

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

THE BANTU WORLD



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Hitler's Battleship, Cruiser And U-boat Sunk By British

The war in Europe is now being waged relentlessly on the high seas and in the air. The past week has been the most disastrous to the German Navy and Air Force. In a naval battle between three British warships and the Nazi pocket battleship, Admiral Graf Spee, the British gained a victory that has once more testified to the fact that Britain still rules the waves. The battleship Graf Spee, after being badly damaged, was driven into Montevideo harbour and later was sunk by her own crew.

In a fierce air battle on Monday on the north-west coast of Germany, twelve Nazi aeroplanes were shot down by Royal Air Force bombers. Angered by British naval and air successes, Hitler has apparently instructed his air force to start a new and more ruthless phase of the war at sea—the bombing and machine-gunning of defenceless merchant ships and fishing trawlers.

Heavy Damage Inflicted

The past week has been the most disastrous to the German Navy since the war began. The Nazi losses were:

The 10,000-ton pocket battleship Graf Spee, driven into Montevideo harbour and later scuttled.

A 6,000-ton cruiser of the Koin class, torpedoed and sunk by the submarine Ursula at the mouth of the river Elbe.

A large ocean-going U-boat torpedoed and sunk by the submarine

Salmon.

A 10,000-ton cruiser, probably the Blucher, and the 6,000-ton cruiser Leipzig, badly damaged by torpedoes fired by the Salmon. It is believed that one of these ships may well have been unable to make port.

This means, as Mr. Winston Churchill, First Lord of the Admiralty, pointed out, that a considerable proportion of the total German cruiser strength has been sunk or put out of action in a single week.

Black South Africa Claims No Social Mixture But Political Equality

--The Rev. Z. R. Mahabane

A definition of the claims of the Bantu peoples to citizenship was given by the Rev. Z. R. Mahabane, president-general of the African National Congress at the annual conference at Durban. He set them out as follows:

A place in the political household of South Africa and a voice in the management of the affairs of the land—a voice not in an advisory capacity only, as is provided for in the boards for urban locations, the Natives' Representative Council or the Bhunga of the Transkeian and Ciskeian territories.

A voice in the determination of the destiny of the country of the Bantu's common birth and adoption.

A voice in the making of the laws intended for the good and orderly government of all the peoples and races on the sub-continent.

A recognition of the Native's birthright to live a free and full life in the land of his fathers, unhindered by restrictive and repressive legislation.

Defence Of Country

A place as a citizen in the defence forces of the country, not merely as a labour contingent, but in every capacity in defending the territorial integrity of his country—a policy followed by France and America, as well as by Britain in the East African territories.

A rightful place in the industrial organisation of the country not merely as a casual labourer, but as

an employe, whose wages and conditions of labour must be regulated under the provisions of the Industrial Conciliation Acts and whose trade unionism given statutory recognition.

Black South Africa did not demand social equality with white South Africa nor social admixture nor intermarriage, said the Rev. Mahabane, but the African people were not prepared to accept a position of inferiority or of political helotry in the land of their birth.

"We have claims and these should be given consideration by the ruling race in this country," he said.

He summed up the attitude of the African with a quotation: "I fight as a subject of King George for a place in his household, and I will not be content with a place in his stables."

More than 100 delegates from all over the Union attended the conference.

Russian troops are now reported to be more than 60 miles south of Petsamo and they have apparently occupied about 100 miles of territory along the Norwegian border.

The Finnish troops, it is added, are retreating in good order, probably in accordance with a pre-arranged plan, while small detachments wage guerilla warfare behind the Soviet lines.

On the other fronts the Finns are holding their own.

Fierce Air Battle In Germany

12 German Aeroplanes Shot Down

British aircraft flew over the north-west coast of Germany on Monday and took part in a severe engagement with the German air force.

The Germans claim that 44 British planes took part in the attack and that some of them got through to Wilhelmshaven, but were not able to drop bombs.

The Germans admit that two of their planes were forced down, but claim to have brought down more British planes.

Later the Air Ministry announced that in Monday's raid over the north-west coast of Germany 12 Messerschmits were shot down and seven R. A. F. bombers are unaccounted for.

The Air Ministry says that the bomber squadron was reconnoitring the Heligoland Bight area with the object of attacking any enemy warships at sea.

Need For Common Native Policy

Congress Of African States Urged

The need for a common policy in Native administration in Africa was stressed by the Administrator of the Cape Province, Captain Frank Joubert, in an address to East London Rotarians.

Calling on South Africans to take a lead in the matter, Captain Joubert said: "You cannot have one idea of Native administration in South Africa, another in the two Portuguese colonies and another in the French territories, while the Italians are now importing a fresh set of ideas into their Abyssinian Empire."

African States had got together and achieved unanimity of outlook as a result of the Postal African Conference. He suggested a similar conference of African States on the Native question to achieve a common policy.

Captain Joubert added that they had to realise that the Native was an asset and not a liability. An increase in the Native's spending power would make a big difference to the material welfare of South Africa.

Canadian Troops Land In England

Broadcasting on Monday night, Mr. Winston Churchill, First Lord of the Admiralty, said:

"Yesterday the leading division of the Canadian Army, strongly escorted across the ocean and guarded by our main battle fleet, disembarked safely and smoothly in one of our harbours for a period of intensive training in England before joining their British and French comrades on the Western Front."

Prime Minister's Christmas Message

The Prime Minister of the Union, General the Rt. Honourable J. C. Smuts, P. C., has sent the following Christmas Message to African people for publication in "The Bantu World":



"In these days of war, when the bands of Nation are against Nation, and they strive to destroy each other, it is good to think back to the old, simple and beloved story of the Shepherd, the stable and the birth of a child.

From that event has grown an influence, which despite set backs, more than any other, helps to make friendships between man and man, nation and nation.

I wish to express my appreciation to the Native people for their loyalty in word and deed in these troublous times, and wish them Health, Happiness and Prosperity, in the coming year.

In doing so may I enjoin upon them to maintain their faithful attitude to God, King and Country, so that they may help to create, in this our beloved land, the spirit of the Angel's song, "Glory be to God in the highest, on earth Peace and Goodwill toward men."

Nazi Troops Massing on Dutch Frontier

The massing of German troops between the left bank of the Rhine and Luxembourg and on the Belgian and Dutch frontiers has been going on ceaselessly for the past 15 days.

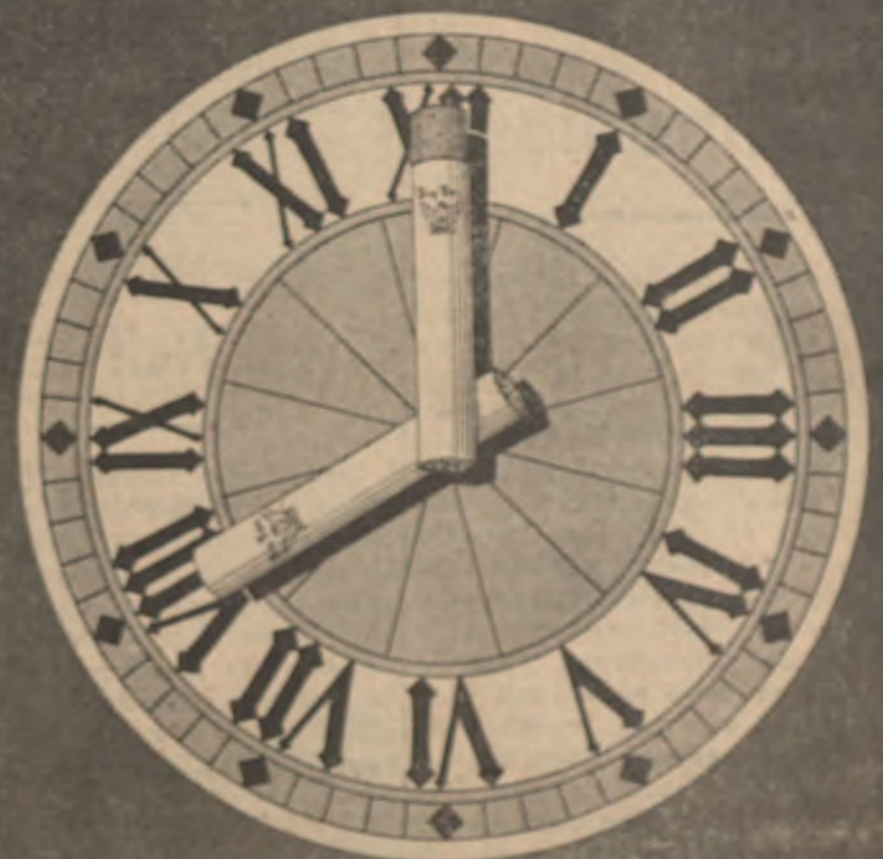
A month ago the strength of the German forces stationed in this area was estimated at 950,000. Today the figure quoted in the best informed quarters is 1,250,000. People living in the frontier zone

who pass regularly from one country to another state that the troop movements no longer are as much more significant than those at the beginning of last month.

RUSSIANS TURN FINNISH LINES IN THE NORTH

Red Army troops have turned the Finnish defence line in south of Salmijervi, on the Arctic front, and are continuing to march to the south, according to reports from the Norwegian-Finnish frontier.

(Continued foot of column 2)



Striking value!

BIG BEN
TURKISH CIGARETTES

THE BANTU WORLD

14 PERTH RD. WESTDENE
JOHANNESBURG

SATURDAY 23, 1939

U. Kisimusi

Sifisela abafundi betu u Kisimusi omuhle onoxolo nokutula notando. U Mfundisi Ntusi obeshumayela esontweni le Bantu Methodist e George. U Mfundisi Ntusi obeshumayela esontweni le Bantu Methodist e George. U Mfundisi Ntusi obeshumayela esontweni le Bantu Methodist e George.

Ezinhleni zake umlobi wamahlaya ngesi Ngisi ozibiza ngokuti R. Roamer namhlanje upimise amazwi amakulu naye ngokutula noxolo luka Kisimusi. Wati ngapandhle kokuba umuntu lahle inzondo nama ngu u nomona enhliziyweni yake angeze abenalo uxolo luka Kisimusi Ingozi yenzondo namagqubu yikuti wena uqobo lwako onako loko kawutokazi. Ngokazonda omunye umuntu nawe ugcalisa inhliziyu yako ngomoya omubi ogenalo uxolo.

Umuntu omnyama usabuswa umona, ucuku, inzondo, Kamfisi omnye into enhle. Izinhliziyu zabo zisagcwele ubushu bokubulalana. Kuzozonk izizwe ezakile kuleli kasiko esedhlula indlu emnyama ngokubulalana soda. Umpefumlo womuntu komunye ufana nempokwe yesibane yona ecima ngokupazima kweso. Kiti u Kisimusi usuku loku zenzela esikutandayo "ng. dhl". Yikunje emuva kuka Kisimusi indhlu emnyama liye igcwalise amajele nezibhedhlela.

U Kisimusi imtokozela ngezimpi nokucwasa okulandelwa ijele noku-fa. Yebo, usuku luka Kisimusi ngo lwenjabulo enoxolo, h yi injabulo enocuku. Inkanyezi eyabikezela ukuzalwa kuka Krestu ab ifumbete uxolo nokutula nobudhlelwane kubantu. Kasiyazi inkanyezi leyabika ukudakwa, nokubulalana nokucwasa ngo Kisimusi. Leyo abaziqambelo yona abantu ngokwahlulwa izimilo zabo.

Sifisela abafundi betu nabasekeli betu nezita zetu u Kisimusi onoxolo nokutula noma bebepateke kabi kulonyaka opelayo, kodwa bakohlwe yiloko lapo betokozela lolusuku olunezibusiso. Bazi ukuti abaningi esabona nabo u Kisimusi odhlulile kabaseko namhlanje. Yinhlaha yetu leyo tina esisatondiwe yokuba sizisondeze okolweni nasotandweni lwe Nkanyezi yase Mpumalanga. Yona eyoleta uxolo emhlabeni nokutula notando.

I Impi Olwandhle

Udaba olusemateni ngalezinsuku ngolwomkumbi omkulu wama Jalimani wempi i Graf Spee. Lomkumbi seloku kwaqala imp kade uxobise ezilwandhle uhlasela imikumbi yonke ohlangana nayo. Kulukuni ukuyutola ukuti upi kwazise wabe ulayishe ukudhla nezikali eziningi ukuze uhlele olwandhle inkat'ende. Kute ngesonto elidhlule ungazelele wazitela pezu kwemikumbi yama Ngisi enitatu emincane yempi. Nayo pezu kwobukulu balomkumbi, nangapezu kobukulu bezinhlamvu zawo yawuhlasela kona lapo. Kwaliwa impi eyesabekayo. Lemikumbi emincane ilinga ukuku minyanisa ngapakati. Lona wama Jalimani uvi elwe yjubane lawo elikulu kunalena nayizibhamu zawo ezabe zithaya ibanga elide. Kodwa yahlasela ngokuzidela okwesabekayo yeyama Ngisi ngangoba yawatshaya izikati ezingama 40, wasinda ngokubalekela ecwebeni lase Montevideo lapo wacela isipepele. Wan'kezwa amashora angama 72 ukuba ukandwe ubese uhamba. Lemikumbi yama Ngisi emincane yema eduzane kwecweba lelo kwazise yal ingenalo ilungelo lokungena kona ngoba umteto wempi kawuyivumeli imikumbi yempi ingene emacwebeni amazwe angalwiyo. Omunye walemikumbi wama Ngisi pezu

kokulimala kwawo nezidumbu ezabe zikuwo walinda nawo lapo waze wahamba ngoba sekufike omunye omncane ozotata isikundhla sawo.

Kute ngo Msombuluko walo leli lomkumbi omkulu wama Jalimani bawutshisa abawupeteyo ngokuwuqumisa ngama bhombho Waqoma ukuzifela ikunokuba utunjwe ngama Ngisi kunokuba ufe ulwe njengendoda.

Nemishusha pansi yama, Ngisi ivukile olwandhle. Omunye wayo ubuhlasile kona uqobo lapo kuhlala kona eyempi yama Jalimani wacwilisa eminingi yempi yama Jalimani.

Manje impindezelo yama Jalimani kuloku, kutiwa sebecwilisa nezikebhe imbala ezidoba izinhlanzi. Kutiva badubule nabakwale kuzo. Linjalo igwala, liti lingehlulwa bese lonela pansi konke nje. Ama Ngisi olwandhle kawabhenywa engegudu.

Imishini endizayo yama Ngisi beyi hasele e Jalimani, yahlangana neyama Jalimani pezulu. Kwaliwa enkulu impi Kwafa eyama Jalimani eyi 12. Edukile yama Ngisi iyisi 7

I Impi yase Finland

Ibambene kabi laps. Ama Finns awenza kabi ama Russians empini yase Lagoda kutiwa ama Finns abulele amabuto ama Russians ayizi 5,000. Ama Russians kutiwa a nama buto apakati kwama 5,000,000 no 750,000 ayibambile e Finland. Empini yase Taipale ama Finns abulele amasorgololo ama Russians ayi 14. Amabuto ama Russia atwele obukulu ubunzima kwazise ubusika base Finland bunamandhla. Amabuto ayizikulungwane kutiwa ayapela ubusika. Izibhedhlela zama Russia kutiwa ziyagcwalisa izinkubela. I Melika seyivalile ukuba izikali zakona zitunyelwe e Russia. Umhlangano wemibuso i League of Nations ivumelene ukuba i Russia ixoshwe kulomhlangano ngesenzo sayo sobudhlwa. Imibuso itumela usizo lwayo lwemishini yempi nemali e Finland.

Uketo lwe Bhodi e George Goch

Uketo lwe Bhodi lwabe lungesonto elidhlule. Ababefuna ukuketwa yilaba: J. C. P. Mavimbela, Rev. J. R. Albert Ankhoma, George Mabuza, Rev. J. Ramosena, C. L. L. Matloporo, Joseph Mohlamme, Den Payi, T. G. Dinise no J. H. G. Gale. Abazovota betwalwa mahala ngezimoto zibayisa kona ehloveni, zibabuyisele emakaya. Amadoda aketwe umuzi yilawa J.C.P. Mavimbela otole 251 amavoti, George Mabuza 235; Joseph Mohlamme 216 no Den Payi, 181. I City Council yabuyisela wona amalungu ayo onyaka odhlulile uMnu. O. N. Phale no Mnu. R. R. R. Dhlomo. Nankoke amadoda szopata lomuzi ngo 1940.

