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THE BANTU WORLD



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Representative Council Session

Earnest Appeal For Co-operation By Mr. H. A. Fagan

"I look upon this Council as the representative of the Bantu people who will bear with me the responsibility for this task. I shall have often to take great decisions and you can help me to do it in a way that will ensure good understanding between Europeans and Bantu to whom South Africa is a Joint Fatherland."

This statement was made by the Minister of Native Affairs, the Hon. H. A. Fagan when he opened the second session of the Representative Council in Pretoria on Monday.

The Minister referred to measures which were being taken in regard to labour, and said this was done in order to ensure better distribution of farm labour in the interests of both Europeans and Africans. Regarding misunderstanding and even agitation about chapter IV of the Native Trust and Land Act, he was appointing committees in the Transvaal to answer questions relating to this chapter.

Our Joint Fatherland

"I wish to emphasise that the prosperity and happiness of every section of the people of South Africa is dependent upon the prosperity and happiness of every other section, and it is therefore in the interests of every one of us to see that everyone else is as happily placed as possible," said Mr. H. A. Fagan.

"If have felt from the very beginning that my task would be an impossible one without the co-operation and good will of all sections of the population, and in particular of the Bantu people, whose welfare has been entrusted to me.

"I look upon this council as the representative of the Bantu people who will bear with me the responsibility for this great task. I shall have often to take important decisions and you can help me to do it in a way that will ensure a good understanding between the Europeans and the Bantu, to whom South Africa is a joint fatherland. This is a state that must of necessity be governed by practical considerations, by the conditions under which we live and the exigencies of the economic position of the country. If we try to let it rest on principles of justice, tolerance and genuine endeavour to understand each other's point of view, our relations cannot fail to be satisfactory.

"If things go well with the farmer they must go well with the labourers of his farm. The same applies in the case of industry. If things go well with the Bantu in the reserves, then we must have a healthy, happy population to help with the industrial requirements of the Union. If there are Bantu people who make a success of their work as teachers, agricultural demonstrators, nurses and in other work among their people, it will all work to produce a happy and healthy population in South Africa.

"In its recent session Parliament voted £2,000,000 for the purchase of land for Native settlement. This is the biggest amount that has yet been voted in a single year. My



Mr. H. A. Fagan Minister of Native Affairs
Photo by Cay's Photographic Agency, Capetown

department has pushed ahead so rapidly with the purchase of land that practically the full £2,000,000 has already been spent or allocated. That brings the amount devoted to the purchase of Native land in the last three years up to £4,000,000. I think you must see in this a very clear indication that the Government and the people of this country are honouring their promise to the Bantu people.

"The Prime Minister in a recent speech emphasised that importance of keeping faith with each other if the different nationalities in this country are to live in peace and harmony with each other. He did so with special reference to the relationship between the white and the Bantu races, and I think you must see that in setting aside these sums for Native land purchases the white people of this country are sincere in honouring their own obligations under the segregation policy which is incorporated in the legislation of the last few years.

"A glance at the estimates of the Native Trust will show you how earnestly you are pushing forward the policy of reclamation and development of the reserves. Strong

Mr. Thema On Voortrekker Centenary

Mr. Thema said Mr. Fagan could be quite sure of the co-operation of the Bantu people. "We have done so in the past, and we shall do so in future," he said. "We have much to be grateful for to the white man—if it were not for him we would not be here to-day



Mr. R. V. Selothe Thema who spoke on behalf of Councillors

—and we are grateful. We think, however, that the white man owes us something, too. We have helped build his cities and his roads, we have laid his railway lines and we have gone down his mines, and we hope that he will not be unmindful of this in his dealings with us."

"This is the year of the Voortrekker Centenary, and although I know I am on delicate ground, I wish to say that we Bantu people are with you in the honour you are bringing to the memory of the Voortrekkers. We want you to see that our people did what they did according to their own rights. Some of our people fought you, it is true, but please do not forget that there were others who helped you. Please do not remember only the bad against us. We are grateful to you for what you have done for us and we trust that you will acknowledge that there have been occasions when we have been of assistance to you."

Mr. Jabavu said: "We look forward to the granting of full rights and privileges as envisaged by the Act, and to the time when we shall be allowed full scope consistent with our cultural attainments in the spheres allotted to us under the segregation policy. We hope there will be no half-hearted enthusiasm or any retraction in the bestowal of complete liberties generally acknowledged as the legitimate claims of the Bantu in the present political machinery."

measures are being taken to combat soil erosion, to increase the water supplies, to improve the cattle and to guide the tribes in the reserves in proper farming methods. It is obviously in the interests of the Bantu people that these lands should not be looked upon as a refuge for families employed and happily living as tenant labourers or otherwise on the farms of the white people.

Resolutions On Native Education

The following resolutions were unanimously adopted by the Council after a long debate dealing with the Estimates on Education. Members of the Council, while appreciating the fact that more money than hitherto is being spent on Native education, definitely condemned the present system of financing education, pointing out that Africans contributed more in indirect than in direct taxation. They were, therefore, entitled to the same treatment as other sections of the Community.

This Natives Representative Council approves of the Estimates of expenditure on Native Education for the Financial year 1939—1940, in so far as they make provision.

The Council appreciates that the inadequacy of the funds made available by the Central Government to the respective Provincial Administrations for this service is due to the lack of funds from the General Native Tax.

THE COUNCIL:

(1) Respectfully submits that the system of limiting expenditure on Native Tax is fundamentally unsound, and should be reviewed;

(2) Urges that in this respect the Government take into account the substantial contribution of Natives to General Revenue in indirect taxation, and to Posts and Telegraphs, and to the Railways, as well as their contribution in labour etc. to the general welfare of the country as a whole; and

(3) Indicates these as considerations that justify the Central Government in putting into operation the recommendations contained in paragraph 304 of the 1936 Inter-Departmental Committee on Native Education for the making of provision on a per caput basis.

The Council accordingly (4) Appeals to the Minister to introduce legislation to this effect; and

(5) Pending legislation, to include an additional sum in Supplementary Estimates to be laid before the next Session of Parliament, in order that the necessary adjustments to meet the reasonable needs of Native Education may be made with effect from the beginning of the ensuing financial year.

Moved by Councillor Dr. John L. Dube seconded by Councillor Godlo.

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THE Bantu World

14, PERTH ROAD, WESTDENE,

SATURDAY, NOVEMBER, 26, 1938

Inxhova Yesizwe

Okokuba ama Afrika azakuba sisi-zwe, esinendawo esaziwa ngayo liliso lehlalathi, oko kwakwenzeka xa wona ngokwawo esebenza ngokubhekiselele kulonyoba.

Ukusukela kwixesha lokufika kwa belungu kwelizwe lase Afrika kudhe kuyokuthi, gha kwixesha lika Sarhili kwelase Koloni, kuyokuthi gha kwixesha lokumkani u Moshoeshe, kwe lokumkani u Dinuzulu kwela kwa Zulu, Akuko mbhali inandiphekayo, emveni kwalomgamlelo walixesha yakuba kwenziwa le-na-le ngama Afrika ukudhala iizwe esinye sika Ntu. Into enkulu ebulala isizwe butywala nama nkazana kulutsha lomzi ka Ntu. Ezozinto. ngokukhaleza. ziyasibulala isizwe.

Naxa yawuhlungisayo umzi. intetho ye Njengele u Smuts ethi, abantu abamnyama babole bhutyu yigcushuwa ngenene wawufanele ukukhathazeka, kuba lonto xa ithethwa ngumfowasemzini ifana nesithuko, ngakumbi ofana nalo, kuba yena unalo iyeza kanti ke noko uthetha ngomlomo nje, engatsho ukuthi, konakele makwenziwe le. Ikanti inyaniso naxa ebuhlungu kuyakufuneka ithethwe, ikho lonto yokungapili kulomzi njengomntu ke ongenogqirha mna ndithi inqina kukungandhi kwabantu, ngakumbi ezidolophini. Lento ke iyingozi enkulu kuthi njengesizwe abantwana abakho, nabakhoyo bayafa kwasebuncinaneni babo.

Utywala bona bubulala ingqondo. Enye into embi yile, yokokuba abantu abangaseliyo, ngokubanzi ngabantu, abahamba icawe, abazikhathazi ngeento zalomhlaba kuphela balungiselela ilizwe elizayo. Abazikhathazi ngeezinto zeemibuso nokwakhela kohlanga.

AFRICAN NATIONAL
I "Congress" ngaphandle kwethandabuzo, yakuba izelwe ngonyaka ka 1912, iwufunqube umzi yadhe yazala nayo iqumrhu labasebenzi i "I.C.U." Yeenza iimisebenzi engumangaliso, yayibulala i rafu eyi £2.10 eyayirafwa apha e Tasvali; yiyo le yenza le yenza ukuba kubekho ezi-Komishoni; yalixikixa ipasi; usiva luthethwa ngobubi balo nje nangabamhlophe; nokuncitshiswa kwe rafu nama qumrhu abamhlophe kunye nabantu. (South African Institute of Race Relationship).

Into eyabulala i Congress yi nxhova yayo eyayibhityile. Ngenxa yale 2/6 kuphela ekhutshwayo.

Naxa imali zasetyenziswa kwiizinto ezazifanelekele. Ukuya kwezithunywa phesheya, kwazala into eku-ngekho mntu ongadhe athi iizihlobo esinazo ngoku apho kwelaphesheya azizalwanga lolotyelelo. Makuxoxwe ngoseko lwenxhova yesizwe kule ndibano ise Bloemfontein ngomhla we 16 ku Desemba.

Masiyeke ukuma ezitalatweni sichaza nje ububi bomlungu. Wonke um-Afrika uyazi okokuba zikho izihlotyana xa zilinganiswa neentshaba ezininzi kwaba mhlophe. Abamhlophe bayazazi ukuba babi baye besazi ukuba siyabazi.

UMZEKELO KWI JAPAN
Masizenzele inxhova njengesizwe Usindiso lethu lukuthi. Masigqibe namhlanje ukuba sinengomsona, nokuba hayi. Siyeke ukuthi sofumana amalungelo ku Rulumente osigqibo sakhe kucaca ukuba xa elungiselela imfundo umntu omnyama, ayakuba uzakhela iiziqalekiso kwinzala yakhe, ocinga ukuba izizukulwana zabamhlophe zokuwalatha amengchwaba ngeeminwe egalekisiyo.

Masixele i Japan yona eyabona ukuba usindiso lwayo luse mfundweni Le yimfihlakalo eyenza ama Japan ukuba abeyilento ayiyo ngexesha elifutshane, eyenza ukuba amashishini (Industries) ase Japan akhule ngokungumangaliso. Eeyenza nokuba abantu base Japan bathi ekhulwini baphantse ukuba bonke bafundile.

Ama Japan ngonyaka agqiba kwi-nto yokokuba athumele kwiindawo ngeendawo ezingamaziko eemfundo zendidi nge ndidhi amakwenkwe ayi 800. Lonto inqinawa yinto yoko-

Izighighaba - Zelilizwe -

Germany :

U Mnu. Oswald Pirowubon ene no Her Hilter ngo lwesine olupheli-leyo njengoko bekufaneleke ukuba bebonene ngolwesibini nge 22 kubonakele ukuba u Herr Hilter usengaxakini yokudibana, Nonozakuzaku bamazwe ngamazwe (Ambassadors) kwabonakala ke ukuba makadibane naye u Herr Hitler ngomhla we 24.

Wathi u Mnu. u Pirow ngenxa yalenguqulo wasele siya e Schof-heider, u Marshal Goering apho ahlala khona entla kwe Berlin ngelishwa wafika engokho u Marshal Goering.

Akuba amkelwe ngu Mnu. u uGqirha nomkakhe u S. F. N. Gie Ngomgqibelo ophelileyo, kwindibano nembutho eyayiyiwe ngoo Dr. Funk, General Von Keitel, General Milch uthe kwangalomini wayakubona imikhosi yomoya. (German Air Force Centre.) Nalu uluvo lwase Germany ngo Mnu. Oswald Pirow malunga namazwana afunwa yi Germany, (Colonies) nezipuma nge Koelnische Zeitung. u Mnu. Pirow uyiphindile intetho lakadhe asoloko eyithetha, yokokuba i Germany ayinako ukuba igcinwe ngaphandle kwe Africa ngonaphakadhe, kunyanzelekile ukuba i Germany iwafumane amazwana ayo - ewafunayo.

Japan :

Ngenxa yokwanda kweemihlaba ethathwe yi Japan ngoku e China, imveliso zase Japan eziya nezithe-ngiswa e China zandile ngokungumangaliso.

Amanani enyanga zokuqala ezilithoba ku November lo zibonisa 169,000,000 Yuan, imali keleyo ngokwethu eyi £10,562,500 kanti ke ngo 1937 wonke yayi £4,686,500.

Basutoland :

Iinzame ezenziweyo zokuthintela ukonakala komhlaba e Lusutu (soil erosion) zibulelwe ngu mtwana omhle u Sir William Clark. Lecwadi ithwele lombulelo ifundwe kwiqumrhu lase Lusuthu ngu ndabazabantu. Ubabaze le naleya ayijonge ukuba ilinyathelo eliqhubela phambili, iinto ezinje ngokukhethwa koboya nokunyanekelwa kwihlobo lweekomo ezifuywayo.

Wenza izwi ngokuvulwa kwe sibhedlele esavulwa ngo June e Morija phantsi kweempembelelo zabe Lizwi nevangelo base Paris, esithi ngaphandle kwesika Rholumente isibhedlele ngoku zithathu eziphantsi kwabazakuzeleli be Lizwi.

China :

Kucacile nje ukuba naxa ama China edudula kwi ntili yomhlaba oyi Yangtse ngasezantsi esingiso Sinyang. Oodumbidholo bathi kulindeleke ngokumsinya ukuba ama Japan, enze umngqingo kwiziphalka ezingasentla kwi China engazantsi. Kodwa namhlanje kuvakala okokuba ama Japan ayidubule indawo ebizwa ngokuthiwa yi Sian ngokulumezisa amazinyo. Abafazi, abantwana, Noo-Ndilele baqalile ukufuduswa e Sian. Alungiselela kwakhona into enokwenzeka. kwezoziphalka zingentla.

kuba ngonyaka ka 1935, lo, inani lamaziko emfundo e Japan abayi 46,137, inani labafundi kudhibene abangamadodana namantombazana, 14,000,000. Izikolo zamashishini ezandla ayeyi 1,070, abafundi beyi 343,000. Athi abafumene oo Bano A oo B. Com. baqeshwe bengeka shiyi nasezikolweni. Ngenxa yokuba nenxhova, yaavela imfundo, yakuba ikho imfundo namhlanje, i Japan iyaziwa yi Germany ne Italy, ne Russia ngenxa elutshaba olusemnyango. I Britane ne America iyigaahile. Ne India iyinyekile ukuba yosindiswa yiyc.

IMALI ! IMALI !!
Masifake nathi iizandla zethu ezinxhweni, sakhe inxhova (Banks) ezizezethu, ngokuthi indoda irhole iponti (£1) umfazi 10s. intombazana esebenzayo nengasebenziyo 5s. nabantwana bezikolo mabafundiswe ukuthanda ubuhlanga. Nokuba ingapheliswa irhafu noba ayinegpheliswa oku makwenzeke.

Njengoko ama China ezimisele ngoku ukusebenzisa ukunqoloba (guerilla fight) ama Japan ngoku azimisele ukulungiselela oluhlasele. Kuvaka ukuba ama China afileyo ebengaweqela labanqolobi ayi 785 kwezintso kuniye ne 42 ebanjiweyo.

India :

Umzi wase India kutsha nje ube nengxikela yendibano injongo ikukhikiva inyathelo elithathwe yi Britane ngokuncedisana nama Juda e Palasitayini, nangokuchasene nama Arab.

Enye intlanganiselo ebekuzele kuyo ibikwase Calcutta apho bekukho ama Hindu, Muslim, nequmrhu elijongene nentlalo "Socialists," ne qumrhu labasebenzi base "Bengal" nase Calcutta. Usihlalo kulengqu-ngquthela yayingu Mnu. Abdur Rahman Siddiqi, M. L. A. wase Bengal. Kuphunywe kwanqunyulwa izitlalo kuthwelwe iindhwe ezimnyama, kuyakujikelwa kwi Muhammad Ali "Park." Kuqalekiswa iinyathelo elithathwe yi Britane.

U-Mnu. Dutt Majumar, M.L.A. "Bengal" uthe, "I Hindus, Muslims, Iqumrhu labasebenzi nequmrhu le Muslims ne Mahasabha ne Congress ukuba zonke ezindidhi zifuna ukuba i India izimele mazidhibane zime nkundhleni aye zisilwela i Palestine. Dhe kube isango lase Ntshonalanga eliyi Palasitayini livuJekile."

ayikho inkululeko kwi India. Ndi yaqiniseka ukuba oludhonga na ndonga zesinyithi azinako ukuwapula umoya omnye wama Arab nolwela u sindiso lwawo.

Czechoslovakia

ICzechoslovakia ingene kwimvumelwano ne Germany yokokuba ku dhalwe umlambo ngabom (canal) o mnye odibene ne elbe-ne-Danube. Eyakuthi ke lemilambo idhale iilwandle ezithile nezinika ilungelo loku hambela kwe nqanawe.

Eyesibini invumelwano yeyokuba kwakhiwe indlela yeemoto enika ilungelo lokokuba ama Czechs aye nje e Germany ngeemoto, lendlela ibe ngumendo oyakudhibanisa iGermany ne Czechoslovakia.

Ezikoleni - Jikelele

(NGU-MYOLISI)

Ezikolweni jikelele ndiyabulisa. Kumlisela nomtinjana ndiyabotisa. Kwabakwa Gcaleka.—Ah! Zwelidumile!!

Kwabakwa Ngqika.—Ah! Velile!! Kwabakwa Zulu.—Ah! Sobuzo no Mshiyeni

Nditsho kuni zinzwanandini.—Tyinile!!

Nditsho kuni zinzwakazindini.—Tyinile!!

Lusapho lwabasema-Mpondweni, naba Tenjini Bantwana bakwa Mshweshwe no Moroka.

Oloyi nokuluka.—He! Nokulima, Oloyi lusapho lwemfundo nokanyo. Kwimbombo zonke ze Afrika, Ndi ne ndatyanana nani makesihlebe. Nizinkabe zisedlelweni ezijongubunzima, U-Msoleni no Hitla bayagquma.

Kaloku bagxelesh'inqata let' i Afrika. Zinkunzan'ezobanjwa zitenwe mhlamnye

Iphele lembudumbudu sibesehungulelweni.

Vumelani umyolisi wenu: Yithini siyavuma!

Bantwana lonyaka undzima, kute makata.

Ayifik' iyagalelek' inyang' omnga—Inyang' ezakuqoshelisi' umnyaka. Amakab'azakusin' ededelana.

Yidlani ngamandla nigcine ngembambo.

Kuzakudlalwa ninganyebelezi magwalandini.

Abavavanyi benu sebelol'amazembe. Bathi sizakudl'uNqhwa-no-Nqhwanzana.

Limangel'ilizwe lithi nohlula ninina? Mayivele kaloku inkwenkwezi yenu, Ikwezi lemfundo ligxot' ubumnyama, Licith' amadinga siqwabazumbete. Malivel' ilanga lenu lempucuko, Likanyise sihambe sibona.

Iinkomo zemka magwalandini phangani

Iimbongi mazikwelelane zidedelane, Namhla nithethwa ngu Zangombuso. (Isaqhutywa)

Bonisani

Ndiyafuna umfazi wam ogama lingu Jessie Mbele owaye ingu Jessie Fobe e Rini. Lomfazi ndatshata naye e Cape Town ngo 1919 emveni kokuba ebaleke e Cape Town ndaya kumfumana apa e Rautini ngonyaka otile undibalekile de kube namhlanje. Oku kukwazisa kuye okuba xa engena kubuya kwesisituba senyanga ndodudha ngo January nomnye umfazi Mna G. SANDIE MBELE, P.O. Box 193, Roodepoort.

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ZINOKUNYANGWA!

Ukunyanga okungumangaliso kwelyeza ligamanzi lenkathazo zofele kususa onke ama Thumbha, izitshanguba, Umlambho, Irhshalala, ama Qhakuva obushushu, Amaqhakuva, Awokulunywa zinambhuzane, noku Jaduka kobuso okwendeleyo nokomzimba namalungu. I D.D.D. Prescription iyakunqamama ukurhuzela okuthuthumbhlayo. Iya apho iphuma khona inkathazo, ikhuphele ngaphandle ityhefu, itshi kamnyama iphilise ngqo. I D.D.D. Prescription ayize yoyitakala.

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IZINYANGA EZIMBINI. NDINEMFHILO ETAKUMVUYISA KAKULU.

NDIXELELE YINTONNI.

PANBI KOKUBA EMKE ROYINDITTA AMA FELUNA PILLS NGENINYANGA EZIMBINI. NGAKE UQASHISE UKUTHI YINTONI!

NDIYAKUBONGELA. IZINTSANA ZE FELUNA ZIDLA NGOKUBA NEMPILO ENTLE.

Umyeni Wake Uyakuvuya!

Ubekade esebenzisa ama Feluna Pills ngezinyanga ezimbinini pambi kokuba ahambe. Ke ngoku, ekubuyeni kwake, unendaba ezimandi azokumxelela zona. Yintonni eyabangela ukuba asebenzise ama Feluna? Mhlaumbe wayevile ngeliyeza likulu lamabinqa komnye wamawakawaka abafazi abango ninazana namhla ngenxa yempilo-ntle abayizuze nge Feluna.

Ama Feluna akukupela komsebenzi wawo ukunika umfazi impilo entle negazi elinotileyo, ukuvuselela amadhlala, ukukhula umetyiso nokuhambisa izimfanelo zake, kodwa womeleza futi alungiselela usana oluzakuzalwa ukuba likwazi ukuqala lempilo lomelele, lilikulu lityebile. Ngalandlela usana luzalwa lusondhlekele kakuhle.

Funda lencwadi, ekwafana nezinye ezilapha kuthi.
U Mrs. Samuel Ndimande umyeni wake osebenza ku S.A.R., Broomfontein, Transvaal, ubhala esithi:—

"Umntan'am wamfana unokubi ezine ezilwe. Umyeni wam waba nokukhula kwayo. Nidandimfihlele izimo samu ndiqonde ukhmetisa. Kodwa wena ngomnye umntu wama wawoduka ukuzobona ukuthi ngenxa kwajalo na. Sinokulula kwayo ngalo emntu. Sasinyacini elugaleli kwam ukwasebenzisa ama Feluna ukuthi kamnyama kangaka soba sikelucwazweni elingaka. Nidabanzima emva kwezinyanga ezimbinini ndiwaqalile lama pilisi. Umntan'a ogama lake lingu Peter Luba, upile kakuhle. Ndadubula kabini futi nditempilweni entle ndinotwaga. Imibulelo emikulu ngeyeza lenu."

Uyatandabuzwa na ngama Feluna Pills? Yintonni ungake uwalunge?

Ama Feluna Pills Amankazana Odwa atengiswa kuyo yonke indawo nge 1/9 ne 3/3 ibhotile, Mhlaumbe ngqo kwi P.O. Box 731, Cape Town. Tenga awona ngenyani, ezipaketeni ezibomvu, njengale eboniswe apa. Nqaba yonke imilinganiselo. Inye kupela i Feluna.

X F.S.

Ezase Bhai

(NGU SCRUMMAGE)

Zihlangene e Korsten iitshala z sithili sase Bhai ne Tinarha phantsi kombutho oyi B.A.T.U. Ngokupatele kumcimbi obalulekileyo wezikolo zase Korsten kufundwe incwadi evela ku Mr Schander ongu mhlali ngapambili kwi qumru elifudusayo (Slums Elimination Committee) umnumzana lo encwadini uzithembisile iitshala ukuba ayilitalwanga li qumru lake imfundo yabantwana abafuduswa eKorsten bazakwela izikolo ezitsha, imali izakuvela ku Rhulumente ku Sebe le Micimbi yaba Ntsundu: yaye ne Palamente seyivumelele ngenati emalikutshelwe lomsebenzi nto nje ayikade ikhutshwe imali leyo. Oko kukuti kuhlalwe emlindweni. Kwezi manyano zintathu zijonge ukufuduswa kwe Korsten akuko nanye enezwi ngezikolo.

Luyaquba umanyano lonothenga siya kulotulela iminqwazi ukuba liphumelele ukuba abantu bakelwe izindlu e Korsten ngoncedo luka luka Rhulumente.

Umbuto we Union R.F.C. ube ne "Tea Party" epakamileyo malanga kuca- we fepheleleyo e Rabesestulweni ingu Mnu. Ntshinga engqongwe ngaba numzana Magaba no T. Ngqandu.

Ayibanga nampumelelo intle ikon- sati ebisenzelwa Nkosk. Lillian Went- fol yamangalisa into yokungafikeleli kwakhona baqoqazeleli bayo izi- pata mandla ze "Blind and crippled League"

Izihlobo zakhe ezininzi zovuya uku- va ukuba u Nkosk. Martin upumile esibhedlele salapha apho ebekade elele kona ngesizatu sokuwa nemoto. Naxa ephumile ingalo yakhe yase kunene isamxalisile.

Kulusizi ukuvakalisa ngokugula nzima kuka Mnu. Abraham Goduka kwisibhedlele salapha

Uchithe intsukwana zambalwa uMn. G. Gcilitsheshe apha e Bhai ekusingeni kwokhe e Kapa emsebenzini evela eka- yeni lakhe ku Kobonqaba.

