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Germany And Italy Make Proposals For Peace Settlement

The European situation remains unchanged. Last week-end there was much activity on the part of the Axis Powers. Herr Hitler had talks with Herr Von Ribbentrop, the German Foreign Minister and Count Ciano, the Italian Foreign Minister, at Berchtesgaden. Danzig is described as the most burning problem in the world in an inspired statement which was issued to the foreign Press after the talks.

While what is known as the "war of the nerves" is now in full swing, the German Press is lashing out against Poland and warning Britain to keep out of Danzig dispute, the Rome Correspondent of The Times says the German and Italian Embassies to the Vatican have made peace proposals to the Pope:

Notes Sent To The Vatican

The Rome correspondent of The Times says it is understood that in their communications to the Vatican the Axis Powers express a fear that the war-mongering activities of their opponents, especially Poland, which is being egged on by the democracies, are leading to a rapid deterioration of the European situation.

They therefore suggest:

First, a 30-day truce in order to organise a conference of the British, French, German and Italian Foreign Ministers.

Secondly, Britain to transmit to Poland a solution of the Danzig question reached by mutual agreement among the Foreign Ministers, because the British guarantee to Poland includes the fact that Poland shall be the judge whether the casus belli clause, should operate

in the event of a threat to her independence.

Britain should also ask whether Poland considers that the solution threatens her independence. Britain, with a negative reply to that question, would signify acceptance of the solution.

Thirdly, once this question—considered the most dangerous of all in consequence of the British guarantee to Poland, which is the only one leaving the guaranteed nation as the arbiter of a casus belli—has been removed the truce can be extended to enable the Foreign Ministers to examine other questions.

Acceptance of the Axis suggestions, the communications state, would lead to an easing of tension and to an improvement in the general situation.

Over Eight Million Men Under Arms

The fact that in normal peacetime Europe has 8,500,000 men under arms without counting navies and air forces, is the striking conclusion of Rueter's military expert on the basis of reliable available estimates collected on Tuesday.

A fairly even balance would appear to be struck between Democracies and Axis groups as far as alignment is at present established.

The democratic group musters 2,875,000, as follows: France, 1,000,000; Britain, 600,000; Poland, 500,000; Turkey, 300,000; Rumania, 275,000; Greece, 200,000.

The Axis group musters 2,700,000—Germany, 1,750,000; Italy, 950,000—or 2,900,000, if Hungary's 200,000 are included.

Given success of diplomacy in Spain the Axis could count on another 150,000.

Swazis Vote For British Control

Swazis held a meeting at Swazi House, Sophiatown, on Sunday to protest against the proposed incorporation of Swaziland in the Union. There was a large attendance which was unanimous in its resolution that Swaziland should remain "a free British territory and adhere to British administrative customs."

The speakers were: Chief Michael Dhlamini, Prince Joseph Mkuwane Dhlamini, P. Selby Nkonyane, general secretary of the Swazi National Royal Club, G. G. Nkosi, district chairman, and the Rev. A. J. Nkosi, general treasurer.

A letter was read from the Deputy-Resident Commissioner of Swaziland.

Objections were heard and noted by a committee consisting of two delegates from each mine on the Reef. This was done at the request of the Paramount Chief.

Then will the community enjoy the present doubtful benefits of the excellent housing schemes and live like human beings and not like half-starved rats forced by economic circumstances to spend their lives in dirt and miserable squalour."

Headlines and sub-editing of political news and articles in this issue by R. V. Selope Thema, 14, Perth Road, Westdene, Johannesburg.

Minimum Wage Of Five Shillings Per Day Urged At Port Elizabeth

The Port Elizabeth City Council has decided to make representations to the Wage Board for the provision of a minimum wage for unskilled workers in Port Elizabeth of not less than five shillings a day.

This recommendation will be made, says the "Eastern Province Herald," to the Wage Board which is about to investigate, report on and make recommendations to the Minister of Labour concerning unskilled work in the trades and sections of trades in the Magistral district of Port Elizabeth.

The suggestion came from the Native Affairs Committee of the City Council, which had approved of the memorandum prepared by the Superintendent of Natives. The Council will be represented at the enquiry by Mr. H. Burman, M.P.C., Mrs. F. H. Holland and the Superintendent of Natives.

This action of the City Council has been appreciated by the Secretary of the National Union of Distributive Workers of Port Elizabeth, who in a letter to the Press states:

"I wish to extend our congratulations to the City Fathers, who at the last Council meeting, decided to recommend to the Wage Board a minimum wage of "not less than 5s. a day" for the unskilled workers in this centre. Whilst recognising this gesture as a step in the right direction, one cannot help commenting that the wage suggested is still far too low. When the Board sits, we shall recommend that a minimum

wage of 10s. a day be prescribed for the unskilled worker.

POVERTY AND DISEASE

The Wage and Economic Commission of 1926, a body appointed by the Government to investigate industrial conditions, particularly amongst the unskilled workers, presented a unanimous report that in their opinion, it would not only be uneconomical to introduce in South Africa industrial legislation of a colour-bar nature, but that it would be a retrogressive step and bad for the country as a whole. In no other part of the world is the differentiation so marked between the wages of skilled and unskilled workers, as in South Africa. Only by bringing the wages of unskilled workers nearer to those enjoyed by the skilled workers, can we ever hope to put an end to the grim spectres of malnutrition, poverty and disease.

(Continued at foot of column)

Beer Halls Attacked By Methodist Leader

Beer halls were criticised by the president of the Methodist Synod, the Rev. Edwin Bottrill when he addressed the African laymans' session of the Synod in Benoni last week.

"In some directions public policies have clashed with our ideas," said Mr. Bottrill.

"The Native canteen is with us to-day, with what results remains to be seen. We are told that in some places those who have established them wish that they could do away with them; in other centres they profess that they are satisfied with the results.

"For our part, we can only say that our principles remain unchanged, and that our attitude is hostile. We believe, as our fathers believed, that strong drink is an enemy of our African people.

"Demand Abolition"

"The spirit of the people will rise

and, as in Bombay, will demand the abolition of that which not only serves to perpetuate the degradation of body and soul, but induces it."

Discussing Native education, Mr. Bottrill said there was much misgiving among the Natives about the transfer of education to the Native Affairs Department. Natives feared that political influences might now affect their education.

It was unjust, said Mr. Bottrill, for the whole cost of Native education to be dependent on direct taxation.

"Then there is the suspicion engendered by the unfortunate 1936 report of the Native Affairs Commission, which has created the impression among the Native population that their education will receive a certain stamp, and that stamp will be determined by the Native Affairs Commission," he said.

The beginning and the end... of a perfect smoke

W/BH 78c

BIG BEN

Ilizwe Iikelele

S. Afrika :

Izulu liyazongoma emZantsi Afrika kuba kufile undwendwe oluphakanileyo u Mlekazi President Carmona wase Portugal, osevela e Portuguese West Africa. Elo Mzantsi liyaqala emabalini ukubanjelwa yintloko yesinye isizwe, ke ngoko igugu likhulu kubaliselwana amabali.

Ukulikhulula mpela eliqhina lisoloko lixake abenzi-mthetho lokuba kwenziwe ntonina ngabase Eshiya ngentlalo, ngorhwebo nangezombuso, kucetyiswa zizi phatha mandla ukuba abase Eshiya aaba mabamelwe ezikweni le mithetho phaya kanye ngalendlela abaka Ntu bamelwe ngayo. Kusacetyiswa ke ngalento akukabikho zigqibo, kubhungwa ukuba kunyulwe abeLungu abathathu—ababini bamele i Natal omnye lo amele i Transvaal nazo zonke ezinye iindawo.

AmaSwazi ayala mpela ukuba ilizwe lawo libe phantsi kwo Mdibaniso wo Mzantsi. Bekukho intlanganiso enkulu apha e Sophiatown ekhabe ngawo mane isithi ama Swazi alungile ahlale ngokukhululeka phantsi kwepheko le Britane. Izithethi ibingoo Nkosi Michael Dhlamini, Tshawe Joseph Mkukwane Dhlamini, P. Selby Nkonyane, ongunobhala jikelele we Swazi National Royal Club, G. G. Nkosi ongu Mgcini Sihlalo wesiphaluka esi no Mfu. A. J. Nkosi unondyobo jikelele.

Italy :

Ama Taliyana abilizithukuthuku aakha iindawo zokukhusela ilizwe lawo ngakumbi kwicala eliwelela e Fransi. Yonke imiwoyo engenela kwelama Taliyane imi ookhala nama Joni.

Germany :

I Jamani ne Italy akuviwanwa

kuthatwa kude. Khona ngoku bekudliwana indlebe zizithwalandwe zalamazwe o Herr Hitler, Herr Von Ribbentrop, ongu Mngameli wezinto eziphathelele kwamanye amazwe e Jamani, no Count Ciano obambe kwa indawo enje ngeka Von lo e Itali, ndithe tha yangulowo ewe unyanisile mfo ndini. I Danzing yeyona ndawo ibeyintloko ekubonisenwe ngayo ngala madoda ekhala ngelokuthi i Poland le yala ne Danzing ikhuthazwa yi Britane ne Fransi kanti i Jamani iyatshiseka ngenxa yabantu bayo abalapho (liqhinga le Jamani lidala elo xa ifuna ukuzithathela ixhoba).

Abaqondayo bathi i Jamani isezakuquba ukuxhwaya impi kuba inyeke ukuzithathela ixhoba i Hungery ne Poland. I Danzig le yona iyakuba sisandulela. Kambe i Poland ibiye yagqiba ngezixhoba zakawayo.

Japan :

Kwi Nkomfa yama Japan nama Ngesi akukade kubekho zigqibo ziphunyeliswayo, ngoku abaphathi-mkhosi ababekho nabo apho sebebuyele edabini e China beshiya kujinga njalo.

Ama China amane abulele umbuti we rhafu wama Japan abanjwa ngama Ngesi e Tientsin. Ke ama Japan awafunele kuwo loo mabanjwa azokufundisa isiko kodwa ama Ngesi asakhangele i ndlela zomthetho ekufuneka loo mcimbi uhambe ngazo. Kambe abanye bathi makanganikelwa loo mabanjwa kuba kakade lemfazwe yama China nama Japan ayikhona mthethweni, kungeko nasihle xa lifile ilizwe.

Iinkunzi ziyagquma, ziyagquba madodo kazi kothinina mini zigwebanayo, ngathi koze kutshatyalalwe ngokwempukane ndakukhangela. Ngathi lomini se ilapha enkaweni, kuba le migewu iphetheyo, iintloko eziphethe ngezandla.

Umtshato We Ntombi No Mfana

(NGU MNU. J. C. NKUTA)

Kubekho umtshato omkhulu akhulu phakathi ko Nurse Henrietta Nkuta wase Hoopstad no Mr Mgobozi we "Langa lase Natal," Durban. Umtshato lo wawu ngomhla we 8 ku July apha e Alexandra Township. Wawusezandleni zabefundisi ababini e D.R.C. Alexandra Township. Inkomo ne gusha ezintathu zawa ngomhla we 6.

Izizwe ezazikho zezase George Goch, Orlando, Newclare, Sophiatown, Nancefield, Bethal, Vrede, Durban, Hoopstad. U Mnu C D. Nkuta wawenza onke amabhongo akhe ngentombi yakhe. Iimoro ezazitwele abatsathi ukuya e Caweni zazikhokhelwe yeka Mnu. Vilakazi we Witwatersrand University. Into entle esavibonayo nebukakayo u Mnu. C. D. Nkuta, uyise womakoti wam genisa e Caweni u makoti eququzelelwa nguyise omncinci u J. C. Nkuta ne kwaya (choir) ka Nkosk. Vilakazi we Bantu Methodist Church eyacula yaqwelela.

Abantu ababekhona babekumakhulu asibhozo (800). Kwada kwasa oomama bengazange babuthi nkwe ubuthongo Kwagidwa zii ntsizwa zakwa Zulu ukusukela ngo Mgqibelo kude kuye nge Cawa. Kunyama zikayiki, oozi rice ne zinye intwana-ntwana ezimnandi kwakuyinto-nje. Amanina atsho nge (uniform) ebukeyayo kakhulu.

Amabhaso nemali enza £25 10' Abatsathi banduluke ngomhla we 12 ukusuka e Natal. U Mnu. C D. Nkuta unduluke nge Cawa ukusuka e Hoopstad ehamba ngemvula ezinkulu.

Lumkela Into Engekehli

Imbhawuli yingozi ebantwini: irhaxa abantu ngomsi bafe, itshisa abantwana ngamanzi nangomlilo wayo, kwaye isidla imali eninzi ngokubaswa kwayo. Ndebhala nje abaninzi basezi Hospital nabanye bafile ngenxa yayo.

Zonke ezizinto abantu bakuthi abaziboni bona baya noba ingathe ngwa, yaye ibaswa nangothuthu; kanti ubunzulu bayo buqitha obe stovu (stove). Esithutyeni semi nyaka emibini ubasa imali egqitha ukuthenga isitovu. Kwaye naso sinako ukubaswa ngothuthu xa lu dityaniswe nentwana yamalahlle, si vuthe kakuhle, Zikhona ii Second Hand ezitshipu zivutha njengezitsha uba akukho ntsimbi yaphukileyo.

Kungenjalo mayenzelwe iziko libe: 28 inches ububanzi (diameter) ne 3 inches ukuphakama, kodwa ikhuthshwe xa kulalwa.

H. J. NGCOBONDWANE, Olifantsfontein.

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I-Tumente E Tinara

Intlanganiso Ye E.P. Ne Border Bantu Tennis Board

Abe Bala Bavalelwe Ngalinye Yile Bodi

U Mnu Bowker M.P. Yase Rhini, Imelwe ngu Mnu. Ngxiki

Intlanganiso ye Eastern Province ne Border Bantu Tennis Board idibene e Tinara ngomhla ka August 6, esihlalweni ingu Mr. Alex Jayiya.

Ukuyivula intlanganiso usihlalo wa zise indawo ezikhoyo ukuba zimelwe ngalamaanene namanenekazi:

East London: Mr. D. D. P. Lukashu (ngokucelwa li Monti)

Graaff Reinett: Mr. Lusu

Grahamstown: Mr. P.E.B. Ngxiki (noko engacelwanga.)

Uitenhage: Mr. J. G. Ndulula no Miss B. Genu

Ube wayichaza nento yokuba u Mr. Ngxiki uze ngokucelwa ngoo Mr. Bowker ukuba abe ngummeli wakhe kulintlanganiso, njengomntu owarhola indebe.

U Mr. Ngxiki wazise intlanganiso into yokuba uthunyiwe ukuba achaze lentlanganiso into yokuba umniko ndebe uzimisele ukurhola ibhaso yonke iminyaka kwiqela eli tsala phambili e Tumenteni.

Intlanganiso igqibe kwelokuba njengokuba impi yase Monti icela ukuzimanya mayamkelwe ixelwe ukuba ngalinye wona amakumsha Coloureds) akavunyelwa.

Imali zemirhumo kuyafuneka ukuba ziphelele ukuphela kwalenyanga, kodwa indawo ezisemva zinoku cela ithuba kude kuye ekupheleni kuka September.

I-Tumente iyakuqala ngom Gqibelo ngomhla ka Sept. 30 iqhuba kude kuye kumhla ka October 2, 1939. Kuyalelwe impi yase Tinara engamalungu eliqumrhu ukuba ba phicothe iincwadi zesiseko (Constitution) kwakhona zebayinikele ingxelo yabo kwintlanganiso ezayo.

Intlanganiso igqibe kwelokuba makudlalise kwanje ngo 1937 nge Fixed Partnership kungadlalwa isi Xhosa ngenxa yokuba singa "Bantu." Zonke iindawo mazizilungiselele.

Inani labadlali kufuneka lingaqithanga kubantu abasithoba, kwaye bangabi nganeno kwabantu abasi bhozo, amanenekazi amane nama nene amahlanu.

Zonke iindawo ziyacelwa ukuba zibhalele u Nobhala ukuxela inani labantu abazayo nekufuneka balungiselelwe. I-address ka Nobhala: Miss V. V. Habana, 2nd Avenue Kabah, Uitenhage.

H. JAYIYA,

E-Monti

Abadlali bebhola i Winter Rose R. F. C. ibuye ukuvela e Cumakala isixelela ukuba ithe yawathulela lomadodana ibidlala nawo, ngoko ibuya yoyisile.

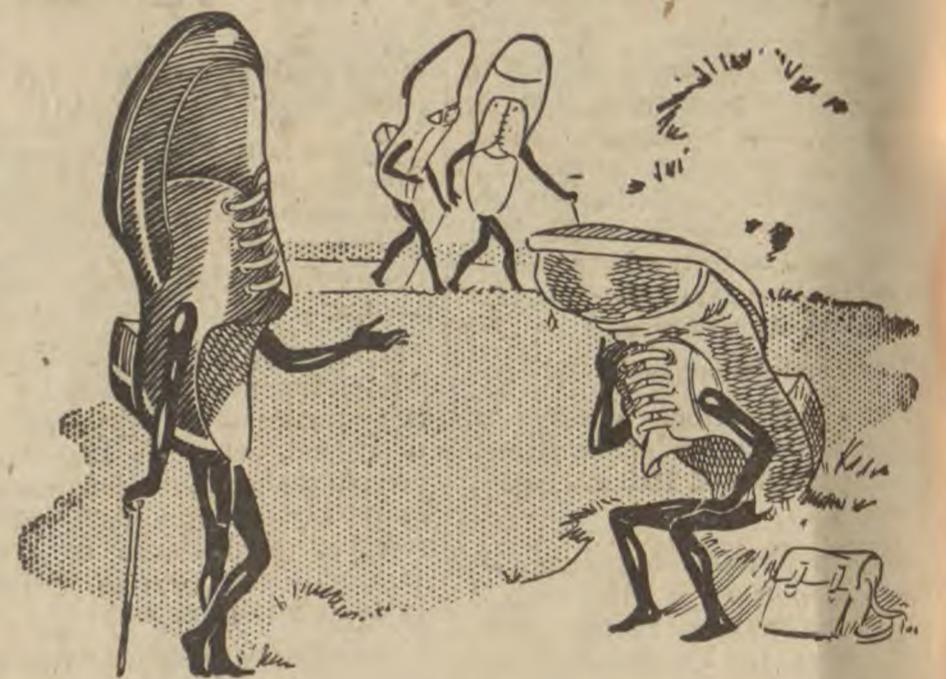
I Synod yama Methodist inconywa ukuba ibe nempumelelo enkulu. Kwezo butempile abashumayeli batsho nam ndajoyina ebu Tempileni. Nge Cawa utsho obeshumayala kwangathi siyaqala ukuya lithethwa ili Zwi, hayi yona i Rhona ibethe £97 ngaphezu kwe minye iminyaka ngoko siyasibulela esisithili sase Komani.

Selenethuba elite u Mnu L. V. Mambu olilungu no Nonobhala we Bushbok R.F.C. elele phantsi kodwa noko kwezintsuku uya eba bhetele.

I Komani enezibele inconywa kakhulu ngabafana be "Palladiums" ngobubele nempatho entle, nokuxunywa kwabo kwi Concert yabo cbebenayo khona.

U Mnu. V. Tonjeni omnye wamanene aqhubela phambili kwizinto ezilungileyo wenze intetho engasoze ilibaleke kum, esamkale indwendwe ze Synod, yaye i choir yomfo ka Gedeza icula ngamazwi angasatshiyo. Nam ndibhasa ndibetha nento ka Juleka ngasemva lonto sibagqumile abantwana be Soprano. Yeka yayimandi lomini. Pambili Radebe!

Ubuyile umka Catechist J. Mazaza wase George Goch agase Queens-town apho abeyokusela khona umoya omtsha wase Colony.



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"Well, it's your own fault."
"Why is it?"
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E Bolani

Amadodana omanyano ase Wesile abe nombhla oyakulibaleka kudala ezimbini zase Bholani ngo Mgqibelo ka 8 July, 1939. Ngalo olusuku igosa elikhulu lalenkonzo umfo ka Fazzie oma abovu mahle uwavulele amakhwenkwa na abhatyi zibomvu ukuba abenomsiso. Inkonzo endleke kunene iqaliswe ngomjikelelo ngo 7 p.m. kwaza kwangena enkonzweni ngo 8 p.m. Yazala londlu yama Dyani ayabi nandawo zikho zomke iimvaba zenkonzo zaba Ntsundu epha coma Tshetshi, A.M.E., iopiya D.R.C.A. Tshetshi ekhokhelwa ngu Katekisi wabo umfo ka Maneli angena nawo ngowawo umjikelelo kwatsho kwayinto emnandi nesithileyo yomsebenzi ka Thixo.

Ushlalo wamadodana u Mnu. Siwangaza uwuvule umsebenzi ngokufaka imbasa amadodana amathathu wawayala ngelizwi elithi "Nina nilukhanyiso lwe libatho." Emva koku kungenwe enkonzweni evulwe kwa ngu Mnu. Siwangaza ngamazwi athi "Ndiyisikhumbula isono sam." Awe ngokuwa amadodana eshumayela engqina u Kristu. Kuthe ngo 1. a. m. ebusuku abe aqabula inxano amadoda nge Kapi zeti apindela edyokweni kwakona. Kwakona ushlalo uwafunze ama kwenkwan'ake ngelizwi elithi "Yeha wena Bedesaida!" Kwelithuba kube nokushumayela amadodana ama thathu kuphela kwelha esomhla we Pentekos. Angathi adle iveyini egezisayo amadoda namankazana. Kwaphuka zitafile kwatsho abantu ekuqubeni esiguqweni kwabonakala ukuba ngenene u Kristu abo kulenkonzo kwade kwa ngu 5 a. m. Kusasa kufane kwayilonto abashumayeli bebakene nabantu, ngelithuba omnye umshumayeli uvakele esithi "Nkosi thuthuzela ababantu ndincedele!" Kwaphakala nenene ukuba ama Dyani asele iveyini yakulo Yesu. Yaphuma le inkonzo kuseshushu. Ngo 11 a.m. iqalwe ngu Mnum. W. Gosani ngamazwi athi "Nimele ntonina kuse tyenzwa nje." Watsho lomfo wase Mampondweni kwa kubi kanye. Kute ngo 3 p.m. umsebenzi lo waphetwa ngo mjikelelo wabalwa aba zinikeleyo kwa kwatsho yanwa amantombazana ama 5 abafundisi aba 3. Sikokelisa imingqono yethu yokuba u Tixo abasikelele aba batsho bangabe bacinge ngo Satana abayolo zake.

Utshathile u Mnum. J. Mkwambi no Nkoz. F. Hlutywa kwityalike yase Wesile ngomhla we 8th July ngo ngqibelo ngo 2. 20 p.m. betshatiswa ngu Mfu. J. Bam intsumpa yalapa. Nngokoku ngxama kuka mfundisi lo inkonzo yalomshato itate imizuzu elikhulu kuphela (10 minutes). Siyamncoma u Maneli lo ebudaleni bake ati tanti usakwazi ukwenza ama. tshetshe- tsho.

Akaseko u Madlangisa u Rachel Hlongwana obe yinkosikazi ka Mnum. Henry Kwekwe. Ubube nge 11th July 1939 wafihlwa ngosuku olulandelayo ngama Tshatshi ngezandla zaba zalwana Maneli no Jimmy i Katekisi zale- nkonzo abantu beyi 130 abampeleki- ley. Sivelana nosana alushiyileyo olosagcinwe ngu Mrs. Arina Botsane kwakunye nabantwana abathathu ababudlwana.

Kwi Show ebise Hlabati e Lusiki- niki, zibonisiwe imveliso zolimo imifuno mabhona, zimba kwanezenziwe ngezandla Le Show ibikhuthazwe ngu mli- ni walapho u Bartwell Nkonya uya- wazi umsebenzi wakhe lomfo. Yaphela indlela apha mhla kwafika u Nkonya 1923.

Sivuyile xasibona u Mrs Mgojeni e phakamile elukhukwenu lokufa. Lo- mazi unesipho senqubela kwezentlalo nezelizwi.

Funda THE BANTU WORLD Kuqala

E Luthuthu

J. M. KWANINI

Sivelana nzulu nobawo Julie Plessie oselene thuba elele kukungaphili phaya e Envy. Kwa no Mnu. S. Biyana esiyaleza imithandazo nakwi zihlobo ezikude, singalibali naba Geo. Kwanini okwi Staff se Post Office oselene vekhi ezimbini egula no Miss F. Qiqimana. Ninga ningaphakama.

