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Better Methods Of Collecting Poll Tax

Defaulters To Be Enabled To Find Employment By Commissioners

The report of the Departmental Committee which inquired into the system of collecting Poll Tax was presented to Parliament on Monday afternoon by the Minister of Finance, Mr. Havenga. The Government has already announced its intention of acting upon the recommendations of the Committee, aimed at alleviating some of the hardships of tax collection and in keeping tax defaulters out of gaol. The report shows vividly how necessary a change in the system is.

Payment By Instalments

Thus, in the two years 1935 and 1936, there were 63,915 and 63,072 convictions of tax defaulters, and in 1936 30,493 served terms of imprisonment. Yet in spite of this pressure the annual loss of tax each year has for some time been about £100,000. By these results, the committee states, the existing system stands condemned.

THOSE IN ARREAR

The main difficulty lies with those who have fallen into arrear. The accumulative debt soon becomes too great for the Native to meet and his only hope lies in continued evasion, until at last the mere sight of a policeman's uniform will send him into hiding. As one witness expressed it: "They become as the buck on the hills." In one case a Native who had fallen behind with his payment through unemployment was unwilling to accept employment because it was close to a police station. In many cases taxes were 12 years in arrear.

The true method to prevent default, states the report, is to make it virtually impossible. It therefore recommends a reorganisation of control and collection, provision for payment by instalment, giving every taxpayer who cannot otherwise obtain it an opportunity of earning sufficient for the tax, and the elimination, as far as possible, of criminal sanctions in enforcing payment. One difficulty is that there is no systematic method of maintaining the roll of taxpayers, so that in some reserves collection has come to depend largely upon the goodwill to the taxpayer.

TAXPAYERS ARE HUMAN

"Taxpayers, whatever the colour of their skins, are but human and few are eager to discharge a liability which presses hard upon them," says the report.

It adds: "And when payment involves a journey on foot of perhaps 100 miles it is expecting a great deal of a taxpayer's sense of duty to believe that payment will be made without some pressure."

The report recommends the system of monthly 2s. 6d. stamps affixed to a card, thus enabling the Native to pay in instalments.

DETENTION CAMPS

The committee recommends that those unable to pay should be helped to find employment, with provision for deductions to meet the tax. Where the defaulter will not accept employment, sterner methods will be necessary, but it is still proposed to avoid imprisonment by the establishment of detention camps, where the debt can be worked off. This will cost money, but it is contended it will be well worth while.

It is estimated that each year the amount of tax not paid for that year comes to nearly £250,000 and the cost of maintaining defaulters in prison is at least £50,000 to £60,000 annually.

Afrikaners Form Ox-Wagon Organisation

"An organised body, consisting of units in all parts of the whole country," bearing the name "Die Ossewa Brandwag," has been founded in Bloemfontein, where 50 delegates from towns in the Free State and the Transvaal met to officially start the movement.

The founder is Colonel J. C. C. Laas, organiser of the burger commandos, who was a member of the staff of General Len Beyers.

The movement, which claims that it does not allow of party politics in its ranks, envisages the perpetuation of the ox-wagon spirit in South Africa, the maintenance of the traditions of the Dutch people in the broadest sense, the protection and propagation of religious, cultural and material interests of the Afrikaner, the cultivation of patriotism and national pride, and the encompassment of all Afrikaners who endorse these principles.

The head of a unit will be a commandant, who will be assisted by field cornets, and a general will be at the head of affairs in each province. "Blood of one blood" is the feeling that is to be aroused.

Britain And France Will Stand Together

Asked in the House of Commons whether M. Bonnet's statement was correct that, in the event of a war in which the two countries were involved, all Britain's forces would be at France's disposal just as all France's forces would be at the disposal of Britain, the Prime Minister replied that this was in complete accordance with the British Government's view.

He added that it was impossible to examine in detail all hypothetical cases which might arise, "but I feel bound to make it plain that the solidarity of interest by which France and Britain are united is such that any threat to the vital interests of France, from whatever quarter it came, must evoke immediate co-operation in this country." (Cheers.)

Italians Perturbed

A message from Berlin states: Mr. Chamberlain's statement in the House of Commons about Anglo-French co-operation has been received here with much reserve.

A spokesman, interviewed by Reuter, recalled similar assurances given to France at the time of the Czechoslovak crisis. He added: "It all depends on whether Mr. Chamberlain's words stiffen France's attitude, in which case a further increase in the existing tension may be expected."

Mr. Chamberlain's statement has given a shock to Italian political circles, who regard it as more clear-cut expression of Anglo-French unity of interests than Mr. Chamberlain has ever made before, states a Rome message. It was suggested in one quarter that Mr. Chamberlain's statement was tantamount to an announcement of a military alliance as binding as that proclaimed by Her Hitler between Germany and Italy.

Indians Issue Ultimatum To Britain

A message from Jalpaiguri states—The Congress political conference has passed resolutions affirming India's right to frame her own Constitution by means of a constituent assembly, reiterating uncompromising opposition to federation and urging the All-India Congress to give a six months' ultimatum to the British Government, in which it must reply categorically to "India's national demand."

If a reply is not forthcoming, or if it is unsatisfactory, the Congress "will be free to resort to whatever action it considers necessary to enforce its demand."

The resolution has stiffened Congress opposition towards federation.

Mayor's "back to Church" Appeal Extended to African Community

"As Mayor of this city, I will repeat to you the appeal I made some time ago to the Europeans. Go back to your churches, learn the importance of thinking deeply over problems that beset you and try to find their solution by embracing religion, for that alone is the one gleam of hope in this troubled world."

These remarks were made by the Mayor of Johannesburg Mr. J. J. Page, when he officially opened the new Roman Catholic School in Orlando on Sunday afternoon.

ASSISTANCE PROMISED

In congratulating the Roman Catholic community on the splendid school they had erected, Mr. Page said he regretted to learn that Orlando was without a Roman Catholic Church and gave the assurance that he would do every thing in his power to remedy the matter.

The Right Rev. D. O'Leary, O.M.I., Bishop of the Roman Catholic Church, Johannesburg, said he wished to congratulate the Mayor on his "great courage in these troubled days" in trying to bring people back to God. He was doing a great service and had earned the gratitude of all the churches.

The Bishop said that since he had come to the Transvaal 40 church schools had been erected. In Orlando already 600 pupils were attending the school, and though it was only being officially opened now, there was need for still more accom-

modation. He urged the Natives to do what they could to enable a further wing to be added.

The Director of Native Education in the Transvaal, Dr. J. Eiselen, said that the Government was grateful to the churches for their work in the cause of Native education.

Many Europeans and nearly 200 Africans attended.

Dr. Malan's Motion Rejected

In the House of Assembly on Tuesday a motion by Dr. D. F. Malan, leader of the Nationalist Party, that "Die Stem Van Zuid-Afrika" should be South Africa's National Anthem was defeated by 88 votes to 22.

Dr. Malan said: "If the English-speaking section also wants an anthem in English, well and good," he remarked. "I have no objection against their providing an anthem that is just as genuinely patriotic and South African as 'Die Stem.' If that were done it is true that you would have two anthems, but they would have in common that patriotism and love for South Africa alone.

"But that other anthem must not and cannot be, 'God Save the King.'"

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THE BANTU WORLD

14 Perth Road, Westdene, Johannesburg.

Saturday, February 11, 1939.

INXHOWA YESIZ WE

OKOKUBA umntu uzakuba nayo indawo ayibiza ngokuba yeyakhe ngokomthetho, nelungelo lakhe lokuzalwa apha kwelilizwe oko kuxhomekeke kuye. Ngokoke ukuba kukhe kwakho ixesha ekufuneka ukuba isizwe siyeke iimpambano amakhwele noomona, alikho eli dlula eli.

Ingozi ke ngomona lo, yile yokokuba. athi othe um-Afrika wadhe wenza into entle neyinzuzo, nemanya isizwe, ufike kwalempi ifundileyo itsale intamo igxeka inyelisa elonyathelo lalowo.

Ukuba sizakuba sisizwe masimanyane ngoku, masibuyele ezinkonzweni. Izifundi mazimkhonze u Thixo wookhokho Ongavumiyo ukuba into Ayithethileyo ibuyele emloayeni Wakhe ilambatha. La Thixo woo Bawo isekwa nguye emasimthandaze; La Thixo ka Abraham no Moses isekwanguye lo emasimkhonze. Okokuba waaphendula kubo usenako nakuthi.

INXHOWA. YESIZWE

Xa simcela, siyakha, siyiseka le Nxhowa phantsi kweentsikelelo u Thixo woo bawo, u Thixo wamanyanange, owabasindisa ezilwanyaneni ngemihla yamahlathi ashinyeneyo kwadha kwaba nanamhla kuhanjwa kweli lethu ngoololiwe, kwaneke moto, kwadha kwavela ozi Rhauti namatye e Dayimane.

Ikwangulo Thixo esinokuthi xa sibuyele kuye ngobuzwe bethu asilalise ku marhiwu aluhlaza.

II M.R.C.'S E TRANSVAAL

Ama-lungu e Palamente antsundu amele isithili se Transvaal angamale ukwumisa ngobume umzi wase Rautini besakha inxhowa yesizwe; belungiselela, belalalisele nomthetho ozakuxoxwa e Palamente wokuba yonke iimihlaba yabantu ephakathi kwii ndawo zabamhlophe mayithathwe kubo ngurhulumente, befuna ze athi amaphephu nkente ngalomthetho baselesebethabatha iidiyasi befuzela e Palamente.

Lincomeka kakhulu ibakala elithayathwe ngababa numzethu, R. V. Selope Thema, R.G. Baloyi, M.R.C.'s Lokuhla benyuka besebenzela isizwe.

Kuhle ukuba bayiqonde into yokokuba lento ingumntu iphilela ukuba ibe ife ngexesha lobukho babo mabakhaulezise ukusenzela inqoba isizwe, esisenzo masibe ngumgcha okhokelayo. Ne Fort Hare siyi khangele okokuba xa lento iyimfundo iyiyona nto iphilisa isizwe, mayikhuphe oonyana be Afrika emabangasebenzeli qwaba iizisu zabo, mababe ziicaka zesizwe kuba ungeze uyibone inkokeli engenabalandeli.

Lamadoda mabini nina mzi wase Transvaal, angaba Numzana, R. V. Selope Thema no R. G. Baloyi, nini eniwoyuleyo ukuba anikhokhele, zicengeni kengoko nilithathe icebalo.

Boonyana be Afrika zifuneni nizi-fumane, luboneni usindiso lwenu; xabisanani, nisebenze kunye; zingathi izifundi zase Fort Hare apho amathambo amanyange akhona, ngesiba sithi, ivuthiwe eka Nongqause intombi ka Mhlakaze kuba apho oo Bawo baawela khona namhlanje kulapho imiswe khona imvaba ye mfundo. Lomzi wase Fort Hare mawungemi entabeni, uciunge ukuba abo babo bangezo B.A.'s abafanele kutiyana-ndlebe nabo, befuna ngo kukhokhelelwa kwesizwe ebunyeneni. Umzi ofundileyo maungasishiyi ngasemva isizwe.

Inkomfa Ye Order Ye Ethiopian Church

INGQUNGQUTHELA yomzi we Order ye Ethiopia yomdibaniso womzantsi Afrika ihlangene ekautini e "Western Native ownship," kwa Thula-Ndivile, yavulwa kusasa nomhla westhlabu ku Eebru ry ngentsimbi yesi xhenxhe. yi Bishop yase Johannesburg u Mtanobhe, G.H. Clayton, phantsi kweempembelelo ze "Provincial u Mlu. Kayser Ngxhwana."

Ngentsimbi ye 11 kungene inkonzo ezukiliyo ngendleli engablangisi mlomo. Iqutywa ngo kwesiko nemigqo yale Tyalike. Ukuyivula kuvunywe ingoma yamakulu 319, Indumiso yaye ye 104. Isifundo sibe kwincwadi ye Genesisi isahluk sokuqala. Esesibini sibe kwincwadi ka Johane isahluko sokuqala icuo yalele 182.

Kwiqela elimalunga ne 300 i "Provincial" intsonumay lo yayo ibe kwi newadi leyo ye Genesisi, yakhukuzi kul ndawo ithi "Wathi u Thixo makubeko ukukhanya" Kwaba no, yatsho i Provincial.

kwazi senkuku ngom-ebenzi awenzayo wenda'lo, sona sikhala silondotoze am qanda aso esiwafu-amelayo naphezulu kwayo yo ke immo ye ulu. Esithi lithi lakofika ixesha lo-owagandus-la siwaxho e am-qanda, lawo anama ntshontsho apume am ntshontsho, ikanti magone asinanto yakwenza nawo

"Wenzenjalo uThixo ukuwudala umhlaba, wenzenjalo ukumlu giselela umntu ukutya kwenyama noko mphefumlo, ekukh o oko kutya komph fumlo esikulelo nzo, njengabantwana bakhe thina."

Isikhumbuzo Somongameli u Dhwane

Wazise ukuba kuzakungena icawe yesikumbuzo somfundisi u Dhwane owazenza idini lesizwe wawela amanzi olwandle agqumayo ukuze sibe thina balenkonzo, sibhedsha u Thixo woobawo phantsi kwemvaba ka Ntu, itshilo i Provincial, ibonisa indlela awaye-



Umntu. R. V. Selope Thema M.R.C. ongumncedisi ka Mnu. R. G. Baloyi M.R.C. kwisithili sase Transvaal.

Umbhali Walencwadi

Izazi zithi lenewadi yabhalwa ngu Moses ezinye zithi, havi. Kukho ubunqiniso bokokuba lenewadi umbhali wayo ngu Moses kuba kwacaca uku a nguye ot like intetho ezazihe zithethwa ngu Thixo. Uqgithile apho selezithelekisile ezinye ezine iincwadi ezithetha ngendulo, wazichaza ababhali bazo, wamfanisa u Thixo nesi Khuku-

kelelwa ngayo ekuwumanyeni umzi ontsundu engakethe ziduko.

I Provincial Endala

Bamane besenza amehlo abantu phakathi kwenyambala yaba Fundisi be Order ye Ethiopia befuna ukuba nga a iphina i Provincial endala u Mfundisi Antony Ikanti ke naxa ebekho kwinkonzo ka 7 ebine Bishop ngenxa yempilo akabanganakho ukubakho kweka 11.

Izighighaba Zelilizwe

Spain:

U Dr. Agrin umphathi Mbuso wase Spain, namahlakani akhe abalekile, emka e Figueras esnga e Paris e France emveni kukuwa kwe Barcelona. No Mongameli u Azana, wase Spain naye wandulelwe yintsa-pho namaphakathi akhe ekwasinga e Paris. Kukho ukungavisisani ku Mongameli lo kunye no Dr. Agrin.

U Mongameli, Senor Companys (President) wase Catalonia no Senor Aguerre u Mongameli wase Basque sebese France bona, sebeyifumene nemvume yokuhlala. Amanani abemka e Spain abase France ayanda kakulu. Amawaka ayi 100,000 selekhona e France, ngenxa yokugxabhagxabhazelisa kwemikhosi ka Franco, Umzi wase France nawo ngoku uthe xhwenene kanobom. Kangangokuba emidheni yakhona ejongene ne Spain imikhosi ingxangile.

Italy:

Eyonanto ibalulekileyo e Italy yeyokuba wonke umhlaba wase Spain mawube phantsi kolawulo luka "Franco" elincediswa kule mfazwe yabazalwana yiyo kunye ne Germany. Iyinto ecace nase sidhengeneni into yokokuba inyathelo lesibini emveni kokuwela kwe Spain ezandleni zika General Franco, imikhosi ye Italy ne yase Spain ne Germany ngokunjalo izakuthatha e Minorca.

I Congress Ne Nxhowa Ye Sizwe

(Ngu Ed, N. N. MSUTHWANA)

LIYANCOMEKA inyathelo elithathwa yi Congress ekusukeni inxhowa ye Sizwe Okunene iincuba-buchopho ebezintyontya amakhwelo ngale mfuneke zitsho kwavokotheka. Bambhanto ka Moses, mfan'asekhaya (mandenjenjalo) ikhwele libi madoda, Ndawana engade icace ezinqondweni zinkosi yindlela yokupapashwa kwezaziso ngenqubo ye Congress malunga ne nxhowa le.

Andinalwazi konke ngemigqo yo mbutho lo kodwa bekunokulindeka ukuba inqubo yawo ifane ide yona igabadele ngokuba nqanqasholo kunaleya yezinye imbhutho esekhe sazikhonza. Kungoko ke zinkosi ndingathandayo ukwazi ukuba ngaba izaziso nezimemo ze Congress aziphumi ngesandla sika nobhala na esinokulandelwa zezamanye amagosa e Congress—ingengawo onke phofu-ukubonakalisa umdileko lwesosigunyaziso.

Xa nditshoyo asikuko ukuba u ndyebo obekake kunene u Mn. R. G. Baloyi (M.R.C.) ndiyamthandabuza. Ndimazi ngokwaneleyo. Yindoda efume kunene, engenako ke ngoko (Iphelela kumblathi wesi 3)



Ubisi luka-Nestle luphekisa kakuhle. Ubisi luka-Nestle olusenkonxeni yinkosi kwimbhisi. Ezixutywe ne-swekile. Lulunge kakhulu xa ungenalo. Oluvela enkonyeni ngqo.

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BIZA EVENKILENI YAKO LYLE'S GOLDEN SYRUP. ITENGWA NGAPANTSIS KWI BOTOLO YAYE INGAPHEZULU KWI JAM. Image of a Lyle's Golden Syrup tin.

Ezase Luthuthu

NGU J. M. KWANINI

Sivuyisana no Rev. J. Kandisa we hlelo le Jerusalem Entsha othe ngo mhla we 8 ku January nge cawe wa sungula ngo Bhabatizo lwaba ntwana abathathu waye ehanjelwe iqela elikhulu lezinye iimvaba kukho nobukwe bakhe abehlelo lase St. James, intshumayelo yayi ku mvangeli u Mateyu isahluko 3 ingaku 3-4. Apho watsho ngesi qhazolo sentshumayelo khona lonto ibonisa ukuba unga qhubeka umsebenzi e Jerusalem. Abantu ababeko kulo nkontso babe yi 35 pambile mfo ka Kandise siku ngqwenela impumelelo.

Uye wabuya u mvangeli u A. G. Mralasi e Molteno apho ebekhe waya khona ngeze izwi asi mlilali ukumbeka emi tandazweni yetu simngwenela naye uhambo oluhle kwane mpumelelo ekupeka miseni ilizwi lika Tixo.

Abemkayo Nababuyayo

Uye wabuya kowabo e Qoqodala u Nkosk. I. J. Kwanini apho ebekhe wenza owe nkawu ngenxa ye mpilo ukuba nkenekene uncoma ubu mmandi bakona noko nwaba nezi hlobo zake ngaba wena ubuke wasela umoya.

Ubuyile u Nkosk. Agnes Plaatje e Kapa apho waye yoku cita kona iholidi ubuyi ekangeleka ka kakuhle kaku lu kacaca ukuba limtandile elase Kapa uyayuya wena ubuse manzini olwandle.

Ze njenje ukubuya ititshala ezi holidiyini zazo Nkosk. A. N. Vanqa ugale leke ngo 6. p.m. ukwela Endwe Mnu. R. V. Sgatya ne ntsapo yake ungene nge moto yake ukwela e Sterk Sp uit Nkosk. E. B. Mtyekwana ugaleleke ngo 9 p.m. ukwela e Monti Nkosk. G. T. Nyathi nge yange cawe ngo 9 p.m. ukwela e Heald Town bonke base mpilweni entle.

U Mnu. R. P. B. Makalima yena uyibambe isitsha uku nyuka apha ukusina e Molteno u Nkosk. E. M. Kaleni yena wayi hlisa apha ukusina kwa Komani apho akona nge ntsebenzo.

Uyicite apha i cawa yomhla we 8 u Mnu. C. P. Matebe wodumo lwase Gqili wenjenje ukuhamba ebona izihlobo zake Hex River Farm Melton Ross Envy, Blenham, nalapa pakati komzi uzo nwabise nezihlobo.

Ugaleleke nge Moto yake u Mnu. J. E. Mc. Carthy nentsapo yake ukwela e Aliwal North udhluke apha u Mnu. no Nkosk. no Nkosk. r. Mlandu ukusina e Cathcart apho akona bevela e mtshatweni womlanyakazi wake.

Ucite usuku lwe cawe apha kwa Mnu no Nkosk. J. M. Kwanini u Nkosk. V. V. V. Mkunanya esinga Endwe apho afundisa kona.

Sivelana nzu no Mnu. no Nkosk. B. C. Mgavu nge ntwana yabo esebeleni engena mpilo intle ezi zisu zibalalise kakulu abantwana siyaleza imitandazo.

Asimlibali no bhuti Ben uku mcoma oko wayeka udyantshana ukhangeleka emhle.

Ezase Rhini

NGU J. L. NGCANGCA

Kwinkundla yomgwebi ngomhla wa 24 kwinyanga yom Qungu kugwetywe ngu mgwebi "Judge" Gutsche umfanomnyama ngokubulala omnye umfana ngokumxela u mgwebi uti isisigelo pakati kwabantu into yokuxelana ngenela wati kumxeli ndikunik iminyaka emithathu utsale nzima nemivumbo esibhozo.

Kwakona kugwetywe omnye umfana ngokumxela ukhazini wake ngebhoso wafa, wamnika iminyaka emithathu enenyanga ezilitoba nemivumbo esibhozo.

Kwakona umgwebi ugwebi inkwenkwana eminyaka 17 ngokubulala omnye ngemela kute ngesizatu sokokuba emcinane wamnika inyanga ezisitoba nemivumbo elishumi waza wati umgwebi isiqingata sesigwebu uyasapula. Kodwa okokuba ute wona lomntwana pambi kokuba kupela iminyaka emibini isigwebu siyakuvuka kodwa wona imivumbo elishumi makayinikwe wasinda ngoko umxeli.

Ngomhla we 25 kwinyanga yom Qungu kubanjwe iqela labantu inani 22 ngokwenza isipitipiti e Blaauwkrantz bekuselwa umqomboti, kwalandela iintonga banzakala abantu umantyi omncinane akuba eyifumene inyaniso yesipitipiti elinye iqela lidliwe £4 inyanga ezimbini etolongweni abanye imivumbo esibhozo asebenze nzima entangeni.

Ngomhla we 25 kwinyanga yom Qungu umantyi omkulu ebeteta ityala lokumangalelwa komfundisi wehlelo elitile ngokwenza umtendeleko yemante yelohlelo ngokuti lahlulelane, u matyi ute nje ngento engaqelekanga ukubanjwa komfundisi ngokwenza umtendeleko akasiboni isizatu anokusifumana kulombingeleli wamfumana engenatyala.

Ezase Bhai

(NGU SCRUMMAGE)

Ibenkulu yazola imbutho ye Liso Lomzi wase Korsten nge Cawa ephelileyo matshona. Ilico lomzi belivuyisana uabantwana abatatu base Korsten abafumene i "Bursary." Lembutho yonganyelwe ngu Mnu. Mpehlo ephalwe ngu Nobhala we Liso Lomzi Mnu. V. Thangayi nabantwana abo bekuvuyiswana nabo. Phakathi kwezithethi ezininzi singabalula u M. P. Mati othe wawuncoma umsebenzi ka Titshala Mkuli esithi nakwicala lemidlalo ukwasebenza nzima. U Mnu. Mbutuma yet a uncome i Liso Lomzi kumalinge eliwezayo ukukangela ezidla nezivuyisa umzi.

uMnu. Msutu uyale abantwana abo ngelithi mabaze baxabise izinto ezimbini: ubukrestu nolwimi lwabo.

Isitethi sokugqibela ibengu Titshala Mkuli othe wabulela i Liso Lomzi ngokuti likatalele abantwana abasiseko sesizwe sangomso. Wabonisa ukuba gnaba zali bane bango kumsebenzi omhle owe nziwa ngabantwana babo ezikolweni kuba isiseko sesimilo sabantwana yi ngqeqesho yabazali.

Kulandele amabaso entsiba "fountain pens" asisipo se Liso Lomzi kubantwana abo, anikezwa ngu Nkosk. Maqoma.

Zivuliwe izikolo. Isikundla sika Nkosk. Ncwana otshati.eyo sitatyatwe ngu Nkosk. Ngcazisa; esika Nkosk. Teka ngu Nkosk. Ntukantu. Bobabini aatitshalakazi batsha basandulu kupuma emfutweni e Healdtown.

Siyancomeka isenzo so Mlu. K. Ncwana sokuti atabate abantwana ba lapa e Bhai, ingeyiyo into yokuba ba shiywe kuyo kutatyatwa abanye emalandalaha.

Sivuyisana nebandla lama Rabe ase Siphephelo pantsi ko Mf. Kwatsha ngesikolo semini asivulileyo kulondlu inkulu yawo yase Korsten.

Yi Nkosikazi engu Nikiwe Mathews okaya lise Rini obulewe yimoto no mntwana wake. Lemoto izibalekele yodwa yayakugila indlu belele kuyo—ekucace okokuba umniniyo ebengayi tshixanga zonkesindawo.

Ulap'eBhai kwantombi yake uMnu Landela wase Kimberley ne ntwana yake u Amy. Bazindwendwe zika Mnu no Nkosk. Lupondwana.

I Kansile ivumelene ukuba kwi ntlanganiso yayo okokuba umqomboti mawenziwe yiyo kwakwe indlu yo tywala kuqaliswe ukutengisa umqomboti ngomhla we 1 kwinyanga ka Tshazimpunzi.

Ngomhla we 29 kwinyanga yom Qungu kunduluke u Mnu. ne Nkosk. Samuel Mpahlo ngokusikela umcimbi a na Xhoseni e Nxukwebe.

Ezase Klerksdorp

(NGU S.M.NTABENI)

Sivelana no Mnu. no Nkosk. Mantunda ngokushiywa ngumntwana wabo. Siti lalani ngenxeba tina bakwa Xaba nabakwa Kumalo. Akuhlan ra lungehliyo. Umgwebu ubupetwe lulafa o lude lama Wisile uMf. Molope encediswa ngu Mf. E. Siodi. Abantu babe ngama 77 ababemkapile.

Siyaleza u Nkosk. Boniswa Ntabeni olele elukukweni. Uhlabeke ngawo lowo mhla womngcwabo, nzima ngango kuba upatwa ngezandla. Simbika pambi kwazo zonke imanyano zomtanda-zo.

Ide yafika ingqonyela yetitshala yesi kolo sendibano ivela e Bloemfontein. Ngutitshala Colourwood. Usemncinane kakulu—siti uze uqine mfo! Siku ngqwenela imbhekela pambili kuba lo mhlaba wase Mahlosana ufuna indoda evulekileyo. Mhlaumbi ngoku ufikile nje siza kuvuka isikole sangokuhlwa, ebesehle.