Ezase Luthuthu

(NGU J. M. KWANINI)

Kusahleliwe kulomzi wase Luthuth nemvula iyana ngokwanelisayo nesif- sisathe gogololo ebantwaneni nok- baskho abaleleyo ngulo mfula wenj-

Sivelana kakhulu nomzi wakwa Gxa- kwe ngokugulelwa ngunyana omkulu u H. T. Gxakwe obese Molteno nge ntsebenzo weza apha ngenxa yokugula kwato bawo u J. Mndi oselenetuba egula nzima Bobabini siyabazale' emithandazweni kwizihlobo zethu.

Sike samthi tshe apha u Mnu. R. B. P. Makalima wadumo ofundisa e Mol- teno eze ngemicimbi ekhauzeleleyo. U Mnu. lo ubekhangeleka ekwentle impilo.

Benze zambalwa apha intsuku aban- numzana M. Fasi J. Busakwe no Nkosaz. L. Ngoqo beze ngenqwelo yalo wokuqala bevela e Bhai apho bakhona ngentsebenzo. Sebephindele kwase Bhai ngecawe kusasa. Siba- nqwenelela ihambo entle nemnandi.

Iyaquba apha imidlalo yenteletya imi kudidi oluphakamileyo Saknjo- nga lamaqela alungiselela into yokuba aze angabina kuhlaselwa zezinye itnda- wo. Kwaneqela le "golf" liyaquba nga- mandla kwane "basket ball" iyavuta Lonyaka uqubela phambili kweze mi- dlalo. Kulonyaka ka 28 asazi kozayo ukuba yobanjatina. Zeningayeki.

Isaquba i-Night School pantsi kuka Nkosz. G. T. Nyathi esele inethuba elide iquba baliqela elimnandi abafundi etinqwenelela nabanye abangekangeni bangene kuba kuncedwa bonke aban- gazanga bafunda ebuncinaneni naba- ngena xesha

Sibukela nesikolo esitsha esikwa yi Night School esivulelwe kwabonke abantu. Esisikolo pofu siqale kakuhle pantsi ko Mnu. W. T. August ongu mfundisi waso. Singazi ekuhambeni kwexesha pofu sisathembhisa kakhulu ukuba siyakuquba ngamane kunganaj- (Kangela kumhlathi olandelayo)

Mazixole lintliziyo Zenu

(Ngu NKOSZ. MHLUZI)

He! pambili ma Africa yitwalemi le ngwelo yocobano. Ningoyiki ninga dinwa umvuzo ngowenu lolwenu ulo- yiso zatsho imbejemeje emzini ka Leah Manyatela zihlanganisene ngoku- thuthuzela intombi yokuzwalwa e Wesile ekutiwa Mrs. Dora Sijula elahlekelwe ngumyeni wape e Qutsa kwe lama gubevu. Bezilapa iintokazi eza bhejela ukufa zizo ko nyula intombi e ngu Mtshetshi ngokwenda zangena ezintokazi zi humzela zixela inyosi yazala indlu kwabonakala indlu incin- ci yapumela pandle intlanganiso usihlalo ingu mvangelikazi wase Wesile, sbosna, yapakama, lentokazi yavula intlanganiso ngo Nkosi Sihlan- genge kuyo indlu yako. Wangena u Rabe lo kuziwe kuye ngokwenda ne Bantu Methodist Church. Heyi!

awubonanga xa intshayelela ingena pakati kwemikosi imnyama ite tsiki ihamba nonina wabo Jeffrowu mhlolo we Dutch Reformed Church kukunge- qutyelwa kuyapi yangena inyamakazi A.M.E. Church. Kwati qwaqa ukuwa ngamadolo becala intsikelelo na ma- tamsanqa ku Thixo wabo watandaza omnye ku ma Wesile watsho ngento eshushu ebuhlungu Maye! yapakama intsundakazi u dade Sibeta watyila ku Johanna oncwele 14 Isabluko wathi mazingakhatazaki iintliziyo zenu ndiyem- ka ndiya ku Bawo ndiyakunilungisele- la." into yokuqala ukubona lomngama- liso owenziwe ngu Tixo namhlanje bendingalindelanga esisihlalo bendili- ndele abakulu abakhoke. Okwesibini andizange ndibone umkuzo opandle washumayela umfazi esisingisela ku Mamtembu wahlala kupakame udade omnye wasekela esiti ninga mangaliso majoni sizo kuncwaba lo dade akayin- cwabanga indoda yake ibhubhele e Koloni zizokubeka amagabi ecwa- beni kunye naye. He! Naso isi- manga wapakama u Mrs. Mhluzi wa- wakutaza ecacisele intlanganiso indlela ayiyo lomfazi ekaya nalapa u pakami le Joffrouw Mhlolo wase Dutch Re- formed ubhelukazi olu nobom intokazi ekuteta kuzolileyo yabopha umhlolokazi nge bantona enamaqondo mabini. He ntso indaba akuhlanga lungehlanga ntombi yase mzini yapakama inzwaka- zi yase Rabe Presbyterian Church George Goch yenza yona umlinganise lo yabona dadeinja le iti yakulunywa zezinye iye ekayeni isipi a umhinyo noba seyitanda kangakananina akasoze ayibophe ayikamele ngeyeza uyaku mana eyondla ngokutya okumandi ebonakalisa ukuvelana nayo unjalo kanye u Tixo akasoze akukamele uyaku mana ekuzisela abantu bake bakondla ukubonakalisa ukuvelana nawe aye ke lamabuto avale iminyango yecawe zabo ukusukela lomsebenzi we joni lase Tshetshi agqusha ama joni edyaridini ka Magambu wase Tsomo engu Mtshatshi ngokwawe u Tixo wasebenza ngoku mangalisayo ukumanya amabuto ngamabuto ngomaya omnye wotando asizange silubone ufefe olungaka olwe- hliswe ngu Mdali pakati kwestali elutulini emzaneni ongenabiso umona- zana ocolwe ngu Tixo nge yofefe olungaketiyo olwamkelisa amadlavu namadlavazana e ntombi ka manyatela bulela u Tixo ngamandla ngokunika imana yezulu e ndlini yako yasukuma inyamakazi yaququzela ivela olwayo ulwazi ngaye udade: balelapha odade Makalima no dade Ngqokomo nabanye bomeleza abantu baka Thixo upakamile u mgcini sikhlo (Silota) waquba i collection wabhakisa ku Mrs. Sifula nantse iqiya ntombi yokuzala e Wesile.

Ngomhla we 9 kwinyanga ye Nka- nga kubhubhe inkosikazi eseyikulile u Nkosk. Mponza, akagulanga xesha

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Isixeko Sengcwele E Rhini

Kwinyanga ye Nkanga ngomhla we 5 kubanjwe amakwenkwe amatatu ngokuqokeza izindlu zabelungu atabate izinto azifunayo, amapolisa ayikulule enye ngokungafumaninte kuyo amabini avelalewe.

Ligqityiwe ityala ebelithethwa ngu Mgwebi Landsdown ne Mantyi ezimbini lom India. Lithathe iveki etesiqingatha, um India ethethelelwa ngu Mnu. Morris igqwetha lase Rha- utini owaziwa ngokuduma ezinkundleni zamatyala. Ukululwe lom India wa- funyawa engenatyala.

Bayacelwa abantu abamkela amaphe- pha mabancede bhahlaule imali zabo yafuneka kwi ofisi enkulu. Ncedani zihlobo.

Ngu Nkosz. V. Zingapi V. Njo- kweni ongapilanga. Akabanga nako ukuphangela emsebenzini wakhe esi- kolweni apho afundisa khona ngomhla we 7 kwinyanga ye Nkanga.

Ngomhla we 9 kwinyanga ye Nka- nga kubhubhe inkosikazi eseyikulile u Nkosk. Mponza, akagulanga xesha

ide no qgirha uthi wenziwa bubudala. Kubu be ngesiqupe umnumzana May engagulanga ngomhla we 8 ku nyanga ye nkanga ebeseleyidoda ekuli- leyo.

Uyabulela u Bawo wetu opezulu ngokusipa imvula besekunzima kulo- mzi. Ngapandhle kwimpahla eha- bayo. Kupantse ya iveki isina. Isina ngobusuku emini inqumane kupangelwe emsebenzini ngabantu.

Ubuyile e Maxoseni Idutywa ngomhla wa 9 kwinyanga ye nkanga umnumzana A. M. Dlepu. Apo ebeye ngemicimbi ubuya esicomela amasi nokubakuhle kwelizwe.

ngumnumzana B. Daniels ongapi- langa esebenza e National Bank.

Kubanjwe indoda emhlope yevenkile ngumhlozi wesebe lempilo. Kufuma- niseka okokuba utengisa. Ukutya okudala ebantwini. Nevenkile ipeteke kakubi.



MAYI BUYE IAFRIKA

IINGQONDO ZAMA AFRIKA MAZIBE ZEZHEDESHA UBUZWE.

Eliqhina lingo "MAYIBUYE" lenze- lwe ukuvuselela ublanga ngobuzwe balo.

Wonke um-Afrika makalitenge ukuze ibe lilo alinxibayo ngemhla emikulu. Liza kutengiswa kamsinya kulolonke efi lethu. Litenge apho utenga khona xa ungalifumanayo bhalele ku:

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The Bantu World
14 PERTH ROAD WESTDENE
P.O. BOX 6663, JOHANNESBURG

SATURDAY, NOVEMBER 26, 1938

Education In Basutoland

The annual report on the social and economic progress of the people of the territory for the year 1937 issued by H.M. Stationery Office London illustrates strikingly the "eagerness" of Africans in Basutoland to be educated.

The report states that education in Basutoland presents most of the problems attending African education in other territories, with the additional difficulty that the country is for the most part very mountainous, with much of its highlander population settled sparsely along isolated valleys difficult of access.

But in spite of this education of an elementary sort at least is accessible to practically all the people, goes on the report. The people's appreciation is shown by voluntary school enrolment of "approximately two-thirds of the children of school-going age. This is a striking evidence of the devotion and enterprise of the missionaries who have brought it about with grants-in-aid from the Government.

"The main end of education policy in Basutoland," states the report, "has been to offer to as many as possible the opportunity of learning to read and write and simple calculations. Education is free in all the elementary and intermediate schools and attendance is not compulsory. There is discernible in Basutoland a growing desire for education of a higher grade, but the internal circumstances of the country are not such as to provide many openings for the more highly educated Basuto except in the service of the government.

The report adds that apart from whooping cough, which assumed epidemic proportions among children, and influenza of a mild type, the territory has been exceptionally free of infectious diseases.

"It is remarkable," states the report, "that typhus fever, which has been endemic in the territory for many years, and four years ago accounted for hundreds of deaths, has now almost entirely vanished. Only 16 cases were reported in 1937. There were no cases of plague or smallpox."

To improve nutrition the Government is making strenuous efforts by propaganda and otherwise to persuade the people to alter an almost entirely diet to a varied one.

Another informative report of Basutoland education is contained in a report presented by the Resident Commissioner for the Basutoland to the Advisory Council: This report revealed a surplus of £27,359 for the financial year.

Ordinary revenue was £392,007, made up as follows: Colonial development fund, £26,910; native taxes, £176,117; Customs, £127,774; posts and telegraphs, £25,504; income tax, £9,748; wool and mohair duty, £6,908; education levy £19,792.

Expenditure was £364,648, made up as follows: Resident Commissioner and headquarters, £15,457; district administrations, £21,500; police and prisons, £45,692; posts and telegraphs, £13,600; medical facilities, £30,076; public works, £29,261; education, £68,814; agriculture and veterinary services, £28,751; allowance to chiefs and headmen, £13,617; leper settlement, £17,483; pensions, £15,185; anti-soil erosion campaign, £25,459.

Mr. Richards, reviewing the work of the different departments, said a new intermediate school had been opened at Mohaleshoek; enlargements made to the intermediate school at Maseru and the high school at Maseru would be opened early next year.

The hospital at Mafeteng had been enlarged; arrangements were under way for enlarging the small hospital at Mokhotlong.

The schemes for improving the breeds of cattle, sheep and horses continued. At present 25 bulls were distributed throughout the territory, 25 stallions and 17 Catalonian donkey jacks. Some 1,263 high class merino rams had been obtained.

Experiments were being made with wheat and kafir corn to find the species most suitable to the country.

Stock Control Plan Rouses Council

There was a vigorous opposition by some members on Thursday when the Native Representative Council at its session in Pretoria considered the draft proclamation to combat overstocking in native locations and reserves and on land by the Native Trust by the limitation of stock.

Speakers said that for the majority of the native people their stock was their only possession and "they would sooner die than part with any of it."

Natives love their animals above all things and were now being asked to give them up without getting anything in return. The European farmers were not being asked to make this sacrifice.

Mr. A. L. Barrett, Chief Native Commissioner in the Cape, said that if the native people loved their stock they should do all they could for it. All the authorities had in mind was scientific management of the veld in the reserves and the ultimate improvement of the stock.

They did not want to reduce the number of stocks. They wanted merely to enable those districts which desired it to have stock control. In the final result this would lead perhaps not to a reduction of stock, but to an increase.

In any case there would be no compulsion about accepting the measure; the compulsion would enter only after the scheme had been accepted.

Every farm had a limit to its carrying capacity, and this limit must be preserved. As it was hundreds of head of cattle were dying of starvation or deteriorating in quality.

The reason why European farmers were not asked to limit their stock was because they had sufficient land to carry it. The compensation the natives would get for limiting their stock would be the prospect of a great improvement in quality and ultimately in quantity as well.

Mr. A. M. Jabavu moved: "That the Government be asked to introduce the Limitation of Stock Proclamation, as moved by Mr. Barrett, in those areas under the jurisdiction of the Ciskei General Council that desire its operation."

The resolution was carried unanimously.

A motion by Mr. T. Mapikela, "that the proclamation be extended to those areas in the Transvaal and Free State where the people have actually asked for it," was defeated.

The Council considered amendments to the Native Trust and Land Act which concerned, among other things, the elimination of small "black spots" in the centre of European areas.

Legal advisers had held, it was explained, that it was not competent for the Governor-General to expropriate Native-owned land outside a scheduled Native area or a released area merely to give effect to a policy of segregation.

It was considered that if the policy of eliminating "black spots" was to be carried out power must be taken to expropriate Native-owned land, even if it was situated in a scheduled or released area.

Franco-German Pact

Friendship And Frontiers

It is officially announced that Herr von Ribbentrop, the German Foreign Minister, will shortly visit Paris for the conclusion of a peace pact between Germany and France.

The pact, it is added, will include a declaration of friendship between Germany and France, the recognition of each other's frontiers and an undertaking to consult each other in the event of a dispute.

It is considered likely that the visit will take place at the end of the month.

Schools For Bantu Chiefs

Seperate Tuition Opposed

The suggestion that a special school should be established in the Union for the sons of chiefs was made at Tuesday session of the Native Representative Council in Pretoria by Dr. W. Eiselen, Chief Inspector of Native Education in the Transvaal.

Dr. Eiselen said that in the past many of the chiefs had done little to encourage the spread of education among their people, fearing that it might undermine their authority. Now they realised that this was not so, and if anything it was to their advantage that their subjects should be well educated. And they all wanted to do what they could to help. Unfortunately, however, it was not too late in some cases, because the chiefs concerned had too little education themselves and could not give a lead. This had much to retard the progress of education among the native people and something should be done to make sure that those in control were well educated. He thought that the difficulty would be met by the building of a school for the specialised training of the sons of chiefs.

PLAN OPPOSED

Dr. J. L. Dube opposed this plan, saying that in the present day the Native people wanted "all round" men for their chiefs.

"The tribal system is a splendid system and has held us together since time immemorial," he said, "but in these days of progress I feel we need something more. We need men who are not merely well versed in folk-lore and kindred matters, but in matters of administration and law and who know their people and how to control them. For this I think it is essential that those in control should go to the same school as their people and get to know them and understand their point of view."

Dr. Dube was supported by the Regent Mshiyeni Ka Dinuzulu, Paramount Chief of the Zulus, Chief Victor Poto and others, who said they thought it most undesirable that chiefs should have a different education from anyone else.

The Regent Mshiyeni said he thought they should be brought up on exactly the same lines as other children, mixing with all classes and cultivating a broad outlook. The Native people wanted to be ruled by thoroughly well educated men. When the chief's sons had grown up it would be time enough for them to be trained for their special duties.

Mr. A. M. Jabavu said he did not think anything ought to be done to make education compulsory, as there was still a strong body of Native opinion which mistrusted compulsion in educational matters.

Mr. A. L. Barrett, Chief Native Commissioner for the Cape, said special schools had been tried before and had failed, and he thought it would be a better idea if bursaries were made available for the education of chiefs' sons.

A motion by Dr. Dube, expressing the council's approval of the education for the chiefs' sons and daughters, "but not separately from the rest of the people" was passed with a big majority.

NATIVE TRUST

Mr. Howard Rogers, controller of native settlement, told the council that up to the present the Native Trust had bought 895,114 morgen of land, costing £3,001,690. Of this, 747,284 morgen (price £1,749,625) was in the Transvaal, 105,357 morgen (price £886,969) in the Cape, 41,699 morgen (price £361,423) in the Free State, and 784 morgen (price £3,673) in Natal.

In addition there were commitments totalling 253,930 morgen (price £882,194) of which 184,720 morgen (price £484,057) were in the Transvaal 56,421 morgen (price 342,086) in the Cape, and 12,789 morgen (price £56,051) in the Free State.

Mr. R. G. Baloyi moved that primary education up to and including Standard VI. should be made free for

Natives. There was no use for the Government to say there was no money to make primary education free for Natives if they could do it for other sections of the community, because the native people, proportionately to their income, paid higher direct and indirect taxes than anyone else and should have the first claim.

The motion was passed unanimously. Dr. Dube moved that the council "approves of the estimates of expenditure on the Native education for the financial year 1939-1940 in so far as they make provision, and appreciates that the inadequacy of the funds made available by the central Government to the respective Provincial Administrations for this service is due to the lack of funds from the general native tax.

The Council submits that the system of limiting expenditure on native education to a proportion of the general native tax is fundamentally unsound and should be reviewed, urges that in this respect the Government take into account the substantial contribution of the natives to general revenue in direct taxation and to posts and telegraphs, and to the railways, as well as their contribution in labour, etc., to the general welfare of the country as a whole, and indicates these as considerations that justify the central Government in putting into operation the recommendations for the making of provision on a per capita basis.

The chairman, Mr. D. L. Smit (Secretary for Native Affairs) said the Government was doing a great deal, but if there was not enough money it was not wholly its fault but to a large extent the fault of those Native people who did not pay their taxes. An agitation had been started some time ago for the abolition of Native taxes and as a result (according to information he had received this morning) tax receipts during the year had dropped by £60,000. This could seriously embarrass the authorities.

Addresses On World Peace

Governor-General To Attend Service

Addresses on world peace will be given in Pretoria next Sunday and Monday.

"Nation build and the call to moral rearmament" is the subject of an address to be given by Dr. E. Macmillan at a special service in St. Andrews Church on Sunday at 11 a. m. The occasion is St. Andrew's Sunday and the service will be attended by the Governor-General and Lady Duncan, and chief and members of the Caledonian Society. The subject of Dr. Macmillan's sermon will have a special significance in view of the centenary of the Great Trek. The service will be broadcast.

Dr. and Mrs. Max Joffe will address the Pretoria branch of the South African Youth Movement in Room 48 at the Pretoria Technical College at 8 p.m. on Monday on "World Youth Peace Conferences."

Dr. Joffe was elected by the South African Youth Peace Council as the South African representative at the second annual world youth peace conference held in New York last August and his talk will be about the aims and ideals discussed at that gathering. All young people who are interested in the promotion of world peace are cordially invited to attend the meeting.

R. Roamer Talks About . .

AFRICAN--BANTU

"At the Provincial Missionary Conference of the Church of the Province at Bloemfontein, a motion came up requesting the authorities to change the word "Native" wherever it appears in all Church books . . . but as the black delegates could not agree among themselves as to what word would suit their race . . . the motion was dropped "until such time as the black people will agree among themselves upon the word they prefer."

This fine soup in which our leading Africans find themselves reminds us of the story of Joshua and Jeremiah which we repeat here. Joshua and Jeremiah went to the Pass Office yesterday to register themselves as the employees of Mr. R. Roamer, Esq. as talkers. While there they got mixed up by the terms "Africans" "Bantu" and "Natives." This is how it started.

"Who are you?" Shouted the angry official, after drinking a cup of tea.

"I am an African, Sir."

"You are an African? What is that?"

"A person who was born in this country, Sir."

"And you—who are you?"

"I am Bantu, Sir."

"What animal is that now?"

"A person who was born in this country, Sir."

"Good Lord! exclaimed the puzzled official "cannot you agree to be one thing and make it easy for me to register you?"

"I am an African, Sir, because if I am Bantu my mother wont know me and my wife would divorce me and say I am not of her race."

"You see, sir, if I am an African I must also allow you to be an African because you were also born here. So in order not to confuse my son who is ten years old into thinking I am your brother I call myself Bantu."

"But you are both black; what has the mere name to do with your skins?" asked the official.

"Sir, if you do not want to register me as Bantu please register me as an aborigine of this country," appealed Joshua.

"As for myself, sir, I insist on being registered as an African; because I was born in Africa," said Jeremiah.

"This is a fine pickle," said the official, going out to the office next door to talk about the Nazi pogroms with the other officials.

"Since you are not of one mind," he said, entering the office ten minutes later, "let me write "Native" and have done with it."

"No, sir; "Native" is not so dignified a term," said Joshua.

"Native" sir, is just as bad as "African."

"What do your leaders say?"

"They are for "Africans," Sir."

"They are for "Bantu," Sir."

"Heavens above me," said the official, eating his sandwiches. "You don't want to be called "Natives;" you don't want to be called "Kaffirs" and when we ask you what you want to be called you don't know! Aren't you ashamed of yourselves?"

"We are, Sir. Please, let us go home and develop along our own lines! Boo! Hoo! Hoo!"

The sympathetic official hid his face under the desk and wiped away tears from his eyes.

"Now, now, now, now," he said, soothingly, "do not cry. We wont send you to the Zoo or Museum as animals who don't know who they are. We are only trying to get your proper name so that we can register you properly without hurting your feelings. Sit down there until we telephone to your boss Mr. R. Roamer, Esq. to come and tell us who the blazes you are!"

The telephone reached us just as we were wondering what had happened to these two leaders of African thought. We took our degrees from our writing desk and, after polishing them a bit and giving them a smoke of "the weed that grows in the old kraals" so as to make them reckless we went to the Central Pass Office to help our leaders.

Tsela eo le Tsoanetseng Ho Ngola li Address Le Ho Posa Mangolo Kateng

Batho ba bangata ba hopola hore ba ke ke ba rutoa letho ka taba ena e bonolo ea ho posa le ho ngola li-addresse mangolong. Mangolo a mangata le li-parcel e ntho tse ling tse positsoeng ha lahleha, ha li fihle moo li neng li poselitsoe teng, ka baka la ho se ngoloe hantle, Hangata le eona chelete e ea lahleha ka baka la bona bohlasoa bona.

Ha u ngola lengolo, u tsoanetseng ho hlokomela taba tsena tse latelang:—

(1) Ngola adresse ea hao, holimo, pampiring ka lehlakoreng le letona, lengolong.

(2) Ngola le nomoro ea Room ea hao haeba u hiriloe Kompongeng moo u sebetsang le li ke-ke-tete tsa batho.

(3) Ngola lebitso la hao, ka ho tla, qatallong ea lengolo, hore a tle a tsebe moo lengolo le tsoang teng.

Mohlala ona o tla bontsa seo re se bolelang:—

Room No 568,
East Ceduld Compound,
Springs,
Transvaal,
10th. November, 1938.

Mr. Mganjela Mdekwa
Gum Tree Store,
Khibongaba Location,
Kentani
Cape Province.
Mohlomphehi,

Ka mona ke loketse chelete e ka bang pondo tse nne ka lengolo la poso (£4 money order) bakeng sa baesekele e ka neng ke e reke ho uena. Mpoelle ha u e amohetse.

Oo hao ea tsephehang,

Phika Zondi

Lengolo lena le kaholimo le bontsa kamoo lengolo le tsoanetseng ho qaloe le be le phetoe kateng. Hlokomela haholo adresse ka lehlakoreng le letona holimo, le lebitso la mongoli qetellong ea lengolo.

Mongoli joale o tsoanetseng ho bona hore lengolo le tsamaisoa ka tsela eo le tla fihlang moo le eang, hantle.

ea ngoletsoeng a lulang teng; d. Ngola lebitso la Kantor o ea Poso, kapa lebenkele moo ea ngoletsoeng a fumanang mangolo teng.

e. Ngola setereke le naha eo, poso e na e leng ho eona.

f. Batho ba likompongeng b a tsoanetseng ho ngola ka li-omfologo tseo ba li etsesoang ke The-

Mokhoa Oa Ho Boloka Le Ho Eketsa Chelete Ea Hao

BANKA EA POSONG

Molemi ofe kapa ofe o thaba haholo, ha a tsamaea a salla naheng, ha a ka bona likhomo tsa hae li phetse hantle, li bile li eketsehile. Ha a rekisa likhomo tseo a sa li hlokenng, mme a fumana chelete, o etsang ka chelete e setseng ha a qetile litfo tsohle tsa hae? Hase ntho e ka etsahalang hore chelete le eona bolokoe mme e be le phaello, joaleka ha likhomo le tsona li eketseha?