Zabuya ititshala ukuvela eziholideyini zazo: Makosazana G. T. Nyathi, A. N. Vanqa, E. B. Mtyekwana no Mnu. R. V. Sgaty nentsapho yakhe bonke besempilweni entle bencoma ubumandi be Holiday yabo.

Kufike u Miss Gxakwe ukuvela e Kapa eze kowabo ngokungabi nampilo kwa no Mrs. E. Mawana evela emva Xhoseni ubalisa ukuba konwatyibe apho kwano Mrs. M. B. Fass obeke watsiba e Monti. Siva ukuba uzaku pinda kamsinyane uze ngokungapili kobe hamba naye.

Ube lapha u Bishop Archibald Cullen wase Grahamstown ekumjike- lo wakhe wobeko lwezandla encedisana no Rev. Marton wase Tarkastad, Rev. Petros wase Komani wawuqhuba umsebenzi wakhe ngolwesibini lwe

E Mampondweni

GU ISIAH MNGOMA

Besine ngxikela yomshato apha e Palmerton kutshata unyana ka mfundisi Arthur Edmunds, etshata nentombi yase Goli Bamanyelwe endlwini ye- cawe e Zalu, esihlalweni ngu Mfu. W. Warmington ibencedisana no Mfu. Edmund. Indlu ibihonjise ngoku- qaqambileyo abatshati benxibe eyona ibhetele indwangu. Abatshati bebe ngqongwe ngamanene namanekazi amhlophe phakati kwawo kukho noni- na wesoka u Mrs. Edmunds nentombi yakhe enkulu. Yavuma i choir phantsi kweponi ka Mnguni. U Mrs. J. P. Yako wenze intetho ebalulekileyo ne- nomdla etolikelwa yinto ka Mgojeni u John. Hai ke isidlo andisathethi ngaso kwahlutha nabahambi nendwayi.

Ufikile u Killion Tenyane wodumo lwe Bantu World ngokuchiitha i holide ekhaya. Ube wanduluka ukupindela e Rautini, ebehleli ngoxolo nosapho lwakhe.

Ikhe yabambana ngezibhum nemi khonto, nezitshethe pheheya ko Mzimvubu kwafa enye inkosana.

Intlanganiso yabalimi base Zalu ibi hlangene kwa Joel Jamjam e Palmer- ton.

Intlanganiso yeliso lase Zalu ibihlang- enene kwa Mr. M. Mbombo yatsho ngezi phambili izigqibo nemipopotsho yenqubela.

Sivuyisana kakhulu yinxaso yeliphe- pha ngamanene e office yodumo lwa Mampondo e Lusikisiki into zo:- Mda, Tshiki, Maqutu, Fundzo, Dana, Mngo- ma. Lamadodana sayyi phakamisa i Afrika apha ngentobeko nolulamo, ne nkuthalo nenkonzo encomekayo ne- mpatho entle ku ma Mpondo hambani makhwenkwe sinibhekile.

Sivuyiswa zizakhiwo zesibhedlela sa Mampondo i Holy-Cross nenqubela yaso. Phambili i Mzi wempilo no- bomi.

Sifikelwe linene kulevenkile yase Zalu u Tandabantu into ka Kriel nge nyani lomfo uyabathanda abantu.

(Iphelela kumhlathi wokuqala)

E Rhini

GOODLAND N. NDUNA

Umdlalo we Rugby uqhubela pha- mbili kulomzi weengcwele kukho i team entsha esekiweyo ngabadiali igama layo yi Crusaders Rugby Football Club seyidlale ii match zambini eyokuqala idlale ne Wander- ers R. F. C. yatiyiwa. Iphindile ya- biza umngeni kwindlovu enamabala i Winter Rose Football Club yatiyiwa yambu'elwa uboya bengxowa nge 31 points 0.

Ngomhla we 24 kweye Khala sibone phakathi komzi u Mnu. Arthur William Mosahli wase Bhai ehamba nenkosi yakhe ngoboniso lwempahla wenze umzuzu ngokuya kubonana ne Agent ye Bantu World, uthi uyalithanda eli- phepha.

U Nkosk. Matam nonyana wakhe u

Moses babuyile e Peddie apho bebe- hambele imicimbi.

I Board ye Tennis yenza amalungi- selelo okuthumela umthunywa e Tina- ra ngomhla we 6 ku Thupha ngenjongo ze i Tournament ezakudlalwa. U Mnu. A. A. Moyake, president no Mnu. T. H. Kwaza secretary bem i ngokuma ziyangena intlanganiso.

unduluke ngololiwe wase Bha u Nkosikazi Habana ngokuhambela imicimbi.

Kwi Municipal Hall elokitshini ibingumankelo nembutho kusamkelwa abafundisi be Bantu Methodist Church Nkomombini Hlongwana. Kuvume ikwayala yetyalike yase Wisilele ivu- nyiswa ngu Mnu. J. K. Zondi esihla- lweni ingumfundisi W. B. Tshume wase Wesile. Kuthethe abafundisi Tshume, Tseu, abahambi bancoma imbeko abayifumene.

TEA warms you up quickly!



1. Mr. Tshanyela. I shall be late for work again. It is so cold I cannot get up in the morning. It costs me money because I lose pay if I am late.

2. Mr. Fonggo. Ah, why don't you drink a big cup of hot tea when you wake? It will make a new man of you, and you will not feel the cold!



3. Mrs. Tshanyela. Here is your tea. It is so nice and easy to make that we will drink tea with all our meals now! Your friend gave you good advice.

4. Mr. Tshanyela. See, I bought these gramophone records. Since I started to drink tea in the morning I have never been late for work, so I saved money!

TEA IS GOOD FOR US
You should drink tea in the morning, afternoon, and evening. It will give you strength to do your work and will keep you fresh for the things you like to do after work. Tea has a delicious flavour and costs very little to buy.

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



Mr. and Mrs. TEA-DRINKER and their Family always drink TEA. They say:

TEA is good for us

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GIVE THE BRIDE A TEA-SET.

If you know a young woman who is going to get married, give her a nice tea-pot, with cups to match. It would not cost much, and it would be useful several times a day, for everybody likes to drink tea often.

THE BANTU WORLD

SATURDAY, AUGUST, 19, 1939.

Head Of The Zulu Nation

AT THE conference of Chiefs held recently at Maritzburg under the auspices of the Department of Native Affairs, the good news that the Government had recognised Regent Mshiyeni ka Dinizulu as the Acting Paramount Chief of all the Zulus in Natal and Zululand and that the royal salute of "Bayete" would henceforth be only accorded to the head of the Zulu nation, was delivered by the Secretary for Native Affairs, Mr. D. L. Smit. It is needless to say this gesture of goodwill on the part of the Government has caused great jubilation not only in Zululand and Natal but also throughout the whole of Bantudom. This is an act which will undoubtedly win for the Minister of Native Affairs, Mr. H. A. Fagan, a warm place in the heart of every black man. The step is of paramount importance and is a statesmanlike move which must inevitably secure for him the respect of all those interested in the encouragement of the spirit of inter-racial goodwill and harmony which is so essential for the peaceful development of our country.

It cannot be denied that one of the causes of the disintegration of our social life has been the destruction of our tribal and national organisations. As it is well known, in the days when the tribes were warlike, the policy of destroying the powers of chiefs was ruthlessly pursued by both the British and Republican governments. In those days, the loyalty of Africans to their rulers made the chiefs powerful and, therefore, troublesome to the white race. And the result was that chiefs were deprived of their powers and rendered absolutely impotent in the administration of tribal affairs.

In the Ciskei, for instance, Xhosa chiefs were deposed and their people were placed under the control of magistrates. In Natal, after the Zulu war of 1879, the Zulu national organisation was practically destroyed and the Zulu nation was divided into tribes.

The natural outcome of this policy, as we have already pointed out, has been the disintegration of our social life and the gradual break-down of the tribal system.

Although it is rather late in the day, it is gratifying to us that the Government has now recognised the fact that Chiefs play an important role in Bantu society and that the reconstruction of our social order will depend upon their influence and guidance. Owing to the economic changes taking place among Africans as the result of the impact of European civilisation upon their life, there is a great deal of confusion and it is doubtful if the tribal system would hold on long, but if chiefs are encouraged to exercise their influence and to participate in the administration of our affairs the people will gradually develop national consciousness and thus manage to avert the danger of social degradation which hangs over us today like the sword of Damocles.

The mere recognition of chiefs without restoring their powers and rights and thus make them dignified rulers of their people will, of course, not improve matters. Our Chiefs should not be regarded merely as civil servants whose duties are to enforce government regulations but as rulers who have definite duties and functions to perform towards the protection and happiness of their people and who, in co-operation with the Government, will see to the maintenance of law and order among their subjects.

At present the chiefs are losing control over their people because they are looked upon as Government servants and not as men who are interested in their welfare. It will be seen therefore, that it is absolutely essential that their position should be made secure by making them rulers in the true sense of the word.

The recognition of Regent Mshiyeni as Paramount Chief of the Zulus, as we have already pointed out, has given satisfaction to every intelligent African and it is to be hoped that he will be enabled to exercise his influence not only for the maintenance of Zulu loyalty to the

Government but also for the advancement and freedom of the Zulu people. It is his aim and purpose to make the Zulu nation great, not in the arts of war like his grandfather, but in the field of learning and religion.

"Viva Portugal"

(BY SCRUTATOR)

This week the citizens of Pretoria greeted with thunderous cheers President Carmona of Portugal, the man who is not afraid of Africans, as he drove through the gaily decorated streets of the city. As I read the illuminating reports of this first visit to the Union by the head of a foreign State, I called to memory the fact that when he landed at Lourenco Marques about a month ago President Carmona was given a tumultuous welcome by the citizens of that city irrespective of race or colour, and that his guard of honour consisted of both white and black troops. I was reminded of his statesmanlike declaration, namely that "no nation can by force of arms raise itself to the heights to be achieved by the forces of heart and spirit which can transform strangers into children, and raise them to civilisation. We fear not the forces represented here by the Natives of the colony as to-day, through our capacity of assimilation, they form part of our own forces."

When I read this statement, and remembered that only forty years ago, the warriors of Ngungunyane fought against the Portuguese and perpetrated atrocities and cruelties perhaps unknown to civilisation, I was thunderstruck, and at the same time thrilled. Thunderstruck, because I have always been under the impression that all white men regarded Africans as a menace which should be eliminated by means of a rigid policy of segregation, and thrilled because President Carmona has given Africa a ray of hope that in the confusion created by racialists and politicians there will eventually emerge a spirit of friendliness and tolerance that will enable white and black in this continent to avoid the mistakes which have made Europe a peaceless continent, an armed camp and a place where men live in fear of their neighbours.

Then later on I read the stirring accounts of the President's visit to the battlefield of Marracuene where, about fifty years ago, Ngungunyane's warriors hurled themselves with their assegais and shields against the deadly rifles and canons of the white man, when Captain Regere de Aquiar with a force of less than 800 men successfully resisted their onslaught and thus firmly established Portuguese rule in Mozambique. According to Press reports, on the site of this great battle, was staged an impressive ceremony which was attended by "2,500 troops, most of them loyal Native soldiers who are now happy citizens of the colony of Mozambique." These men shouted "Viva Patria, Viva Portugal" because they are proud of their country and those who direct their destiny from Lisbon. Here on this spot, made sacred by the blood both of the sons of Portugal and Africa, men who once fought one another met, not as enemies, but as citizens of the Portuguese empire to pay homage to those who fell during that grim struggle.

What is surprising is that the past was remembered not for the purpose of fanning into the flame the embers of race hatred and colour prejudice but for the purpose of consolidating the friendship that has sprang up between white and black in Mozambique since the battle of Marracuene.

No doubt, what struck President Carmona as he drove triumphantly through the streets of our beautiful capital, a city which owes its beauty and growth to the co-operative achievement of the white man's brain and the black man's brawn, was the absence of the dark-skinned people who regarded the whole affair as no concern of theirs but as a display of the white man's pomp and military power. Perhaps it was this feature of the procession which inspired him to remind white South Africa, in his reply to our Governor-General, of the mission of civilisation entrusted to the two countries "for the greater benefit of humanity."

President Carmona is returning to Europe, leaving behind him an advice which white Africa cannot afford to ignore "No nation," he says, "can by

(Continued at foot of column 4)

Africans Hold Show In Rustenburg

THE Government was spending large sums of money in restoring the existing reserves and could not permit the newly-acquired areas to be ruined in the same way, said Mr. D. L. Smit, Secretary for Native Affairs, in opening the Rustenburg Native show last week-end.

A great deal was being done for their benefit from the moneys which the Government had provided for the purchase and development of land, the improvement of stock and the strengthening of water supplies, and he was sure they would do all in their power to co-operate with the department.

In the last two years the Government had bought a large number of farms for Native settlement in the Rustenburg district. These farms would eventually be allotted to the tribes living in the district. He hoped the decision of the Government on the committees recommendations would shortly be made known. In the meantime arrangements had been made for Natives belonging to tribes to which the respective farms had been provisionally allocated to lease residential, cultivation and grazing land.

Strict Supervision

The land bought for Natives had to be preserved for their children, and for this reason its occupation had to be placed under the strict supervision of the department's officers to ensure that it was properly cultivated and that there was no overstocking. Overstocking in Native areas in the Transvaal had resulted in the locations being tramped out and destroyed.

The future existence of the Native people depended on the preservation of the country's grass. The effect of droughts, the gradual spread of the desert on their western boundary, and the drying up of water supplies were due to the grass not having been properly looked after. For this reason the department's officers were trying to induce the Natives to reduce their herds of scrub stock and to invest in fewer animals of better quality. Steps had been taken to provide improved bulls.

He was informed by Dr. Curson that the existing locations were badly overstocked. He was anxious to start Native stock sales in Rustenburg so that they could get rid of some of their surplus. Regular cattle sales of this kind were held at Peit Relief and many places in the Ciskei.

He congratulated the Natives on their show, which was a sign that the Native people were realising the importance of agriculture and animal husbandry.

Mr. Smit said that Mr. Fagan, Minister of Native Affairs, had asked him to convey his good wishes for a successful show and his assurance that the welfare, happiness and prosperity of the Native people would always remain very close to him.

After the speeches there was a school choir competition, the result of which was: Mabieskraal, 1; Saulspoor School, 2; Phokeng, 3. Special prizes of footballs for boys and basket balls for girls were given by Mr. Kriel, inspector of Native schools. The singing was judged by Dr. Mackenzie, of Lobatsi. Mrs. Mackenzie judged the needlework and domestic science sections.

Mr. Fagan's Statement on Shortage of Labour

THE Minister of Native Affairs, Mr. H. A. Fagan, has issued a statement on the subject of African labour in the Union in which he replies to allegations made at recent political meetings.

"There is at the moment a great shortage of Native labour throughout the Union," he says. "This shortage is not felt in the Union alone but also in Rhodesia, and it also affects the Union because in past years we always depend upon an influx from Rhodesia to fill up temporary shortages."

"The demand for more labour is quite as pressing in the towns as on the Plateland. Our industries are all established on the assumption that a certain proportion of cheap labour will always be available. For this reason white people in general cannot do the work for which Natives are required, and a shortage of Natives means that fewer white people will be employed. Thus it happens that white men must be retrenched when there is not enough Native labour available, and conversely that more white people may be employed when more Native labour is available."

Trust Farms

"It seems," continues the statement, "that certain farmers who are suffering from a shortage of labour have the idea that the shortage is caused or at any rate aggravated by the purchase of trust farms, and that the Government is allowing farm labourers to break their contracts to go to the towns. Both these ideas are quite unjustified."

"The trust buys ground only for the extension of over-populated locations for the settlement of Natives who, in accordance with the provisions of the Natives Urban Areas Act must leave urban areas, and also for squatters who may perhaps have to leave farms as a result of the application of Chapter 4 of the Native Land and Trust Act of 1936. Instructions have been sent repeatedly to the Native Commissioners to warn the Natives that the trust

not intended for Natives who work on farms and that no facilities will be given to such people to settle on trust land. In this the department has the co-operation of the chiefs themselves since they realise how necessary the ground is for the extension of worked out locations."

Neglect By Farmers

"The second complaint that the Government has not taken strict enough steps to prevent Natives leaving their work can also be answered by reference to instructions repeatedly issued to Native Commissioners, Magistrates, Special Justices of the Peace, the police and the railways," said the Minister. "The evidence taken by the commission on Native farm labour shows the system is undermined by neglect on the part of the farmers to make the necessary notes in respect of contractual obligations on the tax receipt, and in the second place by the fact that farmers seldom could supply the tax identification numbers of Natives in respect of whom they made complaints. The hope is expressed that farmers will do what they can in the circumstances to work together with the Department of Native Affairs."

"It is clear that the shortage experienced everywhere is due simply to the fact that recently activity in every sphere, where labour is required, has increased to such an extent that the growth of available labour has not been able to keep pace with it. The Government is doing everything it can in very difficult conditions to regulate the position, but no one can do the impossible. The shortage is so general that no shifting of or rearrangement of labour forces can prevent it."

force of arms raise itself to the heights to be achieved by the forces of heart and spirit which can transform strangers into children and raise them to civilisation." This is surely the road that will lead to inter-racial goodwill, harmony and peace in Africa.

R. Roamer

TALKS ABOUT . . .

Jerry's Manifesto

Joshua: I hear that the Transvaal African Congress held its annual meeting last week in Pretoria.
 Jeremiah: Your ears did not deceive you, thou who always hears what people say.
 Jos: But we are not told who was elected President.
 Jer: There were no elections of office-bearers.
 Jos: That's a pity, for I would have voted for you, Jerry.
 Jer: But you didn't know my manifesto.
 Jos: As long as you sometimes remember me when I need a pick-me-up that is your manifesto to me.
 Jer: I didn't know that otherwise I would have asked you to support me for Advisory Board honours last year.
 Jos: Continue to remember me when my throat is dry, Jerry, and I won't forget in the next elections.
 Jer: The only trouble is that your throat seems to get dry too often these days.
 Jos: What would you, Jerry, when the weather is so cold and windy?
 Jer: So you thought I'd be elected President of the Transvaal African Congress?
 Jos: I am still thinking the same thought, Jerry. No one deserves the honour more than you do, Mfundisi.
 Jer: Hmm! You make me blush.
 Jos: You are one of those people who are leaders without anybody knowing how they became such.
 Jer: Clever as Hamm, Joshua, I don't know whether to take that as an insult or compliment.
 Jos: Take it as a compliment, Mfundisi.
 Jer: In that case then, I am glad you have at last recognised my qualities.
 Jos: Indeed, from the presidency of the Transvaal Congress I want you to step into the presidency of the National Congress itself.
 Jer: Ah! Ah! I— I—
 Jos: It is all right, sir; do not blush again. We need leaders of your quality who just lead without any merit at all.
 Jer: Why didn't the elections take place, Joshua?
 Jer: I don't know; because when I was on my way there somebody told me there is Utokoloshe in the Pretoria Zoo, so I had to go and see this man.
 Jer: Fancy running after a fairy—take when your people needed you.
 Jos: Jerry, I thought it was my only chance to see a Europeanised tokoloshe which can be seen.
 Jer: I doubt if that is Utokoloshe; I think it is an ape.
 Jos: Anyway everybody says it is utokoloshe which can be seen by adults as well because it is now civilised and educated.
 Jer: Ahem! Let us return to things that matter. So you feel that I have a chance even if I do not bother about a manifesto?
 Jos: Undoubtedly. My only tip is that you play the big boss everytime. Go about with your head high up in the air so that people fear you.
 Jer: Is that so, Joshua?
 Jos: Play big, Jerrys and talk as if you own Johannesburg.
 Jer: I can easily do that for I am a Doctor of Philosophy.
 Jos: Good. Do down every other clever man and talk as if they are second-hand clothes to you.
 Jer: Will this get me the presidency?
 Jos: It will get you popularity. People love a man who acts big even if he is nobody.
 Jer: Thank you, Josh. How's your throat now?
 Jos: It is getting dry again, father.
 Jer: It is my duty to make it wet, Joshua, after your great tip. So I have a chance to be a leader?
 Jos: A lot of it and more because you wear glasses. Girls love a man who wears glasses.
 Jer: Hmm! And I only bought these for 2s. 6d.

THE BANTU WORLD

SATURDAY 19, 1939.

14 Perth Road, Westdene, Johannesburg.

Basitwe Isitupa

E Natal bapete udaba olukulu abakiti lokufundiswa kwezingane zabo ezikoleni ngesi Zulu. Lwengwadhlala izwakala ngenkati lapo abantu bakiti e Natal belala bengalele bexoxa ngama siko amahle namabi, abati kufanele akutazwe mhlambe ahlwe. Lendaba ivela abanye babo besabuzo kubo i Bantlhalika Zulu ukuti liqondeni, lenzani litini lona na? Nangoke u Hulumeni ezeza imfundo yesi Zulu ezinganeni zize zifike encwadini yesitupa; ziququdana nesi Zulu.

Izinhlala ze "Langa Lase Natal" zigewele masonto onke izinkulumo eziqondene naloludaba. Kuyetusa ukubona ezinye izinkulumo zivuna umqondo oti izingane mazifundiswe ngesi Zulu isikati eside kangako. Labo abasekela lowomqondo bacabanga ukuti baveza ukutanda kwabo ulwimi lwesi Zulu; kanti kaluko utando lapo.

Ngoba bazisekela ngokukomba isibhunu abati siyafundwa ezikoleni sikulunywe futi ngenkati. Bati loko kwenzwa yiwo amabhunu ngoba etanda ulimi lwawo. Bayakohlwa ukuti isibhunu u ulimi lwombuso, ulimi Ongasebenza, upile ngalo kulelizwe. Ungeze ululinganise nesi Zulu ongeke upile ngaso esilungwini. Nama Ndiya lawo aloba emahov si awo ngesi Ndiya izi ncwadi ezinkulu zebhizinisi zilotshwe ngesi Ngisi ulimi lwezizwe zonke eziqubela pambili.

Kako umuntu ohlakanipile ongati ehlezi ecaleni kwezizwe eziqubela pambili abe yena ezobuyela emuva. Ukufunda ulimi lwesi Zulu kuze kufike encwadini epambili kangako, zibe ezinye izizwe ziya pambili ngezilimi oku setshenzwa ngazo ukubulala isi Zulu— nje kakusikona ukusitanda neze. Inganene ezalwa yizi Nzule isi Zulu ikula naso isizwa kubazali bayo. Lesoke esifunda esikoleni yimiteto yegramma, yokusiloba neyokwazi ukuma kwezinhlamvu zamagama.

Kayiko into eti izingane zingafundiswa ngaso ngezintaba, ngenhlalo yeziwe, ngemibuso nangemiteto yempilo ngoba zizoti zipuma ezikoleni bezihlangana nalezizifundo ngezilimi zesi Ngisi nezese bhunu okuyizona kubuswa ngazo kulelizwe. Labo abakwenqabayu loku kutiwa kabalutandi ulimi lwabo; kanti ekubukeni kwetu yibona abalutandayo kodwa; ababheke pambili.

Namhlanje ingozi ka Zulu ziyo leyo yokude ecabangela emuva okwenkuku. Nakuwo amasiko lawa kuyamangalisa, nje ukuzwa abantu baleminyaka beqeda isikati bekuluma ngamasiko beti uma enziwa bazohlonepeka. Inhlonipo kayiletwa amasiko iletwa ukuzipata nokuzihlonipa kwesizwe. Uma namhlanje kuzotiwa ukwevata amabheshu kukomba ukutanda isizwe, sibe tina futi uqobo lwetu sithi abelungu basipatisa okwezingane, sizilahla tina uqobo.

Uma sibheke pambili masibheke kona ngemisebenzi yokolo nempucuzeko. Kungati lapo kulukuni besesikala sithi kwenziwa ngoba salahla amasiko etu. Lomqondo yiwona lona onike abelungu isibindi okuba baveze lemfundo yesi Zulu, yokuba isi Zulu siququlwe kutiwe masilotshwe ngendhlehla entsha. Abelungu bafunda umqondo womuntu kuqala besike bembekela umteto ozoyumelana nomqondo wake. Isizwe esisabambelele emasikweni emvelo kasigijimeli pambili njengezinye.

Namhla kuqalwa indhlehla entsha yokuloba isi Zulu yakutazwa yiyo abakiti uqobo, abayivumela pezulu, umqondo wesizwe bengawazi. Namuhla sebe-kona abavumayo ukuba izingane zifundiswe ngesi Zulu ngoba loko bekubona kuwukutanda ulimi lwesi Zulu, kabacangi ukuti izingane lezo ziyopuma ezikoleni zenze njani loku k'ako nje u Hulumeni otshaya imiteto ngolimi lwesi

Zulu, futi zizosebenzela abakuluma zilimi zabamhlope kupela.