Ukudhla Kwe Ndhlebe

Sizwa kutiwa namhlanje (mgqibelo) ikwaya ka Ephraim Mxunu izobe ihlabelela e Bantu Sports Club. Kutiva kuzobe kukona amakwaya amaningi aziwavo azokwenza into yamehlo. Abasiki bebunda bati neqembu ikwaya "egekete" ku Mxunu liyobe lihabelela. U Mxunu uti yodela loyilowo oyo b'ekona ngoba uzimisele ukwenza into yamehlo. U Sheleni emnyango.

I Bandhla lika Zulu

Sizwa ukuti i Bandhla lika Zulu lizoba nomhlangano wonyaka e Mtshazi kusukela ngolwesibili, January 16 kuze kube ngolwesihla u. January 19, 1940. Abanye esizwa kutiwa bayokulum yilaba: Banum. R. T. Caluza, B.S., M.A., oyi nhloko yesikole sokuhlabelela e Adams,

H. Selby Msimang, N. J. Mfeka, P. W. Vilakazi, M.A., Dr A. H. Ngidi, Ph.D.D. Dr. J. L. Dube, Ph.D. no Nkosaz. Hettie Gasa no Nkosz. C. L. Tshabalala. Kukulume mhla uvulwayo izikulu Fatazela Radebe no Mtukuteli Majosi.

Uketo e Natal

uMnu. A. J. Sililo

Labo abati uMn. A. J. Sililo kangaketwa ngoba esebenzela abelungu e Tekwini, bakombisa ubupofu bengqondo yabo. Uma uMnu. Sililo bengamfuni mababeke esinye isizatu, lesi kasiluto nempela ngoba sifuna bona uqobo abanjalo abayizihlobo nabelungu. "Ilanga Lase Natal" lomhla ka November 18, ekasini lokuqala lavezwa amazwi ayekulunywa ngu Dr. E. H. Brookes eMgungundhlovu. Amazwi amqoka awakuluma aqondene nobuhlobo nabelungu et: "Kukona umtoto okuhloswe ukuba ubekwe e Palamende inxa lihlangana wokwandisa abakulumeli babelungu emadolobheni kunalabo abasemaphandleni. Wati lomtoto upambili kakulu, ngako wabakutaza kakulu abamnyama ukuba B'ANDISE UBHULOBO BABO PAKATI KWABELUNGU LABO ABASEMADOLOBHENI."

Lawamazwi-nje odwa akomba ukuti uMnu. Sililo ngokupuzwa kwake umpompi lowo nguye ongabaka kahle lobuhlobo obuswe ekile kubelungu nabantu emadolobheni. Tina lapo simsekela uSililo kasizukulibala ukujivaza abanye abafuna uketo. N bo bazozibika abati mabaketelwe kona.

Umsebenzi lona awenzayo uSililo ehovisi elibhekele abantu abake edolobheni e Tekwini ubanzi bawo, nokutinta kwawo zonke izihloko zenhlalo yomuntu edolobheni. umenza afanele ukuketwa akulumele abantu edolobheni. Siyezwa ukuti "icala" kutiwa akazihambi izinhlangano zesizwe. Into esobala leyo angabuyi swa kuyo ngemibuzo, kodwa ingeze ivimbele ukuba aketwe; ngoba okukulu okufunwayo umuntu ozoti lapo ekuluma ngokupateka kwabantu edolobheni avule isahluko nesahlukwana saloko akusolayo skulumele pezu kwento aya ziyo nayizwayo. Uma kungabazeka ukuti angabakulumela kanjani abantu eyisikonzi salabo abababusayo abantu, singati nakubo laba asebe ngamalungu oMkandhlu bakona abayizikonzi zabelungu, kodwa loko kakubavimbele ukuba balwele abantu bakubo. Kufunwa umuntu ongesoni isita sabelungu, kodwa opuzwa nabo itiyi. Atsh njalo amazwi ka Dr. Brookes, ati zakeleni ubuhlobo nabelungu emadolobheni. Tina sili uSililo usifanele lesisikundhla.

Kuwe John Mahlangu Randfontein

Situmele ikeli lako e igcwele sikwazi ukukupendula kahle imibuzo yako yobudoda.

Abapostoli bebutene

Umhlangano wonyaka waba Postoli be United Apostolic Faith Church ub'hlangele esontweni elisha lebandhla George Goch, wonganyelwe ngu Mfundisi Leonard Brooke. Izinkonzo zakubeka kahle kakulu. U Mfundisi J. R. Albert Ankhoma wahlabisa umhlangano izimvu ezinhlanu. Kubefundisi ababekona yilaba: Pastors L.R. Brooke L. R. Thring, J. R. Albert Ankhoma, Simon Moloto, Ishmael Nkitsing, John Ngwenya, Ph. M. Gama, J. B. Tshabalala, Aaron Banda, S. Nhlapo, E. A. Mabesa, J. Mokone.

Sebebonke sbasekona abafundisi babeyi 15, abavangeli 9 abashumayeli 18. Inkosi yawabusisa umsebenzi wonke.



"You DO look tired my dear."
"Yes, even shopping makes me tired nowadays."

"Ah, you need a daily dose of NUGGET."

"Well, if it's a daily dose of NUGGET that keeps you so fresh and young, I'll buy some NUGGET while I am here."

NUGGET

SUPREME FOR QUALITY

YEYO HLOBO OLULODWA ENTLE HO FETA

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Ifunyanwa ngayo yonk' imibala
Efumanwa ka mebele eohle
ALWAYS ASK FOR "A TIN OF NUGGET"



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And do it on.....

Pegasus

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VACUUM OIL COMPANY OF SOUTH AFRICA - LIMITED

Obonga U Mnu. R.A. Magubane

Mhleli.

Kwelako lodumo ngicela isi kalana ngibonge u Mr. R. A. Magubane, okute ngomhlaka 26 ku November wasenzela i Tea-party emandi nejabulisayo naye ebonga ngokuphiwa kwake u Nkulunkulu amawele abafana bobabili. Ngakoke wamema izihlobo zake nompakati okuba zizojabula kunye naye. Nge mpelake kutenje ngo 19 o'clock emini asedekiwe amatafala ese mhlope njenge qwa kungasahlali mpukane. Kwapuzwa i tea, cold-drink wena keke nama ointshi. Kwabuye kwapuzwa nekofi lesi Zulu. Sadla sadela kumfoka Magubane. Kute sekuyalwa u Mnumzana Duma wenza umkuleko omuhle kakulu neseluleko esikulu kuyise wabantwana. Kwasi tokozisa uku bona umsebenzi omuhle noblonipekayo.

Siyabongela oka Magubane ngo msebenzi swake omuhle sengati i Nkosi ingamsiza imkulisele. Siya bongela sibi pambili ma Afrika nomi sebenzi ebusisekayo enjengalena. U Nkulunkulu ukona ngezinkati zonke otemba kuye akanakujabha. U Mr. J. Sgwili wavula isipo sake kuqala engisaba kumbula ababekona ilaba: Mr. T. Ngcobo, Bulbeseni Hadebe, P. Mfusi, A. Mabaso, Qumbi Dhlamini, J. Dhlamini, E. G. Ndimande, A. Masina, A. Duma ohlala e Newclare, G. Tshabalala, G. Zulu wase Mahashini, Zululand, C. T. Ntama wase Basutoland, S. Dhlamini, S. Dhlamini, W. A. Kumalo, T. Hadebe, Meshemeshe Mazalisa, M. Mavimbela, J. Mabuya, O. Khumalo no Mr. A. Mogale wase Middelburg. Bonke batokozela u Magubane ngokubonga 6d or 3d umuntu. Kwakukuma i choir i New Morning Stars, zibanjwe umfoka Hadebe. zizangosafika be eobozela zati nxazifika e stage zasho u "Cry Cough our hand is singing pretty more." Ngezwa eekusuka un wele ekanda ngakumbula liti e Mnambiti. U Magubane ube sizwa ngu Mr. Zulu no Ntama ngokwenza i tea, i chairman kungu G. Tshabalala.

Simisela inhlalakhalo oka Magubane.

Owayekona,

E. G. NDI MANDE,

Johannesburg.

Ukufa Kwama Dolobha

Ngiyasela, Mhleli, ngiti fabla kubafundi bako nakubaboli betu. Njengoba u Hulumeni eseyenzile nje imizamo yake yokuvikela abantu kulesi sifo ngokwaka isibhedlela nangokuhlola abesilisa nati sifanele ukuyisekela lezimazo ukuze ipumeleliswe ngemfanelo. Njengesiga sabelungu esiti "Prevention is better than cure," ngise nezikalo zokuti u Hulumeni akaka sivikeli ngokupeleleyo lesisifo. Uku hlola kuka Hulumeni akungihlabi umxwele, ngoba uhlobo abapuma empulazini nasezindaweni zezabelo bodwa. Lababantu abapuma kulezi ndawo bambalwa abapatwa isimpantsholo, kantike nabo basuke besi tole emadolobheni. Lesi sifo asi siki emafamu siye emadolobheni njengoba u Hulumeni ehlobo abapuma ngasandhle kwedolobha njena. Abasemafamu banazifo zabo zama qondo, hayi isimpantsholo siyivela-kancane.

Bokuzosiza ukuba u Hulumeni ahlole nxazonke ukuze kuvikeleke abasemafamu kulesisifo. Kuleko ngiti kuhlolwe nabaya empulazini nabake emadolobheni uqobo Futi ke lesisifo singashweza kahle uma u Hulumeni engaqondisi ekuhloleni abesilisa kupela ngoba owesilisa onako lokukufa usuke ekutata ko wesifazana, nowesifazane ukutola kowesilisa. Amadoda awasitelelani woawa lesisifo njengoba u Hulumeni ebhekise ukusiqeda kuwe wodwa nje.

Ngiyanicela baholi ukuba nisekele imizamo ka Hulumeni niyicacise ngemfanelo. Nani bafundi ngini cela niyisekele imizamo ka Hulumeni. Nawe Mhleli wepepa use luleke ngemizamo engasisiza uku pumelelisa imizamo ka Hulumeni.

Ngiyabonga Mhleli.

Yimi

J. J. NDABA,

70, First Avenue, Parktown North, Johannesburg.

Vukani Makos' Akiti

Ngikusho ngoba sengiqome ukufa uma ngiti vukani ma kosi akiti. Kunini saqala sihlupeka sengati sesa felwa amakosi kanti amakos etu ase kona adhla amabele. Futi kwakungafanele ukuti nase Palamende kuketwe noma imupi umuntu, kwaku fanele wona amakosi ayosikulumela, njengoba etenjiwe abamhlope. Uma ke amakosi etu sili uma sisebunzimeni anyamale, akomba ukutini kitina singabantu bawo na? Seku ukusho ukuti kamabe asesilahlile yini wona na? Anti tina sikheli-nje siyazi ukuti uma kungasekutiwe "Isinyatel" amasimb' abantwana," singahloma ngesikashana ngoba silwela i Nkosi yetu esazi ukuti oyomdabu.

Uma ke amakosi akiti angase ahlalane ndawonye abemunye, abe nezwi libelinye elitata kubantu bawo, ayekovela wona lapa e Ndlu Nkulu emhlope, ngiqinisele, ngiti izimpandhla zingasakuma zime ngezinyawo; ngoba pela amakosi anesitunzi sobu kosi. Lama doda esawaketayo ukudhlala nje, ngoba pela nabo ba abantu-nje njengati, nabelungu labo abantintwa iluto ngisho bebabona, kubuywe kukulunywe ngati; kwazise ukuti nabo bayaholelwa yiyo futi, lokoke okwenza uma sikolwe tina kwenziwe umqubansuku kanti sise bunzimeni.

Uma kukutele amakosi etu nje ngoba nati sikutala uma efun' izimali kitina, singakululeka kalula nati kungasinik' amandhla ngoba sazi ukuti siqinelwe amakosi etu. Uma amakosi esipata depu nje azo lahlekelwa isizwe, nawo angabi makosi kahle uma kungaseko uku zwana. Asiko isizwe esingapatwa noma ubani kodwa abe amakosi oswela ekona etule nje.

Zamani ke makosi etu isu elingcono, lokuba nati siblonishwe sipateke kahle, tina singabona noma kulukuni asisoze sanilahla uma nani ningasilahl'.

Ikala benu—

B. S. D. MATHEBULA.

Barberton.

Ibhola e Wemmer Zebras vs All Nations

Ngabona umdlale omuhle kakulu e Wemmer nge Sonto, November 3. Kubambene ama Zebras nama All Nations. Umdlhlo ubhisa sengati angibonange ngiwubone onjeya nakuwo ama clubs eziwayo e Championship Division. I Zebras yangidhlalela ibhola le Hungry Lions ne Eastern Leopards kuseyizo. Asikulumi ngokuwina, sikuluma ngomdlhlo. Ukuwina yinhlala-nje ngoba nosebenze umsebenzi omncane ubhola imali enkulu, osebenza olukuni abole imali encane.

Ingati ingaqubeka i Zebras nama club onke amnyama. Upele umona. Kwashinshwa kuyi nil-nil. Kwaba sobala ukuti nabayophuma bayopuma ngentunja yenayiti. Ngezwa abantu beti ama Zebras abesedlala okwesibili. Umdlhlo wokwala wawo wabe ungo-10 ekuseni, lona oka 2 ntambama. Umdlhlo wapela kanje: All Nations 2 Zebras 0. Wat'uphela umdlhlo babebambana ngezandhla ngoxolo beti kuhle ngoba nyakenye sanitshaya.

S. B. NGONGOMA.

Amaqabuqabu Amanqunyw' Aponswe

NGU GWAZ' EMHLOLENI) AMA VAZARI BHODI.

Iyoti ipuma lenkulumo bese uketo lwama Vazari Bhodi lap' e Goli selu zwakele. Ngike ngati qu ngase mzini wase George Goch ngosuku luka Dingane ngafica izinto zo Mabuza nabesekeli bako o Mnu. J. Sitebe nabanye beyalula i Lokishi bezwa amanzi. Wena owabona nxa abelungu benza, begijima ngemoto enanyekwe izindwangu etinamagama alebo abafuna ukuketwa. Kutiwa nase Orlando bekushuqa utuli.

IZINTO EZIFANELWE UKUCELWA.

Emalokishi ka Masipala iawa kucinene kabi, ngangoba iningi lemizi ilala isihlwele mdibi ndawonye-wena mntwana makoti, nani. Ikambi laloku yisuba uMasipala ngoba eswele izindawo, axume kuzo lezi ezikona szene izitezi nxa ku wukuti emwala akulungi. Yimbi ibuhlungu lento yokuba emalokishi lapa omakoti ba bilubulele oyise noyise omakoti. Ngiyabona ukuti iningi lingayivuma lento noma sekukushulwe imali yazo izindhlo. Nanso incabha kwabayopumelela.

INGAMA CO-OPERATIVE STORES.

Iyabongela iyakutaza imizamo ya lezizitolo, kodwa sengati ikona into abasayikelele ngingezi noma benziwa ngoba bengakacethiswa na. Kwakani ukuba baqomise bonke abaki basemelokishini ukuba kube yibona abafunela babaletete ezindhlini zonke izinto zase zindhlini nezo kudhlwa? Bavimbele lemali Feydhulu ezandhlini zabo. Lento ingasiza abaki laba ekubeni baze bacite izimali beyofuna izinto engabe zile-twa yizi Co-operatives. Kuti ekupeleni konyaka bonke laba abanga batengi bahlonyulelwe okutile. Benza njalo abanye bezizwe. Nati sisenokukwenza loku. Incabha leyo futi kini bama Co-operatives!

ANANI LAMANTOMBAZANA?

Owezwa eti wona awakatalele mshado ngoba sekuyafana nje konke, kwabashadile nabangashadile? Yi ngoba bezwa kusho imigilimbana lena enga bafana? Isikati kumpilimbana side sikhle ngoba nomisinga maxegu isuka neziponono Kwabesi fazana, ngapandle kokuba benotile bepelwa ukuzilahlela kulezizwana ezipuma lena ngasenhla ne Afrika, bazibe ngokuti yini umZulu, izinto ezingenampato, kanti hashiso ukuba baya kuzo sebezilahlela. Abangazi lahli besuka beyela enye into. Akuko ntombazana ezigoqile engasuke iyo zimanya nomntu engalazi, engeke ize ilazi isaya lake. Nabafowetu laba abangavumi ukuya embazweni mabqonde ukuti bagwemela isong eladlwa. Kukangakanani kulabo ababuye behambe beshiya imbewu engumgwamanda? Byasabanga nje bono ukuti bazalwa ngenidhla enjani na? Abatolwanga ezikoteni, ngakoke ma bapume emqondweni wokuti ngoba siyakutola siyakwenza loko okwenziwa abendandato, kwanele.