Banna ba babeli ba ile ba orohela mahaeeng a bona kamor'a mosebetsi. Ba ne ba ile ba amohela chelete e ngatanyana, ka ha ba ne ba sebetsa lifateng (p'antation.) E mong a fihla, hae, a epela chelete ea hae fatse, m'khorong, empa ka bomalimabe a bona ke lesholu, le neng le mo bona ka lepatso leboteng. Mantsiboea monna enoa le mosali oa hae ba ea tantsing (mohobolong) moo ba ileng ba bona ke lesholu lena ha ba fihla, la be se le e-tsoa le ea m'khorong oa bona le fihla le utsoa chelete ea bona. Hoseng ha monna a ile hlola hore na chelete e sa le teng, a fumana e le sico, mme a tsoa a phalla ho ea batla lesholu. Tseleng a kopana le monna ea neng a sebetsa le eona lifateng; a mmola tahleheloe ea hae. Monna enoa oa bobeli a mmonsa kamoo eena a sireletseng chelete ea hae kateng. A mo isa Posong moo a ileng a hlalose tsoa kamoo chelete e bolokoang kateng. Monna oa pele o na ile a epela chelete fatse m'khorong, empa oa bobeli, o na a e kentse bankeng, ea se ke ea bolokeha feela, empa e mo tsoalela e nngoe. (phaello).

Lesholu la se fumanoe, mme ka baka leo, monna enoa a khutlela mosebetsing. Joaleka motsalle oa hae, a ikemisetsa ho boloka chelete ea hae Bankeng, mme esale a e keneju chelete ea eketseha e bile e a tsoala Khoeli e nngoe le e nngoe.

Poso ha ea etseso ho sireletsa chelete ea batho feela bosholong le tahlehong, empa e ba thusa ka phaello ho se khathatso kapa letsoalo la hore e ka lahleha.

Motho mang le mang, leha a ka ba mokakang a ka boloka chelete ea hae posong, leha a sa tsebe ho ngola. U tsoanetseng ho tsebisa poso feela hore o rata ho boloka chelete. Ke moo u tla neoang buka moo chelete ea hao, e tla ngoloang teng. Mong a buka a ka boloka leha e le chelete e nyane ka nnete. Seo atsoanetseng ho se etsa feela ke ho ea posong feela a ise chelete ea hae.

Ka pondo (£1) nngoe e le nngoe e bolokiloeng Mmuso o lefa sixpence ka selemo. Ke hore ha u bolokile £100, uena u tla fumana £102 10s. 0d., ha e ntsa ka mora selemo.

O ka ntsa chelete ea hao, kapa oa e Kenya kae kapa kae, ke hore Posong e feng kapa efeng Mmusong oa kopano. Taba feela ke hore u be le buka ea hao. Ha e lahehije u tsoanetseng ho tsebisa Poso kapele, hore ba tle ba u nee e ncha.

Banka ea posong e ratoa haholo ke batho kayeno hobane chelete ea bona e ka bolokoa hantle ba sa lefe letho ka buka kapa ka ho bolokoa hantle ba sa lefe letho ka buka ka ho bolokoa chelete. Ka nqe nngoe Mmuso oa ba lefa ka ho kenya chelete ea bona posong. (66-38)

GO RITLOA GA JOALA BA SESOTHO METSENG EA DITOROPO (Locations)

Go ea kamoo Kantorong Kgolo e rerileng kateng, e leng kantoro ena e bitsoang (Appellate Division of the Supreme Court) molatong oa musho le Majoro, melao ea thitelo ea joala malapeng e le melao e hlagang ka kgoeletso ea Mmuso ea 2027 e hlahileng ka di 31/1938 e fetotsoe mme sebakeing sa eona ga kena molao o mocha o entsoe ka 7/10/1938 ka Kgoeletso ea Mmuso ea 1632.

Gaese feela metseng eo joala bo riteloang ke Masepala. ka go rakisetso batho kapa moo batho ba filong laa kasetse ea go ritela, motho mang le mang ea agileng lo lokoiseining joaleka go boletsoe karolong ea pele ea Molao ea 21 oa 1223. Ka kokeletso ea lakatsang go ba le joala ba Sasotho bakeng sa lapa la gagoe o tsoanetseng go kopa Ra-Motsoe go mo nea tokelo eo. Ka veke motho a ka dumelloa makoko-ko amabedi (2gallon).

(Li fella serapeng sa bone)

Domestic Brewing Of Kaffir Beer In Urban Location

As a result of the decision of the Appellate Division of the Supreme Court in Rex vs. Majoro the regulations for the domestic brewing of kaffir beer appearing in Government Notice 2027 dated 31/12/37 have been repealed and replaced by new regulations which were promulgated on 7/10/1938 under Government Notice No. 1632.

Except in urban areas where kaffir beer is supplied by Municipalities under the monopoly system or where approved Natives are licensed to supply beer, every householder residing in an Urban Native Location, as defined in section 1 of Act 21 of 1923, as amended, desiring to brew, use or possess kaffir beer for consumption is entitled to apply to the Urban Local authority for a permit to do so. The maximum amount that may be authorised is 10 gallons per week and the minimum is 2 gallons.

It is an offence to brew, use or possess kaffir beer without a permit. Failure to observe the conditions of a permit is also an offence.

71/38

Brou van Kafferbier Vir Huisgebruik

As gevolg van die beslissing uitgebring deur die Appellhof in saak van Rex vs. Majoro is die regulasies vir die brou van kafferbier vir huisgebruik afgekondig by Goewermentkennisgewing No. 2027 gedateer 31/12/37 herroep en vervang deur nuwe regulasies wat op 7 Oktober 1938 by Goewermentkennisgewing No. 1632 afgekondig is.

Behalwe in Stedelike Gebiede waar kafferbier deur Munisipaliteite, ingevolge die uitsluitende reg. verskaf word of waar goedgekeurde Naturelle gelisensieer word om hier te verskaf is elke huisbewoner, woonagtig in 'n stedelike Naturelle lokasie, soos omskryf in Artikel 1 van Wet No. 21 van 1923, soos gewysig, wat begerig is om kafferbier vir huisverbruik te brou, gebruik of besit geregtig om by die stede like plaaslike bestuur om 'n permit daarvoor aansoek te doen.

Die maksimum hoeveelheid wat per week toegestaan kan word is 10 gellings terwyl die minimum hoeveelheid 2 gellings moet wees.

Om kafferbier te brou, gebruik of besit sonder 'n permit is 'n oortreding. Om die voorwaardes van so 'n permit nie na te kom nie is ook 'n oortreding.

(71/38)

KE E NTL E GO BALEMI: TSELA MOITEDI LE (SUPERPHOSPATE) MASIMONG A GAGO Hlahlobo Ea Mmuso

Batho ba Koloni, ka koano go Noka ea Kei, ba gopola gore moitedi ga ua lokola dijalo. Gothoe ke eona o entsang gore dijalo di ommelle. Go teng lebaka le etsang gore ba ile ba bona gore poone (mafela) e jetsong gauhi le masaka a dikgomo, e gola kapela ga pula di ntse di ena empa ga go simolla go omella, e shoe.

Poone kapa dijalo tse ding di tsoanetseng go etsa joalo ga e le gore moitedi ga oa teba gagolo gobane metso e tla bitsoa ke moitedi godimo, empa ga e fihla e hloke metsi. Empa ga moitedi o eptsoe fatse, dijalo di matlafala.

Ka selemo sena se fetileng, Di-Tichere tsa Mmuso tsa Temo (Agricultural Demonstrators) gona Koloni ka koano go Kei, di bontsa botle ba go sebedisa moitedi le kalaka (superphosphates). Lenaneo leha le bontsa meputso dirapeng tseo diterekeng tse nne:—

Go tla bona gore Serapa sa pele se sa kang sa tselo Moitedi kapa kalaka, ke sona se hlotseng gagolo gohle. Ga go aroloa kotulo ea dirapa tsena tsa pele go fumanoe mekotla e 3½ feela moo ekereng.

Dirapa tsa bobedi tse tsetsoeng kalaka feela e entseng Mekotla 5½ feela moo ekereng. Ka baka la go lema lala kalaka ga ea ka ea fumana e ebaka sa go sebetsa gantle, empa lega gole joalo dirapa tsena di hlotseng tsa pele gaes Whittlesea moo phoka e sentseng dijalo.

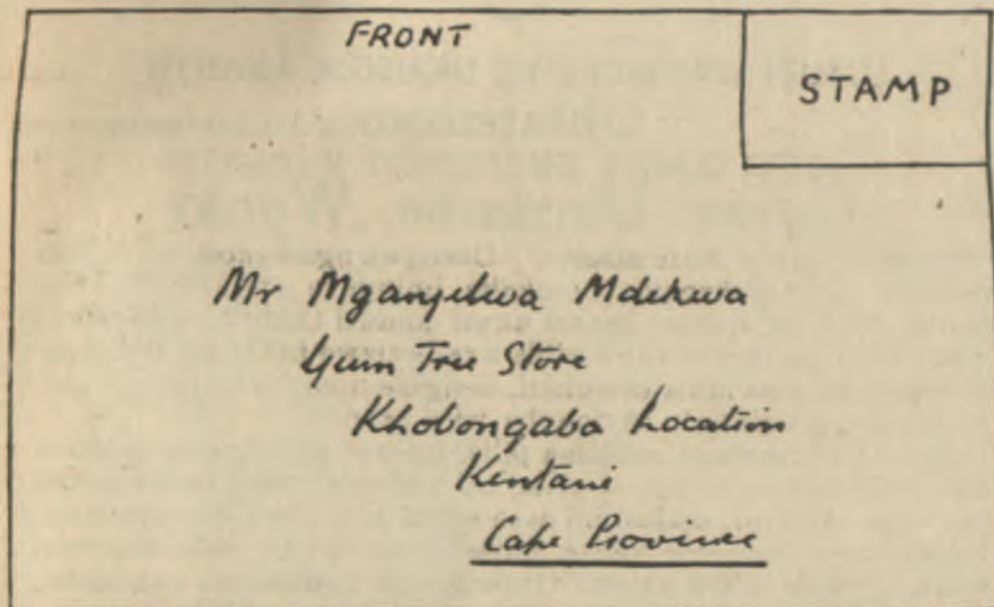
Kotulo e kgolo e fumanoe Glen Grey le Kingwilliamstown, moo dirapeng tsa boraro, tse neng di tsetsoe moitedi feela. Tseo ga di aroloa go fumanoe mekotla e 7 moo ekereng. Mohlala pona o bontsa bohlokoa ba moitedi feela.

Dirapa tsa bone tse fumaneng moitedi kalaka, di entseng hantle Whittle-

Ke molato go ritela joala u se na tokelo eo. Le gona ga u ka fetisa kamoo lengolo la tokelo le go dumelang kateng ke molato. (71/38)

Kotulo ea Poone e bontsoa ka mekotla godima ekere

Setereke	Serapa sa pele Ga go na Kalaka	Serapa sabobedi Kalaka	Serapa sa boraro Moitedi	Serapa sa bone Moitedi le Kalaka
Glen Grey	Mekotla 1½	Mekotla 2½	Mekotla 5	Mekotla 4
Whittle Sea	" 2½	" 2½	" 3	" 3½
Kingwilliamstown	" 5½	" 9½	" 12	" 10½
Middeldrift	" 6	" 7	" 8½	" 9
Go ga kgoakan-ngea dikotulo tsena tse nne, di aroloa	" 3½	" 5½	" 7	" 6½



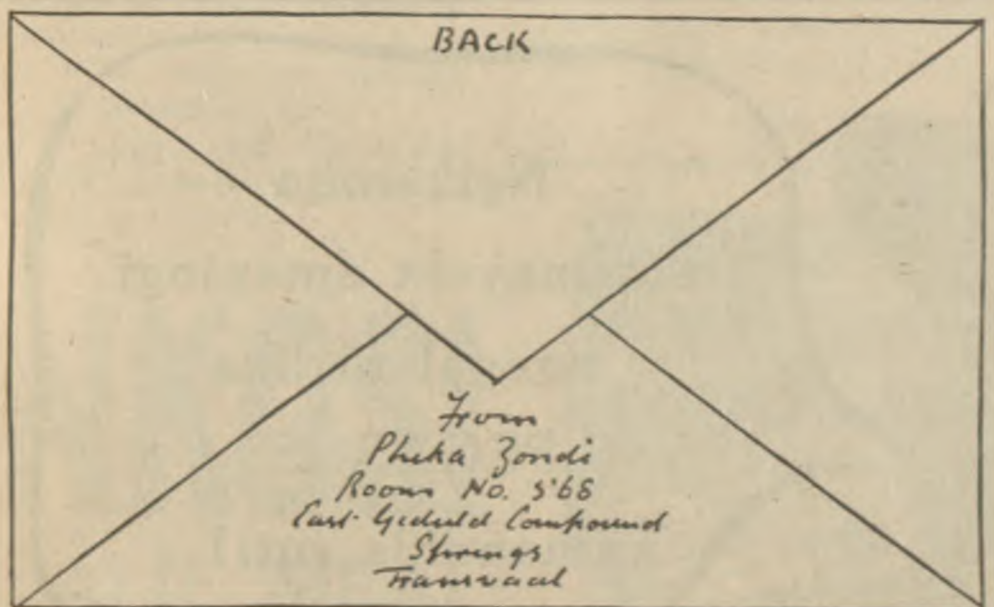
Ha u ngola adresse omfologo, pong, adresse e tletseng eo lengolo le romeloang ho eona, e tsoanetseng ho ngoloe holim'a omfologo e seng holimo haholo, hobane mabitso le adresse li ka tingoa ke machini a hatasang setempe.

Mehlala ea kamoo mangolo a tsoanetseng ho ngoloe kantile ke ena:—

bora (Transvaal Chamber of Mines).

g. Bohle ba ngolang mangolo ba tsoanetseng ho ngola li-addresse tsa bona kamorao (joaleka ha ho bontsitsoe) ho etsesa hore lengolo le khutle hantle, ha le sa fihla moo le neng le rometsoe teng.

h. Pampiri—Chelete e se ke ea kenngoa lengolong le sa sirele-



HOPOLA HLE:—

a. Bea setempe holima adresse holima letsohong le letona omfologong.

b. Ngola lebitso la motho eo lengolo le eang ho eena, u qale ka hore Mr., Mrs., kapa Miss; c. Ngola lebitso la mosebetsi kapa motse kapa lokeishini moo

tsoang (registereds)

Ha u posa lengolo, u hlokomela hore u se ke oa le kenya feela nthong kapa lebokosong le kang ke lebokoso la poso. Mangolo a mangata a Batho a fumanoe ka tlas'a mamati a li-pono le ka tlas'a li-telefomo.

(70/38)

THE BANTU WORLD
14, PERTH ROAD, WEST END
JOHANNESBURG

SATURDAY, NOVEMBER 26, 1938.

Imfundo
Ngumnoto

Sekufike ebangeni lokuba abazali bazibone izitole zemfundo zezingane zobo kwazise ngenyanga ezayo izinkulungwane zezingane zakiti zizoba zihlolwa ezifundweni zazo. Eziningi zizopumelela, zipumelele ezikoleni seziquedile, zibhekane nempi yokuziqwandela isinkwa sempilo.

Iningi lezingane elizopumelela lizoncela izitupa przu kwemfundo yalo enkulu eliyitole ngezitukutuku nangokulahlakela kwabazali belizamelela ukuba litole leyomfundo. Okuzobangela loko yini? Yingoba iningi lezingane zetu zifunda imfundo engazifanele. Ubone umntwana onesipiwo sokusebenza ehlohlelwa ekufundeleni ubutisha.

Kuti umntwana onesipiwo sokufundisa, ozitandayo zezingane, efunzwa ngemfundo yezandhla. Konke loku kwenzwe zezingane ezifundayo ziti nalapo seziquedile zidhlule zingabinalo usizo nolucini esizweni sakubo ngoba zitate izinyatelo zetkalkala yona ihambela nganxanye kanti iqonde pambili.

Sitike konke loko kuzosweleka abantu bakiti bakubhekisise kakulu lapo sebetumela zezingane zabo ezilandelayo esikoleni. Baqapelisise ukuba bazifundise loko ezibonakalisa zikutanda nkatimbe zizeta ende lako. Kulula ukuba umzali ofisela ingane yake okuhle kodwa ukuba atshetshe azibone izimpawu zezipawo sayo ngezenzo namamazwi ayo.

Kanti noma engabonisi kahle angayibuzisa ingane yake uma isihlakani-pile ukuti ifisa ukufundelani na? Axoxe nayo ngezikati ezizayo efuna umqondo wayo ngokuzilungiselela nazo ngemfundo. Naye ayendhlale kahle ngokuma kwezinto emhlabeni nendingakalo yabantu abafundisiweyo izinhlobonhlobo zemfundo ekona namhlanje.

Uyasuka lapo uyitumela kuleso siko-le asibonayo seyetwasele leyomfundo. Kwelinye ikasi kulo klikepa kuko-va izaziso eziningi zezikole ezizimisele ukufundisela ingane yako ize yetwase kul ko ekufundelayo. Kungatike ukuba senze ezetu izimfanelo. Siqapelisise okusifa tele, ukuze zizingane zetu zifundele loko okuyoba isinkwa sazo sesingeko tija.

Kuyetusa lapo uhambela ezindaweni zabantu bakiti abanemihlaba emikulu nemfuyo ezingi ufike, ufice lomhlabati ingamahlali nezindonga. Ufike imfuyo leyo kungesiyoyehlobo. Kodwa laba banumzana bezele izinziswa bazifundisa ezikoleni. Kodwa zafundela ubutisha, ukubaza, ukutunga kupela. Pinde zifundele ukulima nokwonga imfuyo yohlobo ezikoleni zokulima.

Ukohlwe-nje ukuti kanti ubani oyobheka ifa elingako ekaya na uma amadodana akona engazihluphi ngokuzilungiselela lona, kodwa efundela okukude lena nokusezandhleni zawo. Umlungu nekula uma benemisebenzi emikulu baye bafundise amadodana abo leyo misebenzi ayetwasele ezikoleni ukuze uyaqambe uyafa uyise umsebenzi sepapatwa amadodana ungaweli kwabezizwe bekona abomndeni.

Nati masiqapelisise loko kuleminyaka ngoba kasiseko isikati sokudlala ngemfundo sibe siyitola ngezitukutuku ezingaka. Lemfundo mayisebenzele nati okuncane loko engasisebenzela kona. Amantombazana nawo angabuyiselewa ecaleni, ngoba lababafana bafunda abafazi abafundisiweyo abazobapatela kahle imizi yabo babondhlele kahle nzingane zabo.

Umuzi umuzi ngomuntu wesifazane. Uma eyivila, engenasimilo, eluhlaza ngeqondo lowomuzi ngitsho indoda ifunde yagoda, inefa elikulu, upenduka utuli. Izingane zawo zikule zibe yisisulu sokwonakala ngoba zifelwe unina esapila. Ngakoke kuswejeke ngempela afundiswe loko nawo azizwa egazini kuwafanele akwetwasele.

Ngoba lomntwana uya emzini lapo eyoba incwadi ezofundwa yibo bonke ukuti wakuliswa kanjani kubo, wafundiswa wakaulapi Kaliko ifa elidhlula imfundo nemi imbala kayilahluli. Uma unemfundo ekufanele isinoti asikwedluli ngalwo neze. Sengati abantu kakiti bangakuhlolisa loku bakwenze.

Izindatshana

U Nobhala u Nkosk. Dora Moshe uloba uti: Umhlangano wama Dodakazi ase Africa uyohlangana e Mgungundhlovu mhla ziwu 15, 16, 17 and 18 December 1938. Niyamenywa ukuba nibe kona, noma nitumele zenu.

x x x

Izulu lisenzele imbedumehlwana lapa ngolwesibili kushlwa kwaza kwaba ngolwesitatu oludhlule ekuseni. Labuyela ebusika, lakwi hiza umoya othaya emkantsheni lavunguza bonke ubusuku, kwati ekuseni ngolwesitatu labuyela o Kahlamba lakitika isibili kute sisabambe ongezansi lanqamuka.

x x x

Abantu ababoshwe ekupeleni kwesonto elidhlule kusukela e Springs kuya e Randfontein babe yizinkulungwane ezimbili. Amacala abo ukudakwa, izimpi, ukugqokeza izindhlu, ukubulalana, amapasi. Kawagwali amajele, Mpande!

x x x

Bekukubi ngesonto e Robinson Deep ama Mpondo nama Bhaca ephilizana ngezitini nangamatshe nangezinduku. Kwalimala abaningi. Nayo ilanyulwe amapoyisa afike kukubi Kutiva yasuswa ukuba kuxabene ababili balezizwe, kwase kudonsa inkaba kwabanye, kwase kuba ubhici njalo.

z z z

Njengoba ama Bhunu elungiselela umkosi wawo-nje asetumele izwi kwabapete idolobha lase Benoni eti kawafuni neze ukuba bayi igene lendaba yomkosi, bangawubingeleli egameni ledolobha. Ibhaxa iyikuti inhloko yedolobha lase Benoni i Mayor yalo yi Juda. Amabhunu ayefuna ibhunu. Akwenza loko-nje idolobha leli seliki-pe imali eningi yokusekela lomkosi.

x x x

Kuhlolwa icalo lomqubi wesitimela sikagesi sase Pimville okutiwa waficwa edakiwe kuso esesitshini sase epe. Omunye ufakazi uveza ukuti isitimela sikagesi kabasitandi abantu base Orlando nabase Pimville. Uti useke wabona amatshe nezinsimbi kulay ni zicupe sona isitimela uti bake basijikijele nangamatshe.

x x x

Empini yama Bhaca nama Mpondo e Robinson Deep kubikwa izidumbu ezine Kwale, sekugcwele amapoyisa enkomponi ehloze izibhamu kutiwa amaBhaca namaMpondo ayeloku edonselene imilomo ejamelene ngamhelo obomvu.

o o o

U Mnu. J. T. Gumede sizwa kutiwa wehle ngesonto kushlwa esebuyela e Natal loku kade elap' e Goli izinsukwana.

o o o

U Mfundisi J. J. Lepele webandhla le Bantu Baptist Church njengoba ubeze emhlanganweni, webandhla lelo uke wati qu kwamkwenyane nakwandodakazi u Mnu. no Nkos. Mandzingana base Eastern Township. Nalapa ehovisi letu uke wahambela kona.

x x x

Sitokozile vkubona u Mnu. J. P. M. Mdhlalose was'e Alexandra Township, loku ukewabanjwa kabana jumkuhlane owamlalisa pansu isikat eside. Ubika ubungcono obukulu.

x x x

U Mkandhlu silobe lemigqa uhlangene e Pitoli. Setemba ukuti zonke izinqumo namazwi abanye babakulumeli betu kuyopuma konke ngelizayo.

o o o

Ukupenduka kwezulu lapa kubenezidumbu eziyi 13 esibhedhlele ekupeleni kwesonto elidhlule abantu bebulawa izifuba. Abayisitupa abanye abafileyo kwaba izingozi zokulwa nezezimoto.

x x x

Sikalela umlisa wakiti u Mnu. Sibisi ovelele ishwa elibuhlungu lokushonelwa umkake ngokuzuma okukulu esikatini sake sokubeleta ngesonto elidhlule. Wasala u Sibisi osizini olukulu ngoba naloko okwabe kubhekawe kwalimala. Umngcwabo waba nesizota esikulu nabantu bebaningi kakulu.

o o o

Indaba ebeyinkinga ibikwa emhlanganweni webandhla lase Church of the Province lapo izitunywa ezimnyama zahulekile ukuzwana ngegama ezitanda ukubizwa ngalo kulawa ama-

(Bheka ohleni lwesitatu)

Ezemibuso

England:

Udaba obelusemilonyeni yeningi labelungu lapa ngamasonto adhlule nangali lelo olwamazwe ase Jalimani akulelizwe. Njengoba u Mnu: O Pirow epesheya nje ehambele nase Jalimani iningi labelungu labe liti "uyotengisa" ngamazwe e Jalimani. Lacindezela ukuba u Hulumeni wase Ngilandi akipe izwi elizokwehlisa isibindi kubantu elimayelana nalamazwe. Nembala walikipa u Hulumeni izwi eliti i Jalimani ingeke iwatole amazwe ayo angapansi kwama Ngisi. Nama Fulentshi awusekela lowomqondo. Ati kaweko amazwe azonikezwa i Jalimane e Afrika. Kazazike ngoba i Jalimane ite iyawafuna yona amazwe ayo.

South Africa:

Emhlanganweni wonyaka weqembu lika Hulumeni le United Party obus'e Mgungundhlovu u Mnu. H. A. Fagan, u Ndaba za Bantu uveze ukuti mhlambe ngonyaka uzayo imali yekanda izoqoqwa ngelinye isu. Wati u Hulumeni uzolunga ukuyiqoqa ngezinduna nabanumzana inxanye yonyaka. Kuti ekupeleli kwonyaka abangakati ba ikwe imisebenzi abazotola kuyo openi bokokoka leyomali yekanda. Abahluleke lapoke bayiswe emakamu lapo bezosebenza kona leyomali.

Udaba olupete kalucezu abelungu abaningi baleli ngolwokuhambela kuka Mnu. Oswald Pirow pesheya ikakulu njengoba esese Jalimani-nje. Bati kube yiputa ukuba ahambele e Jalimani ngenkati lowombuso uwapete kabi kangaka ama Juda, neminye imibuso isisola kakulu isenzo sawo. Bati engabe engayanga nempela kona. Wahinyelela kona ngesonto elidhlule wabonana nezinkulu zakona. Kwabe kubhekwe ukuba abonane no Herr Hitler ngolwesine lolu.

China:

Kubikwa ukuti empini yase Changsha mhla ama Japan ehlasela ngomlilo kwafa ama Shayina ayizi 2,000. Okwamanje emva kokunqoba okukulu kwama Japan kakwezakali luto ngokuya kwawo pambili sengatiti ama Shayina azabalazile nawo manje. Kwabe kusengati ama Japan azomuka naye kokupela kanti asazozabalaza ama Shayina.

