each question affects your own personal health. They touch, as you will see, on the matter about which we have been talking together.

(1) Do you take proper care of your teeth? (2) Is your food chewed well, or is it bolted? (3) Does your bile work properly? (4) Do you get a pain in your stomach after you have eaten? (5) Have you the good habit of going outside every-day?

**Let's Ask Questions**

**How Do Our Bodies Work?**

**Stomach, Liver And Food**

BY "SOUTH AFRICAN DOCTOR"

[In the last issue of "The Bantu World" it was announced that from this week's issue a series of articles dealing with health matters will be published weekly from the pen of an experienced medical practitioner. Readers of this journal were urged to read these articles regularly and carefully, and it is to be hoped that this appeal has not been made in vain.

The articles are in the form of a dialogue between three persons---- Mbala, Nono and Dokotela (that is the Doctor himself). The following is the first of the series, which deals with the functions of stomach, liver and food. At the end the writer asks you to ask yourself five questions which emerge from the conversation.----EDITOR]

Mbala: We have heard, Sir, that you are willing to tell us many things about Health and Sickness.

Nono: Yes! we are glad, because many of our people are ignorant, and we ourselves know very little of such matters.

Dokotela: Very well, I will try to explain to you those things about your own bodies which will help you to keep well. I will also tell you how some diseases are caused and spread and how they may be prevented.

Nono: Will you speak of accidents too, Doctor?

Dokotela: Yes, and I shall suggest some of the things you can do in your homes if sickness does come.

Mbala: Thank you, Doctor. We should like to begin by hearing something about how our bodies do their work.

Nono: Yes, we learned some of these things at school, but we did not understand much then, and now we have forgotten most of the lessons.

Dokotela: Well, I will try and tell you the most important things. Let's begin with the work of eating and drinking, they are matters in which everybody is interested!

Nono: If we understand this, it will help us, I suppose, to keep our bodies well!

Dokotela: Exactly that is what I want. First, there are the teeth. Their work is to break up the food into small pieces, so that the saliva can work on it properly, and it can slip down the gullet easily.

You have wonderful teeth, but many of you neglect them, and spoil them by eating wrong foods. We shall talk more about them another day.

Nono: (Yes! I have two bad ones in my head now. They gave me much pain last night).

Dokotela: While the teeth are chewing the food, the spittle (saliva) is being poured into the mouth from the glands which make this fluid. This works on the starches and prepares them to enter the stomach. Starches are found in mealie-meal, bread, mabele, rice and potatoes.

Then the food passes to the back of the throat and down the tube called the "gullet," into the stomach. Here it is churned up, and another juice starts to work on it; this is the "gastric juice."

Mbala: How long does it stay in the stomach?

Dokotela: From one to five hours. This depends on the kind of food you take. Some kinds are more quickly made ready to pass on than others. If they have been properly cooked, and well chewed, and are the right kind, they only need to stay a short time in the stomach. Very hard foods and badly cooked ones, those that cause a pain in your stomach, these take much longer.

Nono: Oh! I see!

Dokotela: When they are made ready, the little door at the end of the stomach opens, and the foods pass on the first part of the small bowels. Here two more juices meet the food, and get to work on it, preparing to be taken up by the blood. One is the pancreatic juice, and the other is the

bile, that comes from the liver.

Mbala: Yes! we believe a lot in the bile; we think too much or too little bile is the cause of many troubles; we have many medicines for treating it.

Dokotela: Very often you may be right. The liver is a very important part of the body. If it does not work properly many things can go wrong in the body.

Your liver lies under your right lower ribs, and looks much like the liver of a sheep or a pig. It weighs about four pounds.

Mbala: You mentioned pancreas. I have seen this in a sheep. Have I one also?

Dokotela: Yes we all possess pancreases. None of us could live without one. Its juice has got a big work to do in the preparation of food, to make it ready to enter the blood.

Nono: Have we intestines like an animal?

Dokotela: Yes. A man has about twenty feet of small intestines. Much work goes on in them that is necessary for the body.

Nono: What is done?

Dokotela: We call it absorption. By this we mean that the useful parts of the food pass through the walls of the intestine into the blood.

By means of this we live. This helps to keep the body warm, by this growth is possible. Bits of us that have worn away by use or injury are replaced, and we are given strength that makes it possible for us to walk and run and do our work.

Mbala: Does anything else happen in the intestine?

Dokotela: This happens; much of the water that is in our food, or that we drink in the form of milk, or tea or mahewu is taken into the blood here.

Many people do not drink enough clean water, so the blood has trouble in dealing with the food that is given to it, and the kidneys and skin are not able to do their work properly.

Mbala: I must remember that.

Nono: What comes next, Doctor?

Dokotela: When all the good parts of the food have been taken up by the blood, another little door opens inside you, and what is left passes on into the large intestine.

Nono: How long is this?

Dokotela: It is about nine feet in all. This tube is broader and bigger than the small intestine. You have seen it in a slaughtered cow, but of course, it is not nearly so big in our bodies, partly because we do not have to live on grass! Here is the place where occurs that common condition we call constipation (ukusongeleka.) Sometimes the bowels do not push along the waste material fast enough; they are slow and lazy and must be made to do their work properly.

Mbala: Yes—we take "salts" for this. Dokotela: That is not always the best way to deal with the trouble, but I shall come back to this matter, for it is a big one, and causes many sicknesses.

Every one ought to know what to do to prevent constipation, and how to treat it, if it occurs.

Nono: We shall be glad to learn these (Continued at foot of column 2)

**R. Roamer**

**TALKS ABOUT...**

**His Birthday**

Monday, January 9, was our birthday. We, therefore, invite you to come and help us to celebrate our birth to-morrow, Sunday, in the Communal Hall, Eastern Township. The party will begin at 2.30 p.m. and march on to about 9 in the evening when we shall sing our National Anthem and go home.

Nurse Jane Maplank, of the Imaginary Hospital, now happily recovering from her dreaded illness, will be among those present. So will Betty Bettina and Jemima. Messrs. Joshua and Jeremiah, always behind their Better-halves, will be there, too. On the principal table will be seated the Chairman, Chairlady and yours truly R. Roamer, Esq. K.A. On Roamer's left will be seated the Stork that brought him to this World on January 9, many years ago. It will hold in its long mouth the tiny basket which contained us on that bright and cloudless morning.

The Chairman will, before he opens the show, whisper to the Chairlady and they will both smile at each other. Needless to say this will nearly spoil our party, for the chairman's wife will be so jealous that she will stand up and want to know from "You, Mr. Chairman, whether we have come here to celebrate Roamer's birthday or to look at the Chairman—a married man with five babies—whispering appointments to the Chairlady whose presence at the table is just to advertise herself." This will rock the party with sensation until it nearly crashes on the floor.

Fortunately, the chairman will have the presence of mind to tell his wife-Missis, in English—that he was only asking the Chairlady to open the party. After his sick wife has grudgingly told him to speak louder in future so that all might hear when he speaks to the Chairlady, the party will be declared open. Our greatest hypocrite—he who can praise anything with the same breath with which he condemns it—will rise and tell the participants that they have gathered there to honour South Africa's greatest son.

Before he continues to lie further like a cheap watch, the Chairman will whisper hurriedly that he should say "One of South Africa's greatest sons", for, if he says "South Africa's greatest son" all the sons in the party who were once known as "greatest" will resent this description now as applied to R. Roamer, Esq. who had never been to prison for "eating" his people's money or had been pointed out as leader who built a store with the money of his people.

After everybody has said the nicest things about us even our so-called friends who backbite us behind our backs—we shall stand up and say: "Ladies and gentlemen, we are very much pleased to hear you say such nice things about us while we are still alive. We thought we would have to wait until we died and were buried before we could hear you praising us on top of our grave while some of those who never even greeted us, brought costly flowers to place on our grave. Ladies and gentlemen, although we do not believe half of what you say, we are, nevertheless, pleased to have listened to such polished lies spoken before our death."

Our speech will create sensations but as everybody will be eager to eat, the sensations will be allowed to die down quickly. The refreshments over our hand will be shaken lifelessly by people who give you a sickly hand grip as if they are afraid to dirty their fingers. They will wish us many happy returns of the day just as a matter of form. Then at 9 sharp the stork will bow before us and place the empty basket on our lap. This act will be greeted with applause by all parents who will see in it a message for the future. The ladies present will giggle shyly while at the back of the hall our Rib will be seen weeping. The stork will then fly out of the hall followed by the notes of the song, "For he's a jolly good fellow" after which the party closes.

# Ezase Luthuthu

NGU J. M. KWANINI

Mhleli, nabalesi bako umhla we 21 awusoze ulibaleke apha kulo mzana kwa kusenziwa isipo se Kresimesi kubo bonke abantwana esisipo sinikwa ngaba Num. abambalwa be Bhunga nono venkile esinga balula aba Num. E. B. Schraader Mayor, Nkosk. Schraader Mayoress, P. W. Duplessie Nkosk. Duplessie Attorney, F. J. Fuller, F. C. Pearson, A. Jacobson, Nkosazana P. Edwards, kwala ngo 2 30 afika amagwanqa sele elindelwe Higher Mission apho yayi yo kunikelwa kona zawa inteto ezi vuyisana naba ntwana noku ncoma ukuzipata kakuhle neziyalo zokuba babeke abazali babo kona ukuze babe nama tamsanqa lama gwanqa apendulwa ngombulelo ngu Mnu. R. P. B. Malima no F. Patini ngamazwi okukutazana nama gwanqa baziolisa abantwana ngama qebengwana nelekese kwakulinganiselwe i 1000 ya antwana ayabiko kwabako kupela 480 abapati bomsebenzi yayi ngaba Num. K. Mdeide, J. Kandisa, R. P. B. Makaluna, B. M. Fasi, T. A. August, M. Fasi, A. Nduku, M. Sitsume, S. Beyi, J. Sgidi, V. Nkita, R. Danisa, A. Bhali, J. M. Kwanini no S. Wambi usibonda.

Iqela le Melton Ross lidlale apha nelase Burghersdorp nge tennis nge 16 labetwa elalapa nge 15 iyaquba into ka Mc. Carthy koko ngaba ntwana adlalisa ngabo noko liya naba eliqela.

Siva ezokuti u Mnu. D. V. S. Kwanini oyi champion ye draughts kwaka msinyane uyakuya e Staterville ngo kufuduka kwe nkosi yake aya kubamba nayo uyibambe isthisa u Nkosk. S. Kuda ukusonga e Maclear apho owakwaka alipolisa kona.

Babuyile aba Num. R. L. Kulu, B. C. Ngawu e Monti apho bebeye kona kwi ntlanganiso ye bhodi bancoma izibele zakwa Gomp nobumnandi.

Alapa ama Kosazana Vinnie, Sheila Malgas ukuvela e Lovedale apho bafunda kona ulapa no Mnu. no Nkosk. S. Nduku base Hewu bazokucita i Kresimesi holide yabo apha ugaleleke nge yamalanga i "rain" u Mnu. S. N. Ngcwece ukuvela e Rautini apho angu Msebenzi kona ukangeleka esempilweni entle.

Uyicita apha ekaya u Mnu. W. T. August, eyake i holide. Uye e Kapa u Nkosk. Agnes N. Plaatsje. E nkosi Mhleli nge situba ondipe sona.

# Ezase Komani

UMFI U WALTER BOMOYI KRUNE MQHAYI

Kusasa nge 10 30 ngolwesihlanu umhla we 30 kweyo Mnga kuphumle kwimbandezelo nenkathazo zeliphakade umkhuluwa wam othandekayo unyana omkhulu ka bawo u S. E. Mqhayi (Imbongi ye Sizwe) ongu Bomoyi, xa agqibe iminyaka ema 29 ubudala. Umfi lo ujikeleze kakhulu kwizikolo zemini, efundisa imidlalo yosapho, izifundo, ukuthamba nengoma athi elapha abe ephaya. Ufike ekhaya selesithi gqi e Dikeni, Tyhume, nase Nqushwa ngomhla we 15 kweyo Mnga wafika seloyisakele kukufo ekhala ngentloko imze ngamandla nokutyatamba komzimba, kwathi pezu kwamati-letile amakulu awenziweyo wadlulela kwelizayo eluxolweni.

Ningadli nobubi mabandla nezihlobo nezalamane zakwa Bomoyi, kwa Cedume, kwa Nyakwezi, kwa Timape, kwa Hlambanobubende akuhlanga lungehliyo mzi ga Ntu.

Zihlobo ezikude nezikufupi xo ngulombiko. Umfi ushiya u (Iphelela kumhlathi olandelayo)

# Ezakwa Gompo

(NGU MASONWABE)

Ngomhla we 12 kuyo lenyanga eholwentsha i H. C. Peacock Hall ibiyi ngxikela yengoma nentlombe ye Kampani yodumo kweli lase Koloni ekutiwa yi "Gipsy Melody Makers" phantsi ko mphathi wawo u Mn. Phil. M. Mango. Into eyenziwe leliqela labavumi balapha kwa Gomp, yebonise ukuba umjikelo wabo abazakwuthabatha ukusukela kumhla we 24 ku December ukuya kwi 23 ka January 39 yeyakuba nempumelelo. Into esingayicelayo, kubantu bezindawo ezixeliweyo efotweni yabo, maze bangaposwa zezi zisusa zabo. Mandi-yiyeke nozibonela.

Ngecawa yomhla 11 u Mnu. L.O.B. Shayi ubene mbutho ayeeze phantsi kwamalungiselelo abadlali be "Thembu United Rugby Club" yokuyiyisana naye kwindebe eyinikwa sesinye sezingqongqo zelapha edolophini, ngomdlalo othe wancomeka kunette kwi cala lakhe. Esihlalweni ibingu Mnu. W. M. Tywabi, othe wazibamba ngobuchule intambo zelizitiko kubeko neziphungo neziselo ezibandayo. Kwabaheke singabalula aba: Chiefs E. Sangoni, M. J. Mgudlwa, Banumz. J. S. Mngqikana, G. Moses G. Mbambe, J. Mabe-tshe, Makhosk. S. Ngondo, M. Mandla, Mokhosz. L. B. Mandla E. Solomon, D. Xhego nabanye abaninzi ababekuma 90.

Umhla we 9 kwemiyo uyakulibaleka mzuzu kwababeko kwi konsati eyayi senziwa liqela labongikazi balapha e Monti, bezama ukunceda izigulana ezilele esibhedlele. Ngenxa yama lungiselelo ayo yaba nempumelelo enkulu kunene kuba sabona neqela elikhulu labamhlophe bezokuzimasa lomsebenzi lonto yalatha ukundileka nexabiso lombenzi kwenziwa wona. Phezu kwamakulu amathandathu abantu ababekho apho e H. C. Peacock Hall baba nokonwatyiswa zingoma izalomaqela abavumi ekuthiwa zi "Gipsy Melody Makers" "Nurses Choir," "K. Siwisa's Company" "Heald Town Choir" nesolo, "drills" njalo njalo. Abantu bayabulelwa lakulu ngalomsebenzi ungaka bawuxhasileyo, laamazwi aphume esihlalweni (Mnu. R. Godlo M.R.C.)

Emveni kwe xhaphetshu elikhulu lokuba ibe lugqatso lokunyula amalugu amatsha ebhodi yalapha kwa Tsolo, lude lwafika olusuku ebelingumvulo mhla we 12 December 1938. Amaphepha ebekhutshiwe okuvota ebeyi 270, ama 9 onakala kwaza kwasebenza ama 264 amaphepha. Ngokushunqulayo kuphumelele aba kunyulo luka 1939 R. H. Godlo (M.R.C.) 125 ivoti W. M. Rubusana, III Nkosk. F. M. Siyo 96, W. S. M. Bashe 69, E. D. Tsenyego 95, Abanumz. Shad. M. B. Tappa no S. D. Mtyongwe baqamshelene nge 62.

# Ezase Rhini

Kunduluke u Kosk. A. J. Ndyini esinga ema Xhoseni ngokuya kubona abantu bomzi wake e Gqubica.

Kunduluke u Nkosk. Annie Jorha nomntwana ngololiwe wase Rautini e Pretoria ngokuya kubona izihlobo zake

Kunduluke ngololiwe wase Natal e Durban aba Num. Roji Matthem Tyini ngamalunga amele i "Eastern Province" kwi "cricket" edlalwae Durban (Iqhutywa kumhlathi wesithathu)

uminawa wakhe ofundisa ku Komani nodade wabo owendele kwalapo. Inkosi mayisiphe iintlizayo ezingakhalaziyo yakuyiphuthuma into esiyithandayo.

"Xenikweni undahluthe Into endiyithandayo Ndoxa ndibuyisi eyakho Mayenzek' intando vakho" HERBET C. Zet. MQHAYI (Umninawe)

itonomenle no Mnu. E. P. Ngxiki "aba thunywa be" Eastern Province."

Kunduluke u Nkosazana Emily N. Sixaha ngololiwe wase Bhai.

Kunduluke u Mnu. P. Ndumo ngololiwe wase Cawa ngokuhambela imicimbi.

Kunduluke u Nkosk. K. G. R. Nokele ngololiwe wase Tinara

Kufike ngololiwe wase Kaladokwe umfundisi Mvambo ngokuhambela imi cimbi yetyalike.

Kuhle ukubona umzi wase Rhini ngentshukumo eyenziwa yi Kansile izitrato zonke ze lokitshi yase Tyantyi zilungisiwe ngahamba nokuba kusebu suku nangemoto yako inye indawo esaseleyo ngoku kukongezwa kwezibane unolali umfoka Dyer uzimisele ukwenza into sakujonga le poni ka Dyer.

Kuvuswe neliso lomzi ebelikade lifile emva kokuba kugqityiwe kuzaku nge nwa kwi lokitshi enkulu kulungiswe izitrato kongezwe nombane wokuka nyisela izitrato noqgira babenako ukuza Kufike aba Num. Rwala Buswana geholide ze Kresimesi ngololiwe wase Bhai o Mnu. Madinda, Mtyobo Nkosk. Vuso nabantwana no Nkosk. L. Kasibe wase Styertvill ngoku zakubona u Mkozi wake. u Nkosk. M. Ntshebe.

Kunduluke ngololiwe wase Cawa u Nkosk. Ntuntu nabantwana ababini ngokuyakubona ulwandle usuku olunye. (Iphelela kumhlathi olandelayo)

# Ezase Doornfontein

(NGU EDWIN MAHOMET)

Umbutho Womtunzi Wokuphumla ubenembutho emnandi. Ibisenzelwa elinye inenekazi elingu Nkosaz. Vuyelwa Qoto esihlalweni ingu D. X. Martin owuvule ngamazwi amnandi: Kuthethe ezizithethi: T. G. Diniso othe wayo ngamela lombutho ngentetho ebonisa eyonanto ebangele ukuba umntu omnyama kuthiwa yinwenkwe kwesithuba. Kwesithuba ku'he u Mnu. Kekana no Mnu. Daba ebonisa nento embi eyenziwa ngabantekazi yokuqaba jmilomo nezidlele nokutshaya esithi zonke ezonto zizo ezenza amntu omnyama aye esihlha edelwa ngezinye izizwe no Nkosaz. Gqibithole uthethe kakhulu no Nkosk. Mazibuko, Mona, lombuto uzinyaswe kakhulu bubukho balamanene!

Kufike u Nkosazana Tsotsobe ngo kuzakubona umna kwabo u J. Tsotsobe ufikelelwa kwa Mnu. no Nkosk. A. Moyake

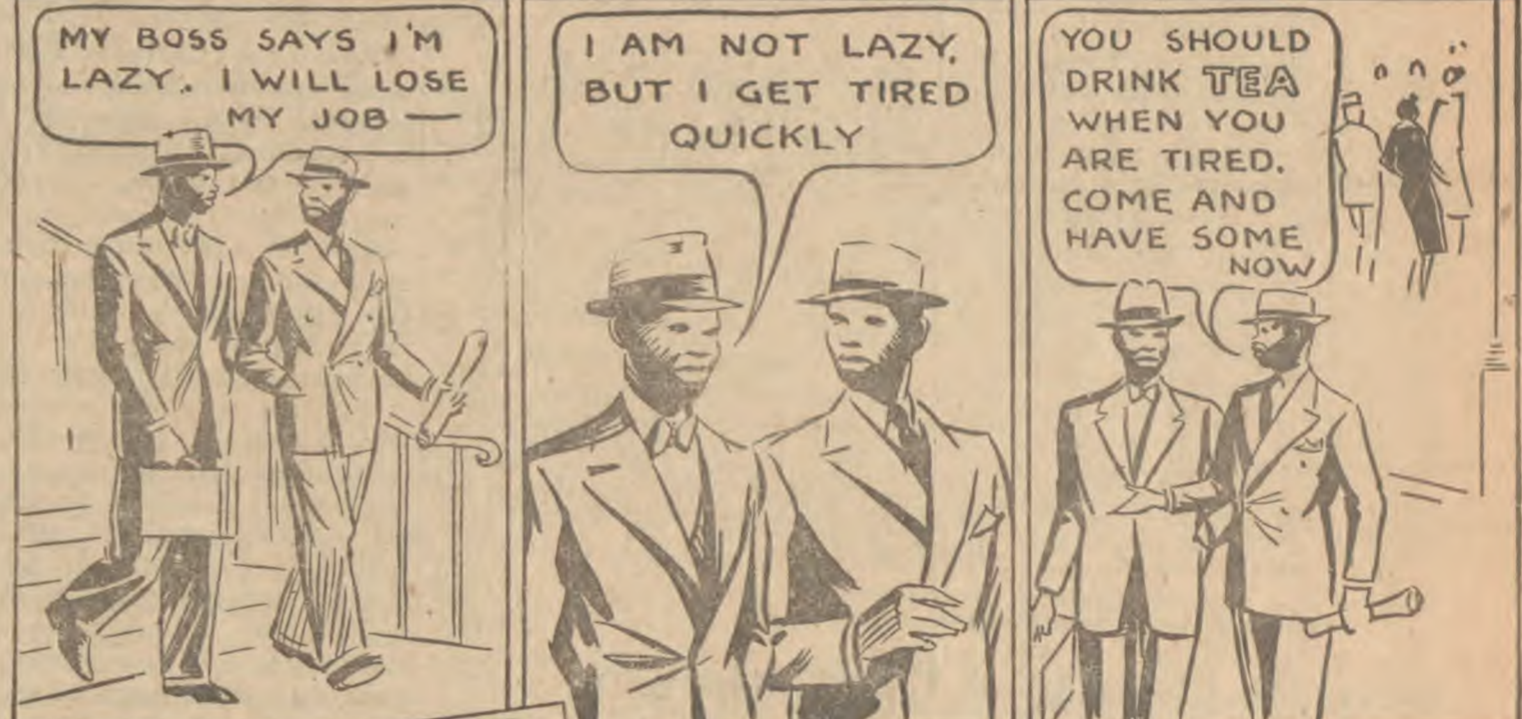
Kufika ngololiwe wase Davimani u Nkosk. Kalitshona ne Ntombazana yake ngokusukela imizimbi. Ubuyile ngomhla we 31 kwinyatga yo Mnga u Nkosk. B. Mpambani nomntwana ukuvela e Tyelera.

mona, Martin, Daba, Ndabula, Xam-sani Ndesi, B. Sandlo, Babala, Timbuka, Gotywa Ndabula Kekana Gotywa J. G. Diniso, Kalipa, Nkonyeni nala manenekazi Mona, Vazi langa Mazibuko Nkolisa Tace Selanto Zwana Kana Mayekiso Qoto, Rebe, Kouqobe, Nquka, Cezula Jokwe, Mhala Nquka Ggibitole Nkosazana Mona no Nkosk. Gertie Mfundisi waza u Nkosk. F. W. R. Qoto wenza amazwi amandi ombulelo kwa valwa ngo 10 15. ngokuhlwa.