Ezase State Mines

NGU W. NDYOKO

Mhleli ndivumele ndenze lemidana udade u E. M. Mgoqi u Qwati uqengqele ke ngololiwe ngomhla we 5/1/39 e Queenstown eqonde ekaya uyalila umzi wase Victoria Falls iqela le I.O. T.T. liyalila kakhulu ngodade u Mgoqi inene limkile igorhakazi ikalipha loku dalwa lithabathe i holidi eyi ekaya usele eselusizini u W. M. Ndyoko ngenxa yakhe. Inene sonke apha nxa esibulisa wasishiya neka Nehemiya 2 isahluko 17 izwi elithi yizani, yizani sakhe indonga ze Jerusalem esitsho esezinyembezi wathi ukuhlala pantsi waphakama u Mnu. W. M. Ndyoko elinye ikalipha

lalapha ekhaya watsho ngesiqazolo se ntshumayelo enqina kakhulu ngelizwi ayemana esithi uze usikhumbule nathi kwakulunga ebusweni bakho, yanyikima i I.O.T.T., wathi kutokuthi kwenzeke ukuthi kanti kwelaphezulu ikaya; Ilizwi lo dade lowo inene wasishiya nosizi izwi ku Nehemiya 2 isahluko 17, iculo 69-2-7.

Iyana imvula apha kwelase Rautini ayisiphi thuba lonyaka uyakuba mhle.

uTitshala Rakaoana umkile usingkwelase Rautini, indawo yake ivalwe ngu Mnu. T. Crutse omncinci.

Into esisimanga, zetitshala zama Xosa ezingaqashwayo, kwaye inani laba ntwana bama Xosa landile ukuba kuno kufuneka zibe 3 ezifundisa is Xosa zimbini kupela kwaye zingenako ukufundisa abantwana abakufupi ku 200, kwaye tina bazali asifuni mntu ofundisa 'ufana kalo,' sifuna ititshala yom Xosa ngokuzalwa. Akanako umntu ongesiso esoziswe abekanti unako ukusi cana isiXosa ingelo lwimi lake, kwaye sikangele nje siza kubhanga isiXosa xa nina bazali ningemi ngazo zombini izinyawo.

Ipi na iKomiti yezikolo? Kudala sa gqibela ukuva ngayo—asazi nokuba

yapela ngonyaka 1938, kwaye namalungu e Komiti alikapeli nexesha lawo. Asazi lenqubo yase Mahlosana yenye kuba ku ngaba kwizinto ze Bodi ye Lokishi—izinto zimadolonzima.

uSisingqanqina u Mnu. B. Msweli ukwaka indlu yedawe yase Church of Khrist kuba endala itegisiwe ku Mnu Lolwana wase Zion. Hamba Dlamini uoko ngati ku ete-ete kowda kovoko teka.

Untshintshiwe umfundisi D. Mocumi we Bantu Methodist Church uya e Bloemfontein apha kuza owase Bloemfontein

Yandisiwe indlu ye Bantu Church pantsi kuka mfundisi u Mosheni likulu elibandla laye liye liqubekela pambili kusate nya ngoku fuduswa kwe lokishi.

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Jelisela esinyini konke ukunchola okute xba e malungwini omqolo, oku ngxwelerha kukhaze imi thambho e-ethe-ethe. Yithi ukuyilwa intlungu uye ezinchanjini zayo izintso
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Zikho kuzo ikhemisti ii Dewitt's Pills nge 3s 3d nange 6s 6d ibottle. Mus'ukuzilazila nomzuzu lo ukuphila kwezintso kukukhuseleka kwako kwi nkathazo zomqolo.

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“Intellectual Segregation”

In last week's issue of "The Bantu World," we published a statement that the Government was determined to place the control of Native Education under the Department of Native Affairs and we have every reason to believe that the statement is a correct one. It has long been urged by those interested in the development of the Africans that Native Education should be controlled by the Union Government and not by the Provinces. The Africans themselves have clamoured for it. As far back as 1921, when the Native Affairs Commission was first constituted, this question was one of the first to be brought before the Government by the first members of the Commission. Since then there has been a persistent demand for the change.

At the first session of the Representative Council the question was discussed at the request of the Government who wanted to know African opinion on the matter. In introducing the matter, the Chairman of the Council, Mr. D. L. Smit said; "The Government has had before it the report of the Inter-Departmental Committee on Native Education and the report recently issued by the Native Affairs Commission both dealing with the future control of Native Education, and I have been requested to ascertain your views on the questions:-(1) Whether, in view of the extent to which the Union Government has assumed financial responsibility for Native Education, it should take over the administration from the Provincial Councils; (2) If so, to which department of State should Native Education be assigned; (3) The establishment of a Native Education Board to advise on Native Education pending a decision on points (1) and (2)."

Members of the Council, while supporting wholeheartedly the proposal to transfer the control of Native Education to the Central Government, strongly opposed the suggestion that it should be placed under the Native Affairs Department. They pointed out that they were not at all in favour of the Native Affairs Commission's proposal that Africans should be educated differently from the rest of the South African nation.

The Native Affairs Commission, it will be remembered, advocated in their 1936 report the placing of Native education under the Department of Native Affairs with a view to its bantuanisation. They hold that Native Education should be controlled by the Department which directs Native policy. "It is not enough," they say, "merely to pass legislation designed to direct the political, social and material evolution of the Native people "along their own lines" if, at the same time, the more subtle and moulding influence of the schools is left to the many and varied agencies of assimilation all working in opposite direction. The same considerations which have led to the acceptance of the paramountcy of Native interests in Native areas must also govern the organisation and content of Native Education. For if, in this revolutionary age, the child is still father to the man, the present system could not be better calculated to destroy the aims of Native policy."

When it is remembered that the aims of Native policy are (a) to keep Africans under tribal conditions for purposes of control and (b) to keep them in the reserves for labour purposes, it will be understood why the Native Affairs Commission is opposed to the present system of Native Education. It is quite obvious that unless there is an intellectual segregation, the break-down of the Government's Native policy is inevitable. Consequently, to enable the Government to perpetuate the tribal system in order to prevent, not the disintegration of African life as it is often alleged, but African national development along the lines of progressive modernisation, it has been discovered by the wise men of the Commission that Native Education should be along tribal lines. "Rigid conformity to curricula" they say, "such as we are accustomed

to amongst Europeans, laid down by a central authority, would prevent the development of experiences and tendencies which differ so markedly throughout the various tribes of the Union. What would be suitable amongst the Venda would be quite unsuitable amongst the Tembu."

Thus, not only will we have a different type of education from that of Europeans, but each tribe will have its own type of education in order to perpetuate the divisions that exist between the various tribes of the Bantu race. The idea is that the African should not rise in the scale of Western civilisation. His development should be directed along his own lines so that he cannot be de-Africanised. But the advocates of this policy are blind to the fact that the black man cannot remain stationary in a changing Africa; nor African when this continent is being Europeanised. Asia, with its ancient civilisations, is being Europeanised with the result that its teeming millions have been started on the road of Western civilisation.

In the economic life of to-day, the races of mankind have been drawn together by the inexorable laws of nature and their lines of development have become inextricably interwoven. Whether we like it or not, they are marching together towards the realm of human brotherhood.

The March Of Events

(By Scrutator)

The civil war in Spain appears to be nearing the end. General Franco's forces have taken the upperhand. The capture of Barcelona has enhanced their prestige while demoralising the Government's forces. According to reports at the beginning of this week the President and members of the Spanish Government have fled to France. This dramatic turn of events has completely changed the whole outlook of the war. The Republican troops, it is reported, have crossed the frontier into France and in their flight have cast aside rifles, machine-guns, heavy revolvers and other weapons.

Although the Spanish Prime Minister, Dr. Negrin, has declared that his Government is determined to resist to the bitter end, there are rumours that peace negotiations are proceeding, and that General Franco, who has been approached, will not discuss peace unless the Republican leaders are prepared to capitulate.

In the meantime, Signor Mussolini has made the startling statement that Italian troops in Spain will not be withdrawn until General Franco has completely subdued the Republicans.

The situation in Spain is being keenly watched by both Britain and France, who are fully aware that General Franco's victory is bound to create new problems in international relationships. Having gained victory through the help of Germany and Italy General Franco will certainly ally himself with the forces of Nazism and Fascism. It is as yet difficult to say what the end of the civil war in Spain has in store for Europe.

Meanwhile Britain and France have made it quite clear that "in the event of war in which the two countries might become involved, all Britain's forces will be at France's disposal just as all France's forces will be at the disposal of Britain."

The diplomatic correspondent of the London Daily Mail asserts that Britain and France will shortly recognise General Franco's Government as the sole authority in Spain.

Britain, he points out, is taking a realistic view of the situation, and recognises that General Franco's military ascendancy over Spain is now almost complete. She therefore feels that further bloodshed should be avoided and that British diplomacy should be directed towards securing a negotiated peace between the two sides. It is believed that the French Government take a similar view.

The flight of Dr. Negrin, the Republican Premier, is regarded in London as indicating the futility of further hostilities. Moreover, there are reported to be serious differences between Dr. Negrin's colleagues, some wanting to fight on and others to make the best peace possible.

Let's Ask Questions.

How Do Waste And Poison Get Out

By "South African Doctor"

[This week the Doctor and his friends—Mbala and Nono—speak of how waste and poisons that get out of our bodies. The doctor tells them that "the air that comes out of our lungs is not good air to be breathed again." Then he explains to them that "the water that comes out of our skins when we sweat has in it things that our bodies need to get rid of;" and that "the water that passes from the kidneys and the bladder has other things that are not needed by the blood."

The doctor has seven questions to ask this week.--Editor]

Dokotela: Good-day.

Mbala and Nono: Yes, Sir.

Dokotela: What shall we talk about to-day?

Mbala: There is a matter about which we would like to hear, it is this. How do the poisons and waste matters get out of our bodies?

We know that in a machine that works with a fire there are ashes, and sometimes dirty water runs away, and there is smoke also. Is it the same in the body?

Dokotela: It is much the same. The air that comes out of our lungs is not good air to be breathed again. It has taken a poisonous gas from the blood. The water that comes out of our skins when we sweat has in it things that our bodies need to get rid of. This is why it is good to sweat often.

The water that passes from the kidneys and the bladder has other things that are not needed by the blood. The kidneys act as a strainer and remove these things. And, lastly, the bowels remove waste food, and germs and bile and other un-needed materials. These are like the ashes from the engine. This is why we say it is important to teach children to go outside every day.

Nono: These words explain much that was difficult to understand.

Mbala: Yes—they lighten our darkness. Did you say it was good to sweat much, Doctor?

Dokotela: I said so. You brown people have skins that are better than most of our white skins in this way. You sweat more easily than we do, and that is good for people who have to work and live in a hot climate.

The habit of some women of putting red clay on their skins is not a good one. It blocks up the little doors through which the sweat wants to come. Nor should red clay be put on babies.

Nono: I have seen people who do that.

Dokotela: Another warning. If you sweat a lot, and your shirt or your dress gets wet with the water from your skin, do not stand or sit about in a wind to let these clothes get dry. This is dangerous, it may cause what we call "a Chill" to the blood, and to the lungs and so start disease in your chest, especially pneumonia and consumption.

Mbala: Yes, I have seen that happen to my brother, and he died. Is the same thing true about clothes that get wet with rain?

Dokotela: Exactly the same. These are two of the great dangers of clothes, about which many of the people are ignorant. Please make them wise about it.

Dokotela: Also, when a man has fever, or rheumatism it is a good thing to make him sweat. Some of the poisons in his blood will come out with the sweat. But, again, be careful not to let him get cold. Wipe off the sweat, and cover him up, so that the cold air does not reach him.

Nono: Should we wash the sweat off our bodies?

Dokotela: Certainly. For body-dirt and sweat are liked by germs. They also make a person unpleasant in the nostrils of other people.

It is good to wash the skin, and the clothes, especially the clothes

that are next to the skin. Some people think it is all right if they look clean on the outside, they forget about shirts, and vests and petticoats and clothes which are not visible. These must also be washed, at least once a week.

Mbala: Will you explain more about the poisonous gas that comes from the lungs?

Dokotela: This is made chiefly by the work of the muscles, and must be got rid of. It should not be breathed in again. That is why we say to you, "Sleep with your face OUTSIDE your blankets." If you keep your head under your blankets, you are breathing in some of the bad air you have breathed out.

This is the reason we tell you to open your windows, especially at night, that fresh, clean air may come in and move round the room, to replace the dirty air that comes from your bodies. Go into a room early in the morning that has been closed all night. Three or four people have slept there, you come in from the fresh, outside air. What do you notice? An unpleasant smell—a stuffiness. This shows that they have been sleeping in bad conditions. When they wake, they yawn, they stretch, they feel stupid, their eyes are red, their faces are swollen, they are tired, they do not want to work.

All this is because they have been breathing air that has been taking up poisons out of their blood, and no proper clean air has come in to take its place. Do you follow me?

Mbala: Yes—we understand, but the words stab us rather sharply.

Dokotela: We must also speak of the kidneys. The thing that helps these to do their work properly is the drinking of plenty of good, clean, cold water. Milk is also very good, but many people do not take enough water.

Nono: You say "clean" water. Is not all water in the streams and rivers clean?

Dokotela: No! it is not. This is a big matter, we must speak of it again another day. There are several things that the people can do to keep the water clean, but I will tell you of them later on. I shall also speak of what can be done to help the habit of going outside every day, and to prevent constipation.

Mbala: There are indeed many matters of which we still need to be told.

Nono: I agree—but what are your questions to-day, Doctor?

Dokotela: My questions? I have seven to-day!

- 1. Do you sweat enough? 2. If your clothes are wet what do you do? 3. How often do you wash? 4. Are your underclothes washed properly? 5. Is your face outside or inside your blankets at night? 6. Are the windows of your home opened? 7. Do you drink plenty of clean water?

Mbala: Wo! the Doctor has stabbed us to-day!

R. Roamer TALKS ABOUT... Colour Problem

Jeremiah: "To be or not to be that is the question..."

Josua: And who is going to answer it?

Jer: To be a Coloured in these days is not as rosy as it sometimes appears.

Jos: You disappoint me, Jerry. Sometimes I long to be a Coloured.

Jer: Is that why you have straightened your hair?

Jos: Yes, Jerry.

Jer: But what about your face?

Jos: I'll pass as a black-skinned Coloured of Mozambique.

Jer: Shame on you for wanting to be something else.

Jos: I thought Coloureds enjoy almost all the privileges the white people enjoy.

Jer: That's your idea of life—living like a European?

Jos: That's your idea too, Jerry, if you stop being a hypocrite.

Jer: Well, Coloureds are having a s—hell of a time in educational circles in the city.

Jos: Pas op vir die trein!

Jer: Europeans are up in the arms. Indeed their voices are up as well.

Jos: What have these people done to the European education?

Jer: They have invaded it—Got into it without permits.

Jos: Don't Coloureds get European education plus its free milk and tree soups?

Jer: These Europeans say they must get it in their own Coloured schools.

Jos: Did Coloureds want it in European schools?

Jer: My paper last week said: "the parents at one school are emphatic that unless 50 odd Coloured pupils are removed they will withdraw their children."

Jos: Pshew! Is that so?

Jer: They "are determined to eradicate this colour problem in their schools."

Jos: Jerry.

Jer: Ja, my broer. Praat ek sal stil bly.

Jos: Good gracious, so you speak Coloured's taal?

Jer: I speak all languages; including the dead ones.

Jos: Hawu! You speak the languages of the dead people?

Jer: Some Coloureds are so light and fair that they pass for Europeans to the horror of sensitive colour prejudiced Europeans.

Jos: If they are so; let them pass in and be full Europeans.

Jer: Their children, according to the protest, were able to get into European schools as white.

Jos: This has made the white people whiter with anger!

Jer: That is why I asked you whether to be a Coloured or not to be a Coloured means anything in this country

Jos: It does mean a lot, Jerry; for Coloureds get better consideration than you.

Jer: But where it says "non-Europeans" they become just the same with me.

Jos: That's just to keep on reminding them that they are not Europeans. That's all; but their status is superior to yours.

Jer: Yet there are times when Coloureds mingle with Africans as brothers and sisters.

Jos: One day I tried to mingle with them in their activities but I was told to "gaan weg, jou!"

Jer: Well in this school crisis they are being told to "gaan weg, julle!" in no complimentary tones.

Jos: Hmm. It seems as if they are knocked from pillar to post then in spite of their status.

Jer: The Americans—wise guys—solved this colour problem wisely when they decided that no matter if your skin is as white as snow or as black as ink if you have a drop of coloured blood you are a Negro.

Jos: Our Coloureds wouldn't like to be classified so closely to us.

Jer: To my mind it would be better than this half-half status that does not seem to get them anywhere.

Jos: Anyway, I think I still wish to be a coloured. At least they are not expected to "develop" along their own lines.

Jer: I prefer to be a hundred per cent African and know where I am at all times.

Balemi ba Batho ba Kopuo gore ba Dire dipontso

Mokgoa Oa Go Di Diradi Atlege

THUSO EA MMUSO LE DIOFISIRI

Go Diriloe Dipontsho Tsa Fetang Mashome A Tsheletseng Ka Ngoaga Oa 1938.

Na ke ntho e bohlokoa go dira dipontsho tsa Temo, batho, go nale ntho eo ba e fumanang ka di-pontsho tsena? Karabo e re "E," gagolo ga batho ba batsho ba ka utloisisa, se ka fumanang go tsona. Di tshoanetse go ba mererong ka batho, mme ba be le selo seo ba sa lebileng ka tsona.

Go tsamaisa pontsho, ga se mosebetsi o ka diroang ke motho a le mong. Batho bohle ba tshoanetse go e kopanela gore etle e a lege.

Gore re sebetse ka morero le tsele e itseng, mme gangoe ka ngoaga re bo tshe mosebetsi oa rona ke moo, re emang re loketse hloholo. "Dipontsho," ka mantswe a mang go ka thoe ke "Di hlahlobo." Lentsoe lena "Hlahlobo," le bolela mosebetsi o tsama-ang gantle ka mokgoa, o felle sephethong se itseng. Ba tsamaisang dipontsho ba tshoanetse go gopola, gore, joalekaga, motho a ke ke a etse letho, hlahlobong, kante le gore, e be o na a ithutule nako eohle, le motho a ke ke a etsa etho, pontshong, kante le gore e be o na ile a sebetse ngoaga oohle.

Go nale dilo tse tharo, tse tshoaneteng go atlegisa pontsho:

1. Morero oa batho ba o lebileng ka Pontso.
2. Tshebedisano gammogo.
3. Go sebetse ke thata nako eo hle.

SEPHEO LE MORERO

Go mang ea sa tsebenng gore dikgomo tsa Batho, di mofuta o tsho, mme le naga e kgogol gile e neng. Lekgotla le neng le kgethetsoe go hlahlobo taba tsa bohloko ba batho, e ile la oela go bohloko ka moo taba di emeng kateng, empa la bolela gore ntho e ka pholosang naga e ka ba go sebetse poseletso ea eo a. Ka lentsoe lena go bolela gore, naga e busetse seomong seo e neng e eme ka sona pele, e le gore batho ba tsebe go phela ka eona.

Go fihlella sepheo sena, go batlega morero o ka re lebi-ang tsele e ga sepheo sa rona. Ditsela tseo dinaga di ka sebetsoang ka tsona ke tsona tse tshoanetse go ba megopolong ea batho.

Ke nnete gore seterekeng se iteng batho ba palong e itseng ba ka hloka setereke seo. Empa le teng ke nnete gore ka go dira gore m ba o bee go tsetisisa, kapa go lema gore motho a si ke a ba a naga e kgolo e lemiloeng empa a shebe go lema gore dijalo di bee go golo, se ka go nosetsa naga batho ba bangata go feta ba ka phela gona nageng ee, gago no go sa etsoa jalo, E ne e ka a bo-thata gore go be joalo

Le ruong la dikgomo, go ruadi kgomo tse ntle bakeng sa tsa mofuta o tsho, e eng gore motho a kgethe kgomo tse nama le lebebe le lengata, ke ntho e ka eketsang the-o-a diphoofolo mme ke eona ntho ea bohloko, e tshoanetse go etsoake batho. Bakeng sa go fumana tsona kaofela go ba lema metsi a mangata, kampo, go kgethe diphofo le go reka le go rek a dikgomo. Temong, go kgethe di jalo le peo le moledi ke ntho ea bohlokoa gammogo le go lema di fat bakeng sa moriti le bakeng sa ditholwana.

Gona mona re re ka b lela gore Mmuso o se o dirile tse dintsi go ntshetsa pele moemi oa motho. Go nale Bakomedi ba temo ba Makgoo le Basupisi ba Temo ba hirilo e gahle Mmusong oa Kopano go ruta batho mekgoa ea temo e tshoanetse pele. Go ntsoe dikampo tsa diphofo dinageng tse ngata, moo dikgomo tsa Batho di ka fumana thuso kante go tefo. Go epiloe matamo seterekeng se seng le se seng sa batho, mme go entswe morero oa go kampa. Mmuso oa rera difantisi gore kgomo tsa Batho di rekisoe ka chelete e lekane g. mme go simolla le temo ea difate. Go tseng kwetsi e le nngoe feela mme tsietsi eo, ke bongata bo fetisisang ba dikgomo. Le ka leh akoreng lena Mmuso o leka go sebetse kamo o ka sebetsoang kateng go thusa.

Morero Oa Sebaka Se Itseng

Ka ga dibaka di sa tshoane le bophelo ba tulo tshole bo sa tshoane, tulong tse ding go nale tsietsi tse fetang tsa engoe, mme ka baka lena, go tshoanetse go etsoa morero le monagano oa sebaka se itseng, ke mo Molemi oa motho a ka itokisetsang, a bone ka moo a tshoanetse go sebetse kateng, go itokisetsa hlahlobo ea ngoaga kapa eona pontsho. Gaeba tulong engoe nako le sebaka se dumella lebebe ke moo motho a tshoanetse go dira gore kgomo tsa gagoe di be le lebebe le lekaneng kamo lebebe le hlokgalang tulong eo, mme ka mor'a nako go ntshetsa pele gore le be le isoe moo go ka ntshoang mafura a lona. Ntho ena e nka sebaka mme e tshoanetse go etsoa mohlomong e be eona ntho ea pele pontshong ka ngoaga oa botshela. Ka tsele ena, re ka bale sebaka se sengata go itokisetsa, go ntshana-diphoso le go eletsana ka mokgoa oa lebebe. le lokileng, tokiso ea mafura a lebebe (cream) le go kopana ka chelete gore re reke mechini ea teng, e sebetsoang taba tsa lebebe. Ga Pontsho e se e ikhethetse go bontsha lebebe: e ka kgona, ba hlotseng ba fumane moputso o itseng. E be moo dintho tse ding di tsamaeang joale ka mehla. Goa bonagala gore, ga re ka se se ke ra ba le morero ga re simolla, pontsho re re ke ke ra ba le katlego, mosebetsi o ka se tsamae gantle o ka ba morago, o hloke tsoelo-pele.

Kopano

Diterekeng tse ding di kgolo, mme dinaga tsa Batho di arogane gagolo, gangata le bona batho ke ba mofuta e fapaneng. Ke ntho ea bohlokoa gore go be teng kopano gaeba pontsho e tla atlega, kopano e atiso e dikerekeng, le Lehlakoreng la Taba Tsa Batho.

Motse ka mong o lokolea ke go kgethe Komiti ea Setereke seo, e sebetsoang pontsho. Komiti ena e na e be batho ba babahlano Komiti ena e ka sebetse mosebetsi oa eona pontshong, e kgethe diphofofo le dintho tse ding mme e di bee le matshoao. Keletso ea Baruti, ditichere le Basupisi ba temo le eona, e ka ba thuso go komiti eo.

Moo komiting ena go khethoe, gape, Komiti e hlokomelang ditaba e bitsoang Executive Committee. Go Komiti ena ena ea Executive ditaba di tshoanetse go hlalosa, mananeo a reroe, go kgethe baahlodi le chelete e bokelloe. Ka molao Ofisiri, ea Temo e ba Mongodi le Komosasa, Medula-Setulo.

Go Sebetse Ka thata Nako eohle Mmuso eohle lefatsheng e leka go dira gore batho ba eona basebetse ka thatha ka ga e le eona feela tsele ea

tsoelo-pele. Go na le ditsela tse ngata tseo ka tsona batho ba ka kgotshoang go sebetse ka matla.

Diphadiso tsa dihlopha di ka kgotshoaletsa mosebetsi o mongata. Batho ba kopane ka dihlopha mme go phadisoana ka moea o monle go kgotshoaletsa moo dihlopheng tsena. Moo tabeng e, lega dihlopha di phadisoana, batho ba sehlopha se le seng, ba kopangoa, e le eona ka bo ntsi, ke ntho e kgolo. Mong ka mong mo sehlopheng o lakaletsa katlego ea sehlopha, mme ga go le teng mongoe eo ba bonang gore oa tepella kapa ke lehlasoa kapa o botsoa ba leke go mo kgotshoatsa. Go nale kgopolo e ntle ea gore ba lebile katlego.

Dipontsho Tse Dirilong

Ka ngoaga oa 1938, go ile ga dirwa dipontsho tse leshome le mentso e supileng ko Transkei le Pontsho e kgolo, Umtata, Di il. tsa atlegisa gagolo ke batho ba ileng ba kenya dintho tse ka bang 25,000. Diofisiri tsa Temo ke tsona tseo e neng e le baahlodi mme tsatsing la bobedi la Pontsho, ba hlalositse batho kamoo meputso e abiloeng kateng, mme na kgotshoaletsa batho mosebetsing oo o montle.

Go ile ga dirwa dipontsho tse hlano Transvaal ka ngoaga oa 1938, mme ga dirwa tse mashome a mane, dikoloning tse ding. Lehlakore la taba tsa batho le ile la ntsha chelete e kabang £500, e ileng ea sebedisetso go reka meputso. Diofisiri tsa Lehlakore la taba tsa batho, ile tsa thusana gagolo le batho ba tsamaiseng dipontsho tsena, gona teng dipontshong.

Seo Dipontsho Tsena Di Se Lebileng

Sepheo sa dipontsho tsena ke go kgotshoaletsa batho go rua kgomo tsa mofuta tse hloekileng, le go ntshetsa pele taba tsa temo; go ruta le go eletsale balemi go kgethe dijalo tse tshoanetse bakeng sa maraka, mme gape go supisa ka bontle ba leruo le go kgotshoaletsa go leka go fihlella legatong leo le phagangeng. Sepheo sena ke tse ding tsa se seng di fumanoa diphethegile dipontshong tsena, mme go setse go dirwa mosebetsi o montsi lehlakoreng lena, bakeng sa go ntshetsa temo pele.

Motho o tshoanetse go ithutisa eseng ga nntse a le sekolong feela, empa bopheleng bohle ba gagoe. Ga re tsoile sekolong sa thuto, janong re tsena sekolo sa bophelo moo re ithutang ka go ba ka gara? ditaba. Ke sena sekolo se ratsoang ke batho ba bona bongata ba bona ba tsamaea ba tsoa kgona go tla bona le go ithuta dita ba le go bona ntho e ncha.

Lega e le nnete gore re ke ke ra nna ra tsamaea neng le neng moo ngageng empa re ka kopana kaofela gang ka ngoaga moo pontshong. Moo pontshong le moo batho ba ithutang teng, moo rona re ithutang ke tsebe ea ba bang, mme gona teng re kopana le metsi a le ea rona re bule le bona re phetelana mosebetsi ea rona ea t mo kamoo re ileng ra bona katlego kapa tahlegelo, ka sebaka sa ngoaga.