Manje wona isibili ama Shayina ase-gaqela idolobha lase Canton afuna ukulitata futi kuma Japan. Ama Japan asetumele amabuto ayizi 10,000 e Canton amanye ayizi 30,000 kutiwa basawagodhile.

Spain:

Impi enkulu elwe ezinyanga ezintatixenxenyeyabibambene e Ebro lapa kwafa nhlangothi zombili abantu abayi zi 100,000 nezinkubela. Kodwa pezi kwaloko kaluko uhlangoti lungati luyinqobile.

tatu "Nativi" African" noma "Bantu." Bati abelungu ake bayoqabanga.

Sizwa ukuti amadoda asefingqo alwela izikundhla eBhodini. Enye isingqongqozele kusempo do zankomo izosicela ukuba siyisekele ngokuloba igama letu epepeni. Sayimemeza sati akeyihambe iyokudhla ibhulakufesi kuqala. Kasazi ukuti eyopumelela iyipi uma kunje.

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Amayeza!!

1/6

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 abafarele ukuwudhla nxa bezizwe bekatele, bedangele bepelelwe amandhla nesibindi, bengase njengoyise mkulu ababelwa izimpi ezinkulu bazinqobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukipe yonke int' embi esiswini, matunjini neso sonke isihlungu esingapakati. Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugcele ububi nobuti, Otukululayo uyokwenza ucaambe, ubalele ube namandhla, ukujabulele ukudhla, nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepeni natyele ngawo kuzwe nabakude.

Buza esitolo sakini kuqala noma utumela i Postal Order lika 1/6. Lowo owenza manje unazisa ukuti uma nifuna ukuqonda kakulu, ngaso ningabhelela ku:

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Ngo Boxing Day kuyobe kukona imidlalo yamashi namabhayisikili neyokuncintisana ngezinyawo—uku gijima neminye imidlalo enjengokuhlabelela. Aya menywa wonke amakwazi azezizindawo: Kopje Allen, Jubilee, Leceister, Crane valley, Gardensville nawo Diamond, Yarl ne Vrede farms ukuba ahlange e ndhlini yesakiwo e Gardensville. Lapo ke koncintiswana nange ndwangu izintombi nezinsizwa, nemi dhlalo yasendhlini.

Nxa ituba livuma kuyobakona nezingxoxo zokubona indhlela eno kwenza izinto ezinhle neziyinqubela-pambili kulemizi ikule.

AbaNumzane nezifundiswa ezake lemizi ezifuna okuhle kuyo, ziyojabula nxa izinsizwa zingaphelela. Nakoke madoda akiti! Ningashiywa. Kungenwa ngo 10s:0d: u First Prize 42:10:0 ngokugqoka. Ziyacelwa zonke izinsizwa noma zikupi ukuba zitumele ku Mr Z.V. Tshabalala, care of Gardensville Govt., School, P.O. Alcock's Spruit ukuze kutengwe izidhlo nemiklomelo.

Siyibhekile njalo ne Kopje Allen, kumfoka Mavuka no Kunene; ne Jubilee kuMf. E.N. Sitebe no Mnu. E. Ndimande, nabo bafake isandhla kuhlange. ISikuni sika Mzoneli u Mnu I.S. Mabaso; siyazi ukuti uyo kwenza noma yini enhle ukuba lo msebenzi upumile, ngoba kade a qala ezama imisebenzi emikulu yalezi zindawo beno Radebe. Bayojabula ukuba intsha ihlangane izovusa imizi yakubo.

Nomfoka Ntsibanyoni u Richard, oseGoli uzokwelekelela kulomsebenzi. Nabafundayo nabafundisayo babhekile.

Sinibhekile nani lapo e Tekwini mfoka Dhlamini noMatunjwa nilupuke.



Ukudhla Okuntu-lwa Ngumuntu!

Impu yo Mbila kwabadala nabakulu Yenza imihlola eqnisa imihlandhla kubantu bafeli. Tenga isaka namblanje uzibonele emahluko kwabomuzi wako. Izingane zivama ukuti mazongezwe foti ngoba ziyawutanda. Nowakwako wogina nawe mame!

INKOSI MEALIE MEAL



ugcizelele ekubonon upawu lolu esaken oint-ngayo.

KASITUMELI NGQO

Um' ingeko estole woti abatumele ngokwabe: UNION FLOUR MILLS Ltd. Johannesburg.

December 19

Kuzohlanganwa ngomhla December 19, abasha nabadala ukuzoxoxa ngamalungiselelo endhlini yesakiwo ngo 3 ntambama. Uyobe esefikile no Mnu B.M.I. Mabaso nencazelo yonke yalomsebenzi. Laboke abayo fika ngomhla ka 24 December kuhle babhalele yena ngalekeli: care of I. S. Mabaso Private Bag, P. O. Alcock's Spruit nxa befuna incazelo nabezimisele ukuba kona ukuze izincwadi zabo zihambe kah'e.

Bayacelwa bonke abasha balapa ukuze bazilungiselele ukwenza usuku lwe Boxing Day lube usuku oluyakuhlala njalo lukunjulwa.

Uhlupo Lwe Zion Oluquba Kabi

KuMhleli,

Ngisuswa ucasuko olungicasulayo lwezinye i Ziyoni eziti tina esibhekileyo sibona kungumdlalo lo abawenzayo, kodwa sizitulele bebetanda ukukuluma ngati beti asikolwa ngoba asiko e Ziyoni. Bhekani yona lento yokuti umoya uti angiyokuleka noMka Sobanibani endhle!

Unjani lona owabo umoya okutiwa ubakomba nesimame sabanye, awuba kombi nababo abafazi, ubakombe na manye amadoda njengabaPostoli bakuqala?

Uti umBhalo: "Otuka indodana angabuye axolelwe, kodwa otuka u Moya oyiNgewele kakubuye atelelwe."

Ukufa kuka Jesu wati akusekupinde kubekona umprofeti emhlabeni, kodwa e Zion baningi kakulu uma betsho.

Nansi into engimangalisayo yokuti profeta yawo "Wind Kolishi, Sayi Ngilandi, Jalimani Potshukazi, o Bhadha Msayidi." Bati bona balingisa abapostoli baka Jesu abehlelwa nguMoya baprofeta. Kodwa pela bona habeprofeta bekuluma izilimnjenje kuzwakala ukuba bazokuluma ngesiZulu; ngesiSutu kumSutu—hai ngolwimi olungezwakaliyo lwalungasiza bani?

Asizwa futi ukuti babona imizi ya bantu belhula, baxabanise njengoba kwenza abanye oZiyoni. Futi laba bantu atawazi umbhalo, abawupenyi—banela ukutola leyo vesi-nje ebajubulisayo bese bema kona lapo bengabe besayizwisisa ukuti itini. Lenkolo vaseZion kangiyizwa. Akumanga lisi bengayidhli ingulube ngoba iya bhonga, nabo bayabhonga.

J. E. NDODANA TCHAMASE, Vryheid, Natal.

(Siyipundhlile lencwadi ngoba uMnu. Tchamase ulob'azakohlwe ukuti ulobela ipepa—Mhleli.)

Namuhla nawo W.S. Mini kutiwa abaxoshwe kuleli ngoba bahlupa inkosi. Ababulawe badingiswe Bonke abantwana babatengi abaveza izingqondo zabo mayelana nokupatwa kwalamapulazi.

IHLAZEKILE I DRIEFONTEIN KANYE NAMAGUGU ONKE AKONA ALI MELE.

Siyadhla emnkantsheni isilonda esi ngapoli esesibonakele ukuti si ucoko olujulile. Ummese obukali kupela owelapa isifo sesilepero ukuba yonke inyama negazi eselinobuti kusikwe kukishwe ukuze umuntu atole uku pila.

OWOKUZALWA.

Yiba nezinwele ezinhle, eziphilileyo



Izindaba Zase Volksrust

(NGU VUS'UMUZI)

Umf Philip Nkosi uke wahambela e Evaton, Sophiatown nase Goli ngezvangeli. Sijabulile ukuzwa ukuba usengumongameli we Bantshala le Zion Apostolic Swaziland Church of South Africa. Simfiselele amandhla okupata lomsebenzi omkulu.

Kuyadabukisa ngo Mrs E.R. Nkabinde ngokushiywa ngudawawo u Mrs Radebe wase Alcock's Spruit o gule isikati eside. Sizwelana nezi hlobo zonke zake.

uMiss Nina N. Makapela usatate u moya, usahambele e Plat-Rand ku mhlobo wake u Miss Constance Ngxola.

AbaNumz. Nkosi, Masuku, Mapalala, Xaba bayipete itenisi nga mandhla. iLangwane iyavuta manje. Pas op, Charlestown! sifuna u kukwenza inyama.

uMf. Mkasibe usahambele ama bandhla. Ukutele loMfundisi; ungo munye wamadoda azama ukukanyisa lap'eLangwane.

uNkosk. Mqwa no Nkosk. Gumedake beke be gqi e Charlestown, Natal, behambele kwa Mrs Gamede.

Sibone isitwatwa lapa ngo November, satsho izinto ebesezikula, zoma: Asazi loku ukuti loku ku kombani. Singezwa ngawe wena wakwa Susela ukuti into enje yake yehla yini lapa?

Ucoko e Driefontein

Njengoba icala lobugebengu oba bulala umufi G. Xaba lalihlolwa ezinkantolo zase Ladysmith kulamasonto amabili adhlule kwafumaniseka ukuti pakati kweziboshwa u Chief W.S. Kumalo naye wayengomunye owayegaxwe inombolo ebomvu u Nembe 23. Kepake isimanga ilesi ukuti bonke lababantu icala labo lingelokubulala kodwa futi abayisi kombisa baboshelwe ngapandhle kwasala amashumi amabili opono—£20, ngamunye enkantolo kwasala wona. Abayishumi nesihlanu (15) basatokile ngoba abanamali.

Ngobufakazi obavelayo eNkantolo laba ababoshelwa ngapandhle iwona mapini amakulu. Kepake balapa emakaya; kuti kungashona ilanga nje abantwana babatengi baziqoqe.

Pela naizolo besiloku siwezwa amasongo kusongelwa awo Kambula nawo Msimang ukuti kuswelekele badingiswe; awo Shabalala ukuti ababulawe ngezandhla.

(Ipelela ohleni lwesibili)

Ngomfi iNdhlovukazi u Lomawa

(NGU E. M. MSIBI)

Ndhlovukazi puma ngo-xolo Emtunzini wa-makosi emdimba, amaSwaz'abamb'itambo. Amehl'imitomb' izihlabat' yizibobodhla.

Pumla Nkosikazi kwelintoti Kwelipakad' udhl'if' elingabubi, uSo-Mandhl' abenawe bambi-tambo uNku'unkul'abenaw' akupumze.

Igama lako Ndhlovukaz' ezal' i Ngwenyama

Likulu linendum'e njengezulu, Tin' amaSwazi, ma Zulu, beSutu yonk' indhl' emnyama

Kwezet' indhlebe linjengamabudhl' as' oSutu

Ndhlovukaz' engumunt' ebantwini hamba kahle,

Indhlebe zako zazikalip' inhliziy' inotando,

Zaliz' izwi e Jozibeke inhliziy' yano mhu

Welul' ingal' wamkupul' emanzin' u Bantu-Batho.

Inhlalo yak' ib' ingentsha, Ngokutand' inkanyiso ka Mkulungangi

uMfundis' ubenge jabul' engakubon' e-sontweni,

Ka-Lobamb' ubuyi gqabi njenge mbali zamarozi

Ubuhl'umntu kamhle du-nya kod' inhliziy' yint' enkulu.

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u Jim usasundi usasetenza endhlini kodwa useyalwazi usizo lwe Bon Ami ukuti yesula kahle obhavu nezitsho zokugezela namafasitete netusi. Yisebenziseni ezindhlini makosikazi uBon Ami Yinhle iyacwazimala, futi inani layolihle i Bon Ami yinhle impela endhlini.

Bon Ami

Yesula masinyane kalula.



I Bon Ami iyimpupu noma ucezu yitenge esitolo.

Orlando Bantu Musical Association



The Orlando Bantu musical association was formed on October, 1937, under the auspices of Mr. and Mrs. D. L. Ngcebetse, both formerly of Port Elizabeth who were the founders of the Korsten Bantu Musical Association.

The O.B.M.A. has rendered many hard hits on the Rand. The Association assisted during the sitting of the Orlando Brotherly Society on November last year. The same company was on the stage at the farewell party of Miss Violet Mbelu formerly a lady teacher St. Mary's School Orlando, where and when Mr. R. V. Selope Thema M.R.C., spoke very highly of both the company as well as Miss Mbelu. Mr. C. Maxeke, B.Sc., also spoke on that occasion. The company was on the stage also when the Presbyterian assembly met this year. The company recently had the honour of performing at the function of Revd. S. S. Tema who left for India early this month.

One of the latest promotions by the company is the concert and dance to be staged at the Incape Hall on December 12, when after a music feast the Jazz Maniacs band will play for the dance.

Tribute To The Late Jonas Mokhothu

(BY M. L. MAILE)

Mr. Jonas Mokhothu, was a student at Fdwaleni School, Natal. He was the son of the late Rev. A. J. Mokhothu, of Bothaville. This promising young man arrived here being sick. He was suffering from dysentery and its sister maladies. Arriving at Kroonstad he hired a taxi for home because he felt he could not feel at home at Kroonstad, while in that mood. The local doctor was called and tried to help but all was in vain. He passed away on the 14th inst. at 1.45 p.m. attended by his paternal uncle Elias Moshodi at this the last and critical juncture.

The burial took place on the 15th inst. Many people attended and also the school children who sang a song of consolation to the relatives of the deceased.

Wires were received from Rev. W. J. Lebona, Ventersburg, and Mr. Makhema, Johannesburg. Mrs. Makhema, the sister of the late Jonas arrived on the 16th inst. at 10 a.m.

We extend our heartfelt sympathy to Mrs. (Juffrou) Francina Mokhothu, children and relatives for this their irreparable loss of the heir of the family.

Still for all we cherish the hope that we shall see him again in the eternal life to come.

May the Lord console his teachers and school mates of Edwaleni and Stofberg-gedenkskool who, I believe, have already heard of the sad tidings. We sigh and pray God to be with Mrs. Ramathe (the other sister of Jonas) and her husband in Northern Rhodesia during this dark time of this bereavement.

Mr. Thompson then addressed the Conference on "How to prepare a lesson for the Sunday School." Mr. Thompson is a business teacher, but he is interested in Sunday School work. He made his subject very interesting and mentioned how essential it was for a teacher to prepare his lessons in advance, at least a week before. So that by the time he might be collecting more substance for his lesson.

The meeting was honoured by an address from Rev. J. Bruce Gardiner D.D. who delivered a most inspiring address on "Worship in the Sunday School"

In closing Mrs. Bridgman thanked all those who attended, and mentioned that such a Conference will be held once a quarter onwards. Conditions for the World Convention 1940 were discussed after which Rev. H. Nawa and Rev. J. Mahlangu passed a vote of thanks. The Conference closed at 6 p.m.

Among those who attended were: Revs. J. S. Mahlangu, C. Matebese, H. Nawa, B. Mangoela Messrs: S. Mbambo and Mrs. Mbambo, Pewa, Mgemane, Chochoe Molamu, Mrs. C. Maxeke B.Sc. Prof. J. Coan M.A. D.D. Messrs, C. Johnson and P. Thompson, Miss E. Likumbi, Mr. H. S. Skosana and many others.

Johannesburg And District Sunday School Union

ONE DAY CONFERENCE

A Conference was held at the Doornfontein Congregation Church on Saturday November 12. The chair-lady Mr. C. D. Bridgman opened by a short address.

Proff. J. Coan M.A. D.D. of Wilberforce was then introduced and Mrs. Bridgman, mentioned that he was to lead the devotion. Proff. Coan's text was "Grow in grace." He laid emphasis on Creating Activity.

Making Acquaintance with the Church, Determination on the individual, Aiming high. And success as the goal of attainment.

Mr. Carl Johnson, who is well known in Sunday School Circles began by remarking openly on Proff. Coan's fine personality and mentioned that Proff. Coan has shown the European what qualities a Black man can have and he stands for better understanding between White and Black. He spoke of the extreme value of simplicity.

(Continued in column 3)

Riverside News

(By SWAN)

It is with the greatest regret to announce the sudden death of Henry (Buller) Nkoane, who met his fate on Saturday eve October when he was assaulted with the intent to do grievous bodily harm. He (Buller) was removed to the General Hospital on Sunday October 30 where he launched into eternity on Monday 31 and buried on Wednesday.

The burial service was conducted by the Revs. Tau of of Eerste Rust and Basondo of Riverside. Over 300 people attended.

The late buller was a great lover of sport and a Jockey fellow amongst old and young.

"No man liveth into himself"
No man dieth into himself,
Whether we live, we live unto the Lord
Whether we die we die into the Lord,
Whether we live or die, we are the Lord."

Mr. T. P. Mathabathe, supervisor of Native School, and circuit Steward of the Wesleyan Church has returned from Cape Town after a fortnights' absence. He attended the Annual Wesleyan Church Conference.

African National Congress

The African National Congress meet at Bloemfontein from December 16 to December 19. All delegates should send their names before December 10. Reception will be held on December 19. Divine Service on Sunday December 18 at 3 p.m., conducted by the Bishop of Bloemfontein; silver collection will be taken. Boarding and lodging 3s. 6d. per day. Delegation tickets 3d. each. All names of the delegates should be sent to the Provincial President, Mr. T. M. Mapike M.R.C., 1437 Community Avenue, Bloemfontein, or Provincial Secretary Rev. B. C. Lichaba, 1326 Masenya Street, Bloemfontein. Refreshments will be sold. Credentials of delegates must be signed by the respective Provincial Presidents

BEN C. LICHABA,
Provincial Secretary.

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SATURDAY NOVEMBER 26, 1938

THE BANTU WORLD, JOHANNESBURG

PAGE NINE

OUR CHILDREN

BABY'S DAILY DOZEN

MANY women who have the care of young children do not realise that they need plenty of exercise, if they are to keep fit and grow up healthy.

Toddlers and their older brothers and sisters generally get enough exercise playing and running about, but babies who spend so many hours lying asleep, need opportunities for exercise given them.

After his bath is the time a baby loves to kick and stretch, and he should be encouraged to play and exercise himself in this way as much as he can. By kicking and stretching he will help his



little limbs to grow straight and firm. It is wise, therefore, to allow plenty of time for baby's bath, and be sure that he is in a warm corner of the room protected from draughts, for he will not need to wear any other garment but his little vest. As soon as he shows signs of being tired, take him up and put him to bed, or dress him and put him in his pram, according to the time of the day when he has his bath.

Another way of providing him with exercise is to place him flat on a firm table, which is covered by a thick blanket, in a warm room. Place one hand over his knees to keep them flat. Hold baby's hands and encourage him to raise himself into sitting position by clinging to yours.

Do You Know...

The Locust?

By R. R. R. D.

Here are some interesting facts I have gleaned about the farmers enemy—the locust. The locust is familiar to all of us—indeed to some it is a rare tit bit. When a swarm of locusts settles on a field, some people rally round in large numbers—not, as you would think, to destroy the invaders—but to gather them into their bags for the purpose of roasting and eating them. But to the harassed farming community a locust is a terrible visitor who plays havoc with his crops and as such must be relentlessly destroyed.

As in the days of the plagues that troubled Pharaoh, in ancient Egypt, which we read in the Bible, locusts are still a menace and a plague in many parts of the world. South Africa is particularly troubled with them.

A swarm will sometimes extend 15 to 20 miles in width, and 60 miles deep. Such a swarm, taking many days to pass a given point, is a dreaded sight. The sky is blackened and the

OVER the TEA CUPS



Arabelle: It pays to read newspapers and good books.

Isabel: What have you found out now, book-worm?

Arabelle: Superlatives.

Isabel: What is that?

Arabelle: The highest degree of quality.

Isabel: What are these superlatives you have found?

Arabelle: The greatest sin.

Isabel: What is it?

Arabelle: Fear. The best day is To-day.

Isabel: Some of us hardly realise that.

Arabelle: The greatest deceiver. Know her?

Isabel: No.

Arabelle: One who deceives herself.

Isabel: How can one deceive oneself?

Arabelle: By thinking one is better, wiser than somebody else.

Isabel: Now, tell me. What is the cheapest, stupidest and easiest thing to do?

Arabelle: Finding fault. It is as easy as winking and very silly.

Isabel: You are full of wisdom this morning, dear, aren't you?

Arabelle: I read a lot, my dear, that's why. And I am not through with these "superlatives," yet.

Isabel: You have some more?

Arabelle: Yes. You'll hear them next week, meanwhile try your best to make time so that you can read for a few hours each evening.

Isabel: But I—

Arabelle: Try, dear. Do not be a slave of your pleasures. Find time to make time, to be more forceful—so that you can cultivate your mind.

"Simple Things Greatly Done"

BY THE EDITRESS

The other day I was reading through a little book of prayers and I came across the words:—"May we not be seeking to do great things, but to do simple things greatly." To do simple things greatly—surely that is the very essence of Christianity.

In these pages, we sometimes feel that the quiet, homely woman might read of her clever progressive sister and envy her ability and outstanding qualities; so it is to the homely woman that this article is addressed. We wish her to realize the importance of the part she plays in the progress of her people. There must be leaders, but there must be followers too.

There must be higher education but there must be the simple, quiet stability of the home too and it is there that the homely woman must play her important part. She must realize that the HOME is the FOUNDATION of the people; the rock on which the future is being built; the place where simple things should be done greatly; the place where the greatest lessons of life should be taught—love, honour and kindness to fellow men.

What need to envy brilliant sisters when such great things are left for her to do? And they are great things that can be so simply done. No brilliant mathematician or musician is needed here—the only qualifications needed are love and honour.

This Week's Thought

By (M SS) BEAUTY B. RADEBE

"The simple believeth every word; but the prudent man looketh well to his going."

—PROVERBS

She must remember that although her work is in her home, she sends her husband and children out into the world and unless they have learnt to do simple things greatly, they have not been taught life's greatest lesson. What are these simple things? Little acts of kindness, thoughtfulness, help to fellow beings in trouble.

It is easier to make some big sacrifice than to be continually, kind, loving and helpful. Life teaches us to make sacrifices but it is the mother who teaches her children to be kind and helpful, yes—and she must teach her husband too! The hard battle which he has to fight in the material world very often tends to blind him to the little things that he could so easily do to make life happier and easier for those around him, and it is his wife's softening influence which is needed. The mother is the guardian of the home and she must be true and faithful to her work.

Young mothers who are starting a new life should think quietly and seriously of the importance of home life. Take as your motto "Simple things greatly done," which means the little every day act of love and kindness to ALL who come in contact with your home, done thoughtfully and reverently, for the doer is walking with God.

Let this message sink in Bantu mothers' hearts, for it means so much to them. We are apt to forget that if we go on with our humble household duties we are not doing anything great for our people. Yet we are; for there is no duty greater than that of doing a responsibility well.

Woman's noblest duty is that of bringing up her children in the fear of evil. To infuse into their hearts a sense of honour and love towards their fellowmen. This, although seemingly a small thing, is yet the greatest a woman can do.

Introducing A New Series

We are continuing this week a series of delightful little stories on animals. 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 reading these stories of animals, they point out certain characteristics of these animals.

You will have to read the story yourself in order to hear it. To children these stories will be of great help, for they will teach them to be obser-

vant and to take interest in things around them. Also they will encourage our children to love animals when they are given this insight into the habits of the animals around them.

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

THE EDITRESS.



Why Fowls Scratch

By G. N. LANSLOWNE

(with acknowledgement to the "Cape Argus")

Have you ever notice that chickens when only one day old start to scratch? There is a reason which I will tell you.

Long, long ago the eagle and the fowl were great friends. At that time neither of them could fly. One day an eagle found a magic needle with which it could sew its feathers together and fly. The fowls were envious as they saw their friend fly gracefully about right up in the blue sky.

"Please lend us the needle," entreated the fowls, "we want to fly, too, it must be jolly!"

"No," answered the eagle, "if you lose it we shall always be bad friends."

"Oh, you can trust us to take great

care of the magic needle," the fowls answered.

At last the eagle consented to lend the fowls the needle, but warned them that they would be bad friends for life if it were lost. Sad to relate the first fowl to use the needle lost it. So great was the anger of the eagle and his brothers and sisters that they started to kill their friends the fowls. "We shall trouble you until the needle is found," said the angry eagles.

So we see, even to-day, how the fowls rush for shelter when an eagle appears in the sky and start to scratch as soon it is safe to come out again. They are still vainly looking for the long-lost needle!

Okwenza Inkuku Ziqwande

Uyakuqapela-nje ukuti icwante lenkuku liti lipuma-nje egobolondweni beliqwanda? Ngizokutshela ke mina ukuti okubangela loko yini.

Endulo uklebe nezinkuku kwabe kuyizihlobo ezinkulu. Kodwa ngaleyo nkati babengakwazi bonke ukundiza. Kwati ngelinye ilanga uklebe watola inayiti yomlingo eyabe inamandla okutunga izimpape zika klebe abesekwazi ukundiza. Izinkuku zaziye zife umona lapo zibona uklebe esendiza kahle pezu kwazo esibhaka-bhakeni esiluhlaza.

"Siyakuncenisa pela ukuba usilobeleke nati inayiti yako," kutsho izinkuku, "sitanda ukundiza nati; siyabona-nje ukuti kumtoti."

"Qa" kupendula uklebe, "ngoba uma niyilahla sesiyozondana njalo-nje."

"Hawu, suka-bo" kuncenga izinkuku "sewungaze ungasetemi ngenayiti leyo uti sizoyilahla?"