# U Gqirha Roseberry Bokwe

U gqirha Roseberry Bokwe ubonakele esithi gaxa kumzi wephepha lesizwe eliyi "The Bantu World" ehamba no Gqirha u A. B. Xuma. U Dr. R. Bokwe ebeseaphumle okwesithutyana wacinga okokuba makhe athi ekubethwa ngumoya ake enze iintsukwana ne Nkosikazi yakhe, ku Mthembu omkhulu u Gqirha u A. B. Xuma. Umke u Gqirha ngomhla we 9 ku January kunye ne Nkosikazi no Mnu. W. M. Bokwe wase Adams College e Natala.

When you are tired . . .  
**DRINK TEA**



# TEA IS GOOD FOR YOU

Always drink tea. Drink it with your meals and in the mornings and evenings. When you are tired from work or play, it gives you new strength. It is very pleasant to drink and can be made easily. No drink in the world is so refreshing. Always buy a good quality of tea.

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Mr. and Mrs. TEA-DRINKER who say:



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**"The Bantu World"**

14 Perth Road, Westdene,  
SATURDAY, JANUARY 14, 1939.

**Oonyana Be Afrika  
Abananjongo  
Nge Ngomso**

Zimbhali ezingoolo hlanga ezenza ukuba lwaziwe ubom balo, kwanezenzo zalo; zaziwe izinto ezazithandwa lulo, kwaneenjongo zalo emhlabeni. Ama Afrika anambianje njengo hlanga abe kwitha lethamsanqa ngokwazi kwawo ubom neenjongo zookhokho kwimihla yamandulo kwelilizwe.

Oonyana be Afrika bangamangqina, ngenxa yokuva, ngenxa yokufunda ngeencukacha—amasuka—ndihlala elilizwe abantsule kulo nje ngencha. Ayinakuba bubulungisa into yokokuba iintombi noonyana be Afrika bazifunde bazamkele nje ngeentsoni.

UKUBUNJWA KWEZIZWE.  
Ukwakhiya komzi yinkulu akufa umninikhaya, kukulandel' ikhondo ne sandla sikayise ukuze usapho lungachithakali.

Xa sinako njengokuba sisazi ukuba sisizwe esineembhali ezi bambhekayo; sisizwe esibe namadhodha angoo Tshaka no Dingana, Hintsu no Ndlambe no Sandile kwa no Makana, sisizwe esibe noo Moeshoeshe. Isizwe esifanele ukuthatnela apho sibhekise phaya ukuze sakheke.

Lamanyange ayebakha ubuzwe ngobuthile. Inga Maxhosa, Zulu no Mshweshwe. Thina namhlanje ma Afrika, kusile, kuba sikwilitha le thamsanqa, kuba livelile ilanga le mpucuko, imfundo esifanele ke ngoko, kukuba sibhedeshe ibala, kungabikho: Tshaba, Msutu, Mpondo, Xhosa, na Tshangana. Kumaxa uxatyiswayo umsebenzi neenjongo zika Somandla, owadhala u Ntu, owaba leli bala sililo ekunokubakho uthandwano.

Isizwe esingena Thixo waso asinakuze sime kwiso lwehlabathi; siba yimpasalala, nexhoba lezinye izizwe.

Ulaulo lweenkosi mandulo lalusi-bamba isizwe sibe sinye. Ngalamaxesha ethu, sizukulwana esikhoyo, nesingena bukhosi nje nga mandulo, ubulumko bunye bobokuba, sithi sizinika nje imbeko ezikhoyo iinkosi—nezihluthwe indwe, sizibekele inkosi yethu engu Thixo ekungekho bukhumkani bumbi obungayi hluthayo Eyakhe yobukhosi indwe; engadutyulwayo, nengahlabekeyo ngeentshuntshe zazo naziphina izi zwe ezinamandla.

USINDISO LOMNTU LUKUYE  
Okokuba u Thixo ebengaluxhomanga usindiso lomntu emntwini, lomzekelo wokufa ko Nyana Wakhe ngewuba umme ngamlenze mnnye, wokuba ngowokususa izono zelizwe. Kanti xa wawungenguwo wokubonisa ukuba naxa wayenako-nje ukumsindisa unyana Wakhe ezintlungwini nasekufeni okulihlazo, wathi tu, naxa u Nyana selebhekisa kuye esithi, "Bawo wam! Undishiyelana? Umzekelo wo Nyana wesi Ntu, othi, kwi henyukazi ekuthethwa ngalo esibhalweni. "Cela amanzi ayakukuphilisa kwisifo onazo! Akatsho ukuthi, "Ina! nanga amanzi oyakuthi wakusel'ungabisanxanwa!" Uthi le Nkosazana mayizisindise yona.

Ngenxa yemfundo awayengenayo ke amanyange, sinomzekelo wendlela yesizwe sama-Ngesi "English" aazakha ngayo, Amangesi ayezimpanza njengokokuba sinjalo esi sika Ntu isizwe, kodwa azibutha. Eyona nto yawenza amanyane, kukuyana ukuba iintetho mazincitshiswe, kuba iimfazwe abenazo ama-Afrika phakathi kwawo odwa; nama-Ngesi abenazo neentetho ezi sinazo kukwangokunjalo nakuwo. Bubulumko nathi ukuba sizinciphise ezintetho zingaka nezibanga ukuba singaboni ngokufanayo.

**INKULULEKO  
AYILURHULULI UHLANGA**

Inkululeko efunyanwa ngama-Afrika makabe akakayifaneli, kuba zonke intlanga ezithe zaphatheka lukhuni ziqhubela phambili. Ama-Juda kunye nama Khoboka ase Merika. Kucaaca ukuba nomthi womelezwa kukubhulwa yimimoya, nohlanga kuf'neka lube phantsi kwentshutshiso ukuze lumanyane. Akukhonto inomlungu; zezihlobo

zingaka ninazo zabelungu ezibanga okokuba indima yomanyano ingakhuli kangaka. Okokuba ama-Afrika ebekwizihlangu zomhlophe, ingawo alawulayo, aye elelinani alilo, neento zezwe ziyile ziyiyo, ama-Afrika ebeyakuphatha kwanjengaba bamhlophe. Lentoke ithethikuthi, nawo ebeyakutya ezityebileyo, ezibhityileyo nezifileyo zityiwe ngabamhlophe.

**OONYANA NEENTOMBI  
ZE AFRIKA**

Ulutsha aluqhubeli phambili nakaninci, olufundileyo luyafana no lungafundanga. Umahluko mnye, ngowokuba olungafundanga lutyiwa ngumhlakulo, olufundileyo lubamba usiba.

**UKWAKHIWA KWEZIZWE**

Dhe elona lishwa ne sikizi libonakale kulama-Afrika kuthiwa afundisiwe. Kanye adhe afakelwa ama gama azizindwe. atsalela ehlathini; ngendlela angafumani kwazi i ndzima neengqondo zama Afrika, afuna ukuzenza mpela abelungu—ukubalusizi, ezi nkedhama zika Thixo, zingamakhoboka, iintliziyo zazo aziva luyolo nabumnandi bo kuphucuka, nokuba ngumzekelo wom Afrika ofundileyo. Oludhidi lwama-Afrika alufuni nokuya kwii manyano ze sizwe. Kanti ba ngabon' oonyana be Afrika ekufuneka bewusekele umzi; abanye babe ngaphambili, abanye ngasemva bewusa umzi lulendawo i Japan ikuyo namhlanje.

**Indlovukazi!**

Indlovukazi umka Kumkani Solomon Dinuzulu, ubize abantu bakhe e-Rautini, ukuba avuyisane nabo ebulela ku Thixo uSomandla Ovumileyo ukuba afumane lonyaka mntsha ku-1939. Esisici sibe ngomhla we 8 nge cawe (western Native Township) kwathulandivile. Apho Indlovukazi isathe chu khona ngezempilo. Lomcimbi wonganyelwe lisebe le Cawe ye "Zion," kuwiswe inkabi ye bhokwe. Longanyelwe elitheko ngumfundisi P. M. Mabiletsa wena-we ye "Zion," ose Alexandra, ccediswa ngu Mfu. J. Mazungwa eaba Vangeli Oo E. M. Zulu wase Sophiatown N. J. Ngeme walapha e Newclare, Petros sebe no Nkosi-kazi yomfundisi Mabiletsa ikho: Kwababekho, yinkosazana u dadhe bo Kumkani u Solomon, engu Roselina nonyana ka Nkosi u Zibhebbu. Bekungekho nto ingekhoyo kweziza phantsi kwempumlo, ezibandayo njalonzalo.

**Doornfontein**

Siva ngo Mnu. Edwin A. Mahomet ukuba u "Mtunzi wokupumla" ubene mbeko ote wayinika kwelinye lama lungu elings nobhala walo Mr. I.W.B. Mona ilizwi ebekutetwa ngalo ngalo lelokuba masizake njengesizwe nokuze abantu bafunde ukuba iko into enokwenziwa ngabantu base Koloni kutetwe ngalamanene nama nenekazi D. X. Martin, Kekana, Mrs E. Sibisi, Mona, Vazi, Qubeka, F.W. R. Qoto, Ndesi, Mswanu, Langa, Misses Mona, Nkonyeni Kana, Finca, Qhole, Nkolisa, Mn. Mahomet, Kula-she, E. Cezula, Zwana Mr. Bhabala, Mrs. Sibucashe, Miss Komqobe, Mr. Mr. Bhudha, Vundhle, Ntenjwa, Mr. Nxiba (Jun.) Nxiba (Senior) H. Ndabula, N. Ndabula, Somtunzi, Langeni.

**KONGOZELA!**

Lombutho ungentla ubene mbeko othe wayenza kwelinye telungu u Nkos. Tokwe u Mamtshawe ebebeko Mr. I. Sizani President Matthews, Mabusela Tokwe, Selanto Gqibitole, Qoto, Cekiso, Sizani Martin Mgcuwa Nkabinde,, Babala, Sisusa, Zwana, Mphu Mowangu. Matomana, Sibucashe, Tolbat. W.W. Rand Lady's Society:— Ibingu Mrs Taiz kukho aba: Nkosz. Ethiopia Mohoni, E. W. B. Daba, Ndabula, Somtunzi, nabanye endingabazanga, ingoma ibi ye pame kakulu kuko nento ezininzi ezi mandi bonke ebebeko ibingabe mpucuko ne nqubela.

**Klerksdorp**

Umnumzana S. M. Ntabeni usate gxada ngase Standerton ukuya kuyelela izihlobo kunye no Mn. S. Yekele, utate iholidayi yenyanga ukuya kubona abazali e Miata sibangwenelela uhambo oluhle kunye nonyaka omtsha.

Kulokishi yase Rapamali ngentsasa yomhla we 31 ku December 1938 kwenye indlu inkwenkwana yakona xa ivuka kuba izakwalusa icola ipepa pambi komnyango kuba izakupemba ngalo ite yakuli vula yafumana kusongelwe isitupa somntu osesibunile phofu ayinguwo womntu omkulu ingenguwo nowo mntana asazi ukuba upina umninimnwe.

Itokazi lenkomo eliminyaka 2 kwa Mamthibe e Bee Street lizele amawele ayapila kakuhle omabini "uyandelwa u Mamthibe xa kuyilanga."

Kumalungu ebodi alonyaka singa balula aba Israel Marawa, Jack, Crutse, Robert Duma, ngamele umzi lawo kucala lebunga Nkabinde, abanye abaka vakali siya kube siba kankanye. Asazi ukuba iyakuquba njanina kuba evanyakenye ayizange isebenze nto ibingafuni kutsala no mzi.

Kulindeleke ititshala enkulu ukuvulwakwezi kolo ligama esingekalazi ku nye nendawo asuka kuyo kuba kwafa nesikolo sangokuhlwa kwaye nabantwana ngoku inani landile lesikolo.

U-Mnu. Xaka Sulela owemka ngo 1919 ubuyile u Dhlamini lo seleyi ntshibe ubuya ekangeleka esempilweni, apo angumsebenzi kona kuse Durban Natala selebuya nokuxela ukuba ufuna ukutshata ubone inzwakazi yase Matyalini.

U Mnu. C. Gogela uyekile emsebenzini ngenxa yempilo ukukedama injongo yake kuku buyela kwelokuzalwa e Tyume.

Wade wavula uMnu. J. Nono isilara uyaquba kuba ayihlali inyama nangona ukuqala kwake ike ayatengwa kuba bebe ngeka mqondi hamba Dhlomo noko kunjale kuya kude kuvokoteke.

Umfundisi Bennett Mlambo wama Tiyopiya uko pakati komzi uvela kwelase Free State e Henman naxa impilo yake ingentle kodwake sesitemba u Tixo kuba sele yakupila.

Kulindeke umfundisi wama A.M. E. ngomhla we 9 January kuba lo kade eko uyemka ngomhla we 10 January.

tikiti kumbhali ongunondyebo wesizwe R. G. BALOYI, M.R.C. Uno-Ndyebo Jikelele we African National Congress.

**KWA MEKENI**

(Ngu MASONWABE)

Ngomhla weshumi linesi xhenxe kweyo "Mnga" 1938, ibiyi ngxikelela yombuliso ka Rev. J.Dlokweni, phantsi kolongamelo lwamadoda esekhetho yalapha e Monti. Emveni kokuba elivuli' elitekho u sikhlo (Mnumz., O.Hans) ngeculo, kwathandaza u Jas. Ndzuvo, uthe gqaba gqaba ngambalwa amazwi kuyuma ikwalya kamthimkhulu, Radebe, J. B. Gedeza, watsho ngeee ngoma ezihlwabisayo. Iimanyano ezazikho ngalo mini zezi-Bantu Presbyterian Church, African Church, St. Phillips, Apostolic, Bantu Baptist, nezinye ezininzi. Kwizi theli siphaula aba:— Banumz., M. G. Kese, J. M. Mfazi, Theo., Bottoman D. Camgca, no I. B. Gedeza, ofunde, wahambisa inthetho ebhaliweyo egamenj lekwayala yase "St. Johns" efundeka ngoluhlobo:—Mfundisi Ndlokweni, sicaka senkosi, asinanto ininzi yoku thetha singalombutho waba vumi. Sithi nje hamba kakuhle asinanto sinayo, nje, sikunika esi sithunzi (Photo) saye siqwenela ukuba sihlale egumbhini lakho. Ukuze ngayo yonke imihla usiwa ngamadolo ungaze usilibale, uhlale usinyusa nathi, usinyusele enkosini yakho. Iminyaka esibhozo (8 years) sibhile nawe apha eMonti, asisokuze siku libale, kwakunye neemfundiso zakho. Yanga Inkosi inganawe side sibuye sihlngane ezinyaweni ze Mvana. Kuzo zonke i sekethi, u Thixo asakuthuma kuzo, ungaze uyi libale i "St. John's Choir." Amen. 10/1/39.

Amalungu amatsha ebhodi yaku "Tsolo" kulo nyaka ka 1939 ngala: Rev. R. H. Godlo (M.R.C.) aphumelele ngevoti ezi 125, W. M. Rubusane nge 111, hor Florence M. Siyo 96, W. S. M. Bashe 69, D. Tsengego 65 No S. M. B. Tappa nge 62.

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**INXHOWA YESIZWE**

Imigaqo emitsha yokulinga ukuvuselela ibandla lesizwe Je (African National Congress) kukubhlanganisa iipeni ezi 1,000,000. Inani la Ma-Afrika liyi 8,000,000, asingabo bonke abakhupha intsonyama yesizwe elo bandla lesizwe licela kubantu bonke. Ndinenyano yokuti esisicelo se 1,000,000 sepeni siso kuphela singanza ukuba Um-Afrika omnye nomnye abe nako, ukusekela umsebenzi we sizwe. Umsebenzi we sizwe, ngu msebenzi wabo bonke; omnye nomnye ucelwa ukuba afake isandla. Indoda, inkosikazi, nabantwana kumzantsi Afrika. Indlu yonke ukusukela kumntwana, ukuya kuyise nonina. Abanako bangakupa ngapezu kwepeni. Akukho Um-Afrika ongakakwa kukancedisa Isizwe. Itikiti zizakunikelwa ezimalunga nalomsebenzi. Ndiibenela kono bhala, nono ndyebo bazozonke iindawo, nabo bonke abanothando lomsebenzi wesizwe ukuba bacele ama (Iphelela kumhlathi wesitatu)



Ubisi luka-Nestle esonkeni. Isonka sako siqabe ubisi luka Nestle; Oluphuma ngqo enkonxeni. Lulungile, lutsho womelele uphile.

**NESTLÉ'S MILK**  
LOLONA LULULO KU-NTEMEKANA.  
LOLONA LULULO KUWE.  
Ubisi luka Nestle lumnandi, luyatyeka. Lubisi lwenkomo oluxutywe ne-swekile.  
Copyright VX 4-36

**YIBIZE IZE NGQO KUWE**  
**i "The Bantu World"**  
ICAWWE ZONKE  
Iphethe eze mibuso, Into-Ngeento, Ezendawo ngeendawo, ezemidlalo, Nazo zonke iindaba eziphathelele komnyama umntu. Litengiswa ngexabiso elincinane Xa liza Ngqo Kuwe.  
2/6 Ngenyanga ezintathu  
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Ezelizwe liphela, neze Palamente nezamalokishi, nezemihlaba zini-Kwakhona zikwako nezika Rulumente ezithetha ngomzi ka Ntu.  
Musa ukwahlukana ne **THE BANTU WORLD**



# MARCHING FORWARD

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"



SATURDAY JANUARY 14, 1939

THE BANTU WORLD, JOHANNESBURG

PAGE NINE



## Arabelle And Isabel

Arabelle: We are now in full strides in the New Year—marching to something.

Isabel: I have made up my mind to march up to something real this year. Last year my life was full of unfinished tasks.

Arabelle: It's good to hear you talk in that strain. What are you aiming at?  
Isabel: I want to aim at finishing everything I have begun, no matter how difficult.

Arabelle: That is one of the resolutions that will carry you very far if you are honest about it.

Isabel: I am, so help me God. I have wasted half my life time doing things in halves without finishing them.

Arabelle: Most young people do that.  
Isabel: That is why they never get anywhere. If you would be successful in life finish what you have begun. Never leave things half done or you will never get on.

Arabelle: You have taught me a good lesson, dear Isabel.

Isabel: I am glad to hear that. Most of the time you are teaching me something. If our sisters could realise the value of this they would find themselves doing much work in little time.

Arabelle: That is quite true. Now must finish the winter jumper am knitting for my friend.

## Our Children

### NURSERY EXERCISES

The toddler who has been lucky enough to have Mother or Nanny interested in his little efforts at physical culture will now be ready to try out a few more "grown-up" straight drills.

Here are a few which are highly recommended for children with that surplus energy which drives their elders almost to distraction.



### POISE AND BALANCE

1. This is splendid exercise for balance, but you will have to lend the child a helping hand. Place your wide-spread hand at the bottom of his back forming a prop for him. There are six movements in the exercise. The position is standing firmly with hands on hips. ONE, right leg raised, knee bent. TWO, a forward kick with the leg, toes pointing. THREE, leg returned to knee bent as in first position. FOUR, a backward kick with the leg, bending forward from the waist. FIVE, return to knee bent as in first position. SIX, drop foot to the floor.

The six movements should be performed with the left leg in a similar way. Let the child do three sets each side, and then take a short rest.

## "Not What You Do..."

BY THE EDITRESS

"Not what you do, but how you do it, is the test of your capacity." Now, read these words very carefully before you go on reading. Among those who will read this article are women who have almost worked themselves to the bone. They have gone about their everyday duties from morning till night without grousing at the amount of work they do.

But these women are not happy at all. They feel that their work is not appreciated as it should. People look at their work and say, "Oh, you have done a lot to-day", and then pass on without adding words of praise or encouragement. Why is it so, ask these puzzled women? The reason is found in the above words: "Not what you do, but how you do it is the test of your capacity." That is the secret of their seeming failure.

They do any amount of work-but do it anyhow. You find them ever busy working, working, working—but you cannot put your finger on their efforts and say: "You have done this piece of work wonderfully well." They cannot do anything well. They begin any given work without careful planning. This taxes all their energies without giving them time to map out the work carefully so that it yields results.

### This Week's Thought

If you have knowledge let others light their candles by it.