Sengati inhlango yabazali bezingane esanda ukupenjwa e Natal ingaqina ukuze ibhekane nezinto ezinje. Ingavumi nempela ukuba ipatwe emehlweni lapo imfundo yezingane zabo isengozini yokuhambisa okwemenke. Kuyiwa pambili, kakuko okuti tina ma sibuyiselwe emuva emfundweni. Sifundiswe ngendhlehla ezosibuyisela emuva.

Ezemibuso

Germany:

Ezizela kuleli zibika indhlehla enkulu. Ukuncipa kwenyama sekwenze ukuba kudhliwe inhlango kakulu. Kutiwa konke loku kubangwa amawala okwenzwa ngawo izikali zempi. Yonke imali ipelela lapo. Bati abapete izindaba kuleli inhloso yabantu bonke base Jalimani eyokuba babuyiselwe amazwe sbo akulelizwe Bati kuloku bamsekela isibili u Herr Hitler. Okwamanje utuli lwase Danzig lusatule, nonxa kungaqondakali ukuti isipelo siyoba yisipi. Yena u Herr Hitler usapumule emzini wake esontabeni e Berchtesgaden.

South Africa:

U Mnu. J. G. Strydom, umholi we qembu lama Nationalist Party e Transvaal uti bona mabhunu into eyabenza bacande izwe endulo babeqonde ukwandisa impucuzeko kulelizwe futi betiye ukupata izizwe ezimnyama kwombuso was eNgilandi owabe uzipata ngokuzizwela. Uti namuhla basayilwa bona leyompi. Bafuna lelizwe lawoyise likululeke (ingabe beliboshwe ngubani?)

Japan:

Ukubuswa kwezwe leli kuhlanguyelwe izigaba ezimbili u Hulumeni namabuto. Pela amabuto anezwi nawo ekupatweni kwezindaba ezitile zombuso, wona ati i Japan mayizihlanganise nemibuso yawo Hitler no Mussolini ngezikalali. Kepa u Hulumeni kakutandisisi loko. Loludaba noma lwake lwavela kwasengatiti selunqunywe lusahlilesiwe Ababusayo bakubona kuyingozi ukuzihlanganisa nalembuso emibili ngoba usizo olukulu i Japan ilutola e Ngilandi nase America lwezimpahla abangazitoli e Germany nase Italy. Kepa nengxoxo pakati kwalombuso ne Ngilandi kayikapeli, ukuzwana kakuko kahle. Lengxoxo ipetwe-nje ama Japan asawavimbezele ama Ngisi e tekwini lase Tientsin Ama Ngisi asahlutshuliswa obala kuhlolwa ukuti kawapete luto na olubi.

Italy:

Lombuso nowase Jalimani beyihlangene ixoxa ngodaba lwase Danzig. Kutiwa kuvunyelwene k'ako konke nga lelizwe kodwa isikati kasivezwanga lapo loludaba luyolungiswa. Abanye bati umbuso wase Italy uyancinzeke kakulu ngokuzihlanganisa ne Jalimani ngoba i Italy seyinguvumazone-iyi lapo kuku luma i Jalimani.

Spain:

KUZWAKALA ukuba ututava lolu oluloku luvakal e Spain kamuva m'nje selusuke ngokunye. Isisusa salo ukuba kukona amaqembu amabili e Spain, abafuna ubuhlobo no Hitler no Mussolini. Laba kutiwa ngama Falangist. Kukona abanye futhi abanga funi muntu wanga pandle abuse i Spain, abafuna ukuzipata bona.

Lamaqembu ke kawavumelani, ngoba lawa awesibili ati kufanele u Franco manje agcwalise izithembiso zake zoku ba abase Spain bayozipatela bona izwe labo.

Kulukuni ke ukuba ngalesisikati u Franco ehlukane nabangane bake.

Kuzwakala ukuba abahlobo baka Franco o Hitler no Mussolini, bafuna ukuba u Franco avume ukuti inxa kusuka impi, yena akasoze aseka muntu ngokomteto Loku ke kuyobanika ituba lokuba basebenzise amacwebe ase Spain bengatikazwa luto, futi bayokwazi ukutola izindawo zemishini yabo yokundiza lapo ingahlaba kona ikefu, kanti inxa u Franco elwa, naye, kuyobalukuni loko.

Izindatshana

Amalungu e Komiti ecelela isibhedhlehla izandhla abehambele isibhedhlehla sabantu ngolwesine oludhlule. Afica iziguli zeswele indawo, ezinye kutiwa zilala pansu. Abantwana balala ngababili embhedeni. Isibhedhlehla sinemibhede engama 403 kodwa namhlanje iziguli ezikona zingama 510.

I Bhodi yesibhedhlehla icela ukuba onke amalokishi abe nezibhedhlehla zawo ukuze kupunguleke ukuminyana okungaka kweziguli esibhedhlehla esikulu.

xxx

Izincwadi zika Mnu. Josiah Mapumulo e "Langeni lase Natal" ezeneka imiteto e qondene nama Mission Reserves ziveza amapuzu amakulu okusweleke abantu bakiti bawezwisise bawasebenzise. Nankoke amatuba okuzenzela nawokuzaka kuma Mission Reserves uma siqonde ngempela ukuba isizwe ezizweni zaleli.

xxx

Ngolwesibili lwesonto elidhlule kufe e Mayfair intombazona yomuntu eyabifake imbawula endhlini yalala. Sebe sondele emashumini ayisitupa asebebulwe izimbawula seloku kwagala ubusika.

xxx

Sekumiswe i Komisheni ezohlola udaba lokuwaka i hostela nenkantini yabantu ngase Turfontein. Pela abelungu balapo kakakufuni kokubili, loku. U Masipalati abe ekufuna yena Yiko-ke-nje sekumiswe ikomishani ukuba izwe izinhlangoti zombili.

xxx

Siqala ukuyibona l'ap'pe George Goch indaba yokuba izalukazi zigezeze ngendaba zengane, uzwe zixoxa ngamasoka ezingane zabanye abantu. Kube indaba nje loku kub abafazi abatile base George Goch. Uzwe futi amadoda ehlujiwa imizi yawo eyokweluka amakosikazi amanye amadoda ngoba "ewezwela" ubuhlungu. Amacala onke, lawo mhla kwasuka utuli. Izindaba zendoda nomkaya ziyingozi lapo zingenwa abanye abantu. Izindaba zabanye abantu: ngezabo bodwa, nani ninezenu okufanele nizingise niyeke ukhlanipela ezabanye. Lungisani amadoda enu, abafazi benu, izingane niyeke ukulibala ukulungisa okwabanye ngemilomo nangokuhleba.

xxx

U Mfundisi Eleazar P. N. Mtinkulu we Bandhla le Methodist Episcopal Church, usebuyela ekaya e Swazini epile kahle. Ubabaza Nokuqubeka kahle komsebenzi we Vangeli ema pandhleni.

xxx

Abebutene ngezinkani ama Swazi e Sophiatown nge Sonto eshuka udaba lokungeniswa kwezwe lase Swazini pansu kwe Union. Akipa isinqumo esithi izwe lawo malihlale njalo ngapansi kwombuso wase Ngilandi. Izikulumi eziqavile nazi: Chief Michael Dhlamini, Mntwana Joseph M. Dhlamini, P. Selby Nkonyane, unobhala we Swazi National Royal Club, G. G. Nkosi, u Sihlalo wesigodi noMfundisi A. J. Nkosi, umpati-sikwama.

xxx

Mhla zintatu ku Septemba eku vulwa indhla yesonto le United Apostolic Faith Church ku Zondani Street, Eastern Township. U Mfundisi J. R. Albert Ankhoma karalali elungiselela lomsebenzi wake. Yovulwa ngo pasi two (2.30) ntamb ma. Uyob'ekona umfundisi L. Shaw Butler nopenetevo abantu u Mfundisi Leonard R. Brooke. Kumenywa wonke ofisela izwi le Nkosi inqubeko ukuba abekona ku 609, Zondani Street, Eastern Native Township ngo 2.30 ntambama ngesonto, September 3.

xxx

Imfo ka Twala u D. R. opete i Bantu Sports Club umema abakubo ukuba babe amalungu alendawo etokozisayo ngemidhlalo nangokunye okufundisayo. Uti imali ekokwa nge nyaka incane kakulu kanti uzuza okukulu ngayo.

Gcina imali yakho Kwabe Equity

Umbutho oyi "Equity Building Society (Permanent) ose Aegis Building, 96 Fox Street, Johannesburg, usandukuqala kutsha nje, umsebenzi, waye usoloko ulindele ukunceda abantwundu nabe Bala ekugcineni imali yabo, nase kuthengeni okanye ekwakheni amakhana abo kuyo yonke imihlaba ekhulweyo ngu Rulumente. Yonke imibutho yokwakha iphantsi komthetho ka Rulumente oyi "Building Society Act, No 62 of 1934" namanye amasulutya akhusele abantu. Lombutho awaneli nje ukunika ulondolozo nenzala imihla ngemihla ku phela kodwa unika inzala ephakeme kakhulu kwimali efakelwe ukugcinwa

amaxesha athile kude kuye kwiminyaka emi 6. Obunye ubulumko kukumana ufa-ka intwana ngazo zonke inyanga ukuqalela kwi 5s kude kuye kwi 1/1 de ube uqokelele okwaneleyo ukuba ube ngomnye wabahlala amathole ngokulingana nabalombutho ekuthiwa zi (shareholders), kanti unokuyikhu palo mali nenzala yayo ekufuneni kwakho. Lo mbutho uyayamkela nokuba ingakanina imali. Incwadi exela konke okwenziwa, nenzuzo enokufunyanwa kwi Equity Building Society, iyanikwa kwabanoku bhalela okanye baye ngokwabo kwi ofisi yawo.

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Ezase Nhla Ne Natali

(NGU MAHLAL' EBOPILE)

Baba Mhleli, Mhleli, ukuqamba umntwana nge Sici kuyasisa akusizi; mina ngangiyengikale ngiti abazali bami bangiqambelani, bati ngi u Mahlal' EboPILE, kodwa kulamasontshwana adhlalile ngilifunyanise li usizo leligama, ngoba kwati ukuka ngizwe ukuti umzala u A. B. C. Mdlolozini usese mhlwanini ngati qa, akengobona abantwana baka malume, kanti sengizitela komkulu udumudumu lo. Amakolwa evakashelwe inkosi yakwa Zulu, i Nkonyama. Angibange ngisaya naka mzala lapo lopela zaziwa zilandelana ku mfoka ka Mamonga wo Sutu, ngiqinisile akasoze awakohlwe amakolwa. Kute ngesonto ngomhla ka July kwayiwa esontweni kanti ilapo idaba inkulu kona. Ngacisho ngaze ngaputela mina wansondo ngoba pela ngangingasafuni-nje ukusuka eduze kwezimbiza. Ca besengisizwa umhlobo wami u Mnu. Arthur A. Kumalo uti ca, ungayanje esontweni ngiyokubekela iqashana. Nembala ngabopa njalo ngoba pela noma ngizobuya imitwalo le ayisali. Wo, suka, ngafika esontweni lo ngifika kunikezwa izipo, yase ishilo i Ndlovukazi ngepimbo icala iculo eliti, "Itamsanqa elikulu Itamsnqa ele Zulu liko kotemba Kuye, ngoba etandwa Nguye." Suka musa. Kwababuhlungu nje ngoba kwakuse sontweni, futi kucula i Ndhlovukazi ngakumbe sati alipindwe ngo fagolwani. Wo, suka wasokela isidhleke, seminyovu kumfoka Mshoti ngesigajane sake samakosikazi amahlanu. Ziyacula lezintokazi lo zicula nje zibuselwa enye imvubukazi lapa ezaywa beti intokazi ka Mndaweni

eyendele kwa Hade e. We Mhleli uyingozi, u Mhlwanini izwa ngikutsihela nawe utsehe abefundi bako. Into-nje ngiyabakalela abase Mhlwenini, mhlanje kwahamba i Nkondlwane Chief W. S. Kumalo, angazi ukuti bayoti bani asabele. "Soli," Mhlwanini, ngoba ngoba ngi bona osengati intsha le ayi hoyinje yona eyokucula. Iziculela ama "Lokwe Time." Wake wasiyala u Mnu. Maphisoni, owaleta ama Lokwe Time. Uphi kambe yena nina nise Goli nisake nimbone nje? Noma Usaziyele kwa Goqanyawo? Kuningi kakulu okwenziwa lapo Mhleli mina ngase ngiziye enyameni kupela.

Umuntu Ne Bhunu

Ngite mhla sengibuya Emhlwanini, Mhleli, ngati akengiyobone Le nyanga abati inamandla, u Maqondana, Ondini, ngitenje mangipezu kwalo Undi, ngizogamuka e Vandilina, wo suka, ngizwe bopa, bopa, bopa; sizenayo inqola inkabi, zehla kwelidomvu iwa leli. Kanti umntu lo usesikumule sonke isikululu wasipata ngesandla, nami ngasizwa ukuba ngikwele pezu kodonga. Ibhunu leli lipezulu engoleni, zaye ziyiponsa osebeni longwaqo. Au, nala kabi, lisesi Bhedlela ngiluma nje. Nomuntu lowo, ngizwa ongati ucitiwe e Plazini. Uma sengihlangana naye, u Klenboy lo, uti imbangi yayo ukungapati kahle Omnyama, aze naye ke acabange okungase kumsise, atokozise inhliziyo yake ngako.

Umfo Odala, Amapepa Amatatu, Ne Bhunu

Ziningi izindaba lapa e Vandilina, Mhleli Ngangoba mina Sengiqonde ukuzicela itorwana lokulo ngikanda imiti kona kwa Maqondana. Umfo owaziwayo-nje ngabaningi ufike emzini, we, Bhunu wati yena wazi lapo uyise angcwaba kona imali. Ngobulima be Bhunu endaweni yoKuti njengoba silingana nje waupi? Lisuke liti ilapi (Jong)? utuke lomfo, uma unganinika £25, ngizoya ngokubonisa. Nantiya i Bhunu liputuma e Posini liyokipa elinako ngelingezukutala. Lite lifika lalimnika imali leyo, wati ke uyanika mina uyoyinikeza yena uyihlo. Po, i Bhunu uzobapi na? Wati lapaya pansi komnyezana ngo 7 kusihla.

Ayike banda lalindela ke kute ngo 7, kwayiwake lapo, bafunyanisa isipoki esingesiso, sayibiza ke indodana le ngegama, nayo engibona ukuti yasabela nge nkulu inhlonipo le. Sayilayela lapo kukona kona imali satike, kuhle ilete u £25, ka Sibani-bani lo, yamnika ke bendla indodana yayeke lapo yafunyanisa elikhulu igogogo, leli Ligwele amatshe nje, nomhlabati. Sati aze asize angaqali ayivule imali le, size sfike e Zulwini.

Ngemva kuka 14 days, angayivule ke ngoba soba sona sesise Zululwini. Nempela ke Omdala lo ubelo elindele lowo 14 days, ate lapo esevula wafunyanisa amatye-nje nomhlabati. Uyafunwa nje usibani-bani lo. Zaya no £25. Konke loku kubangwa ukungapati kahle omnyama belu, nokumnika amaholo apansi.

nifunda ama Dictionary nokuti imfundo kayiko kwezinye izikole. Ng yamangala ukuti i Dictionary lena niyifu da kanjani nokuti noti ningazi amagama agewele kuyo nipaseni. Futi nizibona kanjani lezi ezinye izikole uku i azanamfundo, loku ngisho nilapa emakaya anihambi nihlangane nezitshude ezivela kwamanye ama Kolishi nxa zivakashela lapa. Kawulani ukukhulisa abazali ngoba nisizombisa ubulima benu.

Ababongayo

Ti a bandhla lase Christian Catholic Church in Zion lase Johannesburg yonke esingapansi ko Mfundisi W. M. Ndebele sibonga ebandhleni lonke lase African Congregational Church kusuka ku Mongameli Rev. M. S. Dube naba fundisi bonke nebandhla lonke ngokusivulela umnyango ezindhlini zamasono enu ngezinkati zonke. Sitandile ukuba kwazi izwe lonke ngotando lwenu ma-Afrika ngomhla ka July 23 basinika indhlu yabo e Orlando ilanga lonke senza wonke umsebenzi wobusonto betu nga pakati kwendhlu kwabusiwa abantwana kwabekwa abatshumayeli kwatandazelwa abagulayo (March 16, 15, 18) ngo 2.30 p.m. Sehlela emfuleni agenansi kwe Orlando Station yangena inkonz emfuleni acula amakwaya ngoba ayebutene pela yilana Johannesburg, Sophiatown, Alexandra Township, Klip Town, Germiston ne Orlando.

Kwa bhaptizwa intanga entsha yodwa baba ngu 11 bonke izintombi zangu 2 izintsizwa zangu 9. Kwa butana izibukeli zabantu nabelungu base Orlando hap-twe ngu Mvangelini J. M. Vilakazi amanzini inkonzo yonke yay petwe ngu Rev. W. M. Ndebele kwamkelwa abantu abatsba ebandhleni babang 14 sabonga opezulu.

Ibandhla lama Afrika ligewalisa u Mbhalo I John 4:7-8 uti ku 7, "Batandwa asitandani" ku 8, "Ongatandiyo kamazi u Nkulunkulu." utando lusibi kela konke okubi siyabonga Mongameli nabafu dis nebandhla lonke, kulani njalo nibe ngombonelo kitina base Zioni nase mabandhleni onke angama Kristu.

Asiqali pela ngomhla ka October 16 sasipakati kwaleyindhlu yabo nango August 5.

Ngiyabonga, Mhleli, nangomsoba Baba wami.

Owayekona, S. S. MDAKANE, Sophiatown.

Ezase Bethal

Mhleli, Ngicela isikadlana kwelako lodumo ke ngiti fahla amazwana ambalwa. Lapa esikomplazi sase Bethal kw-kiwa isitolo sama Indians. Kodwa ke pela noma kunjalo nati kumele sivuke sipile sime ngezinyawo sakezetu izitolo ezinkulu sipakamisane. Singaso oko sahlala-nje sabililadi lokukwela zonke izizwe zikwele ngati Masakezetu nati sipakamisane. Ngi vumele ngisite e, Mhleli.

Owako,

(M.S) E. D. TEMBEKWAYO

Ezase Plaatrand

(NGOBONAYO)

Ake ungyumele kwelako lodumo ngiti fahla ngzalapa. Sezihambile izitshudini eziyishumi ne sihlanu zibuyele ema Kolishi. Pela zonke izitshudeni zalapa zifunda e Marianhill nase Maria Ratschitz. Kutiwa o Adams, Lovedale, Kilnerton namanye ama Kolishi Abantu kunafundo ngoba ayifundwa i Dictionary kutiwa ifundo ise Marianhill nase Maria Ratschitz ngoba kona kufundwa i Dictionary. Kuyinqaba bantu bakiti ngoba nitumela bintwana benu ezikoleni bati nxa bezovakasha bafike banikohlise. Angisho nami ukuti ningabatumeli kulezozikole, ngisola bona kanye abantwana abanikohlisayo. Abazali bona abazi kangako ngo kufundwa ezikoleni b kolwa konke enibatshele kona bes behamba betshela abanye nabafundile ukuti (Ipelela ohlwini lesibini)



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Yinye kuphela indlela yeqiniso yokuya EMPILWENI EPHELELEYO leyo ndlela yeyokusebenzisa i Virata. Yiloko okwenza ukuba bonke abadlali lapa e South Africa bayisebenzise. Bafanele babe SEMPILWENI ENHLE, babe no RUKHUTHALA ukuze banqobe kwimidlalo abayidlalayo. Funda okukhulunywa ngu Chas. T. Martin, i Captain ye Oriental Cricket Club nge Virata:

Langa Township, C.P. 16th October, 1934.

"Amadoda abuthathaka nakhatheleyo akanako ukudlala i Cricket ngokwaneleyo. Ngifumanisa ukuthi Umniki-Mandla Nomhlambululi Wemithambo oyidlala yonke yi Virata. Lomniki-mandla wemithambo olunge kangaka ungelisile ukuthi i Virata yenza indoda ivule amehlo ihlakaniphe. Futhi idlale kangcono kunamanye ngoba Ubocopho nemithambo yayo yiqinile iphilile. Njengomdlali ngeluleka bonke ngayo." (Ilotywe ngu) Chas. T. Martin.

Yenza njengoko kusenza abadlali be Rugby Football. Yenza njengoko kusenza abadlali be Cricket. SEBENZISA I VIRATA. WONDLA UBUCOPHO NEMITHAMBO ngokudla okunika amandla. Fumana lamandla ajabulisayo ENKUTHALO ADALWA YI VIRATA ayezayo ukuba indoda ihlale ilungele umsebenzi nomdlalo.



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Ukudhla Okuntu-lwa Ngumuntu!

Impupu yo Mbila kwabadala nabakube Yenza imihlola eqinisa imihlandaba kubantu baleli. Tenga isaka namhlanje usibombe emahluko kwabomuzi wako. Itingane zivama ukuti mazingeswe futi ngoba ziyawutanda. Nowakwa to wogina nawe mame!

INKOSI MEALIE MEAL



agcizelele ekuboneni upawu lole esabon olitengayo.

KASITUMELI NGQO

Umi ingobo esaba woti abantwana ngq kwabe: WINDY PLAIN MILLS Ltd. Johannesburg

Venda News

On July 30 the Venda tshikona dance was held at Mphaphulis head kraai. In this feastival ceremony beer drink plays an important part. The chief slaughtered ten head of cattle for his tribe having danced for sometime an intercession was made peoples sat down and feasted.

K. RALIADA

Geduld News

A new Recreation Hall is being started thus the long felt desire will be an accomplished fact. In future all entertainments and social gatherings will be conducted in it.

The spell of solitude is now hovering over the homes of the students who have departed to their respective training centres viz:—

David Mankazana, (Matic) Rosettenville.

Leonard Mgqwato (J.C. II) Rosettenville.

Welcome Mankazana (J.C. II) Rosettenville.

Rennie Wanchope (1st N. L. P.) Kilmerton.

Mavis Njikelane (1st yr N. P. L.) Kilmerton.

Gertuete Tshaba (1st yr N. P. L.) Grace Dien Pietersburg.

Ben Mavi (2nd yr N. P. L.) Grace Dien, Pietersburg.

J. Masipa (1st yr Tailor) Edwalemi, Natal.

The following students of the R. S. I. have resumed their studies at the Location Clinic Benoni viz:—

Messrs. S. P. Myataza Compd Clerk, J. R. Lerutle Compd Clerk, Wm. E. Kettleas Dressing Clerk, Solo J. Lesolang Head Teacher St Augustine School, Merance Majeke, Bedance Office Clerk.

Miss Linda Mankazana resumed duty at the reopening of schools at Orlando.

SPORTS

TENNIS MATCH: A splendid show was exhibited in mixed doubles tennis friendly match played between G. U. L. T. C. and E. G. L. T. C. Score: 8 games in favour of the G. U. L. T. C.

FOOTBALL MATCHES: The G. U. F. C. (A) vs Happy Fighters F. C. Score: 2-2 draw.

The G. U. F. C. (B) vs Winter Enemies. Score: 2-1 in favour of the Winter Enemies.

A. R. LERUTLE

Warmbaths Sports

(E. A. KHOMO)

The Tennis Court of the local Club, going by the name of Carnations, was formally opened on July 29. A big gathering of members of the Club as well as well-wishers congregated on the new Tennis Court at 2 30 p.m. R. Gugushe who presided over the ceremony, after making a few opening remarks, called upon Mr. G. G. Masemola and Supervisor E. Motsisi to address the gathering respectively. They both laid stress on the socialising importance of Tennis. Before play was commenced Miss Motele Masemola (a young girl of 10 years) was asked to make the ceremonial opening of the court by hitting three balls over the net—the hitting of the three balls being punctuated by a rousing applause from the gathering.

The members in their Tennis attire made a particularly delectable sight. They all played to their hearts' content, and were delighted by the prim condition in which the court was.

Amongst the many who were present as invited spectators were: Messrs. Moloto and J. Mokone, Messdames Motsisi, A. B. Fernandez and Johnson Mashala. Misses S. Khabo, E. Mabele, N. Motsisi.