Balemi kaofela ba kopano go sala bana ba bo bona ba Balemi morago bao ba simolloteng di pontsho tsena, mme ba ithute tse ngata go tsona, eleng ntho eo ba e thabetseng gagolo. 8/39.

Masepala oa Randfontein, Transvaal,

Thekiso ea Joala ba Masepala

Ka tlas'a tsebiso ea Mmuso No. 200, e hlalileng Koranteng ea Mmuso, (Government Gazette) No. 2502, ea tsatsi la 4th, February 1938, masepala oa Randfontein o filoe tokelo ea go rekisa joala ba Sesotho, mme dihora tsa go rekisa magareng a veke, ke go tloga go 7 ka moso go fihlela 9 mantsiboea, mme ka di-sontaga go tloga go 2 motsegare-oo-mantsiboea, go fihlela 6 mantsiboea.

Go ga na joala bo ka rekisoang ka Good Friday, kapa t'atsi lefela veke loe Keresemese e ka bang lona.

(Difella serapeng sa 4)

Mokgoa oa go disa le Go ntshetsa pele Bophelo ba lona

Dulang matlong a Tshoanelegileng

Mmuso O Ntshintse £6000,000 Bakeng Sa Go Lokisa Matlo A Malokasi A Ditoropo

Re ka thusa gagolo go boloka le go ntshetsa pele bophelo ba rona. Gore re be le bophelo bo bontle, e ka kgona re dule bakeng tse tshoanelegileng tse dumellanang le bophelo ba rona.

Ba bangata ba rona ba dula mona ba tloga ba ea mola. Ga re tloga tulong e nngoe, re ea go e nngoe re aga ntlo e nyane e sa dumellanang le bophelo e tshoanang le ea pele eo re neng re tloga go eona. Bongata ba batho ba aga matlo ka mobu le ka lehla le kopantsoeng le seretse (boraga).

Ga se a mangata a nang le motheo o tšileng, a makgutshoane, ga a na kganya le difentere mme a tletse mesima ea ditoebe le magotlo. Ga a na dikosene, mme ga se a nakae a agiloeng ka majoe kapa ditena tse chesitsoeng, kapa marulelo a masenke.

Re dula fatshe, godim'a mobu hle! Taba ena e bontsha gore bophelo ba rona ka matsatsi oohle bo kotsing, kagobane re dula kgaufi le maloetse a atisoang ke ditshila. Go besoa mollo magareng a ntlo ena mme rona re robala kgaufi le oona. Ga mollo o tima go tloga moea o kotsi o sa eeng godimo. Moea ona o phefumolola ke batho ba robetseng fatshe, mme taba e felle ka gore ba tsoene ke boloetse. ba be ba shoe.

Ntho ena e ka thibela gaeba batho gagolo ma loasing a ditageng, ba ne ba ka aga matlo a bona ka ditene ba a rulele ka masenke a bona. Ntlo e nang le kitchini le kamore e nale eona chimili ea mosi, monyako le fenstere kamoreng ea kitchini e ka agioa gabonolo gagolo. Re ka eletsa gape gore batho ba robale dibedeng eseng godima mobu. Ga re ne re ka etsa ka mokgoa ona, bophelo ba rona gammogo le ba bana ba rona bo ka tsoela-pele.

Mabapi le Sefuba (T.B.) boloetse bona bo bobo bo atisoa ke tsele eo, Batho ba batsho ba leng tlas'e ka eona, le meputso e menyane e sa phediseng eo ba e amogelang. Mmuso o ikemiseditse go hlokomela taba ena gagolo. Go bonagala gore gagolo moo boloetse bona bo simollang teng ke malokasing a ditropong mme ke ka baka lona leo Mmuso o rerileng gore o lokise malokasi ana a sa agoang gantle, a teng a le dilemo tse ngata a ne a be teng, ditropong tse kgolo, Chelete e ka bang £6,000,000, e neilo: ba Masepala gore ba ntshetse pele mosebetsi ona.

Go adingoa chelete ena e tsejoang ka bitso la Sub-economic loans e adingoa ke Masepala go Mmuso go loantsha taba ea pokano ea batho (over-crowding). Chelete ena e adingoa ga rente ea lokasi leo Masepala a e bea palong e itseng e ka se keng ea ba ngata, e le gore Masepala a lahlegeloe joale ka ga le oona Mmuso o lahlegetsoe ga o ntsha chelete eo go adimana ka eona. Ka tlas'a bitso la Sub Economic loan.

Go na le lentsoe la bogolo-golo le reng "Kelello e ntle e phela mmleng o pheleng gantle feela", mme motho a ka eketsa lentsoe le reng "mmele o phelang gantle o phela legaeng le letle". Ka baka lena meago le ditokisetso tsa magae a matle di ka thusa gagolo go ntshetsa pele bophelo le nyakallo ea bohle.

6/39

Go ea ka tsebiso ea Mmuso No. 1867 e hlalileng, koranteng ea Mmuso No. 2584 ea di 11 tsa November, 1938, dihora tsa go rekisa di fetotsoe, ga e sa le go tloga go 2 go fihlela 6, empa ke go tloga 9 go fihlela 6 ka di Sontaga.

7/39

Munisipaliteit Randfontein, Transvaal: Uitsluitende Munisipale Verskaffing Van Kafferbier

Kragtens Goewermentskennisgeving No 200 wat in die Staatskoerant No. 2502 van die 4de Februarie 1938 verskyn het, is aan die Munisipaliteit Randfontein die uitsluitende reg om kafferbier te verkoop en te verskaf, verleen, en die ure van verkop op weekdae is van 7 v.m. tot 9 n.m. en op Sondae tussen 2 n.m. en 6 n.m. Geen kafferbier kan op Goede Vrydag en enige weekdag waarop Kersdag mag val, verkoop word nie.

Ooreenkomstig Goewermentskennisgeving No. 1867 wat in die Staatskoerant No 2584 van die 11de November 1938 verskyn het is die ure van verskaffing op Sondae nou verander van „2 n.m. en 6 n.m." tot „9 v.m. en 9 n.m."

7/39

Municipality Of Randfontein, Transvaal Exclusive Municipal Supply Of Kaffir Beer

Under the Government Notice No. 200 which appeared in Government Gazette No 2502 of the 4th February, 1938, the Municipality of Randfontein was granted the exclusive right to sell and supply kaffir beer and the hours of sale on weekdays are between 7 a.m. and 6 p.m. and on Sundays between 2 p.m. and 6 p.m.

No kaffir beer can be sold on Good Friday and any weekday upon which Christmas Day may fall.

According to Government Notice No 1867 which appeared in Government Gazette No. 2584 of the 11th November, 1938, the hours of sale have now been altered from "2 p.m. and 5 p.m." to "9 a.m. and 6 p.m." on Sundays.

7/39

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SATURDAY, FEBRUARY 11, 1939

Imfundo ya Bantu

Njengoba sishilo kuzo lezinhlala... iPalamende izohlafuna izindaba ezinkulu ezipatelele kitina...

Kuzwakala umoyana kona e Kipitawini... iPalamende ukuti ingaseke imfundo yabantu ipume ipete ekupatweni ngendhlehla ipetwe ngayo...

Sifuna abafundi betu bezwisise okukalisayo kulenhloso... Uhlangothi olutle lwabamhlope luyalwa nomqondo oti imfundo yabantu mayinikezwe u Mnyango wakwa Ndaba za Bantu...

Kuhle kona loko ukuba imfundo ya bantu yahlukaniswe ihambe njengokwahlukaniswa kwabo umteto ukuba babuvela ngar xanye bazibuse ngendhlehla yemiteto yakubo emihle yasendulo...

Oku ukuti isikwama esibheke ukututukisa bona. Lemalike yiyo obeko. ndhliwa ngayo imfundo yabantu. B yipelela obala-nje ngobuncane bayo umsebenzi wayo ingawenzi ngokufaneleyo. Yiko-nje imfundo yabantu beyide itetema kangaka. Umoyana wabapete imfundo manje ezindaweni lezo esizibale ngenhla bewungatandisisi ukuba imfundo yendhlu emnyama ipume ezandheleni zawo. Ne Natal, uma singaposisi kayilitandisisi lelisu kodwa u Hulumeni sengatiti usezimisele ukuyifaka ngapansi kwekwapa lake.

Bazokumbula abafundi betu abaqapelasayo ukuti udaba lwemfundo ya bantu lwake waluhlafuna kakulu u Mkandhlu njengeba kade uhlangele e Pitoli usola isenzo sika Hulumeni sokondhla imfundo yabantu ngemali etelwa yibo kupela sibe sikona isikwama esibhekene nemfundo yezinye izizwe. Loko okwaweza impendulo ka Sihlalo wo Mkandhlu u Mnu. D. L. Smit unobhala omkulu wakwa Ndaba za Bantu yokuti njengoba ngonyaka 1937 imali engatolwanga kubantu yokutela yaba izi £60,000 kulukuni ukuba u Hulumeni ayibhekele intu uko imfundo yabantu.

Kuzovela ezinye izinhlamvu lapo lol' udaba seluhlafunwa e Palamende esiyoziveza kubafundi betu. Kakwaziwa ukuti lelincebo elihloswe ngu Hulumeni lizela nkomeni kodwa njengoba u Mnu. H. A. Fagan opete u Ndaba za Bantu epete futi u Mnyango we Mfundo kungase kubekona izimpawu zentu tuko noma kungaqondakali kahle ukuti kuzobanjani. Sekuyovela obala lapo sekushukwa udaba ebandhla nqoba zombili izinhlangoti esizibikile ziyoba netuba elihle lokuveza imiqondo yazo e Palamende.

Izindatshana

"UMENDO KA DOKOTELA"

Leli igama lencwajana elotshwe ngu Dokotela owaziwa kakulu e Natal ngokuzinikela empilweni enhle yabantu. Lencwadi ixoxa ngezempilo imizimba yetu nokupatwa kwayo kahle ukuze ibe nempilo enhle nokudhla okusweleke sikudhle ukuze sipile kahle. Noma lencwajana yalotshelwa izikole zase Natal nabadala izobasiza kakulu ngoba iqondene nempilo yake wonke uwonke. Iotshwe ngesi Zulu esimnandi esihlaba umxwele. Ibiza usheleni kupela. Wonke ofuna ukulonda impilo yake neyezingane zake kusweleke ayifunde lencwajana.

Sidabukile ukuzwa ukuti u Mvangeli J. K. Mahemane we Bandhla le Presbyterian Church of South Africa, kapilile usesibedhlehla esikulu. Kuzwakala ukuti uvuvuka izinyawo ngenxa yokukatala kwenhliziyi okubangelwe ukusebenza kakulu. Sengati amakolwa angamkumbula u Mvangeli ngemikuleko, alulame masinyane. Ungumuntu onenhliziyi ende, akutele otanda abantu bonke.

Owesifazana pesheya wetuse izwe ngokuzala ingane yake yamashumi amabili esesentangeni yeminyaka engama 53 ubudala.

Kuhlolwa icala labelungu elihlasimulisayo lapa e Goli enkantolo yabantwana e Auckland Park Otanda ukulazi ukuti icala lini lelo kafunde isahluko sokuqala kwabase Roma uzol'azi.

Alantu bagunyile ngokukhona ngama volovolo. Ngolwesibili kusihlwa basukele umlungu obheke izibane ebusuku ezikanyisa lapa kwembiwe kona emgwaqweni eduze nenkomponi yase Robinson Deep. Zamhlasele engazelele bamdubula emlenzeni ngevolovolo. Sekukaningi kuzwakala ukuti abantu badubulana ngamavolovolo, kungeko nokubangwayo. Kubonakala ukuti bacwensiswa yiko-nje ukuba namavolovolo, into engajwayelekile kubo.

Amapoyisa alapa asafuna ababulele ixegu lomlungu elabe luhlala endhlaneni lodwa edolobheni. Laficwa liphilizwe ekanda pakati endhlini, eduze kwalo kucelwe impupu ka pelepele. Kwavela nalapo sekuhlolwa isidumbu ukuti baqala ukulikhona basbeliphiliza ngegabha ekanda. Sekuvela nokuti labe lingugweva.

U Mjundisi Andrias Masimula wase Delmas, Dryden, uhambe ngezwevangeli eponde e Leslie lapa kuhlalangele onona ngomqibelo lona inhlangothi yama United Apostolic Faith Church.

Pezu kokugunya kwezigebe ngokuse dolobheni namapoyisa abhokile. Kwale esigebengu sesitshaye utshani adhlule asibambe amapoyisa. Zigwele ezitokisini e Marshall Square ezimhlope nezimnyama abagqokezi nababulali.

Okutusele yikuba kubikwe ingxobongo emzini wabantu e Evaton esilobe kusabikwe abayi 23 ebapete. Bayiswe esibhedhlehla zase Reitfontein labo. Ukuze kupebezeke ingozi kutiwa bazojovwa bonke abantu base Evaton ubuningi babo okutiwa buyizi 15,000 sekuhlalangele nalabo base Flinakeni.

Kuhlolwa icala enkantola lomtati wemali ebhasini lase Sofaya okutiwa wati ebiza imali kumfana womuntu, wati kanayo, kodwa uzomnika isigqoko sake. Kutiwa u Joseph umtati wemali wombamba umfana lowo wamcilizela ngapandle kweuhasi wawela emasondweni alo, lamnyatela wafa. Lahlehliselwa kwolwesihlanu lolu lwayizolo February 10.

Owase White River uti: Ngicela isitutyana mhleli kwelako lodumo kengiti fahla abembalwa ngovaleliso lo Mfundisi wetu no Nkosikazi Mngomezulu. Bayabonga kakulu kulolonke ibandhla lase Barberton eaku Mfundisi no Nkosikazi Mafusini ngokupumelelisa umvaleliso watu onganze £5-3-6, nakini base Nelspruit enenze umpako onganze £2-15-0 nakini base White River enenze 6/6. Ningadina, u Nkulunkulu uyazibusisa izinto ezenziwa ngotando. Ngiyababongela Mhleli,

(Ipeleja ohle ni lwesitatu)

Ezemibuso

South Africa:

Ivulwe ngodumo olukulu i Palamende yaleli ngolwesihlanu oludhlule. Kute kusuka-nje amadoda ayebeka etfuleni izihloko zezindaba afuna zixoxwe. U Dr. Malan ubeke eyokuti kabasalifuni elinye igama lesizwe kuleli ngapandhle kwelamabhunu eliti "Die Stem". Elase Ngilandi eliti "God Save the King" kabalifuti neze. Lengxoxo izitinta izidhjeke zemivi. U Nkosk. Ballinger wabeka elokuti lapo sekuhlafunwa ibhili lokusiza abangase nawo amandhla uzocela ukuba indhlu emnyama ingakohlwa, nayo isizwe.

England:

Isaloku ihlaselwe njalo amapekul' izikuni ase Ireland lawo angafuni ukubuswa e Ngilandi. Impi yawo ayilwayo eyokudilizela izindhlu ngodanamedi otukusiwe. Kuyezwakala-nje sekuduma izulu, kudilike izindhlu kufe abantu. Ngelidhlule amapoyisa ezwe ukuti sebeqonde ukudilizela patisi i Buckingham Palace lapo kuhlala kona i Nkosi ne Ndhlovukazi yase Ngilandi nezinye futi izindhlu ezinkulu. Batingi asebe-boshiwe kodwa umlilo usasha.

America:

U Mnu. Roosevelt oyinhloko ka Hulumeni wase Melika uyitukutisele kabi i Jalimani ngesu lake alivezile. Uvumile ukuba imelika ne France ne Ngilandi kuhlalangele odabeni lwokuhloma ukuze lemibuso ikwazi ukuphebeza ingozi yemibuso yawo Ndlovukazi yendulwa. Loko kuzokwenza i Ngilandi ne France zibe netuba lokutenga imishini emikulu yempi yase Melika, ngoba pela i Jalimani ihlome ipelele ngezikalizempi yomoya.

China:

Omele elase China kulelizwe ugibe izwi lokuti ama Shayina azimisele ukulwa azapele nya. Uti ukuluma-nje izinziswa zama Shayina eziyi 2,000,000 ubuningi ziyafundiswa ukupata izikali zizotunyelwa emzini ngenyanga ezayo. Uti ekuqaleni ama Shayina abedelela engazinikele ekulweleni isizwe; namhlanje asezimisele impela.

Spain:

Emuva kokutumba idolobha lase Barcelona u General Franco usakukula njalo. Usetumbe eminye imizana eminingi yase Gerona watumba iziboshwa ezingama 1,200, kwafa izinkulungwane eziningi zakwa Hulumeni. Amambuka asetumbe elinye idolobha elikulu lase Gerona; ati engena kulo babebaleka abakona beqela e France namasotsha imbala kutiwa ayabaleka atuteleka e France. No Hulumeni obepete e Spain kubikwa ukuti naye utate amabhuku ake watshaya utshani ebaleka. Amambuka abka ukuti ngomqibelo odhlule atumbe iziboshwa ezi ngama 2,900 Sez ibilela kwakusha.

Bayakala e Eastern Township bati baxotshiswe u Pick-up ohlasela ekuseni onke amasonto ezocita utshwala. Uyahamba imigwaqo lena seyig' bhoza isigomfane. Ngelidhlule bekuhlasele u Mbokodwe ongethulwa umgodi, owuzwa ngitsho umbiwe ebhokisini likadodi asimze aqonde kuwo u Mbokodwe afake insimbi pansi lizibike itini. Sebetike abantu lempi yawo Pick-up itunyelwe i Bhodi entsha. Pela kubantu abeswele imicabango i Bhodi lena seyingu Hitler. Konke ekushoyo kuyenzeka. Manje omame sebetembele ekutengiseni umbila.

Zimbi izipto kwelase China. Elinye i Shayina lihamba nomfana walo oneminyaka emine langena endhlini yokudhla latenga ukudhla ngesitebele uhafu ndibilishi. Kanti kalinayo leyomali lakokela ukudhla ngokushiya umntwana walo lowo ukuba libambise ngaye. Latshaya utshani. Pinde libuye futi; umfana wanikezwa amapoyisa.

Inkosik' zi yomuntu yab'itengisa ngotshwala e East London ebumbele ngomqomo omkulu endhlini. Yati lapo igaga ngamadolo iti igcwalisa isikali loku nanka sma kastimende asebulindele encela imilomo yakalaka-tela pakati emgqomeni lowo. Ama-Kastimende ahlala ahlala ati udhliwe yini umame na Ati lapo eyomcinga afica imileze ibheke pezulu esefile.

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OTUKULULAYO "UMATUKULULA"

Uyidhlula yonke Imiti !! 1/6
Inkosi Yemiti Amayezala !! 1/6



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

Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisa nomkabo iminyaka eminingi Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona wona muti abafanele ukuwudhla nxa bezizwe bekatele, bedangele bepelelwe amandhla nesibindi, bengase njengoyise mkulu ababelwa izimpi ezinkulu bazinqobe isita zabo. Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukipe yonke int' embi esiswini, matunjini naso sonke isihlungu esingapakati. Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugwele ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla, nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungesi bhaleli emapepeni esityele ngawo kuzwe nabakude.

Baza esitolo sakini kuqala noma utumele i Postal Order lika 1/6. Lowo owenza manje ukuzisa ukuti uma nifuna ukuqonda kakulu, ngaso ningabalela ku:

A. H. TODD Ltd., Umkemisi. ENDELOVINI RED HILL Natal

Amandla okudlala ayisimanga abazuzi be Ndebe



u Mnu. S. Muggikana, u Kapteni we Tembu United Rugby Football club seloku yaqalwa ngo 1928.

PHOSFERINE

Omkulu kunayo yonke imiti

"A BADLALI bami seloku bahlala benamandla ayiman a egundleni futi seloku bazuzana ne Ndebe, kusukela ku 1929. Imihlo yokubahlalisa beqinile benamandla isekubeni bahlala besebenzisa i Phosferine eyona ibafikisela amandla amasha. Bayidla njalo ngemuva komsebenzi ondzima wosuku, njalo futi nangapambi kokuba badlale nge Migqibelo."

(Signed) S. MUGGIKANA, East Bank Location, East London.

PHUZA i PHOSFERINE EQEDA KUNGAGAYEKI KAHLE IMFULUWENZA UKUQAQAMBA KWAMATAMBO IKANDA ELIBUHLUNGU, UBUHLUNGU BEMIZWA UKUNGALALI KANYE NOKUDAMBA KOMZIMBA
Abaninwano: Phosferine (Ashton & Parsons), Ltd., London, England.

Amaxoxo AsePitoli

(Ngu TITUS MABASO)

U Rev. H. Nawa waseAmerican Board Mission eDoornfontein uke wabonakala lapa ngeze vangeli madondana ne gatsha leBandhla e Pitoli. Ubukeya asempilweni ehle Umfundisi.

Saba nosizi kakulu ngemvula eya vimbela abantu abaningi ukuba banga finyeleli eKonsatini lika Mnu. R. T. Caluza. Labo ababe kona bati, kuyotata isikati eside ukuba igama lika R. T. Caluza likohlwe umuzi wasePitoli ngoku hlabelela okumnandi kangaka ekwatokozisa abamhlope nabansundu, abamkohlwa u "Nyikithi" no "Umacosana" loku pela tisa sipila ngabo "Marabi no Thebejane."

Sike savakashelwa ama Merika (Negroes) emzini wase Lady Selborne apuma eWiberforce Institution bazo ku bona impilo yabantu balomuzi lapa kuhlala omunye owabe funda nabo u Dr. T. Y. Tantsi. Kute kuhlwa eBantu Hall uDr. Tantsi wasazisa ukuti obani, waqala ngokuti lo uDr. Coan, Mrs Hughes no Bishop Wright kwabe sekulandela izinkulumbo.

Inkantini yaseLady Selborne ebi yisilonda esingapoliyo emzini, nje ngoba ngangishilo nga pambili, itutele eNkomponi kaMasipalati lapa ububi bayo bungeke bubonwe umuntu ozi katalelayo.

Amasela adhlangile ngokweba emajalidisi ebusuku, ngikuluma nje sebe dhluta isandhla abantunyelwe ezinhlayeni ngokupambana amakanda, kodwa ukuzwa Do! ngokupuzwa utshwala obutyiwe nobuhluzwa ngezinkindi zabesifazana nanga masaka. Hau! amanyala aenziwa abantu bakiti.

Umpostoli oweqisa intombazana ngapandhle kwe mvumelwano yabazali bayo, usinde ekufeni lapa esengenelwe uyise wentombazana ngenishiza wamboboza ikanda wasala ase yimvutu. Namapoyisa ala ukutata icala lapa eyo kumangala.

Ezase Volksrust

(NGU VUS' UMZI)

Besinomculo ngomhla ka January 2 sasicilelwa abase Blaauwbosch, Newcastle, Natal abe Y.P.A. of Blaauwbosch. Babepetwe u Mr. Mkwanazi okwati ukucula kwabo kwasengati kungebe kusasa uma umuntu esebona o Miss Masuku no Nkosi kungati bengebe besahlala panshi lapa bebemile, futi kungati kungebe besatula, ngobumnandi bomculo.

U Mnu. Josh Yende watenga uma akulume Isingisi abonge umculo nempela wavunyelwa etokhelwa uMr. Kubheka u teacher wase Charlestown pho uYende u yasidhla esingisi lap'e Langwane. Labo baculi basadhlulele eGoli angisho luti nozizwela nina base Bantu Sport.

U Mr. W. Butelezi ubetunyelwe eEast London ngezomhlangano we Congress yama Advisory Board sengati uncoma ubuhle be lase Colony nempato yama Xosa.

Into esiyilinde masinyane imishado embili kuzoshada uMn. S. Mazibuko no Nkos. A. Mtshali no Mnu. M. Hlatshwayo oshada no C. Masondo umuntu usezwa nge organ nje ku Mr. Masuku ulungiselela umutu we ndhilebe kumhlope eLangwane kulezinsuku. Uze ulungise i notor Pungwayo abayeni no makoti bayo kwela ayazi nawe.

UMfundisi J. Mkasibe wobe kumhlangano wabefundisi eNew Castle ngomhla ka January 26 1939.

Kufike i Corporal ensha uMr. Daniel Hlo-gwane upu na kwelase Zeerust. Simisela impato ehle kwelase Langwane.

Ezase Ndulinde M.S.

Umshado Opambili

Mhleli,

Baba ngicela isikala kwelako lodumo, angiyena muntu okacele izinhleni zako ngingumuntu oyisi hambi kwelakwa Zulu ngisatanda ukutshena abafundi bako ngento engiyibone kule Mission yase Ndulinde. Kwabe kushada lensizwa Abshai S. Msomi kanye no Miss Margaret Lillian Ngidi lensizwa isebenza e General Post Office e Johannesburg; intombi lena ibingeyi yama Lady teachers as Ndulinde Combined School.

Umshado waqala ngolwesibili ngomhla ka October 11 abakubo myeni no myeni baya kubokamakoti lapa kwabuswa kuculwa. Abantu bonke bezijabulisa ngaba kutandayo kwabuswa ngama Dinner, Teas, Amakeki lawa angayiwa. Kanti sikusa lapa-nje umfo ka Msomi usewise izinkomo ezimbili kwati kusa sasiciteka kwa Ngidi ngo 11 a.m. sabaanga esonweni. Umyeni wake emiswe u Mr. S. J. Masondo, umsebenzi wase Tekwini owake ohlele wona umsebenzi lowo. U makoti wab'emiswe u Miss Mazie Hlophe. Zangena mhleli ezase ma Somini kuqala zipetwe nguqweqwe luka Gumede okutiwa u James oyi N. M. A. wake wahamba na baculi baka Dube ngesikati esafunda Ohlange. Zeza ezikamakoti ezazi petwe umfo ka Mkize u W. Mkize. Zapelela esontweni kute lapa zipelele sezihlezi wangena umakoti nozalo lwakwabo lapa ngabona isimanga engingazange ngisibone iveli lika makoti lalibanjwe abafowabo bobabili o Mr. J. J. Ngidi no H. J. Ngidi omncane kanye nomntwana omncane pakati kwabo.

Hai baba tula ngikutshene wayenza indaba umfundisi walibopa ifindo, liboshwa u Mfundisi B.S. Msimang amazwi ake aba ingqala eyala abashadayo kwakusengati angek'esatula. Ngingeze ngawaqeda amazwi amnandi omfundisi. Wazidedela zabalalana nge ngoma izinto zo Mkhize no Gumede.

Kwati o Tisha ababekanye no makoti lo ekufundiseni bamvalelisa nge Tea set kanye no Mfundisi naye

Lesikolo SaseStendal Sisebenzile

EZASE WEENEN

Mngane, Isikole saseStendal be' senze umdhlalo omkulu omuhle sivalwa ikinto azenziwa abantwana zazimangalisa. Kute kungapela idrill nakonke okubamba nokuhlabelela, ngoba izibukeli zazingangezibi kwahlalwa kwadhliwa izibiliboco neziciloti zasesilungwini. Kubongena laba abasisiza ngezandhla uNkos. Agnes Sithole wasipha imbuzi no Geneshone (Dhlayedwa) Sithole imbuzi no I. D. Hlabangana amakeke, namaolintshi namatiye, N. (Cushwa) Singh amsswidi. Kubongeka nabatembu bonke abahlonipa abantwana mhla benze i Rag Day bebahlasele emakaya abo becala izi peko, Pambili Stendal!