—THOMAS FULLER

On the other hand you see a woman who never seems to be working hard. While others are busy she appears to be idle. Yet all she does is hailed with praise. Why is this? She does her work well. She does not strain at doing a volume of work, but aims at doing what she is given to do very well indeed. And because she cannot do her work well without careful planning she finds herself having time for leisure after work.

Married women who complain that they toil from sunrise to sunset and do not receive a word of thanks from their husbands should go over this wise saying and find out if they really do their work well. A capable housewife ought to plan her work so that it gives her at least an hour or two in the afternoon for a nap. This will refresh her and give her time to tidy herself before the evening visitors come.

Learn this lesson well and it will repay you. You will save yourself worry, time and money. You will always keep the love and sympathy of your husband. Homes are sometimes broken up by such little things as these. A wife or woman who cannot do her work well is worse than useless. And she must think that what counts is not the amount of work she does, but how she does it.

In one of the matchless descriptions of a virtuous woman found in the Bible we have these words in Proverbs Chapter 31: "Who can find a virtuous woman, for her price is above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil." A woman who takes care of her household's needs is above rubies in the estimation of her husband. Virtue alone is good, but if accompanied by good works is priceless. That is why it is not enough for a woman to be good. She must also do good works. And not only be good in not doing bad works. A good tree produces good fruits.

## Introducing A New Series

We are continuing this week a 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 THE OSTRICH HAS SUCH A LONG NECK

BY

G. N. Lansdowne

The ostrich and the crocodile once struck up a friendship in those far-off days when the ostrich had a short neck. The other animals warned the ostrich that the crocodile was a bad animal, and it would be wise not to associate with him; but the ostrich for such a big bird has a small head and therefore few brains, and so he obstinately continued his friendship.

One day the crocodile was very hungry for he had not eaten for several days, so he said to the ostrich: "Mr. Ostrich, a tooth of mine is paining me. Please put your head into my mouth and see which one it is." The foolish

ostrich did as he was told, whereupon the crocodile treacherously closed his mouth on the poor bird's head.

The ostrich pulled and pulled, and all the time his neck became longer and longer. At length the crocodile got tired and let go. The ostrich ran away and has ever since preferred to live in desert regions far away from rivers where crocodiles live. He is now so afraid of losing his head that, whenever danger is in sight, he buries it, thinking that by so doing he will be spared the agony he went through when the crocodile stretched his neck to such a convenient length.

## OKWENZA INTSHE IBE NENTAMO ENDE

Intshe nengwenya zaziyizihlobo ezinkulu endulo intshe lena isenentamo emfutshane. Ezinye izilwane ziyadonsa ngezindhlebe intshe ziti ingwenya isilwane esibi; kakukuhle isejwayele, kodwa intshe iyisilwane esikulu esinekanda elincane elingenabucopo buyapi, sapikelela-nje kuloko, yaba yisihlobo sengwenya.

Kwati ngolunye usuku ingwenya yalamba kakulu, ngoba kwase kudhlule izinsuku eziyingi inadhli luto. yase itikuzo intshe; "Mnu. Nish, ngipetwe kabi yizinyo. Ake ufake ikanda lako emlonyeni wami ubone ukuti yilipi lelo zinyo." Savama isituta sentsho

nansoke ingwenya enolunya ivala umlomo ikanda lentsho lisepakati

Yadonsa, yadonsa intshe, intamo yayo ide yeluleka-nje iba uhide, Ekugcineni yakatala ingwenya yayiyeka intshe. Yacela ezinyaweni intshe enanamuhla isazimisele ukuhlala kude nemifula lapo kukona izingwenya. Namhlanje uvalo lokwesaba ukuti ingase ilahlekelwe ikanda layo lukulu ugangoba uma ibona ingozi ilitshuteka pansi ikanda layo icabanezwe ukuti uma yenza njalo izogwema ingozi efana naleya eyenziwa ingwenya mhla kweluleka intamo yayo ize ibe umcilo-nje.

## Lebka Le Mpshe Enang Molala O Motelele

Mpshe le koena e ne e le metsoalle e megolo matsat-ing a kgale a fetileng ga mpshe e ne sa nale molala o mkgutsoanyane. Diphoo olo tse ding tsa elets a mpshe gore koena ke phoofolo e sa lokang, ebile e ka ba dtho e lokileng le e bohlae gore e seke ea etsa setsoalle le eona, empa mpshe kagobane e le phoofolo e hlogo e nyane e hlokanqelelo ea gana mpshe ea tsoela pele ka setsoalle sa eona le koena.

Ka tsatsi e leng koena e ne e tshoeroe ke tlaa kagobane e sa ka ea fumana dijo matsatsi a mantsi, ea re go mpshe: "Morena Mpshe, leino laka le-a opa, ak'u kenye hlogo ea gago u k'u bone gore keng sese leng ka gara

loan." Mpshe e setlaela ea etsa joalo mme koena ea tsoala molomo godim hlogo ea mpshe ea batho. Mpshe ea goga, ea goga mme ka nako eo molala oa bo ntso ba motelelele. Mpshe ga e ntse e goga koena eakgathala ea e dlogela, mme esile go tloga moo mpshe ea kgetha gore e phele mashabashabeng kgakala le moo dikoen a di phelang. E se e tseaba go lahlegeloa ke hlogo ea eona moo e reng ga tshogile e be e unya hlogo mobung, e gopola gore ka go e sa joalo e itsherelets bobeng le bohlokoeng bo bong bo bakoe ke ga koena e ne e goge molala oa eona go fihlela o eba botelle boo o leng bona kajeno.

## Just A Smile, Please

"I know what's passing in your mind," said a girl to a nervous young man who had been paying her marked attention. "I know why you are calling here night after night, appropriating my time to yourself and keeping other young men away. You want me to marry you, don't you?"

"I—do," the young man stammered.

"I thought so. Very well, I will.

x x x

There were married, but not on the best of terms, though as it was her birthday the next day she was being sweetness itself.

"What are you going to give me for my birthday?" she cooed.

"Nothing," said he, scowling.

"But, darling, can't you think of something original? You gave me that last year."

x x x x

He arrived home to find his young wife weeping bitterly.

"What's the trouble, my dear?" he asked.

"Boo-hoo," she wept, "the cooked meat shop is moving from the corner."

"Never mind we can move too, you know!"

Brown arrived home in a bad temper. "Hang it, dinner not ready yet?" he said to his wife. "I shall go out to a restaurant."

"Can't you wait ten minutes?" asked his wife.

"Will it be ready then?"

"No, but I'll be ready to come with you."

x x x

WORKMAN: "Sir, I would respectfully ask you for an increase of wages. I've got married lately."

MANAGER: "Very sorry, but I can be of no assistance to you. The company is not responsible for mishaps that occur to its employees when off duty."

x x x x

HUSBAND: "You have been worrying me for five years now because you weren't as well-dressed as Mrs. Smart next door."

"Well?"

"Well, he's failed—can't pay his debts!"

"Did he owe you anything?"

"No!"

"Humph! I can't see what that has to do with my clothes!"



### Orange Free State African Herbalists Conference.

The third annual conference of the Orange Free State African Herbalists' Association assembled in the Congregation Church, Bloemfontein from December 13 to December 14. Mr. Daniel T. Mafata of Bloemfontein presided. In addition to a large number of delegates from the Province who attended, many delegates also came from Basutoland, Swaziland and from the Cape.

The Natal Native Medical Association which is a recognised body by the Government and whose members are licensed to practice freely in Native medicines was represented by Messrs.—Solomon Mazibuko, President, Fisher Cele, Treasurer, C. Z. Biyela, J. Ndlovu, committee member and Mafavuke Ngcobo General Secretary.

Mr. J. B. Seesing, in his welcome speech referred to the many difficulties that African medicine men had to encounter in order to obtain recognition by the Government, to practice freely among their own people. He pleaded with the delegates to exercise patience in pressing for their legitimate rights. Anything that was worth having, a price was to be paid for it. In conclusion, he urged the members to be honest in their dealings with the people. The following were the reasons why The Rev. A. P. Pitso, Superintendent, Methodist Church, thought that African medicine men should be given licences to practice freely in herbs:—

(i) That it would result in the removal of unqualified men who, for money making puposes, take advantage of the ignorance of the Africans.

(ii) That the herbalists are recognised in other countries.

Mr. S. Mazibuko, President, Natal Medicine Association, said that the purpose of their visit to the conference was to create acquaintances with herbalists of other Provinces with a view to creating their medical rights as a Bantu race. He pleaded that racialism should be done away with as it was a great stumbling block to the progress of the African people. He alluded to the struggle in Natal between medical practitioners, chemists and herbalists and the attempt that is being made in certain quarters to curtail their rights as medicine men.

These remarks were endorsed by Messrs B. Ngcobo, General Sec, and J. Dhlouy.

Mr. T. M. Mapikela, M.R.C. and headman of the Bloemfontein location gave a brief report on the proceedings of the last session of the Native Representative Council, and revealed how they were trying to press for the needs of herbalists generally.

### Evaton News

(By A. D. J. MGOATO)

The Rev. and Mrs. Phasumane of the A.M.E. Church Orange Free State attended a conference at Mafeteng Basutoland on December 5.

After the conference he went to Rothe where they spent a week with the Rev. and Mrs. Phasumane, his parents. They then left for Morija, Maseru, and Johannesburg, they also visited the Wilberforce Institute where they spent their Christmas with the most Rev. J.M.R. Mosaka, of the Zion G.A. Church, Mrs. M. Mosaka, Mr. John P. R. Mosaka, Mr. Alfred Ngoato and his family. Although Bishop Mosaka was very ill a few weeks later, he has now recovered.

His sons and daughters all came over to see him. On Christmas Eve there was special service of thanks giving.

The Rev. and Mrs. Phasumane left Wilberforce for their home on January 3.

### Meeting Of The C.U.S.A At Bultfontein

(By E. W. H ATHIBELA)

The General meeting of the Congregation Union of South Africa took place at Bultfontein, on December 15 to 18.

A welcome reception to the delegates was most successfully arranged. The chairman was Mr. C. Sentso, Principal of the local Bantu United School who in his ably welcome address thanked the delegates for their attendance.

The chairman then called upon Dr. Leeuw to address the audience.

The doctor said that as far as he could remember the Assembly was the first of its kind at Bultfontein, and he thought it a panacea for all spiritual ailments.

Mr. Wessels, the Superintendent of the location also spoke.

Amongst those present were:— Mr. Wessels (Superintendent) Dr. and Mrs. Leeuw, Rev. G. P. Ferguson and Mr. J. E. Fernie, Revs. A. Damane, F. T. Palweni, S. S. Motseli, Evangelists: G. Mangakane, J. Mkhithi, W. L. Mathibeli, S. Imasiku elders: Z. Tsotsoto, E. Hlalele, A. Mofolo etc. Teachers: R. Lebete, B. S. Likete, Ernest W. H. Mathibeli, Matsoele etc. Mesdames: Motang Kumalo, Khoare, Sentso, etc. Miss Moholo, Lichachane Makhathe, Kumalo, Missrs: Sentso, Ncingwane (Court Interpreter) and Khoare.

### Potchestroom News

"FAREWELL TO TEACHER MAZIBUKO"

On Wednesday, December 7, a Farewell Social Function was held in honour of Mr. O. K. Mazibuko who for 3 and half years was in the teaching staff of the Potchestroom Amalgamated School, in the Anglican School School Hall. The Function was organised by the Catechists of the Anglican Church.

The announcement of teacher Mazibuko's departure shocked many people, because all had learnt to like him for his great work and for his contribution to the welfare of the community here.

Some will remember him as the organiser and founder of the choir, known as the "Rhythm Songsters" of Potchestroom. This choir once toured the Transvaal.

On the night of his farewell Party a special service was held in Church at 7.30 p.m. Over two hundred scholars attended this service. Rev. E. Patersen (Priest in charge) preached a most impressive and consoling sermon after which Mr. Mazibuko was given blessings.

After the service, a procession marched to the school hall where a radio-gram and a crowd outside entertained them.

Many friends will be shocked to hear of the sudden death of Mr. L. A. Mokuena Principal of the Potchestroom Amalgamated School on December 22. He is survived by his wife and six children. Rev. G. Windisch conducted the burial service after which Rev. Barrish also spoke. A choir under Miss R. Mosidi sang beautifully. 564 people attended the funeral. Mrs. Mokuena thanks all those who presented wreaths and donations.

#### ARRIVALS

Mr. Nehemiah Gabashane from Krugersdorp, Mr. and Mrs. Palmer from Alexander, Mr. J. P. Carolussen, Miss P. Legodi, Mr. W. S. S. Ditsie left for Johannesburg. Nurse Patricia Mantsi from General Hospital and Mr. Abel Munisi a student from Bothsabelo Institution is spending his holidays with his sister-in-law Mr. M. Munisi.

A grand dance was held in the Springbok Hall organised by Mr. M. M. M. on January 2 1959. Grand music was rendered by a music company of Johannesburg.

### Robinson Deep News

(BY I. C. S.)

We, o the Anglican Church wish our Father, in Christ, the Revd. G. L. Nyovane, L.Th., who is transferred to Orlando, a happy life in his new sphere. He celebrated the Lord's Supper here on the last Sunday in Advent.

On Christmas day at 6.30 a.m., Mass was celebrated by a Priest from the Priory, Rosettenville, the Revd. Fr. Carter C. R., M.A. There was only one boy serving, and I would like to tell the public about that boy, who was not only a server, but a precentor and Interpreter.

I was told that the Server-Precentor-Interpreter was from Turf Mine Location and is attends St. Peter's Secondary School. Nobody had thought that such a young boy would make the service so interesting and impressive. The boy did not hide his "light under a bush." He was the leader in singing, and interpreted the Sermon, preached by the celebrant, in good idiomatic Xhosa.

The bravery of this young man made me think a lot of St. Peter's and I am sure all people interested in this famous school will be proud of the Server-Precentor-Interpreter—a good product of the school.

I was told by a member of this Church who spoke to him, that the name of the boy is Jasper Mduna of Kokstad, East Griqualand; and is spending his holidays at his brother's place. May the Lord bless and preserve him!

### Mafeking News

T. MAKHALIMELA)

Speaking at a Christmas Ball held in The Elite Hall Mafeking on December 26, Mr. M. L. Kgasa of Kanye, Bechuanaland, a student of Fort Hare, said, "In these days of Complications, and agitations, oppressed minds have yearned for a life more simple, for a life with less cares and anxieties. Where then can our minds find such relief? they can find it by arranging for and seeing through a Christmas Ball such as this. Men cannot live by bread alone, there is naturally a demand for relaxation & entertainment, Recreation. These are not only necessary for the mind, but play an integral part in the cultural development of humanity. Some of us may not have realised how much these social activities mean to our lives demeanour—a true mark of a gentleman or a lady. Mixed companies such as this teach us to tolerate and appreciate what the old monster, ignorance, calls a (danger) in the young of to-day. Well may be parents one day, and to my mind a mark of a good parent is tolerance. Our progeny then should develop our social and cultural life further. It is of course a mistake to say that dancing is morally unhealthy. It is the mind of the man who dances that is wrong, if he uses it as a stepping stone to immoral ends." Mr. B. G. Nothusi also spoke.

(Departures and arrivals Mr. B. J. Dlangamandla Principal teacher, Good Shepherd School, and Mrs. Dlangamandla left for Herschel on Holidays.

Mrs. Jessie Oldjohn Schoolmistress, Good Shepherd School, left for Johannesburg on holidays.

Mr. K. M. Mgaba and Mrs. Manzana are spending part of their holidays at Mafeking they are due to return to Taung next week.

Miss T. J. Kirschbaum of the Staff, of Bamatete national School Ramoutsa is spending her holidays here as the quest of Mr. and Mrs. Mogorosi.

Mr. M. L. Kgasa a student at Fort Hare College who has since closing, been spending his holidays in Mafeking, has left for Johannesburg.

#### PIMVILLE LOCATION

At Pimville, the first prize of a pound was won by Mrs. Dhlamini, the second prize was won by Mrs. Kanye, Mrs. Zondi got 10s. for winning third prize and Mrs. Bolani won the fourth and was paid 4s.

### Concert A Talitha Home

The matron and staff of Talitha Home will give a concert at the Talitha Home Hall on Saturday January 14, and cordially extend an invitation to all.

The concert will commence at 8 o'clock and the programme will comprise music, sketches, recitations and drills.

### Johannesburg Locations Bread Competitions

Bread-baking competitions were held at the Johannesburg Locations, and the results are as follows:— 1st prize of £1 was won by Mrs. Ramatha, 2nd prize, of 15s. was won by Mrs. H. Kotele, 3rd. prize of 10s. was won by Mrs. Seboka, 4th prize of 5s. was paid to Mesdames Radebe and S. Ndhlovu who obtained the same number of marks.

#### ORLANDO TOWNSHIP

The first prize, of a pound, was won by Mrs. Kunene, second prize was won by Mrs. Maxengane, which was 15s., the third prize was won by Mrs. Malinga and Mrs. Hlatywayo in a tie), and they were each paid 7s. 6d. and Mrs. Letsatsi who won the 4th prize was paid 4s.

(continued foot of column 3)

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PNB5/23-2

## To Clean A White Straw Hat

WHITE straw hats should be freed from dust and treated with oxalic acid dissolved in boiling water, in the proportion of one teaspoonful to half-a pint. Thorough rinsing is important; and the hat must be dried in the open air, though not in the direct rays of the sun.

The following recipe is even better than the above because it prevents the straw from going yellow again. Procure from your chemist a small quantity of peroxide of hydrogen. To clean the straw use an old toothbrush and run peroxide well. Rinse the straw with cold water and dry it in the open, but not in strong sunshine.

## Keep Your Brushes Well

TO Lengthen the life of brushes. Handbrushes unfortunately wear more at the top than anywhere else. This can be remedied.

Place the brush in a warm oven for sufficient time for the glue, which holds the bristles, and in exchange place the bunches of those less worn from the handle end.

In re-setting the bristles it may be necessary to use some new glue, but with care this may be done quite successfully.

## Cleaning Linen Blinds

Cream linen blinds can be washed without removal from the roller. If possible, place a wooden table out-of-doors, spread the blind over it, and dust lightly to remove surface dirt. Prepare a basin of warm soapy water, in which a tablespoonful of borax has been dissolved, moisten the blind and scrub gently, using a soft nail brush. Rinse with plenty of warm water, turn the blind and wash and rinse the other side in the same way. Squeeze out as much water as possible by rubbing a clean towel over the blind. Leave it to dry on the table; when three-parts dry, iron. If the blind is required to be stiffened and glazed, it must be removed from the roller and washed in the ordinary way, starched in thick boiling-water starch, dried, ironed and glazed with a glossing iron. There is less chance of roller blinds becoming stretched out of shape if they are not removed from their rollers.

## Our Health Corner

### Splinters

TRIVIAL injuries often lead to serious consequences unless great care is taken in their treatment. Splinters may be said to belong to this category and it is no uncommon thing for those to lodge under the finger-nails.

The danger with splinters is that they carry into the wound, to some considerable depth, organisms which later may set up septic poisoning. In a deep wound these germs often multiply rapidly, for there is nothing to interfere with their growth. Washing and the application of antiseptics does not penetrate properly.

Before attempting to remove the splinter, make quite certain that there is a sufficient length of it protruding from the wound. Splinters are commonest where very old wood has been the source, and old wood is soft and easily broken.

It may be necessary to pare away a goodish bit of the nail, but if this is done piecemeal and with caution very little pain will follow. As soon as there is enough of the splinter showing the end should be grasped by the splinter forceps and withdrawn slowly and steadily.

The best dress to apply when the splinter has been removed is a hot boracic fomentation, for this ensures efficient drainage.

Every family medicine cupboard should contain a pair of splinter forceps, for these are handy little instruments and can be purchased cheaply at any chemist's or cutler's.



Creche children of the Western Township. I hope to give you full information about a new creche to be started at Orlando in the near future.

## Clean Your Raincoat Safely

FEW people will venture upon the task of cleaning a raincoat, fearing that they may spoil the garment. The method given here ensures a satisfactory result.

First make a bucket of good quality soap-suds by shaving four ounces of soap into a quarter bucket of boiling water. Let this cool slowly, stirring occasionally. When almost cold, add four or five ounces of methylated spirit. If compelled to use hard water, soften it by adding ordinary dry soap-powder. Fill the bucket with warm water and the suds are ready for use.

The coat should be spread full-length upon a table, and the warm solution brushed well in with a penetrating scrubbing-brush. Begin at the front of the coat and work completely round, scrubbing both sides of the arms and also the collar. Scrub the inside of the coat in a similar manner. Use plenty of elbow grease. If the coat is exceptionally dirty scrub it a second time. Fuller's earth will usually remove any dirty mark. The coat is now ready for rinsing. This must be done quickly. Do not leave it for a moment. Two or three rinses will be required; in fact, rinse until all trace of soap is removed from the coat. If any soap is left in the coat-streaky marks will result when it is dry.

The first two rinses must be lukewarm and the last one cold. In the first rinse dissolve sal soda (a handful

to ten gallons of water) to assist in removing the soap. To the final rinse add acetic acid (a teaspoonful to two gallons of water) to set the colour and give the raincoat a fresh appearance. If the coat is insufficiently rinsed and streaks appear, rinse again in the soda solution. Dry in the open air out of the sun. See that all water is out of pockets. If left in, rings may appear which are almost impossible to remove without removing the whole process.

### TO REPROOF THE RAINCOAT

Raincoats that have lost their resistance to water can be reproofed after cleaning. Dissolve one-quarter-pound of alum in one gallon of boiling water. In one another receptacle dissolve one-quarter-pound of sugar of lead in 1 gallon of water. When both mixtures are thoroughly dissolved pour the two solutions into one bath. Immerse the coat in the bath and well saturate every part. Squeeze as much liquid as possible from the garment and hang outside to dry. When nearly dry press over a cloth.

### A MACKINTOSH MAY BE CLEANED

In much the same way as a raincoat, but with a paste of 4 oz. of soap shavings boiled in 4 oz. of water to which 1 oz. of light magnesia has been added. A mackintosh must not, of course, be ironed.