The members who played that afternoon were: Messrs. G. G. Masemola, E. Motsisi, E. A. Khomo, B. Mile, A. B. Fernandez, S. Masomola; R. N. Gugushe, S. Magoai, Messdames P. G. Masemola, S. Mile and A. Parker, Enima Parker, Emma Mokone, K. Fernandez and Martha Sauls.

Refreshments were served to all attendants.



Mr. Alfred Mangale and Mrs. L. Pitso, of Sophiatown, at the Monument of late King Khama, of Sero-we.

Benoni News

The Native Advisory Board made arrangements on the Square Benoni Location for a Memorial Service, on July 26, on the great loss in the death of Paramount Chief Griffiths Lerotholi C.B.E. of Basutoland.

Rev. J. K. Masoleng Chaplain of the Village, conducted a very impressive Service to a large gathering of Residents and Mourners. Hymn 148 in Suto was sung and prayer. Scripture lesson from Psalm 138 Read in concert. The Chaplain made announcements to the gathering of the sad news of the hour, at about the same time the funeral was taking place, and called upon Mr. E. Sekhatia, Rev. J. Mkwenkwe and Chief G. Ratefane each one of them referred to the gathering with consoling words which showed that in the death of Chief Griffiths, the race has lost a great Father and Defender. Another hymn was sung, and consoling words mostly based on the scripture, and even further to remind the present generation on the strong faith held by our ancestors, on occasions like this of to-day, when a chief or some great man passed this life it would be said: "Pass on Thou Great Chief and be our Mediator even beyond."

A few remarks were made by the Chaplain and expressed his appreciation of the kindness shown by the Aerodrome Authorities of Maritzburg in rushing Chief Seiso to Maseru by plane to be in time for the funeral, which was an act of respect and sympathy shown to the Race. The service closed with prayer and the African National Anthem was sung.

S. L. LESABE (Sec.)

Messina News

Nurse Mocheke, Mr. Moche, and Mr. S. M. S. Mokoditsa were seen off to Louis Trichardt in a Pontiac car for the wedding of Mr. A. Mokoditsa the younger brother to the latter, by the family and relative and

(Continued next column)

Ephrata Ex-Scholars Re-Union

In spite of very un-favourable weather, exscholars of the above mission station came from as far as Louis Trichardt, Knob-nose location, Witbank, Zululand and the borders of Bechuanaland to hold their first Re-Union on July 8 and 9.

Ephrata only a branch of the Elim Mission Station has sent over 25 of its scholars to different colleges and secondary schools, and among its prominent products are: 3 Pastors, 1 Supervisor of schools, 2 Agriculture demonstrators and over a dozen teachers and mistresses.

The President Rev St. Khosa presided throughout the course of the Re-Union.

In welcoming the Ephratian Students the Rev. N. Jaques thanked the committee for its initiative in bringing about such a body. "La ehleke taka shilo shinwe, a tula la shi endlaka". He then paid special tribute of gratitude to Mokreste Mphelo former Evangelist and teacher of this village, now farming in the Low veld, whom most of those present, had chosen as their Ideal. Rev. Jaques further encouraged Ephratian Students, to keep up their dignity and remain by the high posts which many hold all over the Province, and concluded by warning them against drink, pride and selfishness, which were the chief evils of all leaders Messrs I. de Gama and M. Motenda spoke on the history of Ephrata, and Mr P. S. Baloyi head-teacher on the present progress of both the village and the school.

Among other things discussed was the establishment of what shall be known as the "MPHANGWA FUND" founder of this Mission Station which was suggested by Mr S. J. Baloyi of Maphumulo, Natal.

The purpose of this fund will be to assist any special deserving scholars in normal, nursing and Secondary schools. An encouraging sum of £4 was realised for this purposes during the discussions.

The evening was spent in an intertainment concert staged by the school children and teachers. Selected speakers gave personal evidence of their work and experiences at their respective Centres. On the following morning the Rev. N. Mphelo preached to the Community.

The motto of the organising committee is to "speak less" and "do much" so the second Re-Union will only be held after two or three years.

M. N. MPELO

came back in the afternoon July 30.

The Messina, Basutho and Nyasaland teams had a football match. The Basutho team scored 9 and the Nyasaland team scored 1 only The Messina Basutho team (Home Defenders) play at the Basutho Louis Trichardt team on August 6.

S. M. S. MOKODITSA

For asthma, sore throat, cough, or cold, Take Woods' Great Peppermint Cure; When wild gales hold or fogs enfold Take Woods' Great Peppermint Cure No dread narcotic lurks therein A brief but baneful fame to win; Ingredients healthful, mild and pure Combine in Woods' Great Peppermint Cure



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

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MARCHING FORWARD

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"



SATURDAY AUGUST 19 1939

THE BANTU WORLD JOHANNESBURG

PAGE NINE



Arabelle And Isabel

Arabelle: Let's give each other hints:
Here is mine on COMPLEXION:—

A very important thing to remember, if you would have good complexion is to watch your diet. Be careful what you eat, add try to eat as much wholesome food as you can.

If you would have a clear complexion leave out pastry and sweets in your diet. Eat vegetables, fruit, well-cooked meat, but not a great amount of any of them.

Isabel: Mine is on taking care of hands.

Before doing any dirty work rub some olive oil all round and under the nails, and juicy lemon rind should also be rubbed over the hands before and after attempting grubby work.

At night, after thorough cleansing, a glycerine and cucumber lotion needs to be generously applied, gloves of course, should be worn as much as possible.

hot in the night, and cold in the morning.

As the disease progresses these three things develop—WASTING OF HIS FLESH, SPITTING OF BLOOD, and PAIN IN THE CHEST.

M. I have seen them all in my friend Nkula, who died of this disease.

D. There is one more thing that is fairly common, that is, his VOICE gets DRY AND HOARSE.

N. How many things there are to look for!

D. There are, and if three or more of these occur in a young person you must not delay to take him at once to a Doctor.

N. But may we ask another question?

D. Yes! I should like to hear it.

N. What are the things that help this disease to begin? Because some people get it, and others keep free from it—why is this?

D. I was going to tell you about this. There are six things that help this disease. In our language they all begin with the letter "D"—so they are easy to remember.

Darkness, dirt, dust, damp, diet and drink.

Say those over, will you please?

M. & N. Darkness-dirt-dust-damp-diet-and drink.

Will the Doctor please explain?

D. These germs flourish when they find these things, which are their friends. They love houses which are small, rooms into which the sun

Our Children

EARACHE

This may be generally relieved by external heat, or a few drops of warm glycerine may be dropped into the ear passage, which is then closed with cotton wool. If the pain is severe, use a few drops of a mixture of glycerine of carbolic and pure glycerine (1 in 7) properly mixed by the chemist. Persistent earache accompanied by a discharge or tenderness behind the ear should have immediate medical attention.

SOMETHING IN EAR:

The ear should never be probed for foreign bodies or the drum may be perforated. If an insect has entered, fill the ear with olive oil and it will float out. In the case of hard objects, send for a doctor but never syringe the ear yourself.



NOSE-BLEEDING:

Slight bleeding from the nose in young persons need not cause alarm. If the flow of blood persists, place the patient in an upright position with his mouth open, his arm above his head, and an ice-bag for cold compress at the back of his neck and on the bridge of his nose.

never comes, windows that are not cleaned, and will not open.

They enjoy floors which are seldom swept, corners which are full of rubbish, shelves that are covered with dust, dishes that are not washed, beds and mattresses that are dirty, sheets and blankets that never see the sunlight.

They prefer rooms with damp floors, and choose to attack people who sit in clothes that are wet, they like roofs that leak, and walls that let in the damp.

M. Oh! what horrible creatures these germs are!

D. You have said the truth.

All these things are bad, they encourage the germs to do their dirty work—but the worst of all is living with a person who has the disease and who does not obey the rules.

N. What are the rules?

D. I shall have to tell you these next week.

Good-bye, now. I shall not ask you any questions to-day, nor will there be any next week—but when this whole indaba of Consumption is finished there will be six BIG questions to answer.

So that I suggest you read this through again very carefully, also next week's talk and try to remember, (and to do) all the things about which we speak.

M. We will try, Sir.

Hour Of Crisis

BY THE EDITRESS

"The hour of crisis never makes or unmakes us: that hour shows forth what is in us."—John McFee.

I wonder how many of you realise this great truth. Perhaps, you have not had a personal experience to guide you in this, but I can give you an illustration of what these words mean. Here is a young girl of your acquaintance. You are sure you know her as sweet-tempered soul.

You have on several occasions praised her skyhigh to your friends and to others as a girl with a sweet temper a girl with a good character. Your knowledge of her is based on fair-weather judgment. You have never seen her in a crisis. But you have taken her for granted because you have been with her so long. Then all of a sudden you hear news. Your friend has met a crisis—a great temptation has conquered her or sorrow has come on her.

As a sweet-tempered, good-natured girl you naturally expect her to take her sorrows and temptations in a spirit of humbleness and faith. But you see the opposite. She becomes entirely changed. From a soft person she becomes hard and bitter. She breathes fire and hate. She uses violent and swearing words. She curses everybody, even doubting there is God. She loses her self-respect and truth and goes about exposing herself as a wicked hearted woman.

This Week's Thought

The habit of looking at the best side of every event is worth more than a thousand pounds a year.

—Dr. JOHNSON

"The hour of crisis never makes or unmakes us: that hour shows forth what is in us."

In her hour of trouble all the evil in that girl's heart comes out. All the hate and pride in her nature comes out. Now you know she is not what you thought she was. Her character has been revealed by her troubles.

There is another girl who is looked at as a good-for-nothing person. People do not speak well of her because she seems of a lively spirit. They call her all sorts of names. But she, too comes to hours of trouble and temptations. Now what does she do? She becomes quite a different person. She suffers her troubles alone and quietly. Nobody can tell from her face and words that she is in trouble. She still manages to smile sweetly to those she knows. She takes all her troubles to God, for she believe in Him.

"The hour of crisis never makes or unmakes us: that hour shows forth what is in us"

That is the true test. It is all right to call a person good or bad just because all you know of that person has been got in pleasant surroundings. Wait until the soul of that person is revealed by sorrows and then judge what kind of a person she really is.

There are people to-day who claim to trust and to have faith in God. They tell you of their hours of prayer and attendance at services. You would naturally, expect some example of Christian fortitude in these people in their hour of crisis. But is that always the case? I am sorry to say no. The very people who call themselves Christians are those who behave like savages when an hour of crises finds them. All their faith goes with a bang and they are revealed as hideous failures.

Let's Ask Questions

About Consumption

BY

"South African Doctor"

No. 33

Mbala: We are very troubled to-day, Sir.

Dokotela: Why? What is the matter?

Nono: We have heard that my sister has Consumption, and we know that this is a bad disease, and she has three children.

D: That is bad news, but perhaps I can help you.

N. We have many questions to ask about this.

D. Ask then. I expect I can tell you the answers—but let us begin at the beginning. Let me tell you first a little about this disease, and then you can put your questions.

M. That is good to us, Sir.

D. Consumption is, as you know, a disease of the lungs. We call it tuberculosis of the lungs, because the germ which causes it has the name "tubercle bacillus". The same germ can cause disease of the glands of the neck you call it indala, I think, and also disease of the bones and joints.

N. Is that so?

D. Yes! But we shall talk to-day only about the disease of the lungs. It is bad, because these germs make sore places inside the substance of the lung, and they eat away the lung so that a hole (or cavity) is formed. If they eat into a blood-vessel, blood comes into that hole, and is coughed up.

M. Yes! I have seen that happen, but why do the Doctors say it is a dangerous disease?

D. Because of these three things. It is contagious, by that we mean, it passes from a sick person to one who is well. Then it kills people, sometimes quickly, if it is not treated properly.

It seems to be especially dangerous to the Bantu for it is spreading quickly among them, mostly among those who live in towns.

N. We have seen this for ourselves, but we do not know WHY it is so?

D. There are three chief reasons again. Because in the towns the Houses are very often bad, they are small, and dark, and dirty and damp—and this disease likes all those things. Second, too many people often sleep in one room so that infection is easy.

Then—the town people do not eat the foods which protect them from disease—especially coarse mealie meal and green foods.

N. That is the truth—but these germs of which the Doctor speaks, how do they get into the lungs?

D. That is a good question. They get in chiefly through the air. This is the way it often works—A person with consumption coughs much, when he coughs he sprays his spit and with it many thousands of these germs

into the air. Another person, whose blood is thin and whose strength is small, breathes in some of those germs. They settle in his lungs, and his own blood tries to fight them and destroy them, but is not strong enough, so his lungs begin to get attacked.

N. I see!

D. Or it may happen this way. The sick person may cough up much stuff from his lungs—we call it sputum, you call it isikwehlelo. If he has not been warned, he may spit on the floor, or on a mat, or the wall, or into the thatch.

This spit contains many thousands of germs. It dries in a day or two and turns into dust.

The mother comes with a brush, or the wind gets into the room, and stirs up this dust, so that it floats in the air. The children, or the wife, or a visitor breathe in this dust, and so the disease is carried to one or more persons.

M. This is bad, Sir. We begin to understand now.

D. The germs are sometimes found in milk, especially the milk of cows that live in the towns.

M. But how does this sickness show itself?

D. Another useful question. There are many signs of the sickness. I will tell you the most common ones, that you can see for yourselves, but remember this, that some of them can be found in other diseases that are not consumption, and that you will probably not find all of them in an early case.

The Doctor, of course, will find other things when he puts his instrument on the person's chest and listens to what is going on in his lungs, but we will not stop to talk about that now.

N. No we wish to hear the things that we can see for ourselves.

D. Well—here they are.

First—of course—when the disease has really started there will be much COUGHING; this will be worse at night—a dry, harsh cough.

But sometimes there is not much cough, in the early stages.

Then he will complain that his limbs feel WEAK, he cannot do much work with his arms, and cannot walk far, without feeling TIRED.

His APPETITE is bad, he does not feel hungry, and does not eat his food properly.

He may SLEEP BADLY. The two things that cause this are the coughing, and the NIGHT SWEATS; this last is a very common symptom.

It often goes with this fact, he is FEVERISH, his body begins to get

(Continued 1st column)

Can You Make Meat Pie?

STEAK AND KIDNEY PIE (1)

2 or 3 skinned and chopped kidneys.
1 sliced onion.
half lb., rump steak.
Salt, pepper, flour.
2 or 3 peppercorns and a bay leaf
Puff or short pastry.

Skin and slice the kidneys, dice the steak, roll in seasoned flour. Fry the onion in 1 tablespoon of dripping, then the seasoned meat. Put into a piedish, rub the rest of the flour into the frying pan and make into a thick gravy, add peppercorns and bay leaf, then pour over the meat. Cover with puff or short pastry, decorate, brush over with beaten egg or milk, bake at 450. Fahr., or No. 9, for puff, and 400 Fahr., or No. 9 for short pastry for 10 to 13 minutes, then lower the heat and bake for 20 to 30 minutes. Serve hot.

STEAK AND KIDNEY PIE (2)

half calf's or ox kidney.
half lb. gravy beef.
1 or 2 sliced onions.
Salt, pepper.
1 tablespoon flour.

1 and half cups water or stock.
Dice the kidney and steak, roll in seasoned flour. Fry the onion in 1 tablespoon dripping, then add the meat and brown, stir in the rest of the flour, when brown, gradually add the stock or water and bring to boiling point. Simmer gently until tender. Leave until cold. Then put into a piedish and cover with short or puff pastry. Bake at 450 Fahr., or No. 9, or at 400 Fahr., or No. 7, for 20 to 30 minutes until nicely browned. Serve hot.

CORNISH PASTRY

half lb. gravy beef, chuck or rump steak.
2 large potatoes.
2 onions.
Salt, pepper, flour.
Short Pastry.

Slice the steak into inch-square pieces, peel and slice the onion and potatoes, season with salt, pepper, and roll in flour. Roll out the pastry and cut into even quantities on the rounds of pastry, moisten the edges to keep the moisture in. Brush over with beaten egg and bake at 400 Fahr., or No. 7, for 15 minutes then lower the heat and bake 30 minutes at 375 Fahr., or No. 5.

Apples Aid Digestion

Apples are not only a wholesome fruit, aiding digestion with their phosphate and mineral content, but they contain malic acid, which is particularly good for the teeth, acting as a germ destroyer. An apple eaten every morning is also a valuable ally against constipation—an increasingly for midable foe in modern living conditions. But raw apples should be chewed well at any time, and especially at night—and if eaten with the peel as many sensible people prefer them—as they are known to be "lead at night, though a tonic at sunrise," and may give the careless and hasty eater a bout of bad indigestion during the night.

The apple may be used in salads, to serve with grills, and makes an excellent sauce to serve with roast goose, duck or pork. Fried with bacon it makes an excellent breakfast, and baked it has become quite a traditional dish. For very young children apples should be grated and served with cream or custard and a little honey, or they may be made into sandwiches with brown bread and butter.

They may be peeled, cored and the centre filled with sugar and a clove placed in each one, put into a casserole with a little water and lemon rind, sprinkling a little sugar over the apples. Cover and bake in a medium oven until tender.

TO CORRESPONDENTS

Please note that in future ALL news must be signed in full and the correct address given. Unless this rule is adhered to your news will NOT be published.

EDITOR

Use Apples In Many Ways

APPLE AMBER

6 oz. breadcrumbs.
4 oz. chopped suet or vegetable fat or butter.
2 oz. castor sugar.
2 eggs.
2 oz. flour
1 lb. peeled and cored apples.
1 lemon.
A little grated nutmeg.

Beat the eggs. Mix the flour, breadcrumbs and rub in the chopped suet or butter or vegetable fat. Mix with the minced or grated apples, sugar, grated lemon rind, nutmeg and a little of the lemon juice. Add the beaten eggs and make to a stiff dough. Grease a puding basin, put in the mixture, cover and steam 3 and half hours. Turn out and serve hot with a sweet sauce.

APPLE CHEESE

(excellent for filling tarts).

2 lb. apples.
1 lb. sugar.
Rind and juice of 1 lemon.
Peel, core and cut up the apples put into a saucepan with the sugar, lemon, rind and juice, cook slowly until tender. You can add half oz. of butter if you like. Turn into a basin and beat well. Then put into a baked pastry shell, top with whipped cream when cold and serve. For a change, put into a rinsed mould. Chill, unmould and serve with cream or custard.

APPLE SALAD

(To serve with cold pork, chicken or salmon.)

Peel, core and dice 3 or 4 apples, dip in lemon juice and drain. Halve an avocado pear and take out the flesh in strips. Dip in lemon juice to keep the colour. Line a salad dish with crisp lettuce leaves, then with sliced tomato, and garnish with sliced hard-boiled egg. Pile the diced apple in the centre and decorate with strips of the avocado, topping the salad with half a hard-boiled egg filled with mayonnaise. Serve with mayonnaise. Grated cheese or chopped nuts may be added to the apple and piled in the centre to make a whole course.

APPLE TART MERINGUE

Line a plate with rich short crust pastry made by sifting half lb. flour with half teaspoon salt. Rub in 5 oz. butter and add 2 tablespoons sugar. Make to a stiff dough with 2 egg yolks and if necessary a little iced water. Brush over with beaten egg. Bake at 400 or No. 7 until biscuit brown. Have ready 4 to 6 apples stewed with very little water and sugar to taste, add the grated rind of a lemon a little lemon juice. Pile into the pastry shell. Beat the 2 egg whites until very stiff, fold in 3 tablespoons sugar and a little vanilla essence. Pile on to the apple. Brown slowly in a cool oven, 350 Fahr. or No. 4, and serve hot or cold.

Egg Dishes Are Wholesome

EGG WITH CHEESE

Have ready 3 hard-boiled eggs 3 slices of hot buttered toast, a cup white sauce made with 1 tablespoon flour, 1 tablespoon butter and 3 quarters cup milk; season with salt, a pinch of cayenne and 2 or 3 tablespoons grated cheese. Spread the sauce evenly on the buttered toast, saving a little to mask the eggs. Slice the eggs in half lengthwise and pour the rest of the sauce over them. Reheat under the grill for 2 or 3 minutes. Serve at once, for luncheon or supper.

CURRIED EGGS

1 tablespoon butter.
1 dessertspoon minced onion.
2 teaspoons curry powder (more if you like it hot.)
Salt and pepper.

(Continued next column)

Some Ways With Rice

0-0

RICE WAFFLES

1 cup cooked rice.
1 cup milk.
2 eggs.
2 tablespoons melted butter.
2 tablespoons sugar.
2 teaspoons baking powder
half teaspoon salt.
1 cup flour.

Sift the flour, salt and baking powder, add the sugar and egg yolks beaten with milk. Beat to a smooth batter, then add the rice, melted butter and last of all the stiffly-beaten egg whites. Heat the waffle iron, grease, then pour on sufficient of the batter to just fill the lower half, cover and cook 3 to 5 minutes until nicely browned. Serve at once with butter and maple syrup or with golden syrup. Whipped cream may be served with the waffles.

CHEESE AND RICESOUFFLE

3 quarters cup cooked rice.
3 quarters cup grated cheese.
Salt, pepper and cayenne.
3 eggs.
Pinch of bicarbonate of soda.
1 cup milk.
2 tablespoons each of butter and flour.

Melt the butter in a saucepan, stir in the flour until it leaves the sides of the saucepan, then gradually add the milk and stir until it boils a few minutes. Remove and add the egg yolks one at a time then the salt, pepper, cayenne, rice and grated cheese. Still until well mixed. Beat the egg whites with the bicarbonate of soda until very stiff. Fold into the mixture. Put into a souffle dish, stand in a basin of hot water, bake at 350 Fahr., or number 5 for 30 to 40 minutes. Serve at once.

RICE AND NUT LOAF

2 cups cooked rice.
1 and half cups of chopped or minced nuts (any variety.)
half cup thick white sauce.
1 teaspoon onion minced or grated
1 teaspoon celery salt.
1 egg.

Make a thick white sauce with 1 tablespoon butter, 1 tablespoon flour and half a cup of milk. Mix the rice with the nuts, the white sauce, grated onion, celery salt and beaten egg. Put into a greased piedish and bake for 25 to 30 minutes at 375 Fahr., or number 5. Serve with tomato puree or tomato sauce.

3 quarters cup stock or milk.
3 hard-boiled eggs.
Lemon juice to taste.

Melt the butter and fry the onion and stir in the stock or milk. Stir while it boils and then simmer for 5 to 7 minutes. Cut the eggs into quarters, add to the sauce, heat through without boiling and flavour to taste with lemon juice. Serve in a border or rice.

OMELETTE WITH OYSTER SAUCE

(For four)

Make the sauce first by melting 1 tablespoon butter, 1 tablespoon flour and adding 1 cup of milk; stir in a cupful of drained and chopped oysters, shrimps, mushrooms, or chopped crab meat. Season to taste with salt and pepper, and stand over hot water to keep hot. Meantime beat 4 eggs with 4 tablespoons of water until light; add salt and pepper. Melt 1 tablespoon butter or vegetable fat in an omelette pan or frying pan until hot, pour in the egg mixture and let cook a few minutes over a moderately hot flame. Lift the edges so that the cooked portion may run underneath then put under the grill for 2 or 3 minutes to set. Fold and place on a hot dish. Pour the oyster sauce over and serve at once. Serve cooked rashers of bacon with this dish if liked and use it for supper or luncheon.



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MABASOTHO.

WHAT A HAPPY BABY!



He Will Be
A Fine Strong
Man One Day

THIS baby is so happy because he gets plenty of sound, deep sleep—and sleep is as important for baby as his food. When baby is restless and does not sleep well it is because something is hurting him. Perhaps his mouth is sore because the teeth are growing, or perhaps his little stomach has a pain.

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Child Training In The Home

Deeds Make Character

BY

"Nompilo," M.A. [Cambridge]

A MOTHER was returning from town in the bus with her small son beside her. There were many other people, and the conductor passed her without asking for her ticket. The little boy laughed up into his mother's face, and thought they had been clever to cheat the bus-man. A little later he thought he would be equally clever at school. It must be all right to cheat because mother did so! So he grew up into a boy who deceived, and even stole when he had the chance. This made him uneasy, so he was not a friendly boy, and seemed always to be afraid of something. He lost several situations because he could not be trusted, and in the end became a street idler, who stole or begged where he could—what is called a worthless character. (Though no person is worthless or unable to change if he learns how to do it!)

It is our duty as parents, not to teach good habits by preaching to the children about them, but by practising them ourselves. Does the minister, who talks about love in the pulpit, show it by kindness and consideration for his own family? Is the farmer, who beats his son for telling a lie, strictly truthful himself when selling his produce? Does the mother, who scolds her children for quarrelling, ever have a conflict with her neighbour? The children will soon forget all our words of advice and warning, but will remember for ever the pictures of us that they have stored in their minds.