Ne Weenen Anglican umakelwano kutiwa nayo yaba nomdhlalo omuhle kuvalwa.

NgoKisimusi bekubekwa izandhla kulabanumzana uRev. A. Myeza, ukuba babe umpakati (Church Councillors) wake Enoch Ngabane, George Kozu, Alson Sibiya, no Abtam Nyawase.

Sekwenzekile futi uXaba uyificile inhlwati emva komzi wake loku kwamangalisa ukuti ingabuya kanjani izonginga elinye izinyane loku wayeyititisele njengomkuba wabatembu. Waputuma esitolo kwacushwa ukuba ayoyibulala ngesibamu. Owase Ndiya wayanezibaba zakubo wafika wayibamba wayifaka esakeni nanamhlanje abatembu basakamisile bati yekisilokazana sinesibindibo. Lenyoka ifakwe ebhokisini ikona lapa

wavalelisa nge Tea set kwati udade wabo wamnika i Fruit dish hai sige zibale izipo ezimangalisayo ezazinikwa abashadi. Wapuma ke umshado waya ema Somini lapa ke sabusa ngayo yonke into kwasa nangolwesine sibusa.

Engababonayo ababehlele lemshado bevela e Durban nampa: Mr. S. J. Masondo, Mrs. C. S. Cili, Mr. Lea Nkwele, Mr. S. C. Nkuku, Mr. H. J. Ngidi e Mtubatuba, Mr. A. C. Mzimba, D. Nxumalo, S. C. Nkuku nabanye abaningi engingabazanga esihambi,

A. D. MNTUNGWA

esitolo ubude bayo kungati umasilinganisa ngamehlo u 10 ft.

Tina sazi ukuti umuntu kaboshwa ngo Xmas. Lona siwudhle silola imikonto sithi sizovusa impi endala engapeli ya Batembu neziGqoza. Tina magwala sibonga bona abelungu abafabashesha bawuputume umkosi mhlambe namhlanje ngasikwagoqanyawo noma sibhadhla ejele e h? kuble Batembu.

Yimi I. D. HLABANGANA.

Izikhathi Zosuku

(YI GAGU LIKA ZULU)

Liphumil' ilanga' emhlabeni Kade kumnyama sekuyakhanya Abantu bayabamba, inyoni iyacula Ingan ebikhala manje iyadlala Seliphumile.

Selifudumel' ilanga manjena Nezalukazi sezethamele Nenkosikazi iyozifulela Onk' amadoda aseyozebenza; Lifudumele.

Lisemini' endala kangongolozizi Ezicocweni zamakhehla, chwasha! Naz'izitunzi zishona phansi, Nezinkomaz'izibuy'inhazane; Selisemini.

Selithambeme selimthala Nank' amathunz'ay'empumalanga Kubhez'umoya weningizimu Kalisashisi njengasemini; Selithambeme.

Seliyalenga lingomtsha wendoda Selishendehla nokuyoshona Selize labheja nalo lambeje, Amatunz'ezintaba aseyehelela Seliyalenga.

Selishomile ngaphansi kwentaba Kakusekho luth'olukhanyisile Kusel'inkanyezi' Ucelankobe' Ehlez'ihndel'ukuthi: — SEDISHONILE.

Umkosi Waba Fundayo eKleinfontein

Mhleli,

Ngicela indawana epeni loko lodumo ngi fahla ngomsebenzi ubulapa kwe'kiti lezidumo ubuhle kakulu impela kubongwa kokutawo izingane ezipusile ezi ngapasanga ukuti bantwana ilw ni lempi yokuf namifundo ngoba imfundo u upil, futi isinkwa e ingapeli.

Indhlu yayi pupuma ubuningi babantu. Kuculwa kwelwa na mazwi okutaza ama students naba ababe kona Mr. no Mrs Chief W. S. Kumalo, Mr. no Mrs Wm Gule, Mr. no Mrs F. A. Mabaso, Rev. Geabashe, Mr. Mdhlozi ni F. Kumalo, A. Matiwane, F. Msimang, Miss s Merriam Mabaso, Dorah Mngadi, Mable Mngadi A. B. Olijants, nabanye abaningi. Ngiyavuncoma kaku lomdhlala owawubukeka unon oya omnandi wokuzwana. Ngiyabonga Mhleli

OWOKUZALWA KONA.

FUNDA I

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ABAFAZI ABAPILILE BAZALA IZINGANE EZIQINILE

Abazali bobabili fanele bapile. Kepa ingane engekazalwa, ezohlala esizalweni sika Nina izinyanga ezisi shiyagalombili, ITOLA IMPILO YAYO KUYENA. Ipila ngokugcina kwake, KUMBE ILAMBE NCOBUTAKA BAKE.

Ngaloko kuyindaba enkulu ukuti isakiwo somfazi stvelise igazi eliqinile elicwebile, elona lidingeka impela uma emiti.

Imibhobho fanele ihambise kahle ingabi nazinhlungu. Umetyiso ulanga, ukudhla kube yisondhlo, Igazi libe bomvu, Inote libe namandhla.

Ama FELUNA PILLS ABE SIFAZANA BODWA alungiselela umfazi ukuti abe UMZALIKAZI okuyiwona msebenzi wake Empilweni. Uma eqale ama Feluna uzizwa eqina, afise ukusebenza, atokozele umsebenzi wekaya. Loku kwenziwa ukuti ukuncola kupume kuyena, nemikosi eqinisayo yama Feluna imvuselela, iqinise Imisipa yake. Igazi lake liyanda ubuningi nangesimo. Londhliwa nge nhlanguisela yemiti eyodwa, eotolwa kuma Feluna Pills odwa, edingeka impela kuba—Fazi nama Ntombazana anomlambo. Amehlo ake abhekeka kahle. Isikumba sake sibe ngcono. Ikhanda, Ukhalo, Inyonga, Nezinhlungu ze Qolo noku Dangala kuyamyekela. Adinge ukusebenza, ukubonisa intokozo ensha ayizwa empilweni yanga pakati.

Zinsuku lezi sitola izinowadi esifanana nalezi:

U Mnumzana P. L. Ledwaba, Valtyns Location, P.O. Box 89, Potgietersrus, Tva, ubobe etsho loku:

"Iminyaka emtata ngadela ukuti umfazi wami usoyitola ingane. Impilo yake yonakala. Kepa ama Feluna Pills amazisa. Ngesikati sama sonte amane esebenzisa ama Feluna Pills watola izinto. Namuhla sine ngane eqinile, ekhulise, ehlanjipile. Ama Feluna Pills apumela lapa ama Dokotela ehluke kona. Tina sobabili somfazi wami siyabonga impela."

U Mrs. A. J. Magungu, Fleetwood Farm, P.O. Box 58, Edenville, O.F.S., nloba etsho loku:

"Kade ngangi gula ngingakwazi ukusayakaza nkati ngerwa ama Feluna Pills. Ngingakwazi qedi nelokuqala igabha ngapila impela."

Ngamtsa mbha angu 21.7.34 ngatola ingane eqinile emhla eYimombasana. Ukubonga kwami ngiyibize ukuti u 'Nomafeluna'. Labo bangabaza umsebenzi wama Feluna fanele balobele kumina. Ngicela, ngipilile ngenamile. Ngitanda ukuti abanye abafazi ukuti bawazi lomoti wenu oyimangaliso wad fazana."

Ama Feluna Pills Abe Sifazana Bodwa atolwa ngo 1908. Ukusuka kulomkati izinkulungwane zabe sifazana zitole ukupila kuwona.

Abafazi abangazaliyo abebe cabanga ukuti bazinyumba babe abazalikazi ebatokozile loku basebenzisa lomuti manje usudumile. Ama Feluna Pills alungisa ubutaka babo, alungisa isimo sabo sesifazana ukuti sisebenze, ahlanza aqinisa igazi labo.

Ukupumelela kwama Feluna Pills kwenze ukuti abarwebi abamane benze batengise eminye imiti abayibiza ukuti ama Feluna, uma berwa abe sifazana bedinga ama Feluna etu. Yiloko batola ubucebi ngaleyo mitana yabo yamanga. Yinqabe. Biza ama Feluna utole eyeqiniso, lapa ungaso jabha.

Bonke abesi Tolo naba Makemisi bayawa tengisa ama Feluna Pills Abe Sifazana Bodwa ese magabheni ka 1/9 (elinama 20) naka 3/3 (elinama 40).

● **ABESI FAZANA NOMA BEGANILE NOMA BENGANI FANELE UKUTI BALINGE AMA FELUNA PILLS. ABASOKU JABHA NEEK.**

IZIMPAWU EZIKHOMBA UKUDINGEKA kokuset-yenziwa kwama **FELUNA PILLS**

Amahlaba esiswini Ukonakala Kwegazi Ukungahlakani Ikhanda elibuhlungu Ukusongeleka Ukungazali Ukupelilewa Ubutongo Ubutaka Izinkatazo ze Sikati-senyanga Ukungakhululeki kwamatumbu Izinkatazo ze Mitambo Ukukhatala Ukungenami kahle

Feluna PILLS

Ground Breaking Of The New Clinic At Wilberforce Institute.

Ground was broken on Thursday 19 January by the district Native Commissioner, Mr. MacMasters of Vereeniging, for the new Health Clinic which Bishop R. R. Wright, of the A.M.E. Church, is building at Wilberforce Institute for the whole Evaton Community. A large crowd was present and many of the ministers and missionary workers from Johannesburg, Pretoria, Benoni and other places were present. Among those taking prominent parts on the program were: Dr. A. J. White, principal, who presided; Dr. A. B. Xuma, Revs. J. R. Coan, L. C. Gov, J. Y. Tantsi, T. Mareka, Mrs. L. M. Huges and Mrs. C. M. Maxeke. Bishop Wright declared that "This is to be a health centre for all the people, of every denomination and of no denomination. While we A.M.E.'s take the initiative, this is for everybody. No one will be refused. To emphasise this the bishop introduced members of several other churches, and of the Indian Community, and urged their co-operation.

The chief speaker, Mr. MacMasters, spoke as follows:

Bishop Wright, Dr. White, Ladies and Gentlemen,

I wish to thank you very sincerely for extending an invitation to me to attend this ceremony to-day. I can assure you that I am very pleased indeed to be present at this ceremony to-day. I am also glad that I have been able to assist in a small way to start this Clinic by supporting the Bishop's appeal to the Native Affairs Department who have kindly donated the sum of £250 towards the Clinic. This shows, Ladies and Gentlemen that the Native Affairs Department has your interest at heart and are keen on helping the Natives where possible. In this particular case I think that we have to thank your Bishop mostly for what we are about to receive, because it is he who initiated the scheme and collected a big sum of money in America and elsewhere to start a Clinic for you folk in Evaton. Without the Bishop's aid, perseverance and energy I feel that nothing would have been achieved.

I feel that he has set a splendid example to everyone by trying to do something for himself first of which you have ample evidence before you in the magnificent schools and buildings which you have erected so that when a man shows that he has the energy to do something for the people, I feel sure that the Government must be impressed and be willing to assist a good cause.

In this Clinic which you are about to commence building I feel that it will be one of your most important departments of the whole institute, because when the Clinic is complete and equipped you will be able to

of immense service to the community because we all realize how difficult and expensive it is for the average Native to secure medical aid.

In my humble opinion I would that the Clinic is even more valuable to the community than a school and that is saying a lot, but let me explain by saying that although we realize that education is a very big asset in life, it has been found in the past that a man can go through life and earn a living without education, but if his body and mind have been depleted of strength and health by disease then of what good is that person in the world?

No use at all, so that this Clinic is going to help you to keep your bodies fit by enabling you to receive the necessary aid when necessary, which has been so lacking in the past. Before concluding I wish to thank Bishop Wright and those who have assisted him for their splendid work in making this Clinic possible and I hope that it will prove a great success and be of service to the community.

Stirring Speech By Miss M. T. Soga

At the International Missionary Conference held recently at Tambaram, Madras, Miss M. T. Soga, one of the Bantu delegates to the conference, made a moving speech which, according to reports,



Miss M. T. Soga.

stirred the hearts of the delegates. "Dressed in a bright blue garment she spoke with a Natural eloquence which moved all hearts in the group on the worship of the Church.

"To us Africans", she said, "Christianity is a white man's religion. The white man regarded as heathen everything that he found in Africa; not knowing our language or our culture he judged it as heathen. He made us so conscious of this that by and by we felt that our skin must be heathen too. He gave us an inferiority complex. We began to feel that if we dressed in his clothes we should be less heathen. If we began to speak English well we felt sure we were civilized and Christian. If we speak the truth, and we must speak the truth, we must admit that the African says to-day, We want to feel at home when we worship.

We want to feel that God has come to Africa. South African buildings, Miss Soga went on, 'are always round thatched huts. The first time that I went into a church—it was built on the western pattern, I said, I am in a foreign country. Then, she said, 'A Christian priest put up a hut with a thatched roof and a stone altar, such as we Africans are used to have in worship, and I was at home before God. The stone altar on which we used to make our

sacrifices to our ancestors in an attempt to worship God was the place where we could come to God ourselves because God had made the ultimate sacrifice.' With an eloquent gesture Miss Soga continued, 'Outside, under the beautiful of the world that is the sky, what more beautiful church could find than that? The carpeted earth for our floor, under a big tree: there is the very best church of all and we are at home there. That high mountain suggests the power of God; that roaring ocean is better music than an organ. Our rivers—we have beautiful rivers they are not heathen rivers; they tell us of God. Take our people out there and we can worship.'

Miss Soga was appointed at the close of the conference to go on delegation to the United States. She is the first Bantu woman to visit India.

Reception To Mrs. J. R. Nhosi

The above mentioned Reception was organized by the Msuduza Township advisory Board,

Mr. P. Katanyane was appointed to be chairman for that evening and unfortunately he was unwell Mr. F.F.Sepamla acted instead.

The Programme was arranged for music and speeches.

Important lectures were given by the following people: Mr. J.J.Nquku, Mr. C.Zwane, Mr. W.Z.J.Mhlanga, Mrs. J.R.Nhosi Mr. F.F.Sepamla.

Mr. J.J.Nquku introduced Mrs. J.R.Nhosi who has been a teacher in the Cape Province for 35 years and who has been pensioned recently.

Two school supervisors were introduced and these were Mr. Shezi from Natal and Mr. Shongwe of Swaziland. One of these supervisors who have recently come to Swaziland, Mr. Bbata was absent.

Mr. C.Zwane congratulated Mrs. Nhosi on behalf of the Swaziland teachers.

Mr. W.Z.Mhlanga also spoke highly of good work which Mrs. Nhosi has done for the race.

Teachers should organize all sorts of social organizations, and not to teach children only but the grown ups too, he said. He also mentioned that the deterioration of education among our Swazis is due to the following facts: (1) Teachers underpaid and thus unqualified teachers are common in Swaziland, this often results to the teachers coming from the Union who are either in-capable of teaching or morally unfit as teachers. No good teacher who is earning good salary would dare to leave the Union and come to Swaziland for a small salary.

(2) Most of our teachers and supervisors are coming from the Union and they may not be interested in

Sekukuni's Location Local Council

HEALTH

Three clinics have been established in Celuks Location with attendants. The attendances have increased considerably of late, and the district Surgeon visits them once a fortnight. V.D. cases now realise the importance of coming forward for injections.

GOOD DEPORTS.

Three depots have been opened on the Railway Motor Bus route in the Location. They are very helpful to the population and have supplied a long felt want. Goods arriving are taken charge of the attendants, who also assist Natives in despatching anything to be sent away.

DAMS

The Natives now realize the importance of dams and three earthen and one concrete dams have recently been completed.

A meeting of the Council was held on the 16th. November. In addition to this business the passing of the 1939 estimates was put through.

On the 23rd. November a Pitso was held by the Native Commissioner and was well attended. Various matters were discussed including the meeting was in favour of dipping cattle or otherwise. The meeting was on the subject of ticks. Two bull camp sisters have been selected and the meeting welcomed the introduction of a better class of bull to improve their stock and the Natives appreciate what the Department is doing for them.

JANE FURSE MEMORIAL HOSPITAL.

The hospital has progressed considerably and the Natives are coming forward in large numbers for treatment and it has been necessary to provide new wards to accommodate the increased number of patients.

A pleasing feature is that many venereal cases are coming in for injections whereas they were previously holding back. They are beginning to realize how important it is that they should be treated.

Three Fathers of the Community of Resurrection have arrived at the hospital and they received a cordial welcome. ANTI-MALARIAL CAMPAIGN.

This is progressing favourably and the five Native assistants in this are have done good work.

the Progress of the Swazis as a whole. We need ideal teachers who have got aim in view.

Mrs. J.R.Nhosi, thanked the ordiance for the reception accorded her. She said that she used to pray when she was a teacher and God has answered her and thus she was successful in her work. "The teachers of today leave school on Friday afternoon and come back on Monday morning having not been prepared for their work."



WHEN you are in pain, remember that there is nothing quite as good as "Genasprin." Do not be persuaded to buy any other kind. Always ask for "Genasprin" and see that you get it.

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PNB5623-4

Krugersdorp News

(By MOTHOB1)

On Sunday Jan. 22, three of our youths visited a friend in Old Location Krugersdorp, and on their return they were met by a gang of malaitas, fully armed with sticks, and sharpened long pieces of wire and many other weapons. Without any provocation whatsoever they attacked these youths. They received severe blows and wounds about their bodies. As a result of the assault one of them has been confined to bed.

There are clergymen and teachers under whom some of these youngsters are scholars. Why can't they be caned for this behaviour? When do they attend the services? Further there are men whose duty it is, to see to such outrageous conduct viz.,

Members of the advisory board and blockmen. More than often, incidents of this nature occur in the presence of these men. Truly these boys are known to them. Why cant they take some steps against them by getting in touch with the police, and have them penalised?

Mrs Lydia Mthobi will leave Sannieshop on February 14 for the West Rand.



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MARCHING FORWARD

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"



SATURDAY FEBRUARY 11 1939

THE BANTU WORLD, JOHANNESBURG

PAGE NINE

Our Children

SAFETY FIRST

If Baby has a favourite cuddlesome toy, do bath it in soapsuds from time to time. Remember how many times it goes on to the floor and then into Baby's mouth! Look to see that the whistles and squeaks in rubber toys cannot be bitten out and swallowed.



And when the colder days bring fires again allow no toys or rattles made of celluloid, for they are so highly inflammable that even a small spark may set them alight.

Of course you do not allow Baby to play in a room near fire. Have you ever wondered why you are told not to put Baby on his back in his cot or pram? It is because saliva or returned milk may choke him if he lies on his back, where-as if he is on his side it will trickle out of his mouth.

Baby must never have a soft pillow because young babies have been known to get their faces buried in soft pillows until suffocated. So fill Baby's pillow either with hair or chaff.

Never put the pram so that the sun will pour down on to Baby's face, or leave him in the sun with the hood up, for a tremendous heat gathers inside it. Stand the pram in the shade close beside the sunlight. Baby will get plenty of the sun's rays in this way without being over-heated.

Just A Smile Please

BY E. P. MOTHIBA

REFEREE: I didn't see a foul, I can't be all over the field.

PLAYER: Don't worry; you will be after the game.

x x x

MABEL: Did you ask father for my hand?

JACK (Bitterly): Yes, I asked him over the phone and he replied, "I don't know who's speaking, but it's O.K. with me."

x x x

"Do you know that man who smiled at you?" asked the jealous suitor.

"Yes, replied his girl." He is a colleague of mine."

"What does he do?"

"Oh, he signs the letters I type."

x x x

FATHER: What a boy you are for asking questions. I'd like to know what would have happened if I'd asked as many questions when I was a boy.

TOMMY: Perhaps you would have been able to answer mine.

x x x

WOMAN: I want some advice about my husband, sir. He left me twenty years ago and I ain't seen him since.

JUDGE: Well?

OVER THE TEA CUPS



Arabelle And Isabel

Arabelle: How are dance halls of late? Isabel: Just as they were before. Of course we are having too many dancers who take the floor the worse for liquor.

Arabelle: That's too bad. It just emphasizes the great care a young respectable woman should take when she wants to attend a dance.

Isabel: You are right. Unaccompanied young ladies at dances just call for trouble and encourage rude advances from bad behaved men.

Arabelle: Why should a girl go to a dance alone instead of with her boy friend?

Isabel: That is because some boy friends do not want to go.

Arabelle: In that case then the girl should stay at home. Going to a dance alone; to dance with every body is bad taste.

Isabel: Africans have still got a long way to go before they learn good and bad taste.

Arabelle: Then the girl exposes herself to many dangerous things when the dance is over.

Isabel: Some of the girls like to attract this attention.

Arabelle: That might be; but when it ends up in trouble they blame somebody else.

Isabel: What drives girls to dances is the emptiness of their spare hours. As they do not read or study or take part in physical exercises their only pleasure is dancing.

Arabelle: That is a pity.

"Women Are Cats"

BY THE EDITRESS

This is not my title; it is taken from a book that was published many years ago by a man who, evidently, had an account to settle with women. He called them cats because of their spiteful, scratchy ways. And women can be as scratchy and as spitty as cats when they want to. Just a while ago a woman wrote another a spiteful, ill worded letter in which she mentioned some people's names in a very libellous manner. She associated these people with that other woman.

The purpose of this letter was to warn the other lady from getting friendly with one of these men on the grounds that this man "belongs to me". Yet, this brave writer, who mentions people's names in her dangerous letter, took great care not to sign her name or give her address. Now a woman of this type is one of the earth's deadliest snakes. She is a wild cat that attacks in the dark and bites and scratches its victim without cause. Just as that wild cat, she deserves to be turned out of decent society.

This Week's Thought

My flesh and my heart faileth but God is the strength of my heart; and my portion for ever.

—PSALM lxxiii.

The mere fact that she can write a poisonous letter libelling people's names and then have no courage to stand behind her words proves her to be truthless and out to cause great misunderstanding and distrust among those who receive her letters. I am sure that even the law would punish such a person if she were brought to court. How can this catty sort of woman be taught a lesson? It is difficult, course, for she takes care to hide her name. But if she can be found out she should be brought before the courts of law and punished.

In the meanwhile what she writes should be ignored. If you want to worry yourself over what the other woman has written while hiding her name and address then it shows you are not wise at all. No person who speaks the truth wants to hide herself. If she does not want publicity she would write and ask you to meet her at a certain place where she would warn you against what she feels called upon to draw to your attention. If she is still afraid of this then her best course would be to keep silent.

Backbiters and gossipers exist because we listen to them and then go and challenge our friends on what these snakes have told us "in confidence" or in "don't say I told you" manner. Instead of ignoring these pests or pull them to the presence of the people they talk about, we listen to them. Then they get courage to go on talking down other people. Now is there any wonder that that man found that women are cats? As we move higher and yet higher in our aims let us not forget to be ladylike in all we do or say. To be a lady is our most precious possession. Let us cultivate this possession.

In her letter which appears elsewhere in this issue Mrs. Gabagas points out another failing that afflicts some of us—that of not knowing how to use "dignified" words when we criticise each other. Instead we use words that reveal us as both uneducated and very unladylike. So let us beware—for these things point out to our characters. Let us try by all means to be ladies all round.

Characteristics Of Animals

We are continuing this week series of delightful stories on animals etc. I have no doubt that these will be found enjoyable by all parents, particularly mothers and children. As you will note as you go on with these stories of animals, they point out certain characteristics in these animals. You will have to read the stories yourself in order to understand them. To children these stories will be of great

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

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

(With acknowledgment to "The Cape Argus")



WHY THE FISH LIVES IN THE WATER

By H. N. Lansdowne

A long time ago the fish used to live on land like all the other creatures. The fish, however, was far from nice. He used to take great delight in telling lies about all other animals; he loved to set one animal against the other, for he was a sad scandal-monger.

At last the other animals decided to kill the fish because he was such a liar, thief, and mischief maker, so he was caught and his tongue taken out (that is why the fish has no tongue to

day) in front of all the other animals as an example for how future scandal mongers would be treated; after that they took the fish to the brink of the river to be killed.

But in the dead of night the fish slipped into the river. Thus he escaped his richly deserved fate, and he thinks it still better to hide himself under the water rather than run the risk of a worse punishment.

OKWENZA INHLANZI IHLAL'EMANZINI

Endulo inhlanzi yabe ihlala emhlabanini njengazo zonke izidalwa. Inhlanzi pezu kwaloko, yab'ingenhle. Yab'itanda ukuqamba amanga ngezinye izilwane izixabanise-nje ngolwimi lwayo lwamatga.

Ekugcineni ezinye izilwane zaze zazimisela ukuyibulala inhlanzi ngoba inamanga, iyisela, ibanga ucuku, zaze ziyibambake ziyinquma ulimi (yikojanje inhlanzi ingenalo ulimi namhlanje)

pambi kwezilwane zonke ukuze zifunde nazo ukuti izinhlebi nabaqambi bamanga bayokwenziwa njani; emva kwaloko zayitwala zayibeka otekweni lomfula ziti zizoyibulala.

Kute ebusuku pakati kwamabili inhlanzi yawela emfuleni. Yasinda kanjalo ekufeni okwabe kuyifanele, isaloku ibhace njaloke lapo emanzini kunokuba ipumele ngapandhle izitele, ekujezisweni okwesindayo.

LEBAKA LEO HLAPI E PHELANC METSING

Kgale-kgale hlapi go utl'agala gore e ne e phela mobung joale ka diphoofofo tsohle. E ne e mpe gagolo. E ne e rata go bua mashano ka phoofofo tse ding; mme e le mofapantshi eo mogolo, ka ga e ne e seba e na le leleme.

Qetellong diphoofofo tse ding tsa rera go bolaea hlapi, kaga e ne e le bogata, e le moqabanyi, tsa e tshoara tsa e ntsha leleme pele ga diphoofofo

tsohle, e le go bontsha gore motho ga a na le mashano o dirca joalo; ke ka baka leo hlapi e se rang leleme kajeno. Kamorago tsa nka hlapi tsa e isa nokeneng moo di neng di tla e bolaea teng

Empa bosiu hlapi ea 'thella ea oela ka gar'a metsi. Ke moo e ileng ea phologa ga e ne e tshoanetse go shoa, mme e ntshe e gopola le kajeno gore-ka kgona e ipate ka tlasa metsi, die phoofofo di se ke tsa e tshoara tsa e bolaea.

Let Us Go Shopping

Help For Buyers

I don't think I have ever met a woman who could resist a sale. As soon as the big red placards appear in the shop windows they are off hunting bargains. There will be many bargains to be had in the sales which will be starting in a few days and there will also be apparent bargains that turn out white elephants. With the help of a friend in one of the big stores who knows where the best bargains will be offered, I have collected a few tips which I hope you will find helpful.