Azavume uklebe ukuziboleka inayiti izinkuku, kodwa azidonse ngezindhlebe ati uma ziyilahle sebeyoba izita ezinkulu. Nempela zayilahla, ilahlwa inkuku yokuqala ngqa eyaisebenzisa Uklebe watukutela watelwa ngamanzi, nabefowabo nawodadewabo batukutela nabo. Bate besuka babezibulala izinkuku lezo ezabe ziyizihlobo zabo. "Sizonixobisa nize niyitote inayiti yetu leyo" kusho uklebe ngolaka.

Siyabonake, namhlanje ukuti izinkuku ziye ziti zigamelamela uklebe endiza zigajime zibhace, ziti zingapuma lapo sizibone seziqwanda emhlabatini zisuke zifuna inayiti leyo eyalahleka endulo.

Ke Ka Baka Lang Ha Li Khoho Li Fata

U s'o kile ua hlokomela hore tsuonyana ea khoho e qala ho fata hona mohla e qhosisoeng. U tseba lebaka? Ha u sa letsebe ke tla u bolella lona.

Khale-khale, ntsu le khoho e ne e le metsaole e mehola. Kanako eo bobeli ba tsona li ne li sa tsebe ho fofa. Ka tsatsi le leng ntsu ea fumana nalete ea mohlolo eo e itseng ha e rokella lipheo tsa eona ka eona ea be se tseba ho fofa.

Li khoho li ile tsa ba le mona ha li bona motsaole oa tsona se sa tseba ho fofa sebakeng.

"Aku re alime nalete ea haho, hlele rona re rata ho fofa joaleka ueta, ne ekaba ho monate hakakang!" ho bola, likhoho.

"Ao che, kea hana ba beso, kahobane le tla lahla nalete ena ea ka, me jea tseba hore ha le ka e lahla re ke ke ra

hlole re utloana, lea bona" ho rialo ntsu, "nka le hloea hampe haholo mme ha ke rate."

Likhoho tsa re "Ao monna hle, uena uj oang u ka hana ho re tsepa ka nalete joaleka ha eka re litlatla. Re alime hle monna.

Qetelong ntsu ea li nea, empa kabomalimabe nalete ea lahleha khohong ea pele. Ntsu ea halefa hoo ileng ea qala ho bolae likhoho mme sechaba sa bo ntsu kaofela sa fetoha lira likhohong. "Re tla le bolae ho bhelele le fumana nalete ea rona," ho bolela li-ntsu li halefile ruri.

Joale rea bona le kajeno kamo li khoho li tsabang ka teng ha libona ntsu empa e re ha e fetile li qala ho fata. Li ntsu li batla nalete eo e lahlehleng khale,

Christmas Puddings

Is Yours Getting Ready?

BEGIN now to make your Christmas Puddings. They improve with long keeping. This will also give you time to devote your energies to other duties next month.

CHRISTMAS PUDDING (Cost about 2s.)

6 tablespoons sago
One and half cups of milk
One and half cups breadcrumbs
One and half cups stoned raisins
One and half cups Demarara sugar

Half cup grated raw carrot
Half cup sultanas
Half cup currants
One teaspoon salt.

One and half tablespoons mixed spice
One and half tablespoons melted butter
One and half teaspoons bicarbonate soda

One cup chopped dates
Half cup brandy.

Wash the sago and drain well, then soak overnight in the milk. Next day add the rest of ingredients, adding the soda in a little milk. Mix well together. Place in a greased basin and steam 4 hours. Keep 2 or 3 weeks before using and steam for a further one and half hours.

It sometimes happens that your Christmas party is added to after the pudding has been made, and that it is necessary to extend your supplies. The two puddings bellow are both as rich as could be wished, and could be made as late as the day before Christmas, or in the case of the first, on Christmas day itself.

YULETIDE PUDDING (A Last-Minute Pudding)

Half pound Christmas mincemeat
Half cup flour
Half cup stale breadcrumbs
Half cup sugar
Half teaspoon bicarbonate soda
Half cup grated raw carrot
Half teaspoon salt
1 egg.

This can be made on Christmas Day if the mincemeat has been made for 2 or 3 weeks and the flavours well blended. Mix all the ingredients together add the beaten egg then the bicarbonate soda dissolved in a little water. Steam in a little basin for 3 hours.

PLUM PUDDING

3 cups flour
3 cups stale breadcrumbs
One cup golden syrup
One pound each of currants and raisins
and vegetable fat or butter
One and quarter cups brown sugar
Half pound cardied peel
One teaspoon grated nutmeg
6 eggs.
One teaspoon salt
Half teaspoon ground cinnamon
One teaspoon allspice
One cup grated carrot
One teaspoon bicarbonate soda
Half cup brandy.

Mix all the dry ingredients, chop the raisins and peel; either mince the suet twice or chop very finely with ground rice (if butter or vegetable fat is used rub in with the flour and breadcrumbs; mix the well-beaten eggs with the golden syrup or treacle; lastly add the soda mixed in a little milk, then the brandy. Put in the prepared pudding cloths and steam 6 hours or four and half hours in greased covered basin. When required for use steam a further 2 hours

Fruit "cups" are always popular, besides being wholesome, during our South African Christmas season. Two recipes are given below for a couple of particularly refreshing varieties.

Tea Leaves As Polish

Try This Hint

An excellent, and inexpensive polish can be made by soaking old tea leaves in water for a few hours until the liquid is dark brown, and then straining and bottling it. This rubbed on windows and mirrors with a soft cloth, will bring up a brilliantly clear shine. Varished wood and oil-cloth respond in the same way.

Christmas Cake

Can Be Baked Now

If you are a wise housewife you will begin now to bake and make your Christmas cakes and puddings)

Among the few foodstuffs which, like rare wines, improve rather than spoil with keeping, are Christmas cakes, mincemeat and Christmas puddings.

These rich and spicy sweetmeats need to mature before the flavourings are fully bleeded and mellowed.

You may begin, therefore, if you have not done so, to make and bake these important items of the menu as early as you like after selecting one of these recipes:

CHRISTMAS CAKE

Quantities for one large or two medium cakes: Cost 6-2)

3 quarter lb butter.
3 quarter lb. sugar
6 eggs.
1 lb. flour.
1 lb. each of raisins, currants and sultanas.
2 ozs. peel.
2 ozs. cherries.
quarter lb. chopped almonds.
2 tablespoons treacle.
half teaspoon mixed spice.
2 tablespoons ground almonds.
pinch salt.
half cup brandy.

Cream the butter and sugar. Mix the fruit and nuts together. Sift the flour, salt and spice together. Beat the eggs and treacle together. Mix the eggs into the creamed butter and sugar alternately with the flour and salt, then add the fruit a little at a time, folding it in, and lastly the brandy. Put into a prepared tin and bake at 275 Fahr. or No. 2 for 5 to 6 hours. Keep two or three weeks in an airtight tin before icing.

PREPARATION OF THE CAKE TINS

As these cakes have to cook for such a long time, it is essential to line the tins with two thicknesses of thick brown paper; tie a few thicknesses of newspaper round the outside of the tin and stand on a baking sheet lined with two thicknesses of newspaper.

Christmas Mince Meat

Begin Making It Now

CHRISTMAS MINCEMEAT (Cost, 3s. 7d. and half-penny)

3 quarter stoned raisins.
half pound each of currants and sultanas.
1 lb. apples.
half lb suet or butter or vegetable fat.
3 quarter lb. Damarara sugar.
Rind and juice of half an orange and half a lemon.
half oz. mixed spice.
quarter lb. stoned dates.
quarter lb. chopped figs.
2 teaspoons ground nutmeg.
quarter pint brandy.

Mince the raisins, apples, dates and figs and half the sultanas. Mix with the rest of the ingredients. Place in a bowl, cover and stir every day for a week before bottling and sealing until required. Will keep for months.

Green Mealies Make Tasty Dishes

GREEN mealies are almost a national dish in South Africa, and we know that spring is here and "summer a-coming" when we first see them displayed in the greengrocers. There is quite an art in cooking mealies; in the first place, they must be cooked with the young inner leaves round them, if you wish to impart a more delicate flavour to them as well as making the most of their vitamin content.

To prepare for boiling, cut the mealie at the stem end quite close to the grain, then remove all the leaves and the silky threads: replace the inside leaves round the mealies and put at once in boiling water, without salt, as salt hardens the kernels. Boil from 10 to 15 minutes, according to the age of the mealies. This can be ascertained by feeling the kernels with the finger. After 8 to 10 minutes sprinkle with salt and cook a little longer until tender. Drain and remove the husks, and serve with plenty of butter.

Corn forks or corn spears are obtainable at 6d. per pair. They look like metal skewers and are forced into each end of the cob so that the diner can hold them. They do not affect the flavour of the mealie. Steamed mealies are prepared in the same way, then placed over boiling water, covered with a lid and steamed until tender, but they take longer in this way and would require from 30 to 40 minutes.

GREEN MEALIE AS A SALAD

Cut the cold green mealies off the cob, mix with diced pineapple, allowing a cup of each, mix lightly with salad dressing and sprinkle with chopped, hard-boiled egg.

IMITATION SWEETCORN

Make a white sauce with 1 tablespoon flour and 1 cup milk, cook together while stirring for 3 minutes, remove from the stove and add 1 beaten egg, reheat without boiling, then add the freshly cooked green mealies cut off the cob and season with salt and pepper. Serve as a vegetable or on fresh buttered toast sprinkled with fried breadcrumbs.

Little Help For You

PACKING HINT

When packing any garment with sleeves, twist a piece of tissue paper into a rough roll and push this partly down the sleeve from the neck opening. The lower half of the sleeve can then be folded over without creasing the shoulder too much.

Z Z Z

PEEL ORANGES SAFELY

Oranges form an important and refreshing ingredient in a fresh fruit salad, but to be attractive they must be properly cleaned of the pithy covering, otherwise the quarters will look ragged. The best way is to soak the orange for about five minutes in boiling water before peeling; then the pith will come clear away from the skin, leaving the sections quite clean.

Z Z Z

KEEP PEAS FRESH

To keep the peas fresh in the refrigerator without taking up valuable space, shell the peas as soon as they are brought home. Place them in a bottle or aluminium tray in the refrigerator. They will remain fresh almost indefinitely. If they are left in the pod the sweetness goes out of the peas.

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Laundering Hints

DELICATE CLOTHES NEED CARE

WOOLLENS, FLANNELS AND BLANKETS.

Make a soap solution as for silk garments and stockings, put the articles into the soap lather, squeeze the suds through them to expel the dirt. Rinse well in lukewarm water, squeeze out the water without twisting—blankets and other heavy articles may be put through a loose wringer. Hang at once in the open air to dry. Never soak, rub or boil.

JUMPERS AND OTHER LOOSELY-KNITTED ARTICLES.

Measure the garments and before washing them jot down the measurements. Wash as above. When half dry, spread on a towel on a table and pull back into the shape, checking the measurements. If jumpers are tacked on to a pillow slip or similar article before washing they will not stretch or lose their shape.

COLOURED AND PRINTED ARTICLES.

Before washing, if you suspect that the colour may run, test a scrap of fabric. If washed in a practically cold solution of soap flakes of reliable brand there will be a minimum loss of colour. Avoid any soaking, wash quickly and dry immediately after the wash. Assist the drying by squeezing out as much water as possible, and then remove the remainder by rolling in a towel for a few minutes. On no account should articles which lose colour be allowed to drain as they hang to dry.

N.B. The rinsing water should be cold and if liked one tablespoon salt to each gallon of water may be used.

LACES, LACE CURTAINS, MUSLINS, CHIFFONS AND OTHER FINE FABRICS.

Dissolve the soap flakes in warm water in the proportion of three table-spoons to each gallon of water. Whisk the suds to a foam, then gently squeeze the dainty article in the solution until it is clean. Rinse in two lots of luke warm water; squeeze as dry as possible without twisting. Pin delicate lace out on a flat board to dry. Roll creased lace in a towel and iron on the wrong side while damp, using a thickly-padded ironing sheet or a thick towel on the board.

Hints On Clothes And Books

SPOTS of grease on books and papers may be removed by first soaking up all grease by washing the leaves and dabbing the spot with blotting-paper. Have some fine oil of turpentine almost boiling ready, and with a soft clean brush apply it to both sides of the spotted part. Do this two or three times.

x x x
TABLE napkins can be creased for hemming by unthreading the machine needle, or remove it, and running the edges of the napkins through the hemming attachment of the proper width. The hem will be turned in far more quickly this way than by hand.

Our Health Corner

TOO MUCH SUN

MANY people forge that the action of the sun's rays are very strongly tonic. A spell of bright sunshine has a bracing effect and makes people more cheerful and active. But like all forms of stimulation, it has the opposite result if carried to excess.

General fatigue sets in after a time and it is not uncommon to see rows upon rows of sunbathers at most of our seaside resorts suffering from extreme lassitude at the end of a sunny day. This is particularly noticeable of children, who have not the same powers of withstanding continuous stimulation. They become peevish and irritable.

Until you have grown used to the sun, it is best to take your sun-bath in small doses. Quite apart from this the sun may damage the skin. At first there is a mild redness, but this is often followed by blistering and destruction of the outer layers. This can have serious consequences if infection follows. Half an hour's exposure is quite enough for the first day.

The greatest benefit is not derived from sitting day after day under a hot sun. Over-exposure does more harm than good, and it is best after a short period in the sun to cover up with light clothing and find a place in the shade.

Brighten Your Room With Glassware

SHINING glass can have such a brightening effect in a room that those who possess dark wooden furniture would do well to take advantage of the present fashion for glassware of all kinds, and to use it lavishly.

A big fluted glass bowl of Eastern shape looks very well when set as the only item on a small dark side-table. If its primary use is to reflect the light, it is better not to stand flowers or leaves in it, but to pull the table forwards, if possible, so that the sunlight falls across the vase.

(Continued at foot of column 3)

Home Dressmakers

TRY THESE GOOD HINTS

TO make your dressmaking quicker and simpler, there is a seam binding which makes the neatest, flattest finish for hems and inside edges of unlined clothes. Slide fasteners are now featured in all sorts of ways on everything from sports shoes to formal evening frocks.

To preserve your summer frocks of printed linen don't starch them excessively. It is apt to break the threads. Don't use strong alkalis or too hot water. Don't use caustic solution in very hot water to bleach linens. Iron when wet and don't use a hot an iron as linen scorches easily. To increase the lustre of the material iron on both sides.

When laundering cottons remember that loosely woven cottons shrink more than close weaves. These materials need washing often as the short fibres give surface-soils rather easily. Heavy suds of mild soap are all that are necessary.

Mats or mirror glasses are attractive and practical; so too, are ash trays.

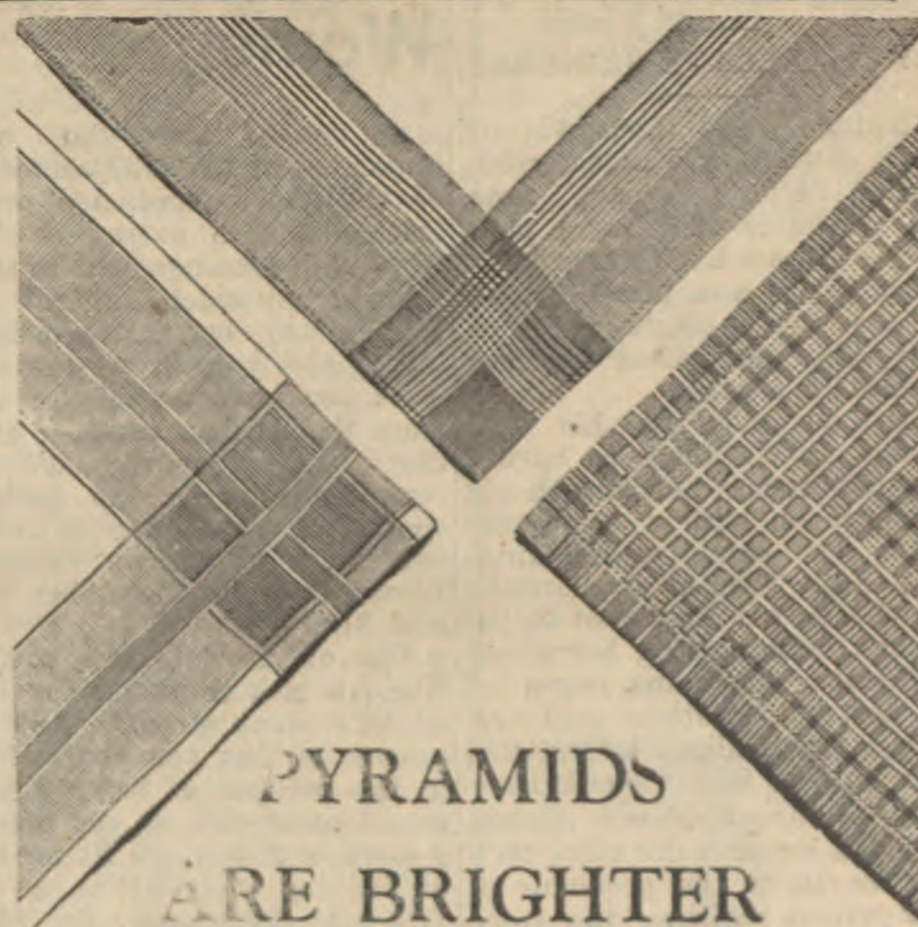
A circular mirror placed underneath a glass vase or bowl filled with flowers will accentuate their beauty, and give an air of elegance to an otherwise ordinary centerpiece.

Mirror glass, so popular for decorative schemes in modern houses, has been quickly recognised by those who aim at original table-decorations as a valuable asset to their schemes.

Sometimes the whole table top is covered with clear or coloured mirror glass and the flowers, glass and silver are reflected with enhanced brilliancy.

Read The Bantu World

First



They're all getting brighter—shirts, ties, socks—and handkerchiefs. You can get Pyramids to match your suits or your shirts—from gay all-over colours to discreet borders, or white—a finishing touch for every occasion. And you'll find they will stand frequent washing as a good handkerchief should. Expensive? They look it, but they're not. See Pyramid label on every handkerchief.

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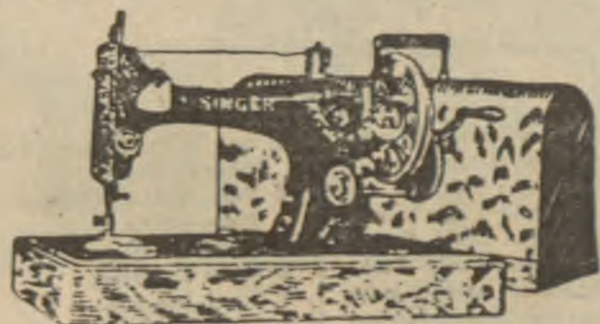
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A Modern Father

What We Are To-day

(BY CHARLOTTE SLINCER)

Thousands and thousands of Bantu mothers are going safely through child-birth each year. One reason is that more prospective fathers have learned how to anticipate and provide needed care and attention which some expectant young mothers hesitate to request.

Just as soon as his wife believes she is going to have a baby the modern husband should get in touch with a competent doctor who can give her first-class care. Then he accompanies his wife on her first visit to the doctor's office, giving her added confidence; answering many of the doctor's questions and receiving the medical information every modern father should have.

The more enlightened modern husbands become, the more they want to share the problems of their wives, realizing the value of peace and serenity. They do all within their power to maintain a happy and unworried home atmosphere. If your wife expects a baby, be a modern husband. Remember that scientific care, from the very beginning is vitally important both to her and to your unborn baby.

DOCTOR AND QUALIFIED NURSE

Have her consult a doctor and a qualified nurse at once and at regular intervals until after the baby is born. Doctors and Nurse can do a great deal to keep expectant mothers well and comfortable, another reason why there are a lot of deaths among Bantu babies is that Bantu engage unqualified nurses and midwives who spoil the work of qualified Nurses and midwives who can help to give unborn babies healthier and stronger bodies and to make their arrival easier and safer.

starting a branch within a fortnight, write to me at once and you will get all the information you need, so that your place might be represented as a branch straight away in the conference next month for the benefit of this national movement.

Mrs. G. A. N. Kuse,
co/ St. Matthews Mission,
Barkly Road,
Kimberley,

The Bantu World

Is Your
Weekly Paper
See Page 5.

BASADI ba oti- leng ba matlafala ba ntlafatsoe

ha ba sebedisa

Di Pink
Pills tsa
Dr.
Williams'



Basadi bana ba hloka madi a hloekheng a nontshang 'me ke eona ntho eo di Pink Pills tsa Dr. Williams di etsang.

Ha madi a hloekheng a tsamaea le methapo ea bona, basadi ba otileng ba fokolang ba fetoha basadi ba nonneng, ba khahlisang. Eble ba matlafala me ba be le bophelo le monate.

Reka botlolo ea di Pink Pills tsa Dr. Williams u nke e le ngue kamo a dijo. U tla makala ka veke di se ka feela, u tla be u se u fetohile, u ncha fetse. Di Pills di rekisoa dikheme seng le mavenkeleng. Theko ke 3s. 3d. botlolo e le ngue.

The National Council of African Women

As one of those who were appointed by the 1937 conference of the above mentioned organisation, I wish to say a few words of encouragement to those I could not reach, either personally or by correspondence during this year in my province.

As you have probably read from the African press, every centre and every women's so-representatives to the national conference of African women at Blomfontein on December 20 and 21, 1938.

One of the questions you are likely to ask is who is the head of this organisation? And the answer is that you yourself are in the position of being elected president as soon as you become a member if you are fit for that or for any other office, at any Triennial Conference. So there is no fear that late comers might become inferior members or vice versa.

One of the most vital questions to be discussed at this 1938 conference is the name of this organisation. Many centres feel that the above name is the most suitable because women's national organisations of this nature are named in this manner throughout the world, and are doing exactly the same work for their nations we intend doing for ours, and they are affiliated to the International Council of Women (which held I suppose its Triennial conference at Edinburgh, Scotland, in July this year). We are aiming at finding our rightful place among the nations of the world, many of which have found most comfortable dwellings in our country. And that we are sure to get sooner or later.

The next point I want to make clear is relationship between the National Council of Women and other women's associations throughout the world. It does not take the place of any other society, but every wise society sends two representatives to it to safeguard its own interests as well as to strengthen the national movement. For instance, in Kimberley, The European and African English Church Mothers Unions, The Child Welfare Societies and many other societies have seen it wise to affiliate in the N.C.W. and N.C.A.W. respectively. And I think the Roman Catholic Church Women's League would have been affiliated already had I not missed seeing their busy Bishop about it on the appointed day.

The objects of the N.C.A.W. are:—

1. To promote sympathy of thought and purpose among the African women.
2. To prevent the waste of effort caused by overlapping, and to secure unity of action on common objects.
3. To gather and distribute information of general interest and importance and to make special experience available for all.

All thinking people feel that one of the most essential needs among the perishing Africans today is national unity regardless of tribe, language or creed. And unless women play their part as women, as it is the case in every single individual home, church or tribe, this world will never become what God meant it to be.

Even before European women got their vote, their national council did a world of good for their countries. They do not do anything for the Africans, but we know better where the shoe pinches, and their help need not stop us from helping ourselves. We as a scattered and a depressed nation need the united assistance of our women more.

Now should any one feel like (Continued at foot of col. 1)

"You Should Wait"

Editor,

Reading and enjoying myself with the news of "The Bantu World" of November 5 I came across an article written by "A South African Girl" of Phokeng. This young girl of age as she says, is quite happy and enjoying herself as a single girl but does not wish to remain single, all same the reason being that she can't get or never met her "Pruice charming" of her imaginations. This lady is really in a fix as to whether she can go on waiting or not.

This is an interesting article women of my race. It appears that the lady wants to be advised and really it is worth while doing so. Personally I think my friend should wait; surely you are not too old that you could do things just do things against your real personal appreciation, which will only lead to miserable life.

There are still many more older ones than you who are suffering from the same disease. Love was not made for all, but one particular lady for a gentleman or a gentleman for a lady. In my opinion I say wait till he comes.

I've had the same experience and have come to the conclusion that "Waiting is better than hurrying for misery."

Thanks for the article—"The Engagement it Announced."

BY ONE OF YOUR COUNTRY AMATIKULU,
Zulu'and.

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"The Bantu World"

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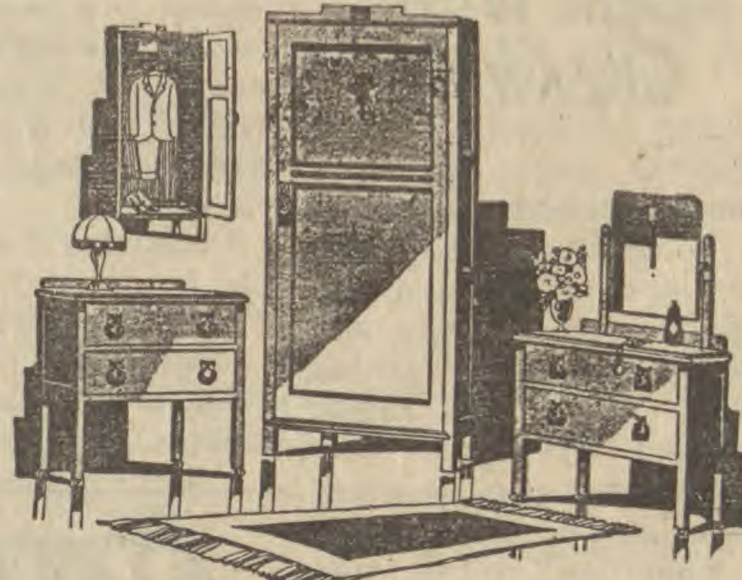
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FIRST

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TSA BETHLEHEM

(KA T. K. S.)

