

THE
BANTU WORLD
Circulates
throughout the
Union of
South Africa
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adjoining High
Commission
Territories

THE BANTU WORLD



2 JAN 1940

Printed in
ZULU—XHOSA
SESUTO
SECHUANA
Both Official
LANGUAGES
Subscription
9s. per year
5s. half yearly
2s.6d Quarterly

South Africa's Only National Bantu Newspaper.

Authorised To Publish Government Proclamations And Notices Of The Native Affairs Department.

VOL 7—No.38

JOHANNESBURG, SATURDAY, DECEMBER 30, 1939

REGISTERED AT THE G.P.O. AS A NEWSPAPER,

PRICE 2d

"We Are Fighting Against Wickedness" Says His Majesty

The cause which bound together the peoples of the British Commonwealth and their Allies was the cause of Christian civilisation, said His Majesty the King when he spoke from Sandringham to the Empire at the conclusion of the Christmas "Round the Empire" broadcast.

"On no other basis can a civilisation be built. Let us remember this through the dark times ahead of us and when we are making the peace for which all men pray.

"We feel in our hearts that we are fighting against wickedness and this conviction will give us strength from day to day to persevere until victory is assured."

Persevere Until Victory Is Assured

In his Christmas Day message to the Empire, the King said:

"The festival which we know as Christmas is, above all, a festival of peace and of the home. Among all free people the love of peace is profound, for this alone gives security to the home.

"But true peace is in the hearts of men, and it is the tragedy of this time that there are powerful countries whose whole direction and policy are based on aggression and the suppression of all that we hold dear for mankind. It is this that has stirred our peoples and given them a unity unknown in any previous war.

"We feel in our hearts that we are fighting against wickedness, and this conviction will give us strength from day to day to persevere until victory is assured.

"At home we are, as it were, taking the strain for what may lie ahead of us, resolved and confident.

"We look with pride and thankfulness on the never failing courage and devotion of the Royal Navy, upon which throughout the last four months has burst the storm of ruthless and unceasing war. And when I speak of our Navy to-day I mean all the men of our Empire who go down to the sea in ships—the mercantile marine, the minesweepers, the trawlers and drifters, from the senior officers to the last boy who has joined up.

"Sure Shield"

"The same message I send to the gallant Air Force which, in co-operation with the Navy, is our sure shield of defence. They are daily adding laurels to those that their fathers won.

"I would send a special word of greeting to the armies of the Empire, to those who have come from afar, and in particular to the British Expeditionary Force.

"Their task is hard. They are waiting, and waiting is a trial of nerve and discipline. But I know that when the moment comes for action they will prove themselves worthy of the highest traditions of their great service.

"And to all who are preparing themselves to serve their country on sea or land or in the air, I send my greetings at this time. The men and women of our farflung Empire, working in their several vocations with the one same purpose, all members of the great family of nations

which is prepared to sacrifice everything that freedom of spirit may be saved to the world.

"Such is the spirit of the Empire, of the great Dominions, of India, of every colony, large or small. From all alike have come offers of help for which the mother country can never be sufficiently grateful. Such unity in aim and in effort has never been seen in the world before.

"I believe from my heart that the cause which binds together my peoples and our gallant and faithful allies is the cause of Christian civilisation.

"On no other basis can a true civilisation be built. Let us remember this through the dark times ahead of us, and when we are making the peace for which all men pray.

"A new year is at hand. We cannot tell what it will bring. If it brings a peace, how thankful we shall all be. If it brings a continued struggle, we shall remain undaunted."

(5) Those who are charged with the task of governing the peoples of the world must be imbued with a sense of responsibility.

Greetings For 1940

The Management and the Staff of "The Bantu World" in wishing their Readers a Happy and Prosperous New Year, trust that the co-operation between the readers and ourselves will be continued in the New Year.



His Majesty the King visits his troops in the trenches in France.

Australian Air Squadron Arrive In Britain

The first contingent of Australian forces to reach Britain since the outbreak of war landed at a south coast port.

All the men are members of the Australian Air Force.

The Pope's Five Points For World Peace

A statement that the juridical sense of certain nations had been distorted by totalitarian considerations was made by Pope Pius XII in a Christmas message to the College of Cardinals on Sunday.

The Pope also laid down five points which, in his opinion were pre-requisites for a "just international peace," these being:—

- (1) An assurance for the independence of all nations.
- (2) The cessation of the armaments race.
- (3) A guarantee must be given by juridical institutions that the loyal and lawful application of any agreement shall be of supreme importance to the honourable acceptance of a peace treaty, and that arbitrary and unilateral interpretations of the condition of treaty shall be avoided.
- (4) The consideration, is necessary, by means of a just and wise revision of treaties, of the needs and just demands of nations, peoples, and racial minorities.

(Continued previous column)

Swedish Volunteers

A Stockholm message says that thousands of Swedish volunteers are reported to have arrived in Finland. A Swedish ambulance is already in position at the front.

It is officially announced from Vatican City that the Pope has sent money to help Finnish Catholics who are in distress as a result of the Russian attack on their country.

Finnish Army Invades Russia

Red Army's Heavy Losses

Alarming reports about Red Army's losses and difficulties in Finland are now beginning to circulate in Moscow, says the correspondent of The Times in Moscow. These are causing much talk not redounding to the credit of Stalin's regime.

Finnish forces crossed the Russian border about 100 miles north of Lake Ladoga. SAPA-Ruter reports that they have penetrated to Leiska, about 45 miles inside Russia.

The advance brings the Finns to within 120 miles of the railway between Leningrad and Murmansk. Should the railway be cut Russia's Arctic forces would be deprived of supplies.

Reports from abroad circulating in Moscow, says the correspondent of The Times, put the Red Army casualties at between 25,000 and 30,000 dead, and between 30,000 and 40,000 wounded, frost-bitten, ill captured or deserted. The high proportion of dead to wounded is doubtless due to frost.

Such figures do not represent a calamity for any army so large as the Red Army, but they are causing much critical talk.

The casualties of the Finnish Army, according to foreign reports reaching Moscow, are 50 times less than those of their opponents.

FIRM FAVOURITES FOR OVER 40 YEARS



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FLAG

THE BANTU WORLD

14 PERTH ROAD, WESTDENE
JOHANNESBURG

SATURDAY DECEMBER 30 1939

Ezamazwe

Finns--Russians :

Ezi zizwe zisabambene nzima. Ama Finns noko esizizwe esilicane awaxhomise nzima ama Russia. Ngathi ama Russia alwa eqhayise ngamanani amajoni awo athi atyudise nok'evunelwa phantsi ngee machine-guns. Wonke umhlaba abathi babe nokuwuthatha bahlawula ixabiso elikhulu lamakhulu-khulu abaflelo.

Ekuben' ama Finns abeqale nzima engenazixhobo zaneleyo, ngoku azifumana ngokuncedwa yi Ngilane, Fransi, Merika, Italy nezinye izizwe. Ezi zizwe zizimisele ukwanceda ama-Finns kangangoko zinako. Kuvakala ukuba ama Finns ayawadudula ama Russia kwezinye iindawo, athimbe intarha-ntarha yezixhobo ezinje ngeetanki zokulwa kuba ama Russia ahlehla ngo bunxhamo.

Kutsha nje i Russia idaniswe ngugxa wayo u Jamani ebimcelele ukuba ayibolekele izitemele zokulwa ezine izokuthintela yonke into esingiswa e Finland zezinye izizwe, ekuthe emva kwebhunga elide yasikhhaba eso-sicelo i Jamani. Ku vakala ukuba i Russia yenze nesicelo sokubolekwa enye yeentokeli zemfazwe zase Jamani, ekucace ukuba ayoneliswa zezayo. Kaloku ibinyeke ukuyikhabhela i Finland ngephanyazo nje ngokuba yenjalo i Jamani kwi Poland, koko ama Finns abonisa enye into.

Jamani :

Isitemele sokulwa sase Jamani esiyi Graf Spee ebesithe sisikwe iinduma zezama Ngesi sayakuncathama eMontevideo e Merika, sithe ukuphuma kwaso apho satshoniswa ngabaniniso ngokuyalelwa ngu Hitler. I Kapteni yaso izidubule yazibulala ngosuku olulandelayo apho e Montevideo. Kulandele esiyi Columbus ukuzitshonisa sa kubona esokulwa sama Ngesi. Zonke izitemele zama Jamani abezikade zizimele kumazibuko oo Ndilele ezimalurga nama 500 ziyalelwe ukuba zibalekele ngase khaya zezithi zakudibana ne zama Ngesi zokulwa zizitshonise. Izazi zithi u Hitler akayikwanela ukutshonisa izitemele zakhe zodwa uza kude atshonise isiqu sakhe ku ngenjalo i Jamani yonke iphela.

Ama Jamani asisozizwe ukuxokisana. Adumisa kowawo ukuba kweli lom Zantsi Afrika aba Ntsundu zizidwangube ezihluthayo ne ziphethe kakubi abam Hhlophe abaqeshwe ngaba Ntsundu. Kambe ngebevakala xa bebeyibeka ngeny' indlela. Abase Jamani abayilibali into eyinyaniso kuba bafunda ii newadi ezingqina oko, babone nase zi Bhayiskophu imifanekiso exela oko, into ebonisa ukuba abantu base Jamani akukho nto bayaziyo engaphandle kwe Jamani, kuphela bakhamisele izinto abaziva ngama xoki eziphathe-mandla zakhona.

Sibulela u Mnu. Siwangaza umphathi wamadodana ase Wesile ngo kuthi azikhathaze ngokuza kuthetha ayilungise ngoxolo kakuhle kunye no titshala impazamo eluluhlobo abathe bayenza bobabini kwabonakala ukuba bebengayenzi ngalunya nakudelana koko ibe yimpazamo.

Umzi usgxwalise amehlo enkaweni ukubona nokukhangel' ukwela kwe lokishi emelwe ukwakhelwa aba Ntsundu abesebuntzimeni obungathekiyo bengxinano ne rente enzima.

E Worcester

(NGUKROBE-MNYANGO)

Ilanga lalapha lirhole enye into kwezi nyanga, litshisa into efayo.

Akuphilwa konkene kwa Dlomo, ubawo Khutwana, ngosana lwakhona ekusekumzuzu lungaphili olusana. Sicelela ama Dlomo imithandazo. Nasema Nqarwaneni kwa Madyanda akuphilwa yinkosikazi yakhona enge nampilo.

Sivelana nabakwa Matsha kwa Mamvemve ngokusweleka kosana lwakhona. NgumTshilibe omkhulu u Mnu. David Skweyiya olishiyileyo e Vhusteli wabuyela ekhaya e De Aar.

Ibiyinkonzo yomthendeleko e Wesile nge 3rd. December, 1939 ebi qhutywa ngumfundisi Zwane welihlelo ose Huguenot. Watsho ngeenkonzo ezishushu iponi ka Zwane imini yonke ngeCawe, waza ngokuhlwa wabheka e Robertson nge moto ka Mnu. Mgxaji kunye negosa lakhe elikhulu u Mnu. Fazzie.

Ibiyimiqokozo yokumka kwa bantu balapha ekuqaleni ko December lo besiya emsebenzini wemifuno (season) e Wolsley.

Linegugu i Worcester nalo ebu-ncinaneni balo ngokubanako ukuthumela abantwana esinaleni (Training College) e Natal (Indaleni Institution) abangaba kwa Siqaza nabakwa Phera. Linyathelo elincomekayo elenziwe ngu Mankomo u Nkosk. Siqaza othe engumhlokokazi ongenanto kodwa angalibali ukunika u mntana wakhe ilifa eliyimfundo. Singa u Bantu lo unyana ka Nkosk. Siqaza angaphumelela ayixabise le migudu yenziwe ngunina ade agqibe azokusebenza apha asebenzele unina neenkedama zakowabo ema Jwareni. Kwawokwaka Phera umntwana si mqwenelela impumelelo entle. Bafikile ke aaba bantwana ukwela emfundweni kwele swekile apho be kwentle impilo basazokusela umoya bazakube babuyele kwasemfuthweni.

Baphilile nakwa Jacobs um Tshatshu edolophini apho basebenza khona.

Sibenengxikela enkulu ye Konsati apha ngomhla we 9 ku December esikolweni sokuqala sa bantu aba Ntsundu. U Sihlalo u Mnu. S. Madyanda acediswa ngu Mnu. S. Ratibok, uwuvulile umsebenzi ngomthandazo wazinikela iintambo kumde-ngentonga u Mnu. P. J. B. Cona oyingqonyela kwesikolo. Hai ke itsho ikwayala yagqutha iindlebe kangangomphakamo wengoma kuba kaloku esisikolo sisandukqalwa, abantwana aaba siphaula ukuthi ba qeqesheke nzima kuba nakwaba Ntsundu kweli lase Bolani kuthethwa isikhumsha. Kube yinto eyole kunene ukuya abantwana bevuma iingoma zakwa Ntu. Sithe sisajonge leyo yatshintshwa ngoku i "Programme" bavela abantwana bethamba (drill), hai ke batsho ngoku indlu yema ngenyawo ethamba apho Barley no Sam no Fani. Batsho abantwana abangamantombazana sabona nababoneli sebe linganisa be-xhentsa ndawonye. Elangecawe usuku babe dinwe abantu bezinxekexeke

Ngu Nkosk. B. B. Cona owenze ugxada e Simonstown kubakhuluwe bakhe kwelo.

Sivuyisana no sisi Nobomvu no wakwakhe u January Fulane nge nkwenkwe abayifumeneyo ekupheleni kuka November, 1939. Unina nosana bayaphila.

Ngu Mnu. T. Bhunga owenze ugxada e Kapa ngokusel' umoya.

Zivaliwe izikolo zachithakala ii titshala nabantwana ukusela umoya. Nengqonyela yesi sethu isikolo yenze owenkawu umtsi ukuya e Tinarha kwele tolofiya ukuya kubona ama xhego nabantwana. Umfo lo ukhwela apha ngobusuku be cawe ye Dec. 10 waphelkwa zizihlobo zakhe ezininzi amaKhosk. Matilda Jacobs, Betty Johnson naba Num Bonakele Jacobs, Sam Madyanda. M. Johnson, Mangali, January Fulane no Nkatozo Siqaza.

Kwa ngolo suku ngelishwa yakho nase Wesile ngokuthi abalungiseleli babethane ngemihla zask ezi konsati zabethana ngosuku olunye.

(Iphelela kumhlethi wokuqala)

Amajingiqhiwu

UMPHANGA : Ngomhla wokuqala ku December sishiywe yintombi ka Mnu. no Nkosk. R. D. Mvula ngentsimbi ye 11 ngokuhlwa. Umfikazi lo uqale ukulala phantsi ngo June 1939 wagula ke ixesha leenyanga ezi 6. Ulishiye eli phade zilungisiwe iimfanelo zakhe ebu nkonzweni enzelwe nemithandazo ngabantu be Nkosi, wenze intetha entle kakhulu ekuhambeni kwakhe. Siyavelana kakhulu nomzi wakwa Mvula. Mazaneliswe nezihlobo ezi kude ngolombiko. — Mfu. J. M. MOKOKA Randfontein Location.

MNU. T.N.N.N. NODADA :

Le ndodana ilapha ngoku e Main Reef Hospital, Conreef emva kokuhamba okude. Yemka kubo kwa Baca ngo August 1938 yasinga e Freyistati (O.F.S.) ingazange yaya ngaphambili. Apho yachitha iiveki ezintathu yagqithela kwalase Goli eyalihamba lonke yada yangena phantsi komhlethi (emgadini) e Sub-Nigel. E-Reutini ichithe ixesha elikhulu; yade yahambela ne "Ba tu World" offices e Westdene.

Ngo April undululeke e Massina melanjeni e Limpopo; emva kwentawakwana apho wejikila e Lourenco Marques. Uthe ngokuhamba ebona iindawo wafumana ikroba lokufundisa (Teaching) e Letaba wakhe wathi chu eyintloko kweso sikolo sikhulu. Xa wabe lapho wahambela iindawo ezininzi ezinjenge Kruger National Park. Ngo August 1939 ubuyele kwase Rhautini athe endleleni waphumla ehoteli e Warmbaths apho wathathwa ngu Mnu. C. Chanman wase Judith Paarl nge moto wamzisa e Johannesburg.

Ulapha ke ngoku u uthetha ngoku dlulela e Tekweni kwakufuphi nje. Izihlobo zakhe mazazi ukuba uphile qete koluhambo lwakhe. Ukuhamba kukufunda nokubona Msimanga.

UMPHANGA

Kungosizi esibika ukushiywa yintombi yakwa Motaung u Elizabeth Tsoeu ogule ixesha elide ukususela ku 1935 ade azokusweleka ngo December 14, 1939, esifo sentliziyo esimqethule sesidibene nesiso. Ngentlelo ubese Pimville, ikhaya lokuza-lwa lona ilise Mokhotlong, asutoland. Izihlobo ezikufuphi nezikude mazaneliswe ngulo mbiko, akafanga usandulele ukuya ekhaya ezi lokugqibela.

Ndibulela abathe basipha izandla, i "Crying Children Society" ekoleke £20, abazalwane £6 nabamkhephileyo ukumsa emadlakeni kwakunye nabeCawe vase Roma (Catholic) eno Father Vandenbissche wase Pimville.—Tabbie Bahe. 2389 Pimville.

Uqhaulo Mitshato

Mhleli,

Ndincece ngesithutyana ephepheni khe ndiphendule inthetho yenekazi elithile elibhale ngesi Ngesi kwiphepha leyeke ezidhlulileyo lichasa uqhaulo mitshato olwenziwa ngabantu abamanyiwepo. Elinenekazi linyanisiwe ndizakupendula njengomnye we "Bible Students." Linyanisiwe njengoba kubhaliwe kwizahlukwana ezibini—Ama Korinte okuqala 7. 10, Luke 16. 18, kodwa ndilicela ukuba khe lifunde ku Luke 18. 20, uba kutiwanina into ebangela ukuba indoda iqhaule umtshato—lukrexezo lomfazi into ebangela ukuba umfazi aqhaule umtshato lukrexezo wendoda.

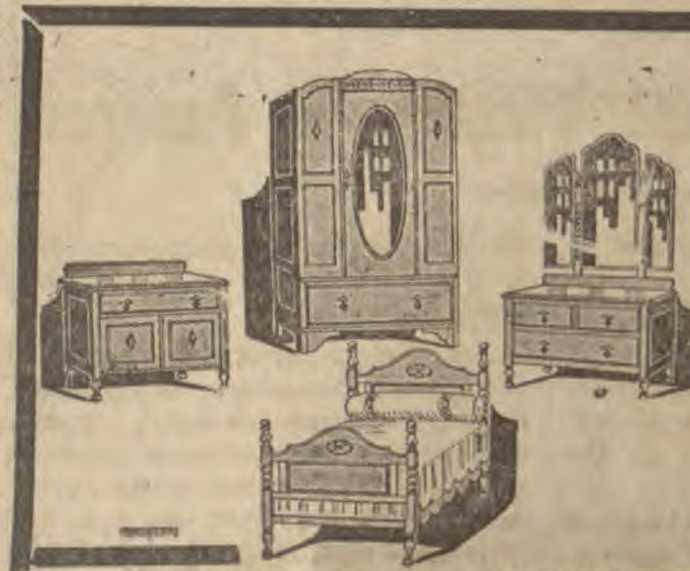
U Rhulumente yena uphezu kokulamla abantu abazakubulalana kuba xa kukho okrexezileyo phakati kwabo bobabini behleli kunye bazakubulalana kufuneka bahlulwe bangabani yiyo into ebangela ukuba ezinye iimvaba ziluxhase uqhaulo lomtshato olwenziweyo ngu Rhulumente.

Kwakhona umtshato ongasekwanga phezu abantu betshatise emhlabeni njengoba esithi yena umtshato oqhaulwe emhlabeni ezulwini auqalwanga, umtshato ongasekwanga phazulu noba kusemva kweminyaka emininzi betshatise kusazakuvela ozokukrexeza kubo bobabini, kuba ngu mtshato ongasekwanga phezu, J. S. MLONZI.

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E Rhini

(GOODLAND H. NDUNA)

Ngomhla, we 9 kwinyanga yomNga kungene intlanganiso yonyulo lwaba phathi-iBodi ye Tennis kwi ofisi yelokishi ekho onke amalungu ee Klabu zase Khaya apha Stone Breakers Tennis Club ne Bantu Stone Lawn Tennis Club. Unyulo lumi ngoluhlobo: Mnu. B. Mahlasela President, Nkosz. M. Mlenzana General Secretary, Mnu. F. Fobe Treasurer. Ufikile uMnu. Herrey Joha ngololiwe wase Krommie ongonyana womfundisi J. J. Joha.

U Nkosz. Nikani selebe wabuyela kwase khayeni lakhe emzini wakhe eBhai ekubeni ebeokubona umzali kazi wakhe uNkosz. Effie Ntsebi, Ufikile uMnu. Tele Goba ngololiwe wase Rhautini.

U Nkosz. Edith Madlenzosi udlele apha ukuvela eRhafu apha afundisa khona eyindlela esinga ekhayeni lakhe eNgqushwa; wenze intuku zambalwa Kumka-ma kwabo u Nkosz. Maud Madlenzosi.

Kufike uNkosz. H. Maqanda noonyana bakhe ababini ukuvela eBhai ukusukela umhanga wokubhubha komyeni wakhe u Hernev Maqanda.

Kufike uNkosz. Elijah Mtyeku nabantwana ngokuzakubona uyise nonina uBawo noma Stephen Mtyeku ofike ngaphilanga kakuhle.

U Nkosikazi G. Tsotsi ube wabuyela kwase Cawa emzini wakhe. Ebeze ngokuza kubona abazali bakhe.