Rubber cement will mend any tears so that they are hardly discernible. Damp a weight to prevent it from sticking, and then place on the patch to help the cement to stick

with the hair quite loose, and allow the sun and air to penetrate it. After a shampoo always dry the hair in this way during warm weather.

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## Summer-Time Hint For Hair

During a spell of hot weather the hair needs a little extra attention. Great heat is apt to make it lank and lifeless-looking, especially so when it has a tendency to be greasy. Massaging the scalp, which is always beneficial, is of the greatest importance during very hot weather. It helps to stimulate the tiny blood vessels, nourishing the roots of the hair, and is also of use in reducing excessive greasiness.

Points on Massage.—Massage should always start in the middle of the head, or where the parting comes, as it is here that thinning of the growth usually starts. When massaging, it is well to remember that the object is to loosen the scalp, and to effect this it must be moved with the fingers.

A hot weather treatment, largely practised on the Continent, is the hot and cold water application. For this two bowls are filled with water; one with water as hot as can be borne, and the other with very cold water. A very soft towel is dipped into hot water, lightly squeezed, then applied to the scalp. It is pressed against it for two minutes, then removed, and another towel, which has been dipped into the cold water, is then placed on the scalp. This is removed and the hot water towel is again applied; then the cold. This is done three times, and the scalp is thoroughly dried by rubbing it with a towel and the tips of the fingers. The hair should be well shaken out, parted in small strands, and each strand rubbing makes the hair light and fluffy and gives it a lovely gloss.

A sun and air bath should frequently be given to the hair during the summer. Sit in the garden, or, if you cannot do this, before an open window

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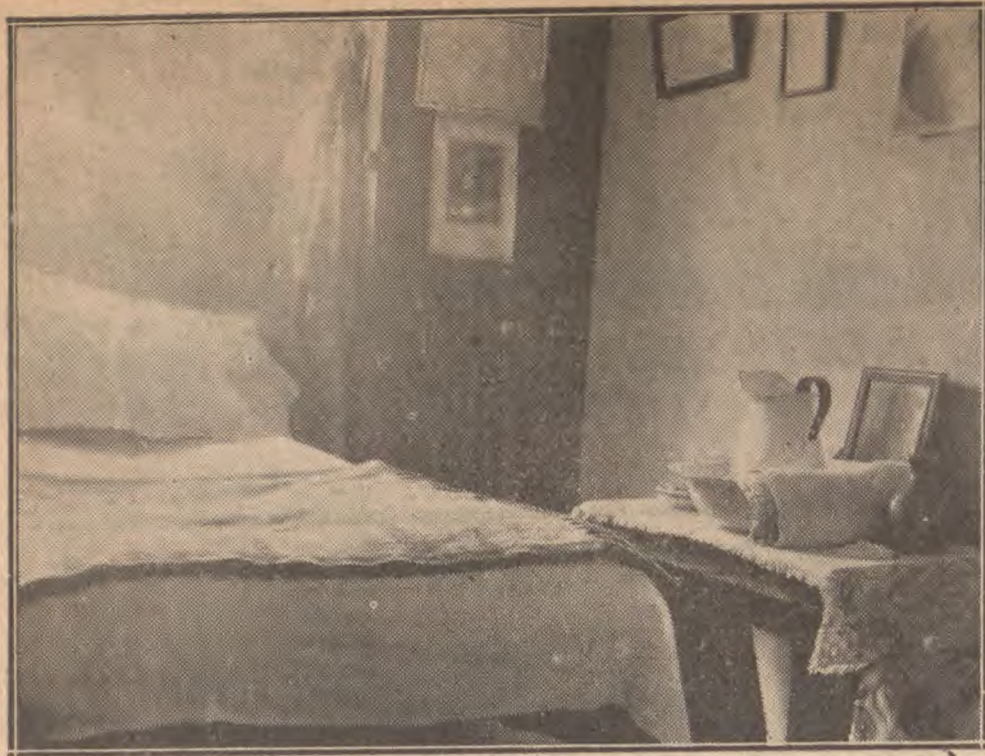


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## Dried Fruit Recipes

### FIG ROLLS

½ lb. pastry, short, flaky or puff.  
1 lb. dried figs.  
2 tablespoons honey.  
½ lb. mixed chopped nuts;  
Method. Stew the figs until tender, then drain and add the chopped nuts and honey; mix well. Use as a filling for pastry rolls, making them up in the same way as sausage rolls.

### SCALLOPED PEACHES

Wash well 1 lb. dried peaches; soak in cold waters to barely cover over night and next day stew until tender, then drain. Arrange them in an ovenproof dish in layers, sprinkling a little brown sugar and 2 or 3 cloves and a few breadcrumbs over each layer; when the dish is full add 2 or 3 tablespoons of the liquid in which the peaches were cooked and cover the top with breadcrumbs. Bake in a moderate oven until the top is brown. Serve with cream.

N.B.—Any other dried fruit can be substituted for peaches.

### FIG DAINTIES

Use nice fresh dried figs; cut a slit in the side of each and remove a little of the pulp; mix this with a little finely chopped crystallised ginger and a few ground nuts; add about a teaspoon of orange or lemon juice, mix well together, then fill the figs with this mixture.

### PRUNE WHIP

½ lb. prunes.  
4 tablespoons sugar.  
2 eggs.  
1 teaspoon lemon juice.

Method.—Wash the prunes well, then soak overnight in water to barely cover; next day cook in the water in which they were soaked until they are very soft, then drain and rub through a sieve. To the puree add the sugar, stir over the fire until the sugar is dissolved and allow to cook for a few minutes; remove and cool. When quite cold fold in the stiffly beaten whites of the two eggs and lemon juice; turn the mixture into a buttered piedish and bake in a slow oven, 300 or No. 4, for 20 minutes. Serve with custard or cream.

### APRICOT CHUTNEY

1 lb dried apricots.  
4 large onions.  
2 teacups of sugar.  
1 tablespoon salt.  
1 cup vinegar.  
8 to 12 chillies—depending on size.  
Method. Wash the apricots, then steep in boiling water for half an hour. When soft drain from the water and put through the mincer, with the onions and chillies. Add the other ingredients and stir over a slow fire for half an hour, allowing it to simmer. Bottle and cover when cold.  
N.B.—This chutney can be used for flavouring sauce and gravies.

## After The Holidays

Many women make the mistake of rushing into harness and home habits too quickly on returning from the holidays. They fuss around the house dusting and arranging, trying to do six days' work in one, in a desperate hurry, as it were, to make up for lost time. Consequently they quickly lose the benefit of the holiday through over-fatigue and lack of fresh air.

She is a wise woman who lets herself down gentle so that she will not feel too greatly the deprivation of a leisured open-air life.

One busy housewife makes a point of doing all her work out of doors whenever possible while the fine weather lasts. She puts a table in the garden or on the balcony, and there she cleans the silver, rubs up brasses, washes small articles, sews, prepares vegetables, and various other housewifely tasks, according to the needs of the day. All of which, as she truly says, can be done as well in the bright sunshine as indoors, and she finds that "holiday fits" lasts much longer. Stuffy indoor jobs are left, whenever circumstances allow, until the bad weather sets in.

## Household Hints

A last year's calendar, which you don't want to destroy because it is pretty, though out-of-date, can be turned into a match-igniter by pasting a piece of sandpaper over the calendar space.

Rain-spots on clothes can be removed at once, if you place a damped cloth on the material and press it with a moderately hot iron.

If a cellar smells damp and cannot be ventilated, a few trays of charcoal set on the floor and shelves will purify the air.

When washing flannels never let them lie long in the water. They should be washed and hung out to dry as quickly as possible.

To take rust out of steel, cover the steel with sweet oil, well rubbed on. In forty-eight hours rub with finely-powdered, unslaked lime, until the rust disappears.

A saucerful of quicklime placed in a damp cup-board will make it dry and sweet instead of musty. Renew the lime occasionally, for it loses its power.

Spots of milk or tea on a brass tray will vanish upon the application of lemon-juice.

The cause of colours in the bands or decorations of china wearing off can be traced to the use of strong soap and boiling water. When washing fine china it is best to use a mild soap with medium hot, soft water. The rinse water should be hot but not boiling.

When cleaning a tiled hearth use a little turpentine, rubbing it on with a flannel. This will remove all stains, and the tiles will look like new.

Throw salt water into drain pipes to keep them clean. The salt also acts as a disinfectant.

A teaspoonful of vinegar added to the water in which old potatoes are to be boiling begins, will keep them from turning dark.

Save bacon rinds for flavouring soup and dried peas and beans.

Irises and Madonna Lilies, for instance. Both of these will open their buds in water.

The Ranunculus is an excellent flower for cutting. It will last a fortnight indoors.

Most Violent-coloured flowers fade when cut, and soon lose their rich tone. The Primula family last well in water.

Sweet Williams will do well if the bottom of each stem is split up before putting into water. This applies also to all woody stems.

## Stuffy Scullery

If you notice a stuffy, unpleasant smell in your scullery or bathroom, it is fairly certain that the pipe has become coated with grease from soap and washing-up water. Get a pound of washing soda, break it up, and put it in the sink or basin. Then pour over it a kettleful of boiling water. If this does not remove the obstruction, get a garden syringe filled with hot water, lay it over the vent, and pump the water in vigorously several times.

Another good way to clean the vent is to have a short length of hose-pipe fixed to the hot tap, push it several feet down the vent, and turn the water on full. If you make a habit of pouring a few spoonfuls of paraffin down a sink or basin once a week, it will never get clogged, as paraffin dissolves grease.

Paraffin and salt on a soft rag are the cleaners for baths, plug basins, and sinks.

## Are You A Good Shopper?

This is how you should go about your shopping if you are a wise housewife.

Shop early whenever possible. This gives you time to go over your needs carefully.

If you are able to shop just before closing time, you can often obtain great bargains in perishable goods.

Do not make up your mind about what you want to have until you have looked round the shops. Sometime there are cheap offers. Take advantage of them.

When there are food sales, buy food that stores well.

Pay cash and dairy home you purchases.

Examine what you purchase before you pay for it.

## Beautify your House with Flowers

Show the "face" of the flowers, as much as possible; at the sides of the group, a few can be shown looking other ways.

Wallflowers, Michaelmas Daisies, Chrysanthemums, and some other flowers, should not be put into clear glass, as they discolour the water at once, and it looks unsightly.

Roses are not very satisfactory as cut flowers unless there is an abundance for gathering, as they wilt so soon, and need renewing almost every day.

A loosely arranged bunch of flowers will often look more lavish than a larger quantity crowded together.

Avoid Moon Daisies and the Wild Orchid, as both have an unpleasant odour when carried indoors.

Certain flowers show to better advantage if placed singly in a vase.

(continued foot of column 3)

# Spring Cleaning

From A to Z.

**Boards.**—When scrubbing boards, always rub the way of the grain, and do only a small section at a time. Do not swamp the floor when removing the soap, or it will take a long time to dry, but be careful to wash off all the suds.

**Books.**—Dust, damp, smoke, and parasites unite to wage war against books. The old ones resist long, but the modern cheap books, printed on indifferent paper, are very vulnerable, hence the importance of a yearly overhauling of bookcases and shelves. Begin by taking out all the books, for the shelves must be cleaned. If the shelves are enamelled white, use soap and water. If they are of walnut or oak, or stained to resemble these, use a good furniture polish.

If you have reason to fear the presence of insects, make a preparation with half-pint of turpentine, half-pint of methylated spirits, 1 and half-pint-oz of camphor. Dip strips of blotting-paper in this, let them dry, then place them along the wood.

Now for the books. Do not dust them with a cloth, however clean, for that way you will make unsightly marks. Beat the volume with your hand, opening it carefully, then shutting it again with a bang. The greater part of the dust will fly off, and then the covers can be dusted. Papercovered books should have their covers and edges rubbed with stale bread-crumbs and indiarubber.

If you fear damp, put behind the books bits of woollen material dipped in strong infusion of tobacco, or jars containing carbolic.

To remove small grease-spots, place the page between sheets of blotting-paper, and press with a very hot iron. It is a good idea to sprinkle

the stain first with pulverised chalk.

**Brass, To Clean.**—Strong acids should not be used for cleaning brass. Liquid ammonia or turpentine will remove tarnish, and a brilliant polish may be obtained by rubbing briskly with a chamois leather sprinkled with powdered rottenstone. Liquid polishes or paste, unless used sparingly, are liable to clog ornamental brasswork, even if a brush be used before polishing. Paste that will keep brass in good order is to be made with soft soap, powdered rottenstone, and oil of turpentine, mixed together, sufficient powder being added to make a putty-like substance. After washing the ornaments in hot water, a little of this should be rubbed over a moist flannel, and used to clean the brass. Wipe off with a dry cloth, and polish. Brass so cleaned will be found to have no powder or scratches left on the surface. Engraved or Indian chased articles should be cleaned with soap water only and polished with a leather, or, if stained, they may be brushed with ammonia or lemon-juice then washed immediately afterwards in warm soapy water, dried, and finally polished with chamois.

## Dry Cleaning Blinds

If the blind is not dirty enough to require washing, then it may be cleaned by laying it flat on a board or table, after the lace, if any, has been removed. In this case you simply scatter a quantity of powdered bath-brick on the surface, leave for a short time; and then with a soft, dry duster, rub the powder into the blind, and you will be surprised how quickly the dirt disappears. The lace should be washed and sewn on again.

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**NO ANIMAL FATS IN PALMOLIVE SOAP**

# Ba Filoe Bana Ba Mafahla Ke Modimo

Tsa Bapong

(KE P. R. M.)

Bapong pule e boile ke maboo, fao balemi ba sa kgoneng go lema bakeng sa metsi Me temo ea Bapo e letse.

Modimo o file baka Morena Feni Ramusi Mogale letlotlo le le golo, ka go ba fa bana ba mafatla.

Ka tsatsi la Moletlo oa botsalo ba Morena (24th December) Masogana a bana ba Bapo ba ile bo thaga Gauteng ka bontsi bo bogolo go tlo bona ba-tsoadi le go tlo itumele mmogo le metsoalle ea bana mogae.

Ah! Batlhankana ka eoo naka ba re tlela ka dikobo tsa mesego e mefja, Motlhankana a kena ka baki eo e keteng o ile a e apoleloa ke motho ea mofeteng me baki le eona e feta Moapari oa eona me ge re bota, ba re araba ka gore "Ke Mosego o Mofja" Makgarebe ona a sa tsoala a tsoele 'DIOPE kapa MAKGABE, ba bang ba tsoele Marukhu a bana.

Aa! "Re tlo latlhoa ke go etsisa me re sa batlisise."

Taba e bothokothoko, Erile ka di 28th Dec. ga thaga pegelo e bothoko e e reng Mr Joseph Moletsane Mogale ga a thole a phela, o ile a tshosia ke koloi ea Mollo sepong a tshela leporogo a le Magareng a Bapong le Wonderkop. Re baea Mohumagadi le dikhutsana tsaga Mofu J. M. Mogale pele ga Modimo gore o ba sireletse gareng ga di khokotsi tsothe tsa lefatse.

Ka di 31st December, 1938, go ile ga nna mokete ea nyalo, ga Morena Merene. Moo Manakane a neng a eme ka maoto, megolokoane e le Megolokoane. Ea be ele Lenyalo la ga Mr Lazarus Moerane, Moroa Nathaniel Moerane. Moo kgetse tsa dikuku di ileng tsa mōra baji, Nama tsa Masuhu tsa re koola meno; Bopedi bantse bare "Rebulele Ntate Tshuba ka mello."

Mr le Mrs E. Modisakeng ba latlhetsoe ke ngona oa lesogana, o a bi-diang Dinko Modisakeng ka lefu. O faletse ka di 31 December, 1938, bosigo.

# O Shuele Lefu Le Bohloko Tsa Anglo Alpha

Ho bile le Kresemese e-monate haholo mona. Che le marotholiniana a pula re ntse rea fua matsatsing ana. Eo a ileng a re siea khceling e shoe-leng kapa qalehong ea khoeli ea Tsitoe ke Monghali Gordon Moses eo a ileng a shoa lefu le bohloko.

Monghali kapa Mofu Gordon Moses o-ile a chesoa ke metsi a Power Station moo a neng a sebetsa teng, re utloa hore e ne e le metsi a belang me a ile a tsolehela holima hae.

Phupu ea Mofu e ile ea tsamaisoa ke Moruti Thomas Mosebetsi oa Methodist. Batho ha ne ba tlele ka bongata bo bohloko-haholo. Re lla hmoheho le ba habo Mofu re re Molimo o ba tselise ka mora oa bona.

Lefu le leng hape e ile ea e ba la ngoana oa Monghali Stephen Motshumi. Che le ho ena re re Molimo o ko tselise Ntata ngoana le mae le bohle bang ka bona.

Ba neng ba etile matsatsing a fitileng ke bana ba latelang, E. Rampai, L. Mosoeunyane, S. Rerapelo, L. Morake, ba na bohle ke ba neng ba ile Winburg Conventioing ea ba Methodist.

Ea ileng hae ho ea bona metsoalle le batsoali ke Mr Sydney Marumo oa Compound Office.

# "Ra E Ja Kresemose Rabe Ra Eraga Ka Maoto

Tsa Ramanchane

(KE DAN. T. PITSWANE)

Erile kala 26-27 December melumo le mekgolokoane ea be ele megolo e tsoanng hlakoreng la Barolong ba ga Pitswana, thaka ea masogana le makgarebe ba le mo boitumelong le lethabong le letona la kresemose. Tsamao ea bona e thomile koa Matlakaneng, ea thaga e tsamaea le moeli oa Ntsoeng, mekgolokoane entse ebalatse ko morago go fihlela koa lebaleng la tsanokelo mo go tsanokeloang teng. Bane ba apere se apere se setsoanang ba bohle masogana a apere khaki ba bohle.

Erile mōhla Moshimane oa Mosate a ba kgalema ka moo ena a itseng kateng, ka fihlela ba eme hang fela ka gotsoana, Moshimane a ntsa mokgoa ka (drilling) a ba kgutsa ba retelega, a ba kgutsa ba tiba ka hlako mohatse, a ba kgalema gabeli ka fihlela ba tsemile ka letolo ba bohle.

Ka nako eo Mogolodi ke ge etsea sa ona nkgodi o tsea sa ona. Elle la

bofelo monna oa levenkele Mr. P. Lewis a leboga motsanoko oa bana ba Barolong ka £1 12s. 6d. Ra levenkele oa Mo-India a leloka ka kgorosari e ka lekaneng 5s. Gona teng moo mekgolokoane e ntse ele megolo bantse bare ae roale linaka egopole Molimolle tholo, bantse bare Molimolle ke gaupe ae gopole "tshipi" koa eleng teng eleng Bochuana. Ka nete bana ba Barolong ba gopola Bechuanaland moo semelo sa hlago ea bo rracho.

Mohlang ogo moeli oa motlhaka oa Ntsoeng o lile matlametlo le ligoagoa e sale mesong, ene ele letsatsi le legolo le kgethegileng la kresemose e kgethoa

Gona tsatsing leo ra bona banna baetso Bo Mmpuru Pitwane le Ramoepi Maboa ba fahletse, gole thata baja kati ka marumo, bana ba bona ba ba gopolitse tsa mehlang efetileng.

# Ba Kolobetsoa, Ba Apesoa Motseng Oa West Springs

Tsa West Springs

(KA C. N. R. M.)

Ke fihlile mona West Springs Kerekeng ea F. G. C. ka thomelo ea Batsamaisi le Komiti ea Kereke ka fumana ho ena le Balumeli ba 65 Banna feela le mafumahali ase makae. Ka la 30-3-38 bantse basebetsa ha 'moho le Mohatsa mof. Kev. E. Sechemane athe Banna bana ba 64 hase ba Kereke ena ea F. G. C. ke Balumeli ba Kereke ea God Assambleis. Ra sebelisana hantle empa ka bona limaketso ka 14 August, 1938, hatlisoa litekete le mongolo e Baboleli ka bolelloa hore botlile lengolo le tsoang ho Moruti oa bona lereng batsue Kerekeng ea F.G.C. ba lule ka Kompone.

Oho Kereke ea sala e omile empa ka mohau le matla a Molimo Kereke ajeno e ea tlala ho ea kolobetsoa ho apesoa. Kala 24-12-38 ene ele tsoa le leholo ho apesoa Mofumahi Mrs R. E. N. Moleko eleng.

Mosuo o moholo mona West Springs sekolong sa 'muso le Moev Kerekeng ena ea F.G.C.

Re leboha Molimo merapelong Kajeno Seaparo sa Mafumahali Kerekeng ea F.G. Church mona Transvaal se qalehile ho sebelisoa, kaha sene se ntse se le sieo hohle Transvaal moo eleng F.G.C. Re leboha Sister A. R. E. Seshemane Mohatsa Mof. Rev. E. Seshemane ea bileng le kutluisiso ho amohela Seaparo sena, ha ase hlalositsoa seo seaparo se leng sona Alelluya.

Ka la 1st January, 1939 har'a molupe oa pula re bile le mokete o monate oa Bahlankana ba inehle lang. Molimo ha kolobetsoa nokeng harapulo, ba bararo. Mofumahali Jevrou K. C. N. R. Matlatsa u thechile kala 1-1-39 ka train tsa bosiu ho ea Bethlehem O. F. S. lenyalong la motsaalae Miss D. Khetha.

# Mokete Oa Peho Ea Lejoe

Tsa Kopyes

Mona Kopyes ka la li 1st, 1-39 hohle le mokete oa peho ea lejoe la Mofu Isaac Motsoni kereke ea Presbiterian Church. Mosebetsi ono o tsamaisoa ke Rev. A. R. S. Poho oa Hielbron a bala lengolo la Tsenolo 7-9-10 o khohatsa haholo ka thuto eo. Me ba bile teng mosebetseng ke Rev. K. Seribe Moefangeli J. M. Montso oa Wesleyan M. Mofurutsi, D. Tau, P. Tlohane, J. M. Thelinyoane, S. J. Mahlatsi, Ethiopian Church.