Motse ona oa heso ona le noka ebitsoang Jorodan e haufi le motse. Maoba ka li 5-11-38 ene ele mokete oa Ma-Voortrekkers, e itse ha ba etsoa ka hara motse ba tsela Jorodan ekare base bakena leholimong bana Ba-Maburu ba apere bosoeu. Ba entse Mokoloko o motle haholo hose joalo ka ha batho ba bolela bare batla re bolaea.

Bapadi Tsa Dipolokoe

TSA WESTMINSTER (KEH. D MOTSATSE)

Ka li 12 khoeling ena e bile lipapali tsa lipolokoe mona Goschen, line li pitikisoa ke Coschen School le Nubere School a phethoha Ma-Springbok a Goshaneng. Ka phirimana ha bioa lipina tse monate haholo baneng ba le teng: J. Setlogelo Molula Setulo o na thothokisa kamoo eena a tsebang ho bitsa meloli eo. Mofumahali oa Monghali Motsatse o na a entsa tse kobobising liqoqotho ka baka la lerole re mo leboha haholo ka thuso ea hae, ka lona tsatsi leo ho ile ha timela ngoana oa Makume ea bitsoang 'malekhotla ngoana ea ileng a kula nako e telele. Ba bileng mona ke Ma-rona Mamotsatse le Mofumahali Emmie Makhetha ea neng a tsitsitse Makhoari Mochana oa Monghali Motsatse ba khutletse Phatsoanyane ka khotso.

Monghali Lepolesa mohlalobi oa likolo o na a tsetse tse jeoang ka litsebe mona Goschen School. Kajeno re bona ba bangata mona ba ratang ho bala mofo oa rona Blackmame ba e me ka maoto ho buela batho mona hore le bona ba fumane liekere masimong moo ba ka jalang ho eang ka maleng.

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Tswelopele E Fihlile Eensgevonden

(KA ROBERT ED. M. DIKGALE)

Tama kgosi a 'oke ore dumelle mantsu a se makae mo pampiring ya gago.

Aga taba! shidi! hee banna mpeng di tsebe! Mono Eensgevonden ke bone bana le basadi le bana ba le ka sethokgweng babyalo ka diphukubye gomme ba gana go botla leledi laletsatsi elego Modimo.

Gomme Moruti A. J. Rousseau a romela barutisi ba: D. Phutuka, yena a dula kgwedi fela a gomela morago. S. Mogoayae yena adula ngwaga fela, a a ya ga Manshidi mo go lego teacher Bernard W. M. Maruma (Pietersburg) byale. Modimo a go thusa Mokone!!! gomme batho ba phala gotswa sethokgweng lefising la baditshaba.

Ruri byale go tile morwa kgosi ya Baone. Yena a thoma ka go ruta bana ka sondaga, batswadi le bana ke mo Moruti M. C. D. Chitja a tllileng go mothusa go gasa pu gore yena a tlagole. Mmalo!! Modimo o thusa batho, batswa sethokgweng gomme ba phuthagwana byale ke ba:—Mr. J. M. Modiseng, D. Modishana K. M. Madiseng, C. M. Modishana, Mr. le Mrs. M. Modisha, Mr. H. Matlebyane, N. Maswikang.

Ruri bile re tsentsise sekolo sarena mmusong kadi 4-11-38 go bonala gore ge Modimo a ka tibela diphefo le phororo elego me boya ya batho. Kgole e tla wela ka ditong. Dikgale! butsetsa mollo o tuckechitja o goditse ba ba pina fela mo-Eensgevonden ruri bare kgosi tsosa bapedi!

Kgosi E Ncha Ea Bakgatla Ba Makau

(KE G. M. MOTSEPE)

Pitso ya kguduthamaga e ile ya eba gona ga Mmakau-wa-Modisa-Tabane ka kgwedi ya ngwanatshele (November) e le 12. Bakgatla ba ne ba phuthagane ka bophara go tlo go kgetha kgosi e ntsha ya setshaba. Palo ya banna ba ba neng ba phuthagane pitsong e ne e le 240.

Fa pele ga Morena Menge, Assistant Native Commissioner, wa Tshwane, Bakgatla-ba-Mmakau ba ile ba kgetha Morena Matthew Malatse Motsepe ka lentse le le lengwe fela go baa Tlhogo ya Setshaba.

Mme yare pele ga kgetho Morena Menge a tlagisa Matshidiso a Lekgotla la Mmuso wa Batho-batsho mabapi le lefu la Kgosi Alfred Sekwati Motsepe. Tautona Morena S. D. Motsepe wa Orlando o ile a bolela segolo fa pele ka Bakgatla kaga sego kgosi a tshwanetseng go baa sona mo setshabeng sa gagwe: Are Kgosi ke kgosi ka batho ba gagwe, o tshwanetse go baa motho ya Mosa le ya lerato go batho botlhe; a utlwele le go tshagetsa dikeletso tsa banna ba Lekgotla. Kgosi ke motlhanka wa Mmuso. Ha a ka sebedisanya sentle le ba Mmuso ka boikobo le bopelotelele puso ya gagwe e tla tlhogo-lofaloa.

Morena Menge yare a tlogeme go bua a tlatsa rure ka matla puo ya Morena S. D. Motsepe: Are Bakgatla ba tlhogo-ono go baana le kgosi e ntsha, ya lesogana, e itseng mekgwa ya Batho-batsho le mekgwa ya batho-basweu.

Kgosi Matthew malatse Motsepe ke ene Monnagwe mofu kgosi A. S. Motsepe.

Barumiwa ba Gauteng ba ba neig ba tsile le Morena M. M. Motsepe go tlagisiwa pele ga Setshaba ke: S. D. Motsepe, K. S. Motsepe, F. M. Sekati le F. N. Tseleng. Pula! Pula!! Pula!!! Bakgatla.

Rev. Mokuena O Kolobetsa Batho

TSA KROONSTAD.

Monghali e ba mosa ho kenya mantsoe ana pampiring ea hao ea The Bantu World. Ho bile le mokete oa likolobetso mona kerekeng ea Apostolic Faith Mission of S.A. kali 6-11-38. ho kolobelitsoe batho ba leshome le motso o mong. Ka Rev J.J.Q. Mokuena, a tlatsitsoe ke Moevangeli J Mofokeng.

Rev. J.Q. Mokuena le D. Phahlane, bantse ba itutisetse hoca confrenceng ea baruti, Johannesburg, ka la li 15th December, 1938. Ha S. Mokuena ho hlalile ngoana oa Moshemane Ngoana le Mae bantse ba phela hantle. Mongoli ke D. M. Phahlane.

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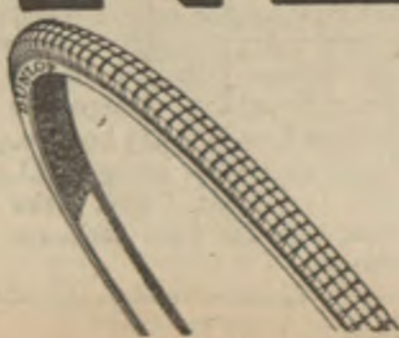
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Re Utloa Ka Harry: Tsebe-ke-Leshodu

Gore go nale basadi-bagolo ba bang moo Gauteng, ba tsamaeang, ba famotse dinko, ba tonne mahlo, ba ahla-metseng go bolela dibe tsa bana, ba batho ba bang, empa ga u ka mala-peng a bona, u ka tshoga go bona kamoo bana ba bona ba itsuereng kateng. Hlokomela ng bana ba lona pele hle ke moo le ka bonang bana ba batho ba bang.

Gore banyana ba bantle ba itsentsa ka go nua joalo. U ka bona nguanyana a tshuanelegile empa a tagilo. Ga ba tsene kereke. Ga ba rapela, ga ba robale gae. Ke mahlomola pelo Na sechaba sa 'Ba-Afrika se tla feela kae?

Gore batho ba bang, ba itira Ma-Voortrekker, ba tlogetse ditedu, hare bona Maburu. Empa taba e bohloko ke gore o mong oa bona o bolailoe ke Maburu ko Pretoria matsatsing a fetileng. Ba mo tshoara ditedu ba di sega ka thipa, tsa tloga le nama. Monna eo o kua Hospataleng o kula thata.

Gore ga u sa tsebe go bua Seburu Gauteng u nku. "Skappy" Ithuteng Seburu hle batho ba gesho. Empa bobo ke gore banyana le bahlanlana ba mona Gauteng ba bua Seburu: ko ditrepeng, Di-bisiteng, ditereng le di-Pavementeng, ba bua taba tse mpe ba gopola gore batho ba bagolo ga ba ba utloae.

Gore kae le kae moo u bonang banyana ba eme ba bua, ba lahlala le matsogo be sikinya le hlogo, u tsebe gore ba bua ka bana (bahlanlana) le moo u bonang bahlanlana ba bua ba khotetse u tsebe gore ba bua ka basetsana. Ke reisisi, ga re citse gore na e tla fella kae.

Tsa Mafatshe Ka Mafatshe

Germany:

PIROW A KA SE BUE KA DIKOLONI

Go utlogala gore Mohl. Pirow-Tona-ea Diterene le matsibogo, ea ntseng a le mose, a ke ke a bua ka dikoloni, gaese feela ge Majeremane, a ka mo kopa go etsa joalo. O am getsoe Berlin ka matsatsi ana a fetileng. O se a ile a bonana le bana ba bagolo ba Jeremane bo Herr Koppenberg, mme ka labone o bonane le eena Herr Hitler ka nama.

England:

QUEEN MAUD OA NORWAY O HLOKAGETSE

Queen Maud o hloketse ka Mantaga. O na a ile a etsa operation ka Laboraro la beke e fetileng. Gothoe pelo e ile ea ema (heart failure). Bahlomphegi Morena le Mofumagali King le Queen ba ne ntsa ba le St. Paul's Walden, moo ba neng ba etetse ngoanabo Queen. Ga go eso utlogale gore o tla patoa neng.

South Africa:

SECHABA SE TS'OANETSE GO MAMELA MOLAO

Gen. Hertzog, ga a bua phethegong e kgelo eo a neng a e etseditsoe ke masole o re: Sechaba se ts'oanetse go mamela molao ga se tla tsoela pele. Dibetsa di teng empa ga go se na molao, go ke ke ga tsoela letho pele.

MASHODU A TSOERSE

Bahlankana ba 5 ba batho ba fumanoa ba tsoere dinotlolo tsa di-safe le chelete e ka bang £10. Ba ntsa ba Marshall Square. Beng ba tsoha ga ba eso fumantse.

Le leng gape le ahlotse ke Mr. Justice Gindley-Ferris gore le ee mengoaga e 5 chankaneng ka go utsoa dipahllo. A mang ka beke e fetileng o a ahlotse Springs, la pele a le nea 24 years le hard-labour la bobedi 5 years. Moahlodi eena ga a pholose leshodu.

Batho Le Mediro Ea Bona

Bahl. R. V. Selope Thema M.R.C. le R. G. Baloyi M.R.C. ba tlogile mo-'Lifella se rapeng sa 2)

A re ikageng re le Ma-Afrika re bue ka taba tse tsoanetseng, re hlomphegi Ma-Nurse, di-Mistress, bo Mevrou, le bo ausi ba sebetsang di-kitchining, le bona ba tla re hlomphegi, re le di-parcel boys, di-Tichere, Baruti (eseng ba maitirelo) le bo Mantjengelane.

Mohlomphegi J. H. Hofmeyr

Mr. Hl. J. H. Hofmeyr M.P.M.A. D.Sc. o khethiloe gore e be e mong oa Baokamedi ba Witwatersrand University, sebakeng sa Prince Arthur of Connaught, eo e neng e le Tona kgolo ea South Africa, ka nako e fetileng, mme a hloketse go veke tsena tse fetileng. Mr Hofmeyr ke e mong oa bana ba hlalifileng gagolo lefats'eng. Ke mora oa Mr A. B. Hofmeyr; o tsoetsoe Cape Town ka March 1894, mme a tsena South African College, moo a ileng a ba tichere ea Latin ga a nale dilemo tse 20. O na pase Matriculation ga a dilemo tse 12, a pasa B.A. ga a le 15, B.Sc. ga a le 16 le M.A. ga a le 17. O ile a fumana "Scholarship" bursury a ts'elela mose moo a ileng a filha a kganya gagolo le teng. Ga a khutlela South Africa a ba Professor, Rand University College, e ileng ea fetoga Witwatersrand University eo a bileng mookamedi le tichere e kgolo ea eona ga a dilemo tse 25 ka ngoaga oa 1919. Eitse ga a le 29 a khetheloa go ba Mookamedi (Administrator) oa Transvaal, mme a ts'ora setulo seo gantle. Ka 1929 a khetheloa go emela Johannesburg North, Palamenteng moo a ileng a fetoga "Cabinet Minister" ga a le dilemo tse 38.



Mohl. J. H. Hofmeyr

Rea tseba kamoo a nileng a buella batho ba batso kateng, moo e itseng ka September, ga go khetha Mohl. A. P. J. Fourie gore a emele batho ba batso, Hofmeyr a Khopisoa ke taba eo, mme a tlogela setulo sa bo Cabinet Minister.

Setulo sena seo a se kgethetsoeng o tla dula go sona go fihlela a e-shoa kapa a tsoa e le eena.

Moruti J. D. Taylor D.D. O Tseleng.

Moruti J. D. Taylor le mofumagadi le ba bang ba eang phuthengong ea Baruti, India, ba leatlang goa joale. Mohla a neng a dumedisoa, Dr. Taylor mola kerekeng ea Doornfontein, go ile ga buua eka a ke ke a hlola a khutlela lefats'eng lena. Ke baka la bothe ba mesebetsi gagoe. Ke e mong oa baruti ba sebeletsang motho ka nnete mona Gauteng.

na ka Sontaga go ea Palamenteng ea Batho e ntseng e phuthengile Pretoria. Re ba lakaletsa katlego.

Tsoelo-Pele Ea Lesotho

Sir William Clark, o buile gantle gagolo ka mesebetsi o entsoeng ke Lesotho bakeng sa go thibela kgogolego ea mobu. A bua gape ka bottle ba boea bo ntseng bo tsoela pele le bona ka thuso ea Lehlakore la Temo.

Ditsela le ts'ona di le kisisoeng gantle mme Basotho ba phelang dithabeng ba tla palama gantle dipereeng tsa bona.

Sir William Clark, gape o buile ka bottle ba mesebetsi oa Kereke ea Fora e ntsa e etsa mesebetsi o motie gar'a Basotho. Kantle go dipetlela tsa Mmuso, Lesotho go sego le teng tse tharo ka tlas'a taolo ea Baruti. Se seng se Rome. Se seng ga Nthatise, se boraro Morija.

M. hlomphegi Morena e-Mogolo le eena a lebuguoa ka go fetsa dilemo tse 25 e le morena oa Lesotho.

Mohlomphegi Mr E. C. Richards Mmusisi a bua ka go neeloa ga nago ea Lesotho Mmusong Oa Kopana, empa a re Lesotho, Botsoana le Swaziland di ntsa di gana.

Mofere-fere Komponeng

Banna ba babedi ba shoel mme ba 14 ba tsoile dikotsi mofere-fere o nong o le teng gar'a Ma-Baca le Ma-Pondo Komponeng ea Robinson Deep Mine ka Sontaga se fetileng. Gothoe nto e simolotse ka bana ba babedi ba neng ba phegisa na Khang, eo mong a ba sa otla o mong ka tlalapa, ke ga ba bang ba tla be se ba tsenella.

Palo ea Batho Roma

Go utluagala gore batho batho la phelang nageng ea Italy ke ba 4,398,000 ga go Kopanngoa le ba agileng Libya.

Ga go baloe Mantariane a 10,000,000 a phelang nageng tse ding.

France :

M. Maiter Demoro Gaifferi, e mong oa di agente tse kgolo tsa France, o kupiloe gore a eo buella Grynspan Mo-Juda ea thuntsi tseng Herr Von Rath, Mongodi oa Ma-Jeremane Fora.

MAKULA A GANA LE TANGANYIKA

Makula a gana gore Tanganyika e busetsoe go Majeremane. Go utloagala gore sechaba sa Makula se agileng Tanganyika se tsiitise gore naga ea Tanganyika e se ke ea busetsoa Germany.

Tumellano Ea Ma-Geremane Le Ma-Czechs.

Majeremane le Ma-Czechs a entsa ditumellano tse pedi:

(1) Gore go agioe tsela ka tlasa metsi dinokeng tsa Oder le Danube le Elbe le Danube, e leng ntho e tla eketsang ditsela tse pedi ka tlasa metsi

(2) Gore go etsoe tsela ea motorokara e kopanyang Czechoslovakia le Germany.

(3) Gore go tsiise seforo magareng a Germany le Czechoslovakia.

Ma-Juda A Ganetsoa Go Aparu Uniform

Molao o mocha o re Ma-Juda a neng a le makhotleng a Germany a se hlole a aparu di-uniform tseo. Ke ka baka la kgaruru e ntseng e le teng magareng a Majeremane le Ma-Juda.

Di-Tsie Tzaneen

Go bonoe mohlape oa ditsie tse botetele e ka bang meila tse 5 le bo-phara bo meila tse 2, koana Tzaneen, di ne di tsamaela Boroa

Mohl. J. H. Hofmeyr O Tla Bua

Mohl. J. H. Hofmeyr le Proff. Z. K. Matthews, ba tla bua phuthengong ea Native Welfare Association (Joint Council of Europeans and Natives) holong ea Wesley ka Laboraro November 30th.

Mosadi o Tshoeroe Ke Machini

Mosadi e mong oa Lekgooa o tshoeroe ka machini a go hlatsoa ka Montaga, ga a ne a ntsa e hlatsoa. Ke ga machini o mo tshoara. O tsoile dikotsi letsogong leo. Empa taba e mpe ke gore go ne go na le mosndi e mong a neng a ntsa e mo lebeletse sebaka sa hora. Ka morago a leka go mo thusa. O koana sepetlele joale moo a ntseng a thusoa.

Batho Ba Fetsoa Ke Pneumonia

Batho ba 19 ba shoel Sepetlela Johannesburg, moo beke e fetileng ka baka la Pneumonia. Ba bang ba bolailoe ke go loana le likotsi tse ding.

Ka baka la go fetoga ga moea ba bangata ba kenoe ke serame, go bana go shoel batho ba 13.

Kopano Ea Bana Ba Morena George V.

Bahl. Duke le Duchess of Gloucester ba ile ba fapoga tseleng ea boda go ea bona, Bahl. Duke le Duchess of Windsor koanna Hotel Murice, Fora, moo ba leng teng. Bahl. Duke le Duchess of Windsor ba ne ba etsoa mona Africa.

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KE KA NTLHANG HA U RAA NGUANA LEINA YA "REBECCA FELUNA"?

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KE NE KE GOPOLA GORE NKA SEKA KA TLHOLA KE BONA NGUANA EO MONGOE.

Ba Re'e Nguana Leina Ya "REBECCA FELUNA".

Bala lekoala le le gatisicoeng tsa mo: u fa itse gore ene e e ka nthla eang.

E ke polelo ngoe gape ea batsadi ba ba ne ba setse ba thobogile gore ga ba nka ba tlhola ba bona nguana. Di Feluna Pills tsa seadi Fela, yaka mo ditirong gothe, di ba leretse thuso, 'me lebogo ea bone ba e shupa ka go nna nguana leina ya "Feluna."

Bona le bana ba basetsana bale bantsi mo South Africa ba dingoga tse di fapaneng ba ba ba d'onting Feluna. Batsadi ba bone ba tla go bolelela gore ke ka nthla ea gonne Feluna e lerile botshelo yo bontle mo go bo-mmagwe basetsana ba.

Koantle ga pelaelo di Feluna Pills ke molmo o koa pele thata mo melemong eothle ea basadi. Ke ka gonne

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2. Di fepa madi.
3. Di thacoa Lela le le silang diyo.
4. Di baakanya dichuanelo tsa basadi.

Di thakantse "go gothe golo gole gongoe" ebong molemo oa mathoko a basadi. Ke ka mokgoa o ntseng yalo di thusang ha melemo e mengoe e setseng e paletsoe teng. Basadi ba ba madi a fokolang, ba ba thokang bana, ba ba ithoeleng, ba mala a sokileng, kgotsa ba bokowa re ba gakolola gore ba dirise di Feluna Pills. Thuso e thomame gore e bonale.

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Mmusho O Etsa Dipetlela (Clinics)

Pele ga batho ba phelang mafatseng ba kula, ba ne ba sekola thata. Lebaka e ne le gore ba ne ba h'oka moo ba ka fumang thuso, le ka baka la gore ba ne ba tsoanetse go tsamaea dibaka tse ditelole go ea N'akeng. Ba ne ba tsamaea ka dikoloi dikgomo kapa ea di-tonk' ka baka leo, motho a kule gagolo, mo e reng ga a f'ala ngageng a be se a shoete, kapa a sitetsoe ruri.

Go sa le thata gore Mmusho o khethe N'aka ea Batho feela diterekeng tsena. Go ka batlega chelete tse n'ra'a gagolo. Mmusho o senya chelete e ka bang dikete-tse-sekete sa d'iponto n'wana o mong le o mong moo bonhelone ba batho. Mmusho joale o rerile go etsa d'ipetlela (clinics) moo rageng tsa Batho.

Di t'wa gape le ma'letseng a basadi. Din'aka tse laetsoeng ke Leb'akore la Taba tsa Bophelo, di h'ab'oba batho mona, di ba fe di'h'are bona batho ba sa lefe letho.

Leb'akore la Taba tsa Batho le thusitse ka go ntsa dichelete tsa go aga matlo le go a kenya dilo tse tsoanetseng. Ga go alafioe maloetse a basadi feela mo dipetleleng tsena. Ho h'okometsoe le bophelo ba batho ka bophara, le go eletsa batho ka go phela gantle.

Chelete e ka bang £6,000 e ntsitsoe monongoga go aga dipetlele tsena Meriana ea tsast le leng le le leng e ka fumana le leng le le leng e ka fumanoa.

dipetleleng tsena, mme sepetlela se seng le se seng se h'okomela se seng le se seng se h'okomela ke Nese e rutiloeng (Nurse). Ngaka ea setereke e etela dipetlela tsena mme Mmusho o lefa ditsenyegelo tsa leeto la gagoe. Gaese feela moo bakeng sa mafu a basadi, moo batho ba fumang meriana ba sa e lefella. Ngaka e romela meriana, mme e bo'elle Nese kamoo motho eo a tsoanetseng godi noa kateng. Mo ho eo ga a hlokege gore a nne a tsamaea go ea batla di'h'are tseo a di batlang bakeng sa boloetse ba gagoe. Lega Mmusho o ikemiseditse go hira di nese tse rutiloeng go thata go di fumana.

Maloetse a basadi a alashoa kantle go tefo ek Ngaka ea Mmusho. Ka ngoaga o fetileng go thusitse d'ipetleleng (Hospitals) batho ba 10,000 mme ba 140,000 bona ba thusoa ba ntsa ba le kantle. Ga go lebakka leo motho ea kulang a ka tsireletsang ka lona kagobane o fumana kalafo a sa e lefella.

Batho ba kupuoa gore ba ithuse ka gore sebaka ba se filoe Go ka se ke ga eba le thuso ga eba Mmusho o tla senya chelete go thusa batho bakeng sa bophelo empa bona ba se ithuse. Ga Ngaka e etela mafatseng a batho, batho ba kulang ba tsoanetse go bonana le ona gore e ba hlallobe. Ka go etsa joalo, ba ka se fole bona feela, empa ba tla sireletsa bophelo ba batho bao ba kopanang le bona.

(60/38)

Re Kwa Ka-Pudi-Tsa-Tsela

KA MOFITI WA-TSELA

Morena xa nthuse ka xo ngwala mokxolokwane o ke o hlabelelang thsaba saxesu sa-Masemola mo pampiring ya xaxwe,

Kwe-e!!! Masemola! tau!!! kwa, ruri e-ee Monna o mongwe e-ee o'be a nameditse mosadi wa xaxwe leotwana "bicycle" e-ee xomme e-ee, kwa ruri nthepa ya tsena, ka metatong xomme e-e le-twana la swara nthepa xomme batho batswa k a lebenkeleng ha makhupare'e xo bona xe mosadi a bolawa ke leotwana "bicycle" he-e! le-a! bana ba Marishane! kwang ruri ka tsebe tse pedi basadi ba le-a ba tswala dinthepa le diteto tse telele, byale xe hl komelang xore le se ke la hlwa le ba namatsa "bicycle." Owe! moka ke xore xo dira ba ba ka masemong fela.

Ka Sondaxa 13-11-38 mongwe kwaya xa komosasa ba moswere kwa ruri e-e bare e-e a lefe ka pinto tse tharo.

Kwe-e!!! kwa bare ba kone, bona bare ke nthepa. Xomme a xe a sena nthepa ke lethumasa. Axa!!! ba Masemola taba ke tsona tseo xwa ka ona xore re ka ke ba Matlala-a-thaba re tswale nthepa tse nyenyana, ka xore reya menyanyeng kxole le basadi barera; kwa, xa-phashla ke kxole mosadi a ka se fehle ba hloxeleng maxae maseka le dinthepa le diteto di a ba roba.

Mokxolokwane o le o hlokomeleng kamoka bapedi ba xa sekhukhuni.

Pula e Tsamaea Le Nonyana

TSA WITZIESHOEK

Temo e tsamaea hantle mona. Pula ea monongoga e ne e le mpe ka ho tsamaea le nonyana. Likotsi tsa cona li se li bile ngatanyana. Monongoga re bona 'Muso o entse peiso ka temo 'me batho ba eme ka maoto.