Uvatshata uMnu. George Mqwazi, U Mnu. R. Dyer uMhloli welali usathabathe uphumlo lwenyanga yonke eyomNga, usasinge e Rhautini, lida wo yakhe ibanjwe ngu Mnu. A. A. Moyake, Acting Location Inspector.

Kubanjwe indoda e Ntsundu ngokubetha uyise wenkosikazi wakhe atsho intloko yazala iinduma. Ugweitye ngu Mantyi inyanga zantathu nzima kunye nesisele, skwabikho fayini. Sekuselwa umqombo hi efameni. Ngomhla we 13 kweyo mNga iq lile inKomfa yama Khosikazi ase Tsheshi e St. Phillips Large School Room.

E Kuseni ibe yinkonzo yomthende-ndekeko iqhutywa ngu Archdeacon J. K. Mather encediswa ngu Mfundisi Jacob Mabuto. Ngokuhlwa ibe yi Konsathi yokwamkela iindwendwe, ubekho noNkosikazi ka Bishop Cull-n, noNkosikazi Kaliso director of Missions, Nkosz. S Hall namanye amane- nekazi amHlophe.

U Mnu. E. R. P. Ngxiki unobhala we Advisory Board ubambe uloliwe wase Durban esiya entlanganisweni ehlangana khona.

U Mnu. George Veto unyuli we okokuba abe yi Market Master yase lokishini.

O Cannon Jingiso no Mfu. M bi lwana base Mthwaku bebe lepha phakathi komzi behambele imicimbi ye tyalike.

U Mfu. W. B. Tshume ubambe uloliwe osinga eRhafu, usaye kuphuma umaneli ekhayeni lakhe okweveki ezimbini.

Kufike ngololiwe wase Rhautini uNkosz. Rosinah Mpato no A. Mpato nabantwana ababini ngokuza kubeka ilitye kumnakwabo osweleki eyo.

U Mnu. R. Kaba ulungiselela ukuzifunela undofani ye.

U Nkosz. V. Tywakaadi akaphilanga; uNkosz. Mjuza ulele e Hospital.

Kufike iqela labavumi lase Bhai iMale Voice choir iz kwenza iKonsathi eSt. Phillips School Room intuku ezimbini.

U Mnu. Dubu wase Bhai ukhe wabonakala phakathi komzi efikele kwa Mnu ne Nkosz. J. Ts. isobe.

Kufike iqela lebdlali lase Bhai, nelase Cawa, ngokulungiselela i Tonomente kusenziwa trials zokukhetha iteam ye Eastern Province lithafoi loyi-

sile kumangeno okuqala 106, iRhini 84 ezika A. zombini, uB. Team we Rhini 117, u A wase Cawa 95. I Bofolo aliba ngakho ekubeni belilindelekile. Fgecawa ngomhla we 16 Kweyo mNga ibiyintlanganiso ye Eastern Province, aba Num. E. N. C. Duna, A. Ntshinga base Bhai ibingabathunywa bayo lentlanganiso.

Kunduluke iqela labantu nge Lorry lisinga emtshatweni wo Mnu Stephen Ncete lisiya e Somerset East neqela leemoto.

Umtshato uqalise ngomhla we 19 kweyo mNga, ubuye uphelelise apha ngomhla we 20.

Ngomhla we 14 kweyo mQungu (January) iyakuba ngumamkelo womfundisi Jacob Mabuto nenkosikazi wase Tshetshi.

E Simons town

u Titshala u Jobo uyasishiya

(NGU T. W. N. CONA)

Mhleli nabalesi bakho,

Naantsi into ingxamisekile ukuba yaziwe ngabafundi bephepha lakho: umhla we 8/12/1939 uyakulibaleka kade ezngqondweni ze Simonstown. Bekubulisiwa umfana ka Jobo u Henry obetitsha apha kwisikolo semini sika Rhlumente okhaya lise Tinarha. Imfundo xa umntu enayo ibonakala nangaphandle esimilweni sakhe. Lomfana ululamile uyasebenza, abantwana ubafundisa izinto ezininzi zelixesha: "Drill" ngoma. Hai watsho sancama sanga akangemki ukuze uqonde imali ewe apho ibe ngumangaliso £17,16,0 yokumbulisa umntu owenze into entle uwufanele umbulelo. Siyali apha ebenga apho eya khona u Thixo a e naye. Umntu olungileyo akahlali endaweni, asazi ukuba kutheni, kodwa imithandazo veshu ithi siv lisele abantwana bokukhona le Afrika. Ithi kwaloomilomo ithi yeka sakuzibonela. Isimanga lomfana uvule ngo January 1939 wafana wawala ngo December 1939. Kaloku izinto ziphethwe ngezinye izandla. Bathi abanye mlando mayi phathwe ngum Buso abanye bathi yi "Native Affairs" abanye yi Provincial zezimeko zingentla ezibanga ukucinga okuninzi sibethisa sibuya umva nga bantwana bethu kuba ukufunzelwa akufani nokuzifunza kodwa asithethi sijongile apho kuya khona. Ubuhlungu mzi kukumka ko Titshala u Jobo. Zithi ikomiti wayezokubamba. Leligama kanye lingavakaliyo Uba no bekutheni? Yimfundo into esiyitunayo asilo bambelwanol Abantwana bobanjelwa ngubani bon kuba lotshintshi ubuyisela emva abantwana?

Zikomiti ekufuneka zenze lento ingabi zii "managers". Hail lento yokuba sithethe sonke, ayintle lentetho in entla ithethwa zikomiti, kanye waku-buza ukuba kutheni zithi sekunje. Wakhe wathi u Mhloli xa amadoda ay-buzela inkosikazi etshatileyo ukuba ichaswe ngani wathi umntu onendlu umane etshintsha, ufikelwa ziyanga ezisithoba zobukhosikazi yavaka a leyo. Le yan adoda yiyiphi? Ewe xa iwe esonweri, kedwa efundisa kakuhle ithini ukutshintshwa. Hai madoda lemf. ndo inesizathu yijongeni

E Tinarha

(NGU CONTI)

Zivaliwa izikolo babuyile abantwana abakwizikolo ezikhulu kwanoo Titshala bemkile uk ya emakhasi, bakfike sbafundisa kwiindawo ezikude. Siyavuya ukubona no Sis. Winnie (Nkosz. C. Nginza) ofikileyo ukuvela kwelase Transvaal. Noko uncoma impi-

lo ukungabintle kuye nabantwana. Ezibuhlungu ngezokuba umfundisi John Solilo ube wabuyela kwase Hospitili kukungaphili, kwaye ixhego belifike ngo Mvulo ukuvela eziplani zakhe zangaphandle, ebalisa into yokuba uloliwe wakhukhulisa naye ukugqitha e Kleinpoort, apho e beye ngeze nkonzo yakumkhupela e Haasfontein, kwafuneka ezibonele ukubuya ngenyayo kwaye kungekho yimbi ebuyayo. Ngesizathu sokuba impilo yakhe ibinkene nkene kak-de, yaba ngumgudu ukuhamba ezo mayile, ziyi 15 ukubeyela kwase Kleinpoort. U Cira uyokufik sekukubi ngenxa yempilo yakhe. Si the ha-nje use Hospital kwangalanka thazo yangaphambili. Kwabasuka kho na ngoku sibhalayo bancoma iintlungu akuzo u Maneli lo. Wanga u Sombaw angasiboleke kuba noko besisaqongqo- tha elithambo.

U Nkosz. J. C. Kokozela ukhe wahllelwa yinto yokudumba iyayawo noko sicinga ukuba ebezama ukulinganisa impi yanga phandle kanti selengaka kwaye engayi qhelanga loonto kwase buntwaneni bakhe, hayi ma-Mpinga baas op, ngempilo yakho.

Intlanganiso yase Thafeni ayibanga nampumelelo iyiyi kuyekelwe kwase mzini. Noko nga hi lomci nbi uyakuxoxwa yonke iminyaka.

U Mnu. Edward Qilingane usibalise a into yokuba kwi Konsati ye Bantla kwenziwe £12 6: 10: ngobusuku obunye, hayikambe eliqela liyayibona indlela yokwenza imali; banokuba se-

mawakeni ngenxowa yabo. Sivelana ne Nkorikazi ka Mnu Qilingane oye e Somerset East, ngokungaphili.

Abantu nofo besondezelwa yonke into ngase lalini basaphikele ukubalekela ngaphakathi edolophini ukuyakufaka iileta nee pasile kanti zonke ezo nto zinokwenziwa kwalapha e Xaba.

Umdlalo obuphakathi kwe Try Again C.C. ne H.D.C.C. ide yatiyiwa impi ye Home D.C.C. kwaye kuca into yokuba ayibe iphinde ilunge impi ye H.D.C.C. kuba zonke iindlali ze Try again C.C. zibuyile ngoku. UTitshala Jacob Matomela ubambile ebu Tolikiti, ngelithuba angekhoyo u To lili wase khaya.

Ntwana embana yeyokuba i Council yalapha izimisele kwinto yokuba izi bonda zinxibe ibbulukwe ezimfutshane ngokwe ndlela yama Polisa akwa Rhu lumente. Amalungu ayixoxe kahhulu loo nto ne mpi ye Council, kodwa iphi kele ukusebenza ngamagunya, siyakukhe sibone.

Kuyanconywa ngomzi kuba noko zi yasetyenzwa kwakhona izitalato zase Lokishini emva kwe mvula enkulu esasiyiphawe.

Kwintlanganiso eyayibizwe ngu No Lali ngolwesiBini ngokuhwa umzi zange uvele nokuzakuba ukuba yeyan tonina, zinjalo ke madoda zidlula kwa lapha luni nithe cwaka ze nikhale na kuva izigqibo.

Uvuyo

Oka Sibeko, 13, Kort St. Jo'burg uthi ngovuyo inkosi isivile isikhalo sakhe nge Cawa yakhe abengayazi apho ixhona. Ngethamsanqa udibene nentombi yakubo e Aliwal North elilungu lacawa yakhe yase Tshetshi wabe ke isifumene isibaya

Funda I Bantu World

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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

14, PERTH RD. WESTDENE JOHANNESBURG.

SATURDAY DECEMBER, 30, 1939

REPRESENTATIVE COUNCIL

THE third annual session of the Natives Representative Council came to an end on Friday December 8, and it is now chance for us to give the country our impressions of the proceedings of this "Parliament" of the African people.

Readers of "The Bantu World" have undoubtedly read with interest the opening speech of the Acting Minister of Native Affairs, Major P. V. G. van der Byl, in which he pointed out that "all efforts for the development of the conditions in which Natives live are likely to be of little avail if we do not carry the Native people with us." When it is remembered that one of the functions of the Representative Council is to bring about mutual understanding and harmony between white and black, the significance of the above statement will be realised.

There can be no doubt that the Council, although it has been in existence only three years, is making its influence felt in the administration of Native Affairs; while revealing to Europeans in general the need for the change of an antagonistic attitude towards Africans. There are, no doubt, some Europeans who regard the Council as a potential danger to white prestige. For instance, the other day we came across a passage in "Africa's Peril," a book written by Mr. H. K. Abercrombie of Pretoria, which clearly shows that the Council is not regarded with favour in certain quarters. This is the passage:

"In Johannesburg there is a co-ordinating body, presumably of Natives and their white friends. The idea is to have the Native people striking as a solid body, with Coloured and Asiatic assistance, behind the Representative Council, and European members of Parliament, the Senate and the Provincial Council who represent the Natives—the non-European Front!"

We quote this passage not for the purpose of exposing the opposition to the Council on the part of certain Europeans but to emphasise its importance.

As one sat in the Supper-room of Pretoria's magnificent City Hall, listening to the debates on several aspects of the so-called Native problem, one could not help thinking that the day was not far distant when White South Africa would realise that its duty is not to repress and retard, but to encourage

and assist, African progress. The peril to White civilisation in Africa is not African advancement but African barbarism and ignorance.

The Councillors, in all their arguments against certain laws which were detrimental to African interests, pleaded for harmonious co-operation between white and black pointing out that that was the only way of salvation. For instance, there were two controversial motions on the abolition of the Native Affairs Commission, and on the amendment of the Defence Force Act so as to facilitate the training of Africans as soldiers, moved Messrs R. V. Selope Thema and R. H. Godlo respectively. The debate on these two motions were illuminating.

Although the movers were defeated, the arguments they advanced were sound and convincing. The Native Affairs Commission, it was pointed out, was primarily appointed to investigate the grievances and complaints of the African people and to advise the Government with regard to measures necessary for their redress. To enforce the Government's Native policy was not one of its functions. But to-day they were told the Commission was a political body whose function was not merely to advise the Government on Native affairs but to see to it that Native policy as embodied in General Bertzog's Native Acts was put into operation.

Those councillors who supported the motion maintained that there was bound to be a clash between the Commission and the Representative Council. They feared, therefore, that the Commission's continued existence would render the Council ineffective and pleaded that in view of all this it was essential that the commission should be abolished.

With regard to the motion for the amendment of the Defence Force Act, those Councillors supporting it pointed out that Africans were not a danger to White South Africa. They felt that it was their bounden duty to defend their country, fighting side by side with their white fellow countrymen. They further pointed out that even if they were called upon to serve as non-combatants they should do so as members of the Defence Force, with full military rights and privileges during and after the war.

Although these two motions were defeated by 8 votes to 7, nevertheless the debate showed that councillors were beginning to realise the importance of making the Council a powerful factor in the political development of the African people.

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

It is perfectly safe to say that 85 per cent of all road accidents are due mainly to the human element and are thus preventable. In the vast majority of the cases reported last year, it has been ascertained that the road conditions were satisfactory, weather conditions favourable and visibility good. In these circumstances, there is substantial ground for believing that the principal cause for the majority of the crashes rests with the method of driving; in other words, the human factor is chiefly concerned.

Replies To Resolutions Passed By The Representative Council

IN NOVEMBER, 1938,

2 DRAFT EDUCATION ORDINANCE: RESOLUTION:

"That all Bills and/or Draft Proclamations intended for discussion at any Council meeting shall be circulated to members of the Natives Representative Council before they are tabled at the Council sitting."

REPLY:

The Department realises the desirability of giving effect to the resolution and will do its best in this direction. It may, however, not be possible to carry out this intention in respect of urgent matters which arise shortly before a meeting of the Council.

4. ORDINANCE No. 5 OF 1921 (CAPE): AMENDMENT. RESOLUTION:

(a) "That provision be inserted in section 1 (a) which will give the teacher charge with misconduct the right to be represented at an enquiry by his legal adviser."

(b) "That provision be made for an enquiry to be held before a teacher can be dismissed after conviction upon a criminal charge in the same way as provided for in the Public Service Act."

REPLY:

The amendment to the Draft Ordinance suggested by the Council were submitted to the Cape Provincial Education Department who intimated that the amending legislation was not proceeded with owing to the suggested transfer of Native Education from the control of the Provinces to the Union Government.

6. FREE EDUCATION IN PRIMARY SCHOOLS. RESOLUTION:

"That the Council respectfully requests the Government to adopt the recommendation contained in paragraph 372 of the report of the Inter-departmental Committee on Native Education. (That primary education, up to and including Standard VI, be free in all Native Schools.)"

REPLY:

It is regretted that the available funds do not permit of effect being given to this resolution. It is, in any case, difficult to make a change of this nature so long as Native Education is under the control of the Provinces who may perhaps rightly feel that other requirements are more urgent.

8. INDUSTRIAL SIDE OF NATIVE EDUCATION. RESOLUTION:

(a) "That in the opinion of this Council the time has come for the appointment of officers whose special function it will be to foster the industrial side of Native Education."

REPLY:

Approval has been conveyed to each of the four Provincial Administrations for the appointment of an officer on the Native Education personnel to undertake the development of the industrial side of Native Education. The Cape Provincial Administration has advised the Department of their acceptance of the scheme while the matter is still under consideration as regards the other Provincial Administrations.

It may be stressed, however, that industrial training already forms an integral part of the curriculum of Native Schools in all Provinces.

The courses for boys include: Building Construction, Carpentry, Blacksmithing, Motor mechanics, Leather work, tanning, tailoring, spinning and weaving, and Agriculture.

The courses for girls include, Crockery needlework, Laundrywork, Housewifery, dressmaking, spinning, weaving, handicraft, upholstery and Poultry keeping.

(a) "That an Industrial School on the same footing as those established for European youth in the Union be established for the training of Native youth."

REPLY:

Having regard to the steps taken as a result of the previous resolution and the facts mentioned above, the Department feels it is not possible to meet the request contained in this resolution, especially before Native Education falls under one control.

9. Teachers' Employment. RESOLUTION:

(a) "That the time has come when qualified Africans in agriculture and science should be employed as lecturers in agricultural Schools. In pursuance, therefore, of the Government's segregation policy, all positions in these schools should be open to qualified Africans."

REPLY:

The principle enunciated has already been accepted by the Government and the following posts are at the present time filled by Natives:

Name of Institution.	Posts.
Fort Cox	1 Native Instructor, Grade I
"	1 Native Instructor, Grade II
"	1 Native Handyman
Tsolo	1 Assistant Lecturer, Grade I
"	1 Asst. Lecturer Grade II
Teko	2 Assistant Lecturers, Grade I
Flagstaff	2 Assistant Lecturers, Grade I.

Bad Drivers Worse than Bad Roads

TO what extent are road conditions responsible for traffic accidents? This is a controversial point especially in a country like South Africa where, outside urban areas, highways, more often than not, are in a deplorable state of disrepair.

It cannot be disputed that potholes, sandy or slippery surfaces, corrugations and ridiculously sharp turns contribute their quota to the national death roll. It cannot be disputed that good roads are badly needed.

At the same time, those who are prone to blame road conditions for the excessively high number of accidents overlook a most important point. They forget that the vast proportion of accidents, as is the case in Europe and America, occur within urban areas where road surfaces are good and numerous methods of controlling traffic are in force.

The human factor must always be the principal one to reckon with in the search for any practical scheme for accident prevention.

Even if we had better roads in South Africa today, we would be a long way from securing appreciably reduced accident, death and injury rates unless, of course, there was a complete awakening of the heart and conscience regarding the great necessity for a much higher standard of good conduct on the road.

(continued foot of column 2)

R. Roamer TALKS ABOUT New Year

MONDAY, next week, will be the first day of a brand New Year. If you like you can take it, polish it nicely with a flannel, dipped in vaseline, and wear it round your neck for luck. If you don't like well, you just don't like. That's all. On Sunday night at 12 o'clock sharp, people will shout themselves voiceless crying, "Happy New Year! Happy New Year!" In this cry they will be joined by whistles and mines sirens—all showing their happiness because of the New Year.

We can just imagine how terribly annoyed 1939 will be when it hears these cries. For only twelve months ago the very same people and the same mines sirens were shouting "Happy New Year" to 1939. But to-day they are making so much fuss for 1940. Not a word of tanks to 1939 even by those who won their sweepstakes and backed winning horses and dogs during 1939. All will be shouting, "Happy New Year" to 1940—a complete stranger and not a word of a nice farewell to an old friend who now passes on to an unknown destiny.

What we should like to know, members, is where do all the "dead" old years go? This question worries us a lot; but when we suddenly remembered that we do not know where dead dogs and cats go, we felt that we should leave the question alone. Our baby can play with it if it likes, as long as it does not put it in its mouth and eat it. Strange—we say this in passing—how babies want to put everything in their mouths and eat it.

How do they know they have mouths? How do they—Hold there! We are writing about New Year, aren't we? Then, where in Prospect Township do babies come in such an article? Pardon us, dear readers. Let's go on now. As soon as New Year comes in people begin to make resolutions, born in the depth of their hearts, promising not to do this (if it is not nice) and to do that (if it is nice); most of them proclaim these resolutions on housetops in the first week of the year.

But by the time the second week of the year is about to end, many of them have lost these resolutions. You find them, with shameful expressions hunting for the angelic resolutions they made. Just week earlier. What is worse they now find excuses for losing these resolutions. For instance, a cigarite smoker who had flung his half-empty cigarette packet into the fire, now finds that "the sight of my best friend smoking made me just take a whiff—and now and cannot resist a whole smoke."

And the husband who resolved not to swear in the presence of the children, finds that he could not find softer words with which to voice his feelings after knocking his thumb with a hammer. By the time the fourth week comes along everybody has found some excuse or other to forget the resolutions which are, at the best, "so hard to keep." As for ourself if the Railway Administration at Johannesburg Bantu Station could only resolve not to place the "Springs and East Rand" sign over the "Pimville-Orlando" ticket window, we would get our tickets in time and get our train.

Nothing would please us more than a resolution from the Tramways Department resolving to let our children see a tram going to New Clare at five o'clock without people hanging outside it. A tram like that would be a running museum. One of the "How-many wonders"—of Johannesburg—Will bus conductors resolve not to see "room at the back" where there is none? Will passengers who work in factories resolves to leave their dirty overalls at work before getting into buses? It is not nice to seat next to an oily overall in our sowed buses. Will Alexandra Bus owners resolve to have one fare on their hundred-and-one route?

Karoganyo ya Batho ba baso tikologong ya Motse wa Johannesburg, Transvaal

Go tloga tsatsing la bo 6 kgueding ya October, 1939, batho ba baso kamoka, gaese bao ba lkologileng katlase ga temana ya (2) ya tema ya BOHLANO ya Molao wa 21 wa ngwaga wa 1923, byalekaga o fetotsoe, ba leng ditikologong tsa naga tseo pele di bang dile katlase ga taolo ya Greymont Village Council, le Craighall Health Committee le ditikologo tse tsejoang ka gore ke seripa sa motsana oa Illovo, o leng polaseng e bitwang Zandfontein, nomoro 1, Seripa sa motsana o Linden, o leng polaseng e bitwang Klipfontein nomoro 4, le seripa sa seripa se bitwang Craighall Estate sa polasa ya Klipfontein nomoro 4, kamoka ga tsona di leng Setrekeng sa magistrata wa Johannesburg, go nyakega gore ba ye go aga ka Lokaseng Motse wa batho ba baso kapa ka otlong ntlong e agetsweng batho ba baso.