ISENZO ESINSWEMPU NESITEMBU.

Akusezona izikati zakudala lapa kwakuyiqobho ukhamba umuntu

wesilisa eti uqonywe izintombi ezi yikuti. Ukuba asengidhle isikala bengi zoke ngiponse amambalwa mayelana nokuduka kwabaningi malungana nokuti isitembu sisekwe ibhayibheli. Ngmafupi ngingati u Jakobe wanikwo umfazi wesibili ngoba owokuqala akatolanga nzalo. U Solomon ngenxa yokuhlakanipa kwake akuketa lapa i Nkosi iti ut-

ndeni, wanikwa pezulu kwaloko ukunote, Inkosi yampika ukuba state amafazi abaningi. (Futide u Genesis 30 wonke) Labake abati sisekiwe qwaba bayalahleka, sinesizatu isi tembu. Konotile silungile, kodwa umahluko nanku: ukuhlakanipa kuka Solomon kukwa bangaki na? Shwele Mhleli, sangihlup aisikala !!!

17/6

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THE BANTU WORLD

14, PERTH RD. WESTDENE JOHANNESBURG.

SATURDAY DECEMBER, 23, 1939

The Meaning Of Christmas

If a man from Mars visited this planet of ours at this time when Christendom celebrates the birth of Christ, he would be astonished by the little progress, if any, made by the so-called followers of Christ in putting into operation His ideas and doctrines. He would be surprised to find that in spite of the progress that man has made in art, literature and science, that in spite of his conquest of the elements, he was spiritually and morally not far advanced of the men of the Stone Age. Although he speaks across the earth, flies across the sea and sees across the universe, the man of today has nothing spiritual and moral that would excite the envy and admiration of the man of Mars, more especially in his dealings with his neighbours.

No doubt our Marsian visitor would be impressed with the scientific progress that has been made since Christ emancipated, by His teachings, the minds of men from the thralldom of superstition and ignorance. For since then our men of science have made humanity travel a great distance from the Stone Age. They have revealed the secrets of Nature and have made man co-worker with God in creating things. In this department of life man has established himself as the paragon of creation. But being unable to conquer his nature, his passions and desires he is employing his scientific knowledge for the destruction of human life and the civilization he has created. By his rejection of Christ's teachings, such as "Love thou neighbour as thou lovest thyself" "do unto others that which you would like them to do unto you," he has landed himself upon the abyss of destruction.

Never in the history of Christendom has the Christmas come and found the so-called civilised world in such a chaotic state as is the case to-day. This chaotic state, it cannot be denied, has been brought about by doctrines which are contrary to Christ's ideals of life and which deny the oneness of the human race while emphasising the superiority of certain races and nations over others. The doctrine of self-preservation, which undoubtedly originated with the cave men, is responsible for the rejection by human beings of the philosophy of life which Christ taught along the Banks of Jordan and on the hills of Judea namely, the philosophy, of goodwill, love and peace.

It was because of this doctrine that Italy attacked and sieged Abyssinia and Albania, that Japan invaded and attacked China, and that Germany grabbed Austria, Czechoslovakia and Poland, that Russia is now waging

a relentless war against Finland and that Europe has been plunged into a devastating conflagration which may later on spread to Asia and Africa.

We see the havoc that is being played by this doctrine in our own country. Here we have divisions not only along colour, but also along racial lines. There is a growing spirit of anti-Native, anti-Coloured, anti-Asiatic, anti-Sametic and anti-Imperialism. And the irony of the situation is that among those who preach this propaganda there are men who do not only profess the Christian religion but who have been trained to preach the gospel of love, goodwill and peace. These men tell us that they are determined to establish a "Christian South Africa" in which non-white races will have no share except as hewers of wood and drawers of water. How unchristian this declaration sound! There can be no "Christian South Africa, unless it is governed in accordance with the teachings of Christ. The mere erection of beautiful church buildings, the singing of hymns, the reading of scripture and the partaking of holy communion do not constitute Christianity.

The core of the Christian religion is love, brotherhood and justice. Without these there can be no peace on earth. God cannot tolerate the exploitation and repression of weaker peoples, because they are also created in His image. In His scheme of creation they have a role to play and they must therefore, be allowed to develop their lives to the full. "Let the children come unto Me," said Jesus, "for of such is the Kingdom of Heaven." He was referring to the weak and the backward.

His mission was to establish the Kingdom of Heaven on earth in which there would be no Jew nor Gentile, no Greek nor Barbarian, no Rich nor Poor, but the people of God.

That is what Christ wanted, and still want, to see established on earth. But unfortunately the world has rejected His teaching and the result is that there is chaos. The war in Europe clearly shows us that unless the re-gency of Christ's spirit among men of all nations is definitely accepted there can be no peace on this planet of ours.

If we are to create a world-order based on justice and love, we must allow Christ to reign in our hearts. The world's problems—racial and national, political and economical, social and spiritual—can only be solved by a change in the very heart of each of us. That is to say, we must conquer the evil of selfishness, greed and pride. We must break assunder the chains that bind us to the chariot of race, colour and class prejudice; we must break down with remorseless love the walls of race and nation.

While at this Yule tide the guns are booming in Europe, in the air and on the high seas, Christ stands today as He stood on Mount Olive two thousand years ago, calling humanity to shake off all secret loyalties to the Demon of race hatred, class warfare and prejudice, and to build ordered peace on earth. That is the message of Christmas to this world which is rent with national and racial antagonisms and threatened by the tyranny of materialism.

LET'S ASK QUESTIONS

Things That Help In The Home

By "SOUTH AFRICAN DOCTOR"

No. 45.

TANDUBU NONO

No. 1. My sister has written to ask if the doctor will answer a question for her.

Doko ela. Certainly, I will try. What does she want to know?

N. She is going to get married soon. She has been a teacher and have saved a little money. Her husband has built a nice house of four rooms. She wants to know the best things to get to keep her and her home healthy.

D. That is a very sensible question. Give me a few minutes to think what the answer should be.

M. They have bought two beds—four chairs—a table a mattress and some bed clothes.

D. A good beginning, because I am sure that so long as people feed and sleep on the floor, they can never keep themselves or their clothes, or their food properly clean, and cleanliness helps to keep you well.

They have, I suppose, proper windows in all the rooms?

N. Yes! I told them all that was said about that when the doctor was talking about healthy homes. They have also bought a water tank

D. That is also a good thing to buy, much more useful than gramophones, or hats, or many pairs of boots, because you cannot keep a house properly clean, unless there is plenty of water that is always available.

Where a woman has to carry all her water a long distance, or up a steep hill I do not expect her house to be very clean.

M. That is true. That kind of water is expensive. It costs time, and labour and sweat!

D. But let me begin to answer this big question. When you start making a new home, what are the things to buy first, if you want to have a healthy home?

Not curtains, or pictures, or glass dishes or table mats. We are not talking about food here of course.

N. What do you put first, Sir?

D. Brushes, Dishes and clothes!

N. Is that so?

D. Yes scrubbing, sweeping, dusting, washing, these are the things that are needed to keep a house clean. Everything that is made of wood, that is not varnished, must be scrubbed, with water and soap. The floors, drawers, shelves and cupboards; the closet, the tables, above and below, all these need the use of a scrubbing brush. Painted wood can also be scrubbed if it is at all dirty.

M. Are you listening, Nono?

N. Yes—you will also hear something soon!

D. Sweeping brushes, or brooms are also needed. The floors must be

swept every day—before the room is dusted. She will need cloths for dusters, a brush for the yard is a good thing, but branches of trees can often be used for this. This work of sweeping the yard should be done by the man every day. He also needs a rake to collect leaves and other kinds of rubbish.

N. Are you listening Mbala?

D. He should dig a hole for all the rubbish of the yard and house so that it may not be scattered by the wind. All these things of which I now speak help to fight against germs, for they love dirt, and dust and darkness. They also keep away insects such as flies, cockroaches, lice, bugs. These are the things that are found in dirty houses.

N. Is there anything else that the doctor advises my sister to buy?

D. Yes. She will need basins and baskets, a kettle and sauc pan. If possible, also a bath.

N. I must remind her of these. Perhaps some of our relatives will bring her these things as gifts for wedding.

D. We have such a custom among the Europeans. It is a very useful one and it would be good if the Bantu adopted it also. Buy things for the bride that are useful, and that will help her to keep her home really clean.

M. Why does the doctor say "basin"?

D. These are needed for washing clothes, hands and faces, dishes and food.

It is not a clean habit to wash food and plates and cups in the same basin that has been used for washing clothes and bodies.

Yes I understand.

D. The kettle and saucepan help in the proper cooking of the food. Foods must be properly cooked if they are to keep the body well.

M. The doctor spoke of cloths. Can he tell us more about these?

D. Three kinds at least are needed. (1) for dusting the house, and the things in the house (2) for cleaning and drying the pots and dishes and (3) for cleaning and drying the floors.

These cloths should always be kept separately.

N. This is not easy for us to do but we will try.

D. We must stop now but here are my questions before you go.

1. Have you a tank at your home?

Why is a tank good?

2. What are three important things to be got when you start making a home?

3. What must be scrubbed?

4. Which places should be swept?

5. Why is all this needed?

6. Have you proper basins and cloths in your home?

R. Roamer TALKS ABOUT

CHRISTMAS

In wishing our friends and enemies a Merry Christmas, we take this opportunity to assure our enemies that one great weakness of hating someone is that your hatred does not make you happy. All the time you are grinding evil thoughts in your heart about someone, those same evil thoughts turn round against you and make you quite unhappy. That is why people who go about hating other people have shifty, restless eyes. They never get fat. The more they hate the more they become uncomfortable.

Now, we hope that those of our readers who hate others will bear this in mind and, in order to make themselves happy this Christmas, will take their hates and chuck them in the "hou jou stad skoen" bins behind their houses. You won't enjoy your Christmas, my dears, if you don't do this. Take the case of Mr. Joshua, of the firm of Messrs. Jeremiah and Joshua, Limited. He's never had a nice Christmas since he got himself a nasty idea that Christmas is the time of the year for collecting over due debts and for getting dead drunk and then becoming a nuisance to everybody.

The result is that he seldom spends the whole of Christmas Day with his friends, half of it he either spends in prison or at hospital. Remember, too my dear readers, that Christmas comes but once a year and that those who are spared to see it should spend it making themselves and other people happy. This is the sincerest way of showing your gratefulness for being spared until yet another Christmas. The question of making other people happy touches us closely. So closely, in fact, that it makes us want to throw our arms round somebody's neck and weep for joy. But we have no somebody who can spare us her neck—of course, it must be "a she"—for this purpose.

We believe that our readers, in thinking of those they wish to make happy, will not forget us. We are frightfully in need of happiness. On our word of honour, we need it. And it takes very little to make us happy, really. You just put a hand into your pocket or purse, fish out a few shillings, enter a store—and hey presto! we are happy. This is, of course, if you buy us a present in that store. Do not mistake us and think we are asking for Christmas Boxes. O, dear no! We are just telling you how you can bring happiness to us, in case you just wish to know. That's all. Honestly.

Don't give us anything, if you don't want to. And don't give us anything if you think we are deliberately asking for it. Don't! Don't! Don't!

Well, forgive us, dear friends, if our pen has suddenly gone personal. That is how we feel at this time of the year. "It is more blessed to receive than to give." You know that, don't you? Perhaps, we have quoted it wrongly, but we don't think its meaning is impaired by that. Perhaps you remember the saying as, "It is more blessed to give than to receive"? Oh, well, it is quite all right to us in its former text. Don't let a mere change of words here and there embarrass you. We are ready to be blessed in receiving! Ahem!

This Christmas article does not seem to be what we wanted it to be. We wanted to tell you why Christmas Day falls on December 25 each year, and why December 25 is Christmas Day. That is what we wanted to tell you; but somehow we found ourselves writing about gifts and happiness. Not that that is not part of a Christmas article; but we felt that our readers needed no reminding about our—there you are now! We were just about to say about our willingness to be made happy with gifts. Fortunately, of course, we held our pen before we said it. Clever of us, eh? (Applause)

All joking aside; we really wish you a Merry Christmas, dear friends and enemies. We may not know you personally, but the fact that many of you have continued buying "The Bantu World" and suffered out talks with patience and cheerfulness, proves that you are not evil-hearted at all. Only good-hearted people can read us. All evil-hearted people hate the very sight of the—talks. So we take this opportunity to thank the many good-hearted people—angels in fact—who read us. In thanking them we again wish them the best Christmas can have for them. Let their tears, disappointments, anxiety be forgotten—if only for a day on December 25.

Charlotte Maxeke Scholarship

BY JACOB NHLAPO, E.A.

We read with profound interest and appreciation Bishop Wright's letter on the above subject in your issue of the 2nd. December, 1939, and I wish to make a strong appeal to you, Sir, and the Africans in general that we leave no stone unturned to have the above scholarship immediately established. It would be impossible to over-estimate the value of such a scholarship.

There will, of course, be a permanent Board of Trustees once the scholarship comes into being, but I propose that as an initial step the following should constitute a working committee: Mr. R. V. Selope-Ihema, M.R.C (Convener); Dr. A. B. Xuma, M.D., B.Sc., Mr. R. G. Baloyi, M.R.C and Mr. P. R. Mosaka, B.A. It is easy for this committee to meet, for all these gentlemen are in Johannesburg.

What the committee should at once set out to do is: (a) To bring the matter of the proposed scholarship to the notice of the Africans in the whole country (b) In collaboration with Bishop Wright to send to Wilberforce University a request that the "Charlotte Maxeke Scholarship" be created. (c) To make a general appeal for donations to a fund to which the transportation of selected scholars shall be chargeable.

As the scholarship will be specially for

African young women, I have no doubt that all our African Women's Associations or clubs will give it their most generous support. I am prepared to give my own contribution as soon as the proposed committee sets the wagon moving.

The Africans have in the past done a great deal of talking. To-day is the time for deeds rather than words. Mother Charlotte Maxeke's name should never die, and could we immortalise it better than by making her Alma Mater perpetually produce other Charlotte Maxekes?

Here is a precious chance not only to forge a strong link between Africans on both sides of the Atlantic, but to show the world that we are able to help ourselves.

MERRY CHRISTMAS

The Management & The Staff of The Bantu World wish their readers, agents, friends and the African people as a whole a Merry Christmas and a Bright, Prosperous New Year.

Tikologo ya Roodepoort-Maraisburg: Kokeletso ya tikologo e thibetsoeng

Go tloga ka di 6 tsa October, 1939, mohiri kapa moagi o naga eleng dimaele tse lesa e go tloga mollwaneng wa Masepala oa Roodepoort-Maraisburg, Transvaal ya tla dumelela batho

ba baso gore ba kgobokane nageng ye gagwe gape ga go motho e moso, gae, ya shomang go mong, mohiri kapa moagi wa naga, ya tla dumelelwa go dula nageng ya gagwe.

113/39

Urban Area Of Roodepoort-Maraisburg: Extension Of Prohibited Areas

With effect from the 6th October, 1939, no owner, lessee or occupier of land within ten miles of the boundary of the urban area of Roodepoort-Maraisburg, Transvaal, shall allow natives to congregate on his property and no native, unless in bona fide employment of such owner, lessee or occupier of land, shall be allowed to reside on the property.

113/39

Stadsgebied Roodepoort Maraisburg: Uitbreidin Vav Verbode Streek

Vanaf 6 Oktober 1939 mag een eigenaar, huurder of bewoner van gronde binne tien mil van die grens van die stadsgebied van Roodepoort-Maraisburg, Transvaal, na urelle toelaat om op sy eiendom te versamel nie en geen naturel, tensy in bona fide diens van sodanige eienaar, huurder of bewoner van grond, uit toegelaat word om op sy eiendom te woon nie.

113/39

Masaka a maswa a thekiso ya Digkomo Setrekeng sa Hlabisa

Batho ba baso ba Kgotlale-tswa go thusa thekiso ya Digkomo



Masaka a maswa a thekisetso ya digkomo a agilweng ke Mmuso kowa Nsane Setrekeng sa Hlabisa. Go agweng ga wona go ile ga hlokomelwa gore digkomo dikgomo go tseba le go tswa ka go phakisa, le gore gose ke ga shwenya motho.

"Digkomo tse fetang palo di swene go re iswa, gomme chelete e bolokwe 'poso ofisi' go riyalo. Komosasa e mogolo wa pele.

Masaka a maswa a thekiso ya digkomo a agi wena ke Mmuso lebopong le nako ya Nsane Setrekeng sa Hlabisa a Kgaswi le T ela e kgolo le setisi sa setimela, gomme a dimaele tse nne go tloga moseng wa Mtubutuba mo go le ng ntlo ya dijo.