Go Prepared
Don't go off to the sales without knowing what you want. Have a look through the linen cupboard and wardrobe and make a note of any obvious gaps. If you want to replace curtains, cushion or furniture covers go round with a tape measure and make sure how much material you need. It's annoying to take a bargain home and then find it's a bit too short for what you had planned. If possible, take patterns of the colours of things you have so that your sale-finds don't turn out to be awful clashes! Never buy anything for which you cannot see a need that's the way to waste money, not to save it.

Worth Buying
Table and bed linen, of course, rank first in the January sales because the shops seem to concentrate on these. Look through the shop-soiled articles and the "seconds," for a trip to the laundry will renew the soiled linen that the shops can't sell at full price.



Miss Ida Mtwana, of the Western Township, who is busy over the preparations for her "Approach of the Winter Season Dance" which will be held in the Communal Hall, on Saturday, February 18. This promises to be a great show for Miss Mtwana is popular in social circles.

Look out for odd lengths of armishing silk, for often the loveliest qualities can be had at ridiculous prices because it is the last of the stock. Table runners, cushion covers and new cases for eiderdowns can be made from these odd lengths. But don't buy them unless you are certain there is sufficient material for the proposed job and that the colour is right!

Pay a visit to the china department, too. You will often find odds and ends of crockery, glassware, oven-ware, and other things marked down to a fraction of the original cost because they are remainders of discontinued ranges. Some shops sell household things such as soap, soap-flakes, and polishes, cheaply in the sales and it is a good idea to buy in a stock of these.

Personal Bargains

We worry when buying clothes, specially ultra smart styles. The fact that they are cheap probably means they will soon be out of date! Look out for "standard" things such as skirts, plain dresses, tailored suits, and raincoats. Undies are often a good buy because it doesn't matter if they are shop-soiled or need of small repairs such as

new shoulder straps. Small things—hankies, collars and cuffs and scarves are worth looking out for.

Sometimes stocking bargain can be had among the "seconds" of a well-known brand, but you must be sure that the flaw comes in a place where it will not show. Look out for white or light-coloured gloves. The shops often sell off these that have become dirty in stock, and it only costs 4d. to have them cleaned and made new.



Miss Sarah Chitja, of Western Naive Township, formerly a teacher in the Bantu United School, Newclare. The Silver Cup and the Shield on the table beside her were won by her class in 1935 when it took part in the Transvaal African Eisteddfod competitions. The Shield was won under the section African Dramatic and the Silver Cup under Children's Action Song section. Miss Chitja was in charge of the choir. Miss Chitja herself has successfully competed in Sesuto Election section from 1934 to 1938 and has on each occasion been awarded a Diploma.

This young lady is one of the keen readers of "The Bantu World."

Beware of Remnants

All women gather round the remnant tables like wasps at a picnic! Don't be carried away by those tempting "half marked price" labels. Do a bit of mental arithmetic and you will sometimes find that the "bargain" costs almost as much a yard as fresh material off the roll! Of course, there are bargains to be had, but before buying any length of material be sure that there is sufficient for your needs and that the colour will tone with the rest of your wardrobe. Remember that two quite short lengths of material can sometimes be combined successfully if the colours tone. This is particularly true this year when so many smart dresses show colour contrasts.

For your Note-book

AN EXCELLENT SUBSTITUTE for candied peel can be made by stewing orange-peel in a little water with plenty of sugar until the peel is soft. Cut it up fine and use for cakes and puddings. The remaining syrup makes a delicious sauce.

POTATO can be baked in half the time if they are first allowed to lie in well-salted water for fifteen minutes. This greatly improves their flavour and, incidentally, saves gas.

WHEN MAKING A BEEFSTEAK

PUDDING, cut out a piece of the paste, about the size of a florin, from the bottom of the basin. The pudding will take nearly an hour less to cook than if the basin were lined in the usual way. **TO REMOVE MILDEW** on silks, soap the spot thoroughly and rub chalk on while the fabric is still wet.

Make your own Doughnuts

- 2 Cups Flour
- 1/2 Cup Milk
- 1 Egg
- 1/2 Cup Syrup
- 1/2 Cup Castor Sugar
- 3 Teaspoon Baking Powder

2 tablespoons butter or margarine
Heat 2 pounds lard in a saucepan till smoking hot. Beat the butter and sugar to a cream. Stir in the beaten egg, milk and syrup, and flour sifted with baking powder and half teaspoon grated nutmeg or ground mace, if liked. Cut into rounds, then with small cutter the size of a thimble, remove a tiny round from the inside, so as to form rings. Fry in deep smoking-hot fat till crisp and deep gold. Drain on paper. Dredge with castor sugar.

Liver Pudding

LIVER PUDDING—Fry liver and bacon in the usual way and allow to get cold. Meanwhile, prepare onions, sage and bread-crumbs as for pork stuffing. While this is cooling, chop or cut up the liver and bacon make a good suet crust. Roll it out thin as for a jam roll and spread evenly with the meat and stuffing. Add seasoning and roll securely. Cook in steamer for 2 hours.

LIVER IN CASSEROLE—half pound liver, two ounces macaroni, 2 onions, dripping, salt and pepper, potatoes, flour. Cut liver into small pieces. Dip in flour and brown in a little hot fat in stewpan. Slice onions and brown. Boil macaroni in boiling salted water for 15 minutes, then put liver, onions and macaroni in casserole with one cupful water. Season to taste. Put lid on casserole and cook for 1 hour in a moderate oven. Bake potatoes in their jackets and serve with the liver.

SAVOUR LIVER—Cut liver into thin strips (short pieces). Fry in butter with a little chopped onion and seasoning. Put into greased dish in layers, with chopped parsley and mushrooms (or tomatoes) and thinly-sliced carrot. Add a few chopped herbs and one or two bay leaves. Cook in slow oven for 1 hour and serve with thick sauce.

LIVER CROQUETTES—Stew half pound liver gently for 1 hour; season with salt, a little lemon juice, and cayenne. Mince, add half pound mashed potato, and bind all with one beaten egg. Form into croquettes. Roll in egg and breadcrumbs, fry in hot fat and serve with crisp bacon.

Special Recipes

PINEAPPLE FRUIT DRINK

- 1 pint cold weak tea.
- 1 grated pineapple.
- 1 oz. finely chopped cherries (mixed colours).
- The strained juice 6 oranges and 3 lemons.
- 1 cup granadilla.
- Sugar to taste.
- Water, ice cubes, soda water to taste.

Mix the cold tea, grated pineapple chopped cherries, orange and lemon juice, granadilla and sugar to taste. Either add ice cubes to fill a large jug, or add iced water to taste. Leave for 30 to 60 minutes in the refrigerator to chill. If lemonade or soda water is added it should be chilled and added just before serving.

PINEAPPLE BREAD PUDDING

- Quarter lb. bread.
- 1 and half tablespoons flour.
- 2 oz. brown sugar.
- 1 and half oz butter or vegetable fat.
- 2 to 3 oz. chopped preserved or fresh pineapple.
- 1 egg.
- Milk.

Half teaspoon baking powder.
Soak the bread in cold water for 1 hour, then squeeze out the water, add the flour salt, baking powder melted butter and vegetable fat, chopped pineapple and beaten egg. If necessary, add a little milk. Steam for 2 hours. Turn out and serve with custard to which chopped pineapple has been added.

Potato Pie for you

POTATO AND MARROW PIE

- 1 cup mashed potatoes.
- 1 cup mashed steamed marrow.
- 1 and half cups chopped nuts or minced meat.
- Half cup dry breadcrumbs.
- 2 tablespoons butter.
- Salt and pepper to taste.
- 1 beaten egg.

Mix the ingredients well, adding a little hot milk if necessary. Put into a greased pie-dish, smooth the top cover with fried breadcrumbs. Bake at 400 Fahr. or No 7 for 30 minutes until nicely browned. Serve with green vegetables for lunch or supper.

CREAMED POTATOES WITH

Melt 1 tablespoon butter or vegetable fat, then add a finely-chopped or grated onion and fry a few minutes, then stir in 1 tablespoon flour, and when it leaves the sides of the saucepan gradually add 1 and a half cups of hot milk, stir while it boils 3 minutes, season to taste with salt and pepper. Add 2 cups diced cooked potatoes and 1 cup chopped peanuts or any other nuts you have. Reheat to boiling point, stirring gently. Serve at once sprinkled with chopped peanuts. To make a charge you may add a small tin of drained oysters or mushrooms to the potato mixture and omit the nuts; half cup grated cheese could be used.

CHIPPED POTATOES

The potatoes should be peeled and cut into thin slices, straws, or thick strips; they should be placed in iced water for at least an hour. Then they should be well dried. Have ready a deep frying pan with 2 to 3 inches of

Beware of Burns

Keep ready in hand in the kitchen a small jar of vaseline in which has been added some bicarbonate of soda. In cases of burns apply instantly, coating the spot as thickly as possible, and using the bandage for more serious cases. The ointment relieves the pain immediately and prevents blistering.

vegetable fat or oil in it (fat or butter is not successful for chips). It is essential to have a frying basket which fits into the frying pan. Put a few chips into the basket and when the fat shows a faint blue haze plunge the basket in. To test the oil or fat, drop a chip into it; if it rises to the surface the fat is ready. The chips should be added a few at a time, for if you add too many you reduce the temperature and the potato absorbs the fat and does not become crisp. The same applies to all frying. Give the chips 2 to 3 minutes in the oil or fat, then lift them out for 3 or 4 minutes, and then return them and allow them to fry to a light brown; if the chips are cut into very thin strips they will naturally cook faster than the ones which are thicker. It is very important to drain the chips after they are fried, either on crumpled brown paper or on soft absorbent white paper; never use greaseproof paper for this purpose. Sprinkle them with salt and pepper, and if you like mix a little cayenne pepper with the salt. Put on to a hot dish and serve.

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Different Hints For Wash-Day

MY HINT FOR WASH DAY

"My best ally on wash day is cold water. I sleep all the washing first in cold water, which keeps the texture of the material open so that when they are put into the hot soap-suds—the hotter the better—the dirt and stains come out like magic. Putting the clothes into hot water first sets the dirt, and the stains cannot be removed. "Since I started this method, wash day has had no terrors. I have found that any kind of stain can be got rid of in this way. The saving in time is wonderful. "Much time is saved on washing day if, instead of blueing all the small clothes, you add blue to your hot starch. It means only one wringing and shaking out and answers quite the same purpose and a big save of time. If you put your pegs into the oven to warm, it will save your hands on a cold day when hanging out your washing."

HINTS FOR WASHING DAY

"I find this makes my washing much easier. I collect all my lemon rinds and eggshells that have not been boiled and put them in a muslin bag and boil with clothes. I find this whitens them and also helps to get out the dirt. "Another hint is, if you have to rinse clothes in hard water which makes the blue stick to the clothes, you will find that a cupful of scalded milk, or a lump of soda dissolved and put in it, will make it just as good as rain water."

A little pipeclay dissolved in water to be used for washing will the dirtiest clothes with about half the usual trouble and much less soap will be required as the pipeclay mixes with the soap and renders the hardest water as soft as rain water.

When boiling clothes squeeze the blue-bag in the copper before putting washing in. It blues them more evenly and does away all need of blueing when taken out of the copper, also add 2 tablespoonfuls of eucalyptus oil to make the clothes whiter and to take out the stains. Starch your curtains after they have been washed and dried. They will keep clean a good month longer.

BOILING CLOTHES

When boiling clothes, if you add a tablespoonful of powdered borax to each gallon of water, it will make the whites a better colour, also when making starch. If you add about a teaspoonful of borax before mixing, the iron will not stick and the clothes will always have a much nicer finish.

If you rinse your clothes in warm water, they will dry much quicker during the winter than rinsed in cold, and in frosty weather, put some cooking salt in your last rinse water, and your clothes will not freeze on the line.

When washing coloured garments such as chintzes, or jasje bedspreads, where the colour runs, do not put them through a mangle or wringer, as it presses the colour into the other parts of the garment. Better to put them out dripping wet, after being rinsed in several clean waters with a little salt in to clear. A nice windy day is best for these sort of things.

It is a good thing to steep new things of any kind in cold water and salt. Also new blankets and woollies before starting to wash them. They wash much easier.

Boils are Very Painful

This remedy has been found to be very helpful in treating a boil. Mix together 1 dessertspoonful each of olive oil, flour and honey. Beat up the yolk of an egg, and mix with other ingredients into an ointment. Spread this on lint or wash-leather and put it on the boil (it can be put on a linseed poultice if desired). After the boil has broken, it is particularly good in drawing out the core.

Incumbe Warmly Recommended

Madam, Will you kindly allow me a space in your Women's page to tell your readers about this Babies food. I can confidentially and safely recommend "Incumbe" as the ideal food for baby.



This photograph shows Miss Ottilia J. Sgudla and Cecilia D. J. Sgudla her brother's baby John Alex. Sgudla, of New Ermelo Township. This baby was born on July 9, 1938, and fed on Incumbe. It has grown wonderfully well on Incumbe. Feed your babies on it.

I am,
(Mrs.) M. L. NGUBENI
Box 160,
New Ermelo Township.

Clean Your Furs At Home

Furs of all descriptions need occasional grooming in the way of a good brushing, combing and cleaning, and this can be carried out at home without the expense of a furrier's bill. The thing furs, such as skunk, bear, and sables, are all the better for a good brushing, and a rub down with a little ammonia. After the cleaning, take a soft clothes brush and brush the furs the wrong way, gently; and see the rich, glossy sheen they have. Close furs, like sealskin, and musquash, often become very flat and worn-looking when really they are quite good. Gently beat the back of the furs with a light whisk, as this helps to separate the matted hairs. Most skins will stand washing, but if they are made up and lined, this process becomes difficult to manage. Try a wet cloth up and down the fur. A little ammonia added to the water will help. White furs must be cleaned often if they are to keep their smartness. Warm bran is capital for freshening them up, and so also is warm flour. Heat a large cupful in the oven, then with a piece of flannel rub it well into the skin. Roll up the fur in a cloth, and leave it for an hour or so before shaking out the flour. It can easily be removed with a light brush and a whisk.

Ringworm In Children

LOTION:

- 2 Scruples sulphate of zinc.
- 15 Grains sugar of lead.
- 6 Oz. water.

Wash the effected part two or three times a day.

OINTMENT:

- Mix together on a good heat for half an hour:
- 2 Pennyworth of linseed oil,
- 3 Pennyworth of white wax and
- 1 Pennyworth red precipitate powder.

A few applications will effect a cure.

TO TREAT:

This is very contagious and a sufferer should sleep alone and use separate towels, etc. Wash the affected place with iodine or a solution of sulphurous acid. Keep clean and apply a weak ointment of oleate of mercur

Why Have Rough Hands?

Red hands are ugly and chapped hands are painful. Make up your mind not to have them.

Never wash your hands (or face) in very hot water. Wash them in warm water, using a soothing soap rinse in cold water, and dry thoroughly. Afterwards, rub in a hand lotion or cream. At night, after washing them, rub in glycerine, cold cream or your favourite hand balm and slip on a pair of loose cotton gloves to prevent the sheets from becoming soiled.

Massage your nose also with cold cream or, if your skin is greasy, with vanishing cream, and powder liberally. At night, pinching the nose will improve the circulation. Always breathe through the nose when in the street. It keeps the nose warm and prevents colds on the throat.

If your face is chapped, it will be found soothing to dab it with cream off the top of the milk. Bathing the face with milk instead of water in severe weather is sometimes very beneficial.

Bedspreads

How to Care For Them

When turning down a bedspread for the night, take the top corners to the bottom of the bed, thus folding the bedspread in half. Then take the two middle corners and fold them to the centre at the foot of the bed, which will result in a point Turn this over the foot rail. There will thus be no unsightly creases as sometimes occur when the bedspread is just folded back over the foot of the bed. Tried and found satisfactory.

Tablecloths: Longer Life

When damask tablecloths begin to wear thin at the folds, it is a good plan to make a hem an inch or two wide down one side. This will move the places of fold. When these in turn wear thin, undo the hem and make another on the other side, thus trebling the life of the cloth.

How To Clean Your Lace

Take some clean old white muslin and sew it round a large bottle full of cold water. Wrap the lace carefully round the bottle. To prevent wrinkles tack one end of the lace to the muslin. Take a clean sponge soaked with sweet oil, and saturate the lace thoroughly through the wrappings to the bottle which is to be fastened by strings in a wash kettle. Pour in a strong cold lather of white castile soap and boil the suds until lace is perfectly clean and white. The bottle should then be placed in the sun to dry. Remove the lace and wind it round a ribbon block or press.

Ash Cleans Silver

Did you know that cigarette ash is a splendid cleaner for tarnished silver? I was looking at an old silver locket—and idly rubbing it when some ash from the cigarette fell on it. As I rubbed the ash off the locket I found the tarnish had gone with it! I promptly experimented further and found that soft ash cleans silver with- scratching it and without taking off that lovely "soft" tone which is the charm of real silver.

Thin, Weak People Grow

FATTER STRONGER



when they take a course of **Dr. WILLIAMS' PINK PILLS**

You can be well-built, strong-looking and full of glowing health! If you are thin and weak, you need new, rich blood in your veins to develop firm, supple flesh on your body.

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You can buy Dr. Williams' Pink Pills at any chemist or store, price 3s. 3d. per bottle

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Miss Rilda Marta In The City

Hallo, every body. I am now in Johannesburg, a wonderful city which reminds me of America, its tall buildings, which are called skyscrapers in America, the heavy traffic, social activities, the speed at which the trains runs, although not as fast as those in America, so many automobiles on the road at one time, Africans having their own businesses right in the centre of town, Europeans attending Africans' functions, Europeans who are interested in welfare of the Africans, makes it something like New York City, with the difference of chairs labelled "Europeans only" "Non-European's and also on the waiting rooms, trains for Europeans and trains for Non-Europeans, little wages paid to Africans, schools - for Europeans coloureds and Africans,

By the way the term coloured people in America, means all the people who are not pure white. Some Negroes are very fair with blue eyes, they could easily pass for white and some are very dark and they are all coloured people or Negroes. I am still comparing Johannesburg with New York City. Johannesburg with its shabby laws specially for Africans. It is high time we had good number of African lawyers to make investigations about some of these unnecessary laws.

I wish some of these young men who are always criticising what the women are doing would aim high and see if they could become dentists, for I remember one time in East London, that is my home, I wanted dental work done in my mouth. I went to three dentists, white, because there are no African dentists. The nurses said at three different places, the dentist is out, the dentist is on a holiday, the dentist is on honeymoon. The dentists were in; but the nurses were ashamed to tell me that lately the white dentists do not work on Africans. When they said all that, I said to myself I wish I had the wings of a dove I would fly to America to a black dentist and have the work done. I knew that I could not fly to America and so I waited until I got to Vereeniging, where I have been teaching - for the past three years.

At Vereeniging a white dentist comes to the location twice a week on Mondays and on Thursdays, school children extract their teeth free of charge and adults 2s. There are only two African nurses in the whole location, about five schools, the biggest of which is the Methodist school of which I was a member of the staff. A Post Office in the location and the post master is an African, two tennis courts, a beautiful ground for the sports. The Superintendent of the location is interested in the welfare of the Africans, at one time he made it possible for two hundred school children and ten teachers to visit the show that was held in Johannesburg at the expense of the Municipality of Vereeniging.

I was interested in teaching the children in the best method I could think of. I would now and again tell the girls not to speak loudly and not to sing in the street as they were fond of doing. I encouraged the big girls to keep their hair long clean, oiled and brushed. Some wanted their hair straightened and I told them to wait until they finished school, for it would cost them some money to have their hair straightened. In the afternoons I used to go and teach two Chinese children. I was interested in the Sunbeams and cycling, going to different places visiting friends with my friend Miss M. P. Ngele of Peddie.

In the evenings and during the week-ends I would see to my customers. Now let me talk to the Johannesburg ladies. When I first got to America with short African kinky hair I felt like wearing men's clothes and act like a man because my hair was as short as men's hair. Or y men have short hair in America even the few ladies that have

short hair have it dressed in such a beautiful style that you would like it. Hair is the glory of a woman. I have often wondered here in South Africa why the other nations are respected. They are not so highly educated, they are not so clean, yes, they have money, but their hair is straight.

Straight hair does miracles. You can go where you could not, if your hair was not straight. If the women of a nation or race are not up to the mark that race comes nowhere. The standard of a race is judged by its women. The American woman dresses her hair just as beautifully as white women and dresses herself up to the mark. I must say we dress just as well as the American ladies, only the hair makes the difference. I am thankful for the knowledge I gained at Healdtown where I passed the teacher's course before I went to America for the Beauty Culture Certificate. "Come



Miss RILDA MARTA

up and see me some time." I am here with you at your service in 299, Commissioner St. near Jeppe Station. I curl, wave, dye the hair manicure the nails, make up the face. Women of my race do not over make up your faces, and do not use the shades of powder which were meant for white people. Let me say something about my photo when I wanted it taken. I asked my friends if there are African photographers, they told me of one by the name of Mr. I. A. Shuping. In America Negroes patronize one another, and so I did not see the reason why I should give my money to a white photographer when there is a capable African photographer. When I was in America I lived with Mrs Lida Broner who has recently left for the United States.

Be A Lady

Editress,

You have written a lot of good advice in your talks advising women to be careful in their dealings with each other and with men. But I seldom read articles from readers supporting or criticising you. I wish to fill up this gap to-day. I wish to support your articles especially those which advise us to talk less but wisely.

The trouble with women to day is that they talk too much. In this they soon fall into the error of talking about what they should not. You once advised us to watch our words and you said if we had not a good word to say about the other women we should rather be silent. I wonder how many of us do that? We love to talk and yet when people talk about us we feel hurt and discouraged.

People only talk to people who talk. So if people talk to you about others be sure they talk to others

(Continued at foot of column 3)

Miss R. Friedlander's Report

(Miss Z. Friedlander, is the convenor of the Native Affairs Committee, National Council of Women, Benoni. Her annual report extracts of which are reproduced below makes very interesting reading.—Editress)

"The year has been a very successful one largely to highly competent Committee who worked with me so willingly,"—states Miss Friedlander, of the Native Affairs Department, Benoni.

The most important event in Native Welfare work for the year was the establishment of a Club for Non-European Girls. The Club was opened by the Mayor (Councillor Mrs. S. A. Hills) on October 8 in the presence of Mr. W. B. Martin, Chief Native Commissioner of the Witwatersrand, and Sir Geo. Albu, Bart., Chairman of the Affiliated Society of Clubs for South Africa and Lady Albu. The Club will provide a recreative outlet for domestic servants and other girl workers in the town and will meet a long felt want. The aim of the Club is to help the girls to become useful members of the Community and at a future date it is hoped that the residents of Benoni will be able to obtain their servants through the Club. Owing to the fact that the Club is housed in the Municipal Clinic there are still many difficulties to overcome and it is hoped that in the very near future a house will be obtained for the sole use of the girls.

Our Committee organised a dance on July 23 in aid of the East Rand Medical Mission (the pioneer Medical Service of the Reef). The sum of £85 was handed to the Mission, together with a donation of £5 from the Junior Chamber of Commerce and £10 from the Deferred Pay Board (Transvaal Chamber of Mines).

On December 17 a Xmas Treat was given to the inmates of the Bantu Refuge, Germiston, at which 100 aged Natives and 24 destitute children were entertained. The Bishop of Pretoria opened the proceedings with a short address. The sum of £50.17.7 was collected by our Committee for this party. The expenditure incurred was £31.14.0 and the balance of £19.5.7 was placed to the credit of the Bantu Refuge. Our Committee also collected £10 for the Non-European Leper Xmas Fund. This was handed to the Chief Magistrate, Benoni, for transmission to the Secretary for Public Health.

On Thursday, December 22 our Committee gave a party to the Club girls. The Convenor, represented the Council at a discussion held at the Witwatersrand University by the Aborigines Protection Society concerning the proposed cession of the Protectorates to the Union. The Convenor, on behalf of the Committee attended a discussion on Non-European Juvenile Delinquency on October 5 at the Office of the Magistrate, Benoni. The speaker was Dr. van Schalkwyk.

The President of the National Council and the Convenor interviewed the Town Council with a view to obtaining a Municipal House for the creche. The Deputation was sympathetically received and the delay in the establishment of the creche is due to the limited accommodation available in the location. The Creche Trust fund received two donations during the year. £5 from the Mayor's Charity Ball committee and £5 from the Junior Chamber of Commerce—this brings the Fund up to approximately £110.

about you. All these things do not make a lady. To be a lady is to have polite manners, to hate scandal and to respect yourself. Too many of us believe that to be a lady is to dress in the latest fashions or appear popular. If you dress well and carry yourself well, but still use bad words, you are no lady.

SARAH MAPALA

Durban.

It is proposed in the future to establish the Creche and it is hoped that the Council as a whole will give its support to this undertaking. During the year the Convenor addressed the Wayfarers in the Benoni Location and the Methodist Church Youth Movement on matters connected with Native Welfare.

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Government's Replies "Re Tla Ja Mariga Le Wena Mona George Goch" Tsa Eastern Native Township

Resolutions

CHIEFS IN THE CISKEI.

Councillor A. M. Jabavu moved, seconded by Councillor B. Xiniwe and carried unanimously: "That the Minister of Native Affairs be respectfully asked to institute a departmental inquiry into the merits of Native Chiefs in the Ciskeian Reserves, who, by virtue of long meritorious and loyal service to the Government, should be elevated in status by being granted powers of civil jurisdiction, with increased allowances."

MILK FOR SCHOOL CHILDREN;

Councillor A. M. Jabavu moved, seconded by Councillor R. H. Godlo and carried unanimously: "That the Honourable Minister of Agriculture be humbly asked to extend the privilege of fresh milk supply by the State to children in Native Schools, with a view to combating malnutrition."

EMPLOYMENT OF EDUCATED NATIVES:

Councillor R. V. Selope-Thema moved, seconded by Councillor W. W. Ndhlovu and carried unanimously: "That this Council is of opinion that to create harmonious relationship between the authorities and the African people it is essential that educated black men should be employed as clerks and interpreters to serve their people in the Departments of Native Affairs, Justice, Education, Railways and Posts and Telegraphs. Further, that in the administration of Native Affairs in the urban locations local authorities should make more use than is the case at present of members of the Advisory Boards, and should also employ educated black men as clerks to serve their own people."

REPRESENTATION OF NATIVES ACT.

Councillor W. W. Ndhlovu moved, seconded by Councillor John L. Dube and carried unanimously: "That this Council approves of the principle of the Draft Bill and would welcome effective representation of Natal Advisory Boards, on elective basis; but disapproves of any change calculated to produce a multiplicity of nominations in the other Provinces."

NATIVE LAWS AMENDMENT ACT, 1937

Councillor R. G. Baloyi moved, seconded by Councillor R. V. Selope-Thema and carried unanimously: "That in view of the general demand of the Native population to brew their own Kaffir Beer for the purpose of consumption, the Government is hereby respectfully requested to so amend the Section of the Native Laws Amendment Act which authorises the Domestic Brewing of Kaffir Beer in certain circumstances to include all townships like Alexandra Township."