118/39.

Segregation of Natives in the urban area of Johannesburg, Transvaal

With effect from the 6th October, 1939, all Natives, other than those exempted under sub-section (2) of section FIVE of Act No. 21 of 1923, as amended, within the limits of the Greymont Village Council, and the Craighall Health Committee and the areas known as portion of the Township of Illovo, situated on the farm Zandfontein No. 1, portion of Linden Township, situated on the farm Klipfontein No. 4, and portion of the portion called Craighall Estate of the farm Klipfontein No. 4, all of which are situated within the Johannesburg Magisterial District, are required to reside in a location, Native village or Native hostel.

118/39.

Segregasie van Naturelle in die Stadsgebied Johannesburg, Transvaal

Vanaf die sesde Oktober 1939, moet alle Naturelle behalwe diegene wat kragtens subartikel (2) van artikel VYF van Wet No. 21 van 1923, soos gewysig, vrygestel is, binne die grense van die gebiede wat voorheen onder die regsgebied van die Dorpsraad Greymont en die Gesondheidskomitee Craighall was en die gebiede wat bekend is as gedeelte van die dorp Illovo, gelee op die plaas Zandfontein No. 1, gedeelte van die dorp Linden, gelee op die plaas Klipfontein No. 4, almal gelee binne die magistraatsdistrik Johannesburg, in 'n lokasie, naturelledorp of naturellesieshuis woon.

118/39.

Tikologo ya Masepala Wa Sprngs: Kokeletso ya Tikologo ya Thibelo

Go tloga tsatsing la bo 6 kkgueding ya October 1939, ga go mong, mohiri kapa moagi oa naga eleng dimale tse lesome go tloga mellwaneng ea motse wa Springs, Transvaal, ya tla dumelela batho ba baso go kgobokana nageng ya

gagwe, gomme ga go motho e moso, gaese ya shomang go mong, mohiri kapa moagi wa naga, ya tla dumelela go dula nageng ya gagwe.

116/39

Urban Area Of Springs: Extension Of Prohibited Area

With effect from the 6th October, 1939, the owner, lessee or occupier of land within ten miles of the boundary of Springs, Transvaal, shall allow Natives to Congregate on his property

and no Native unless in BONA FIDE employment of such owner, lessee or occupier of land, shall be allowed to reside on his property

116/39

Stadsgebied Springs: Uitbreiding Van Verbode Streek

Vanaf 6 Oktober 1939, mag geen eienaar, huurder of bewoner van grond binne tien myl van die stadsgebied van Springs, Transvaal, Naturelle toelaat om op sy eiendom te versamel nie en geen Naturel, tensy

in BONA FIDE diens van sodanige eienaar, huurder of bewoner van grond, sal toegelaat word om op sy eiendom te woon nie.

116/39.

Sibasa Circumcision Tragedy

Sir, Throughout the history of the Native custom of circumcision boys were never circumcised during the Summer season as has been, perhaps mistakenly done lately in the Northern Transvaal. There is only one

widely acknowledged period for this custom and that is early winter beginning round about the month of May. The Sibasa district has selected a very ridiculous period and the results have been most unfortunate and tragic.

As regards the kidnapping, which is

mentioned in the Sunday Times of November 12, it is in keeping with Native customs. A man may be 100 years old, if he is uncircumcised he is regarded as a boy of 12 months and has no right to enjoy the privileges of circumcised adults. In fact, at length coe cive measures are adopted to rid the community of such unprincipled "old boys."

In the matter of mothers being un-informed of their sons' death that is also very much in keeping with Native custom. At the stage of circumcision the mother has practically no concern in her son's welfare, the father being solely responsible. When the son is in the circumcision school even the father is not very much concerned in what goes on there, as for the mother the son must not even have a distant glimpse of her. There are very good reasons for that. If it happens that one novitiate dies, the mother will never know of her son's death till the boys are out of the school, and her son will be conspicuous by his absence. The father sometimes gets to know before for that time, but he will never tell his wife of the "death."

Coming to the matter of suicide mentioned in the aforesaid paper, the boys of course must think of committing suicide for that is a tradition based on principle. If the boys are forced through serious indisposition and sometimes loss of morale and pains-enduring stamina, to come into contact with ordinary people before completing the novitiate period, such boys will either remain confirmed boys for the rest of their lives or killed on the spot. If they survive, a rigid caste will be applied to them, and they even become objects of daily ridicule and derision. That usually culminates in suicide.

The Bantu have some theory closely allied to that held by Spartans, deeply seated in them. It will be wise for the Government to consult anthropological authorities in these matters. It was a blunder in the case of the boys at Sibasa to be taken to hospital where they were handled by female nurses of all people. No wonder they talk of suicide. A tent could have been erected for them and be attended by male orderlies. A long established custom like circumcision has become part and parcel of the people that practise it, and there should be no rush in exercising authority where such customs are concerned.

Bantu, Dingaka,

Sophiatown

T.A.T.A. Choir Competition

Sir,

It is admittedly the opinion of everyone who attended the competitions in music of the Transvaal African Teachers Associations of the Rand branch throughout the centres that the music showed a very great improvement; so much so that it was very difficult to tell the winners. It goes without saying that even those who appreciate classical music only would have liked to listen to any of the choirs that sang. It was undoubtedly the best of its kind. One might add that had it not been for some undisciplined children one might have appreciated it better still, but the children created such a disturbance that in many cases it was very difficult to hear some of the choirs.

The chairman and the secretary of the organisation did their best in trying to suppress the noise, but it was of no avail.

May I point out that it would give the Teachers' Association and consequently the Africans as a whole much credit if every teacher who is a member of the organisation becomes a steward by virtue of his office, and see that in a function like that there's none of that din of noise which betrays us all to our respected white guests especially. While matters like supervising and allocating the choirs at a convenient time and place as well as being very strict at the door during the time a choir is on the stage, may appear trivial, yet they can go a very long way in discrediting an otherwise excellent show.

Let us hope that our teachers will note this reflection good heartedly and leave no stone unturned to put right this discrepancy in future performances.

A. KUTWANA NOBANDA

BOOKS ARE IDEAL NEW YEAR GIFTS

With the approach of New Year most people are naturally concerned with what would be the most suitable gifts to present to members of their family and friends. As presents that do not lose their value with the passing of time, books, carefully selected, have always taken first place. The enjoyment they give is never ending and they remain for years and years a permanent reminder of the sender, and a continual source of pleasure and entertainment.

	Theko	Poso
Sesuto		
Phuthullo ea mantsoe le mabitso a Bibebe	6/6	8d
Hiloso ea Luka	5/0	6d
Meqoqo	4/6	5d
Bangoli ba Bibebe	4/0	6d
Histori ea sechaba sa Israeli	6/0	5d
Pitseng	3/9	4d
Histori ea Basotho	5/0	4d
Mekhoa le Maele a Basotho	8/0	8d
Bibebe	2/6	6d
" (Letlalo)	11/0	6d
Likopelo tsa liKereke tsohle		
Har'a Libatana	2/6	3d
English-Sesuto Vocabulary	6/6	6d
Bapofets ba Daniel	4/6	4d
Sepedi		
Agande	9/0	5d
Dithaba tsa Beibebe	3/6	4d
Mphago	4/9	5d
Bibel	2/6	1/3
Tsa Bophelo bya Moruti Abraham Serote	2/0	3d
Shangaan		
Vutiya	3/6	4d
Sasavona	1/0	2d
Bibebe	2/6	8d
Bibebe (Sikumba)	13/6	8d
Xitswa		
A Biblia hi Xitswa	2/6	10d
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THE BANTU WORLD

14, PERTH RD. WESTDENE JOHANNESBURG.

SATURDAY DECEMBER, 30, 1939

selemo Sena Se Secha Se Reng

SELEMO sa 1939 se ea fela ka Sondaga sena gomme ka tshuanelo gore re ke re hlaloboa bophelo ba rona ele gore re tle re bone gore re tsamaisitse mesebetsi ea rona juang selemong sena se fetang. Ga re en'se jualo, go tla batlega gore re hlagise tseo re tshuaneloeng go ikemisetsa go di etsa selemong se secha.

Ba-Afrika, re sechaba se hloakang mamello le tisetso, re sechaba se felang pelo, se batlang tokologo kantle le go e sebeletsa. Re sechaba sa Bana le basadi ba gopolang gore tsuolopele le tokologo di ka fumanoa kantle le mphofutoa oa phatla tsa rona.

Selemong sena se fetang re fihlela Ba-Afrika ba robetse boroko mola chaba tse ding di eme ka maoto di ikepela fatsheng la Afrika; re fihlela ba duletse go baka ditulo mola chaba tse ding di eme ka maoto go rafa lehumo la fatshe lena. Ka go hloka kopanoga rona re fetogile lleri ea badichaba; re fetole lehumo la bona. Go rialo ke gore re fetogile tshimo go badichaba ba kotulang go eona. Mesebetsi ea rona ea kgoebo, kabaka la go hloka kutluano, e sitoa go phagama gomme lehumo la bana ba rona lina ke Makgooa, Ma-India le Macsaena. Kabaka la go hloka kutluano le kopano chelete eo re e sebelatsang e humisa badichaba; mabele ao rea lelang le dikgomo, dipudi, dinku le dikgogo tseo re di ruang ke lef. la badichaba.

Nuete ke gore sechaba se sa kopanang se ke ke sa phagama mesebetsi ea kgoebo. Seema sa Ba-Afrika sere. "Tau tsa hloka seboka di hloka ke Nare e hlotsa." Rona Ba-Afrika mesebetsi eohle ea rona, re hloka seboka gomme re palloa ke go e phagamisa le go etsuetsa pele. Selemong sena se fetang ga go letho le re le entsang go aga Areka ea poloko le phagamo.

Lega ho Nooa ha sechaba sa rona ba ile ba hlaba mokgosi oa go re, "A re ageng Areka gobane morallo oa kgetello le tla o atametse," ga go letho le re le entsang. Antho gaele morallo oona o ephile matla.

Mona ditropong Ba-Afrika ba lelekoa mesebetsi ka maano. Ba sebetlang chelete tsa bona di tsena mokotla o oa badichaba. Koa magseng Ba-Afrika ba kgothosa ke mabele le diruo tsa bona. Ikenyosa sa mphofutso oa phatla tsa bona di jeoa ke basele; lebase la kgotho tsa bona le noea ke bana ba badichaba; mae ga kgotho tsa bona a jeoa ke basele.

Nna gase tshuanelo, go gole juolo, gore rake re re bofelong ba s-lem sena re lebase thapelo tsa rona go Modimo le Badimo ba chaba sena, re batla keletso le thuso? Gaekaba re furaletsoe molato ke oa rona. eseng oa Badimo ba chaba sena. Ke rona re ba furaletsoeng eseng bona, ka go hloka kutluano le kopano. Lega re ka hlaba mahata ka bokgeleke bo makatsang, lega re ka rogakana ka puo tse ferolang dibete, ga re sena kutluano le kopano tsena tshole di ke ke tsa re thusa letho.

Ba-Afrika re nkeng legato le leng selemong sena se simologang kamoso. Re nke legato la go aga Sefhikantswe, elerg Areka ea Poloko, tsuolopele le tokologo ea chaba sa rona. Ga re ka aga Sefhikantswe sena re ka kgona go kgothanya lehumo la Afrika, re le etsa lefa la bana ba rona. Ka sephikantswe sena, Ba-Afrika ba leng Sekgooeng ba la ja mabela a lengoang ke ba magaeng, ba ka noa lebase la kgotho tsa ba magaeng, ba ka ja nama ea dikgomo, dinku dipudi le dikgogo tse ruang ke ba magaeng. Ka Sefhikantswe sena ba magaeng ba ka fumana chelete ea ba ditropong ka go ba rekisetsa dilengua le diruo tsa bona. Ka Sefhikantswe sena re ka lokolla secha sa rona dinaleng tsa Majuda, Ma-India le Macsaena, re ka lokolla sechaba sa rona dinaleng tsa baadimisi ba chelete ba Makgooa gomme ra boloka mafatshe ao re itheketseng oona.

Se reng selemo sena se secha go rona? Se re Ba-Afrika fadimegang go aga Areka ea Poloko, phagamo, tsuolopele le Tokologo.

Ntoa Kgolo e Tla ba Metsing le Sepakapakang

SEKEPE sa Majeremane sa ntoa se ileng sa hlaseloa ke dikepe tse thaba tsa ntoa tsa Magesemane, gomme sa tshabela metsing oa Montevideo, se ile go tsa metsing ona sa fihlela se letsetsoe ke dikepe tsa Magesemane. Erile ga molaodi oa sona a bonagore taba di eme gampe, a otelela Hitler motato go botsa gore a ka etsang gobane ke mona ga go lesoba le o ka tsoag ka lona. Hitler o arabile ka gore "thuba sekepe se!"

Ke ga mona a tla laela masole a gagoe go tsua ka sekepe g mme a tse thuba ka mohlakase gomme sa noela.

Kajano Motato o tsuang Montevideo o bolela gore mona enoa oa L-Jermame o ipolaile; o tsetse sekepe sa ga-

Ga Re Batle Go Tsoaka madi a Rona Ka Madi a Makgooa, Re Batla Tokologo

PITSONG ea African National Congress, e neng e kopane Durban, Natal, Moruti Z. R. Mahabane, Mookamedi oa Congress, o boleletse puo e kgolo. O purumile ka kudu

ntsui bakeng sa tsamaiso ea taba tsa lefatsho eseng go eletsela jualeka di-Advisory Boards, Representative Council kapa Lepunka la Transkei.

- (2) Letsui bakeng sa puso ea fatshe la boatata rona.
(3) Letsui bakeng sa go etsoa ga melao ea go bua fatshe lena gamogo le batho ba agileng go lona.
(4) Gore go tsejoe gore Mo-Afrika o na le tshuanelo ea go phela bophelo ba tokologo, a sa kgetsetsoe ke melao ea kgetello.
(5) Gore Mo-Afrika jua ka moagi oa fatshe lena a dumelloe go ba lesole le tletseng la go loanela le go tshireletsa fatshe lena.
(6) Gore ebe mesebetsi ea tletseng ea tla lefua ka tshuanelo jualeka mesebetsi ba Makgooa, gomme a fumane ditokelo tsohle tsa melao ea tshireletso ea mesebetsi.

A tsuolapele Moruti Mahabane a re seo Mo-Afrika a se batlang eseng go tsoaka madi a gagoe ka madi a Makgooa. Seo a se batlang ke ditokelo tse lekanang le tsa Makgooa tsa go busa fatshe lena.

"Taba ena e tshuanelo ea hokomela ka bao ba re busang kajano. Seo re e loaneleng jualeka ba busoang ke King George ke gore re fumane tulo ka lapeng la gagoe eseng ka setaleng sa pora tsa gagoe.

MARASHIA A TSHUERE TAU KA DINGAYA

Marashiya le Mafini a sa loana ka sehlogo gare ga lehlola le sefifing la le-oatle Artic. Lega metato e bolela gore bahlasetsa ka sehlogo, ka difofa le di kanono, go utluagala gore sechabana sena sa Finland se hlalaba ka bonatla bo makatsang, gape se fetsa masole a Marashiya ebile se thubile difofa le ditanka tsa Marashiya.



Always buy "LION" SAFETY MATCHES made in South Africa by THE LION MATCH CO., LTD. Established 1905.

Advertisement for Raleigh bicycles. Text: 'U ka fumana molemo o mong ho Raleigh'. Includes an illustration of a bicycle and a person riding it.

RALEIGH RALEIGH PAESEKELA EA TSHIPI

Pampiri Tse Ngoleang Ha Bonolo

Advertisement for Croxley writing pads. Text: 'The Pad that makes writing easy'. Includes an illustration of a person writing on a pad and the Croxley logo.

'Na Ho Molemo Ho Bua Ka Moneri Kopmopese?

Moruleganyi.— Mongha'i ke kopa sebakanyana pampiring ea sechaba hore ke hlalise mantsoenyana.

Re thabela leelinyana lena sechaba e leng "Bantu World" me ho bontsa moo re ratang ho holisa koranta ea sechaba ka teng re khotlaetsa bacha ho e bala.

Joale taba le potso ea ka ke ena. "Na litaba tse ngotsoeng pampiring ee ke tseo motsoali a ka buang ka tsona le bana ba hae? Na motsoali o teng ea ka arabang ngoana ha a motsa ka 'kopmopese,' 'Lepai,' 'kobo' le 'bo-tholoana-ea-Eva?'"

Mongha'i, koranta tsa Makh'oa ha li rute bana ba likolo ntho tse joalo.

Kaofela re thabe se ntoa ena ea ho felisa Moruti Kopmopese, empha haeba kopmopese o tla etsoa papali a neoe mabito a mangata a tla etsa hore bana ba rona ba botsane ba matla ba be ba ikholise hore ka 'nete' ke eena, re tla fumana hore rona kaofa a ba reng ba loantsa bobele ke rona bajali ba mofoka hara chabana se secha.

Ke tsepa hore sechaba sa Afrika se tla holisoa ke boits'oaro. (morals) ntoa tse loyang tse na li tsoaloa ke pelo tse tletseng thetso (maska) me ea tla hlola ke ea tla rua 'nete' le maitseo. N. MESHACH HOYAN-HOAEENE.

O Re Makaditse

Go Morena "Rona 'a banang," re maketse go bona polelo eo ea gago o e lebisitseng go sekolo se le sengoe mono, na ke mathomo go hlaga taba e juale na? Re ea tsepha go teng dikolo tse ngata moo taba ea "Moruti eo oa gago "Kopmopese" a seng a'ile a ba teng. Re bona le dikolo tse kgolo taba ea Mofuta o juale eo ea hlaga, re ea bona o hloile sekolo sena, u se bolelang kapa u hloihl hlogo ea sona.

B.M.S.

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Madireng A Bopedi

(Ke ISRAEL M. MAKOBE)

Ka kgoedi ea November mohla e le 22, reile raba le tsohong la di makatso, ga rekoa modumo o mogolo, thabeng o ngoe ea Lolo, go okamela motse oa ga Maila. Re be rare ke dikano, gomme ga re le-belela, ra bona go kgokologa matlapa a ma-bedi, a leoga tekano ea (4,000 feet down) luyya, a seke a etsa kotsi.

Ka mohla kgoedi gape ele 29-11-39 kanako ea 3 ka meriti, go le goa na pula e kgole e batho baileng ka thabela, ebe ea batsosa kudu, ba gona kamatla a makatsang ruri, babe ba eme kamaoto, ka mengoakong, metsi a e phile matla a tsona ka malapeng, le ka mengoakong. Tekano ea metsi ene le (10 le half inches height) mo lefasen la dulo kamoka ea ga Modiketse. Go be goa koala modumo oa tladi e tiea lapa le leng motseng oa Ga-Maila kkausui le ngoako oa bodumedi (Church), kgabo ea mollo ebe e hlomola pelo, e palela pula le batho. Go koala selo feela.

Phutheho Ea Baruti Orlando

J. S. NTHABANE

Ka la 17 Mphalane 1939 ho bile le phutheho ea baruti ba Orlando kerekeng ea A. M. E. ka nako ea 3. motseare oa mantsiboa. Hona moo ho no ho le teng, Moruti Mpitso oa Pimville. Ke eena Moruti Mpitso a ileng a neoa sebaka sa ho bua. 'Me puang a re khotlaetsa kopano, le ho ba ntho e le ngoe tse-setsong ea Kreste.

Aj re etsetsa setsoantso sa Tlou, a re: Tlou ke ntho e kholo 'me hore motho a khloe hore oa e tseba ke hore a e ame ka letsoho. 'Me erekaha kholo, batho ba ke ke ba e tsoara nqa e le ngoe, e mong o tla tsoara lenaka la eona, me o tla re e thata, e mong o tla tsoara leoto a re e thata, e mong nko a a re e bonolo etc. 'Me erekaha e mong le e mong a e tsoere, o tla re: oa e tseba. O tsoantsa Morena Jesu ka nyamatranahali ena. A re: baruti ha ba paka Jesu ba 'molelisa ka mokhoa o joalo, ba re: ho balumeli ba bona, mokhoa oa 'nete oa borapeli ke oa rona. Ka ba ka leo, ho se utloane ho hlabe, esita le ho balumeli. A qetella ka hore kopano ke matla.

Ha ema Moruti S. S. Tema ho lebohela phutheho eo. Ha qetelloa ka thapelo ke Moruti Mpalo oa Presbyterian.

Tsa Manyatseng

(Ke E. TSEKI)

Ka la 25 Mphalane basali bohle ba motse 'a rona ba ne ba bokane mane otlong ea bogki ho tla mamele se tlang ho boleloa eke ngaka e leng Dr. St nsfeld.

A ba bolella hore jha ba batla ho rhela hantle, taba ea goele e hore ba hloekise matlo a bona kamelha eohle e le hore lintantsi li seke tsa eba ngata ka matlung hobane li rata haholo moo ho leng litsila.

Etsoe e le tsona tse jalang mafu ka mofuta ea ona rar'a batho. A ba bolella le hore ba 'holise' ana hantle, ba ba hloekise, ba ba epe lijo tse lokileng, ba ba rute e le hore e tle e be sechaba se lokelang, bophelo jha hose sane.

Ke mohau ho bolella hore ka la 29 Mphalane re ne re pata mofu Stephen Sekhupane Mathakhoe mor'a ntate Eli s Mathakhoe. Batho bane ba le ba gata phupung ea hae ka sebele.