Me e bile batho ba 10 hobonahala hore pula e bile khoho haholo me re ile ra thiba haholo ka mosebetsi o le hlohonolo, oa pula.

Hape ho re ho bonang ke beshulu boboholo mona. Makhoaa a utsoa ko mokhoa o makatsang, hare ke Ma-Afrika athe ke hona. Kajeno ba hlalohise me bare ke nete ke hona ho beile ea bona e ileng ea fihla ho £40-0-10 a le mong, che li mpe mona Kopyes.

S. LESHOSI.

# Ha Se Tsoelepele Ke Tahleho

Tsa Manyatseng

(KE P. D. MALURUBE)

Ho, mohatli oa Bauntu World ka kopo ntumelle ke bee a se makae pampiring ea mofo, ke balile ka hlakomela la ntate Lekitla le hlalileng ka la 31-12-1938 leo a buoang k- lipache tsa Banana tse jeoang ke Bahlankana ke nete hojalo joale, ke makatsoa ke ha ntate a hlakomelisa Bahlankana kahloa a Molimo empa a sia Baroetsana kahlong eo. Haeba Bahlankana ba le molato tabeng e o le bona Baroetsana ba molato ntate, Hopola hore Adam le Eva baile ba ueloa ke kahloa bobeli ba bona.

Ke sitoa ho utluisisa hore bona Banana bao kahloa e ka ba 'apoha joang hape haeba e se lithoto na e kare ha mohlankana a re ke tloa nyala eaba ke moo a seng a qhebola separe se n'atae kare 'mae kapa hona a hopola hore e tla re ba batsoali ba 'motsa chelete o tla re e kae bakeng sa lijo tse isoang mosebetsing ha ke fumane kotsi hobane ke tseo Banana bana ba li arolelang Bahlankana ho batleha molao ho Bahlankana le hoboua Baroetsana.

# WOMEN'S TROUBLES

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ENDHLOVINI

# Ho Pipitleloa

HO ILENG HA FETOLA BOPHELO BOSULA

Mohlompehi,

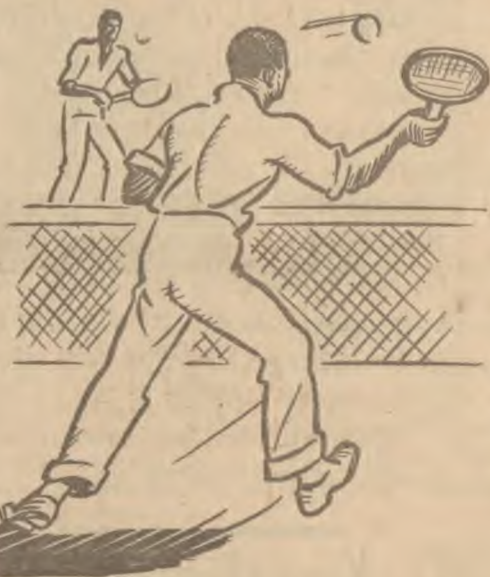
Ke rita ho leboha kamoo Chamberlain Tablets li ileng tsalifa ho pipitleloa ha ka, hloho e bobloko le hose la katselijo. Ke ne ke kula nako e telele, mme leha ke ile ka noa merana e mengata, boloetsoe bona bo ne nkutlela.

Ke ne ke le khathatso ho batho mme bophelo bo le bita a baka la ho tsebe ho thaba le ho yakalla le ba bang ke sa kule. Empa a tsatsi le leng metsoalle oa ka a keletsa hore nke ke leke 'Chamberlain Tablets'.



mberlain Tablets", mme ka roma ngoana a ea ho nthekela tsona. Ka koenya li sekae ka be se ke ikutloa ke le betere kapele. Kajeno ke pheli hantle mme ke iketlile. Ke bolella metsoalle ea ka eohle, ka Chamberlain Tablets, hobane, ke hopola hore ke bohlale ho boloka lebokoso, mohlomong le ka batleha.

Kea le leboha, Oa lona ea tsepehang, JOHN PWALA.



Chamberlain Tablets li bita 1s. 6d. pakete mababekelenz ohle le li-Kem-seng.



## Lady Teachers blamed

Editress,  
Isn't it surprising that leading women of the race still find it impossible to write regular articles for the women's pages. I have often read your moving appeals, inviting women to send articles for their own pages. You have asked them to write this week's thoughts, invited them to send you quotations from books and newspapers, but it seems as if all that has been in vain.

In these cases I blame the lady teachers who ought to lead in this direction. I hope they will wake

## "English Readers for Africa"

The "Oxford English Readers for Africa" by Isabelle Fremont, B.A. are a series of six volumes, each incorporating sufficient material for one year's reading and language study. They are intended, as the titles show, for Africans.

Book 1, which has come to my notice consists of very carefully arranged lessons for the young African child, which are profusely but clearly and intelligibly illustrated. These lessons are graded carefully so that a child is able to



The Girls' Hostel at 14, Sherwell Street, Doornfontein, has an employment office where girls are advised on finding suitable situations

up this year and not only begin to show interest when love is discussed; but begin lively discussions on subjects that count. It is a great pity that these enlightened women can be taught a lesson in writing useful articles by domestic servants. Girls they seem to despise. Another poor section of women's community is the nursing profession, which hardly finds time to help us with little talks on health and wise living.

We can only thank Nurse Jane Maplank of the Imaginary Hospital, who seems to be the only nurse who ever appears in print, and even she, seems to be dragged in by Mr. R. Roamer, Esq.

JESSIE MANGE,  
Johannesburg.

## Things of Old

(BY WALTER M. B. NHLAPO)

Where are men who loved to bask in the sun  
Enjoy'd festal glory by Nature on earth?

Where are those blessed men of old Africa gone  
Whose laughter was mellow, and voice full of mirth?

Where are the herd-boys, whose flute did breathe and die  
On the pastures green? - the wilds and in the caves,  
Whose untrained minds compos'd sweetest melody  
As the symphony of the gurgling waves.

Where are the founts, rivers through the woods shining  
Where maids bathed to catch national strain?  
Where are boys worshipping war than love entwining  
Are they gone and never to return again?

Where are the kraals with joyous voices and throng  
The fields with maize and corn, grass that never fade?  
Where are bards of honour, haunting caffre songs  
The wild beasts that domained 'neath palm tree shade?

Where are gardens of Nature, throb of war-drum,  
Swift-footed youths, men of destiny and fortune?  
Shall that beautiful dawn, blest in our midst come  
When we must pray to spirits and sun and moon?

Eastern Native Township,  
Johannesburg.

## The Woman Of The Future

BY THE ZULULAND FEATHER-PEN

The best and oldest teaching is the Bible! If we believe in the perfection and idealism of the Scriptural teachings, we must follow them. I wish to advise Mr. Mnyandu that the Bible in spite of its knowledge of all the characteristics of women, absolutely condemns equality, because a woman is like a child to her husband. In very few exceptional cases do we find women wiser than men. I would fain have Mr. Mnyandu quote me an instance of a woman who ever did anything prominent and remarkable for her nation.

Women liberated with equality utterly stunt the progress of men. To-day, for instance, we are faced with the question of womenfolk who have forgotten all about their homes and are aimlessly flocking into towns. Some short-minded people even think that the remedy for this influx would be polygamy, whereas, as long as people ignore Scriptural authority they will never be able to solve this question.

If a woman was made to work as much as a man, why was her physical structure and resolutions made weaker than those of a man? If a woman was not made for to marry why at all was she created differently from the man? Please reader, acquaint yourself with I Timothy 5:14 and then argue without groping. A woman should neither be a servant or slave of a man, but should do her domestic work in the highest sensible way. Remember, the home is the highest of all institutions under the sun, and it is here that she is permanent and mistress of ability. Arabic women, though educated, claim no equality with the men nor do they go out to lecture or preach to men, but they learn in silence with all subjection to men; consequently there are lesser cases of immorality and the Arabic men are very rich.

"Our aim," says Dr. Aggrey, "is to take all the best in African culture and combine it with the best in the culture of the West." The best of our culture has to be provided for by the woman who brings up children of all proclivity.

Let us think deeper about these things for they are detrimental to the race.

Nongoma.

surroundings which you might remedy.

6. When you can listen without a protest to indecent stories.

7. When your ambition begins to cool, and you no longer demand the same standard of excellence that you once did.

8. When you do not make a confident of your mother as you once did or are ill at ease with her.

9. When you begin to think your father is an old fogey.

10. When you begin to associate with people whom you would not think of taking to your home, and whom would not want the members of your family to know that you know.

WALTER M. B. NHLAPO,

## New Year Message

Editress,

I don't know whether some ladies take interest in serious things as most of them are just after dancing and sports. It is time now that you ladies should open your eyes more than they are this year; especially Location daughters. Let us try and build the ark of Noah, so that when 1940 comes we may be as fit as a fiddle. Are we going to let our Mother answer for themselves and yet we can help them. It is not for freedom what these Europeans are doing for us, but just business. An African speaker is good for the soul but not for business, so let us try to unite and build the ark of Noah and progress will come thereby. I have often noticed many ladies who need freedom, but they

don't take the trouble of seeking for this freedom. It is not the prize that sets the value of the gift you sent; it is how much it is worth. So if you have no love don't seek for freedom. Our leaders are trying very hard to help us through all these harsh laws, but if you are too blind to see this, you are the victims of your own stupidity. Build yourselves up with love and let's enjoy our life through all the years. "Mayibuye i-Afrika" for ever more! Do not be like those men who shout "Mayibuye i-Afrika" with hats on and hands in their pockets. "Mayibuye i-Afrika," Daughters of Afrika. Let's hope for the best this year.

(MISS) SELINA F AMPA,  
Committee Members T.A.C.

## Thoughts Of The Week

It is better to carry much of the Sabbath into the coming week than carry much of the week into the coming Sabbath.

The gem cannot be polished without friction, nor man perfected with adversity.

Christ died for sinners but sinners must live for Christ.

The man who is satisfied to take things as they come gets the leavings.

Earth and heaven are like a pair of scales, in which that which we miss here is made up to us in heaven.

If our body has mastered our soul, then we are riding without reins.

Anything gained by the sacrifices of character is as a loss.

Christianity is not a competing religion, but a completing one.

## Signs Of Deterioration Of Character

1. When you are satisfied with mediocrity.

2. When commonness does not trouble you.

3. When you do not feel troubled by a poor day's work, or when a slighted job does not haunt you as it once did.

4. When you are satisfied to do a thing "just for now," expecting to do it better later.

5. When you can work untroubled in the midst of confused, systemless, (Continued at foot of column 3)

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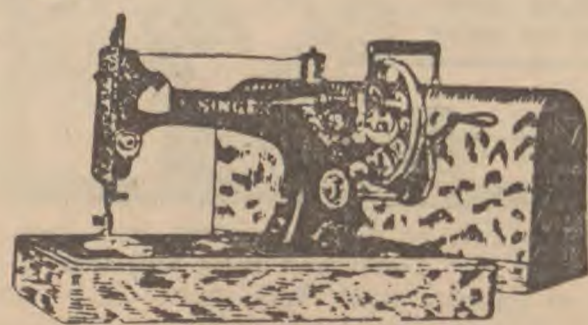
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# O Mo Tlhabile Bakeng Sa Lenyalo Tsa Rustenburg

(Ke BATHOMPALA)

Bokgaityadi, ithlomphe, le seka la dumella go nyalo ke banna ba ba fetang bongoe. Ke monna a ka nyalang basadi ba bantsi, Maloba koo Luka (Phokeng) Radikomponi o bolale Raseporo ka thipa a mo fitlhela a fitrile monna oa bobedi mo go mogatse, gobane a bolale motheo ka lebaka leo. O sa letetse baadlhodi (dijaje) ba bagolo.

A le bona gore o molato? Pula e kgolo kajeno, dikgomo di ja monate wa matala le ge nako ya go lema e fetile, re solofela gore Morena Modimo o tlaa nee a nosetse mo go jetseng le mo go santseng go jalao.

Tsie le yona e ntsi ntlheng ya chaneng. Maloba ke fitlhetse e jete motheo mmopyana yasadisadi kutuana fela kwa Mellwe. Go sa tshoerole ka thata go lema.

Kgosi Manotshe o santse a phela pila. Kana maloba o tlogile gae ka dinao le batho ba goe go kopa pula kwa Kolosane, ke gona e theogileng ka thata.

# 'Refumana Keresemese Ea Pula'

Tsa Meqheleng

(Ke JONA M. S. K.) MOKOTELAKOENA

Pula e nele baholo ka keresemese le ka New Year. Lijalo li shebeha hantle Masimong. Le lerata le ipha matla Masimong ka ha ho ea hlalohoa.

Methaka ea mona e sebsang Gauteng ekile ea re khalo mona hae. Ba neng ba le teng e bile J. Leshosi, M. Ncapai, P. Seleme A. Kgasane le T. Jantjies. Ba bang ba setse Gauteng. Kea bona ba sa utloetse monate oa Gauteng.

Ka Keresemese le ka New Year ho bile monate baholo. Ho bile le mekete oa (Piknic) le ea Tee (Tea parties).

Matichere a mona hae a il-phomolong. B. Likate o ile Brande fort, E. Sekamane o Hleoheng. Basutoland. J. Mothibe o Boshof. D. Khathi o Maseru G. Kotope o Leribe Basutoland. Monghali J. Mosunkutu le Maf. L. Mokotelo-koena le S. Matsie bona ba hae mona Maf. A. Rampa le A. Machogo ba tlhile mona ba kula. Eka ba ka fola.

Bhuthheho ea Mokhatlo oa ba bacha ba kereke ea Fora e ile ea eba teng mona. Barumuoa ba ne ba phuthhele ka bongata.

Seboka sa Bakatekise ba kereke ea Chache se bile teng mona. Ho sona hone ho bile ho tlile le ba tsoang hare ho Lesotho.

Bana ba likolo tse phahameng ba sa phomotse mona hae. Ho bao ke ba tsebang nka bolela Maf. S. Mabesa, M. Mothibeli, B. Vermeulen, M. Kotope, M. Matoase, R. Matsie, Beng M. Lecheko, D. Mohapi, T. Mabesa, L. Matoase, M. Kotope, N. Matloha, S. Mosunkutu, W. Matsie, T. Steyn, le ba bang.

Mong. W. Likhoele o kile a etele Soare oa hae J. Mc. S. Mokotela-koena joale o khutletse hae.

Matichere ana a tla tloka mona ka liveke tse tlang ho ea moo a rutang; E. Sekamane Vereeniging, Jona Mc. S. Mokotela-koena Thaba'nchu, X. Lepati le J. Lepati Winburg Mongoli oa litaba tsena o lakaletsa pampiri ena ea Bantu World katleho le tsoelo-pele Selemong sena se secha.

# Tshoara O Tiise Ntate Maseko

Tsa Qua Qua

(KE MOFETA KATSELA)

Rev. Moderator, A.R. Matobako oa Kereke ea M.B.B.R.C. okile anka leeto ho ea mane Balfour, Transvaal, kamosebetsi oa Kereke a ile le banasare ba 70 le molula Setulo oa Banazare Ba Quaqua 'Me Onisfora Mofutsanyana le 'Ma rona Alice Walter Mattita baile ka lori ea mane Harrismith e bitsoang Khubelu. E tlhile Qua Qua kali 23rd December 1938 hole bongata bo tsabehang bo nong bo ikemiselitse hoesa Balfour feela lori ea tlaa hofeta hoo bongata boileng ba sala ao ea tloha Khubelu abua le eona ngoana monga eona. Ea tloha Qua Qua ka shoalane eakhaola joalo bosiu kaofela eitse hoseng kali

24 December ea kena Khubelu, ha Monazare Johannes Maseko. Ea eba litlatse le lifela tse monate hoba liratang motseare oa mantsiboea ha kena Dodge 8 ea mane Lindley ea mookameli e na le bana bahae

le 'Marona Jessie Matobako. Khele! banna ha lubeha hotlile le mathaka ea Qua Qua hole teng batsoang Albarton le Johannesburg. Hoile ha kolobetsoa batho ba baholo ba 16. Ntate Maseko ona a hlalile khomo tse pedi Oho! Kanete ea eba mokete o maholo o monate oo ke sitoang ho lekanya monate oa ona teng. Re ile ratloha kali 26 ho boela Qua Qua Modimo obe le uena mora Maseko tsoara o tiee e sita le lona ba Albarton leba J.H.B. Eitse hare filha Qua Qua mantsiboea ra filha ha monate hantate Siriti Matile rafumana hohlhile ngoana oa moshemane re ea leboha otlala re tsoarela lipere.

Ka Sondaha sa li 1st January 1939 Mookamedi ona a tsoere mokete oa li kolobetso mane Kestell ha ntate S.Moloi ha kolobetso batho ba baholo ba 10 bana ba 2 le (Di fella serapang sa 5)

# Ha ho motho ea senang phoso

(J. NKOLI MOHLAMME)

Haeba hoteng sebe lefatseng, etlaba motho ea futuhelang ba ntlo ea hae ke moetsa sebe. Ke sitoa ho utluisisa lebaka le etsang monna ho phahamisetsa molamu hlohong ea mosali oa hae. Haeba monna a tsoanetse ho loantsa mosali oa hae, n'a ho a tsoaneleha hore mosali leena a loantse monna oa hae ha a entse hoo ho bitoang phoso? Haeba ho sa tsoanelehe, ke ka baka lang hee ha banna ba bang ba ipona borena ka ho hlola ba tlantile basli ba bona?

Banna batsoanetse ho tseba hore mosali hase phofofo; hela joalo ka monna haese phofofo. Mosali ke 'ma bana. Monna ke ra-bana. Mosali, joalo ka motho, o lokeloa ke phoso; monna, joalo ka motho, o lokeloa ke phoso. Mosali ha monyenyane ho monna joalo ka ha ba bangata ba nahana. Etsae monna hase "Molimo" hakalo ho mosali. Ha eba hothoe emong omoholo ho emong ho ka mpa ha lekanoa. Monna le mosali ba tsoanetse ho phelisana ka kutloano, elehore bana ba bona batle ba ithoemphe.

Ke ka masoabi ha ke hlalisa taba etejena; empa ha ho ka mokhoa o mong ke tsoanetse ho e hlalisa. Haeba monna mohlomong a bona hore mosali oa hae ha mokholise hantle,

hase tsoanelo ho phutha melamu ho batla hore a mokholise. Holokelang ke khaohano e tsoeu joalo ka kop no etsoeu eo ba ileng ba itlama ka eona pela Moruti le Magestrata. Ntho ena e tebile ho ba bacha hore mohlankana a otle moroetsana eo o rata-nang le ena. Mohlankana eo eena o otloa ke mang? Na eena ke mohlaleli ea kalo?

teng ba Qua Qua bane bale teng ka bongata Tsebisoe ea phatlalla hobohle le Banazare bahlhomphehang ba Modimo (Sefika) kehore lebitla la leqosa Walter Mattita letlabuloa ka paseka sefika sefeli hare eeng baheso re eo bonang ntlo ena e mohlolo ealeqosa mohahli oa sefika m o o k a m e d i A. R. Matobako oa lemema bohle ke sa lebele lehobe hela marena a mona Hukung teboho le kamohele le mosa eo banang le oona ho marena ana a heso a Qua Qua. Ekakali 15 January 1939 mookamedi otlala be a le kamona ka ha Mr. Lenert ka Bluegumbush farm Qalong ea leqosa vekeng ena o sale Lindley ka hae ho ea bona bana ba hae kealebaha monghali hali be Motlatla Khoiti Pula! Pula! Bakuena bana ba Ntsane bana ba Mopeli.

## JIM O NA SITOA KE HO TSOHA HOSASA! O NA IKUTLOA A KHATHETSE A LE BOTSOA. EMPA MOTSOALLE OA HAE O NE A MOBOLELLE SEO A TSOANETSENG HO SE E TSA!

"JIM, U LIEHILE HO TSOHA HAPE KAJENO. MORENA OA HAU O TSAMAILE A SO FUMANE BORA-KAFESE."

"KE SO ABILE MO-FUMAHALI!"

"HA SE LA PELE U LIEHILE HO TSOHA. KE HO HALEFETSE HAMPE."

"KE NE KE KHATHETSE HAMPE, MO-FUMAHALI!"

Jim o na satsebe ho re mali a hae amabe atlethe litsila. Mala a hae a thibane, ke litsila tsa khale tse neng litopela maling li ea senya, li etsetsa Jim hlooho, li felisa le kothalo ea hae. Jim o ne a ikutloa a khathetse, 'mele oa hae o opa. O ne a sitoa ke ho tsoha hosasa. Watch e motsosang e ne e kalla ho filhela e be e ithulisa, Jim o na lahlehetse ke mafolofolo ana e hae a mesong. Yoale u ne a tlamehile ho re a robale ha kalo 'me a seloe. Cheto eo e maling a Jim e nentse tsoella butle ho montsa kotsi. Batho ba ne ba mobitsa Jim ea botsoa, ka hobane ba ne ba satsebe ho re Jim u na khathatsoa ke—mali amabe.

Jim o na fumane thuso eo eneng e batleha ho ena ka ho sebelisa Parton's Purifying Pills. Yoalo ka ha Parton's Purifying Pills li ne li hloekisa mala le mali ka ho tala, Jim o ile a ba mafolofolo, a boela bothong le boiketlong ba hae ba pele. Li Parton's tse makatsang! ha li kebe li hloloe.

## Ha e kaba u khathatsoa ke amang amafu ana a katlase mona u hloka thuso ea ho hloekisoa le ho matlafatsoa ke Parton's Purifying Pills

"KE LIEHILE HO TSOHA KAJENO. 'ME MOFUMAHALI O HALEFILE HAMPE."

"NA U EA KULA?"

"KE IKUTLOA KE SA BATLE HO SEBETSA. HLOHO EA OPA, KE KHATHALA MEHLA."

"LE 'NA KE NE KE TSOANA LE UENA PELE. HO FIHLELA HA KE SEBELISA LI PARTON'S."