17 such employees—also in certain thickly populated areas it has been found practicable to open Postal Agencies or sub-Post Offices staffed by educated Natives to serve their own people. It will be appreciated, however, that such arrangements must of necessity, be restricted to districts where the community served is wholly Native.

The Department of Justice is unfortunately unable to employ Natives as interpreters because in the majority of instances interpreting represents only a small proportion of the inter-

(Continued at foot of column 4)

Replies.

CHIEFS IN THE CISKEI.

This matter is receiving consideration and it is hoped that a decision will be reached before long.

MILK FOR SCHOOL CHILDREN.

The Department regrets that it has not been possible to give effect to this resolution.

The Department of Agriculture has been approached, but the reply received from the Secretary for Agriculture and Forestry indicates that the question is an extremely difficult one. In the first place the administration of the scheme inaugurated in respect of urban schools has been found to be extremely difficult in practice, so much so that all urban schools are not yet receiving milk supplies. In the second place the scheme has been found to involve greater expenditure than was at first contemplated, and if it were extended to include all Native school children an amount of at least £500,000, and probably much more, would be required to finance it.

Every effort is, however, being made to improve the quality of Native stock and this should eventually add to the milk supplies available for Native Children.

The Government has also decided to try an experiment in the Victoria East district in conjunction with the new hospital that is being established there for people suffering from consumption. Authority has been given for the purchase of 110 dairy cows and a sufficient number of bulls to serve the cows, and this herd will be established near Alice under the charge of a trained Agricultural officer. The calves will be used for introducing a milking strain among the Native cattle in the Ciskei and the milk will be distributed among the school children attending a number of schools in the neighbourhood of tuberculosis hospital. The health of the children will be tested from time to time by the Government Medical Officers and comparisons will be made with the health of children who are attending schools that are not in receipt of milk. It is to be hoped that it may be possible later on, if the experiment proves a success, to extend the principle to other areas where tuberculosis is prevalent among the people. Councillors will, however, appreciate that these schemes are very costly and that we must not move too hurriedly in the beginning.

EMPLOYMENT OF EDUCATED NATIVES

In the Department of Native Affairs it is the practice to employ Natives as interpreters and wherever practicable as clerical assistants in the offices of the Native Commissioners. In other Departments the position is complicated by the fact that officials are required to minister to the needs of both Europeans and Natives, and in such cases it is not possible to employ Native officers.

In the Department of Education numbers of Native teachers, supervisors and hospital assistants at the Reformatories that cater for Native inmates are employed, while in the Post Office where the community served is wholly Native or where justification exists for the employment of a Native on counter duties, Native distributors of letters are appointed, and I understand this facility has proved fairly successful and there are

(Continued at foot of column 1)

(Pene--Le--Enke)

Sesafeleng se hlola. Ngoana phakwe se ipolele, motho o motle a boleloa ke bat'o. Empa ha re se hatella ka matla hore sefele, seka fela. Hela joana ka ha re mohloile re kekeng ra 'molela kante le hore a ipolele. Ho ipolela ha hae ho tla etsa hore re motsebe le eena a reitsebe.

Ka 'sondaha se fetileng re ne re its'ela koana ha ngoana-borona ea hahileng kwana Western Township. Hare kena motseng oa rona eleng George Goch. oo re o hahetsoeng ke bareratang bao reba sebeletsang, ra bona batho ba eme matlope-tlope ka ntle ho matlo mo litarateng; mahlo a bona a le bohale ke masoabi le makalo le ho tsoha.

Faba re e theosa ho ea ko re lung teng. Re theohile hara motse re its'etile ka mehatla joalo ka ntja e "p'ntseng." Hare re tlotelele re fumana hore motsana oa rona o futuhtsoe ke li "pick-ups." Ba seke ba re tsoara hle! Rare re a ipolela hore rona re bo "pene-le-enke" bare #pasa tsa rona likae. Ra ntsa lipampirinyana hore rebo pene-le-enke, bare re sebetsa kae? rare re sebetsa hona seterateng moo hobane re bo pene-le-enke. Ke ha bare tsoara bare re "di mpimpi" tsa basadi joaleng, bare re liepa-mekoti. Kajeno re ile "Blue sky" khatla tsi! Kgoedi tse 4 ko no 4. Ao keteng! re tsoeroe kajeto, hare sa tla bonala motseng oa rona—sesafeleng se a hlola.

Rea itse hore ke ho mang ha re tsoaresitseng, reba tseba hantle, hoba-

ne ngaka ea rona eitse ke monna ea hahileng ka tlasenyana ho rona, ea ruileng pere e nalana, hobane ekile eare ka tsatsi le leng a re re tla sebona. Ke mona re sebone. "Pas opl" mohleng re tsoang teronkong, u tla sebona le wena. U tla re tseba, le rona re tla soabela ho u tseba. Na u ntsa utloa? re a fihla ka khoedi ea May, re tlijo ja mariga le wena. Dumela!

Ha re a tloela ho bona pick-up motseng oa rona ka lisondaha, Kajeno ho nkha ho sabola George Goch. Hare itse re tla libona, litla re tseba re tla litseba.

preter's work, and they are required to perform other duties which bring them in contact with the European public.

REPRESENTATION OF NATIVES ACT 1936

A Draft Bill was introduced in Parliament during last Parliamentary Session and was passed subject to certain necessary amendments.

Steps are being taken to enable the Advisory Boards of Natal to elect a third member of the Natives Representative Council.

NATIVE LAWS AMENDMENT ACT, 1937.

The Department sympathises with this resolution and will endeavour to give effect to it as soon as a suitable opportunity offers. It will, however, be necessary to introduce legislation and it has not been possible to do so up to the present.

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Molato Ene Ele Eng ? Ho Mrs. Dhlamini

Mrs. Dhlamini ene ele mosali ea matla. O ne ale molelele ale moholo. Ehlile ele mosali eo u ka lebellang hore ebe motsuali oa bana ba batle ba matla. Empa o ne a sena bana. Hoo ha etsa hore eena le monna oa hae ba be masuabing. Motsualle oa hae a 'molella ka li Feluna Pills. Eaba ho hlahang? Bala seo monna oa hae ea tletseng teboho are ngollang sona:—

Liketekete tsa basali ba bile bo-mma-bana kamorao ho ho fumantsoa Bophelo le Matla ke li Feluna Pills. Hobane Feluna e hlile e etselitsoe ho hloekisa, ho lokisa le ho matlafatsa metho eohle ea basali. Lipilisi tsena li sebetsa ho ea botebong ba popeho ea mosali, li lokisa 'me li matlafatsa litho tsohle tse sebetseng ka tsuanelo ea Hlaho. 'Me ha tokiso eo ese e phethehile ho tle ho fumane hore mosebetsi oa Hlaho o tsamaca ka tsuanelo ea oona. Mosali akaba le hona hore ebe motsuali ea matla ea mafolofolo.

'Me basali ba fumana hore ka bophelo bona bo botele ba Feluna ba fumantsoa thabo e kholo e tsoang tsebetsoeng e phethehileng kahare ho bona. Ba detse thabo hobane mabaka a tepello a felile, a leleketsoe kante ke li Feluna Pills. Lifahleho tsa bona tse hloekileng le mahlo a khanyang li bontsa bophelo bo phethehileng ba Feluna bo kahare.

Ka January 1933, Mr. Luka Dhlamini oa Mutual Cash Store, P.O. Willow Grange, Natal, ore ngoletse are: "Ka 1926 ke ne ke hopola hore mosali oa ka ke nyopa. Lingaka tsa makhoa le tsa ba batso li ne li re o khathatsoa ke popelo le lebatlelo. Tsa mo phekoa empa hase ke ha thusa letho. Motsualle are re leke li Feluna Pills. Eaba o sebelsa li Feluna 'me ka 1927 a fumana nguana oa moshemane, e mong hape ka 1929. Haesale mosali oa ka a qala ho sebelsa li Feluna Pills ikhathatso tsohle tsa hae li felile 'me o phetse hantle o matla. Feluna ke moriana oa 'nete oa basali. Mosali oa ka hammoho le 'na re leboba haholo ka moriana oona."

No. 52356. (Sgd.) LUKA DHLAMINI.

Li Feluna Pills tsa Basali Feela li rekisoa hohle ka 1/9 le 3/3 ka botlolo. Kapa u romele ho P.O. Box 731, CAPE TOWN, u romele chelete. Sebuthelo se sefubelu. Hlokomela liketsiso tse rekisoang ke bo ramavenkele ba sa tsepahalang. Fumana tsona tsa 'nete tse tsoantsitsoeng mona.

F. Ses. 1

THE BANTU WORLD

14, PERTH ROAD, WENTWORTH JOHANNESBURG

SATURDAY, FEBRUARY 11, 1939

Tsela Ya Tokologo

Go teng selo se hlomolang pelo gare ga Ba-Afrika—selo se reng: "Jo-o, re tla lokologa neng dinaleng tsa Makgoba ao a re busang ka melao e boima ya kgateello. Ga motha a utlua selo sena o hlomoga pelo gomme a ikutlue a ferekane moyeng, gobane selo sena se etsa gore motha o filloe ke matla le tshupo. Se etsa gore a seke a bona lesedi gare ga lefifi la kgateello le hlorigo. Se etsa gore motha a seke a kgona go loga maano ao ka oona a ka ipholosang kapa a pholosa sechaba sa gabo.

Empa go motha ea naganang boima boo sechaba sa rona se phelang katlase ga bona, bo ke ke ba se thuba gobane boima le matshuenyego di etseditsoe gore di hlloe ke motha eo a entsoeng ka Setshuantsho sa Modimo. Ga re bala pale ea dichaba tsohle tsa tsuelo-pele re fihlela gore ga go sechaba kapa morafe o sa fetang gare ga lefifi la kgateello le hlorigo. Tse ding di fetile bokobeng bo hlomolang pelo.

Ga go pale e ferehang dibete tsa motha jualeka pale ea sechaba sa Majuda. Re se fihlela sele Ntlong ea Bohlanka lefatsheng la Egepeta, sa sebetsa ga boima gomme se sa fumane moputso oa mphofutso oa phatla ea sona; se otloa ka disampoko, sa ragoa ditarateng tsa metse, se kenyoa Chanankeng kante go molato. Re se fumana se goga dikoloi tsa Ba-Egepeta jualeka dipholo, se gatakeloa ke Maphodisa kante go molato.

Go tloga Egepeta se ile sa tshuenyega lefelling ga sea lefatsheng la Kanana. Se ile sa bolaoa ke tla la lenyora, bana ba sona ba shua kabongata go fihlela se hlanamela bacteapele ba sona, bo Moshe le bo Joshua, se re: "Re ne re iketile, re ja, re noa Egepeta, kajeno re bolaoa ke tla la lenyora mona lefelling kabaka la Iona. Ke kgale le re thesa le re go teng Modimo o tla re boloka ditsietsing le matshuenyegong a rona. O kae Modimo oo oa Iona? Re batla go o bona kajeno, re bue le cona kenosi. Ga ele Iona le bathetsi le ba bolai."

Puo ena e ne e boleloa ke banna le basadi ba neng ba le boimeng, matshuenyegong le ditsietsing, ba neng ba bona bana ba bona ba e shua kabaka la tla la lenyora. Ba e boletse pelo tsa bona dile bohloko. Go bona, go ne gole kaone go shuela Egepeta Ndlong ea Bohlanka go ene le gore ba shuele lefelling gomme topo tsa bona di jewe ke manong. Ba ne ba sa tsebe gore tsela ya tokologo ke tsela e boima, e potologang le go palama dithaba, e tshelang melapo le dinoka, e tsamaeang gare ga lefelle le senang metsi le dijo, gore ke tsela e tsamaueang ke dinatla tse sa tshabang lefu, tse sa boifing go senyegaleloa go lahleleloa.

Kabaka lena erile ga ba bona tla la lenyora le lefu ba tonala Moshe mahlo bira: "Wena o sehuirihuri, o molai oa Israele. O re tlositse Egepeta moo re neng re e ja, re kgora, go tlo re bolaela mona leshokeng."

Empa Moshe o ile a mamella, gobane eena, jualeka moetapele oa kgonang go bona lesedi gare lefifi le matshuenyego le ditsietsi, o ne a tseba gore tokologo ga e fumano e gabonolo; ba e batlang ba tshuanetse go katana ka theta. O ile a tsamaea le sechaba sa gabo lefelling dilemo tse mashome a mane, empa lega gole jualo ga a ka a fela pelo gobane o ne a tshebile Modimo oo Motha a entsoeng ka sethuantsho sa oona Modimo o sebetsang ka tsela tse fihlagetseng.

Lerumo La Tau Ea Juda Le Gaketse

Lefatsheng la Tau ea Juda Mantariana ga sebetsi motshagare ebile ga robale bosigo, gobane lerumo la Ba-Abyssinia le gaketse. Motato o tsuang Jibuti o bolela gore Ba-Abyssinia ba bolaila Mantariana ale mangata tulong tse ngata fatshe la Ethiopia. Mosebetsi ea Mantariana ea kgobebo ga e tsamae gobane Ba-Abyssinia ba thibile tsela tsohle.

Ntoa e kgolo gothoe le loantne gaufi je Addis Ababa le Salim.

Ba-Afrika Ba Nyoretsoe Go Aga Areka ea Poloko Go Rialo Mor. R. G. Baloyi

Mor. R. G. Baloyi, M.R.C., o bolela gore leboga koranta ea "The Bantu World" ga ile ea thusa go hlagesetsa sechaba mokgosi oa gagoe oa Sefhikatsue



Mr. R. G. Baloyi, M.R.C., Ramatlotlo oa African National Congress

sa sechaba. O re ga esale kopo ea gagoe e hlaga kuranteng ena, o fumane mangolo a mangata a banna le basadi ba Ba-Afrika ba batlang go lahlela peni tsa bona Sefhikantsong sa sechaba.

Ga go belatse gore sechaba se fadimegetse go aga Areka ea poloko le tokologo. Mokgosi o saleng o hlajoa ke kuranta ena ka dilemo le dilemo o tsene pelong tsa banna le basadi ba

ratang sechaba sa gabo bona. Go bonagala gantle gore Afrika e tsogile borokong gomme e phagamiseditse diatla tsa eona go Modimo.

Re utlua gbane Mor. R. G. Baloyi M.R.C., le Mor. R. V. Seloape-Thema M.R.C., ga ba robale, ba sebetsa bosigo le motshagare go kgobokanya di peni tse na le go kgobokanya chelete e tshuanetseng go romela batseta Phalamenteng ea Makgoba ka Kguedi e tlang. Ka di 29 tsa kguedi e fetileng ba ne bale Randfontein, ba tsamaea le Mr. C. S. Ramohano, mongodi oa Transvaal Congress le Mr. John Marks.

Ba fihletse pitso e kgolo e lokisitsoe ke Mr. S. B. Macheng, e mong oa Ba-Afrika ba ratang phagamo ea sechaba. Lega gole teng banna ba duletseng Sekomfana le Seshiminyana, nnete eona ke gore Areka ea poloko ea Afrika e ea agoa. Bao ba batlang goba baagi ba Areka ena, bao ba batlang gore mabitso a bona a ngole dipeleng tsa setlogolana se tlang, ba ka ngole go Mr. R. G. Baloyi, P. O. Box 30, Bergvlei. Gape ba tshuanetse go ihlaganela gobane tiego e tsuala tahlego. Go lehlogonolo sechaba se mamelang baporofeta ba sona. Kante le go lahlela peni sephikantsong sa sechaba go batlega chelete ea go romela Baemedi, Phalamenteng ea Makgoba go ea rerisana le Makgoba a emetseng Ba-Afrika ka taba tsa sechaba. Monna a ka romela go tloga go sheleng go isa go ponto.

Di Gaketse Kanono Tsa Melomo Fatsheng La Europe

Go utluagala medumo ya Kanono tsa melomo mose oa maoatle—fatsheng la tsuelo-pele, eleng Europe. Motato o tsuang London o bolela gore Tona-Kgolo ya Mmuso wa England, Mor. Neville Chamberlain, o buile puo e bogale motšeng wa Birmingham ka Mokibelo o fetileng.

Puong ya gagoe o boletse gore lega Mmuso wa England o ikemiseditse gore Kgotsa e be teng lefatsheng empa o ke ke wa dumela gore lefatsheng la laole ka marumo. Kabaka lena ke tshuanelo gore Mmuso o be le masole a mangata, a matla, le dibetsa tse matla go loantsha bao ba tshopileng marumo. "Are England ke kgale e rera efangedi ea Kgotsa, kajeno nako e fihlile ya gore chaba tse ding le tsona di lahlele lejoe mona Sefhikantsong sa Kgotsa.

Re Utlua Ka Pudi-ea-Tsela

Gore motse oa Johannesburg o fetogile Sodoma le Gomora. Bana ba tsuala bana. Makgoba a mang a banna a etsa bashimane "dinkhotshana."

Gore Mohlankana oa Mo-Afrika o ile a roaloe ke "Pieck-up," e biditsoe ke mosetsana oa Mo-Afrika eo a neng a ratana le eena. Molato gothoe mosetsana o re o tšennoe ke lenyalo la Muruti Kompese.

Gore mosetsana oa Mo-Afrika o ngoletse Morulaganyigadi (Editress) oa "The Bantu World" gore eena o tšennoe ke bahlankana ba buang ka lerao ba se na lerato gaese lenyalo la Moneri Kompese. O boletse Morulaganyigadi gore a hlabele basetsana ba bang mokgosi ba tle ba seke ba oela dinaleng tsa bahlankana bao ba eang go bona ba apere tlalo la nku anthe kgare ke diphiri tse gagolang.

Herr Hitler, Tona-Kgolo ya Mmuso wa Germany, erile ga araba puo ena ya Mr. Chamberlain koa motšeng wa Berlin (Germany) are ga go motha ya batlang ntoa gaese ba hlogo-thata ba jualeka bo Duff-Cooper le Anthony Eden (banna bana ke Mangesemane). Gaee eena o bona gore Kgotsa e tla ba teng. Ga go letho leo Germany e le batlang go England le France, gaese naga tseo di ileng tsa ntshoa dinaleng tsa Ntshu ea Germany. Gaee naga tsena Germany e ya di batla, gomme ke tshuanelo gore e di fumane.

E rile re sa mametse puo ya Herr Hitler, ga utluagala medumo wa Kanono ya Mr. Roosevelt, Mookamedi wa Mmuso wa America. Kanono eba ea molomo o tshositse Majeremane gobane Roosevelt o bolela ga America e tshuanetse ya thusa England le France ga go ka hlaga ntoa.

Gore ka Mokibelo koa Doornfontein mona oa Mo-Afrika o bolaila Mo-Afrika e mong, a mohlaba ka thipa. Molato gothoe ba ne ba baka juala. Moo goleng juala gole teng basadi polaano ga e hlokege.

Gore go teng basetsana ba dilemo tse ka bang 12 go ea go 17 ba Janang ba tsamaea ba sigo gare ga motse ona oa Gauta, ba sebetsa chelete ka tšemele ea bona. Batsadi ba bana Janang ba kae?

Gore ga taba di eme ka sebopogo sena, sechaba sena se ea timeleng. Sechaba seo basadi le basetsana ba sona ba phelang ka go ithekisa, bofelo ba sona ke lebitla leo le meditseng sechaba sa Adam Kok.

Gore nako e fihlile ea gore basadi ba Ba-Afrika ba hlokomeloe jualeka ba Ma-India, gaee Sekgoba sona se re isa heleng.

Gore basetsana ba kgogang sekerete ba tlontlolla sechaba sa rona.

Bo-Amporobasa ba Tlalelong

Go nyelegile go morafe oa Makgoba. Makgoba koa Koloni a eme ka dinao a re Makgoba e ka kgona a tšue gare ga Makgoba. Go utluagala gore balatedi ba Dr. Malan ba ikemiseditse gore Phalamente e etse molao o tla reng go Makgoba: "Banna go ea ka magoro ese go tsuana, melato re tla rerisana."

Monna Gauteng go tsogile kgaruru kabaka la bana ba Makgoba ba tšenang sekolo le bana ba Makgoba. Banna ba re ere ba leleloe. Ga re tsebe gore "Bo-amporobasa" ba tla tshabela kae. Kajeno Tola di tšenetsoe ke metsi.

Phalamente Ea Makgoba e Butsoe

Phalamente ea Makgoba e butsoe ka Labohlano le beke e fetileng. E butsoe ke Sibalegolo, Sir Partrick Duncan, gare ga mekgosi le mekgolokoane ea thabo. Go ile ga binoa "Die Stem Van Zuid Afrika" le "God Save the King."

Ke ao ge Marakalala-tshibogong, Masueu-Madula-ditula, a ile go etsa melao e tla busa fatshe lena. Go utluagala gore Dr. Malan, Moetapele oa Manashenale o tla senya "Mooi ka leleke" gobane o tla sisinya gore "Die Stem Van Zuid Afrika" e be eona fele pina ea sechaba sa Makgoba. Ntho ena e tla tsoa kgaruru, gagolo gare ga Mangesemane.

Go utluagala gore taba di tla ba kgolo tse tla buoa ke Phalamente.

Ba-Afrika Ebang Jualeka Letsopa La Samente

Ba-Afrika ba fadimegetse tsuelo-pele gomme ba ikemiseditse gore le bona ba tla phagama jualeka dichaba tse ding. Lekgotla la African National Club, le mema Mo-Afrika e mong le e mong mona le mosadi, gore ebe maloko a lona. Batsamaisi ba lona ba re: "Ba-Afrika, gaekaba ba batla tsuelo-pele ere ba etse seo se etsoang ke chaba tse ding—ba hlome diklopa tseo ba ka iphagamisang ka tsona."

Monna gare ga motse oa Johannesburg re bona merafe e jualeka Machaena e na le makgotla a mangata a thusano le moo bann ba etisang teng. Machaena a lemogile gore ga go morafe o ka phagamang kante le go thusana ka makgotla a tshuanang le lekgotla lena la African National Club.

Ntho e ngue eo e lemogilong ke batsamaisi ba kgotla lena ke gore mona Gauteng ga go tulo eo Mareha a sechaba a ka gorogelang teng gomme a hlokomeloa jualeka Dikgosi tsa Ba-Afrika. Kabaka lena Lekgotla le rekile tulo Sophiatown, ebile le agile tulo eo Mareha a ka amogelang teng.

Ba-Afrika tshuaraganang jualeka letsopa la samente gomme le tla phagama.

Mmuso oa Spain o Tshabetse France

Ntoa ea Spain go bonagala gore e ea go feleng. Metato e tsoang Europe e bolela gore banna ba Mmuso oa Spain ba tshabetse France, Ntho ena e bontsha gore Marabele a fenywa. Bagolo-golo ba re "shako la hloka Thobela ke Mojano." Ntoa ena ea Spain ebile teng kabaka la gobane naga ea Spain e ne e hloka Morena ka dilemo tse ngata.

Ga go motha ea tšebang gore ga Marabele a ka hloa, Morena oa Spain a ka kgutlela gae na? Gaee ga juale go utluagala gore go teng banna ba rerang gore Kgosi e boele setulong sa eona.

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Tsa Manyatseng
(KE P. D. MAKURUBE)

Mona haeso re ntse re fumana pulanyana tse monatjana, hape re haufi le ho betsana ka sego. Likolo li boetse li butsue ke lehlana-hlana, mesue le mesuetsana e loeba ka hara lerote, ha re tsebe kapa ba tla khona hobane 'Muso o fokolitse mesue e 3 hosetse ba 8 feela, 'me re bona eka bana ba tla ka boima sekolong.

Maobanyana ka la 27-1-39 re bile le mokete oa lipina Holong ea motse, libini e le bana ba hae mona ba tsoang Likolong tse Phahameng. Khele! Bana baetsa mehloho, ra sala re se re ahlame lintsintsi ka mahanong a rona li lutsa litulong li rera li nyalisa Bara li Barali, feela tabanyana e bileng mpanyana ke boitsoaro ba thaka encha ka lerata. Oho bana ihlonpheng hobane ka moso le tla rata hore le lona le etsetsoe hlompho. Haele batho ba baholo ba banna ba ne ba fokola hampe athe ke bona bao re ba shebileng ho ba teng meketeng e joalo e le hore bana ba tle ba khohalle thuto hobane ke ka eona feela re ka tlamolohang litlamong tsa bokhoba ba bophelo ba rona fatseng lena.

Ke tsepha haholo hore ba bang ba tla re ba tsoafa hoesa ka ona mabaka a lerata ke nete ho kaba joalo, empa na bohlasoa boo re lebeletse hore bo lokisoa ke mang na? Banna le basali a re emeng ka maoto re bopeng chabana sena sa khomo entso le etsoana ramosoeu a tla hloke ho re supisa mona le mane, ke tseo he molekeng oa tsimo, kea leboha mohatisi.

"Re Thabela Ntlo E Ncha Ea A. M. E. Church"

TSA MEYERTON
Ho bile le mokete oa Selallo sa Morena kerekeng ea Dutch Reformed ka Sondaha sa li 4-1-39. Batho ba ne ba phuthehile ka bongata ho boholo hoo mosebetsi o bileng oa tsoarelola ntle. Mosebetsi oa buloa oa ba oa tsamaisoa ke Moruti P.M. Matsie oa Vereeniging a tlatsitsoe ke moholo Abel Mochalibana. Ha kolobetsa bana ba 3, Selallo sa atameloa ke ba 28. Ha o tie mosebetsi oa 'Mopi.

Likolo li butsoe 'me litichere tsena li boetse di qalile mosebetsi: Mr. G.I. Laxa (Principal A.M.E. School) Miss Sechaba (Teacher A.M.E. School) Mr. M.M.P. Molefe (Principal D.R.C. School).

Le hoja leitsatsi le le bohale, che ho fafatsa le ntle le fafatsa mona li kolohong ea Vereeniging. Re thabela ntle e ncha ea sekolo sa A.M.E.

Ka Taba Tsa Mmuso Tshoaso Ea Ba-Afrika

Ke batho ba bangata ba lla kgoro ba palloa ke go bonana li. Mi R.V. Selope Thema, M.R.C. ka taba tsa mmuso jualeka Mookamedi o Sechaba. Bare ofisi ea gagoe e kgolo.

Kajeno jhohle ba leng mona Gauteng ba tsebisoa gore ba ka bonana le Mr. Selope Thema koa 152 a Main Street ka nako ea 6 ka phirimane.

kereke mane Valsrivier ka la 5-2-39 Likolo li boetse li butsoe. Ntlo eo re e thabetseng haholo ke sekolo se secha sa Bantu United. Bana ba rona ba kena hona teng ka lipelo tse thabileng.

Tahleheloe e kholo e teng kerekeng ea Dutch Reform Mohatsa Moruti oa rona Rev. H.A. Roux o na a patoa ka li 26-1-39 phutheho e kholo ea Ma-Afrika e ne e phuthehile 'me ho le hote'. Maabona le ona a le mangata 'Ma rona o tla opolola ke ba bangata sa melimo oa a-e.

Modimo Tshedisa Ba Ntlo Ea Moruti Lepele

Tsa Harrismith

Pula entse ena leha ese hantle. Likoro, lihobore lia heloa. Linku li felile ho kutea. Maqhotsa a kutang ka kontraka a khutlela colony yoale. Hothoe ha a kene polasing a qeta mohlape ka tsatsi leleleng.