Mofa o siile mosali le 'hutsana tse peli tsa banana, e moholanyane o le moli 10 ea mo hlalhang li 7. Moli mo o hloholofatse lihutsana tseo, 'me bang ka mofu ba ke ba tsilisehe.

Phaphamang Ba Makeleketla

Re sa bahile motseng oa rona oa kgale oa Freistats. Pula e nele ho hotle botala motseng. Feela ntho e soabisang motseng ona oa rona re hana tsoelopele re haneletse 'morao.

Batho ba hana ho bala likoranta joale ba mamela [maaka mona-lemane hara motse. Esita le bona ba reng ba na le tsefonyana ha ba bale likuranta.

Heelang-batho ba Makeleketla, balang likuranta bol lefatse lohle le eme ka maoto. Phaphamang! Balang "Bantu World!"

Moruti Mochochoko o se a tsamaila ho tloha Makeleketla, eka ha ho tsebe motho moo a ileng, hobane le batho ba phutheho ea hae ha ba bolele litaba hantle. Re maketse. Bakeng sa hae ho tla Rev. Kefas Hlong, oa Tala Mission, Taba Nchu, o tla fumana ho senyehile mane Chache. Ntlo ea Mission e ka haho so lule motho 'eng. Ba bang ba phutheho ba fetohile ntho tse kang mahlanya. Ha ba tsebe taba tsa bona hantle. Ba tsietsoe feela. Re maketse.

Ke itse re sale morao hahoholo rona mona hae. Re sale re ne re kengngoe li "oogtlalapa." Ke' kile ka le bolelela ka re: pusa ea ne ea kha-a-le ea basali e khutlile, re a e lefa, bara, barali le basali ba rona. Joale re e kolobelitse ka lebitso la "Slaptikete" kapa "Lodgers permit." He-e-ena, rona re thotse re itse tuu! Hare bua "niks," re linku, likonyane. Re tsentsa thogo mo metheng ha re bua Secwana. Fe tere-e-re kare-ehere sa hahi-i-ile.

Moruti Modipa O Diphateng

Re masoabi ho tsebisa metsoalle eahae, Rev. L. M. N. Modipa, oa African Christian Union Church of S. A. koa Sekukuniland hore, o di phateng ka boloetse, 'me, mohlomong, eka hlaela hape, ho finy'lla Sebokeng sa kereke e na setla kopana Bloemfontein khoeling ena. E ka Morena Molimo a ka tselifaletsa Mohlhaaka

Tsa African Mission Society

Rev. E. R. MOTHEBE

Ka September 21, 1939, re ne tsene Conference ea baruti ba African Mission Society, Marabastad. Conference ea tsamama ka tsele e khalang, ga tsoa litirelo £42.

Ga e kopana ga hlomamisoa bana ba 46 ka September 1939. 'Me baruti banang ba le teng bane base bangata Ga nkahe ene e le babotlile, e kabe ele chelete!

Re tla bona mo Annual Conference ea December 5, 1939 e eang Dilopyee, Hammankraal.

Kea bona gore tsuel'apele go fe a pele. E kile ea tsuenyega thata-thata. Kajeno e tla tsuella. Matsuenyego a eona a thomile ka Febuary 22, 1918, a tsemata gofitlela September 21, 1921, a didimale. A tsoga gape ka July 6, 1936 mo motheong oa kereke e thomiloeng ke Rev. J. M. Kanyane Napo.

Baruti ba bang bane ba e seka, bare ke ea bona, bara leina la eona ke African Church. Ea ba palla, ea re November 28, 1936, molato oa ba oela godimo. Tsatsi 'eo rena baruti ba African Society re tla etsa gore ebe tsatsi la Annual Conference ea rona.

Ke utluie ke bile ke bone kuranta ea rena, "The Bantu World," gore Moruti o re African Church ena le dikolo; mo Transvaal Babadi g se nete. Le se leseng ga se teng. Se ke se itseng, se fa Mrs. E. Sepuu se tsents'e ka tichere Lerutsosna Ba-Afrika a re lekung go tsuella pele re se nyefole baruti. Re re baruti ba eaka. Bare Moruti o rekisitse kereke.

Leina lona a le tsue, Sek'olo gase teng, le kereke yona ga e teng mo Pretoria.

Etumileng ea Basutoland LIKOENA Meriana



E NEHA BOPHELO, MATLA LE NCHAFATSO KAPELA

Likoena Pills

"Two-Way Pill" e makatsang; moriana o matla o hloekisang mala osetseba ka tsele tse pedi; Diphiong le senyeng, le maleng ka nake ele ngue Di matla, me ele ngue e lekane ho hloekisa mala le diphio. Hape e hloekisa madi. E matlafatsa tsebetso ea mmele. Di matla haholo hoo di ke keng tsa sebedisoa ke bana. Ha u jeoa ke liso ha ho ntho e molemo ho feta moriana o hloekisang ho ntsha boloetsi bona mmeleng. Ha utluisa dihlabi ha u ntsha metsi, philelana o tla ho thusa. U tla bona ho setetsa ha eona hobane e fetola metsi botala, Diphilisi tsena di fetu tsohle ho phekoleng majoetsi a mala le diphio. Etlelloa hore di matla haholo. Theko 1s:6d

Liso Ointment

Setlolo sena se fodisa lise tse bolma ho fedisoa, hobane ha se fedisi feela empa se kena metsung ea boloetsi. Se na le matla a ho o phekola; me se tshuaneitse ho sebedisoa le No99 motsoako oa madi oa lise tse mpe. Theko 1s:6d.

Liso Remedy

No 99. Pheko ena e etseletse ho phekola madi a mabe. E ea fodisa me e tshibe hore a seke a tsamama le mmele. Ha u ena le lise kabaka la madi a mabe sebedisoa No 88. Hlokomela ho phekola boloetsi ba madi ka ho a hloekisa ka pheko ena. Theko 3s:0d.

Blood Mixture

FOR Children No 202: Majoetsi madi a fumanoa baneng le ho ba bahole. Ko tshuanelo ea hao hore u alafe bana ba hao kapela ka ho hloekisa madi a bona ba tieba phele hantle. Se tshuaneitse ho

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sebedisoa le setlolo sa No 88 ha nguana a ena le liso, ka-baka la boloetsi ba madi. Theko 2s:6d.

Croupine

No 203. Bana ba banyenyane le bona ba kena ke mokhohlane le ho hohlala le lehlohloho meriha. Ha u ka se hlokomela ntho ena e ka etsa hore sefuba se sehlo. Seno sena, se monete se thusa ho fodisa majoetsi ana kapela. Se phekola ho hohlala ba bana mariba. Setlolo sa No 10 seka sebedisoa le sena ka ho tlola ka sona mafahlang ha a robala. U seke oa tlhabela nguana oa hao a hohlala mariba. Beka na ba tieba phele hantle. Se tshuaneitse ho Croupine k'jeno. Theko 1s:0d

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Moriana oa Chamberlain oa Mokhohlane

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



ea bohlokoa e letang tsohle kaofela. Ka lehlohonolo, eitse ha ke ne ke bolella mofumahali oa lekhoa hore Ntombana 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-teang mosali oa lekhoa eka re batho ba blokang litlhare tse kaphekolang ngoana."

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



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



Curse Of African Daughters

Madam,

When will the African Daughters be freed from the curse of being all domestic servants? Who said that all Africa women should be domestic servants from the birth? I become disturbed whenever I think of this matter.

Now that colleges are closed some of our trained sisters will unfortunately become kitchen-girls for life. Once a lady teacher leaves teaching she becomes a kitchen-girl.

We have girls who have passed their Commercial courses, teachers' courses and University J.C.'s but incidentally they fell under this curse. Even nurses when they are tired of nursing they become kitchen girls.

Who is to blame for the curse? Is it not our brothers who instead of building big clothing factories, shops etc. in which our African ladies could work as machinists, shop girls, Book-keepers and typists and secretaries; keep on buying £5 coats only? Who dress more than their bosses and yet they only earn £1 per week. After I had thought of this, I watched them carefully at their sports and socials and convinced myself that unless they unite, save their wages, and stop extravagancy we shall suffer under this curse forever. What shall be done, daughters of Africa, when our young brothers are so lavish? Is it not wise to force compulsory saving among our young brothers until they reach an age in which they can use their money wisely? We are really tired of being called "Annie's" in our daily lives. We want African ladies commercial travellers throughout the Union and some of us have really that sweet commercial travellers' tongue.

When will "Gemedé," "Bhayilyagijima," and "Raborefe" unite and save us from this curse. The day has fully dawned and Africans are built of the strong heavy clay which does not show whenever they are suffering. United, we shall build castles.

J. B. THEMA, (Miss)

Braamfontein.

Your Old Sheets

Use Them

Old sheets should never be discarded. Always keep at least one handy for patching other sheets, and another for tearing up for bandages.

Other sheets, too old and thin for regular use, can be utilised in various ways. If a sheet wears thin in the middle, it is a good plan to cut it down the middle and then seam the two sides together. Bind the worn edges strongly, and the sheet should last quite a long time.

Use the best parts of an old sheet for re-covering ironing and sleeve-boards. Cut a piece to fit the board, turn under the edge and fix in place with tape and drawing pins.

Several small pieces sewn together make an excellent kettle-holder.

From the best parts of an old sheet it is possible to make one or two under-covers for cushions and pillows. These cases prevent the escape of feathers and prolong the life of thin outer covers. Excellent dress-covers can be made from sheet remnants. Make each cover in the form of a bag, about three inches wider than a coat hanger, leaving a slit in the middle to take the hook. Leave the other end of the bag open and slip the cover over dress and hanger together.

If you have some old, worn blankets which are too short for comfort, try lengthening them by sewing strips of sheet about 12 inches wide at one. These will provide ample length for tucking in at the bottom of the bed.

Christmas Tidings

(BY CHARLOTTE SLINGER)

Let us just imagine that we are living on the first Christmas Eve and are watching all the wonderful things that are happening.

ST. MARY AND ST. JOSEPH are walking very wearily along the road to Bethlehem. St. Joseph is taking great care of Our Lady, for she is very tired. Other travellers have passed them by, riding and walking more quickly than they. They are wondering if there will be a room for them in the little crowded town. At last they reach the first inn, only to be told there is no room. The same is repeated wherever they go, perhaps it was a kind servant who sees how tired she looks, who suggests that the stable would provide a covering for the night. In the stable is born that night the Saviour promised thousands of years before.

The blessed Virgin Mary is given her son the baby Jesus, no cradle, but the manger, made soft by the hay and straw. All is very still and quiet, but what joy and rejoicing in the hearts of those two as they kneel and worship Him. Outside too, all is quiet, the busy town is still for a few hours, the people are sleeping, all but those who have work to do.

THE SHEPHERDS

We will in mind be in the stable and see them arrive. We will kneel where we can see the Holy Child receive His first visitors, poor, homely roughly clad they are. One looks old and worn, but as he enters and beholds the Infant Saviour he falls on his knees and worships; longing to give himself and the little he has in return for that Wonderful Love. One shepherd looks almost a boy. Anyway we know there must have been a longing in the hearts of them all. No wonder the world even the selfish world seems more full of Love at Christmas time. St. Mary and St. Joseph look on in wonder at these humble visitors. They do not know of the angel's visit and cannot understand how these men can know the great Secret. Humble, lowly, people are the first to learn the great mystery which so many clever minds have refused to learn viz., that the Child lying in the manger in helplessness and weakness is really and truly God. God made flesh. We still can greet Him on Christmas morning. We must not forget Him in the joys and presents.

It is always pleasant to extend wishes for the Christmas season and I gladly send a message of good will to the Bantu friends of Johannesburg and elsewhere.

"At Close Of Day"

(BY THE EDITRESS)

Here is a comforting message which I culled from one of my cuttings many months back. Unfortunately, the author is not given; but the words conveyed such sweetness and comfort to me when I read them that I could not resist the desire to pass them on to my friends:

Lord Jesus, in the days of old,
Two walked with Thee in waning light;

And love's blind instinct made them bold

To crave Thy presence through the night.

As night descends, we too would pray:

O leave us not at close of day.

Day is far spent, and night is nigh;

Stay with us, Saviour, through the night;

Talk with us, touch us tenderly,
Lead us to peace, to rest, to light;
Dispel our darkness with Thy face,
Radiant with resurrection grace.

Tomatoes are Plentiful

AS tomatoes are very plentiful just now, it is an excellent idea to make several jars of concentrated tomato to use later when the season is over.

Tomatoes are very rich in a vitamin ingredient which is not destroyed by heat, so their value is equally good whether they are bottled, used fresh, or cooked. They also combine excellently with other foods and are specially valuable in vegetarian cookery, for their flavour will improve any dish for which they are used besides adding to its dietetic virtues. Here are some recipes which demonstrate the manifold uses of tomatoes:

Concentrated Canned Tomato

Put sound ripe, but not over-ripe tomatoes into boiling water for 2 to 3 minutes, plunge into cold water and remove the skins, then cut into pieces. Either put into a double saucepan or a heavy pot and heat very slowly without water until the tomato pulp becomes very thick. Add 1 teaspoon salt to each 2 pints of the tomato, rub through a sieve and fill up sterilised bottles with the puree.

Put the bottles into a deep saucepan lined with straw and surround them with straw so that they do not touch. Cover with water until the bottles are immersed. Bring to the boil slowly, keep boiling for 15 to 20 minutes. Remove, tighten the lids and cover until cold with a cloth. Store in a cool dark place. To use dilute with equal quantity of water or liquid.

Canned Tomato

Plunge the tomatoes boiling water for 2 to 3 minutes, then into cold water and remove the skins. If large, cut into slices. Pack into clean jars, adding ½ teaspoon of salt and ½ teaspoon sugar to each 2 cupfuls (1 pint). Press the tomatoes down in the jar with a long handled wooden spoon as you pack them in. Leave for about 20 to 30 minutes, when the tomatoes will subside and draw their own juice; then add more and fill the jars. No water is required as the tomatoes contain enough liquid. Put on rings and lids, but do not tighten the lids. Sterilise at boiling point for 30 minutes. Tighten the lids and pack away. No water need be added to this pulp when required for use. It may be added to stews and soups or rubbed through a sieve and made into purees etc.

Wit And Wisdom

(Culled from "The Star")

Peter the Great passed a law that any master who ill-treated his slaves should be called insane and a guardian appointed to manage his estates. Not long afterwards Peter himself in a rage struck his gardener with such force that the man died.

"Aas," I have civilised my own subjects," remarked Peter contritely. "I have conquered other countries. Yet I have not been able to civilise or conquer myself."

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MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

PAGE EIGHT

THE BANTU WORLD

JOHANNESBURG

SATURDAY DECEMBER 30 1939

Is There Anything Like 'Mr Right?'

Madam,—The other morning I got a letter from a niece who wrote a memorable letter after three months silence.

"My darling—," her letter began, "...A voice from the grave calling! Oh, come on big boy take my hand, kiss my cheeks and heartily congratulate me for herewith enclosed is my invitation card. I'm getting married after years of ruinous romance. Today and at last and for ever, 'till death doth us part,' I have my heaven—sent Mr Right!... How I laughed at this silly childish thought; but I wept thereafter because of her foolishness and today after months after her divorce I recall her letter and write to ask about the much desired and much talked of Mr Right.

Is there anything like Mr Right? Most of the girls have been told not to worry about their life-time partners and marriage, because one day (every cloud has its silver lining) Mr Right will come along singing not for clandestine romance in dusky love lanes or the glittering thoroughfares of the city walking hand in hand, but to give a girl a home and happiness, to feature her as a star in the great play of all times, "Just Married" (A Girl's Desire) presented by the Marriage Bureau.

This Week's Thought

TROUBLES, like babies, grow bigger by nursing.—Daily Mirror

Suppose a girl has many suitors, how can she ever recognise Mr Right out of a hundred? Is it by standard of education, grade in society or because he is quick in offering a hand in partnership and asking her to be his helpmeet? Many girls have married their so-called Mr Right just to be divorced tomorrow. When I watch the tracks of many a Mr Right and how their marital life ends, I come to the well considered conclusion that Mr Right is mystical and has done more mischief and caused more unhappiness than most men who are only romantic. Now, how many a Mr Right have been faithful to their holy and sacred pledges?

When I see how some Mr Rights have acted to their Miss Right I believe that such a person never did exist; but he is only a mythology, a legend and a mirage in the desert.

These men who have poised as Mr Right have only offered to a girl a pair of loaded dice to cast for sorrows and tears, regrets and ruin; he is himself offered as a sop, and that is just what he is: a doll offered to grown-up girls to play with and keep them quiet from grumbling and mumbling, complaining of insincere, unbecoming attitude and feeble love of their boy-friends.

The great unfairness about this fellow—Mr Right is the implication that when he does come along he will have the ways of captivating in his many clothes and the means of quickly sweeping the girl off her feet into the church and be the ideal and devoted husband, bound to her by legal and holy bonds.

Of course, after all Mr Right is a fake. When his real colours appear, the poor girl learns that her Mr Right is a Mr Wrong, a visible man representing a myth. He is insincere, cheats his wife and other girls, he sleeps out etc. etc. This and many other deplorable acts are committed left and right.

Many girls are tongue-tied at what Mr Right can give up. These girls some with charming thought, sensible opinions, bright ideas deserving delightful company are tortured to ruin by Mr Right. Is there anything like Mr Right?

W. M. B. NHLAPO, Eastern Native Township.

"Let Me Introduce..." Can You Do it?

No one worries very much about formality and etiquette in these days, but when there is a right and wrong way of doing a thing it always gives more satisfaction to do the correct thing.

Here are the old rules still in force: Always introduce the junior to the senior, or the superior.

When the introduction is to a person of position it is usual to ask for formal permission. The procedure then would be: "Lady X, may I introduce my friend Miss Y?" followed by: "Miss Y—Lady X," glancing towards each as her name is mentioned.

If you wish to introduce two ladies, one single and the other married, the former should be introduced to the latter. A gentleman should be introduced to a lady. Introduction must not be hurried and care should be taken to pronounce names distinctly. When people are introduced there is no need for them to shake hands; a bow will suffice, but if the senior lady or the one in the more superior position shows signs of wanting to shake hands, the other should follow suit.

A lady who is seated should rise when introduced to a senior lady, but should remain seated when a gentleman is introduced to her.

When an introduction is being effected by means of a letter to be personally delivered, the letter should be handed in an unsealed envelope to the person to be introduced, who will seal the flap before presenting the communication.

Just A Smile, Please

A teacher was explaining things to his class. "For instance," he said, "I want to introduce water into my house. The pipes and taps are in order, but I get no water. Can any of you tell me why? Can anyone tell me what I have neglected?"

"I know," replied one boy at last. "You haven't paid your water rate."

"He seems frightfully rich, Mabel. When I asked him if he really loved me he said, 'Darling, I love you with every fiver of my being.'"

Jones: "Halloa, Smith! How are you? Haven't seen you in the garden for quite a time, and you never come and see the wife and me now. Why is that?"

Smith: "Well, old chap, it's not through ill-will or bad feeling, or anything like that, you know; only you and Mrs. Jones have borrowed so many things from me that when I see your place it makes me feel homesick."

The church choir was practising the anthem, "As Pants the Heart," and the choir-master was not satisfied with the notes to be sustained. After a second trial he became a little annoyed, and said: "You're not holding on long enough. Your pants are still far too short!"

"I must say, Mrs. Jones," said the parson genially, "that I have never christened such a well-behaved baby as yours."

"Ah, well, you see," said Mrs. Jones, "we've been getting him used to it with the watering can!"

Many ways with Rice

Rice is cheap, rice is easy to store; and a little rice goes a long way as it becomes so much more when cooked. That is why we all have a tin of rice in our pantries. And there is no end to the tasty dishes that can be made from rice.

First of all, of course, it is good to make sure that we know the best way of boiling it, for well-boiled rice is the real foundation of practically every one of the following recipes.

TO BOIL RICE

Well wash about four rice. Have ready a saucepan of boiling water to which has been added a little lemon juice and salt. Sprinkle in the rice and boil rapidly with the lid off for about fifteen minutes. To test, squeeze a grain or two between the fingers, and if it feels soft it is cooked. Turn into a colander and pour boiling water over till it runs clear. Drain thoroughly.

RICE IN SALADS

Rice makes an excellent base for salads. Cook it so that the grains are separate, but add an onion, and use it when cold for the following mixtures:—

Rice, hard-boiled egg, tomato peeled and cut in cubes, the chopped green part of a spring onion, all mixed and bound with French dressing

Rice, small pieces of lean ham and or bacon, small pieces of tomato bound with French dressing which has been made with a pinch of mustard.

Rice, cold peas, pieces of tomato, bound with French dressing.

Rice, pieces of cold chicken, tomato, bound with French dressing.

Rice, pieces of tomato and any small pieces of cold fish, bound with mayonnaise.

SIMPLE SAVOURY RICE

A little minced onion and some butter may be added to the rice, or a few slices of cold cooked fish or fish or meat may be heated up in it. Another variation is made by mixing in a little curry powder with the onion and butter.

EGGS WITH RICE

Make a border of well-boiled salted rice. In the centre place a couple of eggs which have been scrambled, with a liberal allowance of milk, and a saucerful of chopped ham.

Or provide a good substantial lunch for father or son topping a plateful of hot boiled rice (well seasoned) with two lightly-poached eggs and a pat butter.

Hermetically Sealed Tea

In view of the present situation in Europe it is interesting to note that to meet the recommendations of the Food Defence Department in England, a large tea concern has marketed hermetically sealed, gas proof tins containing 2 lbs of tea. The date of the sealing is marked, and the house store can therefore be charged constantly. It is estimated that the tea sealed in this way will remain in perfect condition for six months.