We need much patience in getting the children to form good habits, to be honest, patient, persevering. It is very important to help the older children to finish every task to which they set themselves:

A certain boy who had learned to "hold on" to the end of every job he undertook, became a flying-man. One day he was up in the air at the height of five thousand feet, when his plane burst into flame, and there was fire all around his hands. But he had learned to hold on, and he gripped the control, in spite of the agony he felt. He brought the plane safely down and guided it into the water where it was safe to land. When his hands were being bandaged, he kept crying "I'm glad I didn't let go! I'm glad I didn't let go!"

This boy's character had been formed into something fine BY LEARNING TO PERSEVERE and in the end this saved his life.

We are told by those who understand the workings of the mind that everything we do has a reason. Everything also has a certain importance when there are children about who are watching us.

Parents might well be discouraged and think that their task was altogether too difficult, were it not possible to get God's help to live such a life that the little ones in the home with us will not be badly influenced by it.

I remember hearing that a woman living a bad life brought her son to some missionaries, and said, "I want you to take this child and bring him up, for I don't want him to be bad like me." But she would have done far better to have realised that there was no need for her to go on being bad; for the sake of her little child she could have changed and got from God the power to be quite different.

(Continued column 4)

For an even edge along the seam of a knitted garment slip the first stitch of every row.

Always use needles contrasting in colour to the article being made.

To join the wool, the expert does not knot it, nor even twist the two strands together, making a few heavy ugly stitches, but threading a darning needle with one end of the wool, runs it down the centre of the other, pulling the double piece taut. This gives a quite imperceptible join.

In following knitting patterns the novice is often disappointed to find that the finished article, although the directions have been carefully followed, may either be too tight or too loose for the wearer—that is a "small women's" cardigan in photograph approximates a garment for an Amazon in reality as translated by her with wool and needles.

It is necessary, of course, first of all to adhere to the size of the needles given in the pattern, also the kind of wool. A shade more thickness in the wool or the needles means a vast difference in the size of the finished garment, when that shade of difference is multiplied by thousands of stitches

There is a question of tension.

It is said that everyone expresses his or her essential character in everything one handles, from a pen to the steering wheel of a car. This may even apply to knitting. Such points as carelessness and lack of taste in colour blending are, of course, immediately apparent. There are also variations in tension in handling of the knitting. Some women knit tightly and some loosely, and attempts to correct the natural tendency during the course of the work may lead only to unevenness and a clumsy appearance. Whether loose or tight, knitting must be even.

Accordingly before following a pattern blindly, knit a few rows of plain and with an inch rule count how many of your own stitches go to the inch. Measure your hips and reckon from that how many stitches to cast on for the bottom of the jumper or cardigan. Compare this with the number of stitches given in the pattern and deduct or add accordingly when casting on again for the sleeves or the front or back.

The way to check a cold or cough is knowledge worth much more than gold: So, as you'll catch a cold some day, Read, mark and learn the surest way, Spread extra blankets on your head, Drink down a steaming dose, be sure, Of well-stirred Woods' Great Peppermint Cure.

Ladies: Bring All Your Problems To The EDITRESS For Solution

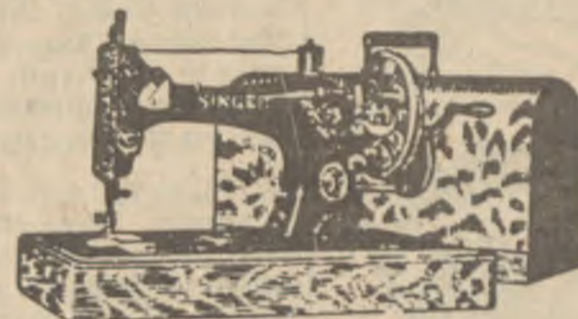
There is no person who has been brave enough to face his sin, be willing to get rid of it, and lead a different sort of life with the help of Christ, that has failed to do so. The people who fail are those who like their sins better than their children, and care for their own evil was more than having a good home, where little ones can learn to be good people. The new baby that is born into a home

HAS THE RIGHT TO LEARN FROM A GOOD EXAMPLE

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THAT CHILDREN ARE MADE OR SPOILED BY EXAMPLE.

Every deed and act of a parent is having its effect on the children who are watching. Do we always bear this in mind? What are they learning from us, as they watch us with their big, round eyes?

The words we speak are sinking into their minds. I know a small boy who is fond of saying he "hates" this person and that, even those he does not know well, just because he has heard his mother talk in this way. Surely she does not understand that by putting hate into her child's mind, she is putting death there.

The Chinese have a proverb, "One picture is worth twenty thousand words." The child has many pictures in his mind. He sees mother cleaning the hidden corners of her houses, and so learns to be honest and thorough. He sees her giving a meal to a visitor, and learns to be kind and hospitable. He sees her sewing one garment day after day, and gets the idea of perseverance in his mind.

Why are the members of one family so much alike? Because of the PARENTS EXAMPLE.

"Yes," says the employer to a good servant, "you can send your brother." He knows that the same parents have trained the two young men, so they will have the same virtues

Hints Gleaned From Knitters

A GOOD way to knit children's garments which require frequent washing is suggested by a Johannesburg woman, who besides a growing schoolboy and two little girls, has a pair of small boy twins to knit for. She finds that a ball of wool and a ball of silk used simultaneously in the knitting keeps the clothes from stretching and shrinking as much as when wool alone is used, while the silk also tends to make the garments doubly strong.

The old way by winding the wool twice round the needle is not nearly as neat in appearance as the method

used now by most knitters of knitting twice into one stitch, once behind the needle and once in front of it.

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THE ART of being beautiful is simply the secret of keeping natural beauty. Millions of people, since history's earliest days, have known olive and palm oils as nature's supreme skin cleansers and beautifiers. Nothing equals them. Even today, the world's priceless beauty secret is the blend of these same oils used in making Palmolive Soap. No animal fats in this finest of all cosmetic soaps.

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OLIVE TREE



COCONUT TREE



PALM TREE



PERFUME

Mrs. Lucy Mvulelo (Nee) Twala

(BY W. M. B. NTLAPO)

Must she leap to obscurity un-
sung,
Nor wordy praises said or joyous
bells rung?
She! who is Talent and friend of
Drama
And kept her by her side as an
armour!
Oh Justice you live! It cannot—
oh no!
Oh Muse! Her name forget! It
can't be so!

It is not in common with my
policy to write personal sketches,
but here is a young woman whose
marital life may drag her to
oblivion unsung. Her future in
the acting and singing world was
bright, but now she is Mrs. not
Miss and that may change her
whole life and she may never be
known further than the gate of
the fence that encloses her home.

What would give me, her
dramatic society colleague, greater
pleasure than to write about this
figure? I, personally, have a
great admiration for her artistic
prowess. Her acting in the few
plays she has been a character
revealed to any observant person
that drama, tragedy and comedy
were as the breath of life to her.
she is a born actress and understood
the act thoroughly.

Whilst still a student at Inanda
Seminary, Natal, she occasionally
contributed news items and inter-
esting letters to these women's
pages. Two years after com-
pletion, she took to herself the
burdensome and heart-breaking
task of advocating, verbally and
through the press, for an associ-
ation in the interests of the
voiceless and at times scored
domestic servant. The appeal
came just at the moment
when the irrelevant and
irreverent and Native Domes-
tic servant topic in the European
press had reached a climax, in
which the African girl was pluck-
ed off her soul and stripped naked
of morality; yet that appeal that
made some breathe relief sighs
fell on stiffnecks and dumb ears of
the girl who does not understand
the value of unity and power of
union.

In the play, "Moshoeshoe" by
H. I. E. Dhlomo which received
an excellent comment in the
European press, Lucy acted as
Thabiso. In one scene, she ap-
peared with Maud David—Koloti.
In the course of their talk, Koloti
asks: "How are the preparations
of your wedding?" I recalled
these words the day I received my
invitation card. Little did she
and everybody else think that those
words bore weight and uninten-
tionally exposed, though then we
were ignorant, the concealed pre-
parations of a marriage that would
be two months after the produc-
tion.

She is a natural comic on the
stage. She always contrived to
siege Bantu humorous slant on
every situation. She amazed
those who knew her and her audi-
ence by superb-acting, a mistress
of restraint and an artist in vivid
dramatic expression when the
occasion demanded as in the
"Spirit of Beauty" in "Moshoe
shoe."

Her acting to me, is brimful of
dramatic significance and subtle
as her dishes at Mayibuye Res-
taurant. She is one of the many
actors of drama who is magnificent
to behold as was in the case of
"The Slaves" by R. R. R. Dlomo
produced during the Emancipa-
tion of Slaves Centenary held in
the Bantu Centre in 1934.

She is one of a handful of
people in this city of precious
nobodies who understood art,
however dull; she knew how to act
with full dramatic power and yet
never come near "stageyness."

She is a good actor as well as a
singer

They that turn another page in
life

We should register their strife.
Let little deeds be a story

Paint their achievement with
glory.

Eastern Township.

Miss F. Mothibi



Madam,
Allow me space in your paper to
congratulate Miss Mothibi through
the columns of "The Bantu World."
Miss Faith K. Mothibi passed her
midwifery examination here at the
St. Mary's Hospital. She had her
general nursing experience in the
Non-European Hospital, Johannes-
burg and was later appointed as a
nurse in the Princess Alice Nursing
home, Sophiatown. She is now at
Stanger Indian Immigration Hospi-
tal where she is reported to be
satisfactorily doing her work.

Miss Mothibi hails from Johan-
nesburg.
St. Mary's Hospital though very
small is one of the fortunate hospi-
tals recognised by the S.A.M.C.
under registration and has since
proved to be a home of success.

SOPHIA MASONGOA.

Live With Parents?

Editor,

Young people who are anxious
to marry but who find that they
have too small an income to set
up home often have to face the
problem of whether to postpone
the marriage for several years or
live with their parents. The
parents chosen are generally those
of a girl and many a newly married
young man has lived to regret
the step. How ever tactful those
parents may be, there is a feeling
of financial dependence, of the
ill-ease that so many of us seem to
feel in the presence of the best
natured benefactors.

Older people generally have
rather different views from their
juniors, and it seems to be a
human failing to try to let others
benefit from our experience.
Strong-minded parents may try
to correat the young couple to their
more natural way of thinking,
subtly suggesting that they are
rather too young to have opinions.
Although I have heard some elo-
quent arguments in favour of a
financially weak young couple
staying for some time with their
parents, I believe that in most
cases this is a mistaken step;
especially if the newly-weds are
anxious to derive the greatest
happiness from the marriage.

There may only be the choice
between a single room in some
apartment house and sheet
under a parent's roof, but in most
cases the greatest happiness
will follow the choice of that
single room. The very idea is
often repugnant to the girl who
has enjoyed the varied amenities
of a comfortable home, but if she
is genuinely in love with a man she
may find that the sacrifice is worth
while in the long run. A prolonged
engagement may seem to be
the only solution, but as months
roll by it will become less and less
satisfactory. There will be a
temptation to end it, one way or
the other, and too often the girl
wins and they go to live with her

parents.

In the ensuing months it is
hardly to be expected that little
difference of opinion will not
arise. These may lead to heated
quarrels, which will better settled
if the loving parents with whom
they are living do not interfere.
It seems to be impossible for the
average mother to realise what
marriage means to her daughter.
If the son-in-law is not all the
mother-in-law expects him to be
she will complain to her daughter
and it is strange how often girls
who ought to know better will
side with their parents and tell
off their husbands accordingly.
All of which is not conducive to
that contented state of mind
which is the foundation of wed-
ded bliss. Summing up our young
married couple would be much
wiser if they would wait until
they could afford a roof of their
own.

ENOCH E. TSHABALALA.

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it look bigger. It's waste of money.

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← SOAP →

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Poho Tsa Ntha Di Thulane

Tsa Lindley

KE MONGOLI OA RONA

Ka tsatsi la 7 khoeling ea July poho tsa Ntha li ne li thulane ho bile ho benya melo mane khotleng la magistra.

Molato ho ne hotsekoa thekiso ea nama. Mo-Afrika oa heso Mr. Joseph Xaba ea fumaneng lengole la pedlar o rekisa nama hara Ma-Afrika a heso locationeng o na a nqosoa ka hore o rekisetsa nama ka tlung.

Ka nete Makhoosa a thutile ho bolaea Ma-Afrika ka Ma-Afrika a mang. Ranku e mong a roma bashanyana ba Ma-Afrika ka 1-7-39 ho ea morekela nama ha Mohlomphehi Xaba, athe o'sia nama selageng sa hae e ntshe e leketile.

Ha bashanyana ba se ba fihlele ka nama a rata ho tseba hore na nama eo Xaba o ba rekiselitse eona a le kae. A ba kopa aba rapela hore ba re Xaba o barekiselitse ka tlung. Kea bona ba ne ba tsepisitsoe lichelete hobane ba ile ba motsepisa hantle hore ba tsa paka pela moahloli hore Xaba o ba rekiselitse katlung.

La fihla la 7-7-39 Ranku a kena suiting ea hae e joalo ea ka o ea bohaling ba morali ea hae. Ka 9.30 ea kena poho ea Bethlehem e chitja e seng ha e koeba e thesele feela, e leng muelli e moholo oa Free State Mr. Elenberger.

Moshanyana oa pele oa rekileng nama a kena. "Ha re ke re utloe he moshemane nama ee oa tseba!" Moshanyana: "Emorena" "Na u sa tiisa hore Xaba o ile a u rekisetsa eona mola Location a le ka tlung." Moshanyana: "Che morena tseo li ncha ho 'na, ke rekile nama ho ntate Xaba a le setrateng" Khele salei sa khitla lejoe banna ra sala re ingoaea lihloho. Moshanyana oa bo-beli le eena a matha mantsoeng a oa pele. Magistrata. "Xaba ha u na molato tsamaea u eo fatela bana monakalali u batle tsa bophelo monna heso.

Kajeno o khuthle, matsoafo a boitse malulong. Ma-Afrika a itlamme hore a ke ke a hlola a ea reka nama ha hae

Likolo li butsoe 'me refumane mesue 'e mecha sekolong sa B. (U. Sch. Principal) G. Thamae. Ba Roma ke Teacher E. Mokhali. Miss E. Marite e mong oa ba tichere tsa United B. Sch. o khutlile phomolong Mafeteng moo a neng a ch'ketse teng. Ea sieo ke Mrs. R. Gatebe moo ailing ke pitso oa ntatae ea ntseng a sa phele hantle. Motsana oa rona o ntshe o haha ka matla Mrs. J. Kambule oa No. 2543 Orlando o theohile mona ka mandaha oa li 7 August a boela Johannesburg hape. Ea kileng a feta mona ke Miss M. Maroenyane ea rutang Vrede sekolong sa R. C. Sch.

Peo ya Lfsuika Lebitlengla Jeremiah P. M. Thema

[Ke N. G. Thema]

Ho beoa lfsuika lebitleng la Jeremiah Thema P. Molope nke obe mosa go ntsenchetsadi taba t sena koranteng ea sechaba.

Ka la bobedi July ebe ele bothateng koa Donhill, go fihlele baroa le baroedi ba J. P. Thema go tla beea lfsuika a papa bona ea falletseng mathomong a selemo sa 1936.

Bana ba, ba be ba etsoa ga Matlala go tla moshomong ona o mogolo, ba tshibishitse metsoalle le meloko gore e phalle go thusha tsatsing leo, go be go tlele le moroa J. P. eo a leng Victoria S. Roodesia a ena la mosadi le bana ba gagoe.

E ile kgaleng goa lokishoa tsatsi lena moho Martha J. P. Thema a sa phela, eupa ka baka la moro'a hae le mosadi ba tsoang Rhodesia ga shitoa go le sa moshomo ona, le ga go ile goa tsoelela dikotsi tse dintsi pele ga morero ona.

Batho ba tsoang Ga-Matlala (Schaffhausen, ba fihlele nantsiboea a mokibelo (1-6-1939) ea ba ba tsoela ca roele dijo tse lekatsoeng ba memioa, tseo di ileng tsa apeoa mosegare oa Sontaga.

Ka kerekeng motho oa pele oa go bolela e bile Hosea Thema (Uitkyk) a hlalosa ka fao go gapeleditsoego go re moshomo ona o phnthege le ga go bonala bosu ba mahu ao re bileng le ona, le dikotsi tseo di bileng gona lapeng la J. P. Thema.

Moshomo oa buloa ke Rev. Wm: Letsoalo a bala buka ea ba Theselmoka are ke nna Alfa le Omega mathomo le mafelelo: Polelo tsa gagoe di ile tsa ba mabapi le moshomo oa tsatsi leo are le ge re ka shoma ga go ka fao ngoana a ka dialang papa ge selo empa eena o kgona go direla bana taba eo e bonagalang.

Evangelist J. Segolela a bina eo e bang e opeloa kudu ka mong oa moshomo oa tsatsi leo eleng J. P. Thema. Pina ea 268 ho lifela tsa Sione temana ea mafelelo buka, a bala Ps. 23 V. I. le

IV. eena a bolela ka fao a tsebang matsatsi a mafelo ao a neng a rapella monna mogolo ona.

Rev. B. Molaba a boleleloa ke Mr. Mapeka eena are : motho eo re rerang tsa gagoe mo mohlale ke senatla seo a se senyetsoeng ka bana ba gagoe, seo se shupa gore a se lebaloe dipelong tsa bohle. Empa emong le emong oa bana ba gagoe, a ka senya mpho eo a e filoeng; ka mekgoa ea gagoe. Papa oa lens o le file leloba leo le soanetseng go mogopola ka lona, a feletsa ka go opela pina ea 192.

Rev. S. H. Skosana oa Congregational Church a ema a rapela, ea ba o re. "Re se lese go gopola lentsoe la Modimo. A bula ba Heberu 2 temana 1 le 13, balang buka tse na bab Pooho ea purutla ka taba tseo a neng di bolela are taba ena ea go beea lfsu ika ke taba e kgole eo e ka se lebaleng lega tee, are go beoa mafsuika eo a tla epolela mehlang e tlang.

Moruti Skosana a bolela a oketsa are "eka kgona re ka go fetishisha ditaba tseo re di koeleng e hlokomela se re mohlomong ra ba kgole le tsona, a bolela ka go boncha gore tseo re di bonang re re bana ba Jeremiah ba di etsa di etsa ke eena mong, gona mona go rena o a bolela, meshomo ea gagoe e a bolela e re boncha bonatla ba gagoe, ka mo ka re a mo koa ge a bolela a tsoelela moshomo ka pina ea 239. Mogolo Abiner Mamabolo o be a soanetse go bolela le Ev. J. Moloisi empa ga ba ka ba ba gona, Moruti Wm. Letsoalo a tsoalela moshomo ke gore ngoana eo o senyang Mmuso ge a o filoe ke papagoe go kaone ge papagoe a ka felela le Musho oa lehung la gagoe.

Mona goa tsoisa kerekeng go ea mabitleng ka mo ra go go thaba ea Monyoaneng, Baruti ba etelletse pele.

Ba Atametse Selallo Sa Morena

Tsa Wesselsbron

Kala 30 July 1939, ba Methodist ba ne ba ena le mokete oa Selallo, seile sa jelo kerekeng ea D.R.C. hobane kereke ea bona e ntshe e atolosoa. Selallo se ne se nehelo ke Rev. Z. Nyokong oa Bothaville: Khele bana ba Molimo a le bolela lentsoe la Morena are : "Tumelo hase hee hee, a bala ho Matthew khaolo ea 8 temana ea 18-20. Ba atameli ba Selallo bane ba le 113, hoa amohelloa phutheho banna ba babeli hoa kolobetsa banna bo babeli.

Ba neng ba ba tlele le Rev. Z. Nyokong ke section Steward L. Mokhothu, le J. Tsole.

Ea kulang ke Mo-Evangeli T. Bikanane e bile o ile a isetsa selallo hahae. E ka se ka motsosa liphateng.

Likolo li butsoe mesuoe e boetse mosebetsing oa eona kaofela.

Polokoe (Ball)

Ka la July 7 1939, ba Leudornstad ba hlalasa Marumpenyane ka ea leoto polokoe. Litaba tsa tsamaea tjena: Marumpenyane o Leudornstad 1. 5s. ea tsoa matsohong a Home-Turkies ea heso.

Ka la July 23 1939, Home-Tukies ea futuhela methaka ea Atlas oho tsa teng ke mollisa Home Turkies 1. Atlas 6. (Lifella serapeng sa 3)

Senode sa Lutheran Bapedi Church of S.A.

Senode sa ngoaga sa L. B. Church of S.A. se tla kopana kua Zwartuggens District Rustenburg, Transvaal, ka la Bobedi, 22 August, 1939, ka nako ea 10 bosasa.

Baruti, Ba-Evangedi, Batseta le di tichere le be gona le itukisetse go ruta lentsoe la Modimo.

DITABA

- (1) Pulo Rev. Wm. Menzies, M.A.H.C.F. Moderator. (2) Kgetho la Kereke le thuso ea 5s. (3) Pego tsa Executive le mangoalo. (4) Go rapela Bokresete le Mabusu khutso ea lefase. (5) Kgopolo ea 24th August, le Tlotso. (6) Phek-golo ea Barutile Ba-t vangedi. (7) Ditaba tse ding; Selalelo se Sekgetho.

I. Z. MATLALA.

Hona tsatsing leo Virginia ea fihla e tonne mahlo etile ho Home-Sweepers team ea bana kheiba hana ka maritsa makhehle ba nkhang matube ka limpa a e kholetsa a sa tsoa e kholetsa. Virginia 1. Home Sweepers 1.

"Re lla le Bana ba ha Dhlamini le ba Mokuena

TSA ARLINGTON

KE MONGOLI OA RONA

Monghali eba mosa ho nkenyetsa makumane a se makae a tsa Arlington. Motse oa rona o a paretsoe ke bofifi bo tsabehang ba lefu la 'm'a rona Magdalinah Machinini Dhlamini, a ileng a kula ka nakonyana e seng kae. Mofu e bile mohahi oa mona oa khale; ke oa kereke ea A.M.E. o hlokahtse ka Sondaha kali 30-7-39 a patoa ka mandaha ka li 31-7-39

Ka labone rafumana mohlala o nyolohang Johannesburg o lotalang 'm'a rona 'M'ana mohahi oa motsana oa 'm'a le bana ba ha Dhlamini le ba Mokuena. Ka masoabi re lla 'moho ka lefu la morena e moholo oa Lesotho.

(Lifella serapeng sa 1)

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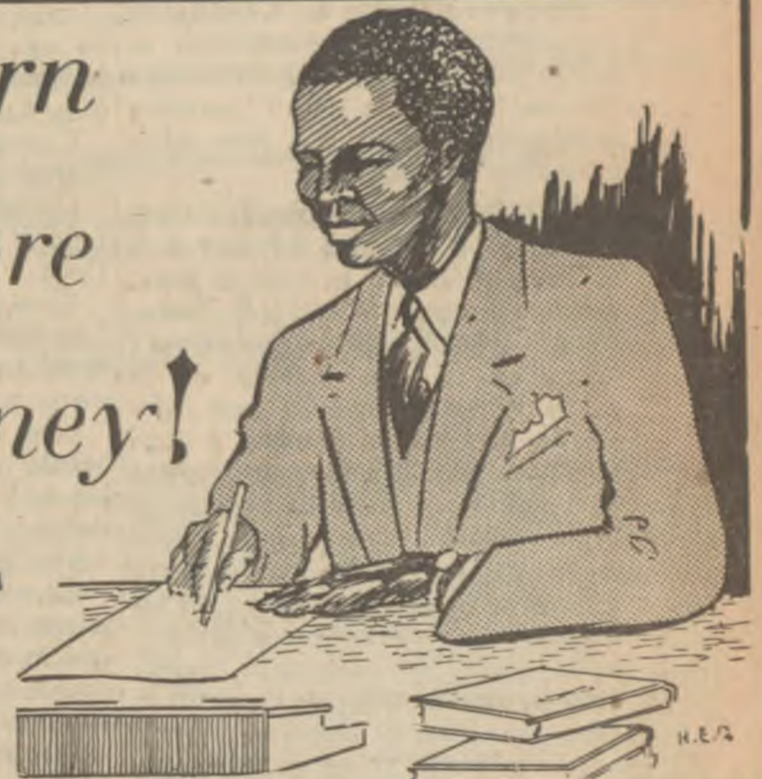
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THE BANTU WORLD

14 PERTH ROAD, WESTDENE JOHANNESBURG

SATURDAY, AUGUST, 19, 1939.