Re tsoa lahlehelo ke Rabie Letseli monna ea neng a hleletse ho tsa limachini. Lipoho tsa muso tsa likhomo li se li fihlile kajeno.

Molemi (Ramagaga) o mema reisisi ka la 16 12-38. Tlo bonang Blue Sky j Re bona mehlalo mona. Kgomo e tsoetsoe namanake hloho li peli manto a 8. le mehalla e meli, tsamane ena ha ho ka pele le ka morao hoba ka nqena ke hloho le ka nqena joalo. Tlo ikholiseng ka letlalo kapa lekoko la cona ra.

S.E. SID-NTOHLA.

Mapostola Oa Moruti O Mo Nketse Mosadi

TSA PRETORIA

(KA PAT)

Ha e le 'na ke ea be ke qala he ho le qoqela litaba tsa mona Ts'oane ea 'Mamelodi; mamelang he. Oho 'na ke maketse, motsoalle e mong oa ka o tile ho nna a lla a re Mopostola e mong oa moruti o mo nketse mosali. Ho bonala hore mosali o na ntsa kena kerekeng teng, joale he ha 'mila o ntso puta—kaha Mapostola ke tikheleke ke ha moruti a tla lahlela lentsoe. Aoi Aoi a fu nana likhobe e le khale li ne li butsoe. Ke ho ea ha mosali he. Oho lona baruti ba Bapostola, rutang, efangeli ea Morena ka ts'oanelo, le se ke la nkela bang ka lona basadi; ha se nepo, le hona ha se ts'oanelo. Hlo-mang melso kerekeng ea lona e tlang ho khahla sechaba.

Morena Melato o kile a re khalo a ea ho lane la Matebele eleng Hamanskraal a chaketse motsoalle oa hae Monghal;

J. K. Mogale, toloko ea Hamanskraal. Che khongoana e tla e lumaluma e One reason is that more pros-bolela monate oa teng. Kamohelo ea hae e bile ntle haholo eo a ileng a e etsetsoa ke Benghali Makhobotloane, Masoga le ba bang bo Mr. Magadla. Che teng ho monate hobane mo na o kolohanya maoto 'me a 'ne a ikhase ka mohope. Banna!

Khele! re kile ra ba le mokete o mo-tle mona Ladyselbourne oa pulo ea Holo ea nate Ts'oane. Mosebetsi oa pulo o no o ts'eroe ke Monghali Nkomo B.Sc. Ba rona ha re utloa hore ke mokete oa pulo; ao, ke ha re tla itelelela le lits'ehlana tsa heso tsa thetha ha li ea teng. Uena! Ho no ho tsetse batho ba tsoang hole Lejoelaputsoa le libakeng tse ling tse nonneng.

(Di sa tla)

Lefu La Moruti L. Lejage Makhutle

Motsamaisa oa The World, ako ntumelle uke ke bolelele babali ka lefu la Moruti Lazarus, Lejage, Makhutle, Moruti ona a tsoaloe mane Beerlagte ke mora oa Simou Sesele Makhutle le Lydia mofumahali oa hae, moruti a tsoaloe joalo a holisetsoa tumelong, le tsabong ea bo Molimo. Hoba a qete buka ea bone (Std IV) a romeloa kolone mane Lovedale, moo aileng a qala buka ea bohloko ho fihlela e pasa third-year joale ka tichere ea bana, lemong sa 1930. Eitse ha qala houta a fumana mosebetsi Alexandra 'own ship, ele mothusi oa Principal Moeletsi ka lemo tse peli.

Hoba tichere Moeletsi a tlohe Alexandra moruti Makhutle anka tulo ea hae joale ka Principal bohlelela a qeta lemo tse tseletseng, me lerato la bana lebonahala kanete. Kerata hore babali baseke balebala hore moruti ha antse ale Lovedale ona ase bophelo bo botle ene ele m'ho ea phelang kaho khathatseha joalo joalo, empa hobane nako ea hae, eeso tle Molimo oa mabilla.

Teng moo Alexandra ona a tsejoe ele tichere ele Magog, ele emng oa maloko a Church Choir, empa ha aka a bona hokone, atsoella bohlelela aba a kena Tempele g. Ha moruti antse anka mehato ena, ea eketsa lerato la bo Molimo kahara sefuba eahae; Ruri lefu la moruti ketahlelele e kholo horona ba motsebang, me le bao basamotse-beng, ketlare le bona ba lahleh-tsoe hobane bane batla motseba ka mesebetsi e' hae joale karonna re m'tsebile ka tse molemo tsa hae Lentsoe leo lekilena la tlela motho oa Molimo Samuel care ha letlela moruti oa rona la mofumano antse ale motheong oa ho le lumela ke rialo hobane lentsoe. lering" joale ke hohle 'me ba ke galileng ka bona botichere, kajeno ke bana me eka khoua ke kopane le bona joale thutong e holimo. A laela ka thabo a fa notice ea hae ka mafolofolo a makatsang.

Hake lebele mohla aneng are laela haa tloha mane Alexandra. Joale Synod ea mokhethela mane Delmas. Teng a bontsa lerato lahae ka ho etsa sets antse le Matsutsa a esokeng asokoloha nkare Moruti Makhutle ebile moruti Makhutle ebile moruti oa pele hara baruti ba bileng teng pele, eo a ileng a nka setsoantse le batho ba tlase joalo. Mohali o tla tseba joale hore suri Makhutle ene ele moruti ea joang, ka cona taba eo feela. Hake ebale sefela sereng" Lumelang ke

tsamaea ke ea lefatseng lela Jesu oa mpitsa o ntukisetsa sebaka sa holula seo mohlang aneng a lumelise phutho ea Delmas kasona pene le enke ore letsatsi leo lekeke la lebaka ke baba ngata ruri mane Delmas. A bina joalo a letseleng ea ho isa bana hae, atle a tsebe hooa Fort Hare. Mohla a eang sekolong ka bona ele mohlanhanyana ea tletseng thabo ruri, athe ke moo ailo bechang lebitla la hae teng. Efela kenete re matleng a le u, robala mors Makhutle, etla ho latela mesebetsi ea hao.

T. P. MOLAHLOE.

"Re Ea Tsena Rona Ba Kgoadibeng Baka Se Fihlile"

Preimer Mine

Po-po-po-o-o, Re ea tsena rona ba Kgoadibeng, sebaka se fihlile."

Mokgosi ona oa ka godimo o ne o dirra ke motokare ea Mochuchuti o neng o terebva ke Mr. Klaas Mokoni oa Eerste-Rust gomme e le gore o lahitse ba-nyadi bo Mr. Jonathan Tabana le Miss Bett'e Ntsoko baneng ba fegetsoa ke bo Messrs Piet Ramafoko, John Nt'oko le Misses Park'e Tabana le Dinah Ntsoko e le gore ba tsena o'sing ea Komishinare oa Premier Mine go tla go nyadishoa. Kolo'i ea bona ea mollo o ne o krabisitsoe ka tselo e kgahlanang. Monyadi Jonathan Tabana ke Ma'h'bestad monyadi oa Ke o Vaalspruit seterekeng Premier Mine.

"Eke — Romane — Swartlane Shelbeck o-op. "Ha-ja-la" Fofa -Perck; Moshimane, re fihlile ga Komishinare. "Re ea tsena rona ba Molapo moso" Hlekgenhle.— O-oo-o Aneu."

Mokgosi ona oa ka godimo o ne o etsa ke kolo'i ea lenyalo ea Molapo-moso mch'ang e tse-nang ga Komishinare mo b'keng e fetileng e le gore roele banya-bo Mr. Paulus Ntlatleng Doorn-k'oo'f le Norah Nduli o E'ands-hock ba fegetsoa ke bo Messrs Carl Ntlatleng le ba bang le maledi bo.

Kolo'i e ne e kgabisitsoe go tloga tenteng go fihla maoto-neng. Mo-hadi o cona Dais neng. Mochaedi oa cona Dais Malefatla a re ge letsa sefopi, a kuaema diphoole a nehe meno masoou e le gore oa kgahlega gobane methepana maladi a padileng a masetlana a ne a bina ga monate ka mo kololo monna a bile a paleloa go lebelela th ko ge a atadimile. Lenyalo le je-loe ga bo mosetsana ka la bone;

gabo moshimane ka mokibelo.

Ngca-eng cona seterekeng sa P emi r M ne a se m'nyalo ke ntlang le bone, bahlanana ba aketse. Mchi mong ba h'o'a p a goba t'ali. Ga re tsebe ba ge ho.

Kaffirskraal

"Mma o ne a re ke nhlaba ka sabola mo d'kroeding tse fetileng mme e le gore ki tile gobona bana, monna oa ka re la'lane mo ngoageng o fetileng le-kgotleng le legolo la tladi-hano Pretoria, byale Mmusho oa neela Monna bana ba bashimane ba bararo nna ka neiloa oa mosetsana a le mongoe. Feela Mmusho o ile ka re fa tumelelo ea gore emong le emongoe oa rona a ka bana bana ka dinako. Ma'oba ka Sondaga ga ea bona bana monn."

Leleka onkotlile a ba ba a thuba lefenstere la motokare o ke neng ke thile ka ona."

Mantsu a na a ka godimo a ne a boleloa ke Mohumagadi Elizabeth, ea neng a nyetsoe pele ke Andries Lelaka lekgotleng la komishinare oa Premier-Mine Mohlang a neng a sekishana le eena Andries Lelaka ka molato phaphano gona motseng oa Kaffirskraal. Andries 'one a seroe ke Maphodisa a P. Mine ka molato oa gore otlile Elizabeth ge a ne a tile go bona bana ba a neiloeng ke mmusho ka tsatsi la tlalano, ka lona tsatsi leo mmage a rata go hlaba ka sabola gobane mosetsa o ntsitse lehumo ka ganong.

Komis'inare ga a bona molato go Andries kabaka la gore eena Elizabeth ke eena motho romutseng Andries. Mmago Elizabeth o neets bohlale bo tile g bo tiamang morodi oa gago Elizabeth. Lerato le tukang Mathomong le ea baba mafellong. Lerato la nitte mo gaba fao ga lebathege.

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2. Standard VII. Note: Languages offered in J.C. and Std. VII are: English, Zulu, Latin.
3. Three Year Industrial Course
To enter this course a girl must have completed Std. V.
CHRISTIAN ACTIVITIES
SPORTS WAYFARER-GUIDES
FOR PROSPECTUS AND INFORMATION APPLY TO
**THE PRINCIPAL,
INANDA SEMINARY
PHOENIX Natal.**

LOVEDALE

WILL EDUCATE YOUR CHILD
Apply now for Handbook of information to:
**The Principal
P. O. Lovedale**

**The Education Of Your Child
Is Of Foremost
Importance**

Education is too wide a term to be defined in narrow and constricting terms, that it means this or that. The truth, however, is that education is an important factor to the advancement and upliftment of any race. It is an important asset, and much can be gained by it.

Dealing with the subject from a historical aspect, we find that all modern science, civilisation and industry are the direct outcome of education. The Industrial Revolution brought about a change of life by improving antiquated methods and gave men new ideas.

Great men in medicine and in other spheres have been assisted by this great factor, and ever and anon education will take its place in guiding the destinies of men and women in the world.



ST. MATHEWS COLLEGE

It is, therefore very essential that parents consider the subject of educating their children. Experience and authority have taught us that an uneducated man has no place in this world, save that he remains a football for higher classes.

THE BANTU HAVE ERMEGED FROM THE LAND OF DARKNESS AND IGNORANCE, AND, DEFINITELY, THEY WILL NEVER GO BACK TO IT.

Facts like the Notional Suicide of the ama-Xhosa and the downfall of the Zulu kingdom, are very outstanding examples. Those days have passed, and we must, together with our children, live for the future.

It is an honour that God has placed such a responsibility in the hands of the parents, that they must contribute to the welfare of humanity by supplying competent leaders to solve the problems of this country. Humanity and the human race need competent men to direct their affairs. The world is manufacturing problems every day. Who will solve them?

The education of the children is of foremost importance and all parents must feel obliged to do all in their power to educate their children. Courses of training in nearly every sphere of life are provided.

The colleges given here can do every thing for your child, it does not matter what mental deficiencies you may think he has.

Courses are made to meet the needs of every pupil. If he does not do well in one, he will certainly do well in another e.g. Professionally: Commercial, Academic, Normal and Industrial Courses are provided. There are as many courses as there are classes for the mental aptitudes of people.

You may wonder that there is even a Chiefs' Course at one of the Colleges. Music is dealt with as a Course in itself --and your sons and daughters who

are talented in it may qualify professionally.

Study the Institutions and Colleges mentioned here and make up your mind. Apply to the people respons-

ible for further details and you will thus get satisfaction.

You will have also decided with the junior about the course you wish him to pursue.

**The Only Anglican Institution in the Ciskei
ST. MATTHEW'S COLLEGE**

SCHOOLS AND HOSPITAL
Accommodation for 250 Borders (Boys and Girls)
COURSES PROVIDED:

- Junior Certificate
- Senior Certificate
- Native Primary Lower
- Native Primary Higher
- Carpentry and Building
- Government Nursing Certificate

Special consideration given to Anglican Students, for whom some scholarships are available after their first year.

Those wishing to enter the College in January 1939 should apply at once to:

**THE REV. E. H. OSEVEARE, M.A. Warden,
P. O. St. Matthew's, C. P.**

UMPUMULO INSTITUTION

The Co-operating Lutheran Missions in Natal
COURSES 1939

TRAINING COLLEGE: T. 3 First Year
T. 3 Second Year
T. 4 First Year
T. 4 Second Year

HIGH SCHOOL: St. VII, St. VIII, St. IX (J.C.)

Apply for particulars to:

**The Principal, Umpumulo Institution
P. O. MAPUMULO, Natal.**

Kilnerton Institution

There are a limited Number of vacancies only in the SECONDARY SCHOOL (J.C. COURSE) and in the NATIVE TEACHERS' PRIMARY HIGHER COURSE

Write at once for application forms to:

**The Principal,
K. T. I. Private, Bag,
Pretoria.**

There will be no vacancies in the Teachers' Course or for Std 6 boarders until January, 1940.

Indaleni High School

A Methodist Connexional College For African Students.

Situated in the heart of the Garden Colony in Natal's most beautiful country-side. INDALENI HIGH SCHOOL for Boys and Girls up to and including University Certificate and the National Commercial examinations. INTERMEDIATE and SECONDARY SCHOOL from Std. V to IX. INDALENI HIGH SCHOOL for Girls (Domestic Science and Industrial courses). Up-to-date training by qualified Domestic Science Teachers.

INDALENI HIGH SCHOOL for Native Teacher's Domestic Science Certificate. (This course is for qualified Women Teachers only).
Boarders expected February of 1939.

Apply for Prospectus and terms.

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INDALENI HIGH SCHOOL,
Indaleni via Richmond, Natal.**

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Theological Training for Ministers and Evangelists

New Term begins February

Send 3d. in Stamps for Prospectus to

DUFF BIBLE INSTITUTE

Izingolweni, P. O. Natal.



S. A. Non-European Tennis Championships Invitation Extended To Entrants

The Men's Singles and Doubles (open) Non-European Tennis Championships, being staged under the auspices of the South African Indian Lawn Tennis Association, will commence in Johannesburg on December 16, continuing on December 17 and 18, and the finals on December 26.

Since this is the first occasion when South African Non-European Titles will be staged in this country, entries are open to all tennis enthusiasts, irrespective of their race, colour or creed; and it is anticipated that a record entry will be made, with leading tennis players and stars of the Indian, Coloured, Bantu and European races taking part. The tournament committee has also received the information to the effect that leading players from Natal and other provinces will be available to take active part in this event.

The decision of the South African Singles and Doubles champion will be made in this tournament, and though that is an irksome task, there is no doubt that the better man will win the title.

Entries for the above championships

will close on December 14, 1938, and it must be noted that no further entries will be accepted after that date. Hence prospective entrants who fail to present their names punctually will have missed the rare opportunity of participating in an all South African event which may not possibly be staged again in the Transvaal for some time, as in the future these will be staged annually in the various provinces in consecutive order.

Entry forms and further particulars are obtainable from the following addresses:

The Secretary, Tournament Committee, C/o H. Khan, Esq., 400 Delarey Street, Kofi-noor Buildings, Vrededorp, Johannesburg.

H. Jajbhay Esq., 21st, Street Vrededorp, Johannesburg.

The Secretary, The Bantu Men's Social Centre, P. O. Box 4767, Johannesburg.

The Secretary, The Bantu Sports Club, P. O. Box 6975, Johannesburg.

Itinerary For Hard Catch Tennis Tour Of Natal

Following is the full itinerary of the Bantu Sports Club tennis team tour of Natal.

23rd December—Leave Johannesburg for Newcastle.

24th December—Play Newcastle.

25th December—Leave Newcastle, arrive Ladysmith.

26th December—Play Ladysmith.

27th December—Leave Ladysmith, arrive P. M. Burg.

28th December—Play Maritzburg.

29th December—Leave Maritzburg, arrive Durban.

30th December—Sight-seeing and shopping.

31st December—Play Indians or any group.

1st and 2nd January—Play Selections of D. and D. B. L. T. Assn.

3rd January—Leave for Johannesburg.

The members of the team are: Messrs Sol. E. Mogoye (manager); Willie Mhlambi (captain), A. P. Khu-

lang, J. J. Mongale, J. Schalwyk, C. N. Setlogelo, F. Z. Oliphant, Robert Matyeka, P. Mothibi, and Jas. W. Whyte or Xorile and H. B. Makhothe, and Misses Emily Tsoene, Martha Ramorola, R. Shezi.

Another fine victory was enacted by City XI Cricket Club, in their fixture match against Hard Catch Cricket Club, played at Western Native Township on Sunday.

Hard Catch Cricket Club batted first and were 33 all out, Mlombi taking 4 wickets, while Jacobs took 5, with young Ndyitu making double figures by a single 12.

City Eleven were 126 all out, W. Mfene 22, Nkonki 26, P. Mlombi 40, Mafilika 13 and Yeye 7.

In their second innings Hard Catch realised 99, doubles being made by C. Bendile 21, Z. Yeye 18, T. Mbalo 31, and D. Ndyili 12. P. Mlombi took 6 wickets, while P. Bam took 2.

City Eleven needed only 6 runs to win when their chances were jeopardised by P. Bam and P. Mlombi

Rand Leases Turns Tables

H. S. NDLWANA HITS 91
But for fine batting by Mandlana, Rune, Gwele and Ndlwana, Crown Mines "A" C.C. would probably have had Rand Leases out for a moderate rotal on Sunday at Duma's oval.

Ximiya and Malindi opened for the Rand Leases to the bowling of Magaxa and L. Mavuso. At 37 Malindi was bowled by Maxabo for 16. The total at one stage was 54 for 5. Mandlana came in and with 7 fours in his total of 30 gave the game a different complexion. He fell at 96. Ximiya 22.

F. Rune and M. Nocanda plodded along till Nocanda was finally out at 161 (22). Rune fell at 171, having played a valuable 60. (171 for 9). Then came the last wicket partnership of Gwele and S. Ndlwana which realised another 171 runs. S. Ndlwana played delightfully for 91, a feature of his innings being his powerful driving. He hit 2 sixes. P. Gwele hit hard for 63 Not Out his innings including 7 fours.

Rand Leases were all out for 342 runs.

Crown Mines "A" C.C. replied with 106 runs. Mtendeni 23, Kwatsha 22, Vokwana 16 and Denalane 13. S. Ntshakisa took 4 wickets for 22 and C. Mandlana 3 for 26.

Crown Mines "A" followed on but fared even worse in their second venture. They were all out for 30. S. Ntshakisa 6 for 17 and J. Makoti 4 for 13. Rand Leases won by an innings and 206 runs.

The Boys' Club Movement

"The Club Boy," a 28 page monthly magazine published by the Transvaal Association of Boys Clubs and the association's official organ, is an informative piece of work and affords instructive as well as interesting reading. It is a definite testimony to the good work done by the Boys' Club movement in endeavouring to divert the mind of the average gambler or dice player to some useful occupation. Perhaps the most important feature of the November issue of the magazine is the appeal for funds and premises made by "The Club Boy." "The Boys' Club movement has within very short duration made remarkable progress among the Africans" says "The Club Boy." "This progress, it is felt, would have been doubled were it not for lack of funds and premises. It is an indisputable fact that whilst the Association is doing all in its powers to provide for these boys, its activities can not at the moment be greatly extended to other areas without assistance," continues the magazine. "However, so far as the Johannesburg municipal locations are concerned, great thanks have to be given to Mr. Ballenden for having made it possible for the clubs to use the Municipal Halls at Orlando and the Western Native Township."

A review of the activities of the Boys' Club movement is made; the formation of new branches and their progress.

To show how the boys can react to certain things in life, a letter received by Mr. F. Thabede from one of the most feared boys, who, a few months past, had been arrested for stabbing another during a game of dice, is published. The letter is slightly sub-edited and no comment is made.

"Griffith, Mokotta, Dear Teacher,

"I am still well, about the name of God. Hoping to hear the very same from you. Now, my dear teacher I am so glad because you helped me to keep out of trouble until God helped me to get work. Now my teacher, God must be with you.

"I am ending with a good regular reply—with love to you.

BOY GRIFFITH"

Comfortable Win For City Eleven

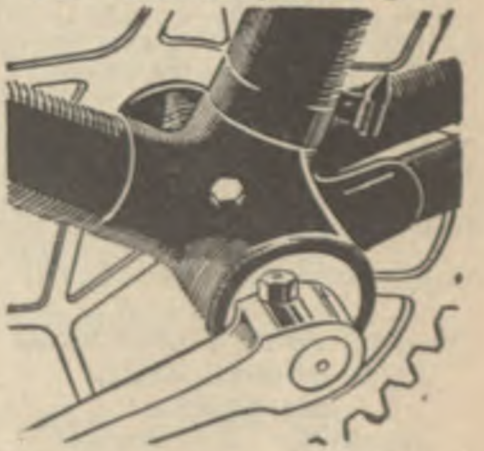
E. C. Forever were 42 all out against City Eleven Cricket Club, the latter taking 217 for 7 wickets, (declared). The scorers were P. Bam 123, S. Mlombi 174, M. Magxolo 18. E. C. Forever were 98 all out, City Eleven winning by an innings and 77 runs: Diamond 13, Sergeant 26, and W. Makongolo 19.

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Branches all Reef Towns and Pretoria.

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In five (5) morgen plots Freehold. Moss River boundary. All arable land.

Prices ranging from £60 (sixty Pounds) per plot of 5 morgen transferred into buyers name with diagram

All expenses paid.

Excellent opportunity to own your own little farm

Apply Secretary: DENNILTON LAND Co. (Pty) Ltd. 20 Gresham Buildings Pretoria. Telephone 154 or F. C. Petersen, Dennilton P.O.

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make no mistake about it... you save money when you buy G.E.C. Torch cells. They give more light and cost no more—use G.E.C.

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BY THE GENERAL ELECTRIC COMPANY LIMITED
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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.

SITUATIONS VACANT:

Certificated teacher wanted in Registered Schools, Shannan speaking teachers may apply: Rev. M. Buchler, Swiss Mission, P.O. Bushbuckridge, (Eastern Transvaal).

WANTED KNOWN

MABUZA'S RESTAURANT & BUTCHERY

There are many Restaurants and Butchers in the City, but only ONE MABUZA'S late of 188 Market Street, which is now at 169 MARKET ST., (between Nugget & End Streets). The most popular Restaurant & Butchery with a good Reputation. Under the most capable management and personal supervision of the Proprietor Mr. B. Mabuza who is always anxious to please. Satisfaction is our delight. Cleanliness is our motto. c-31-12-77.

WOLHUTER MOTOR & CYCLE WORKS

154a MARSHALL STREET,
JOHANNESBURG.

(Proprietor: O. A. Leburn)
Dealers of good used Motor Cycles.
Rudge 3½ O.H.V. £30 Pathfinder
2 Stroke £12-0-0. O.K. Supreme
Rudge 3½ O.H.V. £33 2½ S.V. £18.
Sun 2½ O.H.V. £14. Douglas 3½
twin £12. Matchless 3½ O.H.V.
£12. and B.S.A. 3½ S.V. £30.
For New & Secondhand Spares, and
Accessories Try: Wolhuter Motor &
Cycle Works. t-c

A Grand Annual and Farewell School Closing Concert, will be given by the American Board Mission School, in honour of the leaving Principal Mr. B. T. M. Mgemane. (a) Matinee at the Communal Hall W.N.T. Township on Wednesday 30th November 1938, from 2.30 p.m. to 7 p.m. Admission: Adults 1/-, Children 3d. (b) Concert at the American Board Mission School Hall on Friday 2nd December 1938, Doors open 7.30p.m. Commence 8p.m. sharp. Admission: 1/- Adults, Children 6d. Programme Music, Gymnastic and Soldier Drills, Sketches, Recitations, Latest Heats etc. (c26)
Rail up and see a show of shows.

Bantu United School Bothaville. Wanted a qualified male teacher. Member of the A. M. E. Church. Knowledge of Sesutho a very strong recommendation. He must help in church work and must conduct the church choir. He will also be a secretary of the church. Only Sesutho speaking teacher need apply. Duties begin January 1939. Enclose a stamped addressed envelope with your application to M. L. Malle, (Secretary.)

Wanted immediately part time Native Interpreter. Apply in own hand, writing to Box 8172, Johannesburg. x26

WANTED:

Lady Teacher wanted for Middel-spruit School, Assistant; First Year or Std. VII. Sewing and needlework recommendation. Apply through A. J. Tsoai before 30 11 38. P. O. Fouches-trust, Via Bothaville. c26.