Unusual Potato Dishes

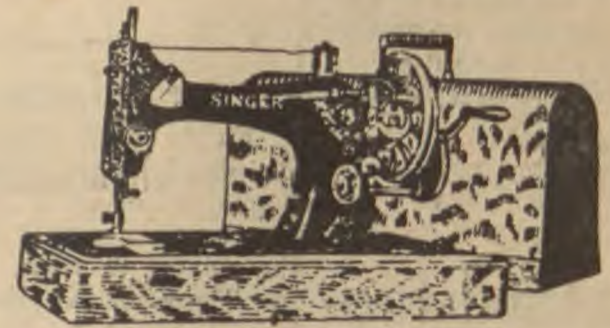
POTATO CAKES

Sift half lb. flour with a pinch of salt and half teaspoon baking powder, mix in half lb. cold mashed potatoes, 2 oz. castor sugar and 2 oz. sultanas, mix to a soft dough with a beaten egg. Roll out to half inch thickness, cut into rounds, bake on a flat tin in a hot oven of 4000 Fahr., or number 7 for 20 or 25 minutes. Split open, butter serve

hot. The sugar and sultanas may be omitted and the scones made plain if preferred.

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Oti u Hitler Kahlanganyelwe

Mhleli.
Lawamazwi ngiwakuluma ngokudabuka kakulu. O Hulumeni b mhlaba wonke abavazi into okufa vele bayenze njengoba bazibonela ka mhlope ukuti uHerr Hitler wase Jalimani ofuna ukubacita nokuba wisa ezihlalweni zabo bonke oHulumeni bomhlaba wonke usile yena yedwa. Uma kunjalo b kufanele ngempela ukuzi ba nente kufuneka bamlanganyele kanye kanye, balwe nave bonke ukuze bamcote.
Ngoba uma bazobukela kupela izwe lase Ngilandi lo lwana Ekulweni ukulwa nelizwe lase Jalimani nalo ke ilizwe lase Ngilandi lizohleleka nalo njenge lase Poland. Elahluleka ukulwa nezita zalo. Kunjalo ke uma oHulumeni bomhlaba onke bazolibalane kuzoti ke umhlaba wonke uwele ezandheleni zelizwe lase Jalimani ngoba lona linamanda.

nemele akulemi vombango wobu kisi buka Herr Hitler, wase Juli mani ofuna ukutata ilizwe lonke ngokubutasa nje ngezimpambankwinciezizuliza.
Akusizi ukwesaba umuntu omkulu uvahlaganyelwa acitwe nobukulu baka. Kunjalo ke into ezopumelelisa izizwe lapa emhlabeni.
J. J. KHOMAN.

Elandsboek.
Anazwi ako awendoda esebenzisa ubucopo bayo, Khoman—Mhleli.)

Akubonayo

uMfana-Wendhlela

Ngisacela isikala kweloko lodumo Mhleli kengibingelele a'afundi be "Bantu World." Bngis'e Tekwini gafika ngasolwandle lapa kufikela kona imikumbi ngafunyanisa esikulu isiteleka sama Ndiya ngoba bekuyilanga lokusuka komkumbi oya e Scotland. Uma sengibuza bati lawa Mandiya yilawo ajoyina iminyaka emihlanu ukhamba nalowo mkumbi; banele bafika e Tekwini bati, "taru, Nkosi saze safika ekaya asisayi ndawo, ngoba nansi impi iyalwa, sizawucwila nomkumbi Abelungu bangamane benze abakwenzayo." Ama Ndiya awu 42 avalelwa esitokisini.
Hawu abantu bakiti bajoyina ubutaputapu ngishibe kusafuneka abayisihlani kanti kuqala Abelungu bebengamvumeli umuntu omnyama ukuti ajoyinele indhlela eyapshaya e Scotland, bati umteto awuvumi. Namuhla ngoba baxakile umteto uyavuma. Namhla abantu bakiti sebejoyina ngejubane okwesatywa ngama Ndiya bona abakwesabi ngendaba ka 19 nge nyanga.

Ndiyabonga Mhleli, ngokubingelela abafundi be "The Bantu World."

Opendula u Mnu. M. F. Gwala

Ngokuzipata Kabi Kwezingane

Mhleli,
Ngicela ukupendula u Gwala wase Orlando osola onina bezingane ezizipata kabi. Mina ngiti onina abanalo icala. Akako umzali otanda ingane yake yonakale, yenze imikuba emibi. Into-nje sayalwa u Masipalati, owati uma esakala izibaya wazididiyela kanye nabantu abaluhlaza abangenayo imfundiso enhle kubantwana. Nansi into efundisa izingane ubugebengu, lubu qili bobusela, ukuqabulana e Bhayiskopo ema Lokishini. Mina ngeluleka ngokuti akublangane abazali bezingane, benze isicelo ku Masipalati sokuxosha ama Bhayiskop ema Lokishini. Nakwa Zulu izingane ezihlonipayo zipakamisa umzi wakwabo. Kucelwe otisha ukuba basize bafundise izingane inhlonipo ngoba imfundo engena nhlonipo ifile. Ifana nokukulwa okunge amsebenzi nako kufile isho i Bhayibeli (Bible) bhekani ku Jakobe: 2-17.

Masizake ma Zulu; siblangane, sikumbuzane ngamasiko akiti, mina ngiti ikona inhlango eno kusisiza i (Sons of Zululand) singa kokobi siqonde nje singedukiswa abanye abenza imihlanganywana yo bumbuka. Mina be (S.O.Z.) sizani ngokutumela amadoda ema Lokishini ayo sicacela indhlela esinga zaka ngayo tina ma Zulu. Lesisifo sokonakala kwezingane zifundi- (Ipelela ohlwini lwesitatu)

Ezasentla Ne Natali

(NGU MAHLAL' EBOPILE)

Mhleli, nezinsizwa zakiti ezilapo, nezikwamanye amazwe lapa kufinyelela kona lelipepa. Kuyangjabulisa ukunazisa ukuti linile impela lana imvula emnandi kuleli lakiti lapa Emhlanini namapetelo awo, ngangoba, ngibalanje ugwele umfala u Mhlwani kanye ne Tatane, ayiwelewa muntu. Siyabonga ku Mdali u Nkulunkulu opa into zonke, impela nsizwa zakiti e Mhlwanini, siyani-mema ukuba nisibongise Kosemafwni besekukubi impela ngenxa yo kubalela kwezulu. Kanti Osemafwni uyazi Yena ukuti Ukona Akasilahlile.
(Sekuyisikatsihana yafika lendaba kiti—Mhleli)

U John Msimang Ekaya E Mhlwanini

Habe! Mhleli, kanti imvula le ifike no John Msimang insizwa yakona lapa e Mhlwanini. Pela kade sayigcina naku kuti njengoba ngibhala nje sengimbona po mina hau, wetu uqamukapi? Hau, wetu at Qa ntanga ngafika Ngolwesitatu kanti utshonje imvula le ifike Ngolwesine, ilandela yena. Pela usebenza le e Mdu. Siyakubongela Ntombi ka Ngoza ngendodana yako ukuba isakukumbula.
Lelizulu ukona kwalo kulimaze umhlangano wa Matisihela obuzimiselele ukhlanganela e Burford. Asazi ke ukuti usuyohlalanga nini ngoba pela tina Bomahlal' EboPILE nje siye sihlale sihogela imimoya lapa kuzo hlalanga kona amakolwa, ukuze umuntu aboqe aqonde ngakona. Uyazi ke pela Mhleli, ukuti lapa e blangane kona amakolwa kuvamisa ukuba kona okumanjana.
Kuyasitokozisa nokuho ukuti u Hulumeni unomusa impela kakulu kutina, njengoba naku nati usesitumela abalimi abate xaxa. Sinomlini lapa u Mnu. D. O. Lembete ofike esikhundleni si a Mnu. A. B. C. Mdhlozi oseshintshelwe e Mangwaneni (Bergville). Impela, ongati indoda eukutalele umsebenzi wayo kulabo abayibizayo, ukuba izobasiza. Pambili Mhlwani. Ngikulumanje angapandhle amabele ezintweni zawo Msimang, H. Selbv, ungapandhle u bhontshisi ku mfoka Mshoti; Chief W. S. Kumalo, inkondhlwane, nabanye abanngi.

Inyanga, u Maqondana, siyatokoza nokuba abakwa Maqondana, sebemise lapa e Mhlwanini, asisahlupeki ukuloko siya e Vandilina.
Sake saba nomdumezulu womngcwabo kulamasonto ku ngcwatshwa u Isaac Mazibuko umfana obekade engumhlali webhola edhla-lela i Club endala ama Rainbow ase Mnambiti. Wabamkulu kakulu u mngcwabo walensizwa. Okubuhlungu kakulu ukuba ungcwatshwa nje kagulanga wasukelwanje zintswela boya zamphliza. Indaba yomuntu Omnyama lapa ehamba kona. Waba muhle kakulu umngcwabo wake, upetwe igagu lo Mfundisi u J.H. Xaba wama Methodist—wati, Lindani, Lindani nokuba ningalazi ilanga nosuku ayofika ngalo lo Mntwana engikuluma ngaye uzalwa intombi ka Kofie enkulu eyendele kwa Mazibuko. Siyabakalela abakwa Mazibuko kanye nabo baka Kofie.

swa amaBhayiskopu into engezuzo kumuntu omnyama, abafundisi bama Sonto kuh e bacelwe ukuba kuketwe usuku lokutandazela le-sifo esingene izingane zetu. Kuzilwe no udhla ngale omini. Masikumbule amazwi e Nkosi u Jesu asencwadini ka Marako. 9-29 akuluma ngohlobo lwesifo esinje nga lesi. Ngiyatanda ukuzwa ukuti abasoli besizwe batini bona ngal-sisifo? Bangatuli nje bati du. Ngi yetemba umhlobo wami uzokweneliswa.
Uxolo Mhleli ngokwelula sifuna indhlela yokuqeda lesisifo esibulala igolide letu.
F. A. MABASO.
Denver, Johannesburg.

(Kepa i Sons of Zululand l-yo ocela inisize kambe iyoze izivuze nini obala ngezenzo zayo nangeku hlosile njengoba kwenza i Bandhla lika Zulu e Natal-nje!—Mhleli.)

USEBENZA KANJE uJOHN LONK'ISONTO



.....Kepa Adhlale i bhole Masonto Onke

U-John umhlali wempela webhola eqembini lake; uzinikele emdhlalweni. Okumenza a dhlale kangaka kanti usebenza kalukuni yini? Uzigcina epilile nge Phospherine eqinisa igazi nemizwa.

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uShukela muhle kubo bonke

Uzizwa "udangele" Uka-tele, inhliziyo Incane?

Teoga aka Dr. Williams' Pink Pills namhlanje. Aziwa izwe lonke noosizo lwawo ekugcinisela igazi al'ongeze. Lapoke igazi lako selihlambulule wozizwa sewulula, sekuti ndiza emoyeni. Wabize esitolo ama-Dr. Williams' PINK PILLS.



THE BANTU WORLD

14 PERTH RD. WESTDENE JOHANNESBURG

SATURDAY DEC. 30, 1939

Umkumbi Owashayo

Limi Ngoti Olwandhle

Indaba yomkumbi i Graf Spee ingase ibenamazwibela amakulu. Seku zwakele ukuti watiwupete ewucwilisa nje wabengatandi, kodwa kwati lapo ekuluma no Hitler ngocingo u Hitler wati kawucwilise. Kutiwa u Captain Langsdorf owabepete umkumbi wati ukungcono yikuba umkumbi wate ufe ulwa, kunokuba ufe ngezandhla zake. Wakwenqaba loko u Hitler. Kutiwa inhlizyo yake yabuhlungu kakulu i galoko ngangoba wapeta ngokuzibulala ngezovolovo. Wati okungenani kake nomkumbi wate.

Lendaba kutwa ibapete kabana e Jalimani ngoba isenzo lesa sokutshisa umkumbi sikumba ukuti u Hitler unovalo ngesipeto sempa Kwazise u nabe uvumile ukhulala e webeni lese Montevideo kuze kupele impi wate u buyela Jalimani uma kunqobe u Hitler.

Eduze nje emva kokucwila kwe Graf Spee omunye futi umkumbi i Columbus onesi indo samatani ayizi 32,565 bawushile amatilosi awo lapo ebona umkumbi wempi wama Ngisi usondela kuwo.

Ukuba kwemikumbi emikulu kingaka yama Jalimani kukumba ukuti ama Ngisi awinsangu olwandhle pezu kwokuhl sela ngezinhlela zonke kwama Jalimani. Okunye futi okukumba ubungqoshe bama Ngisi olwandhle yikuti ipetlolo asebeyivimbele ukuba i e Jalimani, kutiwa ingagcwila ezinqoloni zezitimela eziyi 33,000 ezidonswa izitimela ezingama 600, izinsimbi zezinhlobo zonke ezabe ziqonde e Jalimani abazimbile futi olwandhle zingagcwila ezinqoloni zezitimela eziyi 32,000 ezidonswa izitimela ezingama 640.

Impi e Finland

Abikwa ukunqoba enyakato ama Russia. Kodwa kwolunye uhangoi asayibambile ama Finns ngase Nyakato abhuga amabuto ama Russia ayizi 800 manje shosela ngayase noyeni ama Russia ngenkulu inzondo, abulale nezibhedhela ngama bhobho. Ati wona ama Russia okwenza ama Finns ayilwe ka g ka lempi yikuba ama Russia atumele kona amabuto asaqalayo, okungewoase akade ayehlab na. Ati okuyiwona mabuto empela asemiceleni ebhekene ne Jalimani. Ahlezi lapo. Kutiwa amabuto onke ase Russia ayibambe lapa ayizi 500,000 kanti wama Finns ayizi 350,000 kutiwa manje ama Russia asetumele amanye ayizi 200,000.

Asebefile bama Russia bapakati nale sisibalo 30,000 no 40,000 Amasongololo abo abulewe angama 350.

Uma sithi "amasongololo" sitho izibhamu lezi eziyizi moto, amasondo abo apendukayo okweket ng hitardela emshini. Bati ab lungu a na Tank. Loku lapo kuhamba ufchoz -nie kudh ule, zibe z dubula izibhamu ezidatsulwa amabuto ahlezi p kat kwako ngoba kuyinsimbi engenwa yizi nhlamvu ezenzelwayo kona.

Amange

pezu kwelase holland

Sekubikwa futi ukuti amabuto ama Jalimani asekandene futi emiceleni yase Holland neyase Belgium. Ngezi nyanga ezidhla le isibalo sawo sabe sivizi 950,000 namhlanje kutiwa siyi 1,250,000 kakwaziwa akuqondile.

Ubungozi be Russia

Umoyana ozwakalayo okutiwa nezi fundiswa zemibhalo engw le ziyawu-fakazela ngeziprofeto ze Bhai'helo uti i Russia lena iqonde ukuba yenabele ngase Mpumalanga ipoqe zonke izizwana lezi kube iyona unqongqoshe wase Mpumalanga. Ziti izifundiwa zeziprofeto isahluko sama 38 encwadini ka Ezekiel esikuluma ngo Gog, siqonde yona i Russia. Abanye bati isahluka 19 se Sombulo naso sibkezela yona i Russia. Ziti lezizazi seyifikile le nkati etshiwo i Bhayibhele.

Umbuso wase Russia kutiwa njengoba upanga i Finland nje uqonde ubungqoshe pakati kwezizwana okutiwa ama Balkan States. Manje kutiwa uzoti unqogoba lapa ubhekse amabombu awo e Turk y nase Rumania. Kutiwa futi iqonde ukuba ize isobozele no mbuso wase Ndi a mpumalanga.

Lapoke kusobal ukuti iqonde ukubiza inselela kuma Ngisi kwazise yonke lemibuso iyezwana nama Ngisi. Ati ama Ngisi abhekile ukuti i Rus is izokwenza njani manj. Omunye umqondo uti i Jalimani ingatokoza uma i Russia ihlasela lemibuso kona ama Ngisi ezochkwa impi ezinhlangothini ez mbili; loko kwanine amandhla wona ma Jalimani okuquba impi e Mpumalanga. Kepa umbuso wase Italy u onakala ungasitokozi nempela sezso sombuso wase Russia owa ne nkolo Yiko nje ekelelele ama Finns ngemishini endizayo ama Italy.

Kakwaziwake ukuti izinyatelo ze Russia ziyoye ziyifik sepi, kodwa izigqapeli zii ziyoba yingozi enkulu e Mpumalanga.

Amadoda Aqavile Pigg's Peak Swaziland

Kulendawo yase sipiki kwa Ngwane kukona abafu, abanumzane abahloniphekileyo oti uma ubabona ubone nje ukuti isizwe siyaqubeka siyapambili futi kuyantwela nasezansi. Kukona umfo ka Kunene u G. Kunene umabhala encantolo esipik opete ih visi ngokwake. Impela lendoda yesizwe inesizota futi iyatandeka kubantu bonke. Kubamandi kudele lapa usubona ihambi ngonyaba lwayo lwe Pick up Van ubone ukuti lendoda inesitimela sayo esivuta amalangabi. Pambili ku ena.

Kukona kwa Hoho esipiki umvangelu wetu wodumo umnumzan G T. Mhlongo. Lendoda iyubambile umsebenzi wenkosi n kucubela pambili isizwe sakubo.

Kwase mzinene kona esipiki kukona u Rev. Luvuno wodumo okuti uma usubona indlu ehle yesonto eya kiwe uyena uboneke ukuti nati sina madoda aqinileyo kulendawo.

Kutike ePoponyane kwelakona esipiki k bekona uMfundisi J. T. M. andu webandla lam Congregational Church. Lomfundisi ukutele futi nemsebenzi yake iyamanga isa. Kulendawo ibandla le African Congregation lenze into yamehlo latenga elikulu ipulazi lapa kuzohlala kona izintandane zezizwe. Impela uyabongeka umsebenzi ka Rev. M. S. Dube umongameli walo.

Kwa Hoho belu sinomimisi i Agricultural Demonstrator umumzane Boaz Hlope owafunda e Flagstaff School of Agriculture. Lndoda ikutele ngendlela ebabazekayo futi isize y-faka umoya kubo bonke abantu wokukutala nokutanda ukulima.

Kukona empofu esipiki umfo ka Kozi u John umuntu opambili ongumlimi wabo nokombisiyo ubudoda esapila edla amabele.

Kukona eMshingishini u Kati umfo wakwa Nxumalo ozezinkomo ezi ngapezu kuka 600 kuti nesihambi emzini w ke sidle seute.

Kulendawoke mziwakwetu sina bantu aban ngi abapambili abanye ngo Elijah Vilak z abram Vi akazi, Simon Mkonza, Elias Gama no Charlie Masingo

(SWAZI BOY)

Amaqabugabu nge Zempi

NGOLWESITATU DEC. 13.

Imishini endizayo yama Ngisi yabe imi pezu kwezinqaba zemikumbi yempi yama Jalimani, zizivimbezele ukuba ingapumi. Kwawila imikumbi emibili yama Ngisi e North Sea. Yabambana kabi eNtshonalanga, ahlehla ama Jalimani ashiya izidumbu ezinngi. Ama Finns azitela ngezinkulu izinkani ehlasela ama Russia.

LWESINE DEC. 14.

Yabibambene kabi eFinland afa kabi ama Russia. Ama Finns atumba amasongololo amahlanu nenqwaba yezibhamu. Ama Jalimani abulala ama Poles ayizi 5,000.

LWESIHLANU DEC. 15.

Imishini yomoya yempi yama Ngisi yabulala emine yempi yama Jalimani kuliwa olwandhle North Sea. Empini yase Taipale, ama Finns awabhuqa ama Russia. Kutiwa amabuto awo ayek-la iziyebezi. Umkumbi wama Jalimani iDusseldorf wacwilisw ngowama Ngisi wempi.

MGQIBELO DEC. 16.

Umkumbi wama Jalimani iTeneriffe wathiswa amatilosi awo ebalekela owama Ngisi. Imikumbi isiyonke yama Jalimani etunjiwe nabazitshisele yona isiyi 39.

SONTO DEC. 17.

Amangisi ake eFinland ayahloma ukwelekelele ama Finns. Am bhanoyi ama Ngisi adubula imishini emikulu endizayo yama Jalimani kona enqabebeni yayo.

MSOMBULUKO DEC. 18.

Amabuto avela eCanada afinyelela eNgilandi ukuzokulwa. Ama Jalimani aselwa impi yobugwala olwandhle, abulala izikebhe zezinhlanzi nezincane ezi ebezwa olwandhle. Imshini yawo endizayo idubula namatilosi imbala alezizikebhe. Ibe imikumbi yawo emikulu, izishisa lapo ibona eyama Ngisi.

LWESIBILI DEC. 19.

Amapoyisa ase South West Africa avimbez le amahovisi ama Jalimani atata amapepa amaningi epete okutile, kwa boshwa ama Jalimani amaningi. U General Smuts uveze ukuti kukulu okwabe kuhlwe yilawama Jalimani, kokuvukela lelizwe. Amangisi atinetemba e ikulu ukuti enipini yase m y-ni njengoba kufakaz ka namhlanje azobanamandhla amakulu.

LWESITATU DEC. 20.

Amangisi asake elinye isu lokuimbela imishini ehlasle olwandhle ngo kweneka izintambo zamahonoyi pezu kwolwandhle omunye futi umkumbi wama Jalimani ubalekela owama Ngisi uze wayobhaca ecwebeni lase Florida.

LWESINE DEC. 21.