Taba Tsa Pitso Ea Congress

PITSO ea Congress ea Transvaal e ile ea kopana Tshuane ga Mmamelodi, holong ea Dougal, ka Sondaga sa di 6 tsa kguedi ena go fihlela di 7.

Erile ka Mokibelo, ka di 5 tsa kguedi, barumioa ba amogeloa ka makgethe a makatsang ke Lekgotla la keletso la motse (Advisory Board). Mokete ona oa kamogelo o ne o okametsoe ke Morena Mbolekwa, e mong oa Ba-Afrika ba tsuolopele ka mosebetsi oa kgoebo. Morena Mbolekwa o na le leselaga, Marabastad.

Erile gobane barumioa le baetapele ba Congress gamogo le sechaba ba fetsa go ja dinamisa tsa kgomo, nku, kolobe le kgogo le diphuteng, eaba go bua Senator Rheinallt Jones, Dr. A. B. Xuma, mothusi oa Mookamedi oa Lokase le Morena R. G. Baloyi, M.R.C.

Ka Sondaga Pitso e tsene Dougal Hall, ea okameloa ke Morena R. V. Selothe Thema M.R.C. eo eleng Modula-setula (Speaker) oa Pitso ea Transvaal African Congress. Baetapele ba neng ba le teng ke bana: Morena S. P. Matseke, (Mookamed, Morena C. S. Ramohano (Mongodi), Morena S. S. Maloka (Ramatlotlo), Morena E. P. Moratsela (mothusi oa Ramatlotlo), Morena J. M. Lekhetso (Tona ea Thuto) Morena R. G. Baloyi (Tona ea Toka), Morena John Marks (Tona ea Mosebetsi) Morena Radebe (Tona ea Malokeishene) le Morena Kumalo.

Pitso e ne e etetsoe ke Kgosi Gama oa Koloni, eo eleng Mookamedi oa ntlo ea Borena Lekgotleng la African National Congress le Moruti Cqolomba oa lekgotla la Baruti. Ke eena a busung Pitso ka thapelo.

Ka nako ea 2 ka meriti ebile thero ea sechaba, e tsamaisoa ke Moruti S. S. Tema oa Orlando ka tselo ea Morapeledi oa Congress, Moruti N.B. Tantsi. Moruti Tema o rerile ka temana ena: "Ke utluile selo sa sechaba sa ka gobane ke tseba boima ba sona lefatsheng la Egepeti," gomme a re go teng batho ba gopolang gore Modimo ga o ikgathatsa ka taba tsa bophelo ba bona. Kgompolo ena e fosagetse. Modimo o sebetisa motshagare le bosigo bakeng sa motso ea entsoeng ka setshuantsho sa oona. Ga Modimo o utluile selo sa Ba-Israelae bao ba neng ba gateletsoe ke Ba Egepeti bao eleng Ba-Afrika, o ile oa romela Moshe go ea ba lokolla ntlong ea bohlanga. Le rona re tla lokolla jualo, empa se batlagang ga rona ke baetapele ba tla tshapa eseng tsebo le matla a bona feela, empa ba tla tshapa matla a Modimo.

Ga thero e fedile Senator Rheinallt Jones o hlaloseditse Pitso mesebetse e entsoeng ke Baemedi ba Ba-Afrika Phalamenteng gomme a fetsa puo ea gagoe ka go kgothaletsa Ba-Afrika gore ba tsene Lekgotleng le Congress ka bongata ele gore ba tle ba be le Lekgotla le tiling la sechaba. A re ga Congress e ka tiea, e tla neea Baemedi ba Ba-Afrika Phalamenteng matla a go rerisana le Mmuso mabapi le tokelo tsa Ba-Afrika.

Dr. A. B. Xuma a bolela gore Ba-Afrika ba tshuanetse go ikemisetsa go loantsa melao eohle ea kgatello go fihlela Phalamente e e phumula bukeng tsa Mmuso. Are gaekaba maloko a Congress le baetsapele ba hlonametse seo ba se dirang le eena o tla thusana le bona, eseng ga ba bapala ba re go teng Congress ea Matseke le ea Makgatho.

Bakeng sa tshuto Pitso e ile ea dumellana ka tshikinyo ea Mr. W. Nkomo, B. Sc., gore e kgahlanong le gore thuto ea Ba-Afrika e neeloe diatlang tsa Lehakore la taba tsa batho ba baso.

Gape pitso e loantshitse molao o thibelang ditichare la dikgosi go ea pitsoeng tsa Congress tse loanelang tokologo ea Mo-Afrika.

Bakeng sa taba tsa mafatshe a Native Trust le tsa melao eohle ea kgatello, Pitso e dumellane gore baetapele ba kopane le Morena H. A. Fagan, Tona ea taba tsa batho ba batsho.

Bofelong Mookamedi oa Congress o kopile Kgosi Gama gore a ise madume a sechaba go Morena S. M. Makgatho, eo eleng Ntata Congress.

Maswatse A Gana gotsena Kopanong

Maloko a Lekgotla la "The Swazi National Royal Club," a ne a tshuere phutho go kopana ka Sondaga se fetileng. Pitso ena e ne e bileditsoe go rerisana ka tsa go tsenyoa ga lefatshela Swaziland katlase ga taolo ea Mmuso oa Kopano.

Dibui e ne ele Chief Michael Dhlamini, Prince J. M. Dhlamini, Mor. P. S. Nkonyane, Mongodi oa Lekgotla, Mor. G. G. Nkosi, Modula-setulo le Moruti Nkosi, Ramatlotlo. Pitso e tlamile gore lefatshela Swaziland le seke la tsenyoa katlase ga Mmuso oa Kopano.

Mmuso Le Ma-India

Mmuso oa South Africa o ntse o batla tselo ea o ka tshuarang Ma-India ka eona. Go utluagala gore kgopolole e ngue ere Ma-India a tshuanetse go neoa tokelo ea go kgetha maloko a Phalamente jualo ka Ba-Afrika. Ga kgopolole ena e ka dumeloa ke maloko ohle a Mmuso, Ma-India a tla ba le Baemedi ba bararo—ba babedi ba tla emela Natal, oa boraro a emele Transvaal, Free State le Koloni.

RE TLUA KA PUDI-EA-TSELA

GORE ka Mokibelo oa beke e fetileng Mo-Afrika e emong o tshuere a botsa Ba-Afrika ba bang dipasa; are eena ke Lefokisi. Taba ena e diragetse gauhi le Bantu Men's Social Centre.

Erile a sa ba botsa, ga fihla Pick-Up ba bega gore monna o ba tshuere o re ke Lefokisi. Ke ge monna a tshuere go tletse bakhuthusi feela mona Gauteng.

Gore e mong oa baruti ba loantsang Moruti Kompese o tla bula kereke ea "United Apostolic Faith Church" ka di 3 tsa Sepetember koa George Goch.

Gore gona teng George Goch ka di 2 tsa September go tla nyaloa emong mosetsana oa Mo-Afrika ea hlotseng leleme le tsietsang la Moruti Kompese.

Gore Badimo ba Ba Afrika ga ba robele ka go iketla thabeng ea Badimo kabaka le tshenyego ea sechaba, gobane sechaba se kgologile mehla ea Se-Afrika gomme se latetse ea badichaba.

Gore kabaka la bokgopo ba sona, kajeno se roele boima, seja dijo tsa sona ka chelete, sa fumana marobalo ka chelete, se noa metsi ka chelete gomme se fetogile baneneri lefatsheng la sona la hlolelo.

Gore nako e fihlile ea gore sechaba sena se itokole, se bone mo se tsuileng tseleng teng gomme se lokise mo go fasagetseng teng; goseng jualo se tla jela legageng la timelo.

Gore banna ba Ba-Afrika ga ba sa tsamaea dipitso kabaka la ditokofele tse eteletsoeng pele ke basadi. Pas op my kind, ba re tse etelloa pele ke e tshagadi di uela ka lengope.

Mantariana a a Latsua Ke Sa Magagane

Lefatsheng la Tona ea Juda (Abyssinia) Mantariana a tshuere tau ka dingana, go rialo motato o tsuang Jibuti (East Africa). Pego e tsuang tikelong ea Harar e boela gore Mantariana a rometse masole meeding ea Somalia, lefatshela le leng katlase ga puso ea France. Gape go tse lefatshela hohle la Abyssinia le hlaserose ke tsie ngata gagolo, e feditse mabele le dijualo tse ding.

Tseleng e tsoang Amara go ea Addis Ababa go loantsoe ntoa e kgolo magaranga Ba-Abyssinia le Mantariana gomme Mantariana a gopolole."

"Ea Bohlale O Ithuta Kamehla"

"Jan van Riebiek ke monna oa Lebunu, ea ileng a hloma sefoka sa Mmuso oa Makgoba godimo ga mobu oa Afrika ka slemo sa 1652. Ke eena, le balatedi ba gagoe, ea agileng motheo oa motse oa Cape Town."

Mantsui ana a boletse ke Morena R. V. Selothe Thema koa holong ea African National Club ka Labone la beke e fetileng, ga ana a bolela ka ipale (history) ea South Africa go maloko a "club" ena gobane o kopilole ke Komiti ea eona gore ka Labone le leng le leng a sedimotsetse maloko mabapi le seemo sa fatshe lena.

Jan Van Riebiek go tsho o rekile naga eo kajeno go agileng motse Cape Town go Mahotontoto ka motsuko le juala. Sechaba sa Mahotontoto e ne ele sona sa agileng lefatshela bophirim go Koloni. Ke sona sa mathomo go kopana le Makgoba. Erile ga nako di tsu-tsa pele Maburu a fihla ko bongato ka bongata go tsa Holland, gomme a tsueta pele go gapa lefatshela Mahotontoto. M-hleng eo dihaba tsa Europe di ne di entse thekiso ea batho, gomme Maburu a ile a tisa batho ba batsho ba West Africa, ba Madagascar, ba Java, St. Helena le Malay Straits gomme ba hore bana gamogo le Mahotontoto le Maphusomane ba ile ba etsoa Makgoba.

Kabaka la moferefero oa Bokereke koa Europe, go ile ga fihla Makgoba a Mafora, a neng a bitsoa "Hugonots," Makgoba ana a nea shaba hliriso e sehlogo koa France gobane a ne ale kgahlanong le tumelo ea Kereke ea Roma. Ge fihla fatsheng lena Maburu a ile a aganetse go bua polelo ea Sefora lego sebedisa melao ea Sefora. Ka moko go ona a ile a fetoga Maburu.

Ka selemo sa 1814 lefatshela la Koloni le bophirima le ile la r-koa ke Mmuso oa England go Mmuso oa Holland ka £6,000,000. Ka selemo sa 1820 go fihlele Mangesemane a mangata. Ka selemo sa 1834 Mmuso oa Mangesemane o lokolotse makgoba gomme oa fedisa bokgoba katlese ga folaga ea ona. Ntho ena e ile ea galefisa Maburu, gobane e ile ea amoga batho bao ba neng ba a sebelisa kantle le tefo. Ke ge sehlopha se sengolo sa Maburu katlese ga Piet Retief, Pretorius, Louis Trichardt, Potgieter le dinatla tse ding tsa sechaba sa Maburu, a ipha leshoku go ea batla naga ea tokologo.

latsua ke rumo le bogale la Tau ea Juda.

Gape go utluagala gore ntoa e ngue e ngue e loannoe tseleng e eang motseeng oa Jimma, gomme le teng Mantariana a latsuitse ke sa magagane.

Ba-Abyssinia ntoeng ena ba thusa ke tsie le pula—ga go belatse "Bakgomana ba tla tsa Egepeti gomme Ethiopia e tla phagamisa tsa diatla tsa eona go Modimo e gopolole."

OTUKULULAYO IMATUKULULAI O feta meriana kaofela. 1/6 MATSETSELE. Moriana o etselisoeng ho thusa batho. SEHLARE SE TSOLLISANG-SE HLAPELLANG. Mahloko ohle a meleng ea batho. SE HLATSOA 'MELE KAOFELA. Se etselitoe hore se thusa batho. Se rekoa ke marena le matona le batho ba se sebelisitseng ka lilemo tse ngata. Le batho ba hlalefeng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka ho ntata bona moholo ba neng ba loana lintoa tse khoho ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosaa u tsoha u khofe tsohle tse mpeng tse ka melang, le mahloko. U ke ke oa sebetisa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khothale, u be matla, u thabele lijo le bophelo ba hao. E mong oa marena a kileng a sebedisa moriana ona oa Otukululayo (MATSETSELE) ore "Ho ka nthabisahabolo ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi?" Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso. Kopa mong'a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6 A. H. TODD Ltd. Mokemisi, ENDHLOVINI, RED HILL, NATAL. Mo meriana colokileng haholo e etsoang teng.

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Tatlehelo e Kholo Ho Kereke ea "Zion:" Lefu La Rev. Samuel Hlatywayo

Tsa Payneville

Mofu Rev. Hlatywayo ene ele emong oa Bopula Madibogo a Evangeli tlokoahong tsa Transvaal, Natal, le O.F.S. smoo kerekeng e bitsoang "The Zion Apostolic Church of South Africa" o faletse kali 30.6.39 a bolokoali kali 2.7.39. Phitlong ea hae hono hole matsoeletsoele a batho ba fetang palo e ka holimo ho 3000 a tsoang ka litulo le litulo.

Rev. Hlatywayo o tsoaletsoe Natal oa thile Transvaal ka nako ea pulo ea merafe ea Ganda (1886); eitse ka selemo sa 1901 a hlomamisoa Boruti moo Kerekeng ea "Zion" o sebelitse teng hamoho le Rev. J.N. Mahlangu (Oogies) ka thase ho mokameli Rev. Le Roux. Eitse ka morao a ntoa ea Maburu le Manyesemana (Anglo Boer War) a kena Kerekeng ea "Apostolic Faith Mission" eo eneng e tsoalo ke "Zion". Eitse ho filha ha hae koa Natal, a filha a thea kapa a hloma Kereke ea "Zion" eo eleng ka thasa a puso ea Ma-Afrika kantle ho Ramosoou.

Mesebetsi

Ka selemo sa 1930 u eile a haba Kereke koa "Balfour North" eire ka 1932 a haba ea Springs. Ka selemo sa 1936 a emisa kopano ea bafumahlali ba merapele le ea bahlankana kayeno makala a kopano tsena ke 100 a bafumahlali le 70 a bahlankana ao a thohetse matsong a moruti e mocha Rev. E. Mdluli hamoho le Church Choir. Rev. Samuel Hlatywayo ene ele Ramatlotlo (Treasurer) oa kopano ea baruti e bitsoang "The Interdenominational Missionary Association" ea Springs.

Kereke ea Zion ea Springs ena le tsena eo e morutleng oa tichere e eleng Tabelaon Mtshali. Lntho tsena ke sesupo sa litholoana tsa mesebetsi ea baruti sechabeng sa Ma-Afrika. Mofu ene ele emong oa bao ba khantsiseng leseli la Evangeli motseng oa Payneville. Tatlehelo ene hase ea Kereke feela empa le ho Baahi ba Springs.

MOSEBETSI one o tsoeroe ke baruti bana:—J. N. Mahlangu, J. Mozimela, Canon A. R. Rakale, T. Mtswetwa, M. Mabeana.

COFFIN ene e rakioe ka maloko a "Church Council" ka £726—eara khomo ea rekoti ke "kopano ea bafumahlali ba merapele" £6.10/- Chelete ea batselisi ene e le £12.17.10

Teboho: Re leboha metsotse, maloko a Likereke, Advisory Board members, hamoho le litichere tsa Payneville le Baruti ho Rev. Canon A. Rakale (Payneville), Rev.

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Sukere e ho lokotse me e tla ho matlafatsa u tle u khone ho sebetisa mesebetsi o boima.

J. N. Mahlangu (Oogies) le Rev. J. Mozimela (Joh. Burg). J. K. MABENA

Mono Marapyana Thipa Ea Modimo E Sa Gaketse

(Ke F. M. SEHOOLE)

Mono Marapyana thipa ya Modimo e sa gaketse. Re tlogetsoe ke banna ba dinatla bo Elias Mpako, Simon Lesola, Rehobum Mametse le Thomas Rankoane Mjongoane. Ba ke ba bang ba mathsegela a motse oa Bakgatla. Re lla le sechaba le metsoalle eohle ea basui bana. Eo mongoe ke Mr. Gabriel Rammego e leng ena senatla sa ga Mocha. Banna ba Modimo o ba gopotse gore ba ye khutsong e sa feleng. Re bone Mr. Solomon Rabotho a etetse mono a le bophelong bo botle. Re dyele lenyalo la Mr. Joseph Mogoroshi re apesoe ke mogolo eo dlang Roodepoort. Ra dya dilo tse dingoe bare ke dikhekhe. Monate oa teng thsikinyo tsebe, le lengoe ke la Mr Emmanuel Phaniki Sealetse le lona re supile nama le Mateas ka monoana.

Baeti ba bang ba re ba boneng ke ba bo Mr. E. Mokoena oa P. P. Rust le Mr. Sehlara oa Roodepoort, Mr. Elias Molefe Morutisi oa Woyntin, Mr. Noa Ramasodi Morutoana B. T. C. Ka li 25 July 1939 ra bona Mothlathobi Mr. G. H. Franz le Mothusi oa gagoe Mr. Sh. Mangale. Bo Mr. Methusalem Ntsie le N. Pelle bane bale mono batlile ka Lorry oa Mr. Sekgalle oa Hebron batlisitse Mohimagadi oa Mr Mogoroshi. Mo Naim School banna ba se bakae ba tsoere bo-thata ba epa matlapa a moago oa sekolo Modimo ake a neele banna ba thata ea go sebetisa ba be ba kgone moago o. Se se makatsang motho eo mongoe o kile a kwala are matichere a Marapyane ga a rute a netse mala le golema mashimo fela.

Ge nkabe motho eo ale gaufe nkabe ke re atle koano atlo bona gore poelo morago etsoa kae. Bana ba mono ga ba tsene sekolo ka thsoano, gape motho oletela ge a utloa gothoe komformasie e atametse ke mo ka o romela bana sekolo. Bang le sekolong ga batle empa baruti ba batsea koa kgale bare bafetsa sekolo, kgang ke ge ba ka lefa chelete ea ditsi ea Komformasie. Ka di 6.8.1939 mo kerekeng ea African Catholic go komformasitse bana ba 78. Mo bona ba bothle ba ka gongoe ba 20 ke ba inseng batsena sekolo byaanong gothoe ba feditse ke ba nna ke basadi ka gobane ba itse melgo e lesome ka hlogo. Gape se bohloko hlogo ke gore byaloka ge batsoadi batsea komformasie byaloka le nyalo, re utloa ge bana ba di nyaga tse 12 le 13 le 14 gothoe ke bana le basadi.

Me bohloko ke gore batsoadi ba rata ona mokgoa o, ebile ere ge ba duduetsa bare "rrrrri le ikhutitse go tsoga mashigo le re le ea sekolo bana ba rena, gona fao a uni". Byaanong motho eo rileng ditichere di nna fela a nke atle a hlabolle motse o ge ena a na le matla. Kosno batho ba sentse bakotule. A etle ka molomo kgabo etla dika e le e ntsi ba ratang goayala e sekela senya se baka, ba setse ba thomile ho Naick Mokgomatse Matsike. Pula le tsoelo pele Bakgatla.

selekane se secha. Sefapanong ho ngotsoe: "Jesu Morena oa B. Jode" hob-ne ha ana molato. Ha sokolleng lipelo tsa rona. E ba o tsoa a jere Sefapano. Molimo o hlohoalofatse mantsoe ana a Map K. Letele ka Kreste Morena rona. Amen.

Lethale Le Lesilo

Lethale ke motho ya rutegileng, yo thalaganyo ya gagwe e godisiwang ke bothale, ya bailing tswelopele le yo bonnang fa pejana.

Lesilo ke motho yo sa itseng sepe, yo thalaganyo ya gagwe e bolailweng ke go se itshwenye ga gagwe le yo megopolo e gatsetseng

Lesilo le ka tswa mo bosilong ka thuso ya lethale; le tshwanetse go ineela mo letlhaleng gore le le rute, le le fatlholle le kgone go bona. Mme jaanong re bonang? Re bona sammenogane; masilo a silofaletswa ke mathhale kwa pele mo gongwe, mathhale a dira masilo masimo a ona.

Ge motho a khutlegile, mme o sa itse gore a ka thusiwa jang, o seke wa itshwenya go mo thusa, gonne ka go-se-itse ga gago, o tla mo khutlela kwa pele, go be go iphalwa ke ge nkabe o mo lesitse.

Mo go ntsi masilo a silofadiwa ke mathhale, mathhale a sa thalaganyo ka mo a ka gogang masilo ka teng, gore a a bontshe lesedi. Yare boemong ba go a lemosa bosilo ba ona pele, a be a a ubula fela, a ipone ale fa gongwe fa a sa go itseng a sa itse jang. A silofaladiwe kwa pele ke go se itse gore a fa kae ka bo-byang.

Se lethale le tshwanetseng go se dira, ge le batla go thalafisa lesilo le go dira nalo, ke go itira jaaka ekete ke lesilo, gore le tle le thalaganyo le go bona fa ba tsamyang teng, go rialo etlare ge ba le kgakajana, lesilo le tla kgona go itse fa le neng le le teng, mokgwa o le simolotseng ka ona le fa le emeng teng.

Batho ba ba thalafileng ba gogwa ko mogopolo, mme ba ba tlaetseng ba gogwa ke go bona, le gona, batho ba ba bothale molemo ya bona e mo dipelong, mme ba ba tlaetseng dipelo tsa bona di mo molemong.

Itse gore: Motho yo itseng, a itse ge a itse, o bothale, mo latele. 2 Motho yo itseng, mme a sa itse ge a itse, o robetse, mo tsose. 3. Motho yo sa itseng, a itse ge a sa itse, o tlaetse, mo rute. 4. Motho yo sa itseng, mme a sa itse, o tshereane, motlogele.

Mathhale se wetseng masilo, masilo itseng mo mathhaleng.

SOL. E. SETUMO MOGOTSI Bethanie

Tumeliso ea Mo-Evangeli Map.K. Letele Kerekeng ea Methodist

Tsa Manyatseng

(KE ELIAS TSEKI)

Morero o moholo matsatsing ana kerekeng ea Methodist, le ho tsibisa metsoalle eohle, ke oa tumeliso ea Moevangeli Map.K. Letele ka la 27 Phato. Ke ana mantsoe a tlang ho buuo ke Map.K. Letele:

Johanne 19, 13. Eaba Jesu o tsoa a jere sefapano. "Sefapano e ne e le mokhoa oa ho bolaea motho ea tloetseng molao, mehlang ea khale a Muso oa Roma, e ne e le polao ea batho ba babe habolo fela Morena Jesu o na a talimeha e le mobe habolo, empa molato oa hae kapa bobo ba hae li ne li sa ngoloa holim'a sefapano joaleka lisinyi tsohle. O na a jere sefapano sa thobako ea libe tsa rona batho. Letatse lohle le ne le mobalehetse, le barutuo ba molatoa. Mahlomola a Sefapano a utloahala hantle ho Esaia 53. "O na a se na sebopeho."

Ha ngoana a entse bobo ho tsoatsoang, ke mang ho ngoana le nitatae ea utluang bohloko ho feta na? Efe-la ke nitatae. Ho joalo le ho Morena Jesu, litlolo tsa batho li ntsi li mo oela holimo ka nako tsohle, ha batho ba hanella sebang. Se nteleleng, itelelang lona le bana ba lona. Ntate o ba tsoarele. Letsatsi la patakanya, lefatse la thothomela, lesela la Tempele la habola. Talimang Sefapano ka mikutu a macha, ke (Difella serapeng sa 2)

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Moriana oa Chamberlain oa Mokhohlane

Eitse ha Notemba a filha hae aetsoa toropong moo aneng ailo hlatsoa teng ka Mandaga, Makanda, monna hae, a lemoha hore o thabile. A motsa lebaka la hona. "K'eng na Notemba? U bonahala u thabile habolo bakana eka u motho eo nanga le chelete." Notemba a mo araba sefahleho sa hae se benya khotso. "Ke fumane ntho enngoe



ea bohlokoa e fetang teohle kaofela. Ka lekhohono, eitse ha ke ne ke bolella mofumahlali oa lekhoa hore Notemba na ha a robale bosiu o khathatsoa ke ho ohlola." "U motho ea sethoto," a cho joalo Makanda. "Ke rekile litlama tsane ngakeng enngoe maoba. Ke ka lebaka l'ang u khata-tsang mosali oa lekhoa eka re batho ba hloakang litlhare tse kaphekolang ngoana."