Morena H. J. Every, mothusi wa m okamedi wa Temo, Natal, o ile a re go bua masaka a, a kgothaletsa batho ba baso ba rutileng dikgomo go thusa thekiso ya digkomo e lokitsweng ke Lehlakore la tse tse ba baso. Masaka a agilwe ke Mmuso ka chelete e ntsi gomme batho ba baso ba swanetse go thusa modiro o na g le thuso go bona. A boela g re thekiso e ka se atlege ga batho ba sa tliisa dikeomo

113/39

tse bona ka bontsi gobane bareki ba ka seke ba tla.

Komosasa e mogolo wa pele wa Natal, Morena C. A. Wherwright, ya neng ale gona pulong, o ile a re kgopolo ya thekiso ya digkomo tsa batho ba baso ke nte e thomegileng mengw-geng e masome a mararo e fetileng gomme go tselwe nako go kgodisa batho ba baso gore ba tla fumana thuso ka yona.

Aeletsu batho ba baso gore ba kgethe dikgomo tse ka rekiswang a bontsha gore go rekiswe tse ntshwa tse nonteng, gape ebe ka nako ya Lehlabula. Ba gopole gore bareki ba nyakise nnoneng. Gape ba swanetse go di fagola esale tse nyane.

Ga fetsa polelo ya gagwe, Morena Wherwright o ile a kgothaletsa ba ho go boloka chelete ya theko ya digkomo poso ofisi mo e tla tswala. Goseng jwalo diruo tse fetang palo di tla hwa kabaka la komelelo gomme beng ba tsona ba tla lahlelwa.

GO REKISWA KOOMO TSE FETANG 2,000 KA NGWAGA

Thekising ya pele kwa Setrekeng sa Hlabisa ka 1935 go rekisitse kgomo tse 130 feela. Go tloga moo goba le thekiso ka kgwedi tse pedi, gomme palo ya digkomo tse rekiswang ke 350. Thekiso tse di tliisa chelete ekabang £10,000 ka ngwaga, gomme go botlala gore go tla ba tswelopele.

Morena C. H. Watson, Komosasa wa Hlabisa, o re bolelela gore "Kabaka la thekiso tse batho ba baso ba na le chelete ya go rekise ba di nyakang le go lefa lekgetho. Gape ba thoma go tseba gore ka go rekisa Kgomo tsa bona ba fumana theko e lokileng go fetsa go ba e fumanseng go banna ba sepelelang ba eka digkomo."

KAGO YA MASAKA A THEKISO MAFATSHENG A BATHO BA BASO

Nakong tse fetileng batho ba baso ba ne ba fumane gole boima go rekisa kgomo tsa bona ka theko e swanetseng. Go ne go se phe isano gomme motho o ne a tlamagile gore a rekise kgomo tsa gagwe go moreki oa digkomo ka theko ya moreki, go seng jwalo a letele nako e telele pele a fumana moreki.

Kabaka la boima bo, Hlakore la Taba tsa ba baso le hlomile masaka a thekiso tulong tsa batho la baso. Modiro o o tswelapele gobane batho ba baso ba thomile go hlofela matona a Mmuso. gape ba lemogile gore digkomo di ya hwa kabaka la go hloka mafulo.

TSELA YA THEKISO

Tsela eo go rekiswang ka yona ga e swane gabotse botse le tsel. eo go rekiswang ka yona kgomo tsa Makgowa. Bontsi bya batho ba baso ba rekisana en bo ya rutega. Kabaka le go rekiswa ka tsela e bonolo.

Beng ba digkomo ba tsebiswa ke dikgosi le matona mabapi le thekiso, ka tselo ya tona ya temo. E re esale gosa a Tona ya Temo a thuswa ke Mmontshi wa Temo le maloko a Komiti la kgethetsweng go thusa thekising ba bakanya digkomo ka tshwalo—tse tona go tse tshadi go tee, le ka seemo sa tsona.

Jwale digkomo di lahlelwa ka lesakeng gomme ga mong a tsona a bona di batamela morekisi o tseba ka lesakeng. Morekisi o thoma go di rekisa ka phegiso gomme ya theko e lokileng e fumane Morekisi o bolala ea hlotseng. Eupya pele erekwa Morekisi o botlisa mong a kgomo gaekaba o kgotsa ka t eka e. Ga ale Kgotsa kgomo e iswa ka sakeng gomme tshwawe leswalo ya e rekileng. Ga mong a kgomo a se kgotsa, kgomo e hl hlelwa ka sakeng le lengwe ere kamorago ga mong a rata e boele e rekiswi.

Nte e kgahlisang ke gore mong a kgomo ga e rekilwe o hwa chelete a sa lefe maso a dipere. Ga ntsi Moreki ke Lekgomo.

Gore go tseke ga ba diphe ng thekising, Komosasa le Nsane ya digkomo ya Mmuso ka gona thekising.

ISA BOPELO

Kabaka la gobane motho e moso, nakong tse fetileng, o na a beile khohliso ya gagwe digkomo. Iga tso go la ekgare, rya kgomo tse ntsi ga go thus, gobane di tla bolawa tse tse ka-baka la hlokgala ga mafulo.

Gore go tle go fokotswa tshlegelo e go ditwa matsapa a go hloma thekiso tsa digkomo di ya fokotswa, leape le le goa mot'o e moso o y' libus ga ka ka chelete bakeng sa go lahlelwa ka go hwa ga digkomo. Nte e e d.r. gore motho e moso a tse go gweba ka digkomo gomme a tswelitse bophelo bya gagwe pele.

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THE BANTU WORLD

14 PERTH ROAD, WESTDENE JOHANNESBURG

SATURDAY DECEMBER 23 1939

I-Kresmesi - 1939

Mhleli,

Ngamava ndifunde okokuba ba nini abantu abangama Krestu abangalaziyo ol'zuku okokuba lithetha ukuthinina, bebaninzi nabalaziyo. Uyakufumana kodwa okokuba olusuku luchithwa ngendlela emhlangisayo u Krestu. Yimini abaninzi abamvisa iintlungu ezingaphezulu kwezo azivayo emngamlezweni. Nditsho kuba namhla nje ubethelelwa ngabantu abathi bangabandeli bakhe. Ndi qinisekile abanye bebangwa kuku ngaqondi. Umonakalo owenzeka owenzeka ngemini ye Sabata phakathi kwama Krestu. I Sabata kuthi yimini yenyembezi ezi yimfumba, eneneni ezingathethi nto, yimini yokuthandaza noku shumayela okuninzi, izinto zonke ekungabonakali siqhama sibhe kuzo. Lo monakalo mkhulu phakathi kwabantu abambethe ingubo yoku zingwalisa ngegama lobu Krestu. Oo Petros noo Paulusi bezimini basuke bayinxaki enkulu phakathi koku Krestu. Abangeziyo loo ngxaki bafanelwe kukuthandazelwa kuba u Satana uphume iphulo.

He! i Kresmesi ngumhla woku zalwa kuka Krestu umSindisi we hiabathi liphela. Le nto ingumhla we Birthday yomntu ngumhla wokuvuyisana naye, konwatywe naye ngabantu bonke abazizihlobo zakhe, ingengabo abazintshaba zakhe, bemngwenelela ubom obude bempumelelo kwezenyama nezo mphefumlo; ewe aphiwe namabhaso. U Yesu ulindele loonto kuma Krestu nge Kresmesi, yo uba sim ngwenelele ukwanda koku Kumkani bakhe phezu kwehlabathi simphe namabhaso. Qondani Ma-Krestu asiyomini yokungqiba, yeyo kunika wolule isandla sakho unike u Yesu ngokubonakalisa izenzo zo bubele nothando eluntwini.

U Yesu ubububele, ububulungisa uluthando olufezekileyo wena ke mKresu, ibhaso onokumpha lona le Birthday yakhe, sisenzo sokunika oswelelo, olambileyo, kodlakazelayo nakoxakekileyo emphefumleni. Iidinala ezo ozakuzenzela oogxa bakho iinto zoo bani neentokazi zoo bani uthenga emithiyo ngeso senzo kungenjalo uthenga udumo lwesiziso sakho, asilobhaso alikhathalele nganto elo u Krestu, kwaye kungekho nto uyenzileyo engenziwanga zi ntshaba zakhe aba Hedeni. Ibhasso alithandayo u Krestu kukunika abaswelelo, iinkedama nabalambayo abangaziyo nento abakutya yona ngeninzi ye Kresmesi. Phosa m-Krestu kwabadlakazelayo isiziba sokubeka emagxeni. Yonwabisa ngayo le mini imilwelwe, iimfama izithulu njalo-njalo; ukwenze konke oku kuba uvuyisana no Krestu um Sindisi wakho ngale Birthday yakhe ka 1939. Lunye qwaba uphau lwa bantu abamthandayo u Yesu, zizi nto abazenzayo zothando kwabanye abantu apha emhlabeni, izenzo ezi suka ngaphakathi kwentliziyo ezele luthando. Ukuthanda u Yesu asi kuko okomlomo lo umpakumpaku kokwezenzo, ewe inene kokwezenzo. Kulapho ke ifike iqine khona Inqanawa kuma Krestu ezimini.

Noko ndingento yanto mzi wakowethu, ikhwele lobuzwe bethu libhele lona. Ngako ndihlaba umkhosi, ndithi kulungile ukuya ezi nkonzweni nge Kresmesi sivuyisane naye apho kwindu yakokwabo nga mazwi, zesihambe kunye naye, si ngamshiyi apho, sokumnikela ngoku amabhaso emakhayeni ethu. Sinike indidi esenzikhankanyile kuyo le ntetho. Inene soba simenzele lukhulu u Nyana ka Thixo. Uya kuchukumiseka kakhulu u Thixo ziz nzo ezilolohlobo. Akukho bu Krestu apho kungekho luthando. U-Thixo make sifunde ukumbede-sha ngezenzo ngaphezu kokumcela Ma-Afrika.

Nali ithuba elihle lala Xmas loku buyelana kwendoda nenkosikazi yayo, lenkosikazi nendoda yayo. Ngobuso obungenantlomi cela uxolo kumfazi wakho kungenjalo kwi ndoda yakho nlungise intlolo yobu Krestu kwikhaya lenu ngayo le Kresmesi. Akangyiliba i Birth-

day yakhe emnandi u Mntaka Thixo ka 1939. Akangedani ngako u Sathana. Mpilo-nde-ntle Mhleli, wanga u Thixo angakuthobela ii ntsikelelo zakhe, akulondolozwe ku nyaka outsha u 1940; akunikele inkuthalo ngakumbi n a n g a k u m b i ekukhonzeni isizwe sakowethu esi Ntsundu.

Esisixhobo siliphelaphelana u Thixo akuphathise sona Mhleli, si sixhobo esomeleleyo kwizizwe ezi chubekileyo abangenako ukuphumelela ngaphandle kwaso. Ngaphandle kwe phepha-ndaba nathi mzi ka Ntu singadoda. Oku kukhanya na sikubonayo kubangwe ngoo vulindlela bamaphelaphela ethu.

Nabalesi bephepha-ndaba lakho Mhleli ndibanqwenela unyaka omtsha wempumelelo.

Yisikelele i Afrika Thixo phezu kobo bunjalo bayo, akukhonto inoku kunqabela Wena, Usifundise inyaniso yokubhedhesha ngezenzo nga phezu kokuthetha kuphela nge milomo.

G. B. MJI,

Tsolo,

Ezamazwe

Idabi Elwandle

Ngentsasa yangolwe Sine lwe vekhi ephelileyo izitemele zokulwa ezithathu zama Ngesi ii Ajax, Exeter ne Achilles ziqubisene no mgewu wesitemele sama Jameni esiyi Graf Spee ebisisoloko sizingela izitemela zorhwebo sizitshonisa kulwandle oluyi South Atlantic, kufuphi nonxweme lwase South America ngase Uruguay kwanuka irhuluwa kwa oko. Ezi zitemela zama Ngesi noko zilula ngamandla ezixhobo nolwakiwo kunalo mgewu wama Jamani zisi hlasele nzima de sabaleka saakuzifihla kwizibuko lase Monte video apho siyokulungisa umonakalo owenziwe zezama Ngesi. Umthetho wezizwe usivumelele ukuhlala apho iiyure eziku 24 ngaphandle kokuba asikafanele lubambo elwandle ku ngenjalo siya kuvalelwa apho de kuphele imfazwe. Ezama Ngesi zisintotentele ngaphandle kwama zibuko zilindele umngeni. Nesama Ngesi esiyi Exeter singxwelerhekile. Azikavakali zonke indaba zeli dabi ngokwangoku kubhalwayo

I-Russia

Esi sikhohlakali sesizwe sigxothelwe ngaphandle kwequmrhu le zizwe (League of Nations) ngesenzo saso sokuhlaselela i Finland ngaphandle kwezizathu ezivakalayo. Ezi zizwe azivotanga xa bekuthathwa ivoti:— Finland, China, Yugoslavia, Greece. I China kuvakala ukuba ibiyithethela i Russia, kaloku ngabamelwane isanyeke ukuncediswa yi Russia ekulweni i Japan. Edabini eliphakathi kwe Russia ne Finland kuthiwa ama Russia afan' azityhudise nje nakuba eyunelwa phantsi ngama Finns ngee "machine-guns." Akanakujika ama Russia nokuba sekushushu ka ngakanani na ngaphambili kuba ukujika kwawo ayadutyulwa ngaba ngani bawo abangemva.

Umphanqa

Kungosizi endazisa ngokushiya yinkosikazi yam uMamaduna ogama lingu Margaret Justina Velteyn, owayezalwa ngu Ntlobo Ngcukuvu, e Mjika, ku Tsolo, ikhaya lethu lo kuzalwa, besingetsebenzo apha. Ube gula yintloko enomzimba obuhlungu obungafuni kuphathwa. Ke kwirtsuku ezisibhozo agule wasishiya uthe ezithethela, ndakufihlwa ngubani na lomyeni wam esenkangala-nje? Aphinde athi abantu kanti baninzi nabaya bakhokhelwe yi Kruse, ne khaka nomfundisi. Kubusuku bokusa ehamba wathi mandithandaze, naye wathandaza emva koko wabulisa kum kathathu kwasa wahamba ngoxolo.

Ebucaweni ngum Tshetshi. Inkonzo iphetwe ngu Mfundisi u S. Nkopani phambili i Kruse ne Khaka namadyagana. Abantu ebeho 520. Isipho ibe zi £6. 5. Undishiye nee ntwana ezimbini apha ezokugqibela, eyama phelo 5ys. Abakhulu base khaya abane.

MELVILLE VALTEYN.

bhokileyo kuphela.

Okokugqibela ndi ninqwenelela nonke jikelele i Kilisimesi emyoli kunene. Kodwa ke eyonanto akwabe sonke singaziqobhoza sizaphile ezi ntliziyo sinazo khonukuze sithi xa sifika e Betelehem engumhla we 25 ku Disemba sibe ngabafezekileyo. (K. M. P. TENYANE)

Ngxe Makwena!

(NGU NDABAYITHETHWA)

Mhleli,

Ndivumele khe ndicamagushela a Makwena ngosizikazi oluthe lwehla ngomhla ka October 25, kubizwe umphefumlo ka Nkosk. Grace Dhlamini intombi encinci kwezika Wutseki ongomyne wabemi apha e Germiston Location. Lomntana ungene ekuphumleni kwaphakade emva kokuhlaselewa sisifo esingaqhelekanga ekuthe oogqirha bakumvavanya bathi yi (T.B.). Lenzwakazi ibe yendele e Mazizini ngo 1935, ishiye abantwana ababini intombi ne nkwenkwe; noko basebancinane, kodwa ngabantwana sebeqabukile banonina khulu wabo othe yena wafika ngo Mgqibelo ka October 28 ekubeni umngcwabo ubunge 27.

Ungcwatywe ngenkonzo yakowabo yase Tshetshi apho azalelwe khona. Abefundisi bebahlanu nom Presti wase St. James Church, Germiston; abantu babebaninzi kwasendini apho. I Prist ithethe kundumiso yo mngcwabo, kwakungenwa yanikela kumfundisi womfikazi u V. C. J. Mayaba wase Tshetshi e Nigel. Hayi, wazibalula um Xhosa wabonisa ukuba lento yeyakowabo ezalwa nayo. Utyile akukhapha lo mzalwane kuncwadi zika Paulos xa waye bhalela amabandla akhe, watyabula umfana osentsha akenzanga rhutyululu, kodwa ezozinqam zibebuhlungu kwabazivileyo besemoyeni—abantu, bebewisithuba sama 400 kwinqwelo ezi 12 ilorry zi 3, iitaxi zili 9. "Enkosini ziingcwele zodwa, apho, kukho ukonwaba kodwa. Uxolo malubenani Makwena, nani Mazizi omzi wakhe, nawe Dhlamini myeni womfikazi. Lu xolo e Zulwini u hlangatyeziwe ngunina intombi ya kwa Duma eyondulela ngo 1937." Sebebonene.