AmaBelgians nama Holland ake avikisina emoyeni nemishini endizayo yama Jalimani. Namhlanje uStalin u Ndhlovukayipendulwa wase Russia une minyaka engama 60 ubudala. Inkosi George wase Ngilandi kutiwa kumpate kabi ukubulawa kwamatilosi ezikebhe zezinhlanzi, zingone luto.

ABAHANJELWE

U Mnu no Nkosk. G. Matinjwa, bese 73, 9th Street, Benoni Location bakawashelwe ngu. ina u Nkosk. F. C. Matinjwa ow ke e Mabieskraal. Ubukeka epila omdala. Uzokudhla uKisintutu nabantwana bake. Ba ntakazele kakula abantu bake!

Nati besihanjelwe lap'ehovisi nguMfundisi H. M. Nawa webandhla lama Melika elete uNkosk. R. M. Majozi, obahambele, ezoshaywa umoya wala pa evela eTekwini.

Basazabalaza

Kayiyanga njengemilomo njengoba amabandhla aholwa ngu Dr. Malan nelika General Hertzog kwabe kuse ngati azobumama ab y nto ehlangene afune uZibuse kuleli, kakuyumi. Kw la noma beti bafuna igama nje abazobizwa ngalo bahluleka, Aheqembu lika General Hertzog kabezwani kahle nesihloko esithile lelizwe malifune uzibuse lipume lipele pansi kwama Ngisi. Bati ku genzeke loko kwazise iningi labamhlope nawo amabh nu uqobo kawakufuni loko. Libe idhlanzi lika Dr. Malan lifuna uzibuse wezinkani.

Siloba nje kusabhekwe ukuba kufunwe izindhlela zokuzwana ngoba pela kwabe kubhekwe ukuti bazoti bangezwana bona balinge ukuqetula loHulumeni kaGeneral Smuts. Abalandeli baka General Hertzog seb'ake iqembu labo bodwa abalib'za "Volks Party"

Leliqembu kalikezwani nelika Dr. Malan, kodwa kutiwa uMnu. O. Pirow okusengetati nguye umshayeli okuteleyo walenqola uveze isu lokuwahlanganisa lawam qembu ukuze ezwane. Kakukwezwakali ukuti sebevumelene ngempela ukuba bal'amukele isu lelo.

HLAZIYA INYONGO ESIBINDINI

Ngaphandle kwe Calomel—Wovuka ngoku tsiba emandlalweni wakho uzive unamandla emzimbeni.

Isibndi sakho kufuneka ngemini sikhalele lipayinti ezimbini emathunjini. Ukuba ke lenyongo ayigaleleki kakuhle, ukutya akuna kusileka esiswini. Kuske nje kubole emathunjini. Uske uzifumane uqunjelwe sisisu. Ungathandi nakutya. Yonke immo yomzimba kwa nokuhamba kwegazi kungalungi, nento yonke otyayayo inandipheke krakra, ngezwe eli libonakale tyeli emehlweni.

Ukufane nje uthi uhambisa amathumbu ngeento ezirudisayo akuncedi kangako. Eyona nto incedayo kukusebenzisa i Carter's Little Liver Pills ezinceda ukuba ezi payinti zimbini zenyongo zipume kakuhle. Azinangozi, ziginyeka kakuhle, ikanti zisebenza ngendle emangalisayo. Khangela eligama, Carter's Little Liver Pills, kwinto ezibotshiwa ngayo ebomvu. Uzale ezingenjalo. Ixabiso yi 1/3.

VENUS SMOKING MIXTURE. IT'S NUTTY! TRY IT! A WONDER BLEND. Includes image of a woman and a pack of cigarettes.

OTUKULULAYO "UMATUKULULA". Inkosi Yemiti Amayeza!! 1/6. UMUTI OWENZELWE UKUSIZA ABANTU Ohlanzayo. IZIFO ZONKE EMZIMBENI YABANTU Ogeza Umzimba Wonke. Includes image of a man's face.

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Newcastle News

The marriage took place on December 6 of Miss Constance Africa, daughter of the Rev. and Mrs. J. J. Africa, of Newcastle, Natal to Mr. Jonas Machehe son of the late Rev. and Mrs. Machehe of Middleburg, Transvaal.

Leopard Skin For Mr. Dowdeswell

An almost unprecedented honour for a European was conferred on Mr. Joe Dowdeswell, Superintendent of the Randfontein Location, when on Saturday afternoon, at a gathering of Africans in the Madabula Hall, a leopard skin kaross was hung about his shoulders. The occasion was the marking of the 25th year of Mr. Dowdeswell's service as Location Superintendent.

Councillor Mrs. E. J. Peall, chairman of the Native Advisory Board, made the presentation of the kaross and an illuminated address from the Randfontein Location Traders, and also of a handsome standard lamp and a tea wagon, both suitably inscribed.

Mrs. Peall in asking Mr. and Mrs. Dowdeswell to accept the gifts made by the location residents, said that it was with great pleasure that she had accepted the invitation of the residents of Madabula Township to make the presentation. For 25 years Mr. Dowdeswell had been adviser, helper and father to the Africans in the township. During that long time he and his wife had had the interests of the native people at heart and they had deservedly won the love and esteem with those for whom they had worked.

ROUSING CHEERS

"We hope they may be spared for many years to carry on the splendid work they have been doing and that the future may have much happiness in store for them," Mrs. Peall concluded as she handed the gifts to Mr. Dowdeswell.

At the moment that the leopard skin was draped about the shoulders of Mr. Dowdeswell a full-throated cheer arose from the native men and women who filled the hall. Again and again the cheer arose; and Mr. Dowdeswell was visibly moved as he started to express his thanks for the gift.

"I am," he said, "a full-blooded Bechuana now. This is an honour that moves me so greatly that I can hardly find words to express myself. I want to thank you all for the beautiful gifts you have made my wife and myself. The honour you have done me in draping the leopard skin about my shoulders is one which, I know, few Europeans have received. Whatever I have done during the 25 years I have been superintendent has been a great pleasure both to my wife and myself. We have found that the native people make wonderful friends if they trust one. If they make a friend of European they will never let him down."

LAWABIDING CITIZENS

"It is a great pleasure for me to be able to say that Madabula Township has a name for its law-abiding citizens, and the police have more than once complimented me on being in charge of such a well conducted location. They have commented on the orderliness of the people and the remarkable absence of crime and we are all very proud of the fact."

The Mayor of Randfontein, Mr. G. C. Hubber, who was, with the Mayoress, said he was pleased to have been invited to celebrate the Silver Jubilee of Mr. Dowdeswell as Location Superintendent. They had been strenuous years and it was to be hoped that he would be spared for many years to guide African people in Madabula Township.

The Rev. Mahabane referred to the fact that gratitude was a marked trait of the Bantu people. The people of Madabula Township recognised the fact that they were fortunate in having Mr. Dowdeswell as their father and Mrs. Dowdeswell as their mother. They had the welfare of the residents at heart and they had done much to make the people living in the

location happy.

Mr. S. B. Macheng pointed out that Mr. Dowdeswell's service of 25 years was a record on the Reef for Location Superintendents.

BABOON KILLER

"Madabula," continued Mr. Macheng, "means 'Baboon Killer' and that is the native name we have given Mr. Dowdeswell. We do not mean that he goes out and shoot baboons, but that he kills things such as bad regulations which might hurt us. If the police are never called to Madabula Township it is because Madabula has always watched over our welfare and, with his wife, striven to keep us happy and contented."

Mr. E. T. Tawe presided and the Location Choir rendered several items which were received with applause.

The efficient manner in which the interpreters performed their duties was favourably commented on by the Europeans present. These included Mr. Hector Mackay, Mr. W. Paisley, Dr. P. A. Peall, Mr and Mrs W. R. May, Mr. R. Brown, Mr. F. A. Meltzer, Mrs. S. M. Norton and many others.

Musical Festival

T.A. T.A. Rand Branch

The Rand Branch of the T.A. T.A. has just completed its big programme of this year's musical festival held at four centres as follows:—East Rand Springs, South Rand, Orlando, West Rand, Roodeloort, Centre, B.M.S.C. Church Choirs, Open choirs, Solo's and elucution completed on Wednesday afternoon and in the evening at 7 the Social Centre saw one of the biggest crowds this year, when the winners and runners up from the above centres competed in the finals.

Results are as follows:—**EAST RAND:** Senior—West Springs, Junior—St. Andrew Springs, Boys Juvenile—St. Albans Benoni, Girls Juvenile—St. Albans Benoni.

WEST RAND: Senior—Randfontein Methodist, Junior—Randfontein Methodist, Boys Juvenile—Randfontein Methodist, Girls Juvenile—Randfontein Methodist.

SOUTH RAND: Senior—St. Mary's Orlando, Junior—American Board Orlando, Boys Juvenile—Orlando Methodist, Girls Juvenile—St. John's Catholic School.

CENTRAL RAND: Senior—Albert St. Methodist, Junior—Amalgamated W.N.T., Boys Juvenile—St. Cyprians Sophiatown, Girls Juvenile—D.R.S. Sophiatown.

CHURCH CHOIR: St. Albans Benoni.

OPEN CHOIR: St. Cyprians Sophiatown.

GIRLS SOLO: Rose Santos, D.R.S. Benoni.

BOYS SOLO: George Rampa, St. Cyprians Sophiatown.

ELOCUTION: English: Abram, St. Albans Benoni. ZULU: Vera, St. Augustines Geduld.

SOTHO: Caesar, St. Albans Benoni. **XHOSA:** Ethel, St. Augustines Geduld.

FINALS

Senior: Randfontein Methodist, Junior: St. Peters Crown Mines, Juvenile Boys: Sophiatown Methodist, Juvenile Girls: D.R.C. Sophiatown.

THE BANTU WORLD

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GO BAREKISI BA MATLALO: Le kang go Mr. S. D LEVY eo a nang le patlho tse di thothotha e koa tlase. Thothotho tse di bonolo thata tsa phatlho tsa bana, basadi le bana.

Situations Vacant

Applications are invited from Native Women who have passed the Junior Certificate or Standard 8 or N.P.L. 3 examinations for positions as Probationers in the Sir Henry Elliot Hospital, Umtata, a First Class Training School. The normal time required to qualify is 3½ years. Salary scale is £12-18-24-36-plus-board, lodging laundry and uniform. For further particulars apply to the MATRON, SIR HENRY ELLIOT HOSPITAL, UMTATA. x20

Moroka Missionary Institution requires African Teacher - January or April. One to teach Zulu preferred. State academic qualification etc. to Rev. C. CRABTREE, Thaba Nchu x30

NOTICE

Unless Simon Majolo last heard of at Pinetown Natal (February 1931) returns to his wife Emma Majolo (born Jali) of 7a 7th Avenue Parktown North Johannesburg by the 31st March 1940, legal proceedings will be instituted for divorce. c31

For Sale

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Izaziso

Ngaphandle kokuba u Simon Majolo okwagqityelwa ukuviwa ngaye esese Pinetown Natal (ngo February 1931) abuyeke kumkakhe u Emma Majolo (ozalwa kwa Jali) wase 7a, 7th Avenue, Parktown North Johannesburg phambi kokudlula kombala wama 1 ku march 1940, kuyakuthatyathwa manyathelo omthetho okuqhuba umtshatho.

Tsebiso

Ke tsebisa bohle metsotsele ba merafong ea Gauda ka moo ke leng hara mosobetsi, ba sehlole ba ronela chelete ho 'na hore ke e Amohela Office ea N.R.C. ke sitoa ho geta tsatsi lohle moo ke tseng ke e metsese chelete nka thusa posong ea Muso f-ela moo ke tlangho e fumana nang feela ha ke fihla ke be ke fumane nako ea mosebetsi oa lona motsotsele. E. B. S. THATHO Mafeteng. 30-1182


Umpanga

Sishlye ngu mzalwana Mnu James Laman wakwa Qinebe obudala bu kwisituba 80, Umzi wake wawu se Alexandra Township e tate u Madhlamini intombi ka Mpehla Mazaneli-swe zonke izihlobo ngulombiko. Lendoda lbhubhe ngomhla we 5 12-39 e Black Diamond Colly. Umfi lo ebeyindoda elitanda kakulu ilizwi lika Tixo nomsebenzi walo. J. B. SIKU-NDLA 30-1164

Ndazisa izihlobo zonke ngokushlywa ngu Bawo wetu otandekayo u Arthur William Mzozoyana e Matatiele ushiye nge 29 November. Usekupumleni kwanapakade. Yilahleko enkulu e Mazini, S. W. MZOZOYANA Tanganyika 30-1190

Onderwyser Benodig

Applikasies word gevra voor 21 Januarie e.k. vir 'n assistentspos aan die Geamalgamende Naturelleskool op Schweizer Reneke. Diens moet aanvraag word op 16 Januarie 1940, of so spoedig moontlik daarna. Stuur getuigskrifte met opgawe van kwalifikasies, kerklidmaatskap en plekke waar vroeger onderwys gegee is. Meld watter Bantutaal u magtig is en of u in Afrikaans kan onderwys gee. (Ds.) J. H. EYBERS, Ned. Geref. Sindingkerk, 21 Desember 1939. x14.



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far more than the mere pursuit of a certain course of study, that it has to do with the development of the whole being. Briefly therefore, true education may be said to be "the harmonious development of the physical, the mental, and the spiritual powers." Only as the educator fully realises that education in its truest sense is dependent upon a right attitude towards this

educational triangle, can the world look for a moral order that is not subject to repeated change as each new generation comes upon the scene of action. Let us briefly analyse therefore the meaning of each part of this educational triangle.

Physical Education.—True education is practical. It recognises the close relation that exists between the physical powers and the mental and spiritual powers. The proponent of true education gives due consideration to the importance of the kind of recreation that recreates, realising that time spent in physical exercise is not lost.

True Education.—However, while recognising that gymnastic exercises fill a useful place in many schools, maintains at the same time that the exercise most beneficial to the youth to see the true dignity of labour, to see that no man or woman is degraded by honest toil, but that which degrades is idleness and selfish dependence. True education provides therefore that facilities for manual training are connected with every school, in order that the young man or young woman on leaving school shall have acquired a knowledge of trade or occupation by which, if need be, a livelihood may be earned. Thus working with the hands as well as the brain, the youth become impressed with the thought that education is not so much to teach them how to escape life's disagreeable tasks and heavy burdens; but rather to lighten the work by teaching better methods and higher aims; to teach them how to become the masters and not the slaves of labour. A youth so trained, whatever his calling in life, so long as it is honest, will make his position one of usefulness to his people, and of honour to his country.

Mental education.—While physical education is important a proper balance must be maintained between physical and mental development.

Every human being is endowed with individuality, with power to think and to do. The men and women in whom this power is properly and systematically developed, are the men and women who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thoughts. Instead of confining their study to that which men have said or written, students should be directed to the sources of truth, to the vast fields opened for research in nature and revelation. As they are led to contemplate the great facts of duty and destiny, their minds will undergo an expansion and strengthening that will result not in the production of educated weaklings, but of men and women strong to think and to act, who are the masters not the slaves of circumstances, who possess breadth of mind, clearness of thought, and the courage of their convictions. In true education the importance of the Bible as a means of spiritual training is not underestimated for it is realised that the greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can, and the mental power is imparted to the student as his mind is brought in contact with the thoughts of the Infinite One.

E. WILLMORE TARR, M.A.
Principal, Bethel Training College,
Butterworth, Transkei.



Photo of Inanda Siminary Showing Beautiful Surroundings

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JUNIOR CERTIFICATE: ACADEMIC AND GENERAL COURSES (Coloured students may take Afrikaans in J.C.)
NEW BUILDING: LATEST EQUIPMENT. MEMBERS OF STAFF ALL CERTIFICATED GRADUATES. OUTSTANDING RESULTS IN J.C. IN 1938
GENERAL: Good dormitory accommodation: New Block of dormitories for boys, Football, Cricket, Athletics, Netball, Tenikoit, Pathfinders, Wayfarers, Debating Societies, Etc. For particulars and prospectus apply:
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QUMBU.

Who's Who In The News This Week

Mr. C. J. Malibela of Bertrams Johannesburg and his friend, Mr. Thomas Kotsokoane, left the Rand on December 23 for Pretoria, where they will spend this Xmas holiday. They will be back after Christmas.

Order For Restitution Of Conjugal Rights IN THE NATIVE DIVORCE COURT

Transvaal and Natal Provinces Case No. 60/3/39 (Before E. N. Braatvedt, Esq., President)

BETWEEN: HENDRIK KGAUTLE Plaintiff, AND: ESTHER KGAUTLE (Born Ledwabe) Defendant.

BE IT REMEMBERED

that the above-named Defendant was summoned to answer the above-named Plaintiff in an action for restitution of conjugal rights, failing which for dissolution of the marriage subsisting between them,

AND BE IT FURTHER REMEMBERED

that on Thursday, the 30th day of November, 1939, before the said Court came the said Plaintiff, and the said Defendant, although duly summoned and forewarned, comes not but makes default;

And thereupon, having heard the evidence adduced for the Plaintiff, The Court grants judgment for the Plaintiff for restitution of conjugal rights and orders Defendant to return to or receive the Plaintiff on or before the 31st day of January, 1940, failing which to show cause, if any, to this Court on the 7th day of March 1940, sitting at Pretoria, why the bonds of marriage now subsisting between the Defendant and the Plaintiff shall not be dissolved.

Dated at Pretoria this 30th day of November, 1939.
By order of the Court,
J. L. PRETORIUS,
Registrar.

TAELO EA KGUTLISETO EA MALOKELO A NYALO

KGOTLENG LA HLALO EA BAFRIKA TSEKO ea 60/3/39

(Natal Transvaal)

(Pela E. N. Braatvedt Esq., Mookamed) GAREGA

HENDRIK KGAUTLE... Mmelaedi.

ESTHER KGAUTLE (ea tsoetseng ke Ledwabe). Mosekisoa

A GO GOPOLOE,

Gore Mosekisoa ea boletsoeng ka godimo o ile a memuoa go hlaga kgotla, 'me ge ele Mosekisoa eena, ga a hlaga le ge a biditsoe, 'me o ile a tshaya.

A GO GOPOLOE GAPE

gore ka mohla oa Pulungoanr 30th, 1939, Mmelaedi o ile a hlaga pela kgotla, 'me ge ele Mosekisoa eena, ga a hlaga le ge a biditsoe, 'me o ile a tshaya.

Lekgotla lena ka gobane le amogele pela eile ea Mmelaedi, le ahlolela Mmelaedi, kgntlisetso ea malokelo a nyalo, ebile le eletsa Morekisoa go khutiela kapa go amogela Mmelaedi ka mohla oa 31st Pherekgong (January) 1940 kapa pele ga moo. Ge a a batle, o tsoanetse go hlaga mona ka 7, March, a etse bopaki ka mabaka ao a a batlang gore go etsoe hlalo. Kgatisho ae Pretoria, ka tsatsi lena la 30 Pulungoana, 1939.

Ka Taelo ea Kgobla
J. L. PRETORIUS
Mongodi

Miss May E. S. Kumalo of Lady Selborne returned last week from Johannesburg.

The Self Help Girls and Boys wish the readers of "The Bantu World" the best of luck and prosperity as they bid goodbye to the old year.

For some reasons or other B. Lethiba proposes to leave Dunnotlar for Warden O.F.S. in January. Goodspeed dear friend!

Mrs. Modikoane of Christiana spent a pleasant day's visit with her sister-in-law Elsie Mkiye of Western Native Township.

Mr. S. Morokotso, a mochudian who is now a teacher in Saulspoort has come to spend his holidays in the city. He called round "The Bantu World" offices to see the works last week.

Mr. L. M. Kgosane from the Cape called round "The Bantu World" offices on business last Tuesday accompanied by his friends Messrs E. P. Moretsele and F. Mampane. Mr. Kgosane left in the evening of the same day for Warmbaths.

Mr. and Mrs. E. Njisane and Mr. W. S. Pela of the Tigerkloof Institution are spending their Summer holidays on the Rand. On visiting several places last Wednesday week they called round "The Bantu World" offices.

Mrs. M. D. Bloem and her daughter Elizabeth left on December 22 to spend her holidays at Potchefstroom with her uncle Mr. J. Makaku.

Mr. and Mrs. S. Maruping, left the other week to spend their holidays with Mrs. Maruping's parents at Carolina.

Mr. Lemmel Tshandu a teacher at Huppakrantz School, P.O. Driekop, arrived in the city on December 16.

He is staying at 1306-Pimville.

A concert was held in the Maandagshoek Hall on December 9. Two school choirs were present: Huppakrantz School under Mr. L. Tshandu and Maandagshoek school under Mr. E. Makgate. The chairman was Mr. J. Matabane and the door-keeper, H. K. Nkosi, the chairman of the Maandagshoek Native Club.

Mr. Jeffrey's (Tandabantu) Native Commissioner of Maadagshoek is lying ill in Lydenburg Hospital. May he be blessed with a speedy recovery.

This gentleman has given 3 bags of Kaffir-corn to the Native people and an ox for Xmas.

Canon J. B. F. Mtetwa of the Ethiopian Catholic Church in Zion left Bosche Diesch the other Friday morning for Potgieters Rust. He was seen off by Rev. Radipabe, Teacher S. N. Morolong, and several Damara friends. The Canon was the guest of Subdeacon Lee Ramaboea at P P Rust Location while waiting for the evening train to Nyltroom.

Mrs Emily Chepape, accompanied by Misses Evelyn Chepape and Mary Ramosedi all of Sophiatown left on Dec. 14 by the Pietersburg express for Pietersburg. Mrs Chepape will be away for three months.

Mrs. M. N. Maimane together with her eldest and youngest son entrained the other week for her maiden home, Alice, C. P., to see her sick father. Tsela ntle Ma-Mtembul!

Mr Fortescue Makheths, teacher at Modderpoort, paid a visit to the offices of "The Bantu World" the other week on Friday.