"Ha re na tsona, Makanda. Ke ka labaka leo ke ileng ka bua joalo



ho lekhoa. Ho ohlola ha Ntombana hoa tsoa ka nete. Litlakala tseno ha li thuse litho. Mosali oa lekhoa oitse ke sebelise moriana o tsoanang le oo a o sebelisang ba-neng ba hae. Lebitso ke Moriana oa Chamberlain oa Mokhohlane. Ke oona oa ka phekolang Ntombana. Ke kopa hore re leke oona Makanda." Makanda a lumela. Ntombana a phela.



Wonderkop B. Bucks VS Britz Blue Swallows

On behalf of the 2 teams I wish to thank Chief Edward Mogale for having allowed the players to use his sports ground, and also the spectators who were so kind to both teams.

It was a stirring time at Bapong on July 23 when the above-mentioned teams met. The match started at about 4.15 p.m. and everybody hurried to go and see the match start.

The whistle blew and both teams entered the ground with a very loud cheer and clapping of hands. At the centre were Swallows and the match started. At first the Swallows passed the ball from foot to foot towards the Bucks' goals, but the full-backs defended excellently. At length the Bucks pressed the Swallows and took the centre for their boundary. Then everything was in favour

of the Bucks and everybody hoped to see them on the walk.

After half-time the Bucks played smartly and within 5 minutes, their right-out nicknamed "Baby Hostel" registered a hot goal which passed safely through the goal-keeper's hands. The Bucks were now in form and showed their opponents the spirit of the game. The score was 1-0 in favour of the Bush Bucks. Their players were as follows:— C. Morris (White Lily), J. Ling (Home Style), T. Sello (Baby Hostel), G. Mogale (O.K. Sonny), H. Khomu (Yellow Bird), K. Khomu (Pas op Boetie), R. Khomu (Happy days), S. Masike (Come To-morrow), G. Mogale (Kgwari-ele), J. Ramaboa (Back to London), T. Khomu (Black Mamba), Z. (Vukani Madoda) reserve.

Pretoria Bantu Golfers

(BY Z. MAMPANE)

John Pule, won the President Prizes of the A Division, Stephen Khopane aged 15 years also won from the B. Division.



Floating Trophy presented to The Transvaal African Teachers Association (Rand Branch) for School Choir and Elocution Competition by Vick Products Inc.

A Division Scores:

- John Pule 75 x 82: 157
- Billy Kutumela 83 x 78: 161
- Edward Mathebula 87 x 78: 163
- Johannes Motswane: 84 x 84: 168
- Abraham Ngcobo 81 x 87: 168
- Samson Ramarumo 85 x 84: 169
- Levy Malemo 86 x 84: 170
- Samuel Hlatshwayo 86 x 85: 171
- Samuel Mokone 90 x 81: 171
- Johnston Hlatshwayo 86 x 91: 177
- William Phalane 91 x 88: 179
- Samuel Philip 91 x 93: 184

B Division Scores:

- Stephen Khopane 83 x 82: 165
 - Ezekiel Masimini: 84 x 86: 170
 - Isaac Kekane: 86 x 85: 171
 - Alfrica Mloweni 90 x 87: 177
 - Enos Setati 88 x 90: 178
 - Petros Mosupye 91 x 98: 189
 - Amos Sehume: 96 x 91: 187
 - Ezekiel Pitsi: 108 x 101: 209.
- Prizes were given out by Mr. M. Mabitsela in the absence of Mr. P. P. Gillinge President of the club.

Zoetevelde vs. Mooifontein

The Zoetevelde Play Ground was packed to its capacity by people who had come to witness a match played by the above mentioned football clubs.

It was a match indeed, full of zest and enthusiasm. The following acted as pillars for the Zoetevelde team: B. Maruma (Home go) C. C. Rachidi (Stop station), R. D. Kgale (Tanda Bantu), and O. J. Mabotja (Wireless) noted for his cracking shots. The Zoetevelde played systematically and it was interesting to see the ball fly from "Home-go" to "Wireless" who broadcasted it to "Tanda Bantu" who registered it a goal.

The Mooifonteins had the hardest time of their lives.

The match resulted 3-0 in favour of Zoetevelde.

The match will be a never-to-be-forgotten one to all those who watched it.

Much importance is attached to the result at Zoetevelde as this is the first match ever played against the Mooifontein on that play-ground.

O. R. J. MABOTJA

E. N. Township Tennis

The following are, hot matches played here on Sunday morning August 6, at 11 o'clock: First match was open by Captain of Potchefstroom, Green and his partner on No. 2 Court against Mr. Maximini and Mr. Mathanko (mens doubles). The mixed doubles was played on No. 1 Court by Secretary, R. R. Mareme vs. Modiselle and Miss G. Isaacs of Eastern Roses Lawn Tennis Club. The match was played the whole day until 5.30 p.m. Potchefstroom played 149 sets and Eastern Roses Lawn C. played 148 sets, thus the lead was one game. The visitors were welcomed by the Captain of E. R. L. C. and Mrs. Green and son.

R. R. M. MODISELLE

The following players represented Krugersdorp: T. Mothlake, J. F. Dhlamini, Joe Molefe, W. Magoba W. Motosolaa, E. Mananiso, J. Erston, J. Sepamla.

The afternoon match was a draw and the day match was won by Krugersdorp, leading by 1 point in the morning.

Krugersdorp Defeat Potchefstroom

(BY DHLAMINI)

The West Rand Golf Club sent a representative of eight golfers August 6 by car to play against Potchefstroom. The match was played on the course lying south-east of the Location, and was for 36 Holes. It is a pleasure to mention that Potchefstroom Course is the best for Natives in the Transvaal.

The visitors coming from the Hand led Potchefstroom by 1 point in the morning after the first 18 holes.

(Continued at foot of column 4)

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Triegard Sports

BY "ROX"

On Sunday July 16, the Home Defenders (commonly known as Suthos) had gone to Triegard to play with the Sutho-section.

The match was opened by the 2nd teams. The scores 3 to 1 in favour of Messina 2nd team. The centre-forward "Abram" scored 2 and "Touch Me Not" Buys scored 1. Then came the 1st teams. The famous centre-forward known as "Dodge Brothers" was doing wonders in the field he dashed to the Messina goal-posts but found the half-back "Talking" impassable. Turbridge, the Messina left-out took it from the backs right to the goal-posts and scored it. The resulting scores—2 to 1.

On July 22, the Home Defenders met 1st Karangas at the Compound Football Ground. There was a crowd of over 300. Within 2 minutes time the ball had passed to the Karangas goal-posts, it found Percy, the Karangas Coloured full-back showed his tactics then. He was the outstanding player for the day. There was no score during the first half. All the Tvl Suthos were feared after half-time, for both teams were very strong. The left-out Turbridge passed the ball to "Bo-ra Masutho" Kobe who skilfully scored it, and 2 minutes thereafter again scored a penalty against the Karangas.

During the last 10 minutes our centre-forward scored a ball passed to him from "Don't be Silly" who got it from "Touch me Not."

Then the Referee Mr. Griffiths blew the whistle. The Sutho section was over-joyed and cheered their players. The score was 3 to nil in favour of the 1st Home Defenders.

This match is for the "Messina Cup" presented by "Bwana", the Compound Manager.

Cecil Jonosky (Tvl) 134 lbs K.Oed Battling Mashabane (Natal) 137lbs in the 8th of a scheduled 10 Round Contest.

Harry Singh 118lbs drew with Speedy Gengan (117lbs over 6 rounds).

Kid Sathamoney 119 lbs defeated Kid Govender 118 lbs over 6 rounds.

A New Rand Boxing Star

(BY BABY BATTERS)

Johannesburg has the distinction of turning out the best African boxers both amateur and professional.

It would seem on his display at Currie's Fountain, Durban on Monday July 24 against "Red" Moodley that they have another potential Champion in young "Baby" Batter. Moodley has been doing particularly well of late among the welters, but this time he had to play second fiddle to the Jo'burg boy who from the fourth round was always on top.

Punching with greater power Batter punished Moodley freely and by the end of the sixth round Moodley looked pretty well used up after he had been knocked half-way through the ropes. Batter's left was never out of Moodley's face. He followed this by smashing, stinging right uppercuts for which the Durban boy simply had no defence. Moodley was in a distressed condition and was subjected to fierce punishment up to the tenth round. As a boxing display Batter's exhibition was masterly. The boy is a real stylist and he beat Moodley by the proverbial miles.

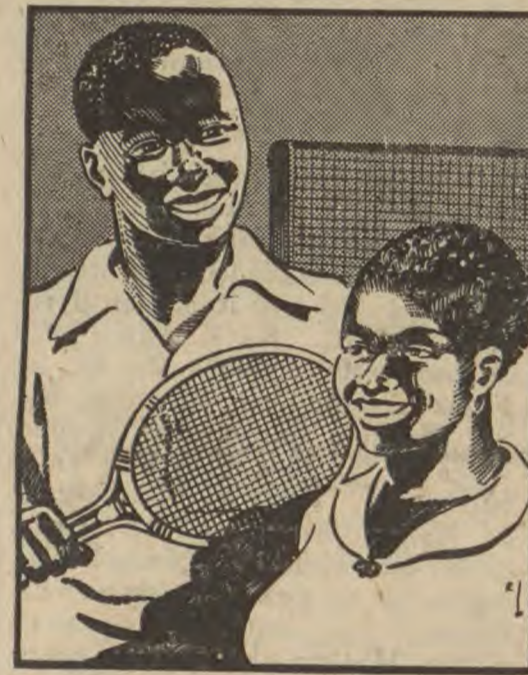
In the second star bout Cecil Jonosky another Randite scored a spectacular knock-out over Battling Mashabane the Durban lightweight in the 8th round. Mashabane was very much below his fighting form and it was ascertained after the contest that he was suffering from an injured left and had had to be injected on Friday and Saturday.

A capital fight was provided by Harry Singh and Speedy Gengan Durban's best in the Bantam division and the result was a draw.

The opening bout between Kid Sathamony and Kid Govender was spoiled by the wrong tactics of Govender who was inclined to hold from the very first round to the last to save himself from punishment. In fact the referee was rather lenient—Govender deserved disqualification.

"Baby" Batter (Tvl) 137 lbs defeated Red Moodley (Natal) 147lbs 10 Rds. points.

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East Rand Rugby

(By HONEY BIRD)

On Sunday August 6 a big crowd watched a rugby match between Easterns and All Blacks at New States Areas ground. Easterns kicked off from the west end side. Easterns got most of the scrums, but their three quarter line was faulty.

Half-time was taken with no score. In the second half Easterns proved to be a better side opening up play and supported by quick breaking away of forwards they played fine rugby. Mr. Adam Ntshibelo of Easterns from the opponents' 25 weaved his way through 4 defenders and scored an unconverted try. All Blacks were awarded two penalties in succession in a good angle but failed to kick them over. Eastern awarded a penalty in a good angle kicked it over by D. Makenyane. Towards the end another try by Easterns was made as the result of a movement by the Easterns fly-half who gave his centre Mr. Makenyane, to score beneath the posts a converted try. Final score Easterns 11 All Blacks 0. Referee Mr. C. Masiko of Johannesburg.

Second match was between Crusaders and Eastern Blues. Crusaders kicked off and showed determination from the start, but Eastern Blues was fielding and defending well. Scrums were being won mostly by Crusaders and their three quarter line was kept moving but faulty handling on their part robbed Crusaders of early chances of scoring. Mr. S. Msikinya failed to kick a penalty which was in a good angle. Mr. D. Tau sold beautiful dummies but did not get much support from his centres. Crusaders missed many chances through bad handling of some of the players however, fast open play by Crusaders was afterwards the redeeming feature. The match ended in a pointless draw. Referee Mr. Ngqambela of (E.R.P.M.).

The last thrilling match was between E.R.P.M. and Universals. From the start E.R.P.M. won the scrums. On occasions Slaughter cut through from the 25 to about 10 yards from the opponents scoring line, prevented by dead tackling of Universals. Up to half-time there was no score. E.R.P.M. took up the running again at the restart. A long break by Mr. L. Ntshonga E.R.P.M. flyhalf sent play to his centre Mr. W. Khomo who sold beautiful dummies, but was prevented near the opponents scoring line. Universals were combining well. Both sides were now playing strenuously. Towards the end Mr. L. Ntshonga, got the ball and gave it to James Sulelo who gave to Khomo who in turn passed it to his wing Makasi who then weaved his way through to score a beautiful converted try. Final score E.R.P.M. 5. Universals 0. Referee Mr. G. Matebese of Johannesburg.

THE BANTU WORLD

SATURDAY 19, 1939.

14 Perth Road, Westdene, Johannesburg.



The above photograph is of Nathoo V. Morar, C. O., prop. of the Northern Tailors, Dundee Natal with the beautiful annual football competition trophy, open to any Bantu eleven in Natal and Zululand.

The competition starts in Sept., and already the following centres have agreed to participate: Dundee, Newcastle, Ladysmith, Vryheid, Ngutu etc.

Dundee were victors last years. Mr. Morar takes very keen interest in all spheres of Bantu welfare. He has donated six other trophies for Soccer and Tennis competitions. Mr Morar is the Dundee agent for "The Bantu World."

Mafekeng Sports

On August 7 Mafeking welcomed football teams from Vryburg Union. The second teams open the play at 2 p.m. The match as a whole was as exciting as Prince Tyamzasho, "The Ngwenya" from the 25 registered a penetrating press which opened and ended the match in favour of Mafeking. Mr E. Mabusela refereed the match.

Then followed the first team match. The match was not pleasing. Mr. Mkgwa, referee was very strict and consequently the players were nervous. Not long after the start Mr. G. Motlusi (Capt) at the right scored a goal about an inch from the cross bar, unfortunately or fortunately the Mafeking full back scored the first goal for Vryburg. In revenge the same Mafeking back, Mr. W. Tyamzasho, from the 25 pressed a hot ball which got suspended at the goals but was eventually registered in their favour. A man in a red cap scored the Vryburg second goal. The match ended with an unsatisfactory draw—2-2. Barnabas Mapanya (Fowl) the goalie did well. Mosalanyane the right half back was so dynamic that all his balls flew over the goals. We thank Mr. E. Mabusela the Vryburg President for the visit.

The day was wound off by a dance at the Elite Hall. Music by the Klerksdorp Broadway Big 5. They had a good house.

Durban Sports

It is very disappointing to report on the racialism of the Durban Football lovers. It seems to be infectious late.

The first round of the fixtures is nearing completion. The Union Jacks F. C. have succeeded in beating all clubs in Durban Central and are therefore local champions. The Shooting Stars of Adam's College are champions in the South Coast and Good Hopes in the North Coast. Jacks and Shooting Stars shall have to meet and then Good Hopes to meet the winner for the Cup final before the Durban and District—Champion is published.

2nd ROUND

Union Jacks and Wanderers met on August 7 replaying a match which had been played thus: Jack 4 goal Wanderers 0 goals and suspended for fifteen minutes before its proper time owing to the failure of light. The Wanderers won the replay by 1-0 refereed by Mr. P. S. Nhlapo. The Association has been unjust to the unlucky Union Jacks in that it allowed the match to be played its full time instead of fifteen minutes. Taking all into consideration it reflects as if it has been a matter of giving a chance. The Jacks have been beaten for the first time, nevertheless they are not suffering from any pique. It's an ill wind that blows nobody any good. Wanderers and Springboks shall have to meet and the Winner will meet the Olympics F. C.

3rd ROUND

Another injustice has been done to the All Blacks F. C. who were fixtured against B. B. Tigers on August 7 during the absence of their best player Dr. E. C. Jali who was an officially appointed referee of the South African match in the Free State, B. B. Tigers won the match.

H. L. and H. and British Steels will play next year since same have been knocked out. Jacks and Wanderers shall have to meet again in this round and it is hoped the Association will not indulge in this chance giving business by allowing a non certificated referee in a match of the senior league. Last but not least I, fervently pray that the Union Jacks should not be hated simply because they are a hard nut to crack. Mr. Hendrick M. Masekela, a staunch supporter and a real admirer of the Union Jacks F. C. got sick for two days after the first defeat of his club in 1939.

HENDRICK H. T. MPHAKO

Western Tvl. Dance Competition

(By JOHN DE LAREY)

The Western Transvaal Bantu are holding a dance contest at Bloemb of which 3 males and 2 females will represent Schweize as follow:—

Mr. John Seleke, Mr. Ben Mosakana and Miss Agness Chinan, Mr. Jacobs Moghola and Miss Macheby. The last two are in Johannesburg.

The dance competition is the first of its kind in the history of Far Western Transvaal amongst the Bantu. It is learned that there shall be many challengers in this competition which will be on August 16.

Change Of Railway-- Time Table-Pimville-City

As the result of the request of the Pimville residents through the Johannesburg Joint Council of Europeans and Africans, the Railway authorities have decided to alter the times of the Saturday and Sunday night trains between the City and Pimville, as per notice appearing elsewhere in this Page.

When COLDS THREATEN--

Used at first sneeze, this specialized medication for the nose and upper throat—helps prevent many colds.



VICKS VAPO-ROL

Messina Sports

August 6 was a day of great African Sport.

The following were the teams engaged: Messina 1st and 2nd Home Defenders against Louis Trichardt: 1st and 2nd teams, Messina Kalanga vs Zomba.

First to play were the Messina and Louis Trichardt 2nd team ending their match by 2 goals favour of the home team, 1 for Louis Trichardt. Then followed their first teams.

The sun was very hot and Louis Trichardt kept the match extra hot. This gave the latter fame in getting 3 while Messina was favoured with 1 goal.

The Zomba against Kalanga match was keenly contested, the Messina club Manager refereed. The match ended with 4 Zomba, Kalanga 2.

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The South African Railways & Harbours

PIMVILLE-ORLANDO-JEPPE-TRAIN SERVICE:

On and from Saturday the 19th of August, 1939 trains advertised to depart from Jeppe at 11:59 p.m. on Saturdays. Johannesburg 12:5 a.m. Sundays to Pimville, will be withdrawn. In lieu thereof two trains will be run as follows:

SATURDAY	SUNDAY
Jeppe depart 11 23 p.m.	Jeppe depart 12.23 a.m.
Johannesburg depart 11.30 p.m.	Johannesburg depart 12.30 a.m.
stopping all stations to Pimville.	stopping all stations to Pimville
Pimville arrive 12.3 a.m.	Pimville arrive 1.3 a.m.

Additional trains will run from Pimville as follows:

SATURDAY	SUNDAY
Pimville depart 10.20 p.m.	Pimville depart 1.10 a.m.
stopping all stations to Jeppe,	stopping all stations to Braamfontein,
Johannesburg arrive 10.54 p.m.	where the train will terminate
Jeppe arrive 11.1 p.m.	Braamfontein arrive 1.41 p.m.

(Sgd) P.D.TROSKIE,
System Manager,
Johannesburg,
15th August 1939

Mphahlele and Zebedeila News

By Secretary

Schools have just opened and teachers enervated and rejuvenated by the holidays are rolling up their sleeves to face the task for this quarter. On Saturday, July 29 a meeting of the teachers and Zebedeila members of the School Committees was held to make arrangements for the Singing Competition to be held at Mphahlele School on September 23. Chief P. Kekana also attended.

Mr. and Mrs. G. W. Musi of Rakgwatha School got recovered from their illness. We wish them a complete recovery. Mrs. S. Tau has opened at Moletene School. May she be acclimatised to the conditions out here.

Mr. E. Mabule of Mphahlele, now an Agricultural Demonstrator at Zeerust, paid a flying visit to his home the other week.

We are glad to tell our friends who are abroad that at long last arrangements are now afoot to resuscitate the Tennis Club. For all interested the subscriptions are as follows: Men 5s., women 2s. 6d., scholars 1s. 6d.

Office-bearers are:
Chairman, Mr. R. J. Mogoba.
Vice Chairman: N. P. Mphahlele
Secretary: S. Chidi
Vice Secretary: E. Tabane
Treasurer: J. D. Mokgohloa
Vice Treasurer: Evangelist P. Mophele,

The site for the court has already been chosen and sanctioned by the Chief Phadudi Mphahlele.

thought that we would have to wait until we are dead, then by our gravesides such fascinating and interesting speeches would be delivered, when those who never cared to greet us will bring costly flowers to put on our graves.

Teachers, mothers, fathers and all we thank you again for your hospitality.

Mrs R P Matsaka,
nee GASEBUE

We look forward to all the sons and daughters of this location to enrol as members. We also request Messrs. T. T. Mapheto and Stephen Mphahlele of the Bantu World to organise on our behalf in the Rand. For further information you may write to:

Mr. S. Chidi, P.O. Molgat, Pietersburg or Mr. R. J. Mogoba of the same address. Watch The Bantu World week by week for our activities.

R. Ntlangula Deceased

The late Richard Ntlangula who died on July 18 at haleyon Drift, Cape Province, was buried on Friday, July 21.

The funeral took place at Macral district. He was aged about 32 years old and was a head clerk at Brakpan Mines for over 10 years.

He had gone for his holidays and his illness started in January this year until we lost him on July 19. His wife is aged 28 and his son 8 years, Matilda Ntlangula and George Ntlangula.

Our deep sympathy goes to his bereaved family and friends by Douglas Nomwa brother of the deceased's wife.

DOUGLAS NOMWA

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Popular Alexandra Wedding

Msezane---Kaba

A very pretty wedding was solemnised in the Methodist Church Alexandratown, Johannesburg, by the Rev. Mr. Skolo assisted by Rev. Z. A. Baqwa of Nigel on Wednesday, July 5, when Milton Leslie Msezane, Principal of the Kilnerton Practising School, was united to Edith Nono Kaba, younger daughter of Mrs. E. B. Kaba of Alexandratown. The bride is also on the staff of the Kilnerton Practising School.

Mr. Msezane is a nephew of Mr. George Mapanzela of Minnaar Collieries Witbank.

The bride who was attired most becomingly in a white satin with insertions of lace cut on the latest lines carried a bouquet of St. Joseph's lilies and fern. Her Tulle veil was held by a crown of diamonds.

She was given away by her cousin, Mr. T. H. Twala, supervisor of schools.

There were eight bridesmaids, Misses J. Nkomo, G. Kaba, S. Maketa, M. Judgie, G. Hlatywayo, E. Mehlo-makulu, T. Buhali and H. Manzi and eight flower girls, V. Mokuena, J. Masike, E. Moletsi, D. Kaba, E. Mkwana nzi, V. Mbinza, N. Mbindza and E. Hlatywayo and two page boys, Gai Mapanzela and Albert Baqwa.

Mr. J. matrose of Krugersdorp acted as bestman. Messrs T. Masina, C. Jwara and J. B. Nyati were groomsmen.

During the signing of the register the Alexandra Amalgamated Staff Quartet: Messrs E. Noge and N. Ngubeni Mrs R. Xala and Miss Nkuta sang "When hands meet" very tunelessly. Rev. Z. A. Baqwa, played an organ recital during the ceremony.

After the church ceremony the guests were entertained to dinner at the bride's residence.

Many well wishers attended the reception at the B.M.S.C. hall which was tastefully decorated for the occasion by the management.

Telegrams of good wishes were read from Mr. and Mrs. N. Motsualedi, I. Bud Mbelle, nurse G. Msimang Mr. and Mrs E. J. Maswana, Mr. and Mrs Mongalo, Mr. and Mrs F. Manny, Mrs Molefe, (Pretoria) Rev. and Mrs A. Bolani.

Master Hope Xala sang two solos in fine style. The Kilnerton Tappers gave a pleasing display of rhythmic movement. Miss Anna Loate, the well known soloist was frequently encored and brought the house down when she sang 'The Sambeth walk.'

Rev. B. Sechaba in a few choice words exhorted the new couple. Mr. G. W. Xala proposed the toast of the bride; Mr. H. B. Nyati and Mr. J. Matros that of the bridegroom and bridesmaids respectively, after which tea was served under the direction of Mrs. R. Xala.

Later in the evening Mr. J R Rathebe led the wedding march to the music of the Merry Blackbirds, Dancing continued to 12 midnight.