Sizalel' Umsindisi

Izizwe zomhlaba zazikumaxesha axakeke nje ngala sikuwo namhlanje, zivele ngonwele esonweni kulaula u Mona, Ikratsi, Intlebewana, Ukugxeka, Ukuxabanisa, Ubugebenga, Ubusela, Ubutshijolo no Buhhedingu. Ezizifo zakhula kangangokuba ama Zulu aziva engenako ukwenza ngakumbi, azula ajijitheka efuna iqhinga lokuhlangula isizukulwana sika Adam kwezizifo zibalwayo apha ngasentla esithi xa sizitolika sithi, "Lithunzi Lokufa" Wabuzwa e Nyangweni umbuzo othi "Ngubani na ozakuya emhlabeni abe lidini elibingweyo lokuthwala izono zolu Ntu—kudaleke i Bhulorho phakathi ko Thixo nomntu? "Ndin Bawo!" yaphendul' Imvana, "Ubufazele!" zadaniduluka izithunywa.

Amaqashiso awela kwizwakazi yom Juda egama lingu Mariya. "Ungaxhali!" yimvume ya Phezulu, yatsho ingelosi ku Josefu ephupheni.

Yabonakala inkwenkwezi kwi Zazi empumalanga yazikhokhela yaya ku zifaka e Betelehem—kanti ke nabelusi basivile isandi esibhakabhakeni sisithi "Uzuko e Nyangweni, Uxolo emhlabeni, imvisiswano ebantwini," kanti sisithunywa se Zulu sabomeleza sisithi, "Vuyani ke ngoko kuba namhlanje nizalelwe e Betelehem Umsindisi."

Namhlanje ke inkwenkwezi sele ibonakele kuthi mzi ka Ntu iyasikhokhela isisa kumhla we 25 ku Disemba oyi Kilisimesi—umhla wokuza lwa kwe Nkosi yethu u Yesu Krestu. Xa sisiva izazi zanikela ngegolide ne silivere ne more. Thina ke igolide, imore ne silivere asinayo masibinze ngee ntliziyo ezaphukileyo nezigqo- (Iphela kumhlathi wesibini)

Welapa
intlobo sonke
ZEZIFO
zezi
KUMBA

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Umbutho oyi "Equity Building Society (Permanent) ose Aegis Building, 99 Fox Street, Johannesburg usandukuqala umsebenzi kutsha nje waye usoloko ulindele ukunceda aba Ntsundu nabe Bala ekugcineni imali yabo, nasekwakheni amakhaya abo kuyo yonke imihlaba ekhululweyo ngu Rhulumente.

Yonke imibutho yokwakha iphantsi komthetho ka Rhulumente oyi Building Society Act No. 62 namanye amasulutya akhusela abantu.

Lombutho awaneli nje ukunika ulondolozo nenzala imihla ngemihla kuphela kodwa unika inzala ephakame kakhulu kwimali efakelwe uku gcinwa amaxesha athile kude kuye kwiminyaka ethile.

Obunye ubulumko kukumane ufaka intwana ngazo zonke iinyanga uku-

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Lo mbutho uya yamkela nokuba ingakananina imali. Incwadi echaza konke ngalo mbutho ifunyanwa khona.

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E Rhini

(GOODLAND H. NDUNA)

Ngomhla we 3 kweyo mNga kunqwatywe inkosikazi yoMnu Walter Nobatana ngumfundisi Jacob Mabuto wase Tshetshi, inkosikazi yona iyeyehlelo lase Tiyopiya. Ucedisiwe ngumvangeli uMnu. Stephen Mtyeku Wase Tiyopiya, emangcwabeni kwathetha u Bawo Mpto owenze inkcazo nge imilo sika mfikazi ebelilungu eliphambili kumanyano lwamanina ase Tiyopiya. Inani labantu elimkhaphileyo ukuma emangcwabeni liku 371. Unyana wakhe, u Mnu. Listen Nobatana ofundisa e Bellvue ufike ngentsasa yalomhla unina kuse eswelele wakela kulomphanga engazinto ebehambela ukuzakuchitha i week-end ngokuzakubona abazali bakhe.

U Mnu. Douglas V. Danga unobhala we Fingo Village Location Board uhambele eNgqushwa ngemicimbi.

U Mnu. nenKosk. Miaandle nosapho babambe uloliwe wase Bhai ngokuya kuchitha iiholide ze Krimesi.

Kwenzeka usizi ngokubhubha kwentombi yoMnu. Barney Mzizi. e Hospital, ibibeleka yenziwa i Operat on, yabhubha emva kwe operation usana luphilile.

Ufikile uBawo Mzizi inoma ixhekazi uyise ka Barney nonina ukusukela umphanga womzukulwana.

Abamkeli bamaphepha mabayikhuphe imali yama phepha iyafuneka kwi ofisi enkulu e Rautini ungeka phili unyaka.

Kufike unKosk. Madinda nabantw. na ngololiwe wase Bhai.

Ngomhla we 7 kwinyanga yomNga kwi Municipal Hall, bekunikelwa ama bhaso kwisikolo sase Higher Mission nabantwana atapsileyo ku Std 6 no 5, enikezelwa ngu nKosk. Jacques. Yazala indlu akwabikho ndawo. uSihlalo uMfu. Jacques uchaze ngenqubo yesikolo ukubantle kwayo kulo nyaka. Ikwiyala yesikolo ivunyiswe ngu Mnu. I. K. Zondi ngqonyela.

Kwi municipal Hall ib yi konasti yesikolo sase Roma, kuvume ikwiyala ye sikolo, kudlalwa ngubu, Esihlalweni kucelwe uMnu. G. H. Nduna.

Ingxelo yokuphumelela kwabantwana besikolo sase Higher Mission imingoluhlobo. Inani elingenele uviwo 57 kwaphumelela 38, kwawa 19 utishala yingqonyela J. K. Zondi ofundisa u Std 6 no nkosazana Jingiso. KuStd. 5. Abantwana inani 66 abangenele uviwo kwaphumelela 55, kwawa 11. Tishala zimbini eifundisa u Std 5 ngu Mnu. Goodland H. Nduna no nKosk. Minah Tsotso.

Kumdlalo we Tennis obuphakthi kwe Ngqushw. Tennis Club lityiwe iNgqushwa. Umdlalo ube ngozileyo wamhle, kwazala ngababukeli.

Unkosk. E. Majavu ofundisa kwisikolo sase R. ma ubambe uloliwe wase Monti ngokuyakubona abazali bakhe.

Itishala ezimke ngomhla we 8 kwe yomNga ukwalwa kwezikolo zimi ngo luhlobo ngaba Mnu. V. Mbobo B. A. S. Hashe, Kerr Pango, P. Mbane, makhosazana V. V. Njokmeni, D. Mshelwa. F. Mal. mba, V. V. Sodladi, E. Boya, Jiniso, M. Mlenzana, Matlala no M. Makupula. Iku fi ke u Cannon Jingiso wase Mthwaku kuny: nentombi yakhe efundisa eBhai ngokuzakuphuthuma enye efundisa apha ebaphuthume ngomkhango wakhe we Moto.

Itishala ezifikileyo ezivela emsebenzini ngokwalwa kwezikolo zezi: baNuz. G. Mazwai, A. B. Mboleka, James Dlepu, noNkosk. Ntutu.

Kunduluke ngololiwe wase Cawa u Mnu. Mabindisa ogqibe ivski ezimbini kwamkhuluwa wakhe u Mnu. George Mabindisa. Unkosk. B. S. Mpambani ufumene iindaba ezilusizi. Ngokubhubha kuka yise emaXhoseni, ubambe imoto kwangoko kunye nomyeni wakhe.

Ngokungabikho komfundisi e Tiyopiya umthendeleko wenziwe ngu Arch-descon J. K. Mather wase Tshetshi, nani elamkeleyo liku 137. Kufike ngololiwe wase Rautini uMnu Mdo-lomba Maqanda ngokuzakubona unina

ngumsebenzi. U Mnu. Stephen Ngcete uzifunele undofa-naye, uzakutshata kuyo le nyanga yomNga.

Kufike uMnu. G. Makapela ongu mfundisi—Ntsapho kwisikolo sase Highlands. UMnu James Dlepu ufikile ngumfundisi ntsapho e Trappes Valley e Clumber ngokuzakubona abazali bakhe.

Kubhubhe indoda enkulu yase khava apha, esekulithuba igula, u Bawo Herney Maqanda wabihlwa ngenkonzo ezukileyo yase Rhabe engu Myangel Bennie.

E Tinaru

(NGU CONTI)

Umfo owaziwa kakhulu ngabantwana ngegama lokuba ngu Ngobongobo, (J. Nojoko) ube nelishwa lokuqokezelelwa ivenkile yakhe kwiveki eziphelileyo ngamakhwenkwe, inkabi zifuna ingxowa kuphela, zemka ne 35 zafihlwa ezitoli-fiyeni kuba kuzakukhangelwa ithuba lokuya kuzithengisa. Kubotshwe ikari yoo donki, kanti bayabonwa.

Umdlalo we qakamba phakathi kwe Home Defenders C. C. ne Try Again, ube waphindwa kumhlaba we T.A.C.C., kuqale impi yase khaya ukungena yamana ukuphuma nganye phantsi kwe bowling ka Mfina, yaya-kuphela ku 51 iyonke. Kungene impi ye H.D.C.C. nayo itsale nzima kune siqhelo yaya kuphela ku 51 iyonke, umfana ka Mfina wenze 49 eyedwa kweso sikora. Kwi 2nd. innings i T.A.C.C. ihambe yaysukulahla ku 66 kuwe abantu ababini, wazibalula u Oom Jack noko kusithiwa yi "old stock." watsho nge 29.

U Nkatula (J. Kika) uzimisele ukuthatha uhambo lokuya eRhini ngomhla we 23 kweminyaka ukuya kubonela ukubekwa komninawe yi Bishop yase Rhini.

Abanum. L. M. Botha, Location Supt. no Alec. J. Jayiya bakhwele ukuya e Tekwini, kwintlanganiso ye Adv. Bd's Congress.

UMfu. A. B. Ntlemeza ukhwele kwange cawa engaphaya ukuya kwintlanganiso ye tyalike e Pie ermaritzburg.

Sisiva ngeempukane eziluhlaza ngathi isicelo se Joint Council siphumelele ukuba kuvulwe i Secondary Shool nalapha njengezinye iindawo.

Kwi ntlanganiso yomdibaniso nabefundisi ngelishwa abefundisi ababangana nakuphulelela kwagqitywa ukuba umcimbi urhoxiswe, kuhke u Mfu. V. R. Kwatsha yedwa.

Imvula yoMgqibelo engaphaya itsho zema kakubi izitalato zomzi kwaye iyangena nasezindini, jema ze amadoda kweminye imizi. Omny: umfo ubalisa ukulunga kwenjisa yakhe, kuba wawuswa yinjisa yakhe e buthongweni, kanti indlu iyazalisa ngamanzi, kambe Popie uncedile besiya kucholwa kude.

Intlo yase Maceteni yenze i idlo esikhulu kwatyiwa ngabantu bahlutha, kambe siyafuoka isisa ngamnye amaxesha: nangomso nto ka Betsha.

Amadoda e Council akanaxesha ayasebenza elalini ukulungisa izitalato koko kukhona aba ye labantu abakhalayo, bathi lento ayilungu ichitha iintango zabanye, k nti yona yenza umsebenzi wayo kuba kufuneka ukuba izitalato ziti tse ngokufanayo.

Kucacile ukuba siya kuhamba ngenyaka spha kude kube kudala kuba impi ye Council ayiboni adlela yokuthenga i bus.

Abadlali be ntenetya behlile ukuya kwi Tumente ye Africans e Bhai ukususela ngomgqibelo odlulileyo.

Igqibeli rambhanje into ka Calata ukuwela umlambo nxana iya ezivisini, kuba kule kots izayo iyakuba nganeno kunye nelinye ikhaba, kwanga tungsajalo nto yase Makwayini.

Itishala sezindulukile ukuya kuthitha iholide. Nanga ningayichitha kakhale nibuye nonke nibe ne Kresimesi ezolileyo, kulandele unyaka omtsha ompumelele.

Klerskdorp

(NGU OLIFANT)

Sivuyiswa kukubona ephumile e Hospital u Mnu. R. Nxazonke noko akaphili ncam usazane ezibika. Sisimanga se bodi sokuba sibone

ngamaphepha aselephethwe esithi umntu ndivoteleni ingakhange ibize ntlanganiso yokuza kwenza ingxelo ngomsebenzi obebe wupha-hisiwe. Umzi wazi ukuba bayazinyula benganyulwana nguwo; kufuneka beze neengxelo yomsebenzi wabo konuku ze tazokuphindisekwa ukuba ngaba kuyabonakala. Akufuneki mntu uzixhwayo enganyulwa ngumzi, okokuti iNgwe idla ngamabala kwayo ixesha eli lihlkihile. Ak funeki ukuba akhe thiwe aske abe ngunopopi, makazame ukuma ngenzodololwana kuze akwazi ukusethwa futhi. Akasixeleli ukuba unyaka uphelile kanti bekufuneka ba buyele kwakwababant babeba khethele kuze kulunge.

Sivuyisana noka Mazamiso u George ngoku fumana umsebenzi wobu nobhala e Matsibuko Dominion Reef uze ubambe zitshone mfoka Mlambo.

Umntu ompilo inkenekene ngu Nkosk. Elizabeth Dwayi impilo yale nzwakazi ayivumi ukude ithi ncam nje ngo Mtshakazi.

Kuzitandi ezitsha abemi bazo ba khathazwa ngumsinga wamanzi, ke kuyi ngaba nokuba babikela banina kuba akusavakali nto nge Bhodi.

Silindele u Mnu. Isaac M. Nxazonke ngomhla we 15 ku Dec. ose Rautini ozakutya iKresimesi nokuzakubona abazali bakhe nantjengoko uyise ephumile esibedlela.

Umntu ongame avume ukuba nempilo ngu Nkosk. Nobengula, impiwana ya khe isoloko ingaginyisi mathe.

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2. Mrs. Sililo: I give my children nice hot tea with every meal. They enjoy their food more, and the tea is good for them!

NEXT DAY



3. Makwedini: Can I have some more bread and butter, mother — and another cup of tea. It is nice!

A WEEK LATER



4. Mrs. Mohapi: Look at my boy now! He is eating more since I started to give him tea with his food. He is doing better at school also. Tea is really good.

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Buy your tea in ½ lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup you want to make, and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.



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MARCHING FORWARD

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"



PAGE EIGHT

THE BANTU WORLD JOHANNESBURG.

SATURDAY DECEMBER 23, 1939

Wit And Wisdom

For quite a long time now "The Star" has been publishing short notes under the above heading which are proving very popular and instructive. I hope to give you each week a selection of these—Editress.

General Grant, President of the United States, was noted for his uprightness. On one occasion he was at work on a speech in his private room at the White House when a servant brought in a card from a visitor who sought an interview.

Knowing that Grant did not wish to be disturbed a secretary said to the servant; "Tell him that General Grant is not in."

"Don't say anything of the kind," interposed Grant looking up from his work. "I won't lie myself, and I don't want anyone to do it for me."

Just A Smile, Please

One of London's young "lovelies" was visiting a military hospital. "Did you kill a German?" she inquired of the occupant of the first bed.

"Yus, lady," he said. "Which hand did you use?"

"Me right hand."

The "lovely" took his right hand and kissed it.

The turn of the man in the next bed came.

"I killed hundreds of them," Tommy answered.

"And which hand did you kill them with?"

Tommy leaned forward eagerly. I bit them to death," he replied.

Christmas

The Editress wishes all her readers a Merry Christmas. May Our Heavenly Father bring comfort to those in distress and give them strength look to the Future with Faith and Hope. May all those Agencies that stand for Justice and Righteousness prevail against the Powers of Evil. I pray that each and everyone of you may be spared to enjoy this Yuletide with hearts filled with the Love of Christ.

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Peace Or War In Our Home?

"NOMPULO" M.A. (CAMBRIDGE)

A nation is made up of homes, and the state of the nation depends entirely on the state of the homes. That is one reason why the women, who are the home-makers, are so very important. If there is quarrelling and unrest in the homes, then the nation cannot be in a good condition. War between nations is bad, and so is war between the different members of a family.