Many friends will be pleased to learn that Duke Ntsiko who has been laid down sick at the General Hospital is now rapidly recovering. He was paid a visit at the General Hospital by her sister Miss Dolly Ntsiko accompanied by Mr. Lawrence N. Mhlauli (The Works foreman of "The Bantu World") last Sunday.

The marriage will take in Uitenhage C. P. on January 2, 1940 of Sarah second daughter of Mr and Mrs William Phasha to Jimmie eldest son of Mr and Mrs Edward Scott of Somerset East. Miss Sarah Phasha is the younger sister of Mrs C. B. Nginza of Standerton.

Mr Otto G. Nqandela of Crown Mines, younger son of the late Thos Nqandela of Tarkastad, accompanied by Mrs H. B. Noluthungu and her daughter, Blossom, entrained at Park Station on Sunday, December 23 to attend his sister's wedding which is to take place on January 2, 1940, at Tarkastad. They were seen off at the station by Mrs Pili-Misses Nancy Takane, Ruth Qobo and Mr B. T. Neati.

The marriage of Mr Richard Walsket of Mlamankunzi, Orlando Township to Miss Marjorie, Margaret Mabula of 71, Good Street Sophiatown will take place at the United Apostolic Faith Church, Eastern Native Township on December 30, 1939. The reception will be at the bride's home in Sophiatown.

Among those who left Johannesburg per East London Cape Mail on Wednesday December 6 at 2.15 p.m. were: Mr Molefe son of Mr Molefe West Springs G. M., Mrs R. Rubushe and Mrs A. B. Mtinkulu with her son Master Siphon. They were seen off by many people of whom the following were distinguished: Messrs. Molefe Chief Induna West Springs G.m; Mrs R. Rubushe clerk E. R. P. M. Boksburg, A. B. Mtinkulu clerk N. A Dept. Benoni, Mr and Mrs T. Koza Alexandertownship and S. Sabelo Mtinkulu N. A. D. Krugersdorp.

Chief D. S. M. Letsie left on Tuesday this week on holiday for his home Mobareshoek, Basutoland.

The Equity Building Society (Permanent)

Have pleasure in announcing that a Branch Office has been opened at 309, Main Road, Martindale, Johannesburg on Friday, 17th November, 1939.

This office is intended to meet the needs of its numerous Clients who are paid weekly on Fridays and Saturdays, and who desire to save money. The hours of business on Fridays are from 3.30 in the afternoon to 9 O'clock in the evening, and on Saturday this office be open from 2 O'clock in the afternoon to 6 O'clock in the evening.

You may open Deposit Accounts, Share Accounts, at this office and you are cordially invited to call and see usno - business is too small to handle, and it is for your convenience that the staff is there, so make it your business to come along on Fridays or Saturdays. Many readers have no facilities of banking their money as financial offices are all closed, but by this office being open all your needs have been met.

4 per cent is allowed on Daily Balance on all Deposit Accounts and 4 1/2 per cent is earned on Subscription Shares, whilst you can get 5 per cent on Fixed Deposit

Please note the Address and call and see us. Brochures are Free and can be had at the Branch Office and at the Head Office, 99 Fox Street, Johannesburg.

Mr Temmel Tshandu after spending his Summer holidays with his Aunt Mrs B. Tshandu of No 1306 Pimville and visiting relatives in Pimville and Orlando left on December 28 for Sekukuniland to resume duties at his school which re-opens on January 2, 1940. He was seen off at Pimville Station by his aunt, Miss Getrude Tshandu and the brothers Mtungwa and Masumpa.

Constables B. R. Mabaso of Regents Park, John Ngobo of Jet pes, Solomon of Hospital Hill and Botha of Newlands have been transferred to Wynberg which is near Darktown, Alex. Township Johannesburg from since December 10, 1939.

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Central Open Golf Championship

The following are the results of matches played on November 5 at Pimville:—

"A" DIVISION

J. Jass	—	33	38	37	40	: 148
Sepamla		43	36	33	37	: 149
P. Malgas		40	37	38	40	: 155
J. Seripe		40	40	41	34	: 155
C. Mxotwa		40	41	37	39	: 157
T. Motlhake		39	41	38	40	: 158
G. Molebatse		47	40	39	43	: 158
D. Tlase		38	35	44	41	: 158
D. Mkwanzani		41	43	40	38	: 162
D. Libeco		41	39	43	39	: 162
T. Pelem		38	42	43	41	: 164
A. Maqubela		41	41	41	42	: 165
S. Shomang		41	45	39	41	: 166
M. Serame		41	39	43	47	: 170
O. Myataza		39	44	45	43	: 171
Dowelana		44	47	38	42	: 171

Mr. J. Jass of the Wynburg Golf Club, Alexandra Township is the title-holder of this Championship for this year.

The results of the "B" Division are as follows.

J. Peterson	44	47	31	33	: 155
Joe Molefe	44	44	36	33	: 157
J. Molefe	42	39	40	38	: 159
B. Sename	42	38	39	44	: 160
D. Segotile	41	42	41	39	: 163
G. Matthews	40	44	38	44	: 166
P. Tatai	40	43	42	42	: 167
S. Da Cama	41	41	43	42	: 167
T. Masina	40	44	41	41	: 168
S. Xulu	42	46	41	41	: 170
A. Mogorosi	41	42	41	48	: 172
N. Sebuse	44	45	42	41	: 172
R. P. Rampa	51	38	42	44	: 175
A. Ndhlovu	41	47	46	44	: 178
B. Motsoane	44	46	45	43	: 178
R. Tshabalala	41	49	37	52	: 180
K. Nhoofolo	46	44	49	45	: 184
S. Malaza	46	48	42	48	: 184
I. Mponza	45	47	46	47	: 185
M. Moremedi	45	49	46	47	: 187
R. P. Tekiso	50	50	44	46	: 190
W. R. Moabi	48	48	48	48	: 192
S. Ncala	48	48	—	—	: —

ALFRED MAQUBELA,
(Secretary)



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Luipaards Vlei Cricket

Luipaards Vlei Estates C. C. Versus Rand Leases C. C.

MATCH ENDED SO FAR WITH HONOURS FOR RAND LEASES C.C.

This match was started at Luipaards Vlei on Sunday, December 3 and was continued on Sunday 10th at Rand Leases.

T Sondlo, the Luipaards Vlei skipper, won the toss and elected to bat. They collected 79 runs in quick time. Mandlana was bowling deadly balls.

C Ncamani 24; T Sondlo 18 and C Gossie 12 were the only batsmen who reached double who reached double figures. Mandlana 5; for 11; J. W. Mzondeki 2 for 24; S Ntshakisa 2 for 14.

Rand Leases opened with Mzondeki and Ximiya. At 60 Ximiya was caught behind the wickets with 21 to his credit. Mzondeki was now joined by Ntshakisa who started off with a 6. A feature of this match was the chanceless century by Mzondeki. He played exceptionally well on the leg side. His play off the back foot was superb. He hit 12 fours and a 6 in his innings of 112 (2 for 196).

The batsmen in were S Ntshakisa 43 not out and S Voss 1 not out when rain and bad light stopped the play. Rand Leases 201 for 2.

S. Ntshakisa 100 Not Out

The match between Rand Leases C.C. and Luipaards Vlei Estates C.C. was completed on Sunday, December 10 at Rand Leases.

Ntshakisa 43 not out on December 3 carried this score

to 100 not out when the Rand Leases skipper declared their innings closed at 326 for 4.

J W Mzondeki 119, W Ximiya 21, S Ntshakisa 100 not out, F T Rune 29 not out, C Mandlana 30.

Luipaards Vlei Estates C.C. 1st Innings 79. In their 2nd innings they fared even worse. Mzondeki was making the ball spin well claiming 3 wicket for one run. They were soon dismissed for 34 runs.

C Mandlana 3 for 13, S Voss 1 for 0 runs, S Ndlovu 1 for 19.

Rand Leases won by an innings and 213 runs.

Another Victory For Rand Leases

Rand Leases "A" C.C. versus Fear Not O.C. match ended in a victory for Rand Leases "A" by 133 runs.

Rand Leases "A" 1st Innings 124; J W Gxhavu 51, M Ntshakisa 22, G Somana 12, S Mabu 12.

Ndlovu 4 for 50, Yanta 3 for 12.

Fear Not C.C. 1st Innings 55: Ndlovu 20 and Jekubeni 11. C Quphe 6 for 28, M Ntshakisa 3 for 19.

Rand Leases 2nd Innings 131: G Mlindazwe 36, M Ncamana 25, C Quphe 21. A Lekhomo 16, S Mbaru 15. Ndlovu 4 for 59 H Hem 2 for 27.

Fear Not 2nd Innings 67. G Mzimba 12 not out. C Quphe 5 for 16. G. Somana 12 for 20.

Bethel Institution Tennis

(By C. L. THOBENG)

We thank the following players for having played an excellent match at Coligny on Saturday November 25: Messrs M. C. Tlou, M. Mmusi, P. Motjale Mathebola and W. C. Motjale. The results stand thus Coligny 104 B.T.I. 117. We particularly thank the two players who made the biggest contribution towards the score, Messrs C. Tlou and W. C. Motjale. Next year they are fit to play for the tournament.

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Soccer Fixtures For Summer Leagues On The Rand

Sunday 31 December 1939 & 7 January 1940

HENOCHSBERG CUP:

Victoria C.C. vs. Simmer & Jack
Hard Cash vs. Tapson's Eleven
West Rand 'A' vs. Fear Not 'B'
Orientals 'C' vs. Luipaardsvlei 'A'
City Deep 'A' vs. Rand Leases 'C'

MANGENA CUP

Geduld United vs. West Springs
Modder East vs. Van Ryn Deep
Springs Mine vs. Brakpan Mines
New Old Boys vs. E.R.S.

TRANSVAAL CUP

Shaw's Eleven vs. Modder Bee
G.G.M.A. North vs. Vogelstruisht
Brakpan Mines vs. Mac's Eleven
Daggafontein vs. E.R.P.M.

WITWATERSRAND CUP

Modder Deep vs. Payville
Van Ryn Deep A vs. State Mines
Modder East vs. Daggafontein 'E'
E.R.S. 'A' vs. Geduld Utd A

SUGAR ASSOCIATION CUP

Willows vs. Rand Leases
Randfontein vs. Orientals
Simmer & Jack vs. City Deep
Luipaardsvlei vs. West Rand

FLAG CUP

Rand Leases "A" vs. Orlando Broly
Nourse Mines vs. Randfontein A
Fear Not vs. Western N.T.
Orientals "A" a bye.

WARD & SALMON CUP

Western N.T. vs. Hard Cash
Rand Leases "B" vs. Orientals "B"
City Eleven vs. Fear Not "A"
E. C. Forever vs. Willows
Sunday 14 & 21 January, 1940

HENOCHSBERG CUP:

Simmer & Jack vs. Tapson's Eleven
West Rand vs. Orientals "C"
Luipaardsvlei vs. Fear Not
City Deep "A" vs. Victoria C.C.
Hard Cash vs. Rand Leases "C"

OUTSTANDING MATCHES

TRANSVAAL CUP:

Modder Bee vs. G.G.M.A. North
Brakpan Mines vs. Daggafontein

SUGAR ASSOCIATION CUP

Rand Leases vs. Orientals

WITWATERSRAND CUP

Daggafontein E vs. E.R.P.M.

DORPAN CUP

Holfontein vs. Van Ryn Deep B.

The remaining matches of the Henochsberg Cup will be determined by the Board at a later date.

CHAS. N. NGENGBULE,
Secretary.

Kliptown L.T.C.

versus Warmbaths Carnations L.T.C.

By Onlooker

On December 16 (Dingaan's Day) a spectacular match was staged between the Kliptown L.T.C. and the Carnations L.T.C. of Warmbaths.

It was an interesting match characterised by brilliant play on both sides, and was very evenly contested. The match ended thus:—

Kliptown L.T.C. 113 games
Carnations L.T.C. 108 games

The only singles contest staged was between Mr I T Moatse (captain of Kliptown L.T.C.) and Mr R N Gugushe of Warmbaths. It resulted in a love set against Mr Moatse.

The Warmbaths Carnations must be congratulated for the marked improvement they have made in this match as compared with the results of the last match played

against the same club at Warmbaths last October when Kliptown registered a comfortable lead of 42 games.

Kliptown L. T. C. was represented by the following:— Messrs I. T. Moatse (capt), L. Radebe, W. Tshetshe, Salem, and Mrs I Moatse, Miss Brits; while the Carnations L.T.C. had Mrs E A Khomo (Deputy Captain in the unavoidable absence of Mr B Miles), Mbuli and R N Gugushe; Mrs P Msemola, Misses E Lekalalala and M Sauls.

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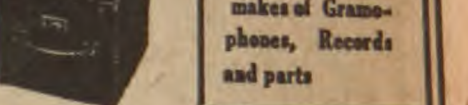
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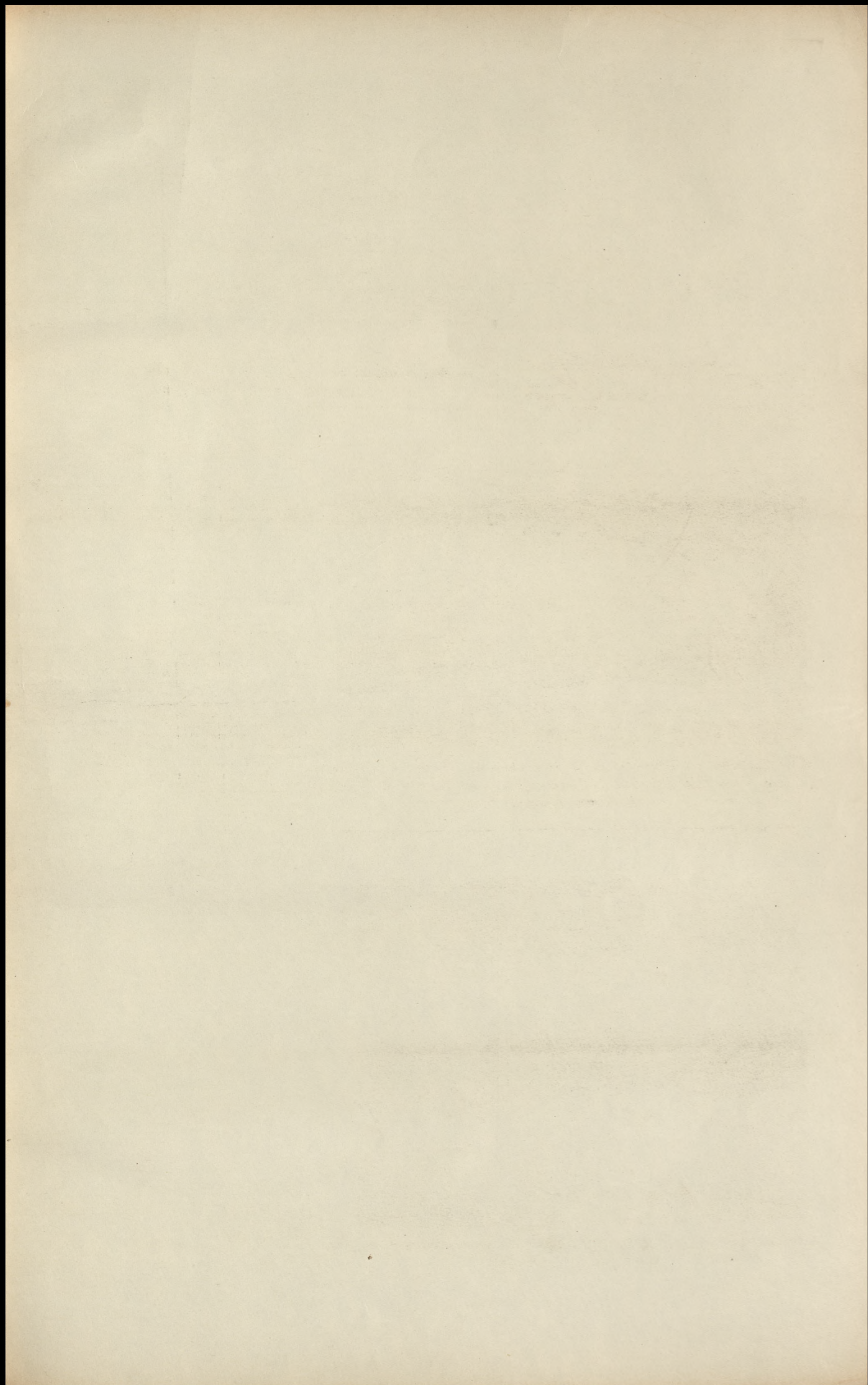
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War News This Week

THURSDAY DECEMBER 21

WESTERN FRONT: French troops repulsed four separate German raids between the Moselle River and the Vosges mountains on the Western Front.

SOUTH AMERICA: Captain Langsdorf the Commander of the German pocket battleship, the Admiral Graf Spee, committed suicide at Buenos Aires.

FRIDAY DEC. 22

FINLAND: It is reported that the Red Army was on the run in two sectors in Finland.

SATURDAY DEC. 23.

FINLAND: The Finnish army was reported to have been pursuing the retreating Red Army.

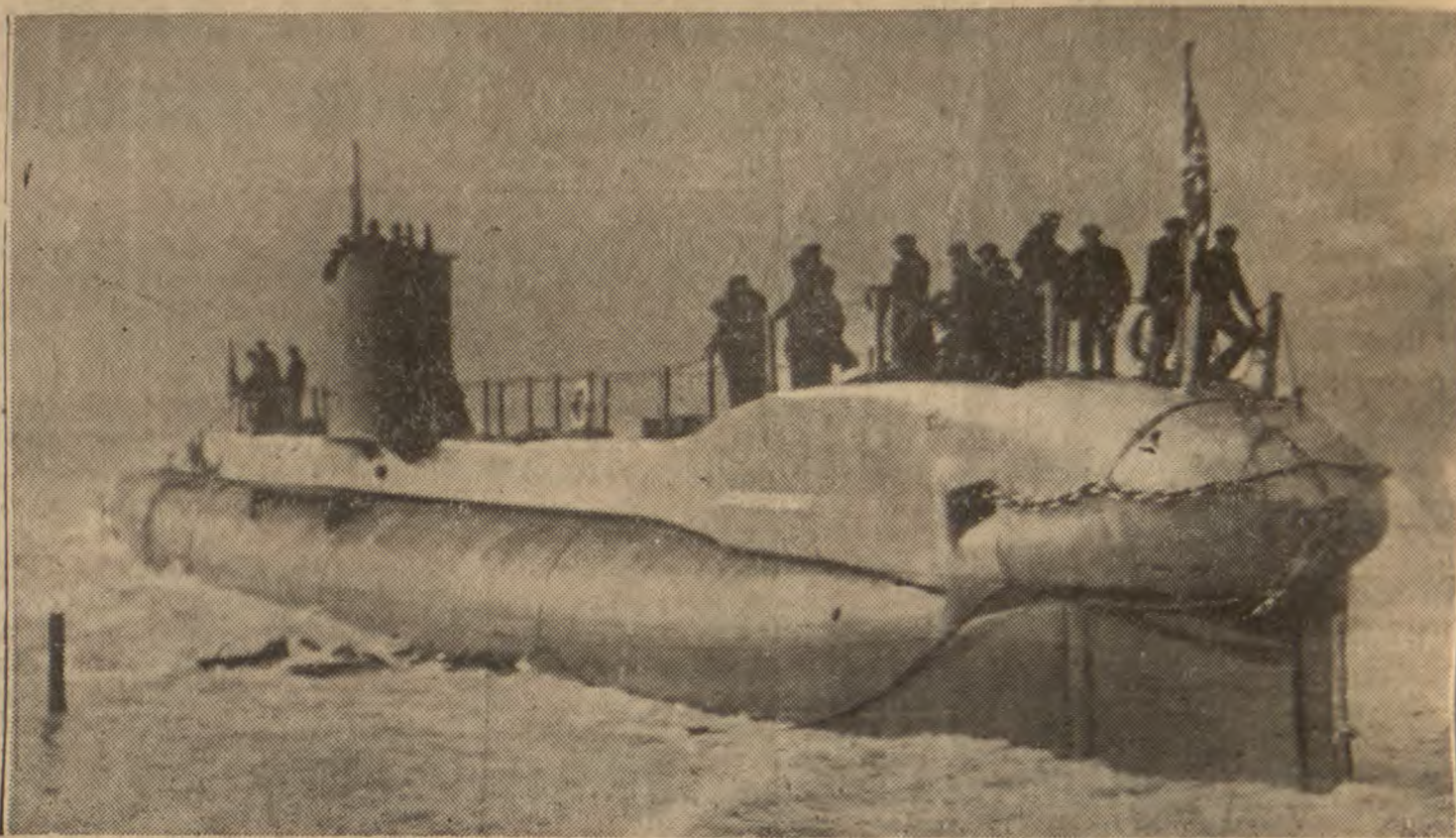
GERMANY: It is reported that the German Naval authorities had ordered all German merchant ships immobilised in neutral ports to make a dash to Germany at all costs.

TURKEY: The Turkish police made lightning raid on a German club in Istanbul.