Among those present were Messrs. R. T. Caluza, M.A., B. W. Vilakazi M.A., A. Habedi, B. A., W. B. Ngakane, M. Mlaleleki, J. Mathe, N Ngubani, E. P. Mart Zulu, E. Matyaxu, D. Tlahadi, Mr. and Mrs. E. Mashabane, Mr. and T. H. Twala, Mr. and Mrs J. Noge, Mr. and Mrs. J. Kambule (Vereeniging) Mr and Mrs. J. Sokulu, Mr. and Mrs E. D. Mkwanazi (Evaton) Rev. and Mrs Z. A. Baqwa, Rev. and Mrs E.E. Mahabane. Nurse A V. Mangena, Mrs E Mokuena, Mrs A Tshabalala, Mrs N Mkalaphi, Messrs S M Mphahlele, H Baqwa, P Olifant, Manyosi, Malie, R Mapanzela, Mrs K Mbindza, Mr and Mrs L G Ntuli, Misses P Mbebe M Mokapela, Rose Leeuw, E. Baqwa, (Umzimkulu) M Taunyane, S Pule, E Pooe, H Mlahleki, Elsie Kumalo (Pretoria) J Ngubeni (Springs), Chief Makapan (Delmas), Miss T Mosehle (Witbank), Messrs D Tlome, J. Diphoko, H I E Dhlomo, T Butelezi, E Mothiba, T Pooe, S Mothiba, R and B Hlatywayo, T Kambule P and J Kaba, H Ndlovu and A R Moatse!

Another reception was given at Minnaar the following Saturday, by D R Twala of the Bantu Sports Club was M.C.

Thanks Vredefort!

On April 26, 1939, a marriage, between the daughter of Mrs. and Mr. K Gasebue and the son of Mrs and the late Mr. Gasebue sole m-nised in Mafeking.

We thank our friends who were in company with us on

that day, in amusing and enjoying ourselves, and even those who stood up and spoke nice words about us and also our so-called friends who backbited us.

We stand up to say: Ladies and gentlemen we are very pleased to hear you say such words about us while we are still alive, in our folly we

(Continued at foot of column 1)

THE BANTU WORLD

Head Office
14, PERTH ROAD, WESTDENE,
JOHANNESBURG.

Domestic Announcements.
Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Wants, For Sales, etc. are charged at the following rates:— 1d. per word **Minimum 2s. 6d.**

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

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in four months by the Unique Tonic Solfa Method. Send no money. Write to: Mail Order Services, Box 236, Kroonstad.

Will any one who found a ladies watch in one of the Sophiatown buses last Sunday please communicate with owner at 9 North Avenue, Riviera, Johannesburg. Reward. 19-39

In Memoriam

MOLOKAMME-MARIA: In sweet and loving memory of our dear mother and grand mother both died on the same date 5th August 1934. "You were the only pals we had; though times were good, though times were bad you were our refuge in distress. May Almighty God the Keeper give you peaceful rest. Ever remembered by your children and grand children: Harry, Philip, Selathiel, Elizabeth, Johannes, Maria, Martha and Paul, 19-24

UMPHANGA:

MTSHAZO e GQOQORA-Tsoma: Ngentsasa yomhla we 2 ku August 1939 kunduluke ngenyulo yokufa u Shakespeare Zandisile, unyana wesine ka Rodgers no Ellen Mtshazo xa ami nyaka ima 24 i Tuberculosis esesikolweni e Dwaleni, Natal ngo April. Umke enokola evuya ngeNkosi u Yesu. Kuyaliwa kowabo ema-Bhe-leri akwaSindane nakwa Phakathi kulonina nakwaMa jola kuloninaku. Luvuyo ezulwini. Izihlobo mazeneli-swe ngulombiko. Banoyolo abafela eNkosini. Rodgers Mtshazo, uyise Box 14 DENVER. 19-29

LEKHOTLA LA MOTSE OA PRETORIA

Mosebetsi oa Motlatsi oa Motsamaisi oa Lipapali

Ho mengoa batho ba batsho hore ba ngole mongolo a ho kopa mosebetsi oa Motlatsi oa Motsamaisi oa Lipapali le Mohlokomeli oa tsa banyane ka moputso oa £96-26-£120 ka selemo, hammoho le 10s6d ka khoeli eleng ea se kalangoang. Bakopie tshoanetse ebe ba rutehileng hantle, ba seomse setle le boitshoaro bo bo lokieling, le hape ba tshoanetse ba be le tsebo e tietseng ea lipapali tsa ka matlung le tsa kantle le tsamaiso ea tsona. Ho limo ha moo, bakopi ba tshoanetse ho tseba ho buoa, ho bala le ho ngola maleme a latelang: English, Afrikaans, Sesotho, kapa Sepedi le Sizulu kapa Sixhosa. Mokopi ea tla tsoellang o tla batloa bopaki ba limo le lengolo le pakang ho phela hantle ha hae le tsoang; Ngakeng ea Motse pele a qala mosebetsi ebile o tla batloa hore a sebetse kheli tse tshelolang a le tekong ho tloha jetsatsileo a qalang mosebetsi ka lona. Mangolo a kopo hammoho le a bopaki bonyane e le a mayaro maloka le thutho, boitshoaro, tsebo ea mosebetsi le moo mokopi a neng a sebetse teng pele a tshoanetse ho filha ho oa le bitso le ka tlase pele kapa ka 12 o'clock sethoboloko ka Labohlano 15 Loetse, 1939. Ho etsa maqheka a ho bueloa ho khetheloa mphe ea Lekhotla ha ho a lumeloa. Bopaki ba hona bo tla sitisa mokopi ho fumana mosebetsi.

M.G. NICOLSON, Mongoli.

Who's Who In The News This Week

Mr. Johann G. Jonker, of Pretoria, arrived last week-end from Umdhlo-
ti, Natal, where he spent a pleasant
month's holiday.

Mr. F. Selokane, of Kilnerton,
paid a short visit to his friend J.
Jonker last week.

The following Nurses of Non-
European Hospital, Pretoria, passed
their First Aid Examination on July
26. The first three passed with
honours, i.e. Rhoda Phillips, Jose-
phina Majola, and Regina Tshabangu
Other successful candidates were
Sylvia Mokae, Elaine Mrobangwane,
Gertrude Majanaga, Magdalen
Kenosi Osheben Seametse, Grace
Nyezi and Selina Tabeta.

Mr. M.M. F. Pheko, of the Vrede-
fort teaching staff who spent his
winter vacation at Mohaleshoek with
his only sister Mrs. A. D. Lebisa
and relatives, has returned. He speaks
highly of the "Happy Three" who
made a farewell party on his behalf
(known as Mesdames Grace, Rosetta
and Felesitta).

Mr. Killion Tenyane, of "The
Bantu World" Composing Staff, is back
from his four week's holiday spent at
his home at Palmerton.

Mr. Leonard Mabaso of the com-
posing staff, "The Bantu World" has
resumed duties after a severe illness.
His brother Mr. Percy Mabaso is
still seriously ill and his colleagues
intend paying him a visit this week-
end to cheer him up.

Mr. J. Nkoane, of Marapyane,
now at Komatipoort, leaves Kom-
atipoort to spend a week-end at
Laurenco Marques.

Mrs. Helen P. Bomi, of Klerksdorp
has been the guest of Mr. and Mrs.
J. S. Hlabi, of Ulco, Kimberley.
Baby Hlabi who has been seriously
ill with pneumonia at the Barkly
West Hospital has recovered. Mr.
and Mrs. Hlabi are grateful to the
Matron, Doctor and Nurse for their
kind services.

Miss China Makgwana who spent
her winter holiday at Ladydorp
has returned to Medingen.

Miss Lily M. Ramalekana, the
friend of Miss Jeanette Rabothara,
speaks highly of the marriage feast
of her sister W. R. Kgatla which
took place last month.

Native Constable E. R. Ramalekana,
of Jeppe Police Station, Johanes-
burg, has been transferred to Riet-
fontein.



NOTICE
To all Africans
LEARN DRIVING...
earn a living as a motorcar or
lorry driver. Our two teachers hold
the record, having passed hundreds
of pupils, so why should you not come
to a school where you have more
chance of passing? We study your in-
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lessons for £5-5-0 which you can pay
with a deposit and the balance weekly
or monthly. Apply now to Office of
**The African Motor Driving
School**
65 Kotze Street, Hillbrow,
Joh'burg, Phone 44-5296, Manager
L. Zondi, Principal I. Mtombeni.

My throat was raw, my eyes were
red,
My nostrils sore, my limbs like lead:
I could not sleep, I dare not smoke,
And when I ate I seemed to choke.
Twas influenza at its worst,
"The dogs' disease!" the thing accurst
My chemist sold me something sure-
Burrah! for Woods' Great Pepp-
ermint Cure.

Miss Hellena M. Ramothibi, a
keen reader of "The Bantu World",
spent her week-end at Bolobedu as
the guest of Misses R. R. Mokoto,
S. M. Mathekg, and Y. M. Beauty
Virginia.

The Misses Delia B. Masinda and
Madge Z. Mokhele Nurses of King
Edward VIII Hospital left on July 31
to spend their holidays at their re-
spective homes Benoni and Alexandra
Township. They were seen off by Mr.
Harrison B. Mac. Dakadi, who is
spending his holidays in Durban.

Mr. and Mrs. Freddy Manamela
wish to thank all friends sincerely for
their kind wishes and handsome gifts
received on the occasion of their
marriage.

Mr. Walter Ngcana, an interpreter
in the Native Affairs Department,
Benoni, who spent his winter holidays
at Durban and Maritzburg wishes to
thank those many kind friends who
made his holiday a real good one;
especially Mr. and Mrs. Morris Weller,
Mr. Reg Caluza and other friends.
Amongst those who travelled with Mr.
Ngcana from Natal were Mesdames
Nelly Kumalo, S. Ndimande, M.
Sitole and Mr. D. Zwane.

On August 7 Nurses Ruth Sekhu-
the, Virginia Mkize and Magdalene
Malindi of Paul Kruger Memorial
Hospital went to Phokeng by car to
see the Coronation of Chief James
Mokgatle. They were accompanied
by Mr. Nicholas Kgudukoe and
Misses Marie Rakgomo and Betta
Merie.

Miss Belina Bogatsu, of No. 184
Kritzekinger Road, Alberton location,
paid Miss Alina Nkomane a flying
visit at Sophiatown during the
holiday.

Mr. F. M. Moboko, a teacher of
Valdezia Primary School, was in the
city. He has been visiting Kilner-
ton to attend the session of the
Oxford Group movement. He stayed
for a week with his brother Mr.
J. Maboko.

Messrs. A.A. Mathabele, M. Langa
who have been to Laurenco Marques
on the occasion of the visit of Presi-
dent Carmona have returned to the
city. Mr. E. Khoza accompanied
them.

His friend and relatives will be
glad to learn that Mr. S. A. Sikakane
formerly, of the All Blacks, Wit
Deep, has opened a dairy at the
Stertonville location No. 588 D
Street.

Mr. Paul E. Hlaisi, asst. head
clerk at North Compound, Dagg-
fontein Mines, Ltd., accompanied
by his friends Messrs Alec Tlakula
and Lazarus Mbanze went to Roode-
port location to see his mother Mrs.
Frank Hlaisi who spending her
holidays there.

Miss Elizabeth, Gopane Moleele
and Mr. Lucas B. Moleele will visit
Miss S. B. Mashigoane in Rusten-
burg during this week-end. They'll
be the guest of Mr. and Mrs.
Mashigoane.



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P.O. Box 5877, Johannesburg.

Miss Francina Mapena, of Park
Wood, Johannesburg, was out on
one week's holiday to Rietfontein to
see her parents and her little
sister Miss Lily Matebesi. The sister
is better. The two sisters then went
out to Mafeking on August 7 to see
the football matches and in the even-
ing attended the dance. Miss Map-
ena will return back to Joburg to
resume duties at 29, Dudey Rd.
Park Wood.

Messrs. M. M. Kgaolang and R.
G. Loate both teachers at the
Coligny Amalgamated School of
which the former is the Principal
spent a happy time at Mafeking
with friends.

Miss Rose Manamela, of Parktown,
has returned to the city after attend-
ing her brother's wedding which took
place at Lady Selborne, Pretoria,
on August 5.

Miss Ethel Mercy Lutuli, whose
marriage to Mr. N. Fisher, of Bethal,
was announced recently, is a lady-
clerk in the S. Africa Burial Society
Office, Orlando. She is the youngest
daughter of Mrs. Lutuli and the late
Mr. Albert Lutuli. Her mother, Mrs.
Dorothea Lutuli, is a remarkable wo-
man, in that for many years she
controlled the Methodist Church at
Bertrams and watched its growth
from small beginnings.

Mercy is the youngest daughter of
a family of four children. Her eldest
sister Miss Martha Lutuli is well-
known in social circles while her
elder sister died at an early age. The
family comes from Siyamu near
Pietermaritzburg, where their
mother Mrs. Dorothea Lutuli was a
prominent figure in the church and
the social life of Siyamu. Elsie
takes after her mother who is a
woman gifted with a clear mind and
and has an open heart to all. Her
father the late Lutuli died when
Mercy was a mere kid. He was a
kind-hearted old man a friend to all.

The United Apostolic Faith Church
building at 609, Zondani Street,
Eastern Native Township, will be
opened on Sunday afternoon, Sep-
tember 3. Pastors Leonard R Brooke
and L. Show Butler will take an
active part while Pastor J. R. Albert
Ankhoma, resident Pastor, will be
in charge of the work.

Mr. Senoelo Ntshabele a Mochu-
dian, now a student of Stofberg,
spent his winter vacation with his
cousin L. R. Pilane of "The Bantu
World" Composing Staff.

Mrs. Queen Mtshungu, of Crown
Mines, entrained last Saturday for
Port Elizabeth.

Mr. Ben Ratsheko a student of
Stofberg who spent his holidays at
home Mochudi was seen off at
Park Station by L. R. Pilane, after
staying with him a couple of days.
He says he witnessed a very
successful Show at home.

Mr. Gilbert Rapasha, of Wolhuter
Hostel, wishes to announce his
thirty-first year's birthday which fell
on August 13, and also his ninth
year jubilee at the Skefko House
Johannesburg.

Mrs. J. F. Manyako, wife of the
Rev. Manyako of Rustenburg is,
in the Johannesburg non-European
Hospital to have her eyes attended
to. Friends are asked to remember
her in their prayers.

Mr. and Mrs. J. K. Mamosebo
and Mr. S. L. Mamabolo were in
Sophiatown last week to sympathise
with Alic and David on the death
of their mother Mrs. P. Mamabolo.

Mr. H. R. Mukoneka, of the Mac-
cauvlie Golf Club, Vereeniging, is
on two months' holiday which he
will spend at home in Southern
Rhodesia. He visited "The Bantu
World" offices on Wednesday on
business.

Relatives and friends who were
not favoured by circumstances will
be astonished to learn that Daniel
Tutu Pooe's "(A brother to Time,
Emily, and David)" wedding which
took place on July 12, attracted a
very big gathering at home and
at the Bantu Men's Social Centre
which was packed to capacity. Solo
selections were given by Eddie
Manyosi, B. Pashe, Selina Motaung,
Rebecca Makhale and many others.
Mr. B. Ngakane, ex-principal of
Kilnerton, gave an interesting speech
which was followed by another in-
spiring one given by the Principal
of St. Cyprians, Schoo. Mr. H. P.
Madibane The Merry Black Birds
rendered their latest winter hits

Mr. Douglas Devilliers Mrwebi,
who toured the Union in 1934 is
back again in full form on the
stage. He will be seen at Rosher-
ville on the "Vagabond King."

Miss. E. Mtabane, who is on a
sick leave from Bloemfontein is a
guest of Mr. and Mrs. R. Sohaba,
of Crown Mines.

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STOVE
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"ROSES AVON" and
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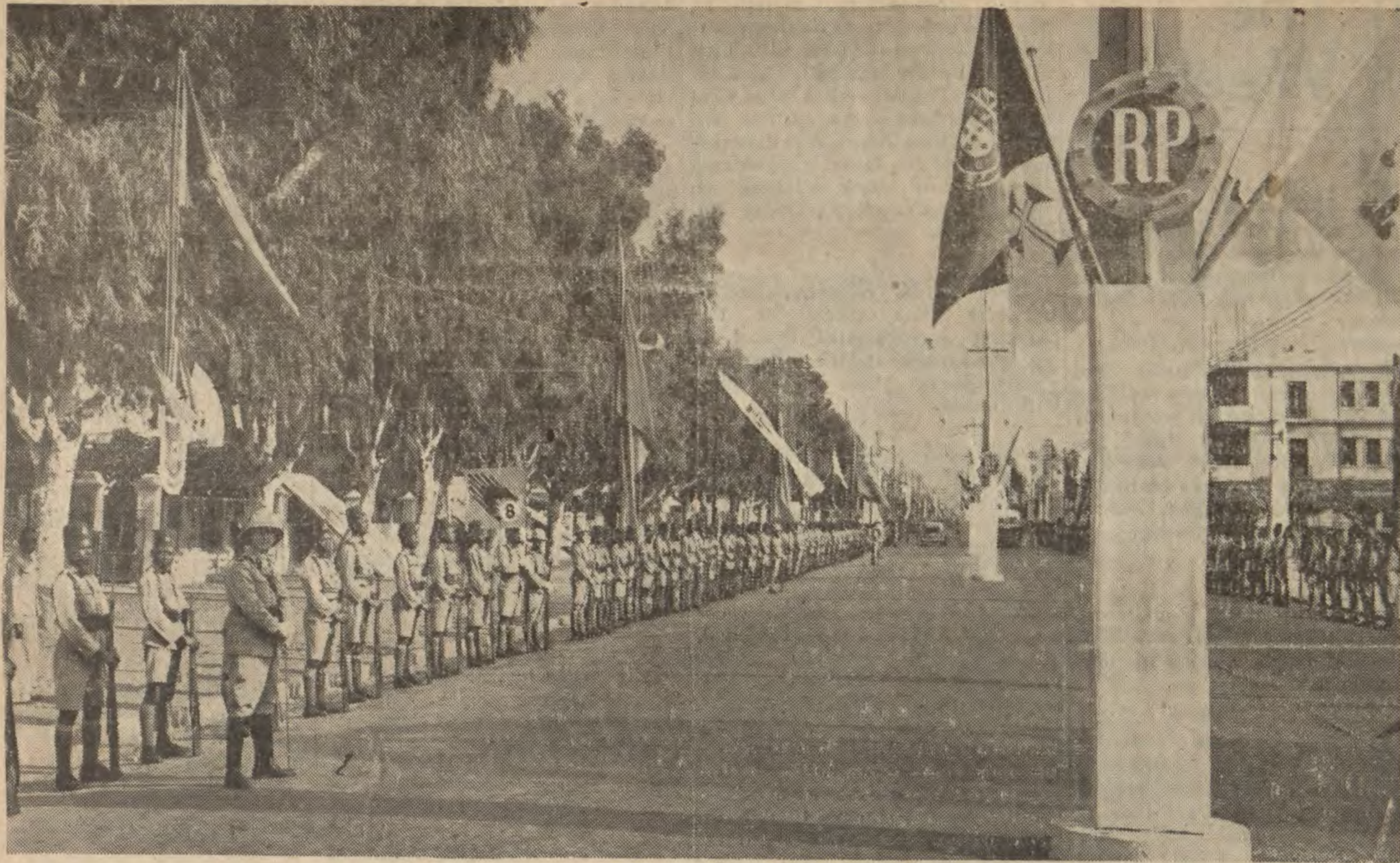
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This picture shows the Main Street of Lourenco Marques lined by African troops who formed the guard of honour to President Carmona of Portugal when he landed about a month ago

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**TOWN COUNCIL OF
GERMISTON**

Native Female Nurse :
Germiston Location Clinic

Applications are hereby invited for the above position from Native females, who are in possession of a General Midwifery and/or General Nursing Certificate, to work in the Germiston Location, at a salary of £8 per month plus £1 per month Uniform Allowance. The appointment will be subject to a probationary period of three months.

Applicants must state their age, qualifications, race, previous experience and the number of native languages they can speak, and whether married or single. They will also be required to furnish a Certificate as to their physical and medical fitness. The successful applicant will be required to reside in the section of the Location which her duties cover at her own expense.

Applications endorsed "Native Nurse" in the candidates' own handwriting, accompanied by copies of not more than three recent testimonials, must reach the undersigned not later than 12 noon on Wednesday, the 23rd August, 1939

I. T. MCPHERSON
ACTING TOWN CLERK

Town Office,
Germiston.
11th August, 1939. (No. 10)

**Mr Fagan opens Hospital at
Saulspoort**

SAULSPOORT.— The Minister of Native Affairs, Mr. Fagan, opened the George Stegmann Hospital in the presence of a large crowd of Europeans and Africans last week. Mr Fagan was accompanied by Senator Grobler, Mr. J. M. Conradie, M.P., and Mr. H. H. G. Kref, the Transvaal Director of Education.

The Rev. Mr. Brink outlined the mission policy of the Dutch Reformed Church, and pointed out that the hospital was evidence of their interest in the Native. The hospital had cost about £5,000, to which the Government had contributed £2,000.

Mr. Fagan expressed the thanks of the Government for the help it had received from the Dutch Reformed Church.

Mr. Fagan and Senator Grobler were each presented with a kaross of leopard skins by chief Pilane and his tribe.

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No 14 Perth Road,
Westdene, Johannesburg.

**Beer Halls Strongly
Condemned By Methodists**

Three resolutions condemning the beer hall system for Africans were unanimously adopted by the African section of the Methodist Synod, which held its last session in Benoni last week.

The resolutions which were moved by the Rev. E. Mahabane during the discussions of the temperance and social welfare activities of the Methodist Church are:—

"This synod, having observed the operation of the beer hall system, both in regard to drinking in the beer halls, and the sale for consumption off the premises, is convinced that it is failing to accomplish the purpose for which it was intended, namely, the abolition of the illicit liquor trade. It has on the contrary accelerated the moral degradation of the Africans, inasmuch as it causes people of different sexes to congregate in these halls under conditions which make self control difficult."

"The synod registers its protest against the system because it is enforced contrary to the wishes of the Africans themselves, and it is calculated to encourage the Africans to minimise the sanctity of the Lord's Day, as the beer halls are open the whole day on Sundays. The synod respectfully, yet strongly, requests the Minister of Native Affairs to intervene in helping to preserve the sanctity of

the sacred day"

"The synod views with much apprehension the proposal, reported in the Press, of the Johannesburg Municipality to employ African women in these beer halls as brewers in order to make these halls more attractive. The synod views this action as calculated to debase the morality of African women and ultimately that of the whole African race."

Laugh, and the world laughs with you. Sneeze, and your friends all groan, For this old earth has need of your mirth,

It has colds and coughs of its own. Cough, and you spread the coughing, Kill it with process sure; Laugh you shall laugh with pleasure If you take Woods' Great Peppermint Cure.

Ukhe ubenawo Umnquma?

KUNOKWENZEKA ukuba ubangwa kukutya kakhulu kungenjalo kukusela amanzi kakhulu ukutya okubi, nokungalali ngokwaneleyo kodwa ke lento yomnquma ivela esiswini.

IXESHA lokuyilwa lento, kuxa ingekakungeniphambi kokuba kanye, uphelelwe kukuthanda into etywayo, uqunjelwe xa utyile.

FUMANA intwana ye "Eno's Fruit Salt" uyigalele emanzini ase gilasini, kusasa nangukuhlwa, ikwenza uhlaziyeke ngentsuku ezimbalwa, sisiselo esikwenza uhlaziyeke I Eno isusa esiswini ityefu ezenza indoda idhangale I yolisa isisu, sisile, uzive umtsha.



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FRUIT SALT**

**SET-SOTO
THE WONDER SALVE**

This is the Ointment which cures, although all others may have failed.

Do not neglect pimples, sores, scratches or insect bites.

Heal it now

Use SET-SOTO and prevent blood poisoning, unsightly disfigurement and agonies of irritation and rough skin.

THREE SIZES: 1/2, 1/9 and 3/3

Set-Soto Wonder Salve at your chemist or store

SEE THE HIPPO
ON EVERY BOX

Send for a trial tin

1/2 Post Free

A. H. TODD Ltd. Chemists
Red Hill Natal
ENDHLOVINI

**Family die in
Blaze**

**Father, Mother and
three children**

VAN REENEN. Monday. An entire African family, consisting of father, and mother and three children, were burned to death when their hut caught alight during a grass fire.

Escape was impossible, the flames being fanned by a strong wind.

The hut was in a location in the vicinity of the Berg, and the tragedy occurred on Friday night.

The bodies were so badly burned that identification was impossible.

Neighbours were unable to help the family as all were busy protecting their own homes.

Numerous grass fires have swept the Berg and adjacent valleys during the past week.



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