Let us ask ourselves this question: IS THERE PEACE OR WAR IN MY HOME?

A young mother once said to her friend: "I don't know why it is, but we never have any trouble at all with our little boy." "That is because you and your husband are so happy together," replied the other. "Indeed, quarrels between husband and wife are sure to make children grow wrong in many different ways. Just as young plants must have sunshine in order to grow, so children can only thrive in happiness."

In old days of kraal life, there was a clearly laid down system in the family; each person looked up to someone above and obeyed him, while the father ruled all the rest. In the Christian family, there can be something even better than this, where each member of the family feels a sense of responsibility, that is, feels a duty towards, those younger, and cares for them. In the Christian life, too, we must see that older ones can often learn from younger, because sometimes a young child is nearer to God than an older one. I have been taught much by my own children who are serving God and getting wisdom from him.

If we want to have good understanding between the members of the family, there must be HONESTY between them. If we do not know what the others are doing, thinking, feeling, we cannot understand or help them. A man that I know was recently converted and wanted to win his own children to serve Christ too. He told them quite openly about the sinful life he had been leading, and they were so touched by his humility that they chose to follow his God. They did not respect him any the less, but loved him much more.

Where the people in the home are all pretending, pretending to be what they are not, hiding the true facts, deceiving about their real life, then there can be no real love or understanding between them. Let the father and mother set an example of this honesty, telling their boys and girls about their own struggles and mistakes in their young days, then they will win their children's confidence and learn the truth about their lives.

Such openness not only brings very great love, it also takes away the jealousy that tends to spring up in a family. Perhaps John is very clever and gets on so well that Ben is full of envy; but if John tells his brother all about his real struggles and trials, Ben will realise that everyone under the sun has a hard time in some way.

There is often trouble between the old and young. The older folk think the youngsters are too noisy, too fond of fun and pleasure, lazy, careless of money and so on. The young people think the fathers and mothers are hard on them, mean, dull, and quite failing in understanding. Let us all try to see with other people's eyes; we older ones must look back to our own youth and recall how vexed we often were with our parents. The young people can try to imagine what it is like to be old and tired, and can make it easier by being a little more unselfish and loving.

We can all make up our minds not to differ about SMALL MATTERS

but to try in every way, to preserve the peace of the home. I once knew of a quarrel, all about a few sweets given to the children of one wife, which led in the end to the husband of two wives killing himself—the quarrel had become so great. In the same way, a very small thing can end trouble. A young wife came to her friend and told how one of the girls in her husband's home would tease and annoy her all the time. The friend gave her a nice piece of soap to give to the sister-in-law as a gift, and this little present began to end the quarrel, which was soon replaced by friendship. It is by no means easy to live in peace and happiness with married relations. Mothers are inclined to judge the brides hardly, and the brides compare them with their own loving mothers and get home-sick. The bride's own mother may think that her daughter is not treated too well, so she adds to the trouble.

It is a good plan for older people to leave young married folk to find out things for themselves, without giving too much advice. But here again, it is best, if help has to be given, to tell about their own troubles and problems of their early days. We should all remember that different homes have different ways, and we must not expect someone brought up in another circle, to be just like the children of ours. If we always follow this rule: NEVER SAY BEHIND A PERSON'S BACK WHAT YOU DARE NOT SAY TO HIS OR HER FACE, we shall escape much trouble.

Sometimes we have someone living in our home who is not a relation, and this one again needs to be made to feel really AT HOME if the right, happy spirit is to be there. This can be done by letting him enter into the family secrets, opening our hearts to him, trusting him, to be loyal to the household of which he is made part. In this way he is likely to make much less trouble than if we are afraid of him and try to keep him apart from us.

LOVE, TRUST, OPENNESS are the three very important items that go to make up a really united and happy home.

Health Suggestions

Sleep with your window open and your mouth shut.

Drink at least four glasses of water each and every day.

Health is wealth. Don't be a spendthrift.

When hungry between meals, eat a glass of water.

Those who clean their teeth have good taste.

Long nights of sleep mean long years of health.

Eat everything that appeals to you, and soon no food will appeal to you.

Vegetables, fruits and nuts are the foods intended by nature. They contain the elements of life.

Vegetables, roots, herbs, etc., assist Nature to correct and maintain health.

Don't study sickness; study health.

Take a shower now and then and avoid looking like a storm.

Wholewheat bread is the Staff of Life. Eat it and be thankful it isn't a wheel-chair. All other breads are the Staff of Death.

The thoroughbred horse gets a rub down every day.

Is there anything wrong with your breeding?

The next time you order a soda try half a glass of lemon juice.

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Many Ways With Custard

CUSTARD may be baked, boiled or steamed in buttered cups and turned out as a mould. As a nourishing and appetising dish for convalescents its flavouring may be varied in a number of ways. To make a baked chocolate custard take $\frac{1}{2}$ pint milk, 1 dessertspoon fine sugar, a dessertspoon grated chocolate, and 2 eggs. Mix the chocolate with a little of the milk to a smooth liquid paste, and add to the milk. Beat the eggs and add the sugar and chocolate-flavoured milk. Pour into a buttered piedish and bake in a slow oven for about 30 minutes or until set. If the oven is too hot the custard will become watery, so a hot oven may be tempered to the pudding by placing the dish in a flat pan containing water. A little vanilla or almond essence improves the flavour.

To make the boiled custard, beat $\frac{1}{2}$ pint of milk, with sugar added to taste, until simmering point is reached. Then add 2 eggs well beaten, and stir continuously until custard thickens. A little lemon rind or cinnamon improves it, and 2 tablepoons of cream added as the custard thickens, and stirred for 2 or 3 minutes, makes it delicious.

If eggs are scarce a teaspoon of cornflour mixed with a little of the cold milk may be added to a pint of milk, which has been brought to simmering point. This is simmered for 3 or 4 minutes to cook the cornflour, and one well beaten egg added.

To make custard pie, first make a boiled custard as above, then line a small piedish with short pastry which has been partially cooked. Pour in the custard, cover with more pastry, and place in a moderately hot oven until the pastry is cooked.

Uses Of Tea Leaves

Tea leaves can be put to various uses in a household. They can be sprinkled over carpets and so used to collect and fix dust. Tea leaves kept for several days, infused with boiling water and then strained, make a useful polish for mirrors, windows, glasses, varnished wood and furniture, and cost nothing. Tea leaves boiled up in fish pans will also remove the smell of the fish.

Washing Knives

CUTLERY.—When washing knives immerse the blades only in a jug of very hot water to which a little washing soda has been added. Never allow the water to cover the joint between handle and blade or the handles will soon loosen. When the grease has been loosened in this way rinse them in a little clear water and dry.



Start to-night
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The Glow-worm

Its Legend

A long time ago when Our Lord was born in Bethlehem. His mother, Mary, laid Him in a manger in a stable. Round about the manger were animals which had been brought in from the fields, for it was winter, and the nights were dark and cold. Round the manger they stood that they might shield and warm the Babe who lay amidst the hay.

In the manger, so the legend runs, there was a tiny insect, and knowing that no kind deed would be too small to render to the little Babe, it crew a tiny flowerlet from the hay to present to Him. Although Our Lord was yet so young, He stretched forth His hand to touch the tiny insect in gratitude. At the same time the silver moon shone through the doorway upon the insect.

And so from that day, when it received a blessing from the little Jesus, the glowworm bears a light to remind us that all little deeds of love and kindness that we do are blessed by Him.

Lamb Cutlets

CUTLETS (Lamb).—These are taken from the best end of a neck of a lamb, the chine bone removed, and the rib bones sawed across to a length of about 4 inches. Most of the fat is trimmed away and the bone scraped bare towards the end. They may be served grilled, fried or braised. When fried they are generally coated with egg and breadcrumbs.

Travelling Rugs

How To Clean Them

Woollen travelling rugs are very useful and durable articles, but they are liable to collect a great deal of dust. Regular beating and brushing will keep much of the dust away, but from time to time it is necessary to give them a thorough cleaning and washing.

This is how it is best done:—

Pour into 2 gallons soft tepid water 50 gms. sal-ammoniac spirits, and, while stirring steadily, add an equal amount of stearin oil. Wash the rugs thoroughly in this solution, using a strong soap. After washing, rinse several times in tepid water until all dirt and soapy lather is removed and the stearin odour has disappeared.

Great care must be exercised in rinsing, so as not to damage the fabric. It is best to remove as much moisture as possible by ironing and then to hang on the line to dry.

Useful Hints

Keep some clean white blotting paper handy in the dining room. It is excellent for soaking up spills on the tablecloth. Olive-oil applied at once to the marks on the table prevents them from becoming permanent.

Applications of paraffin will help to remove heat marks from a polished table.

Bran water is useful when washing chintz chair covers. It cleanses and acts as a stiffening agent. To make, put a handful of bran into a pan and cover with two pints of cold water. Simmer for half an hour, strain, and add cold water to reduce the temperature to lookwarmness when it is ready for use.

Care Of Clothes

PATTERNED LINGERIE CREPON Should be handled carefully when wet, to avoid stretching, and ironed lightly when dry.

ANGEL SKIN should be pressed on the wrong side, when almost dry, with a warm iron. Stretch the material both ways while ironing.

ARTIFICIAL SILK LINEN must be ironed when slightly damp, on the wrong side with a cool iron.

SATIN TAFFETA can stand a rather warmer, but not very warm iron. It should be pressed when slightly damp.

WHITE COTTONS or linens should be boiled or worked about in a very hot lather for ten minutes, then rinsed in three changes of hot water. Iron with a hot iron when three-parts dry.

LACE, whether made of cotton, silk or artificial silk, should be squeezed as dry as possible, after washing, care being taken not to twist it. Delicate lace should be dried by pinning it flat into a towel or piece of cloth, using ruthless pins.

Coarser lace should be placed, right-side downward, on a thickly padded ironing sheet, covered with a piece of muslin, and pressed with a warm iron.

Breathe Deeply

The art of deep breathing is one that should be practised by all; if possible, out of doors, but in any case before an open window as soon as you get out of bed in the morning.

Stand erect with hands on hips, inhale slowly, counting four; hold your breath while counting eight, and then without any jerkiness, exhale while counting six.

This exercise is of great health value; it will clear your complexion, reduce weight, and will be of great use in helping all bodily functions to work properly.

Deep breathing, if practised regularly—it can be done as one walks along—will steady the nerves and help to give one poise and confidence.

Merry Go Round

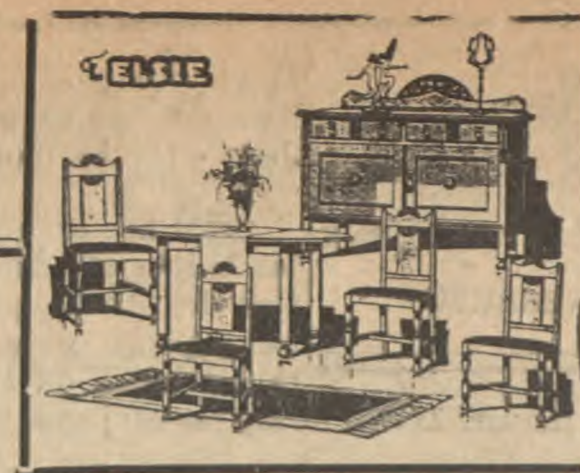
Life is a roundabout the hurdy gurdy plays, we go round and round and round until we are in daze. The arguments, the ups and downs, the whirling world of dreams the ever-turning round about of hope and fears of birth and dirth; of love and hate, of failure and success. The cycle of events, defeat, despair and happiness.

Thus history repeats itself, things more the same old way. Great Empire rise to glory, then crumble and decay. Creeds and custom come and go; They live and then peter out, only to return for life is a roundabout.

BEAUTY BUSIE RADEBE.

Control Of Tea Prices.

The National Supplies Control Board has relaxed its severe control of tea prices, but nevertheless interests itself in the retailing of this vitally important commodity. Once again, traders have appealed to the consuming public not to hoard tea unduly.



Own your own Furniture

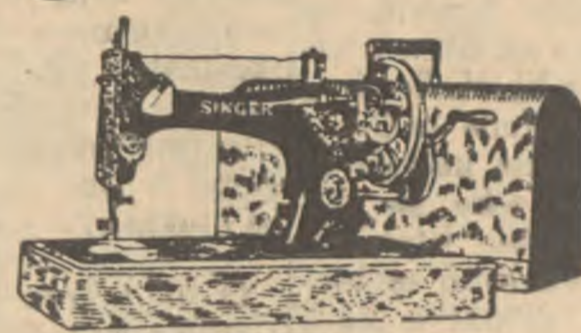
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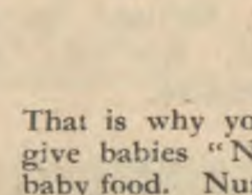
If baby cries at night



Baby cannot sleep at night if his stomach is upset by the wrong food, or if his food is not nourishing.



He needs the RIGHT food—



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THE BANTU WORLD

14, PERTH RD. WESTDENE
JOHANNESBURG.

SATURDAY DECEMBER, 23, 1939

Molaetsa Oa Keresemese

KERESEMESE e boetse e fihlile gomme bao ba tsebang seo eleng sona ba lebitsitse kgopolo tsa bona go mehla e fetileng, eleng mehlang ea go tsualoa ga Morena Jesu Kresete. Ka mahlo a bona a kgopolo ba bona seemo sa mehla eo Jesu a tsuetsueng ka eona; ba bona matshueyego le hliriso ea sechaba sa Israele katlese ga joko e boima ea Mmuso oa Roma; ba bona kगतello ea badiidi katlese ga maoto a baruwi; ba bona kgethollo eleng magareng a Majuda le Bagirike. Ntho tsena kaofela di entse gore go seke ga eba kutluano la kgotso lefatseng. Majuda ane ala selo se hlomolang pelo, gobane a ne a gateletsoe ke puso ea Roma. A ne a lefa lekgetho le boima, a sebeletsa meputso e sa kgodising. A ne a ragoa ditarateng jualeka dintja, a ahlooa kantle go toka.

Basebetsi e ne e le makgoba a sa lefwing, gomme ba gateletsoe fatshe ke baruwi; ba sebetisa motshegare le bosigo kantle le tefo. Gare ga Majuda le Bagirike go ne gose kutluano, ele nyatsano feela.

Taba di ne di eme ka sebopego sena ga Jesu Kresete a tsualoa dilemong tsa 1939 tse fetileng. Jesu o fihletse banna ba emelane ka marumo le dilepe. Majuda a batla tokologo go Ba-Roma, Bagirike ba loantsha moea oa kgethollo oa Majuda, gomme makgoba a batla tokologo go bahumi.

Erile ga Majuda a utlua gore ntlong ea Davida go tsuetsse Kereste, Morena, eaba kgopolo tsa ona di kgutlela morago go mehla ea bo Isaia le Jeremia—banna ba ileng ba porofeta go tla go Messia ea tla lokolla Israele ntlong ea Bohanka. A tlaloe ke thabo le nyakallo gobane a ne a gopotse gore Jesu o tla thuba Mmuso oa Roma gomme godimo ga lebitla la ona a hlome Mmuso oa Israele.

Ba-Roma ba ile ga ba utlua taba tsa tsualo ea Jesu ba tlala ke tshabo, gobane ba ne ba gopotse, jualeka Majuda, gore Jesu o tla thuba Mmuso oa bona—Mmuso o neng o aparetse lefatshe lohle le neng le tsejoe mehlang eo.

Badiidi erile ga ba utlua mekgoei ea thabo le nyakallo bakeng sa go tsualoa ga Jesu, ba tlala ke thabo gobane ba ne ba gopotse gore Jesu o tla thuba bohumi gomme a ba lokolle dinaleng tsa bohumi.

Bahumi bona erile ga ba utlua gothoe go tsuetsue Morena oa Kgotso Ntlong ea

Davida ba tsena ke tshabogobane ba ne ba gopotse gore Jesu o tla ba thuba lepetleka.

Bagirike erile ga ba utlua tsa tsualo ea Molopolodi ba tlala ke thabo gobane ba ne ba gopotse gore Jesu o tla thuba moea oa kgethollo pelong tsa Majuda.

Majuda oona ga utlua gore Jesu o rera gore go fedisoa kgethollo gare ga Majuda le Badichaba, gare ga Bagirike le Mampara le gare ga bahumi le badiidi, a ile a aimolla go bolela gore ga se eena ea porofetiloeng ke bo Isaia le bo Jeremia; gase eema Messia ea tla lokolla Israele Ntlong ea Bohanka.