Ho Opa Ha Hlooho  
Molokoalikoane  
Botsoa  
Linaleli Mahlong  
Tepello  
Moea O Nkhang  
Ho Chesa Ha 'Mele.  
Ho Hloka Matla  
Ho Koata Kapele.  
Phokolo  
Lihloba

Leleme Le Lesehla  
Mahlaba Hlohong  
Ho Opa Ha Mehlahare  
Moea Ka Maleng  
Ho Fokola  
Ho Opa Ha Masapo  
Seholoholo  
Letlalo Le Sehlafe-seng  
Ho Sokela  
Hobhaha

Khathalo  
Ho Hlobaela  
Nyoooko  
Ho Tlallana Ka Mora 'Iyoo  
Ho Bata Ha Sebete  
Mali Amabe  
Ho Uba Ha Pelo  
Pipitlalo  
Mokhathala  
Bolilla Ka Maleng

"KE TLA REKA BOTLOLO EA TSONA. THEKO KE ENG?"

"1/6 FEELA THOLO-ANA TSE 50. KE PILLI TSE MAKAT-SANG."

"NA LI PARTON'S LI TLA NTHUSA HORE KE ETSE MOSEBETSI OA KA HANTLE?"

"LI TLA HO HLOEKISA KA TENG U SALE U IKETLILE U LE MAFOLOFOLO."

**BALA MANGOLO ANA**

39 Toledo Avenue, Off Berea Road., Durban.

"Ke na le bophelo yoale. E itse ho re ke hlolehe ka meriana emeng, ka sebelisa Parton's Purifying Pills mahapi le nyoooko, mofokolo o moholo, molokoalikoane, ho ota, moea le litsila ka maleng. Li Parton's Purifying Pills li ile tsa etsa mehloho, ke batla ke hana ho re e santsane e le 'na. Ke na le bophelo bobote ke tlele. Ke 'na paki e phelang ha monate kabaka la li Parton's."

(Mongoli ke) A. R. NKOLI [No. 41551.]

C/o O. Pedersen, P.O., Port St. John's, Pondoland East.

"Parton's Purifying Pills li sebelitse hantle. Mala aka ha na litsila a hloekile. Ke ne ke le motho ea neng a ena le mokhathala ke sena ho sebetse. Ke ne ke fokola. Empa yoale ke phetse ke na le matla. Bophelo baka bo fetohile bobote. Ke leboha li Parton's haholo ka ho mpusetsa bophelong."

(Mongoli ke) ISAAC M. F. MARIWANE. [No. 66566.]

P.O. Box 20, Kilmanskop.

"Parton's Purifying Pills li 'nehile bophelo. Ke ne ke ena le mahlaba ka baka la moea ka maleng. Ke ne ke fokola ke le botsoa, ke sabatle mosebetsi. Ke ne ke tlallana ka maleng, le mali aka a senyehile. Empa kayeno ke ikutloa ke hloekile ka hare. Ke thabela ho sebetse. Bophelo baka bo nthatisa mosebetsi. Theko ea Parton's e ka hkonane e be li pinto, ha le bitsi chelete e lekaneeng toka ea tsona. Station Master oa rona u re ha ho monna ea sebsang joalo ka 'na."

(Mongoli ke) A. DIPHOLO. [No. 14455.]

Parton's li etsa mosebetsi e 'meli e meholo: li hloekisa mala le mali ka hotlala; li nchafatsa mele. Ha ho li pillisi tseling tse etsang mosebetsi ena e 'meli e meholo ka nako e lengue. Ke lona lebaka le etsang ho re Parton's Purifying Pills li phekoale ka tsela ena e makatsang.

**VEKENG E LA TELANG:**

"NA LI PARTON'S LI HLOLEHILE?"

"CHE. KE TLA LI SEBELISA MEHLA. KE IKUTLOA KE PHETSE HANTLE. 'ME LE MOFUMAHALI U KHOTSO KE MOSEBETSI OA KA."

**FUMANA MATLA KA HO ITLHOEKISA !!!**

# PARTON'S PURIFYING PILLS

LI REKISOA KAE LE KAE KA 1/6 BOTLOLO EA TSE 50—EA TEKOLE 1/-

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JOHANNESBURG

SATURDAY, JANUARY 14, 1939

Nna Re Eme Kae,  
Kapa Juang?

Kajeno re tshimologong ea selemo se secha, gomme ke tshuanelo gore re ke re itekole, re ihlahlobe ele gore re tle re tsebe moo re emeng teng le sebopego seo taba tsa bophelo ba rona se leng ka teng. Tseo re di entseng le tseo re sa di etsang, selemong se fetileng re ea di tseba, Re tseba diposho le katlego tsa rona. Empa ga re tsebe seo re tla se etsa selemong sena; ebile ga re tsebe ga re tla atlega nthong tsohle tseo re tla di etsa.

Kabaka lena go ea batlega gore re itekole gomme re bone gaekaba boemo ba rona bo ka etsa gore re tselele mesebetsing ea selemo sena kapa bo ka etsa gore re palloe. Pele a re itokoleng ka bongue. Go rialo ke gore monna e mong le e mong le mosadi e mong le mong eka kgona a hlahlobe bophelo ba gagoe, ele gore a tle a bone gaekaba o phela ka tsela eo e ka motsueletsang pele selemong sena se secha.

Batho ba batgata ga ba tsebe ga ele bona kanosi ba itlisetsang matshuenyego, di tsetsi le ditlasego. Ga ba tsebe ga ele bona ba etsang gore ba seke ba atlega mesebetsing ea bona. Ba re ga ba bona ba tshuenyega kapa ba sa atlega ba gopole gore ba loloe anthe ga go jualo. Molato ga se oa baloi, ke oa bona. Ke bona ba itoileng ka go se hlokomela tsela eo ba phelang ka eona ga'a batho ba bang. Motho emong le emong o tsoaletsoe thabo, tokologo le katlego. Empa gase bohle ba ka fumanang ntho tsena. Molato keng?

Go araba potso ena go bonolo. Motho o iketsa seo aleng sona. Ke eena a ka fumanang tsela ea thabo, tokologo le katlego. Ebile ke eena, ka go se hlokomela, a ka etsang gore ntho tsena di seke tsa tla go enena. Motho o entsoe ka setshuantsho sa Modimo gomme kabaka lena ke Modimo ka boeena, ga aka tsamaea tseleng ea Bo-Modimo a sebedisa kgopolo le hlalaganyo ea gagoe ka mkgooa o tshantseng. Empa ga motho a lahla Bo-Modimo ba gagoe gomme a iphetola phoofolo ga go kamoo a ka fumanang thabo, tokologo le katlego kateng.

Go jualo le go sechaba. Sechaba seo banna le basasadi ba sona ba sa kgoneng go tshuara setho, kabaka la gobane ba lahlele Bo-Modimo ba bona, se ke ke sa fumana thabo, tokologo le katlego. Ga banna le basadi ba Ba-Afrika ba ka tseba gore ba entsoe ka setshuantsho sa Modimo, gomme kabaka lena ba tshuanetse go boloka Bo-Modimo ba bona, sechaba sena se ka fumana thabo, tokologo le katlego selemong sena. Empa ga re sa ntse re bolaeana, re kgothosana gomme, re sa kopane, ga go kamoo re ka fumanang ntho tsena. Potso ke gore nna're eme kae kapa re eme juang—bothong kapa bophoofolong?

Re Utlua Ka  
Pudi-Ea-Tsela

Gore basetsana mona Gauteng ba kgathetsoe ke bahlankana ba maloforo, ba ba phelang ka go ba kgothosa lerato le dichelete.

Gore selemong sena bahlankana bohle ba phelang ka mphofutso oa phatla tsa basetsana ba tla fetoga dipaemekoti tsa basadi a rekisang juala.

Gore bahlankana bohle ba robalang koa dithobeng, malapeng a Makgooa, selemong sena ba tla tshuara tau ka dingana.

Gore basetsana ba rerile gore selemong sena ga ba sa batla lenyalo la Moruti Kompese, gaele la Rev. Lesira feela.

Gore kabaka leo go seke ga eba mohlankana ea ba etelang malapeng a Magooa a setsoe morago ke Moruti Kompese.

Gore taba ena e tshositse bahlankana ba bangata mona Gauteng, gobane bongata ba bona ke bo phelang ka mphofutso oa phatla tsa basetsana.

Gore Mo-Afrika e mong oa monna o kgothositsoe ke basadi ba Ba-Afrika ba bahlano koa Newclare.

O ile  
Chankaneng  
Kabaka La  
Lerato

David Mulunga o ile Chankaneng kguedi tse tshelletseng legosebetsa boima le go otloa ka katsethupa tse tshelletseng ka molato oa go hlaba mese-tsana ea bitsoang Lindy Matawi ka thipa.

Malunga o ne a ratana le Lindy gomme erile ka di 30 tsa kguedi ea December Lindy a bolella Malunga gore ga sa morata, lerato le fedile. Malunga a betoa ka-pelo ga utlua taba ena. Ga botsa gore lerato le fedisitsoe keng, mese-tsana a mabona monyako, a re tsua ka moreng ea ka. Malunga a utsha thipa gomme Lindy a tshabela Khiclineng. Kemoo Malunga a mo hlabileng teng.

Dikebeka Di  
Bolaile Motho

Dik-b ka di bolaile Mo-Afrika e mong bosigong ba mokibelo o fetileng mona gare ga morise oa gaua. Monna enoa o ne a sebetsa bosigo, go disa levenkele.

Dikebeke di mohlalile ka thipa. Ga go mothoo ea tsebang gore kedikebeka tsa mo futa of- M phod sa a sa tsule letsholo la go tsoma babola bana.

Di Wele  
Mpherefere

Maphodisa a tsule letsholo la go tsoma ngaka ea Mo-Afrika ka mogorega mots- oa gau a. Gotho ngaka ena e ile Mo-Afrika e mong ea bitsoang Willie Kosa sehlare gomme sehlare sena se bolaila Willie.

Ba Tla Ema  
Pele Ga Ba  
Mafatla

Maburu a maroro, Jan Nathaniel du Plessis, Johannes Hendrik du Plessis, Theodorus t ruest Serfontein, ba rometsoe go sekisoa ka ba mafatla ka molato oa polao ea Mo-Afrika e mong gauti le Bethlehem ea Judea. Gotho ba moolile ka sampok; ba beea ba motlantlatlan la kadifheisi le go moraga ka dieto go tihlela a eshua.

Maburu ana tsuetsa utle ka £150 e mong le e mong.

O Kgothositsoe  
Newclare

Basadi ba bahleano ba Ba-Afrika ba tshueroe, gothoe ba krot'sitse monna oa Mo-Afrika koa Newclare. Ba mo kgothositse masheleng a mahlano. Ga go motho ea ts-bang gore eena o ba a nyakang gare ga basadi ba bahlano.

O Gaketse  
Ka Thipa

Ene ele motshabo koa Doerfontein ka Laboraro la veke e fetileng. Baagi ba oa Setarata sa Nind ba neng ba tsamaea go sona ba ne ba tshaba monna oa Mo-Afrika ea neng a gaketse ka thipa ea mor ki oa dieta. A re ga motho a ka moatamela o tla mohlaba. Makgooa a inotielela ka matlung. Erile go re jualo monna a bona mese-tsana oa Mo-Afrika gomme a mokgorog-la; mese-tsana a tla. Ga ikabe ese Pick-up mese-tsana oa ba bo ekabe a j-1 ke aritse.



MOFU KGOSI MALEBOGO, KE E MONG OA KGOSI TSE ILENG TSA LOANA LE MMUSO OA MABURU.

hlola, re tla hlalosa ka mansui a se makae tsa ntoa e.

Ene ele ka s-lem sa 1879 ga Mangesemane le Mazulu a hlalana thabeng ea Isandhlwana gomme Mazulu mona a ile a fetsa Masole a Mangesemane. Madra a ga Zulu a ne ale katlase taoo ea Dabulamauzi. Empa bofe-long Mangesemane a ile a hlola ntoeng Ulundi gomme a tshuara Kgosi Cetywayo.

Kajeno Mangesemane le Mazulu a tla ko ana Isandhlwana, eseng ka ntoa empa ka kgotso.

Dinatla Di Tla Kopana  
Isandhlwana

Ka di 22 tsa kguedi ena go tla ba le mokate oa segopotso sa masole a Mangesemane a ileng a bolaoa ntoeng ke Mazulu ka 1879. Segopotso sena se tla etsoa thabeng ea Isandhlwana, moo ntoe e ileng ea loana teng. Go utluagala gore Mazulu le oona a memiloe gore a be teng moketeng ona—Mazulu ao a neng a loana le Mangesemane le ao neng a thusa Mangesemane.

Gape le kgosi ea ga Zulu e tla ba teng m keteng ona. Kaoka la bao ba sa tseb ug gore Mazulu a kile a loana le Mangesemane gomme a ba (Li lefella se rapeng sa 3)

Lefu La Kgosi  
Malebogo

Motato o tsuang Polokoane ga Maraba o bolela gore Kgosi Malebogo ga sa phela. Kgosi Malebogo e ne ele e mong oa Marena a bogale a Bopedi. Ka selemo sa 1891 o ile a loana le Mmuso oa Maburu. Gotho o ne a loana ka diuno. Empa bofe-long o ile a hlola gomme a tshuara a isoa chankaneng Tshuane. O ile a bokolla ka Mangesemane ka 1901.

OTUKULULAYO

(MATUKULULAI)

O feta moriana

O feta moriana

kaofela.

kaofela.

1/6

1/6



MATSETSELE.

Moriana e etselitsoeng ho thusa batho. SEHLARE SE TSOLLISANG-SE HLAPELLANG. Mahleke ohle a meleng ea batho.

SE HLATSOA 'MELE KAOFELA

Se etselitsoe hore se thusa batho. Se rekoe ke marena le matsoa le batho ba se sebelisitsoeng ka lilemo tse ngata.

Le batho ba hlalefleng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'male, 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 hoana u toha u khofe 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 betsoe, u khothale, u be matla, u thabala hjo le bophelo ba hao.

E mong oa marena a kileng a sebedisa moriana ona oa Otukululayo (MATSETSELE) ore "Ho ka nthabisa bahole ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloa kaha moriana ona ba hole le ba haufi!"

Moetsi oa moriana ona o le tsebisa hore le ka e fumana bo eona ka poso.

Kapa mong'a lobenoleng la bona pelo kapa a romela Postal Order ea 1/6

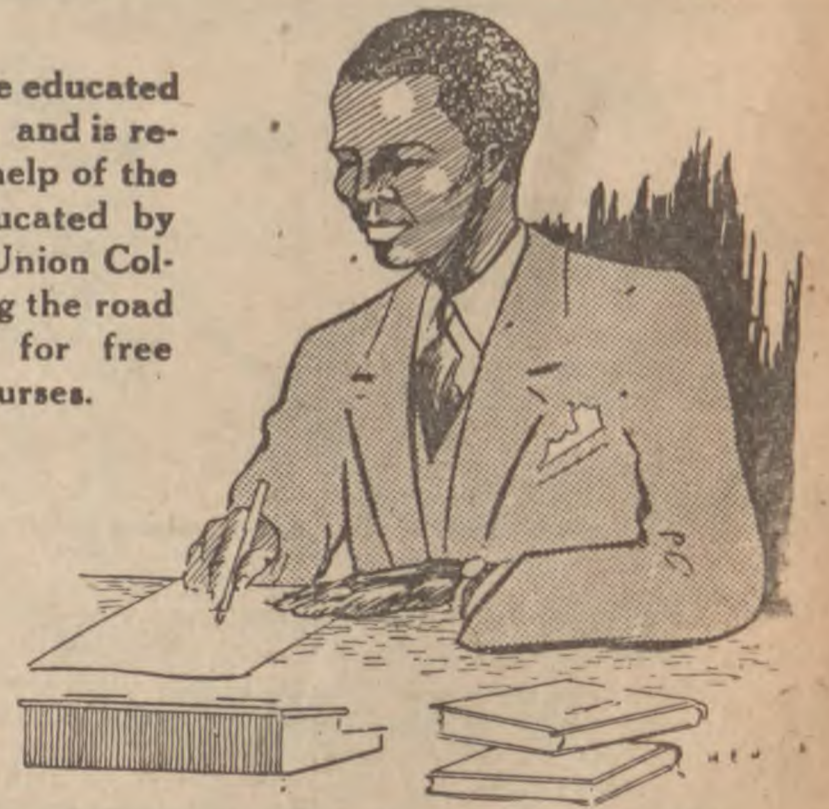
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## Friendly Soccer

Two Pretoria teams played friendly soccer against local sides on Sunday.

The teams were Eleven Experience and Happy Fighters, representing Pretoria, and Northern Happy Fighters and Arcadia, representing Johannesburg.

Following were the results: Northern Fighters 1, XI Experience 1. Arcadia 5, Happy Fighters 0.

## Week End Golf

A New Year greetings match was played by George Goch against St. Andrews Golf Clubs on Sunday January 8 at the former's ground.

The weather was unfavourable for fine golfing, especially on the George Goch course, as it is situated on a mine dump. The players ventured, nevertheless.

Over 50 people enthusiastically watched the game, which was full of thrifful activity and thrill.

The following are the results of all the matches played before noon.

### GEORGE GOCH

Matches	Score
F. Maxotwa	0
J. Malebatse	1
P. Thekiso	1
A. Ntsie	0
Makanya	0
K. Phomolo	0
O. Mbongwa	0
B. Adams	0
	2

### ST. ANDREWS

D. Tlale	1
O. Myataza	0
M. Sibuse	0
B. Ramakutana	1
P. Mtombeni	1
G. Debetso	1
P. Dewelane	1
J. Seripe	1
	6

The results of the four ball matches played in the afternoon were: Maxotwa and Malebatse vs. Tlale and Myataza. Thekiso and Ntsie vs. Sibuse and Ramakutana. Makanya and Phomolo vs. Mtombeni and Debetso. Mbongwa and Adams vs. Dewelane and Seripe.

George Goch 1 match. St. Andrews 3 matches. Hence the St. Andrews Golf Club were the winners by 9 to 3 matches.

## S.A. Coloured Tennis Championships

For the first time in the Transvaal the South African Coloured Tennis championships were staged at the Natal Spruit Indian Tennis courts. Championships were played for the Men's Singles, of which Mr. H. Jajbhay is holder, as well as for the Men's Doubles, presently held by the pair of H. Jajbhay and C. A. Dupreez.

The ladies' singles, doubles and mixed doubles were also played. Entrants came from the leading stars of Eastern Province Tennis Union, Western Province Tennis Board, South Western Districts Tennis Union and South W. D. Tennis Board. Interesting matches for the first and second rounds were played before a large crowd of spectators, the competitors making a fine bid for safe positions in the contest, the results of which were as follows:—

H. Jajbhay beat J. Solomons 6-0, 6-3, 6-2, F. Carolissen (W.P.) beat D. Johnson (P.E.) 6-3, 6-0, 6-2; lost to H. Jajbhay 6-4, 6-0, 6-2.

W. Jansen (E.P.) beat E. Cathrell (Tvl) 6-2, 6-2, 6-2, C. Petres (W.P.) beat S. Hofman (Tvl) 2-6, 7-5, 7-5, 6-4, E. Smith (W.P.) beat Ehrenerich (Tvl) 2-6, 3-6, 6-1, 8-6, 6-4; L. Kleinveldt (W.P.) beat C. F. Du Preez (Tvl) 6-2, 6-3, 6-1, A. F. Petersen beat M. Hajee (Tvl) 2-6, 9-7, 6-3, 6-4, C. Accom (E.P.) beat C. Van de Haar (Tvl) 7-5, 6-3, 8-6, G. J. Goding (W.P.) beat J. Dean (Tvl) 6-2, 7-5, 6-1, beat H. Ventzel, (Tvl) 6-2, 4-6, 6-4, 6-3; H. Ventzel beat Carlsen (E.P.) 7-5 6-2, 6-1.

### MEN'S DOUBLES

C. Accom and W. Jansen (E.P.) beat M. Lepere and J. Collins (Tvl) 6-2, 6-1, 6-2; F. E. Smith and L. Kleinveldt, (W.P.) beat M. Ehrenerich and V. Dehaar, 10-8, 6-2, 7-9, 6-1, beat P. Julius and A. Julius 6-2, 6-3, 6-4. H. Jajbhay and C. A. Dupreez (Tvl) beat C. F. Dupreez and M. Hajee (Tvl) 6-0, 6-1, 6-3. Hofman and Ventzel, beat Petersen and Carolissen (W.P.) 4-6, 7-5, 5-7, 6-1, 6-4.

### LADIES' SINGLES

Miss Cimmers (Tvl.) beat Mrs. F. J. Harris (Tvl.) 6-3, 7-5, Miss I. Julies (E.P.) beat Mrs. A. Julies (Tvl.) 11-9, 6-3, Miss Cimmers (Tvl.) beat Mrs. P. Julius (Tvl.) 6-3, 6-3.

### WOMEN'S DOUBLES

Mrs. E. Meyer, and Miss J. Davis (Tvl.) beat Miss I. Julies and Miss Abdool 6-0, 6-1, Miss Joel, and Mrs. Adams, (Tvl.) beat Miss Jacobs and Mrs. J. J. Harris 6-3, 7-5.

## Transvaal Bantu Golf Union

A meeting of the Transvaal Bantu Golf Union was held last Sunday at the library, Western Native Township, at this meeting it was agreed that:—

(1) The Transvaal knock out Championship will be played on the Wynberg golf course, Alexandra Township, from March, 5.

(2) The entrance fee to the tournament will be 5/6.

(3) Each and every club has to pay an annual amount of 10/6, same to be paid on or before February 26.

(4) Trophy for the coming Championship. Certain bodies to be approached before this championship begins, to see if a trophy can not be obtained.

(5) Election of assistant Secretary:— Mr. A. Gomba is the sports organiser of Pretoria, was elected assistant Secretary.

(6) Transvaal open championship:—

This championship will be played on the Pretoria golf course on April 9th. and 10th. over 72 holes.