Baruti J. J. Sithole P. S. Molei Z. S. Makhetha li conference liba chenchile. Rev. J. P. Mochoko oile Bloemfontein. Re utluelana bohloko le Rev. le Mrs. J. J. Lepele ka lefu la moralinyana oa bona e lemo tse tharo, ona apa toa polasing ea bona Tintwa, Natal kala 20 January 1939. Phupung batho ba ne bale bangata, tsebeletso e tsa maisoa ke Rev. S. Mantsoe le emong moruti Maduna. Molimo otlalise ba ntlo ea Lepele.

Sekolong sa Bantu United Std. VI se feitse, habohloko palong ea 42 ho phasitse ba 4 feela. Kehoreng hore bana

banne bofeile mehla ena? Ue! Beng hali hlokomelang hle, yoale bana bas' bahana hophetela hape, kelihlong tse ba tsoereng. Ase ha ntle koana, litichere rutang bana barona.

Rev. J. J. Lepele ontse ale Rheibok' spruit ohaha ntho ea tona na ea sekolo (52 multiply by 22). Hotsa fihla tho ea lisenke li planka tsengata li romelloa ke Mookamedi Rev. D. Eriksson oa Boksburg ho thusetisa mosebetsing oo. Sekolo sebutsoe hape. Kokono ho entse ele tichere Mr. D. R. Sithole o e a tloaka moshemane. Resa batla tselo ea ho moqhathela leba Harrismith ka drill, ka lipina leka eona thuto.

Kesa lisa mona, tanki mohatisi hoba koranta ea hao hase koranta eikhantsang esita lerona basa tsebang hongola hantle untse uhlahisa taba tsarona.

PETROS DHLAMINI

Mookamedi Oa Kereke Ea Moshoeshoe Ke Mohono

TSA BETHLEHEM

Pampiring ea la 21-1-39 re balile potso e chesang ea Mr. Neh. J. Motleleng. Potso ea hae e re: "Na eo e leng mookamedi oa kereke ea Moshoeshoe ke ofe hobane ba bang ba re: Rev. R.R. Matobako ge mookameii hathe ba bangata ba tseba e le Rev. R.M. Mohono?"

Nr. Motleleng karabo ea litaba tsobhe tseo u ratang ho li tseba e hlahile hona pampiring ea la 28-1-39. Ke ha ngata ba bali ba "The Bantu World" ba hlalositsoa eo eleng mookamedi oa kereke ea Moshoeshoe ke mongolli oa rona oa Bethlehem.

O hlalositse hangata here tulon tsa mofu oa rona "Moderator Rev" W.P. Matitta phutheho eohle ea kereke ea Moshoeshoe e khethile Rev. R.M. Mohono ho ba hloho ea bona.

Ka la 28-1-39 Mookamedi R.M. Mohono o kile a re: khalo ho ea Kestell, a tsamaea le Mr. Simon Mtembu ka kara e ntsu.

Re tsoa bona 'Ma rona Paulina E.L. Molei a fihla hammoho le bana ba hae ho tsoa leetong; ha e sa le a ilo ja Christmas. Ngoana oa hae Ema o hotse hantle.

Phutheho ea kereke ea Moshoeshoe e rerile ho etela ka mosebetsi oa (Di fella serapang sa 1)

Hlatsoa Foro tse Metsi!



BALA MANGOLO ANA

[No. 31900.] Lekhaleng School, P.O. Thaba Chitja, Matatiele.
"Ha ke sokaba ke sebelisa moriana o lokileng o matla yoalo ka Parton's Purifying Pills. Batho ba makalitsoe ke bole baka le ke letlalo le boreleli laka. Mafu aka amahole e ne e le mali amabe, nyooko, ho se be le thato ea liyo le hlooho. Parton's Pills e li felisitse ntho tseo kaofela."
(Mongoli ke) SELINA MATSEKO.

[No. 8449.] C/o Union Steel Works, Vereeniging, Tel.
"Parton's Purifying Pills li nketelitse mehloho. Ke ne ke atisa ho opeloa ke hlooho kabaka la khathatso tse mpe tsa mala, tseo ke neng ke ena le tsona, empa moriana oo oa hao o lokile o felisitse khathatso tseo kaofela. Ke ea u leboha ka hona, ke tla tsebisa bakuli babang ka matla a tsona a hophokola."
(Mongoli ke) T. NTENDE.

[No. 4417.] Khomo School, P.O. Teyateyaneng, Basutoland.
"Ho tloha ka selemo sa 1926 ke ne ke khathatsoa ke ho sokela ha mala, bophelo baka bo lebohe haholo. Ke ne ke sarate liyo, ke opeloa ke hlooho mehla ena. Empa yoale ke phetse hantle. Ho sokela ho felile. Ke hloekisitsoe ka ho khotsofatsang ke Parton's Purifying Pills, 'me ke li buella haholo ho bohle ba lalang ke khathatso tsa mala le mali amabe."
(Mongoli ke) RAMOTLANA P. KEEME.

[No. 42891.] Crown Diamond Mine, O.F.S.
"Parton's Purifying Pills ke lipillisi tse 'nyane empa li etsa mosebetsi oa bonatla. Li ile tsa mphekola ka veke tse peli yoalo ka ha ke ne ke khathatsoa ke mala le ho se lule hantle ha liyo ka maleng. Ke ile ka fumana thato ea liyo hape, le liyo tsa lula hantle ka maleng. Ke bollela metsotsoalle ea ka ho re li pillisi tse hloekisang ke li Parton's. Ka sebele liyoalo."
(Mongoli ke) JOHN SEBOLAI.

FELISA MAFU ANA

Ho Opa Ha Hlooho Molikoalikoane Botsoa Linaleli Mahlong Tepello Moea O Nkhang Ho Chesha Ha 'Mele Ho Hloka Matla
Ho Koata Kapele Phokolo Lihlobo Leleme Le Leschla Mahlaba Hlohong Ho Opa Ha Mehlahare Moea Ka Maleng

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"LUMELA, WILLIAM, NA U HLATSOA FORO TSA METSI?"
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Hloekisa ka Parton's Purifying Pills. Etsa yoalo ka William. Etsa se entsoeng ke bangoli ba mangolo ana. Fumana bophelo bo khotsofatsang bo hlahisoang ke hloeko ea likahare, ka tsebeliso ea Parton's. Hloekisa le ho imatlafatsa ka tholoana tsena tse makatsang tsa mala le mali. U tla iketla. 'Me u tla ba le matla a ho sebetsa hantle le ho feta pele.



"KE UTLOILE HORE LI PARTON'S LI LOKILE, LEHA EMPA KE SO LI SEBELISI?"
"HO BATLEHA U LI LEKE. HA HO PILISI LI SELE TSE NKA LI SEBELISA. KE PILISI TSE NOLOFATSANG HAPE LI NTHATISA LE MOSEBETSI."
"KE ENG SE ENTSENG HORE U LEKE PARTON'S?"
"KE ELETITSOE KE MOTSOALLE OA KA HORE KE LI SEBELISE HOBA KE MO HLALOSETSA KA HA KHATHATSO EA KA EA HO OPA HA HLOHO LE MOKHATHALA."



"THEKO EA TSONA KE ENG?"
"KE 1/6 FEELA THOLOANA TSE 50 BOTLOLONG. METSOALLE EA KA EOHLE E SEBELISA TSONA FEELA LI LOKILE HAHOLO."
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BALA MANGOLO ANA

[No. 64983.] Rand Leases, P.O. Box 1, Florida, Transvaal.
"Ha e le mabapi le nyooko, mpheng Parton's Purifying Pills. Ha ke na hona ho rorisana moriana ona ka hotala. Li mphile matla le mafolofolo, tsa 'neha thato ea liyo le linama. Ke ikutloa ke phetse ke thabile, ke ikemiselitse ho sebetsa mosebetsi oje le ofe. Ke ea li leboha li Parton's tsona tseo ke eletsang ka tsona mona metsotsoalle ea ka."
(Mongoli ke) OZIASE MAKHOALI.

[No. 44421.] Hri Senyokothos, P.O. Pitseng, Leribe, Basutoland.
"Tsilo ea ka ea mala e ne e se e sa sebetsa ha ke utloa ka Parton's Purifying Pills. Ese e kaba lemo tse'ne yoale. Empa ha e sale ke li sebelisa ke ikutloa ke le motho ke phetse. Ke moriana o hloekisang ka mokhoa o makatsang, ha ho li pillisi tse tsoanang le tsona. Ke phetse ha monate haholo yoale."
(Mongoli ke) J. R. MONAHENG.

[No. 43732.] No. 2, Wessleton Comp., Beaconsfield.
"Ke ngola ke le lehaeng laka Hange School, P.O. Tsomo, 'me ke le tsebisa ka mosebetsi o motle oo ke o etselitsoeng ke Parton's Purifying Pills. Ke ne ke le motho ea khathatsoang ke ho kula le molikoalikoane. Ke ne ke sa rate liyo ke khathatsoa ke lesokolla. Mehlang ena ke ikutloa ke hloekile ka hare ke lemata. Ke motho o sele. Ha ke sa tsoana le pele. Ke leboha Parton's."
(Mongoli ke) M. A. MAKALIMA.

[No. 38272.] Macacunas School, Via Sterkspruit, C.P.
"E se ele lilemo tsengata ke khathatsoa ke ho fokola, lebala lelebe, mali amabe, le mokhathala. Motsotsoalle emong o ile a rorisana Parton's Purifying Pills, a nkeletsa ho re ke li leke. Ke ile ka li leka, ha ke na mantsoe a ho moleboha. Li ea makatsa. Le seke la etsa ka hohong le tle le pepese lengolo lena."
(Mongoli ke) ELIZABETH N. MAGINA.

FELISA MAFU ANA

Ho Fokola Nyooko Ho Opa Ha Ho Tlallana Ka Masapo Mora'liyo Scholoholo Ho Bata Ha Letlalo Le Sehla-fetseng Sebetse Ho Sokela Mali Amabe Hobohla Ho Uba Ha Pelo Khathalo Pipitelo Ho Hlobaela Mokhathala Bolila Ka Maleng

SEBELISA PARTON'S

Transvaal Native Rugby Football

(By G. B. MAKALIMA)

In making arrangements for the tournament, four main items have to be considered by the Committee, viz.

1. Means of raising funds.
2. The £50 guarantee.
3. Ground or Grounds to be used.
4. Places of lodging the centres including the home representative team.

RAISING OF FUNDS

The committee has decided that as from the beginning of March functions be made in the following places, under strict supervision of the committee, viz. Western Native Township, Orlando, Brakpan and Springs Communal Halls.

The delegates who attended the special meeting at the B.M.S.C. last Saturday have resolved that a start be made as soon as possible, before the second week in March.

LADIES SECTION

The ladies are asked to be conscious of their duties in connection with the approaching functions and the tournament as a whole.

DRONES IN THE HIVE

Drones in the hive are members of the tournament Committee who neither attend the meetings nor consult with the secretary of their inability to do so.

East Rand District Nat. Football Association

The annual General Meeting of the above Association will be held at Springs Mines Main Compound on Sunday the 19th, February at 9.30 a.m. All the Clubs and intending ones are cordially invited. The Agenda shall be sent to the Clubs as usual.

D.L. Morobe
GENERAL SECRETARY

Tennis At Lady Selborne Pretoria

The Editor,
Sir will you please allow me a space in your paper of this week the "Bantu World" to say something concerning our match played last Sunday at Lady Selborne. We had a splendid time last Sunday at Lady Selborne when a match between the Bantu Royal S... of R. Heights and the Universities of Lady Selborne. The match commenced at 11 a.m. until 5.45 p.m. We carried on fairly well during those hours, although towards the end there were misunderstandings and arguments with the "Empire" for a ball dropped on the line but it was soon rectified and everything was in order. The Score for the day was as follows:-

Roberts Heights : 101 games
Lady Selborne Universities : 56 games
The match was therefore in favour of Roberts Heights leading by 45 games. The return match will be played at our Courts in the near future.

J.M. KOLOI



This is Willie Shomang young brother of Simon Canery Shomang who recently established a new record at the St Andrews Golf Course. This fellow is one of the amateurs Golfers. He is practising hard for the Transvaal Golf Open Championship to be played at the Bobby Jones Golf Course next month. He brought in a score of 89 on 18 holes and is expected to win the Championship which was won by Tilotsaone last year.

Orlando Sports Activities

Orlando L.T.C. went to Springs to play a friendly tennis match. Golfers will be pleased to know that J. Jass of Alexandra, the Tvl. open champion who has been at the Hospital was seen practising on Sunday January the 5th on the course on which knock-out championship for the N.R.C. Cup shall be played. He is determined to make a Jajbhay record in Golf, as he has won in two knock-out championships. He says: "I am entering for the N.R.C. trophy which I think will give me good practice for the defence of my title in April."

Our roads are now being rectified as they were going from bad to worse.

W. Township Lawn Tennis Club

The following are Office bearers for the ensuing year 1939.
Patron: Mr. Oliver Supt.
President W.W. Mehlomakulu.
Chairman. E. Sello
General Secretary. D. Mabusela.
Vice " Tshobeka.
Captain. F.C. Molefe.
Vice " L.K. Mosothoane.
Treasurer F. Williams.
Cpt Mrs M. Mangoegape.
" Vice " L.Mpha.

Tennis Singles Championship Tournament At The Bantu Sports

The following are the results of the Tennis Singles Championship Tournament played at the Bantu Sport on Saturday February 4:-
A. Sebotshe beat S.S. Phalane 6-3, 6-2.
T. Bhengu " P. Tsoai 6-1, 6-3.
D. Makoe " N. Makhabele 6-1, 6-1.
H. Mhankulu " T. Mkhizi 6-4, 6-3.
S. Mogobye " Ntobela 7-5, 6-3.

Oriental Beat Rand Leases C.C.

The match between Rand Leases and the Orientals played at Rand Leases on February 5, was honoured by the presence of the Paramount Chief Zwidumile Gwebinkumbi, who witnessed the match from the start until the end of the day.

Crown Mines C.C. beat Rand Leases C.C. by 8 runs in a day's match that was marked with thrills and excitement from start to finish. Crown Mines won the toss and elected to bat. C. Hashe and F. Roro opened for Crown Mines to the bowling of S. Ndlwana and E. Majoia.

The two opening bowlers delivered some terrific balls but were bowling without luck. On the other hand the opening pair of Crown Mines defended stubbornly until Mandlana claimed Roro's wicket at 67. Leaving Hashe at 36. N. Maho joined Hashe but with 89 on the board Maho was out stumped by Ximiya—7. Hashe was next out with 36 to his credit. 93 for 3. At this juncture Mandlana struck a patch, and lol wickets began to fall in rapid succession. Crown Mines all out for 106.

Rand Leases fared even worse in their reply to the Crown Mines total. Ntshekisa was the only batsman who stood up to the Crown Mines attack with determination. He carried his

bat for a well deserved 53. Crown Mines also proved that they had a demo bowler in Brooker. He claimed 4 wickets for 30 runs. Rand Leases were all out for 98 runs.

Score Card

ORIENTALS "CROWN MINES" C.C.	
1st INNINGS	
1. F. Roro bowled Mandlana	36
2. C. Hashe do do	36
3. N. Maho stumped Ximiya b Ntshekisa	7
4. E. Fihla cought Ximiya b do	0
5. R. Sibanya cght Rune b do	5
6. A. Mbatyoti bowled Mandlana	6
7. R. Brooker do do	0
8. H. Roro Run out	0
9. E. Masiza bowled Mandlana	1
10. D. Kandanisa do do	1
11. M. Ntlatati Not out	0
Extras	14
Total	106
RAND LEASES 1st INNINGS	
1. W. Ximiya bowled Ntlatati	13
2. S. Ndlwana cght F. Roro b Brooker	6
3. S. Voss L.B.W. b Ntlatati	0
4. S. Ntshekisa Not Out	53
5. F. Rune c & b Brooker	5
6. E. Majoia cght Masiza b Brooker	3
7. C. Mandlana cght Brooker b Ntlatati	4
8. P. Malindi bowled Ntlatati	1
9. P. Gwele cght Sibanya b Mbatyoti	5
10. G. Ndlwana L.B.W. b Mbatyoti	0
11. J. Makoti cght H. Roro b Brooker	6
Extras	2
Total	98

Vereeniging District African Football Association

The following are the results of the friendly league matches played on Saturday 28th Jannry, 1939.

- Oxies 0. Rand Water Board 2. (D. Selutse)
- Vick Hammers 0. O.F.S. Callies 0. (B. Zwane)
- Lucky Lads 3. Milling Company 0. (J. Mosaka)
- Hungry Tigers 0. Transvaal Callies. 1. (Referee J. Mopemohi)
- Vultures F. C. was played at Boksburg under the management of Mr. B. Penyane.
- N.B. All the referees of the above Association are reminded of a meeting to be held at the V.F.P. Compound at 4 p.m. 4-2-39.

For Sports News

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2. YOU SHOULD GIVE YOUR BOY TEA TO DRINK. IT WILL MAKE HIM FEEL STRONGER AND BETTER

3. NEXT MORNING
HERE IS YOUR CUP OF TEA
AH! THIS TASTES GOOD

4. NEXT WEEK
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Alexandra Township,

P. O. Bergvlei,

Johannesburg.

Fort Hare Examination Results 1938

The following candidates have completed the requirements for the B.A., Degree Courses passed in the First Class are shown in brackets.

- | | |
|-------------------------------------|---------------------------------------|
| Davids, J. J. (Graaff-Reinet); | Flatela, S. C. B. (Tabankulu); |
| Hermanus, V. V. V. (Idutywa); | Hlabangana C. (Rhodesia); |
| Mathlare, A. A. (Ladybrand); | Makalima, R. G. S. (St. Mark's); |
| Maliza, M. M. (Peddie); | Mpumwana, (Miss) P. P. N. (Qumbu); |
| Msengi, Prentice (Nggeleni); | Nabe, Hobson (Healdtown); |
| Ntloko, Wm. D. (Libode); | Nulliah, G. K. (Pinetown); |
| Peteni, R. L. (Keiskamahcek) (Eng.) | Zulu, A. H. (Reunion) S. Anthropology |

The following candidates have completed the requirements for the B.Sc. Degree:—

- | | |
|-----------------------------------|----------------------------------|
| Jojo, W. L. (K. W. T.) (Zoology); | Moikangoa, D. T. (Bloemfontein); |
| Mzoneli, A. E. McC. (Groutville); | Nyembezi, H. M. (Newcastle); |
| Mabiletsa, P. M. (Johannesburg) | |

The undermentioned candidates have passed at the B.A. Examinations in the courses shown:—

- | | |
|---------------------------------------|---|
| Bam, V. M. (Kentani) | : English I, History I, Xhosa I, Social Anthropology I. |
| Bikitsha, G. B. (Kentani) | : Native Law, Politics I, Social Anthropology I, English I. |
| Dhladhla, D. S. (Tongaat) | : Social Anthropology II, Zulu III, Latin, I. |
| Dzivane, (Miss) U. K. (Sibasa) | : English I, History I, Sotho I, Psychology I, Social Anthropology I. |
| Fortein, C. I. (Mt Frere) | : English I, Dutch I, Constitutional Law, History I. |
| Fowler, V. A. (Kimberley) | : English II, Dutch II, History I, Politics I, Economic Geography. |
| Funani, C. (Tsolo) | : History II, Politics I, Psychology I, Xhosa I, Native Law. |
| Gape, Samuel S. (Mafeking) | : English I, History I, Psychology I. |
| Guzana, K. M. (Burnhill) | : English II, History II, Politics I, Geography I. |
| Hufkie, F. E. (Somerset East) | : English I, Dutch I, Zoology I. |
| Jungbahadur, B. (Stanger) | : Mathematics II, Physics I, applied Mathematics I. |
| Kabane, (Miss) V. N. (Butterworth) | : English I, Xhosa I, Psychology I. |
| Kgware, Wm. (Brandfort) | : English II, History II, Social Anthropology I, Tswana II. |
| Mahali E. F. M. (Mfula) | : English II, Politics I, Psychology I, Latin I. |
| Makhetha, P. M. (Butha-Buthe) | : English I, Sotho I, History I, Psychology I. |
| Malander, E. A. (Kimberley) | : English I, Botany I, Economic Geography. |
| Matanzima, K. D. M. (Qamata) | : English II, Psychology I, Politics I, Roman Law I, Roman-Dutch Law. |
| Matlala, E. K. K. (Pietersburg) | : English I, Native Law, S. A. Criminal Law. |
| Mayekiso, A. C. S. (Flagstaff) | : English II, Xhosa II, Psychology I, Native Law. |
| Mbata, M. J. C. (Johannesburg) | : Mathematics II, English II, Psychology, I, Social Anthropology I. |
| Mkentane, J. L. (Mt. Frere) | : English II, Xhosa II, Social Anthropology I, Roman Law I, Math. I. |
| Mnqandi, N. N. (Alice) | : History I, Xhosa I, English I. |
| Mohapeloa, J. M. (M halinvane) | : English II, History II, Psychology II Ethics I. |
| Moloto, D. P. (Rustenburg) | : English II, Tswana II, Roman Dutch, Law, Psychology I. |
| Monala, (Miss) V. (Lichtenburg) | : English II, Tswana II, History I. |
| Mothibatsela, I. M. (Thaba Nchu) | : English II, Tswana II, History I. |
| Mphako, W. W. (Tsolo) | : Eng. I, Xhosa I, Social Anthropology I, Native Law, S. A. Criminal Law. |
| Msomi, (Miss) M. (Vryheid) | : English I, Zulu I, Social Anthropology I, Botany I. |
| Mvambo, (Miss) F.N. Umtata | : English I, Xhosa I, Botany I, Psychology I, Social Anthropology I. |
| Mzaidume, P. (Bizana) | : Social Anthropology I, Xhosa I. |
| Mzoneli, (Miss) C.L. (Groutville) | : English II, Zulu II, Botany I, History. |
| Ndabankulu, G. (Flagstaff) | : English II, Politics I, Roman-Dutch Law, S.A. Criminal Law. |
| Paulse, D. (Kimberley) | : English II, Psychology I, Ethics I, Dutch I, Mathematics I. |
| Pease, (Miss) A.R. (Alice) | : English II, History II, Dutch I. |
| Ramolahlwane, (Miss) C.N. (Liphiring) | : English I, Dutch I, Sotho I, History I. |
| Seboni, M.O.M (Molepolole) | : English I, History I, Social Anthropology I, Psychology I, Tswana II. |
| Siwisa, L.K. (East London) | : Xhosa I, Zoology I, Native Law S.A. Criminal Law. |
| Siwunda, D.M (Qumbu) | : English II, Xhosa II, Social Anthropology I, Native Law. |
| Skosana, M.L. (Breakfast Vlei) | : English II, Xhosa II, Social Anthropology I. |
| Taoana, B.K. (Thaba Bosiu) | : English I, Sotho I, Native Law, Social Anthropology I. |
| Titus, J.F.S (Bloemfontein) | : English I, Dutch I, History I, Botany I. |
| Tsewu, (Miss) T.P. (Port Elizabeth) | : English I, History I, Zoology I. |
| Vabaza, G.M.S. (Cape Town) | : English I, History I, Psychology I, Latin I, Roman-Dutch Law. |
| Werner, R.C.H. (Kokstad) | : English I, Dutch I, History I, Zoology I, Economic Geography. |
| Yako, Frazer F. (Umtata) | : English III, Xhosa III, Social Anthropology II. |

The undermentioned candidates have passed at the B.Sc. Examinations in the courses shown:

- | | |
|------------------------------|---|
| Belu, G. B. (Port Elizabeth) | : Chemistry I, Zoology I, Botany I. |
| Dube, Theo. B. (Durban) | : Mathematics II, Botany I. |
| Gabriel, M. (Durban) | : Botany II, Zoology II, English I. |
| Govender, M.D. (Rossburg) | : Botany I, Zoology I, Chemistry I. |
| Hermanus, H.H.W. (Idutywa) | : Chemistry II, Zoology II, Mathematics I. |
| Lule, Y. K. (Uganda) | : Chemistry II, Zoology II, Physics I, English I. |
| Moagi, J.S. (Evaton) | : Chemistry II, Mathematics II, English I, Applied Mathematics I. |
| Ngumbela, McT.X. (Qumbu) | : Chemistry II, Zoology II, English I. |
| Njongwe, Jas.Z. (Qumbu) | : Botany I, Zoology I, Chemistry I, Physics I. |
| Smith, H.J. (Kimberley) | : Mathematics II, Psychology I, Zoology I. |
| Tyda, S.N. (Kentani) | : Zoology II, English I. |
| Zibhangu, C.D. (Clarkebury) | : Chemistry II, Zoology II, English I. |

Successes of former students:
B.A. Degree: Nathaniel Kumalo, Fort Beaufort

Non-European Boxers May Take Part In Olympic Games

A great step forward has been taken in the ring game by the admission of Coloured and African boxers to take part in the Olympic Games.

The right of taking part has hitherto been denied the Coloured boxing fraternity. In view of the fact that most of the world championships are now held by non-Europeans, with such men as Joe Louis, John Henry Lewis and Henry Armstrong, particularly prominent, it is to be anticipated that Coloured Amateurs will distinguish themselves greatly when the next Olympic Games take place.

Eastern Province Bantu Cricket Union

(BY A. B. S. NTSHINGA)

The Eastern Province Bantu Cricket Union wishes to express its thanks to all who helped with donations, and otherwise, to make it possible for the representative team to be sent to the S. A. Bantu Cricket Tournament at Durban. Our European friends in the Eastern Province have always shown sympathy and willingness to help the struggling Bantu up the ladder. Our sincere thanks are due to all our employers who granted leave of absence to our players. It is pleasing to note that the number of Europeans who see the value of recreation to their Native servants is growing and that the Cricket Union wishes to thank all those whose efforts have brought about this satisfactory state of affairs. The Union records with pleasure the improvement shown by the players. Of the seven Provinces which competed at Durban for the "Chamber of Minns Trophy" the Transvaal came out, top with Orange Free State runners up and Eastern Province a close third on the log. The Eastern Province had the distinction of having the best opening batsmen in D. Bushy Ncane and B. Pert Tyini. On the whole the team was a very sound one and the best that could have been selected. There are one or two whom many think should have been included in the team, but on the other hand, if the ones selected had been left out the same grouse would have been heard. The public should support the selectors and by so doing it will be doing the team a good service. Give them your confidence and they will not let you down. Finally, I must again, on behalf of my Executive thank all those who have assisted the Union in various ways at a time when discouraging notes were sounded on all sides by those who had reason to regard our efforts with some pessimism, if not with contempt.

BIG CROWD AT KORSTEN VILLAGE HALL

Reception in honour of the team that played in the fifth. S.A. Bantu Cricket Tournament at Durban was held at the Korsten Village Hall on Friday night January 27. It was a great success. Over 200 people were present. Mr. E. N. Ka C. Duna, President assisted by the Secretary received the guests. Mr. A. B. Steverson Ntshinga. Among those present were Messrs. T. Malunga Zokufa, Treasurer; D. J. Mize, C. B. Manana, Captain, E. V. Gqomo, T. A. T. C. Jantjies, C. C. Tshete, E. Mpinda, and P. Swartz. Mesdames. P. Lallo, M. Mukava; Misses Ntonga, Pama, Kulati, Mgijimana, Heshula, Ntlo, Vutula, Budaza, Dhlamini, Mifa, Ngesi and scores of happy looking men and women were present, and whose names the space does not allow to mention.