Jesu o ile a bolela gore eena ga tla go thuba Mmuso oa Roma. O boleletse Majuda gore a "nee Keisare tseo eleng tsa Keisare gomme a nee Modimo tseo eleng tsa Modimo."

O boleletse Badiidi gore ba rate ba bang jualeka ga ba ithata gomme iba seke ba ikgathatsa ka menono ea fatshe lena. Go Bahumi o rile tsamaeang le rekise le humo la lona gomme le abele ba hloakang.

O ile a rera gore seo a se tletseng ke go thuba moea oa bochaba gobane Mmuso oa Mogodimo ga go Mojuda, Magirike kapa Modichaba—Kaofela ke bana ba Modimo.

Thero ena ea Jesu e ile e hlakanya batho dihlogo gomme ba seke ba tseba moo ba emeng teng, gomme ba ile ba mo tsogela matla go fihlela ba mokokotela sefapanong thabeng ea Golgota.

Kajeno rona ba mehlang ena re fihletsoe ke tsatsi la matsoalo a ga-oe, gomme le fumane lefatshe lohle la hlabologo le huduegile. Le fihletse ba matla ba eme godimo ga topo tsa ba fokolang; le fihletse ba matla ba amoga ba fokolang naga tsa bona; le fihletse ba matla ba gateletse ba fokolang. Bahumi ba palame badiidi, kgethollo ea mmala e gagametse.

Ga re isa mahlo a rona Europe, re fihlela ele motshahobokagochle gomme bauna ba lelekisana juale ka diphoofolo godimo ga dithabala ka melapong. Re fihlela metse e tuka kgabo ea mollo; baadii le bana ba bolaoa ka sehlogo se ferolang dibete.

Gare ga Ba-Afrika re fihlela banna le baadii ba hlabana ka dithipa, ba gagolelane diparo, ba fisana ka dipetrolo, ba rathana ka dilepe.

Ntho tsena kaofela dine di ke ke tsa hlaga gaekabe batho ba ile ba seke ba bojaea Jesu empa ba amogela thnto le thero tsa gogoe. Mefereferere eohle eleng teng mona lefatsheng, gare ga dichaba le gare ga batho, e diroa ke gose latele ga batho thuto ea Kereste. Jesu o ne a rera lerato, kutluano le Kgotso. O re "Rata ea, emelaneng uena jualekaga u ithata; Etsa go ba bang seo u batlang gore ba goretse go uena."

Ga batho le dichaba ba ka latela thuto ene mefereferere, dintoa le polaano di ka fela lefatsheng lohle la hlabologo.

Taatsing lena la Keresemese, gare ja re noa, re thabile, re nyakaletse, a re gopoleng thero ea Jesu gomme re nke sefapano re molatele gobane ke eena "tsela le nnete le bophelo." Ona ke molaelisa oa Keresemese.

Re Utlua Ka Pudi-ea-Tsela

GORE ga esale tshimologong ea kguedi ena Ba-Afrika ba tshuere Kanye-kanye go lokisetsa mokete oa Keresemese.

Gore go teng ba bang ba bona ba loutsang dithipa le dilepe gobane ba gopola gore Keresemese ke tsatsi la polaano. Anthe ruri gaga juale. Keresemese ke tsatsi la kgotso, thabo le nyakallo.

Gore ba bang bona ba gopola gore ka tsatsi la Keresemese Mmuso ga o teng, gomme ba ka etsang kamoo ba ratang. Kabaka lena ba ntse ba itokisetsa go ipolaisa Sekokiana. Seshimiyana le Barberton.

Gore Keresemeseng e fetileng Mo-Afrika e mong o ile a phega kang le botlolo ea pere e tshu gomme erile moo a e fatsang teng, moea o a tshela noka ea Jerodane. Pas op my kind, juale bo ea bolala! Go ja, bageso, gase go lema dinaka.

Gore Mmuso o gona ka Keresemese gomme ga go motho ea ka etsang boithatelo. Ba otlang le go bolaea ba bang ba tla tshuara ke ntja tsa Mmuso. Ba tagoang ba tla isoa chankaneng.

Le Huduegile La Europe

Ntoa ea Europe ke ntoa ea bahlalefi. Babadi ba tla gakologeloa gore tshimologong ea eona Hitler o ile a bolela gore o na le lerumo la sephiri, le sehlogo, kajeno Mangesemane a bolela gore a na le sebetisa sa sephiri. Motato o tsoang Edinburgh (Scotland) o bolela gore sefofa sa Majeremane se ile sa thujoa ke sebetisa sa sephiri sa Mangesemane.

Leotlang la Atlantic go loannoe ntoa e Kgole ea dikepe, go rielo motato o tsoang London. Dikepe tse tharo tsa Mangesemane di ile tsa hlalosa Sekepe sa Majeremane sa ntoa. Go utluga gore erile kamorago ga ntoa ena sekepe sa Majeremane sa tshabele motseng o mong kooa South Africa.

Motato o tsoang Paris o bolela gore masole a Mangesemane a ne a hasetsoe ke Majeremane ka hophirima. Empa Mangesemane a go ditse Majeremane dikano.

Ma-Russia le Mafiri e sa ntse e tshuara ea sehlogo a fi a loana ka bonatla bo makatsa g, gape a bile a dirile boipietso cheberg tse ding. Motato o tsoang Stockholm, moshate oa Sweden, o bolela gore banna ba bangata ba Maswede ba nkile marumo go ea thusa sechaba sa Finland.

Motato o tsoang Rome o bolela gore masole a Mantariana a ileng a thusa ntoeng ea Spain a nkile marumo go ea thusa Mmuso sa Finland. Mmuso oa Italy o rometse difofa tse 150 go thusa sechaba sa Finland.

Lekgotla la dichaba (The League of Nations) le hlabile mokgosi o reng dichaba tsohle di tshuanetse go thusa Finland.

Difofa tsa Mangesemane di thubile difofa tse nne tsa Majeremane leotlang le bitsoang North Sea. Gothoe di ile disa hlasetse dikepe tsa ntoa tsa Majeremane, ga hlaga difofa tsa Majeremane gomme ga tuka mello sepakapakeng sa Legodimo; ga thunya lerole gose mobu sepakapakeng. Thadi tsa thulana ga sala go nkga musi oa dikolo. Erile bofelong tsa bana ba Mosadi oa Ditsebe tsa thuba tsa Majeremane.

OTUKULULAYO

IMATUKULULAI



MATSETSELE.

Moriana o etselitsoeng ho thusa batho. SEHLARE SE TSOLLISANG--SE HLAPELLANG. Mahloko ohle a meleng ea batho.

SE HLATSOA 'MELE KAOFELA

Se etselitoe hore se thuse batho. Se rekoa ke marena le matona le batho ba se sebelisitseng ka ilemo tse ngata. Le batho ba hlalefeng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka bo ntata bona moholo ba neng ba loana lintoa tse khoho ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka melang, le mahloko. U ke ke oa sebetisa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khothale, u be matla, u thabele lijo le bophelo ba hao.

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

Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso.

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Lefu La Ma Melato

Tsa Lady Selborne

(Ke SELEPE)

Ke ka mosoabi a maholo ho le tse-bisa ba bali ke ha lefu la mofumabadi ma Melato eo le motsebang. Mofu ha habo moo a neng a tsoaloe teng ke Mafeteng Lesotho 'me a ruta sekolong a St. Catherines Industrial School. Ho tloheng ha ntatae Moruti Pitso ha a tla Pretoria ke ha a uka mosebetsi oa sekolo St. Cuthbers Marabastad moo a ileng a ruta sebaka se se tele le ho fihlela a bile a nyaloa ke Mongh. Pat Melato tokolo ea Native Commissioner.

Mofu ke ngoana e moholo habo lapeng e leng oa matsibolo. O na a tsejoa ka lebitso la (mistress Lineo) Mofu o fsiile bana ba boraro e' monyane o na le khoeli a tsoetsoe.

Re lla le ba ha Melato e ka Molimo o ka motselisa kotsing ena e mohlatseng a sa le mohlakanyana.

Tsa Vredefort

(Ke NONYANA-E-TELELE)

Maqalong a Tsitoe e ne e le semelatsa sa Bazaar mane D.R.C. 'me motsana oa rona oa khobokana ka bongata, ha etsoa £20 le bosebena ba lisheng le lipeni. Ka Sontaha sa 3 Tsitoe ha nehelo selallo ha tla le mafumabadi a Parys ka lori le ba Ruitzburg ba tla ka lori.

Re tabela ho bona ntate Moruti D. T. Masepe a khutlile Kroonstad moo a neng a ile ka bohloko sepetele. Moo a qetileng veke tse ka tselelang.

Re thabela ho bona metsoalle ea rona eo re neng re khaohane le bona khale. e ho bona bana ba tsoang likolong tse kholo.

Monghali G Sidiyo le sehlopha sa libini o ne a le mona ka la 7 ho Tsitoe, 'me a tla re fepa he mora Sidiyo.

Mong M. M. F. Pheko e ling agente ea Bantu world mona o lake etsa ba bali ba Koranta ena kerese meso e mona e le katleho lemong sa 1940. Le khotlae le ho koranta ena ea ba-Afrika Lemong sena babali ba 18.

Morena Pirow O Batla Afrika Ea Makgooa

Morena Oswald Pirow, e mong oa Tona tsa General Hertzog, obuile puo e kgolo go barutua ba sekolo se segolo sa Pretoria bekeng e fetileng. A re o bona gore nako e atla eo South Africa e tla lokologa gomme ea etsa gore le-fatshe lohle le mag-rang a mellwane ea kopano le Abyssinia ebe fatshe la Makgooa gomme le buso ka kgopolo ea divoortrekker, eleng kgopolo e reng South Africa e tshuanetse goba fatshe la Makgooa.

A re ga ele batho ba batsho bona ba tla dumelloa go tuela pele ka tse la bona, eseng ka tse la ea Sekgooa, empa go tla feta mengoaga e sekete ha sa fumana tokelo tse lekanang le tsa Makgooa.

Banna Ba Tletse Naga

Tsa Rustenburg

(Ke C. C. M.)

Ka Freidag wa, weeke e fetileng, go dule banna kwa Rustenburg, ba ya gae Kanane go tswa mosebetsing. Mo tseleng ba fithela banna ba ba bedi ba emisitse wa boraro. Batho ba, ba ba feta ba sa itse ha ele dinokwane. Ge ba ntse ba fetile, banna bale babedi, ba sala ba betsa yole ga bothoko. Morago ba mo lesa ba ngwega.

Mo tseleng ba kopana le base-tsana ba babedi, le bona ba tswa Tlhabane ba ya Kanana. Ba batlha-sela. Banyana bale ba tshaba, ba ba tebele, mme ba tshoara wa bo-bedi. Wa ntsha a tsena kwa gae, mme a itsise batho. Banna ba tiala naga bosigo boo, go fitha le ge ke kwala byana, ga ise a bonwe.

A re tahwanetse go tshaba batho ge re kgathana le bona, gonne di-kebekwa ga di na mmala? Baafrika, iperokeleng, se tsomeng batho, e' e' diphokobye.

Morena Abraham Mamogale O Re Tlogetse

S. E. SETUMO—MOGOTSI
Ke itsise bakaulengwe ba botlho gore Bekwena—ba-Mogona ba latlhi-lwe ke Mor. Abraham Fredrik Le-More Mamogale, o biditswe ka labone ka nako ya 11 a.m. (2 Nove-mbe 1939), a fithwa ka la bo 4 Nov. 1939. O bolailwe ke bolwetse ba gotsi mpa. O ne a e lefatlha le Kgosi J. O. M. Mamogale. O fithi-lwe ke Baruti Buhr, Segale le Mo-gotsi. Phitlhong ya gagwe go ne go le Kgosi Mamogale. Kgosi Mokgatle kwa Phokeng, le barena A. Mamogale, Ch. Mamogale, R. G. Baloyi M.R.C., J. Marks le batho ba ka nna 500.

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Tsa De-Wildt

Ke D. B. M. KHOTLE

Helal Maloba mona ke ne ke ena le Jockonias M. Motsehe. A mpoella kamoo a badileng koranta ea The Bantu World mo ditabeng tsa Rhein-alldt Jones ge a loantsa kamoo thekiso ea poone e rekisoang ka teng. Gagolo o bolela godimo ga lentsoe lena: "Theko godima lekoko la parafini e be godimo ga 1/4. Athe mono ga Mmakau go tloga ka kgoedi ea July lekokoko le ne le rekoa ka 6d. la boela la fetoloa la rekoa ka 9d. Mme le kajeno le santse le e ja 9d. Byale ena o eletsa gore nakong eo chelete ea poone e tihoang, go mpe go iroo gore mono Mmakau lekokoko le rekisoa ka tihothoia e ka godimo go e beiloeng."

Taba e ngoe gape ke ena Mr. Jockonias Motsepe are o dumellana thatha le polelo ea Mr. R. V. Selope Therna ga a re: Lekgotla le bidioang Native Affairs Commission le fediso go seng byalo gare ga maloko a lona go be teng Ba-Afrika. Ka gore ka di 2nd Febuary 1938 ena Mr. Motsepe ona a le teng motlha lekgotla lena le kopaneng mane Brits. Mme dillo tsa ba Afriga ga dia'ka tsa tihokomela ga ese tsa ba Basoou feela tse tihokometsoeng.

Tse ding gape ke tsena: Mr. J. Motsepe are kamona ka Kgoiti—ea—Oli, go ile ga tshoara Ma-Afrika a mantshi mathokong otlha a ko Brits a tshoarelwa byaloa. Taba e botlhoko ba bang go bona ba ne ba na le mangolo a o ka ona ba dumelletsoeng go apea byaloa. Ga ba re ba bontsha Mapotesa mangolo ao bona ba fetole ka gore: "Ons het niks te doen met daardie papier nie."

Katlhoko koa kgotla ba bang £5, bang £9-10 go fitha ka £10. Ruri o tshela gore Brits ke santlha e ira chelete e kalo ka bontsi ka byalo ba Sesotho.

Bare Gase Legadima Ke Tladi Mothoana

Ga se pula mona Gauteng ke tlang le bone. Bekeng e fetileng e ile ea na ka matla a makatsang, gape ena ka ledimo le legadima. Gare ga motse oa Johannesburg legadima le rathile mosadi oa Lekgob, ab' a idibala. Le morathile pele ga City Hall.

Boreatseba ba ga Mamai bare gase legadima ke tladi mothoana. Makgooa oona a re ke moea.

Motato o tsoang Krugersdorp o bolela gore Mr le Mrs S. Makhoane

ba sebetsang go Mr S. Norton polasing e bitsoang Zemzem ba batlile ba ba bolaoa ke legadima. Bane ba dutse ka tlang ea bona, bana ba bahlano ba bapala ka kamoreng e ngue, ga tladi e ratha gose pula. Mrs Makhoana a idibala gomme Mr Makhoana eena a gobala hlogong.

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A Graduation Ceremony AT THE Duff Bible Institute, Izingolweni Natal

KINDLY allow me space in your valuable paper, "The Bantu World," to tell something of what is going on here at this School of Theology in Natal.

Mr. Theo Jokazi, one of the students, is going to graduate this term. Mr. Jokazi is the son of the late Rev.

Paul Jokazi, of Mount Frere, Cape Province. Mr. Jokazi received his primary schooling at Osborn, Mount Frere, and proceeded to Emfundisweni Training Institute to further his education. From Emfundisweni, Mr. Jokazi went to the Teko Agricultural School at Butterworth to prepare himself for

his future life, but while studying Agriculture, he was converted to God and began to preach the Gospel with much acceptance.

Later he read a verse in Isaiah 6:8 which says, "Whom shall I send and who will go for us?" and from those words he realised that GOD was calling him to the higher service of the Ministry of the Gospel. Early in 1938 he went to the Duff Bible Institute to prepare this time for the work of the ministry. Mr. Jokazi has now successfully passed the Bible Courses as presented at this Theological School and will receive the Duff Bible Institute diploma. Theo Jokazi will be missed as he is very popular with his fellow students and they have nicknamed him "The Moderator." He is the member of the Presbyterian Church of South Africa, and expects soon to take up an appointment as a minister of that church.

At the graduation ceremony there is to be a programme, singing by the students of the Duff Bible Institute, also practical singing by the Choir of the Mansfield Government School under the leadership of Mr. Mavuso, the Head Teacher. Surrounding Congregations will be invited to attend.

The graduation address will be given by the Principal of the Duff Bible Institute.