Delegates to the meeting were P. Gomba, from Pretoria West golf club. J. Dyase from Wynberg Golf club.

T. Masima Rakoma, Wynberg golf club. Amos S. Molei, Bobbie Jones Golf club. M. J. Swartz.

S. L. SHOMANG, Secretary, Transvaal Bantu Golf Union.

## Rand Leases Beats C.M.R.

The match between Rand Leases C.C. and C.M.R.C.C., a day's fixture, ended in a victory for Rand Leases. C.M.R. batting first scored 41 runs. C. Mandlana 5 for 5. S. Ntshekisa 1 for 13.

Rand Leases replied with 113 for 1. D. Ximiya 52 not out and S. Voss 53 not out.

At this stage C.M.R. with 7 men on the field found it useless to continue.

## Westerns Beat Primroses In Tennis

Western Lawn Tennis Club undertook a tour to Durban on December 24th, where they played a two days friendly match against the Prim Reses of Durban.

On the first day of the match the visitors were worried by inclement weather and could not get to their best form.

However, at the end of the first day the Western led by 6 games.

On the second day events changed. The Westerns entered the court in their best form and were determined to win. From the very outset the visitors played havoc on the home team and showed superiority as far as the game is concerned.

Messrs Mbata, Mota, and Pashe tried hard to save the ashes of Durban, but the more they struggled, the western became masters of the day, and kept on increasing the score.

Mr. J. Lencwe (stone) played a fine game when he made the Durban champions as tame as sheep. At the end of the second day the visitors led by 13 games thus Westerns led by a total of 19 games for the two days' match.

Western L.T.C. 176 games and Prim Roses 157.

The Westerns are proud of the fact that they are the first tennis club to beat the Prim Roses at home.

## Jajbhay Wins Again

The finals of the South African Indian Singles Tennis Championships for Haasim's Memorial Trophy was played on Saturday December 31, 1938, between H. Jajbhay, and I. Gany, Jajbhay winning by 6-0, 6-0, 6-1.

Jajbhay has won the above title for the third year in succession.

Jajbhay and M. Hajee also won the Men's Doubles Championship in the finals, by defeating I. Bramdaw and S. S. J. Maharaj (Natal) 4-6, 6-2, 6-4, 10-8.

## Bantu Boxing Talent and Its Suppression

(BY WALTER M. B. NHLAPO)

The African fistic stars of Transvaal are having a very hard time. It seems no modern arena demands their shadows. They can go nowhere to show their flashes. To promoters they are forgotten.

The last two African boxers to show were George and Gorilla Thompson, the Transvaal sensation, called by many the shadow of Joe Louis. They gave a fine show at Cape Town on October and won.

Cecil Jonosky, who was with the two above mentioned fighters at Cape Town lost on points.

But to our surprise we find Cecil Jonosky having got a head line shot to fight in Durban recently. How is that? Do the promoters think that the fans forget so easily?

There are many good African fighters idle in Johannesburg and Reef, at this moment, that I am afraid they will have to drop boxing altogether if they are not given a chance. If this actually has to come to pass, then I feel sure boxing in our city will go deep in the hole. And this for no good reason at all, and it is all the bunk, as there are many people everywhere in the Union, especially the boxing centres, Durban and Cape Town, that like nothing better than a good dish mitt slinging, after supper on any evening and those who make boxing possible would use more sound sense not so much prejudice against boxing—African boxers; this field would look much brighter with our stars on the programme.

Gorilla Thompson, Killer Willie, Babby Batter George and other African fighters are idle, yet fit as any other boxer. They have to walk the avenues unemployed in the ring, when they tote what the real fight fan wants.

I am asking for a shake-down or a show-down for these sensations of the Golden Reef. Why should promoters be dished out mugs for top notchers amongst the Indians and Coloureds rather than give a good Bantu boy a shot? It is a damnable shame.

There is a rule in the New York Boxing Commission, which reads: "Six months is the time limit for champions to defend their titles." After how long do our boxers defend their titles? Mantie Dixon has for long held his titles without defending them, if I be not mistaken. Gorilla Thompson, the Transvaal welterweight champion is frank to meet Mannie Dixon for the non-European Welterweight championship of South African, Baby Batter, S.A. Fatherweight Champion and Transvaal lightweight champion is prepared at any moment to meet Dixon for the lightweight title of S. A. What has promoters to say about that?

The negligence of African boxers is a concerted attempt to keep our boxers from wearing the crowns of championship. Our boxers are ready and willing to face at anytime and anywhere Coloured or Indian boxers. We are clannish and of the one idea that our fighters are as formidable as any other.

It is not justifiable that I criticise promoters for negligence and prejudice, but it's less worthy than criticizing our boxers, for acting foolishly on their management. What are their managers doing on their welfare? Why do not they get live wires as managers. The non-appearance of our boxers is due mostly to their foolishness or that of their managers.

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All concerned are hereby warned against the danger of climbing electrification structures, or in any way making contact with live equipment.

W. Heckrood, System Manager

Pretoria, October, 1938.



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# A Review Of "Mens Sana"

ST. FRANCIS' COLLEGE STUDENTS MAGAZINE

"Mens Sana"—Latin for a sound mind—is the title of the Mariannhill College students magazine, published yearly by the Mariannhill Mission Press for the past three years.

The contributions which compile "Mens Sana" are collected by the Students Magazine Committee, and are the original work of the students themselves.

The authors have an appreciation for good prose, and a fine effort is made in endeavouring to follow accurately and comment fairly on current events of the international situation; skilful characterisation and imaginative writing are in abundance. In the majority of cases, only the higher classes of the institution ventilate their different shades of opinion in the magazine,

while the remainder engage themselves in the arduous task of grappling with ordinary composition and gossip writing, common in most school writings.

The vernacular is almost disregarded. Pictorial work is non-existent, and poetry is conspicuous by its absence.

In any event, old students of St. Francis' would agree that the magazine is slightly superior to its predecessor—"The Weekly News" which was written by the students, sub-edited by the teachers, typed and printed in the institution—at which the writer once had a hand—and distributed to the students at table every Saturday lunch hour, with the current news of the week and commentary before "the ink is dry."

"Mens Sana" is a delightful contribution to the literature produced in the schools, and, as an organ as well as a camaraderie of St. Francis' College, a tremendous amount of good should be gained by the existence of such a magazine, should it live up to its high ideals and uphold the prestige of that institution.

To quote briefly from the editorial of the magazine itself: "St. Francis' does not end with the bounds of Mariannhill; she, as a true Alma Mater, knows no limits. Through her faithful messenger, Mens Sana, she follows them up to the farthest limits of South Africa, solicitously reminding them of their grand ideals."

H. W. N.



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## Bantu Pottery

A strong plea for the preservation of Bantu pottery in this country is made in the recent issue of "The Forum," by Barbara Penrose Marks. She has many nice things to say about the art among the Bantu, and appeals that in order to stimulate, encourage and guide the more worthy of the Bantu potters, something should be done by artist-craftsmen, in the form of a simplified course in pottery at one of the recognised schools, or by individual help in the kraals.

"The Native-made clay pottery of South Africa bears considerable resemblance to the work of the primitive people who inhabited Britain more than 20 centuries ago. All through the ages, the production of pottery has supplied one of man's needs. Fire-baked clay offered a medium for the making of domestic wares and crematory urns, long before the Romans visited Britain."

She observes that in South Africa, as in India, the women of the kraal are the potters. Owing to the manner in which they are made, the vessels are, for the most part, extremely porous, so that their use as receptacles for liquids is limited.

Clay of a fine quality is found at Grahamstown, in the Cape Province. But, unfortunately, the Africans are, on the whole, chiefly interested in working with those materials which they may gather with the least expense of effort.

"Much of the clay which one may find is useless, owing to the presence of small pebbles, coarse sand, and other foreign matter in it. These foreign bodies are liable to burn out during firing, and leave cracks and cavities in their place. By delving deeper into the ground a purer clay is obtained, and it may be used to better purpose."

In the Transkeian Territories, parts of the Orange Free State, Basutoland, Zululand, and the Herschel district of the Cape Province, some fine African pottery, may be obtained. Great secrecy is observed by the potters in giving information to Europeans about their art. "It is unfortunately true that pottery as a craft, is dying out in South Africa. . . . The potters have had little or no help from Europeans in the improvement of their clay: nor have they received any assistance in the planning of kilns for obtaining greater heat and possible vitrification: nor have the potters themselves discovered or used any glaze, however simple."

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**TEKO SCHOOL OF AGRICULTURE, BUTTERWORTH** (rail head Butterworth 8 miles from Institution)  
**TSOLO SCHOOL OF AGRICULTURE, TSOLO** (rail head Maclear 40 miles or Umtata 30 miles and M.T. bus to Tsolo)  
The courses of instruction provided in these schools are comprehensive ones, embracing: Agriculture, Veterinary Science, Animal Husbandry, Dairying, Entomology, Botany, Economics, Book-keeping, Forestry, Vegetable Gardening, Horticulture and Farm Engineering. Application forms for the above Courses are obtainable from the respective Principals of the above Schools  
Intending Students should apply direct to the Principal, not later than the 1st January, 1939.

# WHO'S WHO IN THE NEWS THIS WEEK :

The marriage of the Rev. Aaron Banda, of Alexandra Township and Mrs. Julia Nhlapo was solemnised at the A.M.E. Church last Saturday afternoon by the Rev. J. R. Albert Ankhoma assisted by the Rev. R. J. Mkwai, of the A.M.E. Church. Reception was held at 48, 8th. Avenue, Alexandra Township.

Miss Mary Z. Nkosi returns to Benoni to-day (Saturday) after spending Christmas and New Year holidays with her brother and sister-in-law Mr. and Mrs. O. S. Nkosi, of 1118 Fetsha Street, Western Township.

Mr. B. S. Radebe, spent the weekend in the city with Miss S. Rampa. They visited Miss Deborah Dhlamini at Lower Houghton where they were entertained. Mr. Radebe left by car on Monday on his return to Cape Town.

Mr. Fred Sehole of Marapyane spent two days in the city on his way back from Port Elizabeth where he had gone to spend his Christmas holidays

Mr. Batholomew Pashe after spending a fortnight with his brother and sister-in-law, Mr. and Mrs. S. M. Pashe at their residence in Durban, has returned to the city.

Recent arrival in the city is Mr. Cecil Mawane of Durban, after spending a couple of days with friends in the city proceeded to Evaton where he is spending his holidays as the guest of Mr. and Mrs. Mngadi of Evaton. Mr. Mawane has met some of his old school mates in the city.

The meeting of the United Apostolic Faith Church which was held at the Communal Hall, E. N. Township last Sunday was a great success. There were many Ministers present, who failed to attend the last conference. Present were Pastors J. R. A. Ankhoma, Aaron Banda, Alexandra Township, Solomon T. Dhlamini, Gege, Swaziland; F. Shumang, Orlando; Elias Moagi; Pretoria and others.

Mrs. S. D. Polisane has arrived in the city and is at her uncle at E. N. Township.

Mrs. Rose Manzingane, of E. N. Township is laying ill at her home, 315, E. N. Township.

Mr. T. Nombeu of 5463, Orlando employed at Hammon's Cartage Contractors will spend his leave at Steynsrust as the guest of Mr. and Mrs. Mtinkulu.

Miss A. M. Ndaba, school mistress at the Burford Govt School, of Driefontein, and Mr. B. T. W. Nyokana, Head Master of Watersmeat Govt School both arrived safely on the Rand where they are spending their Summer Holidays.

Dr. Freda Adams and Drs. J. J. and G. Adams accompanied by Dr. A. Wilkinson, arrived in Cape Town by the mail on a three months' vacation with their brother Pro. Adams, sister and relatives.

Mr. I. Gideon Moses, an assistant teacher at the George Goch American Board School boarded the East London train for Idutywa on December 28. Mr. Moses is on a short leave to see his family at Bela, Idutywa. He visited "The Bantu World" Offices on his way to the station and was there joined by Mr. Theo Siphon Moses, his brother, who saw him off at Park Station.

The marriage of Mr. and Mrs. A. E. Mokola was solemnised in the Native Commissioner's Court, Johannesburg, last month. Mr. Mokola is a son of Mr. and Mrs. K. Mokola, of Thabina Riveta School, Mrs. Mokola was formerly Miss Makgothi, of Bloemfontein.

Mr. Gersh M. Masekela and Edwin M. Phaswana of the Police Force attached to the Native Affairs Dept. City, were seen at Alexandra Township last Sunday where they were welcomed by Mr. and Mrs. Mahlako, Mrs. Moshoeshe, is a keen and tireless supporter of "The Bantu World," whose offices he visited last Friday.

Mrs. Phil B. Mduana and family have left Johannesburg for Kingwinstown. They hope to return to Johannesburg at the end of March.

The Rev. and Mrs. E. E. Mahabane and family of Randfontein the Rev. H. M. G. Mpitso of Pimville, left by car for Winburg, O. F. S., where they will attend the "Sesuto Translations Committee" of the Methodist Church of S.A.

A bonny son was born to the Rev. and Mrs. J. J. Mngadi of Krugersdorp on Monday, January 2. Mother and baby well.



Mrs. L. May Nikiwe, of Port Elizabeth, is spending her holidays at Bloemfontein.

Mr. F. F. Sepamla who spent his summer vacation at his new kaya, "Monde-Mde" Crawford, Capetown, has returned to Mbabane, Swaziland to resume duties at the Government offices at Mbabane.

Miss Mary Chipangura, of Salisbury, Southern Rhodesia, formerly mistress at St. Augustine's arrived recently at Vereeniging to spend her summer holidays.

Miss Mary Chipangura will depart for Capetown on January 18.

Mr. and Mrs. Khaolang, of Coligny have been in Jo'burg by car on business and visited "The Bantu World" offices. They were interested to see Africans' progress.

Mrs. J. Tunzi left for East London with her son "Prince" where she has gone for health reasons staying with her sister Miss Njikelane who is in the teaching staff at Lovedale C.P.

In loving memory of my beloved wife, Julia A. Allis, who died on the 14th January, 1236.

You are gone but not forgotten. Ever remembered by your husband and son, John, Mike, Douglas and Zckia.

Mr. Solly B. Mofolo, of Alexandra Township, has returned from Modder River (Kimberley) where he spent an enjoyable holiday as the guest of Mr. E. Moalwil.

The I.O.T.T. delegates who attended the Grand Session at Witbank have returned to Johannesburg. Among them were Pastor J.R. Albert Ankhoma, Rev. I.M. Marohanye, Roodepoort, Rev. Sangela Roodepoort, Rev. R.J. Mkwai, Johannesburg, L. Modise, Johannesburg, Mrs. Ruth Kenene, Fabia Serongane, and J. Maxam, of Roodepoort.

Mr. and Mrs. Philmon Kubheka of 45 Mkwai St. E. N. Township have returned from Reitz.

Mr. Jameson Monareng has returned from his holiday spent at Reitz where he had gone to pay tribute to his late father's memory.

The Rev. A.D.R. Mojaki passed Bothaville on his way to Johannesburg with his family visiting relatives from Lovedale Institution.

The Rev. and Mrs. S.P. Mokohe, of Potchefstroom Methodist Church, after enjoying a few days holidays at Durban resumed duties on January 8.

Mr. Wilfred Phoffu, a student of St. Matthew College, C. P. is now a qualified Carpenter. He was met at Johannesburg Station by his sister, Nurse, Jean Phoffu and Mathews Phoffu his brother, and by his father C.F. Phoffu, known as Mr. Tselepele).

Mr. D.D.S. Modjadji, of Bolobedu, Duivelskloof, will paid a visit to his friend Mr. E.M. Pholokgolo Phaswane, of the N. A. Dept Johannesburg on Xmas Day.

Mr. E. Malapané has left the city and was seen off by Messrs. E.M. Phaswana, G. Mokitimi, E. Molawa.

Norah Monama aged 21 years, the first daughter of Mr. and Mrs. Snyman Monama of Rhenostervlei near Olverton Mission Farm passed away peacefully on Sunday after being ill for six days. Deeply mourned by her parents, brother and two sisters. Norah was trained in Domestic Science Kilneton Training Institution in 1934-1937. Her funeral was conducted by Messrs O.R. Ntuli and Bodibe.

Miss S. Sathekge and Mrs. M. Letwaba have returned from Pietersburg. They were met by Mr. and Mrs. Matlaku, and Messrs. Edwin Phaswana, Gersh Masekela, D. Matzabedala and Mr. Letwaba.

Mr. E.R. Ramothibe, of Nooitgedacht, dist Krugersdorp, paid a flying visit to Evaton during the first week in January and passed on to Spings to see his brother Mr. A. Ramothibe.

The new school of the American Board Mission will be opened at Orlando, on January 16, under the principalship of Mr. P.J.R. Chochoe, (late of W.N.T. American Board Mission School.) It will be a 5-teacher school.

Messrs. C.R. Molamu, P.J. Chochoe, and Mr. G.D. Pawa, have arrived from Durban, where they attended as delegates, the S.A.N. Sunday School Convention.

Mrs. Magdeline Makubu has returned from her holidays which she spent at Healdtown and at Holy Trinity Mission with her relatives.

Miss R. T. Mgole and Mrs. A. J. Hlatywayo paid a flying visit to Evaton last Sunday and were the guests of Mr. and Mrs. L. L. Radebe. Miss Mgole was much pleased to see the Wilberforce Institution.

Mr. R. B. M. Mampe, the Agent of "The Bantu World" has returned from his holidays.



**BA-AFRIKA BA TSHUANETSE HO BA LE MOEA OA BOCHABA**

"TH MAYIBUYE TIE" (THAI EA MAYIBUYE) e etseditsoe ho jala moea ona. Mo-Afrika e mong le emong o Tshuanetse ho e reka me a sebedise ka mehla e mehelo ea Sechaba E Rekeisoa hobe South Afrika. E Reke venkeeng. Ha hole boima ho e tumisa ngolele:

**P. HOWARD,**  
38a. Progress Building,  
Commissioner St.  
Johannesburg.

Efumanoa le ho :  
**JOLLY JACK HARNARD,**  
152a. Main Street,  
Johannesburg.

Miss Buyisiwe Tshabalala and Miss Kokozi Mashini of Johannesburg who were the guests of Mr. and Mrs. K. Ngcongwane of Kestell are returning to the city on January 16.

Mr. Bain S. Nyati the famous singer of Port Elizabeth is in the city and is staying with his brother Mr. S. Nyati, 1549 Paul Malunga Street W.N.T.

Mrs. P. J. Mogotsi of Sophiatown accompanied by her daughter Caroline Mogotsi and her sister Dorcus Modise left on December 27 for Rielspruit on a fortnight holiday.

Mr. George Tshabalala, of the teaching staff, Bantu United School, Harrismith, is on a visit to Standerton. He will return this week to Germiston. He hopes to leave for Harrismith next week for health reasons.

The first official meeting of the Eastern Township Advisory Board met in the Board Room on Tuesday night. Mr. D. W. Swan, Superintendent, presided. He wished the new members good progress and warned them against the tendency of wanting to get things done at once. He assured them that Mr. G. Ballenden was sympathetic and would always be ready to listen to their grievances.

Mr. Moses D. Gwala left for Southern Rhodesia by car on Tuesday morning. He will be away three weeks.

Messrs. J. Lekgetho (N.A.A.D.) a popular figure in Pretoria and J. G. Malie (Gadi) nearly lost their lives at Haartebeeste Dam when they were saved from being drowned.

The following were the guests at a Xmas party held at the residence of Mr. and Mrs. Jas. P. Goodman (Pimville) Mr. and Mrs. P. M. Molapisi (Bloemfontein), Mrs. E. Goodman (Port Elizabeth), Mr. Stephen Mothibeli (Bloemfontein), Mr. and Mrs. P. T. Dereko (Orlando) Mrs. Motsamai (Pimville), Mr. Tau (Orlando), Mr. John Tsikang (Port Elizabeth) Tsikang Bros. (Pimville), Messrs. Ramitsana (Johannesburg), Mr. P. Mothibi (Pimville) and Mr. Tau (Supervisor of schools Cape Province) Mrs. M. Kgogo (Brandfort), Miss K. Mokgaotsi (Kimberley) Master B. Lekoma of (Orlando).

## Helping Hand Club

The Helping Hand Club for Native Girls (76 Hans Street), is entering on a new series of activities. Recently the whole of the Hostel accommodation has been reconstructed and modernised, and a new common-room has been added for residents.

Miss Eddy from the United States has joined the staff as Social Worker, and a large room with its own entrance and outdoor recreation space has been put at her disposal for Club Work, which is organised for girls from outside as well as for residents. Here Miss Eddy can be found from Tuesday to Friday each week. On Thursday afternoon there are special cookery and craft classes.

Saturdays are at present being reserved for classes for the training of Social Workers. A special course has been planned for the first three Saturdays in February of which particulars can be obtained on application to Madame Borel, the Superintendent, or to Miss Eddy.

KEEP IN TOUCH WITH  
**WHO IS WHO**  
By Subscribing to  
**"The Bantu World"**

**Cup Holders Wonderful**  
**Playing Stamina**  
Captain keeps team fit with regular use of



Mr. S. MUGQIKANA  
Captain of the Tembu United Rugby Football Club since its formation in 1928

# PHOSFERINE

The Greatest of All Tonics

"MY men have always shown wonderful stamina on the field of play and my team have been cup-holders since 1929. The secret of keeping my men so fit and energetic lies in the regular use of Phosferine, which rejuvenates all my players. They take it constantly after a day's hard work, and always prior to playing their matches on Saturdays."  
(Signed) S. MUGQIKANA,  
East Bank Location, East London.

Phosferine is a "tonic", that is to say, it is a medicine which "tones up" your nerves and your general health. More than that, Phosferine is known by white people as the greatest of all tonics, and is becoming more and more popular among the leaders of the African peoples. Take Phosferine (it costs very little) and you will feel it building up your strength.