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Lehare la Gillette le thipa ea Gillette ea ho beola ke ntho tse pedi tse fapaneng. Empa di sebetisa hantle feela ha di sebedisoa mmoho

Ho sebiditsoe ha boima ho etsa thipa ea ho beola ea Gillette. Ho sebiditsoe ha boima ho etsa lehare la Gillette. Thipa le lehare di etseditsoe ho thusana-tulong ele ngue, ka hlokomele e tshunanang. Ke ka baka leo mmoho di beolang hantle.

LEHARE LA BLUE GILLETTE LE KENA HANTLE THIPENG EA GILLETTE. HO SEITHATI, HO MAFURA A GILLETTE A HO BEOLA A REKOA MABENKELENG OHLE KA I/6 PITSANA

AGRICULTURAL EDUCATION

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

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Benoni News

(By A. S. Vil-Nkomo)

"I congratulate Dr. Anning on his splendid report, and those women on the work they are doing." These are words of Counselor Mrs. S. A. Hills. She congratulated Dr. Anning for his most remarkable and excellent move in bettering the health—educational outlook of the African masses; he opened the door of the Witwatersrand Technical College, a branch of the Witwatersrand University.

"Dr. C. C. P. Anning was able to produce the first Non-European Sanitary Inspector in the whole of Southern Africa. I once said he was true "Replica" of David Livingstone—a health missionary, this may seem almost unbelievable. But look at this list of passes in the recent National Technical Certificate II conducted by The Union Education Department. At Benoni out of a class of 17 students which sat for the above Examination 12 passed, Messrs Thomas Masekela, R. D. Kumalo, C. D. Du Preez, I. C. Monapula, T. D. November, M. E. Putini, H. Qwelane, S. D. Sidumbu, S. A. Molise, H. Thiye, Andrew Lale and A. S. Vil-Nkomo. At Johannesburg a good percentage passed, Springs another centre made strenuous efforts and was able to pull some through and now these candidates are now facing the R. S. I. Diploma in November. Whilst we stand, I personally think it would be very unkind if I did not equally refer to his last report on "How Benoni's health is safeguarded" he said inter alia. Some "Natives suffer from infectious disease and are still reluctant to go to hospital—remain firm in their superstitious belief that the sickness is only the result of an enemy's evil eye."

"The Health Assistants follow up his visit and gradually the fear of hospital dies in the light of the explanation given in the patients own tongue and by someone who once thought of disease from the same angle."

"Meanwhile the Assistant M.O.H. is examining Natives at the Pass Office, attending the many Ante-natal, Infant Welfare, Venereal Disease and Tuberculosis Clinics for all races, treating the sick in Municipal Compound, supervising the health education talks which the Health Assistants are giving in schools and homes of the non-European population." This is but another colourful picture of Dr. Anning's work.

Last but by no means least the Garden Competition is another of those practical endeavours to follow sanitation and hygiene for which the Health Department fights.

On Thursday the 2nd was vegetable Garden Competition. This was divided into three sections: Coloured Section, Old Location and the New Municipal Houses. The winners were:— Mrs. Brown, No. 5 Coloured Section 1st Prize £1.10, 2nd Mrs Tillek 12 Coloured Section, 2nd Prize Old Native Section Mrs. Ramoroki 1st Mrs Makatini, 2nd Mrs. Sarah Gxogxisa, 3rd Mrs S. Mdaka Consolation Mr. T. Masekela.

New Municipal houses Mr. G. Nkosi, teacher in the D. R. School 1st Prize, Mr. Tom Mzimela 2nd Prize, Mrs. Maud Lerumo 3rd Prize, Mrs Nkabinde Consolation and Mrs E. Tshezi. (Continued at foot of column 4)

Tribute To The Late Rev. S. W. Njikelana.

(By Rev. W. Mpamba)

Mr. Njikelana, who passed away on the 19th June, 1938, was born at Lutuli, Tsomo, in 1879. His parents were devoted to the service of the Church and community with passionate longing for their conversion.

His school career began at Lutuli Elementary School whence he went to Blythwood. He completed his teacher's course at Lovedale. He had not been long in teaching when his father sent him to America for education which was not obtainable in his native land, as far as natives were concerned. His educational attainments and testimonials satisfied the Presbytery of the U.P. Church who inducted him, when he received a call from the Malan Kirk Session as assistant to the late Rev. J. Hundu.

During his ministry here he chose Miss Grace Makasi as his life's friend. She was trained at Blythwood. Their work here was so fruitful that when they accepted a call from Ngeisindede congregation, the scaleka chiefs and Malan congregation tried to dissuade them. The parting was as sorrowful to the people as it was to them.

His work at Ngeisindede betrayed him as one who had a vision of what the Church of Christ should be—"Who gave Himself for us that He might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works—Titus 2, 14."

The non-attendance at the Church services and ordinances of the sons of Christians, who were baptized in infancy, attracted his attention and he embarked in an evangelist crusade in search of them.

Ntsikane Gaba's song (1st Hymn P.C. hymnbook) was one of his effective weapons.

He had a fine tenor voice for the deepening of the spiritual life of the new converts and Christians generally he formed Y.M.C. & W.C. Associations. He revived the W.M.C.A. The True Templars and Band of Hope Societies were formed. New buildings were erected and old ones repaired. New schools were opened. An efficient man was appointed to visit the Sabbath Schools periodically to guide the teachers and encourage the scholars. Mr. Njikelana was a man of enterprise and exceptional initiator.

At the end of each year people met at the head station to welcome students from the Training Institutions. On these occasions addresses of vital importance were given. This increased the number of students immensely. The benefit accruing to this practice led the other churches to adopt it, and it is spreading.

But he knew well that True Christianity is fellowship with God and His Son, Jesus Christ, through the Holy Spirit and that the road to that fellowship is the Bible. He procured Bibles and Almanacs for daily Bible readings and he carried one himself wherever he went. One who advised him to leave Ngeisindede in 1934 was certain that he would do mighty things wherever he settled for he was clear headed, tactful and vigorous.

(To be continued)

Glen News

(BY D. KUBHEKA)

In 1936 Rev. Geo. V. I. Gule was appointed to Dundee. He brought new life to the work and made many friends. He built Mount Ellim Church in Mplate.

He was the only young learned Minister ever appointed to Dundee. He was a powerful preacher, a great organizer and a Christian, after serving this Church for the last three years, he was transferred to Nigel. The Nation requires such young leaders. The Rev. Majavu of the Wesleyan Church who was once an acting pastor in this district worked as hard as Rev. Gule. May God be with these two young men wherever they go? We hope to have him back one day.

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Nigel News

(By H. L. F. Baqwa)

Under the auspices of the local Gamma Sigma Club, a bright welcome reception was given last Monday in honour to the notable persons who have recently come to reside in Charterston Native village. About 200 people listened to impressive speeches sandwiched with a variety of musical items. The guest of honour were composed of newly appointed Teachers and Ministers, namely: Rev. Mayaba (Anglican); Rev. Gule (A.M.E.); Messrs Nyati (Principal United School) and Mrs Nyati; Theo. Twala (Supervisor) and Mrs. Twala; Kgoloana and Marambana and (teachers); G. Xala (High School Dept); Mr. Brugman (Asst. Loc. Supt).

Rev. Baqwa opened by prayer followed by a suitable address of welcome from the Chairman, Mr. S. I. Dhlamini, who fashionably narrated the careers and qualifications of the honoured strangers. "I once read that the gift of writing was a white man's, while that of speech was a Bantu's," replied Mr. Brugman, referring to the Chairman's address. Mr. Brugman assured the gathering that he was deeply interested in the welfare of the native and promised to support all recreational, cultural and educational activities. Rev. Mayaba, in reply, spoke strongly on self-help; Rev. Gule made an appeal for self respect and avoiding to indulge into harmful habits which were rapidly gaining ground among our African people.

We are deeply indebted to the Nigel Gamma Sigma Club Committee, namely: Messrs S. Mbata (President), S. I. Dhlamini (Chair), K. Kloete (Org. Secy), Humphery Baqwa (Secy), P. Nkabinde (V.-Chairman), G. Ngwenya, P. Nzimande, J. Botho, Albert Motsuenyane (Comm. Members), who are responsible for this welcome reception which, no less comparable is the beautiful hall, depicted by an element of a highly cultural society in Charterston. Musical items were rendered by the Methodist Choir, Mrs. Dhlamini who sang "The Dying Child" and other singers. The Twala and Nyati quartette also displayed admirable voice production when they sang "Annie Laurie."

For want of space, names of many notable and distinguished personalities have been unavoidably left out.

Tzaneen News

When one is enjoying oneself, there is no knowing what takes place. In the same way, one commits evil without realising it.

I stayed at the Rand for a period of 15 years, all that time there, I was thinking that "I was leading a better life" whereas God knew better, being the Almighty He lifted me, his lost son, from the Devil to a place of Peace where I am now. I do not say the city itself is bad, but the Betties and their fashions, and Cornation and his friend winger lat lost their shape by being brushed every afternoon, and very evening for Kilarney Court to face Madam Peacock, and what is your benefit Mr Coronation?

JOHN MAHLAULI.

Prizes were as follows in each section: First £1.10, Second £1 Third 15/- 2 Consolation Prizes of 7.6

The Mayor, Mr. M. Nestadt, M.P.C. made a brief speech. Councillor Ward, chairman of the Non-European Health Committee, gave a cheque of £10.10 towards the prize money after which Mr. L. Germershuus, Acting Superintendent said a few words, and an inspection drive was taken to the winning gardens. Mr. Norman took them round.

Is it worth while thanking Dr. Anning and his department? I say the man is superb. "Ungadinwa nangomso nyana ka Anning."

THE BANTU WORLD

Head Office,

P.O. Box 6663, JOHANNESBURG.

Domestic Announcements.

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

Minimum 2s. 6d.

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

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MISS R. MARTA:—A Beauty specialist is on Commissioner St. No. 299 very near Jeppe Station, Jeppe. She Shampoos, Straightens, Curls, Waves and Dyes the Hair. Manicures the nails and gives facials. She is an ex-student of Healdtown Institution, and a graduate of Simplex Beauty College, Newark N. J., U.S.A. c-25

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

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ENDHLOVINI

WHO'S WHO IN THE NEWS THIS WEEK:

Mr. and Mrs. C. B. Mbolekwa, of Pretoria, visited Mr. and Mrs. Alfred B. Mangcipu, of Johannesburg, on Sunday, February 5. They travelled by car.

His friends will be pleased to learn that after being indisposed of well over a week, Mr. B. Pashe, of Johannesburg, has recovered.

Mr. D. W. Moshe was seen in Matatiel during Christmas and New Year holidays. He left on January 27, for Durban. He was staying with Mr. P. T. Dumo, while in Matatiel.

Master Godfrey Dingy Kolisang left for Lovedale on January 26, where he is going to join his standard VI.

Congratulations from his brother L. P. Takane to Auret Toba Takane, who obtained a first Class pass in J. C. Examinations.

Mr. Elias Neogwane has returned to Eastern Township after his visit home at Kestell to where he accompanied his bride after their recent marriage. Mrs. Neogwane was formerly Miss Ida Mazibuko.

Nurse Virginia C. Mokwena, on her way back to Pietersburg where she is nursing spent a few days with Nurse E. G. Madibo, of Sophiatown, Nurse Mokwena was from Bloemfontein.

An intimation has been received from the Principal, Indaleni Girls' School, (Natal) to the effect that Miss Ethel (Nomvula) Nomadolo, has successfully passed her final Junior Certificate (Exam) in 2nd Class. She is the former ex-student of Adams' College and is a very keen and ambitious student.

Mrs. J. Nkoane of Marapyane, is on a visit to West Rand to visit her husband. She will return to Schildpadfontein on Sunday Night.

Mr. Vickus W. Ngamone, of the Apex Colliery, spent a fine week-end at Western Native Township, as the guest of his brother Mr. G. Fr. Ngamone, a Teacher at the Wesleyan School, Western Native Township.

Nurse Salane Sebona has arrived from her home Ramoroko in the great North where she spent a month's Holiday. She speaks highly of the country and its progress particularly at "Botlokwa" where she met all her friends and relatives. Nurse Sebona has resumed duties.

Mr. James Matlakoe who is now recovering from his bad fever was visited by his friend Mr. Gersh M. Masekela at Alexandra last week.

Mr. W. V. Sisulu, of the Union Bank of S. A. Ltd., returned from the Cape on Friday, January 25 and is now at home 1356, Orlando.



Mr. J. H. Mahemane, evangelist Presbyterian Church of South Africa, Meikle St., city, who is now recovering from a recent illness at the non-European Hospital.

Mrs. Paulina G. Cormner, of 346, Eastern N. Township, has returned from her visit to Steynsburg, Middleburg, and Burghersdorp, Cape.

Mrs. Betty D. Kamanga, of 419, Modikoane St. E. N. T. has returned from her holiday visit to Kimberly.

Miss Gasthay Swarts, of Orlando Groae, paid a flying visit to Eastern N. Township, where she was the guest of Pastor Ankhoma and his niece Sarah.

Mrs. Sarah Polisane visited, Alexander Township where she was the guest of Mr. and Mrs. W. Samuel Mamba.

Mr. Israel K. Chabeli, of the N.A.D. city, is back from the Military Hospital Pretoria, where he had been treated for illness. He has now resumed duty.

Evangelist J. K. Mahemane who is still lying in the non-European Hospital is now recovering. He was visited by M. Gersh Masekela.

The Rev. Gab R. Mopedi, of Rustenburg District, paid a visit to Pretoria during last week-end, and was the guest of Mr. and Mrs. A. M. Percy Mahlatjpe, of Bantule.

NOTICE
The Director of Native Labour and the Chief Native Commissioner of Johannesburg have pleasure in announcing that they have now moved into New Office, the Address being
1st. Floor, NEW MINE HOUSE
Cor. Fox & Sauer Streets (Opp. Stock Exchange), Johannesburg.
All communications in future must be sent to the above mentioned Address.

Mr. R. T. Caluza, M.A., has been on a flying visit to Johannesburg last week-end. He came over by car accompanied by Mr. and Mrs. A. J. Mwanahla, of Adams College.

We regret to hear of the illness of Mrs. Thomas Bhengu, of Pietermaritzburg, who has been laid up in the past weeks. Mrs. Bhengu is now steadily recovering.

Mr. A. J. Mpanza, Court Interpreter at Eshowe, Zululand was seen, in Durban recently. He visited the "Ilanga Lase Natal" offices.

Mr. Charlis Patsanyane, has returned to Volks Rust, Transvaal, from a visit to Alexandra Township Johannesburg.

The Rev. S. S. Tema, who attended the world missionary conference at Madras, India, has returned to the city.

Mr. Abner Madi, machinist, "The Bantu World," returned by the fast mail on Sunday morning from a fortnight's visit home in Vryheid, Natal.

Mr. and Mrs. Samson Nhlapo of Reitz, were in the city for a few days seeing friends.

Mr. Stanley Highboy paid a flying visit to Springs on Sunday where he was the guest of Mr. and Mrs. W. W. Johnson Chirwa.

Messrs F. P. M. Maselesele, E. Pholokgolo Phaswana; and B. A. M. Molopa of Marabastad were the guests of Mr. and Mrs. Mahlaku of Alexandra Township last Sunday.

The Rev. B. M. Molaba B.A. (Fort Hare Union) was given a hearty welcome reception by Mrs. J. T. Matabane where he had the opportunity of meeting the following members of his church "The Bantu Presbyterian Church of South Africa" here in Payneville: Messrs M. Kgaga; A. Mphahlele; S. Matikira and Joseph Makeleni.

Rev. Molaba is again expected to call round Payneville to meet all the members of his congregation and country-fellowmen (Bakgagaba Mmakubela).

The African Domestic Servants' League are organising a demonstration on "Pastry," which will be conducted by Mr. J. Mabaso, on Sunday, February 12, at 4 p.m. They would be very pleased if our readers would not only send their servants, but would attend themselves. This league desires to open a training centre for domestic servants, but lacks funds and encouragement from the European section.

The demonstration will be held at the Bantu Sports Club, Von Wielligh Street South, which is on way out to La Rochelle, and not far from Eloff Street Extension.

Mr. P. G. Ngoyi, of Fort Hare, spent the last week-end at Springs and Welgedacht, where he was the guest of his brother-in-law and sister Mr. and Mrs. Wm. T. Ntintili, Chief induna of the Welgedacht Exploration Mines.

Miss Peggie Mokuena third youngest daughter of Mr. and Mrs. S. Mokuena of 10 Gibson Street Sophiatown boarded the 8.40 p.m. train on February 6 for St. Francis Institution Mariannhill where she is schooling. She was seen off at Park Station by her two elder sisters Edith and Constance and also Mr. and Mrs. Matebula and others.

Miss Peggie Mokuena third youngest daughter of Mr. and Mrs. S. Mokuena of 10 Gibson Street Sophiatown boarded the 8.40 p.m. train on February 6 for St. Francis Institution Mariannhill where she is schooling. She was seen off at Park Station by her two elder sisters Edith and Constance and also Mr. and Mrs. Matebula and others.

We announce with deep regret the death of Harry J. Mokhosi younger son of Mr. and Mrs. Mokhosi of Pimville, which occurred on Feb. 5 at Pimville. The funeral took place on Feb. 6. The Rev. H.G. Mpitso of the Methodist Church of South officiated.

The Kliptown Sunday School Anniversary will be held on Feb 12, at 11 a.m. in the Methodist Church of South Africa at Kliptown. Messrs Griffith and Cowgrey will conduct the ceremony.

Mr. Griffiths Motsieloa and De Pitch Black Follies will visit the following places this month: Lichtenburg, Ventersdorp, Potchefstroom, Klerksdorp, and Geduld. Friends are advised to look for posters circulating in the above mentioned towns. They wish their patrons and friends in Pretoria to know that they will not perform there in February as rumour, has it!

Under the auspices of the Bantu Women's Benevolent Society of which Mrs. Constance Kotobe is Chairlady - a grand dance party will be given by Mrs Emily Motsieloa at the Inchcape Hall on Saturday, February 11. The Merry Black Birds will play for the dance. Mr. Rampa will give an Exhibition Dance.

Miss J. Sitole paid a flying visit last week on Tuesday afternoon to her friend Miss E. Mokuena, of 10, Gibson Street, Sophiatown. Miss Sitole formerly was teaching at St. Cyprian School, and is now a clerk at S. A. Burial Association.

Mr. and Mrs. C. Mokuena of 10, Gibson St. Sophiatown had the pleasure of being visited by Major and Mrs. Geddes, of Lovedale Institution on January 18. Major Geddes is the Boarding Master at Lovedale.

The following are being congratulated for passing in the National Technical Certificate examinations held last December. They may now prepare for the Royal Sanitary Institution Certificate:- Mr. A.R. Moatse, Alexandra Township, Messrs. R.D. Kumalo, Thos Masekela, I.D. Monnapule and T.D November.

Pastors Leonard R. Brooke, L. Thring of Boksburg North, and J.R.A. Ankhoma, Eastern Township, of the United Apostolic Faith Church visited Brakpan Location last Sunday and received Deacon Albert Ngema and Evangelist Samson Kaba with their followers into the United Apostolic Faith Church. They will visit Orlando before leaving for Natal and the Orange Free State.

Mr. and Mrs. S. Mokuena, of 10, Gibson Street, Sophiatown, had the pleasure of being visited recently by His Imperial Highness Prince Wanni Yusof of Abyssinia.

"Umendo Ka Dokotela"

By L.E. HERTSLET
This is the first book of its kind published for use of the Africans. It deals with Health matters in Zulu and the problem is tackled on the "mud floor" basis. While primarily intended for school use, the material should be of real interest and service to all sections of the Zulu population. In view of the present wide interest in African Health, it is a subject that is "topical" for all. The retail price is one shilling and the book is being used in Natal and Swaziland schools, but it is hoped that it will get into the hands of the general public. We recommend this educative book to all our readers. It will save them time and money.

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Constipation The Story of M'Kali

M'Kali was teacher in a Government School. He was very good at his work and looked upon education of the African children under his charge as the most important thing in the world. Then came a time when he began to feel sick. He seemed always to be having headaches, his stomach was upset and he could not eat. Worst of all he found he could not carry out his duties as a teacher. One day when M'Kali had been particularly ill and he sat alone in the classroom, one of the children returned and said, "Excuse me Mr



M'kali, I can tell that you are a sick man because I have often seen my daddy like that. He used to suffer just the same as you but now he takes "Chamberlains Tablets" and is well."

So M'Kali decided to get a packet from the chemist or store on his way home. He took a dose that evening and next morning felt bright and happy. Now whenever he is constipated, feels bilious or has a sick headache, he takes Chamberlains Tablets and is soon well again.



Chamberlains Tablets cost only 1/6 per packet at all stores and chemists.



Cape Non-Europeans Up In Arms Against Discriminating Laws

A message from Capetown states: A resolution condemning the Nationalist Party's petition for segregation was carried unanimously at a special conference of non-Europeans in the banqueting room of the City Hall. It was also decided to call for "the early establishment of a united national front for all non-Europeans and progressive Europeans, and the initiation of a nation-wide campaign of action and struggle for freedom and equality in South Africa."

Other decisions taken were: To oppose the Draft Segregation Ordinance (Cape) on the grounds that it will militate against the cultural and economic progress of non-Europeans and "condemn them to a state of servitude," that it will not relieve the problems of unemployment, slums, low wages and poverty among non-Europeans and that it will stimulate racial antagonism and thereby harm the cause of freedom and prosperity for all races.

Race Oppression

The conference expresses the opinion that any law which discriminated against Africans, coloured people or Indians would weaken them and expose them to the danger of further race oppression.

A resolution declared that the repeal of the colour bar laws was one of the objects to be kept in mind.

A committee of action was appointed and many proposals were put forward for the committee's consideration. Among these were: The holding of regional conferences in the larger centres of the Union in preparation for a national conference at Easter,

the establishment of a "fighting fund" of £10,000. It was proposed that Europeans should be asked to circulate an exclusively European counter petition to the Nationalist petition.

The conference endorsed the petition of the National Liberation League against segregation. Before the conference ended many large contributions were made to the fighting fund.

Forced Wire Down His Throat

Three Africans who, it is alleged, attacked another African, forced his mouth open and thrust a wire down his throat, have been detained by the police at Nigel. The victim of the alleged assault is in hospital seriously injured.

Shoplifters Sentenced At Potchefstroom

Four African women from Brakpan and a man were charged with several counts of theft concerning shop-lifting in five different business establishments in Potchefstroom. In Court were exhibited a large number of frocks, shoes and other items of clothing.

One woman appeared on four counts, one on three counts, and one on one count, while the other woman and a man appeared as accessories to the crime. The two last-mentioned were discharged.

The man told the Court that the woman hired him to drive them in his car.

The other three women were found guilty, and one received six months' imprisonment on each of four counts, amounting to two years in all; a second received six months on each of three counts, totalling 18 months; and the third six months on one count.

The Magistrate, Mr. J. H. van der Walt told the one with the smallest sentence that she was lucky to get off lightly. "According to your previous convictions, it seems to me you have been living on other people since 1924. Apparently you people come from Johannesburg to do 'big business' but I must tell you that shop lifting is regarded as a very mean type of theft."

Driver Sent To Prison Found Guilty Of Culpable Homicide

A recommendation to mercy was brought in by the jury at the Rand Criminal Sessions when they gave a verdict of guilty of culpable homicide against Daniel Johannes Hendrik Hartzberg (22), a lorry driver.

It was alleged by the Crown that Hartzberg, while driving a motor lorry on September 17, knocked down and killed Matthews Mogale, who was riding a bicycle at the time of the collision, which occurred at the corner of Commissioner and Lagois Streets in Burgersdorp, Krugersdorp district.

The jury, in bringing in a verdict of culpable homicide, said that they recommended him to mercy on the ground of his youth.

"Reckless Disregard"

Mr. Justice Schreiner, in passing sentence of nine months' imprisonment with hard labour, seven months of which were suspended on condition that he did not drive any kind of motor vehicle for a period of two years, said that he fully agreed with the jury's verdict. The jury had found that Hartzberg was not under the influence of liquor at the time of the accident, although there was strong evidence on that point.

"He did, however, show a reckless disregard of the presence of the Africans who were coming towards him at the time," added the judge.

Native Trust Act Amending Bill For Senate

In the Senate on Monday, the Minister of Native Affairs (Mr. Fagan) gave notice that he would ask for permission to introduce a Bill to amend the Native Trust and Land Settlement Act and that he would move the suspension of the relevant section of the South Africa Act to allow the Bill to be proceeded with within 21 days.

Constable van Rooyen drew his baton and struck Kasane over the head. Kasane ran away and was pursued by members of the public, who gave up the chase when Kasane drew the knife again and threatened them.

Kasane was seen at the Bantu sports ground about an hour later, but again escaped. He was eventually arrested by a deceptive two or three days later. Two other Africans were implicated in the storebreaking, said Constable van Rooyen. One had already been sentenced and the other was waiting trial.

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Farmer Found Thief By Use Of Stethoscope

The story of a farmer who used a stethoscope in an effort to discover among three African servants one who had stolen money was told in the Pietersburg Magistrate's Court on Monday.

Mr. E. Natorp declared that he suspected one of his servants of the theft of the money.

He lined the servants up and all three denied the theft. He then obtained a stethoscope and listened to the heart-beats of each African.

One man's heart beat very fast, and he accused him of the theft.

The man admitted the theft and produced the stolen money.

Mr. C. E. Whiley, the magistrate, did not comment on the happening, and imposed a sentence of six cuts with a cane.

Germany Plans Air Line To Rand

Preparations are now being made by the German Lufthansa to establish regular airway services from Berlin via Brussels, Milan, Rome, Naples, Tripolis, Murzok, Tummo, Port Lamy, Stanleyville, Elizabethville to Bulawayo and Johannesburg.

On these lines Lufthansa will use Junkers aeroplanes carrying 40 passengers each.

The whole distance will be covered in three days.

Bles Kasane Sent To Gaol For 18 Months

A chase after an African armed with a knife was described at the Rand Criminal Session when Mr. Justice Schreiner sentenced Bles Kasane to 18 months' imprisonment with hard for storebreaking with the intent to steal and theft. Kasane admitted nine previous convictions. The jury's finding was unanimous.

"I wish to appeal because I know nothing about the matter for which I have been convicted," said Kasane. "I have been brought here because the detectives know that I have been brought before the Court before."

Mr. Justice Schreiner pointed out that there was no appeal from that Court except on the ground that his trial had been irregularly conducted. He was satisfied that the verdict which the jury had returned was the correct one.

Constable Ignatius van Rooyen, of Jeppe, said that Kasane drew a knife when he attempted to arrest him.

(Continued column 3)



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