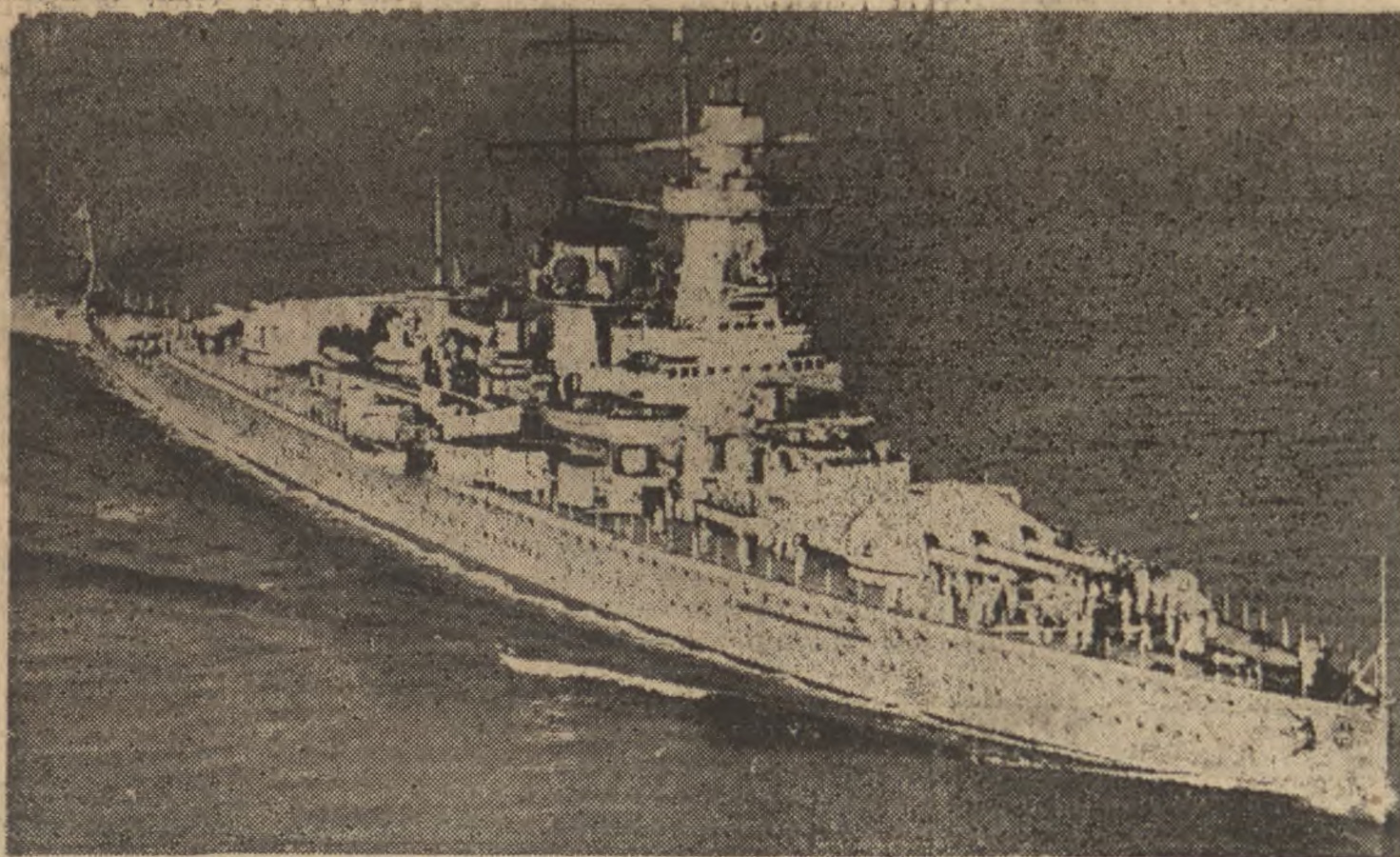
SUNDAY DEC. 24

FINLAND: The Finns claimed a big victory, killing 2,000 Russians and taking 600 as prisoners.

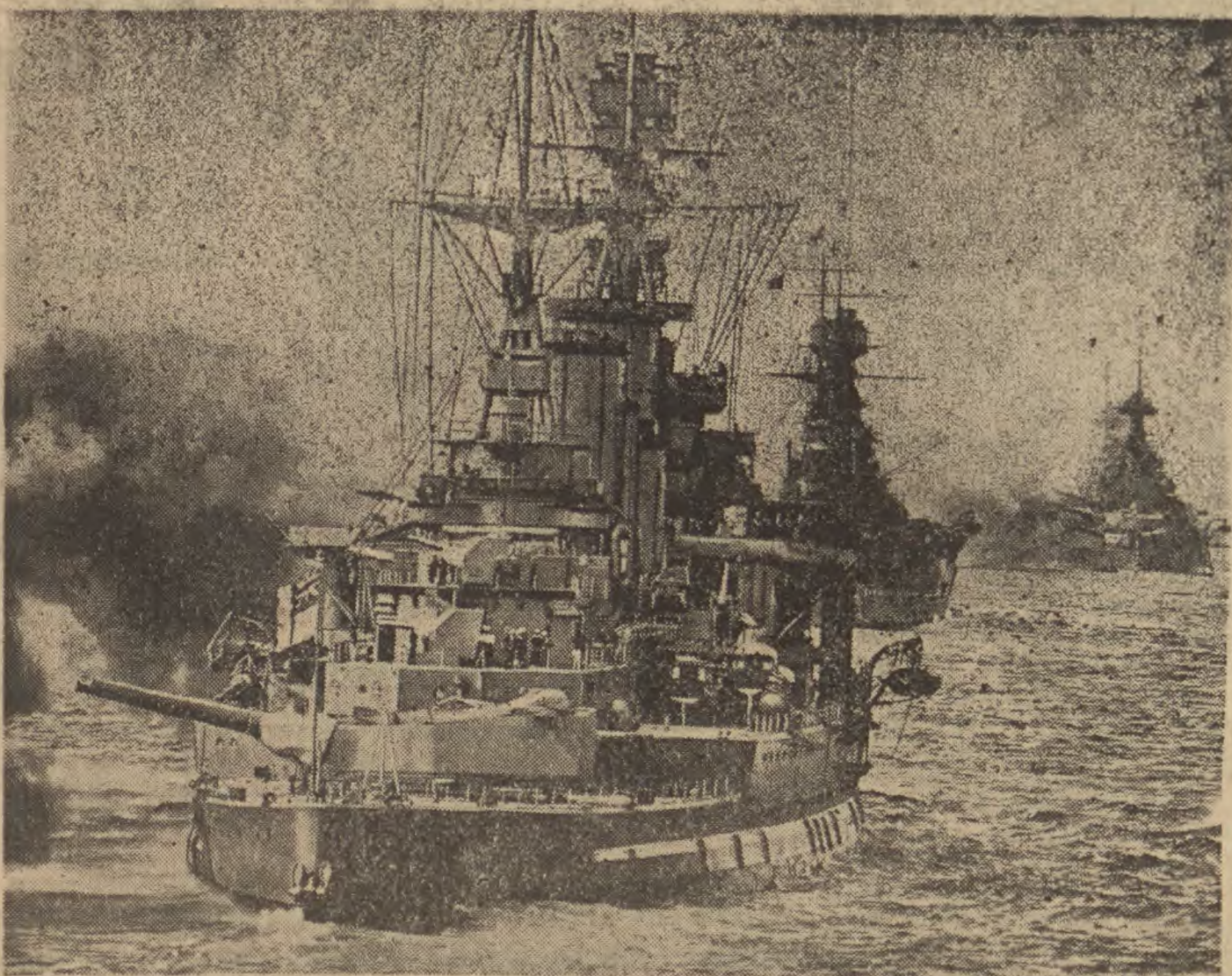
SOUTH AFRICA: It was decided that South Africa should help Finland. Continued column 5



The British Submarine Ursula that recently sunk a German Cruiser at the mouth of the River Elbe Germany



The German "Pocket Battleship" Graf Spee which was sunk by her own crew due to the splendid action and damage caused by British Cruisers off South America.



H.M.S. Renown which recently visited Capetown accompanied by the aircraft carrier Ark Royal

by means of aeroplanes.

MONDAY DEC. 25

FINLAND: The Finns claimed to have forced the Russians back into their territory on the eastern front.

ENGLAND: A British steamer Stanblome was sunk by a German submarine off the West Coast of Britain, while the crew was celebrating Christmas. Fourteen lives were lost.

WESTERN FRONT: There was no truce on Christmas Day on the West Front. There were raids and counter-attacks.

STALIN STESSES FRIENDSHIP WITH GERMANY

"The friendship between the peoples of Germany and the Soviet Union, cemented by blood, has every reason to be lasting and firm," declared M. Stalin in a message to Von Ribbentrop, the German Foreign Minister, acknowledging the congratulations extended to him on his 60th birthday.

"I request you to accept my gratitude for your congratulations and my thanks for your good wishes to the peoples of the Soviet Union," says M. Stalin's message.

For Late News

Many Killed During Xmas Holidays

Eight Europeans and 13 Africans are dead as a result of murders, assaults and drownings in Johannesburg and other areas during Christmas Day and Boxing Day.

Thirty-three Africans were killed and 16 were injured in a fight at Newclare on Monday afternoon. Stick and stones were used by the two fighting factions and police squads were rushed to the scene where they succeeded in stopping disturbances.

By 4 p.m. on Tuesday the weekend casualty wards at the European Hospital were crowded, nearly 100 cases having been admitted.

Fight between Blantyres and Union Africans

Faction fighting broke out on the weekend among Africans on the construction of the new military camp at Premier Mine, from Pretoria, assisted by British Force men on the spot and the police at Premier Mine were able to quell the trouble without much difficulty and without any serious injury to the police or Africans.

The cause of the disturbance is unknown, but it is understood that a sharp difference arose between Blantyres and Union Africans. 1,200 Natives are engaged in the construction work, of whom 300 are Blantyres.

Throughout Sunday altercations took place between the two groups. In the afternoon the situation deteriorated and the Blantyre Natives gathered together and withdrew from the plantation about a mile away. In the evening they emerged armed with sticks, knickerbockers and similar weapons and with these made their way to camp, where fighting soon broke out.

In Memoriam

MSOMI in remembrance of my darling mother Mangle Msomi who died on the 30th December, 1938 at Ndwedwe Mission Station.

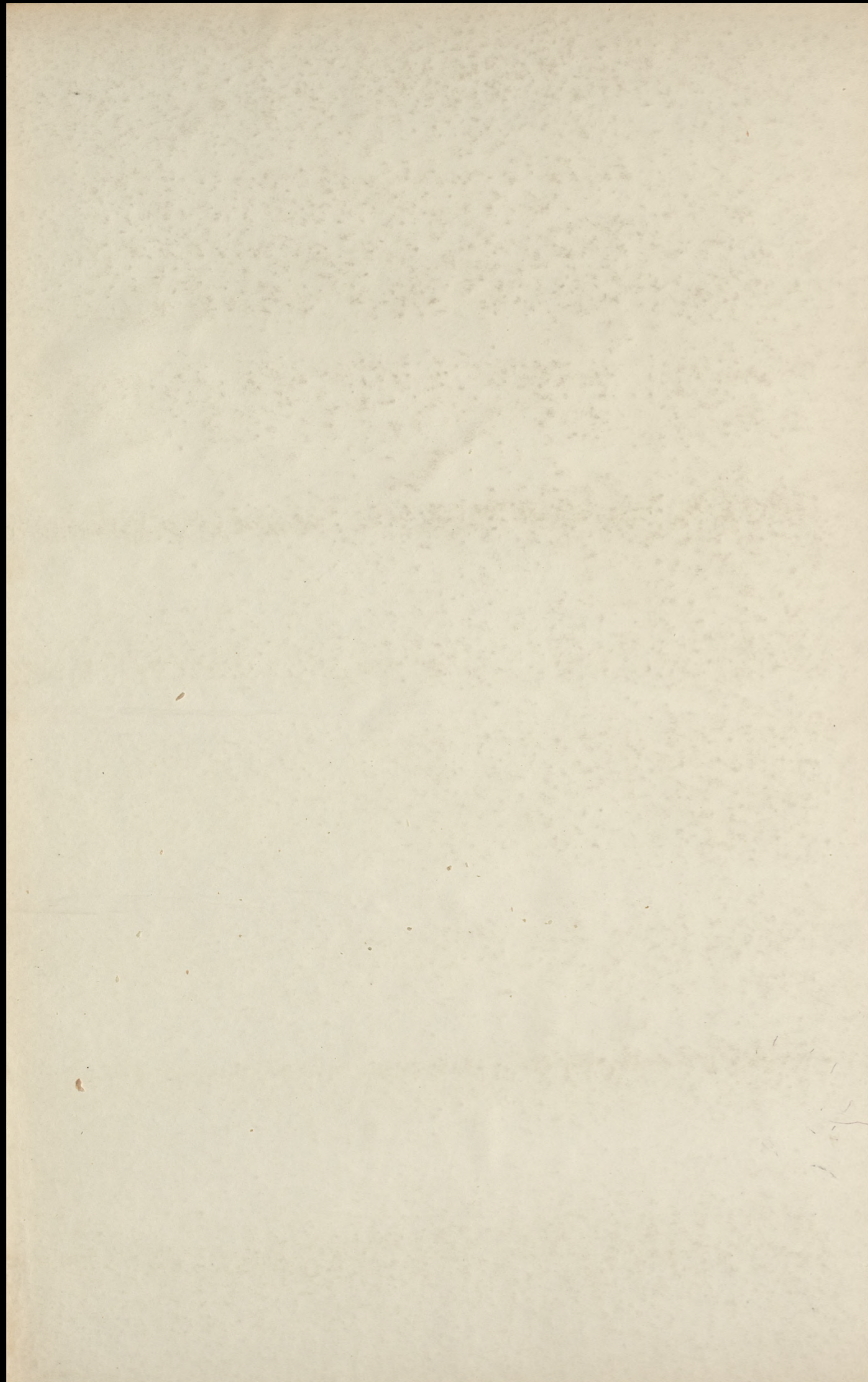
"Mother, if your eyes could open, many changes you would see. But you are far better resting in your grave so peacefully. Many things I have forgotten when they see my smile."

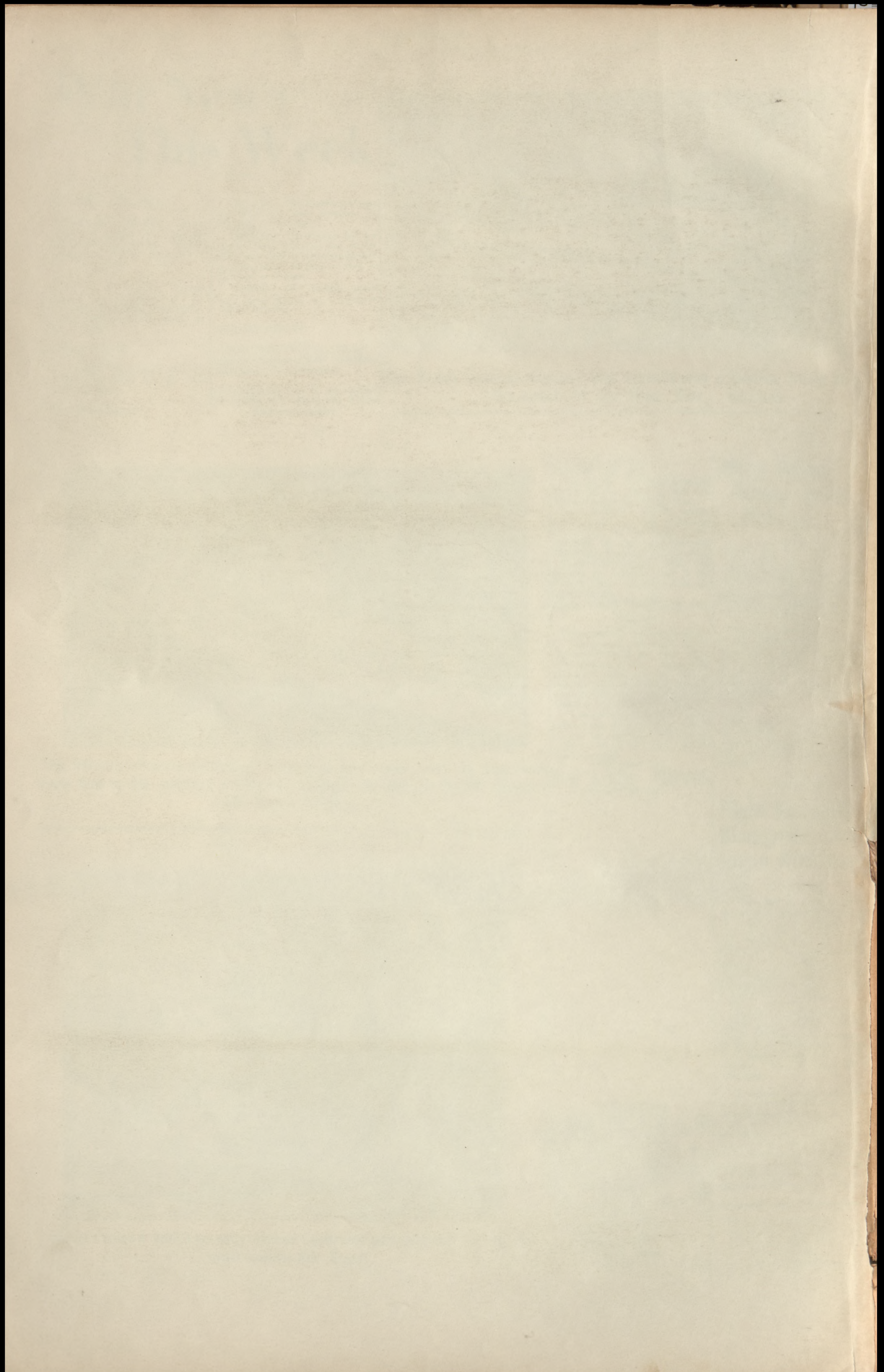
But they don't know the sorrow which that smile hides". Sali witnessed by her loving son.

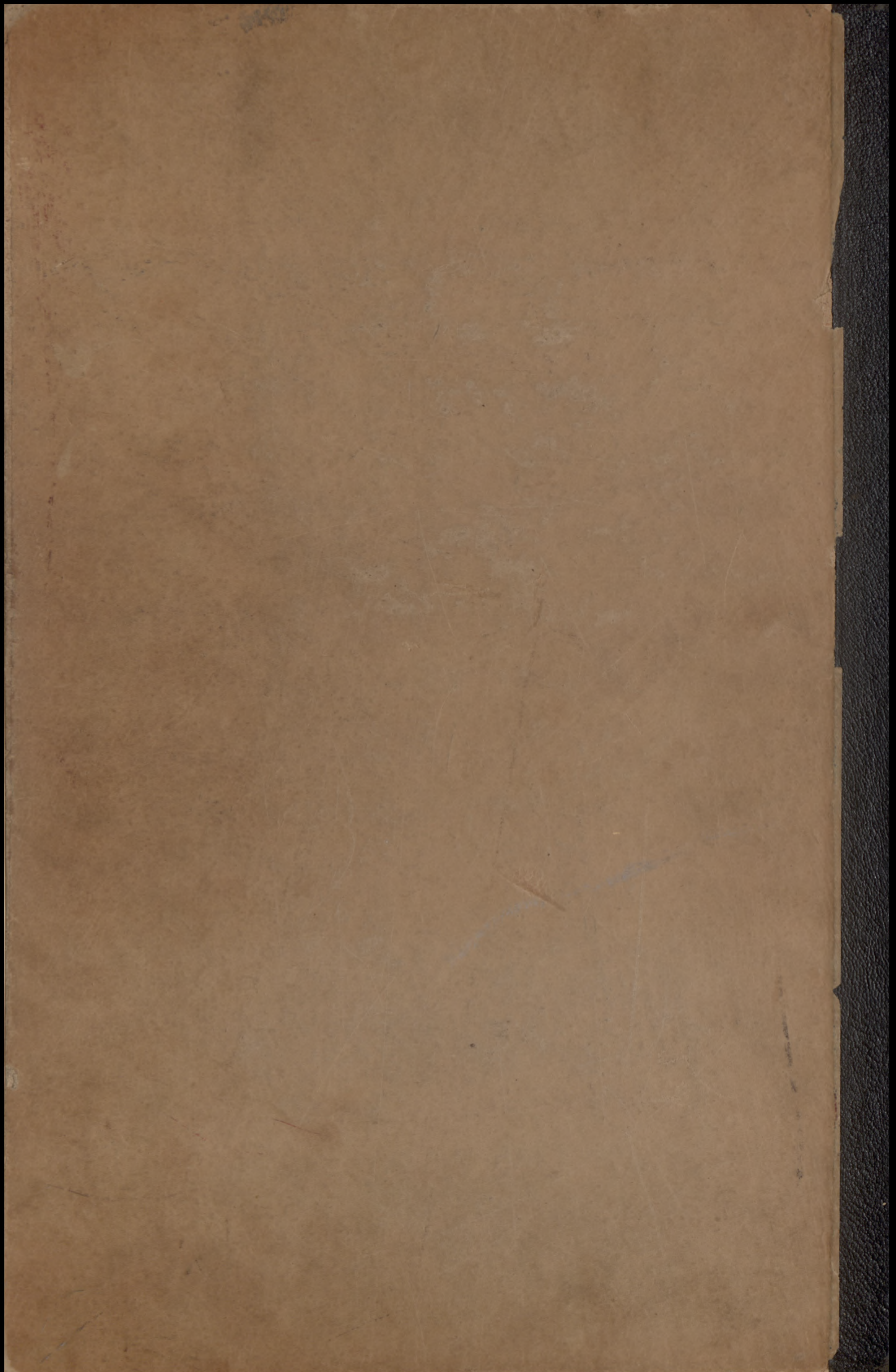
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Printed and Published by
The Bantu World (Pty) Ltd.
Their Offices and Works
No 14 Perth Road
Westdene, Johannesburg







Collection Name: BANTU WORLD, newspaper, 1935-1955

PUBLISHER:

Publisher: **The Library, University of the Witwatersrand, Johannesburg, South Africa**

Location: **Johannesburg**

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