English Church Native Girls' Hostel

On completing a course of Home Nursing; given by the St. John Ambulance Association, at the English Church Native Girls Hostel, certificates have been received by the following: Rachel Mabulelong, Bokhutlo Ntshelani, Maureen Sekomo, Dorothy Mbulawa, Tabitha Mogodi, Sarah Seripi, Margaret Binase, Mapela Tsheole, Miriam Molale, Agnes Sharp. It is hoped to arrange a Course again in First Aid. Any who wish to take the course are asked to send their names as soon as possible to Miss Beale, 14, Sherwell Street, Doornfontein.

Christian Council Of South Africa

The International Missionary Council consists of International Church Councils of some thirty different countries. This International Missionary Council is holding its World Missionary Conference in India during December. It has asked the various affiliated International Councils to appoint representatives and Christian Council of South Africa to which are affiliated 39 Churches and Missionaries in this Country, has been especially asked to send not only Europeans but also Non-Europeans. The Christian Council of South Africa has appointed four Non-Europeans to travel with the South African Delegation as full Members of the Delegation and of the World Missionary Conference. The four are: Chief J. Lutuli, who will represent Natal Missionary Conference, the Rev. S. S. Tema, who will represent the Dutch Reformed Church, Miss M. Soga, who will represent South African Non-European Christian Womanhood, and the Rev. J. C. Mvusi, who will represent no denomination as such but South African Non-Europeans in general.

To make this Non-European Delegation possible it has been necessary to incur considerable expenses. The Amalgamated Bantu Press has graciously consented to open its columns for subscriptions towards the expenses of Mr. Mvusi. The International Missionary Council has agreed to pay the larger portion on his passage money but it is still necessary to raise some £20 to cover his expenses. The appeal is now made, for all those who feel that they would like to be represented to this World Missionary Conference, to send to the Editor of this paper such sums as will form part of the contribution of Non-European South Africans towards its Delegation to this World Conference. We trust that you will realize and appreciate the tremendous opportunity that you have in having this representative and we trust also that this representative will not fail owing to the lack of the necessary financial support

remind us of the lament of King David over Abner, which might be repeated of Sarhili:—"Know ye not that today a Prince and a mighty man has fallen in Israel?"

Rustenburg Hospital Board.
WANTED:

Qualified Native Nurse.

Applications are invited for the above-mentioned post at a commencing salary of £60 per annum plus Board, Quarters and Uniform.

The successful applicants can assume duties immediately

T. P. C. KEYTER,
Secretary.

King Of The Xhosa Nation



SARHILI SON OF HINTSA

Sarhili was the King of the Xhosa nation who ruled after the death of his father, King Hintsa, in 1935 up to his death in 1902.

Sarhili was born about the year 1820, shortly after the battle of ama-Linde. He first came into notice in 1835, when he was incarcerated in the British Camp along with his father, Hintsa, his uncle Burhu and his cousin Maphasa, Burhu's heir.

The hardships and anxieties he underwent during his enforced detention, together with the threats of the Governor against his father, followed by his parents' tragic death, had a marked influence in the early maturing of his mind, but they also had the effect of destroying his confidence in Europeans. The death of his father, and the manner of it, was an episode never to be obliterated from his mind.

The effect of these experiences on Sarhili was permanent and manifested itself in various ways. The cattle killing Delusion, which miscarried in its object and instead of emancipating his people, brought them to the verge of national suicide, is said to bear evidence of his influence in shaping that tragedy notwithstanding that it is popularly attributed to Mhlakazi and Nongause.

When the news of King Hintsa's death reached the Governor Sir Benjamin D'Urban, he interviewed Sarhili and made these suggestions to him: "In order to effect peace Sarhili must submit to the authority of the whites, the authority extending to all that territory lying between the Keiskama and Kei Rivers, otherwise Sarhili must fulfil the conditions imposed on his father. He was not to revenge himself on his neighbours the Tembis because of their attack on him. Another condition was that Sarhili should agree to accept in the country between the Kei and the Bashee Rivers certain tribes of the ama-Rarabe viz. ama-Jingqi of Maqoma; Chief Tyali and his tribe and many others including Chief Botoman. He was to see to it that they did not return the territory from which they were to be expelled." Sarhili, of course, in the circumstances was compelled to accept these terms. Thereupon was released.

Among the Xhosa Chiefs

from Palo to Rarabe, notable for their humanity, their oratory and courage, none could approach Sarhili, son of Hintsa. He entered upon the sovereignty at the time of special difficulty in relation to his country and people, and when it was apparent they were under the authority of strangers that is of Europeans. He recognised that if he did not exert himself, the Xhosas would be submerged altogether.

Under his rule Sarhili did all he possibly could to keep, according to his judgment, the tribes of Palo united and intact. As a humane and peace fully inclined man, a man of character weighty in Council, respected and beloved by his people, Sarhili had no rival. Even today, the old men who frequented the (Ikomkulo) Great Place, weep tears of sorrow at the mention of his name.

He won the hearts of every body, because as a sovereign Chief he was con-descending to the common people, and addressed in respectful terms and in a friendly manner those of inferior status.

The Europeans likewise in spite of his being often at cross purposes with them, honoured and respected. It would be hard to find any European who was acquainted with him to speak disparagingly of him. Having finished his work of protecting his people, and having been granted length of days, he died in 1902 at Sholora on the Bashee River at the age of 82 years, leaving the whole tribe in such mourning, as to

(Continued at foot of column 2)

Advisory Board E.N.T.

It is gratifying to find out that in the review of the Township's activities during the year, we have had the Council's sympathy throughout.

Both the residents and the Board have had a peaceful time with the authorities, and for this also we are very proud.

Like in all Townships, we have people, who try day and night to cause unpleasantness among our people, but with tact this Board has managed to lead the public. We have always encouraged the public to hasten—, but slowly.

In our recent public meeting, one man said, "We shall have made a grievous mistake, if we allowed any of these men to resign. The Township has improved during their term of office."

I know what difficulties the Board members were faced with and therefore I think those who associate themselves with the remarks above. Both my Board and I wish to express appreciation for the co-operation of the Council together with the Municipal Native Affairs Department in solving most of our local difficulties.

One feels, he cannot do otherwise but to comment on the action of the Native Affairs committee for its co-operation.

Will all people who are leaders adopt the motto which has helped the Board to function well. Sink pride, consider other men's point of view, use few forceful words if need be, and none if unnecessary. This, of course, is contrary to the ideas of some of our people, whose motto is, "More noise for popularity" and publicity.

We have always held high esteem of our council, if we disagreed in matters, we knew there was no selfishness in that matter, but a mere diversity of opinion.

As the chairman of the Board said, "I have always watched with interest the attitude of my Board in discussions. It has always been a pleasure, to work with this Board."

Councillors are our 'City Fathers'. We know, therefore, that if there should be any thing we need, and the opportunity be there to get it we shall always have it.—C. L. L. MATLOPORO.

Modernize your kitchen: Get a PRIMUS Range!

No. 145—146—149.



If you have any difficulty in obtaining it write to: LEONARD CARO,
P.O. Box 2899, Johannesburg.

Requires no installation. Stores and burns paraffin without smoke or soot or ashes. One single flame—hotter than cooking gas—does all the cooking, baking, frying and warming.



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WHO'S WHO IN THE NEWS THIS WEEK :



Mr. Chas L. J. Matloporo, who is attending the Advisory Boards' Congress in East London next month. He is Principal of the American Board Mission, Johannesburg; Executive Member of the Joint Council of Europeans and Africans; Secretary of the Board, E. N. Township; Assistant General Secretary of the Johannesburg

Advisory Boards; Assistant General Secretary of the Advisory Boards Congress of S. A. Writer of a Sesotho Novel "Kate oa Gamtoos".

Messrs. George Henry Bakebeng Masibe Langa and his brother Dennys Marcus are on a short visit to Johannesburg in connection with the recent death of their brother late Chief Mankopane Henry Bakebeng Masibe Langa. Late Chief Langa assumed the chieftainship on August 10, 1910 and ruled wisely and well over the Mandebele tribe for 28 years. He built the tribal school and arranged with his people to build the Council House.

The new Chief will meet his people at the Wolhuter Men's Hostel on Sunday (tomorrow) where Mr. Smuts Sethoga and Mr. Dennys Marcus M. Langa will be present to pay their respects. J. N. Mphahla will also be present.

Heartfelt thanks are extended to Mr. D. W. Swan, Superintendent, Eastern Township, who gave Mr. Smuts Sethoga, his induna, special leave to attend late Chief Masibe Langa's funeral; also to the Superintendent of Wolhuter Hostel.

Nurse Bella Tihogo, who is employed at Princes Alice Nursing Home, Sophiatown, paid a day's visit to Mr. P. M. Selokane, on Monday, November 14.

Mrs. Dora Moshe, Hon. Secretary, "Daughters of Africa" writes:— The Seventh Annual Conference of the D.O.A. meets at Pietermaritzburg on December 16, 17 and 18, 1938. You are invited to attend. Your presence will be highly appreciated.

Mr. M. Swarts, of 27 Kaffersfontein Bloemfontein accompanied by Mr. J. Kzasane, visited the Rand this weekend.

The Misses Gastha Swarts & Mary Molife of Orange Grove paid a flying visit to Eastern Township on Sunday last to see Pastor and Mrs. J. R. A. Ankhoma.

Mr. and Mrs. A. G. Corner, Mr. and Mrs. Mbeu, of Orlando; Mrs. Mrs. Mdhluli, & Mrs. M. Caluza both of Eastern Township visited Evaton last Sunday where they were the guests of Mr. and Mrs. R. Tshabangu.

After attending the Annual Conference of the Bantu Baptist Church held in the city recently, the Rev. J. J. Lepele, of Harrismith, visited the new offices and works of "The Bantu World" on Monday, accompanied by his daughter Mrs. Rose Mandzingane, of George Goch.

Mrs Pitsuane was the hostess on Sunday afternoon, November 13 at a pleasantly informal tea party held at her home at No. 1711 Fetsha Street, Western Native Township, Johannesburg.

Among those present were Mesdames M. M. Nqolobe, Kholoberg, Sitole, Malunga, Mtselu, Maka and Miss Malunga; Messrs Pietersen, Freddie Ngaleka, M. M. Nqolobe, Oliphant, David Siphso Gantsho, Jack Morosie and Jack Pietersen.

On Sunday afternoon November 13, Mr. and Mrs. Elias Q. Mokuena, of Alexandra Township, surprised friends when they celebrated Mr. Q. Mokuena's 29th. birthday with a brilliant dinner party. Among the friends present were B. T. Mthibedi, G. Hoane, Mr. and Mrs. Malatuli, Miss Mokuena, Mr. Napo, Bopape and Ramokgopa etc. Mr. T. D. Napo who spoke on behalf of the guests invoked God's protection and happy life to Mr. and Mrs. Elias Q. Mokuena.

SOUTH AFRICAN NATIVE COLLEGE FORT HARE.

Application for admission to the in February, 1939, should be made immediately to the: Principal, Fort Hare, Alice, C. P.

Entrance qualifications: Matriculation or Senior Certificate (or equivalent).

The following courses are now available:

ARTS (M. and B A) and SCIENCE B Sc. courses for the University of South Africa Degrees.

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MEDICAL AID, BANTU STUDIES, LAW CERTIFICATE, THEOLOGY, and AGRICULTURE.

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It may result from too much to eat or drink, the wrong kind of food, not enough sleep . . . but mostly that "full" feeling comes from the stomach.

The time to check this trouble is before it gets a good start—before it becomes a case of downright constipation.

A dash of Eno's "Fruit Salt" in a glass of water morning and night does a lot of good even in a few days. And it's such a refreshing beverage.

Eno rids the stomach of those poisons that slow a man up, make him miserable. It sweetens the stomach, improves digestion and soon puts a man on his feet.



ENO'S FRUIT SALT

KEEP IN TOUCH WITH WHO IS WHO

By Subscribing to "The Bantu World"

See Page 8

A Cocktail party will be given by Miss Selina Rampa, on December 4, at her home in 1955, Matta Street, Western Township. All friends are cordially invited to attend. The Harmony Kings Jazz Band will provide the music.

A grand concert will be staged by the Presbyterian School at the Communal Hall, Orlando on Thursday night, December 1. The following choirs will render music: The Presbyterian School and the Four Ink Spots Company.

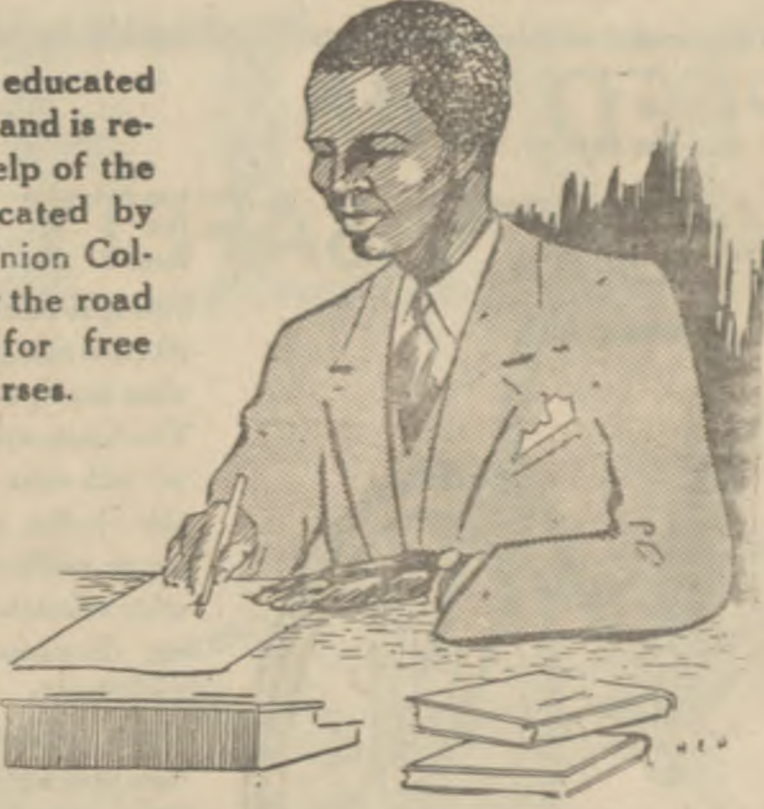
Apart from the intimations received from its organisers at Mafeking, Potchefstroom, Pretoria, Heidelberg and Benoni, the Banana Ball, first of its kind to be held at the Communal Hall, Eastern Native Township, Johannesburg, on Saturday, December 3, has aroused keen interest among the city leading social groups.

Special arrangements have been made with a local firm with a view to having the hall as beautifully decorated as possible. The whole task of organising locally has been left to Mr. Sol. L. Sidumo who is well-known throughout the Rand. With an army of about 40 well-known ladies and 30 gentlemen, as sub-organisers, the occasion is surely not only to turn out an unqualified success, but also an epoch in the city's African social life. The music will be supplied by the popular Merry Black Birds Orchestra, with the gifted Mrs. Emily Motsieloa at the piano.

Mr. and Mrs. L. Shumang of Orlando, are being congratulated on the birth of a baby girl last Friday.

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IT'S FOOLISH TO LET A HEADACHE TROUBLE YOU—GO TO THE STORE AND BUY A BOTTLE OF GENASPRIN. IT COSTS LITTLE BUT STOPS PAIN QUICKLY.

I WILL LOSE MY JOB—MY HEAD IS SO BAD THAT I CANNOT WORK TO-DAY

THIS IS THE GENUINE "GENASPRIN" YOU WANT! JUST TAKE 2 TABLETS IN A LITTLE WATER AND YOUR HEADACHE WILL GO.

THAT IS WONDERFUL MEDICINE. IN 5 MINUTES IT CURED MY HEADACHE. I NEVER THOUGHT OF IT ALL DAY. EVERYONE SHOULD KNOW ABOUT "GENASPRIN."

I SEE YOU ARE BETTER. YOU MUST HAVE TAKEN MY ADVICE.

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

1623-1

Nazi Seize Jewish Property

It is becoming increasingly clear that Germany's anti-Jewish measures will make some 500,000 outlaws in everything but name, says the Berlin correspondent of The Times.

Like outlaws they will soon find themselves without shelter, since they may not live in the same houses with Germans or in houses owned by Germans, and will even be disqualified from owning real estate themselves.

The official attitude is that the amount of land and house property in Jewish hands at the beginning of the year was out of all proportion to the number of Jews the population being estimated at about one third of all the real estate in Germany.

It is hoped that very soon no Jews will own any German land and the process of depriving Jewish owners of their property is being hastened by forced sales at knock-down prices in cases where Jews are finding difficulty in raising up cash to pay their share of the £80,000,000, fine imposed on them collectively as compensation for the murder of Van Rath.

It is authoritatively stated that only about one third of existing Jews in Germany will survive after January 1, on which date Jews will be entirely excluded from retail trades and crafts of all kinds.

Protectorate Question

Mr. MacDonald's Statement

Mr. Malcom MacDonald (Dominion Colonial Secretary) told the House of Commons at question time on Tuesday that the Protectorates had not been the subject of discussion with Mr. Pirow in the London conversations.

Mr. Wilfred Robert (Liberal North Cumberland) asked Mr. MacDonald whether he was aware that under the 1880 with the rulers of Swaziland it was provided that the consent of the Swazi nation must be obtained in any



Mr. A. M. Jabavu

temporary administration by another Government; whether on termination of this administration the convention still survived; whether he was aware that the Swazis still contended that the provision of this was operative; and whether due regard should be paid to this fact in any discussion which might take place in regard to the future of the High Commission territories in South Africa

Replying, Mr. MacDonald said: "I understand that the terms proposed in the memorandum have not yet been finally settled. As explained by my predecessor on June 14 the of the memorandum is to enable the inhabitants to judge what the position would be in the event of transfer."

Mr. A. Creech Jones (Labour West Riding): Are we to take it there is no change in the situation. Were there any discussions with Mr. Pirow?

Mr. MacDonald: The matter has not been the subject of discussion with Mr. Pirow. As regards the first part of the question there is not change in the situation whatsoever.

General Hertzog On "Evil Influences"

Measures to control the political activities of ministers of the Church and teachers were announced by the Prime Minister, General the Hon. J.B. Hertzog, in a speech at a civic dinner at Reddersburg on Tuesday night.

It could no longer be tolerated that teachers who received Government salaries should bring between and parent "befoul social relation," he said.

It was no longer possible, declared General Hertzog, to overlook the fact that ministers of the Church were entangling themselves in party politics, knowing that this brought division and dissatisfaction in their congregations: "In my opinion, we can no longer suffer this state of affairs; in fact, I am busy seeing that, both in the case of teachers and in the case of ministers, this sort of thing shall not happen."

General Hertzog said that if there was one thing that impressed itself on him deeply, it was that Afrikaans always considered that the best way of fighting each other was by belittling themselves.

Englishmen always held their nationality and flag high, but Afrikaans constantly endeavoured to make out that they were the most lavish race in the world, that they had nothing to be proud of and that they were constantly under domination.



Dr. J. L. Dube, Ph. D. who appealed for inter-racial co-operation

Chinese Halt Japanese

REPORT OF COUNTER ATTACK

The latest Chinese military dispatches from Changsha report that the Japanese advance southward along the Canton-Hankow railway into Hunan Province has been halted south of Yochow, after a vigorous Chinese counter-attack.

It is learnt that the Japanese forces in the Hankow area are now attempting to dispatch the Chinese mobile columns operating in the mountain in the East Yueh, north-east of Hankow. After the occupation of Lotien the Japanese forces are moving eastward in the direction of Yingshan.

Transocean states the Chinese military reports are pessimistic about recapturing Canton, because the Japanese have brought up very considerable reinforcements

Mrs. H. Wetzlar's Builds Church

A message from Durban states:—A Durban woman, Mrs. Herman Wetzlar, has provided a church and school for 22 Native children at Hillcrest.

A short distance off the main road at Hillcrest, Mrs. Wetzlar found a crumbling wattle and daub building being used by the children. For nine years Timothy Ntombela, the Native pastor, had taken the services without salary. Through lack of money the building was decaying, Native women occasionally patching it up with mud.

Mrs. Wetzlar went to various Durban firms asking for timber, bricks, corrugated iron, cement and fittings (continued column four)

Britain's Plans For Jewish Refugees

The Prime Minister, Mr Chamberlain, made a statement in the House of Commons on Monday on the prospects of settling Jewish refugees from Germany in the Colonial Empire.

He said that the Governors of Tanganyika and British Guiana had been asked to state whether land could be made available for large-scale settlement.

The Governor of Tanganyika had replied expressing his willingness to co-operate. A thorough investigation, in which the Governor would welcome the participation of a mission from the refugee organisations, would be necessary before a definite indication of the area could be given; but it might be 50,000 acres.

Regarding British Guiana, if the results of surveys were satisfactory the Government contemplated the lease of large areas of land on generous terms. The land to be made available would not be less than 10,000 square miles and would possibly be more.

Mr. Chamberlain said that the Governors of Northern Rhodesia and Nyasaland had indicated that some small-scale settlement would be possible.

Palestine was a small country and could in no case provide a solution to the Jewish refugee problem.

Despite the great extent of territory in the Colonial Empire it was not necessarily capable of absorbing refugees in large numbers and it and the mandated territories contained Native populations of many millions, whose interests must not be prejudiced.

Donations in kind were gladly given. She took them to Hillcrest, where Timothy Ntombela set about building the new church. The children, whose ages range from five to twelve, carried the water from the river in tins to mix the cement. Pastor C. S. Fleweling, of Stanger, and three Indians went out to supervise the work and put on the roof. They received no payment. Land for the building was given from his farm by Mr. A.E. Gillitts.

Chamberlain's Colic And Diarrhoea Remedy.

Mavuka and his wife had been happily married and had two sons. Of late Mavuka felt nervous and weak and suffered from Colic, Dysentery, and Diarrhoea. His elder son too, appeared to have the same trouble as the father. Then began along and costly search for help. All the inyanga's could not help them



although Mavuka paid high fees. Things went gloomy. Money was scarce. The boss threatened to sack Mavuka unless he improved Mavuka's wife, too, expected a new visitor in a short time.

Fortunately, the missionary called at Mavuka's and learned about the trouble. He advised them to get Chamberlain's Colic and Diarrhoea Remedy which had saved many people who suffered from the same trouble which worried Mavuka.

Mavuka obeyed. He and his boys are now cured. In due course the new visitor came and they named him Chamberlain Mavuka.



Mavuka obeyed. He and his boy are now cured. In due course the visitor came and him

Chamberlain Mavuka.

VUSA INYONGO ESESIBINDINI—NGAPANDLE KWE CALOMEL

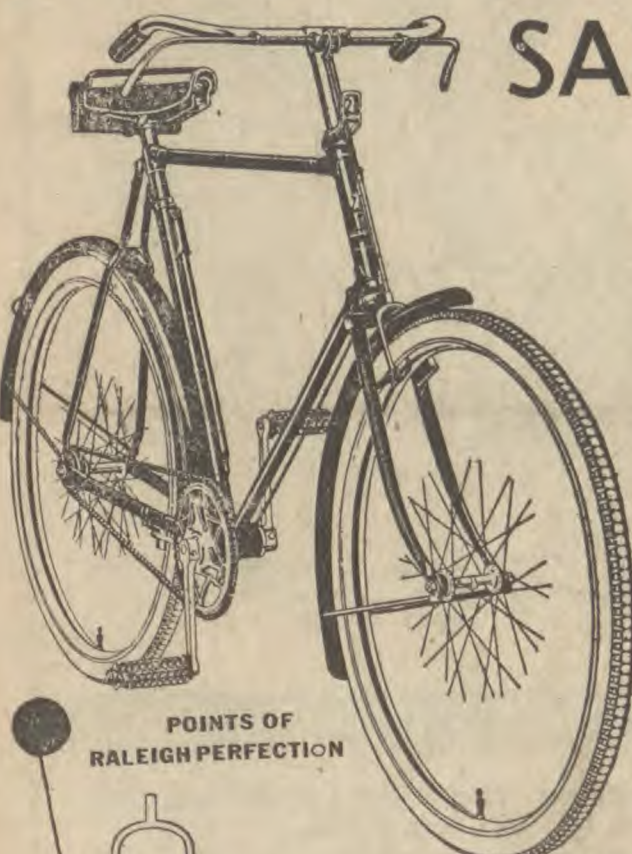
Waye uyaku Phakama Elukhukweni Uzive u Namandla oku Qetula Motokari

Isibindi sifanele okokuba sikhupela ematunjini ako ikomityi ezimbini ze nyongo ngayo yonke imihla. Okokuba le nyongo ayihambi ngenkulu-ke ukutya kwako akunaku hlambululeka. Kufane kubole nje ematunjini. Umoya udumbisa isisu. Uqunjelwe. Umbilini wako wonke ungenwa pinyefu uzive umoneni, utshonile umhlabo ukangaleke ngokungazi wonakele.

Amatywa, iziselo ezibilayo, amayeza amnandi anenchambhu ezihambisa kalukuni azibani. Ukukhulula amathumbhu akushenxisi imbongeli. Carter's Little Liver Pills ezazekayo kakulu esi okusebenza nge nyaniso ukuba inyongo thambe kakuhle nomzimba uyive "upakama uye apakama." Azinangazi, zi sebenza kakuhle kodwa zi ngumangaliso ekwenzeni nyongo thambe kakuhle. Biza i Carter's Little Liver Pills. Funa igama elithi Carter's kwi pakete abomvu. Kuzo zonke ikemisi nge 1/3.



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Half-an-inch of KOLYNOS (preferably on a dry brush) is enough. MADE IN ENGLAND.

—HE SAYS KOLYNOS DENTAL CREAM

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