**OF ALL CHEMISTS & STORES**

Take  
**PHOSFERINE**  
for  
**INDIGESTION**  
**'FLU**  
**RHEUMATISM**  
**HEADACHES**  
**NEURALGIA**  
**SLEEPLESSNESS**  
**TIREDDNESS**

Proprietors:  
**Phosferine (Ashton & Parsons) Ltd.**  
London, England

# Young People's Behaviour In Society

## Rapid Growth Of The Order Of Elks.

(BY SPOT LIGHT)

Unruly behaviour on the part of some of Johannesburg's young people in society, by ruling the roost and taking the law into their own hands, was fully illustrated at the Bantu Men's Social Centre on Friday, in a reception function organised by the Johannesburg Order of Elks.

In the invitation cards the Order of Elks did not state that the guests would be required to pay 1/- for entrance fees, but demanded it from their guests at the door, stating that it was a subsidy for tea. No option was allowed, and any guest who could do without tea would not enter without having paid 1/-.

Those who had the 1/-, paid it, and those who were not ready for further charges did not, in spite of the trouble they had taken to come. As a result of this, when Mr. J. R. Rathebe, who represented the Johannesburg Order of Elks in full Elkum attire, was addressing the house on Elkdom, some young people forced into the hall, thus creating a disturbance.

### BENEFITS OF ELKDOM

Mr. Rathebe, in the course of his speech, outlined the programme which the Elks were sponsoring following upon their application to the World Order. He spoke at length on his association with the Imperial Lodge in New York, and told the audience of the last Convention which was attended by 10,000 delegates representing the whole of the World Order of Elks membership. Mr. Rathebe finally

South African Railways And Harbours.

### Opening Of Deviated Quadrupled Lines Between George Goch And Doornfontein

It is notified for information of the public that the new deviated quadrupled lines between George Goch and Doornfontein will be brought into use on Sunday, 15th. January, 1939, and that, on that date, between the hours of 6.0 a.m. and 1.0 p.m., passengers from Jeppe intending to travel by trains proceeding in the direction of Johannesburg will require to obtain their tickets at the old Jeppe booking Office, whilst those travelling in the direction of Germiston will require to purchase their tickets at the new Jeppe Booking Office.

From 1.0 p.m. onwards all tickets will be issued at the new Booking Office Jeppe station.

**P. D. TROSKIE**  
System Manager  
System Manager's Office,  
Johannesburg.  
6th. January, 1939.

# LEFU LA MOCHECHA



Ha ditso tsa mmele oa hao ho utluhala hore di tla ba bohloko; ha mahetla a hao, matsoho, dijabana, mangoele le maoto di ruruhile, dihoetahane; ha itshikinyha ho etsa hore u utluhe bohloko le ho sebetsa ele hloriso. Phekola diphio tsa hao. Etsa hore di hloekise sebudula sa hao, ele hore bohloko bo ho sona bo tsue bo seke ba ho hlorisa. Ho etsa bona ho batleha hore u sebedisa De Witt's Kidney and Bladder Pills, tse etseditsoe hore di hloekise diphio le sebudula.

Kamora' dihora tse mashome a mabedi le metso e mene u di sebedisitse u tla bona le uena hore di ea sebetsa diphio tsa hao. Di hloekisa le ho nchafatsa diphio, di ntsha ditshila tsohle tse etsang hore di seke tsa sebetsa hantle, me di matlafatsa diphio hore di tle di khone ho sebetsa mosebetsi ao tsona.

Khemesi e ngue le e ngue e rekisa ebile e rorisisa De Witt's Kidney and Bladder Pills, di rekisoa ka 3s. 6d. kapa 6s. 6d. botlolo ele ngue. Phillsi tse pedi kapa tse tharo di lekane ho ho fodisa dihoeng tse mashome a mabedi le metso e mene, 'me ha u di sebedisa. kamehla di tla ho phekola.

## DeWITT'S KIDNEY AND BLADDER PILLS

F482

# Bantule News

It is with regret and great sorrow to report the death of Mr. Aziel M. Kubyoane of the Native Police Staff, S.A.P. Quarter-Master, at the Military Hospital, Roberts Heights. The late Mr. Kubyoane is survived by his sorrowing wife, two sons and two daughters.

Mr. and Mrs. A. M. Mfuloana, of Northam, District Rustenburg, accompanied by Mr. J. K. Mphela, one of the Stad Headman, Schildpadnest, arrived on Tuesday to pay their last respects to the late Aziel M. Kubyoane, brother of Mrs. A. M. Mfuloana and uncle of Mrs. Mahlatjie, of Bantule.

The civil guards for the Xmas festivals (Bantule Division) were under the command of Messrs N. W. Komane, J. Koos Matli (Wardsmen) with Mr. A. M. Percy Mahlatjie in charge of the Patrols, assisted by Messrs Thomas P. Moela and Steph. L. Fatana, Patrol-Sgts

The resident of Bantule are much pleased and thankful this year, for the excellent work done by the Pretoria Bantu Xmas Cheer Committee, under the able chairmanship of Mr. J. Hardy Rathapelo and J. S. M. Lekgetho, Secretary.

Mrs. J. M. Letuku, of Sekukuniland, accompanied by her son-in-law, Mr. Thos. P. Moela has entrained for Belfast to see the Rev. S. K. Letuku of the A.M.E., who was reported seriously ill. They returned with him to Pretoria to recuperate.

Mrs. S. K. Letuku has arrived from Pietersburg, and is staying with Mr. and Mrs. T. P. Moela at Bantule where her husband the Rev. Letuku is convalescing.

## Mrs. Hughes's Travels

Mrs. L. M. Hughes, M.A., the Connec-tional president of the Women's Home and Foreign Missionary Society of the A.M.E. Church has gone on her final trip of inspection of the A.M.E. Missions in South Africa. She is accompanied by Mrs. H. A. Tortuin, President of the Cape Conference Branch Missionary Society, Mrs. E. A. Lawrence, wife of the pastor at Wellington, and Mrs. Luella White, B.A. Secretary of the Wilberforce Institute, Transvaal.

The party will visit: George, Port Elizabeth, Fort Hare and Lovedale, Umtata, Adam's College, Inanda Seminary, Durban, Ohlanga Industrial School, Dundee, Vryheid, Piet Retief, Standerton, Vereeniging, Wilberforce, Johan esburg, Pretoria, Alexandria Township, Witbank, Germiston, Potchefstroom, Kimberly, Touws River, De Doorns, Worcester, Kraifontein, returning in time for the mammoth farewell reception to Mrs. Hughes in the Cape Town City Hall on Wednesday night 25th January preparatory to sail for, England and America 27th. January on the Windsor Castle.

Mrs. Hughes itinerary was arranged in detail by Bishop Wright. "We have nearly 1,400 preaching places in South Africa," the Bishop stated "It was quite a problem to make selection so that Mrs. Hughes would get an adequate view of our work, and have a proper picture of South Africa. The trouble too of en is that a traveller seldom gets a comprehensive view. He generally gets what his friend or particular tourist agency give him. But Mrs Hughes will have travelled 10,000 miles, over 7,000 of it in motor car (I bought a large car especially for her party), visiting every part of South Africa during her four months' stay among us and she has had the companionship of her travels of women and men, who knew the country and could speak the languages. In every instance the president of our local conference missionary society was one of her companions. We have all rejoiced to have her, and will be very sorry to see her leave us."

From her home in Cameron, Texas, U.S.A. and through Africa, Mrs. Hughes will have travelled over 35,000 miles on this tour.

# The Bantu World

Head Office, JOHANNESBURG  
P.O. Box 6663.

Minimum 2s. 6d.

### 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, Wante-eds, For sales, etc. are charged at the following rates:— 1d. per word

### A REWARD

Will any person finding a purse containing a Driver's Licence and a Certificate of permanent Exemption kindly return same to Mr. Edward Nhlapo of either 7, 1st. Street, Benoni Location, or No. 24 8th. Street, Alexandra Township. 5s. Reward.

### WANTED KNOWN

**WOLHUTER MOTOR & CYCLE WORKS**  
154a MARSHALL STREET,  
JOHANNESBURG.  
Proprietor: O. A. Lebura,  
dealers of good used Motor Cycles.  
Rudge 3 1/2 O.H.V. £30 Pathfinder  
2 Stroke £12-0-0. O.K. Supreme  
Rudge 3 1/2 O.H.V. £33 1/2 S.V. £18.  
Sun 2 1/2 O.H.V. £14. Douglas 3 1/2  
twin £12. Matchless 3 1/2 O.H.V. £20.  
and B.S.A. 3 1/2 S.V. £30.  
For New & Secondhand Spares, and  
Accessories Try: Wolhuter Motor &  
Cycle Works. t-c

Special New Year Gifts.  
Men's Stripped shirts with 2 loose  
collar 7s 6d post free. Men's Interlock  
trunk elastic waistband 2s. post free.  
Men's Brown Golf shoes sizes 7 to 10  
1s 6d post free. Men's Grey Worste 1  
Suit sizes 3 to 5 50s post free, 4 yards  
Plain Georgette 36 inches 8s. Ladies  
Silk stockings full fashioned 3s 6d.  
Ladies Black Shoes with 1 strap sizes  
3 to 8 12s 6d post free. White silk hand-  
kerchiefs with Photos of Love 1s 3d  
post free. Ladies Vests Top and  
shoulder Straps 1s 9d post free.  
Messrs. Suleman Hoosen & Son, Mail  
Order Dept. P. B Dalton x 17

### OPPORTUNITIES VACANT:

Male Teacher required at once  
American church for Zeerust, Church  
School W. Traasvaal. Sechuana and  
English Medium.  
Apply with reference to R-v. D.  
Baily The Rectory, Zeerust for 16th  
January 1939. c 11-2-39

"WANTED" - A certificated, biling-  
gual, lady teacher for post as assitant  
in the Marishane Tribal School. To  
commence duties on the 30th. Jan. 1939.  
Copies of latest testimonial required.  
Applications received later than 20th  
instant will not be considered. Apply  
immediately to, The Principal, Mari-  
shane Tribal School, P.O. Zoutvelden.  
Tvl. (c14)

### OBITUARY:

All his relatives and friends will  
learn with great sorrow of the death of  
James Morutoa of Pimville on the 31,  
December 1938. the late Mr. Morutoa  
was the elder brother of Mr. Samson  
Morutoa of Pimville. Samson  
Morutoa. c/14

## A.M.E. Church's Amazing Progress In South Africa

Bishop R. R. Wright, Jr., presiding  
bishop of the A. M. E. Church, has  
returned to Cape Town after holding  
the annual sessions of the A. M. E.  
Church Conferences and missionary  
conventions in Bulawayo, (South  
Rhodesia) Germiston (Transvaal),  
Sophiatown (Transvaal) Mafeteng  
(Basutoland), Queenstown and Wel-  
lington (Cape). With Bishop Wright  
were Prof. and Mrs. White of Wilber-  
force Institute, Mrs. Lucy Hughes  
connecting President of the Women's  
Home and Foreign Missionary Society  
of the A. M. E. Church, Mrs. Charlotte  
Opperman, Post mistress at Wilberforce  
Institute. (Mrs Opperman is said to be  
the only Native African post mistress in  
the Union of South Africa.)

Bishop Wright reports that the work  
was "unusually successful. Our member-  
ship increased during the year by nearly  
4000 new members, and our finances  
increased proportionately. In  
fact, the bishop stated that  
the work of the A. M. E.  
Church is practically self supporting in  
most of the Transvaal Orange Free  
State and the West Province. "In  
fact," said the bishop, "these confer-  
ences make contributions to help  
other parts of the A.M.E. work, such  
as Basutoland, Swaziland, Eastern  
Province, Bechuanaland Zululand

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.

### ENGAGEMENT

The Engagement of Miss Rebecca  
Itumeleng second daughter of the late  
Philip Itumeleng, to Wilmore Pico,  
fifth son of Mokgatha-a-Pico took  
place recently at Taungs. c/14

### ISAZISO:

**KUBATENGISI NABAHAMBISI!**  
Linga u Mr. S. D. Levy opete impahla  
eshibille 105 Market Street, a ma-  
nani a tla sakula ezimpahla zeli-  
ngubo zabelilisa. sifazana naba  
ntwana.

Ndiyazisa ngomfazi wam umke ngo  
May 13 5-1938 ogama lingu Nessie  
Maseko ndatshata naye ngoMay 1927  
ndimnika isaziso (notice) ukuba akafiki  
ekupeleni kuka January ndiyatshata  
mna Timothy Maseko. (c21)

### (SEBIS):

Ke tsebisa Morena J. Namane (E.C.)  
oa Paardfontein le Morena C.  
Mahlangu (E.C.) oa Roodepoort,  
banna ba Electoral Committee ea  
Setereke sa Pretoria, gore Komiti  
ena e tla Kopana Paardfontein  
No. 338, ka di 27 J-bruary 1939  
kannako ea matena. K.M. Moropa  
(E. C.) Modula-Setulo. c/14.

Motho ea tsebang, kapa ea boneng  
monna ea bitsoang Frederick Masilela  
eo bitso le leng la gagoe e leng Moshoeu  
ea tsoaletsoeng Rietfontein, Setereke  
sa Rustenburg Traasvaal, esaleng atime-  
lla ka ngoa oa 1910, one a sebetsa le-  
bakeng la Newlands ga a tla re lahlela,  
a ke a tsebisa kapele, Mr. J. Moshoeu,  
P.O. Marekana, Dist. Rustenburg. (c14)

### UMPANGA

Kutshabe u sana lwethu ngo 8.30  
kusasa ngomqibela 7-1-39 wangwa-  
tywa ngwe Cawe. Izihlobo kwindawo  
ngendawo mazaneliswe  
Ndiubulela nabaninzi abasikungile  
kwesisehlo. B. Gwabini, 245 Maquila  
St. W. T. Township. c/14

Kungene ekupumleni kwapakade  
intwana yetu ecinane egama lingu  
Martin Wonga e-Crown Mines obu-  
dala buyi 2 years ubhubhe nge 1 Jan.  
1939. Izihlobo ezikude nezikufutshane  
mazaneliswe ngulombiko. Ulandele  
amelekelayo. W. W. Xatasi. (c14)

and Portuguese East Africa."  
"Our church is growing more rapidly  
than we are able to administer it  
properly, and I shall probably ask the  
general conference which meets in  
America next year for some administra-  
tive assistance, probably an additional  
general superintendent and a general  
secretary. An evidence of growth is  
the fact that thirty three new churches  
have been built since my coming to  
South Africa in 1936. In our Cape  
area alone new churches have been  
erected at Kensington, Richmond,  
Athlone, Stellenbosch, and others are  
now being built at Langa, and Good-  
wood, while Grassy Park and Fir  
Grove are having plans drawn. But  
above all the spirit of fellowship, and  
friendship excel. I held five con-  
ferences and five conventions, with  
thousands of men and women attend-  
ing, handing through committees  
thousands of pounds of money giving  
appointments to hundreds of men and  
women, of a score of different tribes  
and all colours, and I did not hear a  
cross word, I believe in freedom of  
speech, and permitted it to an unusual  
degree in debates on the floor, and in  
committees. Yet all was done in a  
Christian spirit. That is what gives  
me most joy."

## Disappearance Of £1,400 In Notes

### £500 In Notes Burnt To Ashes.

A registered parcel containing £1,400 in bank notes of £100, £20, £5 and £1 denominations vanished from the General Post Office in Pretoria last week-end.

Late on Tuesday afternoon the Pretoria police recovered £895 and shortly afterwards arrested an African.

The balance of the £1,400, consisting of £100 and £20 bank notes, is still missing. The arrested man is alleged to have told the police that he burned the notes of the higher denominations.

## Man Held And Beaten Say Witnesses

Three young farmers, Jan Nathaniel du Plessis, 27, Johannes Hendrik du Plessis, 24, and Theodorius Ernest Serfontein, 22 were committed for trial before Mr. A. J. Hofmeyr, acting magistrate on a charge of culpable homicide arising out of the death of an African.

They were admitted to bail of £250 each.

Bethlehem in evidence said that he saw the first, accused hitting the man with the hosepipe produced in court. The second accused held his hand while the third accused held his feet. The man was lying on his stomach.

Joseph, son of the dead man, stated that he saw the three accused carrying his father from the garage towards the roadside where the body was found. He corroborated the evidence of the previous witness, Bethlehem as to the assault.

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## United Front Against Colour Bar Wanted

The segregation proposals discussed recently by the Cape Provincial Council and contained in a petition drafted by the Nationalist Party, have created a great deal of anxiety among non-Europeans in Cape Town, writes a correspondent of "The Bantu World".

At the meeting of the General Council of the National Liberation League held last Sunday, the following resolution was passed:—  
"This Council being of opinion that restrictions and legislation based on the grounds of race sections of the people and to the progress and development of South Africa hereby resolves, that negotiation be immediately opened with all organisations and persons who are opposed to the Colour Bar with a view to establishing a united national front against Segregation and other anti-colour proposals and legislation."

## Six Months For Stabbing Girl Friend

A tale of how David Malunga attacked a girl Lindy Mutawi, and stabbed her because she told him she no longer wanted him as her lover, was told in the Johannesburg Magistrate's Court before Mr. C. E. Lugg.

Malunga was sentenced to six months' hard labour and six strokes.

Lindy, in evidence, said that on December 30 she told Malunga she no longer wanted him as her lover. He demanded reasons and became annoyed whereupon she ordered him out of her room.

She ran to the kitchen, she said, where Malunga stabbed her in the face and chest. She warded off the blow with her left arm and received another wound. He also cut her right arm.

She screamed for help and several Europeans came to her assistance, but Malunga ran away.

The next day Malunga was forgiven.

## Skokiaan Hidden In Roadway

After many searches by detectives, the mystery of a skokiaan centre in Doornfontein was solved on Tuesday.

The detectives knew that Africans living in a yard must have liquor concealed somewhere. Despite daily searches, however, they had been unable to find any. One of the detectives had come from Prospect Township, where he had acquired a special skill in finding hidden stores of skokiaan. But the yard in Doornfontein puzzled him.

There was no liquor concealed in the ground. The detectives searched inside the rooms and were still unsuccessful. They looked on the roof and again drew a blank.

Determined they continued their searches. Then one of them had a bright idea. He went out into the roadway. The roadway has been tarred by the municipality and a fine concrete gutter has been provided. The detective stopped at the guttering where it had been specially prepared for a by-road into one of the yards. Piercing the ground with his iron rod, he heard the tell-tale sound of underground supplies of the liquor.

Shovels were put into use and under the concrete gutter the detectives found gallons of skokiaan.

## "Hamba Kahle" Slogan For Motorists

The recently formed Springs Road Safety Association has chosen the words "Hamba Kahle" as its slogan.

This motto is featured prominently on the membership card for motorists. It is hoped that every day salutations such as "Good-bye," "Cheerio" and "Totsiens" may be replaced among members by "Hamba Kahle".

"I pledge myself to drive safely and to encourage others to do so," is the "oath of allegiance" to which candidates for membership must subscribe.

## New Bibles In Every Hotel Bedroom

Every bedroom in every hotel and boarding house in Port Elizabeth is to be supplied with a copy of the Bible. This is the resolve of the local branch of the British and Foreign Bible Society, on the suggestion of the Rev. Lionel Fletcher, the well-known evangelist.

The Society is making a beginning with 500 Bibles for which many donations have already been received, one man donating a cheque for £25.

The hotels of Grahamstown have already been supplied with Bibles and it is the hope of the Society, eventually, to extend the scheme to the whole of South Africa.

## Demand For Better Native Wages

Acting on behalf of the non-European Co-ordinating Committee of Trade Unions of which Mr. Gana Makabeni is President and Mr. James Mackay a Coloured man, is Secretary and others interested, Mr. W. G. Ballinger has made application for a Wage Board Enquiry into the wages and conditions of employment of Africans employed as labourers in the Johannesburg and Witwatersrand (Continued at foot of column 4)

## Coloureds And Defence Force

### Cape Suggestion Supported

The suggestion that a Cape coloured section of the Union Defence Force be established to remedy the present shortage of European recruits made by Mr. Abe Desmore, a Capetown headmaster and ex-master of the Cape Corps, is wholeheartedly supported by a large section of European opinion.

Former officers who saw the Cape Corps in action and social workers who are occupied with the present day problems of the coloured folk are unreserved in their praise of the suggestion. They regard it as a cure for many social evils among the coloured people and a strengthening of the Union's military resources.

Lieut.-Colonel E. Smedley-Williams declared himself to be wholeheartedly and absolutely in favour of the suggestion. The Cape Corps during the Great War performed prodigies of valour," he said. "Their work at Square Hill in Palestine compares with any performance by any soldiers in any front during the Great War".

The moral effect on coloured youth with an opportunity of Defence Force service he said, could not be exaggerated.

## Segregation Demand By Nationalists

The Nationalist Party is sending out a petition which requests Parliament to put an end to mixed marriages and miscegenation between whites and all coloureds, and to adopt residential, economic and political segregation between whites and all coloureds.

Twenty thousand copies of this petition are being sent to all branch committees of the Nationalist Party. It is hoped that the petition will be ready by the beginning of May for submission to Parliament.

The application, it is understood is also being supported by the South African Trades and Labour Council.

In a lengthy document sent to the secretary of the Department of Labour Mr. Ballinger inter alia says "there is an ever-increasing number of men and women belonging to the European races that speak of low wages as the greatest menace to the general welfare of the country. It is a menace that has arisen out of the desire of the white races for cheap Native labour to build up and maintain commercial and industrial undertakings".

After quoting extensively from the speech of Mr. P.V. Gawith, President of the South African Associated Chambers of Commerce and the leading article of "The Friend", commenting on the speech, the document urges the Wage Board "to give a lead in the form of an enquiry and subsequent determination because the workers themselves are practically helpless, being largely recruited from those designated as pass-bearing Natives and therefore subject to legal disabilities that seriously hamper and render almost impossible efforts to organise for improved wages and better conditions."

## NOTICE

A reward of 2/6 will be paid to the person informing the undersigned of the present correct address of MISS AMELIA N. MAKULENI, late of the City Deep Central Hospital, Johannesburg, and originally a teacher at St. Philip's Higher Mission School, East Bank Location, East London.  
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