Teaching An Art

TEACHING is an art. As an art it demands and involves personal intuition and personal creation. There cannot be bound, though they may be guided by general maxims, and you no more lay down universal rules for giving a lesson than you could tell Shakespeare how to write Hamlet. That is the first limitation to the value of the study of method.

The second limitation is also due to the fact that teaching is an art and that all arts are to be learnt by doing. There is no getting away from the fact that only by the actual practice can an artist or artisan learn his job, only by teaching can a man learn how to teach.

But in the educational process there are conditions which make it uniquely difficult for a young teacher to get the necessary experience without great risk to his pupils and to his own development.

A blacksmith gives his apprentice a piece of scrap of iron and the apprentice tries to shape it into a horseshoe. He fails perhaps. That is no great matter. The iron goes into the fire again, is softened and remoulded, and hardly any of the material is lost. A potter may give his apprentice a piece of clay to try his prentice hand on it. If he fails, the clay can be scrapped without any serious loss. But there is no common clay of humanity for the teacher to practise on and small damage may be caused by his blunders.

It is possible to over-estimate such damage: there is a great deal of resilience in the human boy, and he can often emerge from the ministrations of an ineffective teacher not much the worse and sometimes even the happier and more vivacious because he has been supremely interested for the forty minutes in ragging the master. The damage done by bad teaching can be over-estimated, but it is more likely to be under-estimated, especially if the boy is bored; we cannot afford to devitalize our pupils.



Group Of Staff At Duff Bible Institute

Warmbaths Native Secondary School
(DUTCH REFORMED MISSION)
NEW SESSION BEGINS 5th FEBRUARY 1940
COURSES OFFERED: Stds V & VI; FEES 6/- per annum
Junior Certificate: FEES £1 per annum
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LANGUAGES OFFERED: Sotho, Afrikaans and English
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Christian activities--Sports--Wayfarers--Pathfinders
NEW BUILDINGS IN PROSPECT
Apply to **The Principal, Warmbad Tvl.**

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St. Matthew's College
the only Anglican Institution in the Ciskei, for-
STANDARD VI NATIVE PRIMARY LOWER
NATIVE PRIMARY HIGHER, INFANT SCHOOL TEACHERS' COURSE
JUNIOR CERTIFICATE SENIOR CERTIFICATE
CARPENTRY GOVERNMENT NURSING CERTIFICATE
PARTICULARS AND APPLICATION FORMS FROM...
THE WARDEN,
Rev. E. H. Roseveare,
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OHLANGE INSTITUTE
Courses for 1940
High School: University J. C. Standards VIII and VII
Commercial: Senior Certificate (Com. Matriculation)
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Preliminary Commercial Certificate.
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Intermediate: Standards V and VI
Girl Boarders are admitted only into the High School and Commercial Department
Send your son or daughter to Ohlange Institute, the School that has stood the test of time, and noted for the best training of African youths in leadership.
APPLY AT ONCE TO
The Principal, Ohlange Institute,
P. O. Phoenix, Natal

Kilnerton Training Institution
[Methodist Church of S.A.]
NEW SESSION BEGINS 5th February, 1940.
Courses Offered:
NATIVE PRIMARY HIGHER CERTIFICATE, TEACHERS' CERTIFICATE,
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Two Year Course--For all Denominations
No Correspondence Course
Send 3d in stamps **DUFF BIBLE INSTITUTE,**
for prospectus to Izingolweni P. O. Natal

AGRICULTURAL EDUCATION
Agricultural Department of the United Transkeian Territories General Council
TWO YEAR DIPLOMA COURSES in the Science and Practice of Agriculture commencing about the 20th January 1940 at the following schools of Agriculture: FLAGSTAFF SCHOOL OF AGRICULTURE, FLAGSTAFF (rail head Kokstad and R.M.T. bus to the Institution)
TEKO SCHOOL OF AGRICULTURE, BUTTERWORTH (rail head Butterworth 8 miles from Institution)
TSOLO SCHOOL OF AGRICULTURE, TSOLO, rail head Maclear 40 miles or Umtata 30 miles and R.M.T. bus Tsolo. The courses of instruction provided in these schools are comprehensive ones, embracing: Agriculture, Veterinary Science, Animal Husbandry, Dairying, Entomology, Botany, Economics, Book-keeping, Forestry, Vegetable Gardening, Horticulture and Farm Engineering. Application forms for the above Courses are obtainable from the respective Principals of the above Schools.
Intending students should apply direct to the Principal not later than the 1st January 1940

WILBERFORCE INSTITUTE
AFRICAN METHODIST EPISCOPAL CHURCH
If you are really interested in training your child your school is WILBERFORCE INSTITUTE,
THE Heart and
an ideal place for study and development. Teacher Training, Junior Certificate, Preacher Training (School of Religion), Domestic Science, Carpentry and Woodworking, Practising School Short Industrial courses for those unable to take full time courses.
NEW TERM BEGINS 5th FEBRUARY, 1940
Address All Communications to
The Principal
P.O. Wilberforce Institute, Tvl.

St. Hilda's Diocesan College
for Native girls ---- 11 Miles from Ladysmith, Natal
P. O. ROSBOOM
Boarders Stds. 5 to 9 and J. C. and Industrial Departments must arrive PUNCTUALLY on February 6th.
Also Students for Certificated Teachers' Domestic Science Class.
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70 YEARS OF SERVICE FOR BANTU GIRLS
Courses for 1940 Term begins February 7th
1. University J.C. (Stds VIII and IX.) 2. Std. VII Note: Languages offered in J.C. and Std. VII are: English, Zulu, Latin. 3. Three Year Industrial Course. To enter such a course a girl must have completed Std. V
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HOLY CROSS INDUSTRIAL SCHOOL FOR GIRLS

This well established Industrial School provides a full Domestic Science Course for girls and will be of immense benefit to future Native-homes.
Subject taught:—Cookery, all kinds of Needlework, General House wifery and Mothercraft, Laundry.
For girls wanting to get board and lodging an excellent home will be provided for

For Particulars apply to:
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Teacher's Certificate Courses including:
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UNIVERSITY JUNIOR CERTIFICATE (a two years' course: Stds VIII and XI Std VII)
INDUSTRIAL COURSES. PRIMARY SCHOOL including STD. VI for girls only

School opens on 7th February, 1940. Apply to

Principal

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The following courses are available at the Clarkebury Institution:—
THE HIGH SCHOOL (For Boys & Girls)
SENIOR CERTIFICATE JUNIOR CERTIFICATE
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THE PRACTISING SCHOOL (For Boys & Girls) Students up to Standard 6.
THE INDUSTRIAL SCHOOL (For Boys) Carpentry & Building Shoemaking, Tinsmithing & Blacksmithing, Men's Tailoring
THE INDUSTRIAL SCHOOL (For Girls) Ladies Dressmaking.
There are a few vacancies in the Industrial Schools, and applications for admission to the Industrial Schools, the Training School, the High School and the Practising School are now being considered for 1940.

APPLICATIONS SHOULD BE MADE TO:
THE PRINCIPAL,
P. O. CLARKEBURY, C.P.

Send your boys and girls to

POLELA INSTITUTION

FOR
INTERMEDIATE COURSE: Standards V and VI
HIGH SCHOOL COURSE: Standard VII
JUNIOR CERTIFICATE COURSE: Standards VIII and IX
FEES £3.10.0 Per Half Year
BOYS' INDUSTRIAL COURSE: Three year Course in Carpentry Building, Blacksmithing and general repair work
FEES £2.10.0 Per Half Year

FOR PROSPECTUS WRITE TO:

The Principal, Polela Institution, Bulwer P.O. Natal

Shawbury Missionary Institution

TEACHERS' TRAINING DEPARTMENT
N.P.L. COURSE.....GIRLS ONLY
N.P.H. COURSE.....BOYS AND GIRLS
INFANT SCHOOL TEACHERS' COURSE FOR GIRLS: To COMMENCE JANUARY 1940. (This Course, which covers one year, is open to girls who have their N.P.L. III or N.P.H. Certificate, and exists for the special training of teachers for service in the sub-Standards and Std. I Teachers who qualify in this Course are entitled to a £12 per annum increase in salary)
Fully qualified Staff. School has fine record of achievement

Secondary Department
SENIOR CERTIFICATE: To COMMENCE JANUARY 1940. (Only Std. IX pupils will be admitted in 1940)
JUNIOR CERTIFICATE: ACADEMIC AND GENERAL COURSES (Coloured students may take Afrikaans in J.C.)
MEMBERS OF STAFF ALL CERTIFICATED
NEW BUILDING: LATEST EQUIPMENT. GRADUATES. OUTSTANDING RESULTS IN J.C. IN 1938
GENERAL: Good dormitory accommodation: New Block of dormitories for boys, Football, Cricket, Athletics, Netball, Tenikoit, Pathfinders, Wayfarers, Debating Societies, Etc. For particulars and prospectus apply:
The Principal, Shawbury, QUMBU.

Orlando Mothers' Welfare Society

Christmas Tree Tea-Party

(By WALTER M. B. NHLAPO)
There was a jovial and excited atmosphere in the Communal Hall, Orlando on Friday afternoon, December 15, for so many of the tiny tots and young children were he invited guests of honour. The hall was bright with colourful streamers, fragrant flowers, candle lights on the Christmas tree, talk and laughter and was crowded to the doors.

In the chair was the President, Mrs. M. W. Ngakane who welcomed the guests and spoke of the occasion in a few well chosen words. She urged mothers to join the movement which was for the welfare of future Africa. She commented on the enthusiasm and work, assistance and co-operation of Miss F. M. Hughes of the staff of "The Bantu World" who had remembered the African children in spite of her poor health. Her interest for the African was shown by her contribution of a hundred toys for the party. She regretted the absence of Miss Hughes who, at the moment was confined in a hospital but asked everyone to remember her in prayer. She pointed out and thanked the committee and the following people who gave donations: Mesdames F. Bridgman, R. Jones, Ray Phillips, Miss Janisch, Dr. Xuma, Messrs S. S. Tema, W. B. Ngakane, S. Molise and Lichaba.

Mrs. S. S. Tema explained the aims and objects of the Society. Miss Janisch congratulated the society for their untiring efforts of making the occasion. "Far and away the best party I have seen of this nature." She conveyed, with regret the unavoidable absence of and compliments of the season from Messrs Nicol and Ballenden of the Native Affairs Department.

It took the organizers over an hour distributing the presents to the guests. For many of them was that extra word of welcome that is so pleasant to receive and rare in our gatherings, and rarer still with children's party. Christmas Mother, Mrs. Mpathi, the first I have seen, was a great novelty and lovely and lively. When she came in there was hustle and screams from the children, laughter and applause from the adults.

One of the unforgettable items was Mr. Wilfred Sentso and his Synco School Troupe which entertained the people at intervals and at tea-time. These young girls whipped through amazing routines with the precision of marionettes and the grace of wood nymphs. They are a smart troupe, smooth in rythm, good in tapping, grand in harmony and captivating!

Eastern Township

Advisory Board

Successful candidates out of a field of nine were: J. C. P. Mavi-mbela (251) George Mabuza (235), Joseph Mohlamm (216) and Payi (181).

The City Council members for 1939 were returned: Messrs O. N. Phahle and R. R. R. Dhlomo.

Miss M. T. Mgola, who is teaching in Queenstown, and still finds time to conduct an Agency for "The Bantu World," is spending her Summer holidays with her brother-in-law and sister Mr. and Mrs. J. E. Mamabolo, of the Eastern Township.

Mr. Moses D. Gwale has returned to the city after a fortnight's holiday spent in Durban. Mr. Gwale visited Mr. and Mrs. Johannes Nxaba, of Grootville, before returning to Johannesburg.

Mr. and Mrs. Moses Ndhlovu of 2061 Letanka Street W.N.T. wish all their relatives and friends a Happy Merry Xmas and New Year.

Delicious tea and cakes were served to all.

There were many notable people among the guests. Mrs. Bridgman came early, but could not stay owing to business pressure. Miss Janisch had what was, to judge by her expression, an amusing conversation with everybody. Of the Africans present were Mesdames J. Hlatywa-yo, V. Somhlahlo, V. Mabinhi, L. N. Rathebe; Misses S. G. Pule, A. Rampa, E. Rampa, Lily Molahloe, Emily Maloyi.

The success of the party is due to the untiring interest of the organisers, Mesdames M. Ngakane, Mpulo, L. J. Msimang, T. S. Molise, E. C. Rampa, D. Masipha, M. Mtembu Chris. Mbhatha, F. S. Tema, C. Gumede, F. Kambule.

Wanted

Male teacher fully qualified knowledge of English Afrikaans, Zulu or Sesuto a recommendation to represent the Anglican Church. Duties to start in April 1940.

Applications must be in before the 17th January 1940.
(2) WANTED: Female teacher fully qualified Mosoetoe to represent the Presbyterian Church of S.A. Knowledge of English, Afrikaans, Zulu and Sesoetoe recommendation Duties start April 1940

Applications must be in on the 17th January 1940.

(3) WANTED Male teacher to represent the Wesleyan Methodist Church, fully qualified knowledge of English, Afrikaans Zulu and Sesoetoe a recommendation Duties to start April 1940. Applications must be in on the 17th January 1940.

APPLY MANAGER
BANTU UNITED NATIVE SCHOOL
Vrede
O. F. S.

TIGER KLOOF

[LONDON MISSIONARY SOCIETY]

TEACHER TRAINING. JUNIOR & SENIOR CERTIFICATES
A VARIETY OF TRADES AND INDUSTRIES. FOR BOTH BOYS AND GIRLS.
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For particulars apply to:

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For All School Requirements

We stock all books including Stewart's Xhosa Readers (old and new) Stewart's Xosa Grammar, Xhosa Health Readers (old and new) Children's Xhosa Bible, Stewart's Zulu Readers, Cookery and Laundry Primers, Junior Song book for Native Schools, Graded Zulu Exercises, Class Singing, New African Readers, Royal Series, Nelson's S.A. Readers, Longman's Reading books for Native Schools, Longman's S. A. Readers. All Arithmetic books, Geography and History books and many others.

Write for details of books you require to

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332, COMMISSIONER STREET,
Jeppe, Johannesburg

THE BANTU WORLD

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Prop: O. A. LEBURU
59 Good Street, SOPHIATOWN
Johannesburg.
New Imperial 2 1/2 O.H.V. £20.
A.J.S 3 1/2 O.H.V. £15
Rudge 3 1/2 O.H.V. £50 Rudge 3 1/2 O.H.V. £25, Rudge 3 1/2 O.H.V. £20, Matchless 3 1/2 O.H.V. £20, te

Dihlare tsa Maloetsi

BALOETSI; Melcin Ointmente phekoa se-fahloho nang le mabadi, liso. ho hionlona le boioetsi ba letla- lo. Theko ke is: 9d le 3s:6d. Melcin Purifier e phekoa maloetsi a senya, moroto o sa bloekang, dihlabi tsa moroto, maladu le liso. Theko ke 5s:6d, 10s:6d le 21s:0.

TEMOSO: Alassyne e phekoa ho holi- ola, serame, sefuba, matania, mokhohlane, ho batsela, mometso, no febeloana, mphekela, ho etsimula, boalea diboko tse nang le kotsi mome- tsong, o hloekisa dinko, e thusa ba bacha le oa bataala. E fodisa ho holi- ola lo serame kapela. Theko is: 6d le 2s:6d.

RIGHTHOUSE'S Chemists, 90, von Welligh Streets 71 Loveday Street, Box 5595, Johan- nesburg. Mahlo a hlahlojoa kantle le tefo. Theko ea dipele e tlasa

SANDAWANE salesmen make big money. Call Sandawane, 67 National Bank Buildings, Simmonds Street, Johannesburg, between 9 and 1, 2 and five. x T.C.

Light delivery Plymouth lorry. Good condition £50 cash Apply G. L. ROBERTS Newlands Hotel Main road Newlands Johannesburg. 23-1151

£7 UPWARDS MONTHLY can be earned at home in spare time dealing in Foreign and Colonial stamps. No experience required. Wonderful opportunity with un- limited possibilities. Write for details to JORDAAN, Delmore, Transvaal. 23-1163

Home Study Courses

Thorough home preparations for J.C., MATRIC, etc. Apply to--
THE SECRETARY
LYCEUM COLLEGE,
P. O. Box 5482,
Johannesburg X.D

ENGAGEMENT

The engagement is announced of Elizabeth eldest daughter of Mrs. A. D. Thomas to Louis youngest son of Mr. and the late Mrs Oliphant. Both of Johannesburg. 23 1169

Situations Vacant

Applications are invited from Native Women who have passed the Junior Certificate or Standard 8 or N.P.L. 3 examinations for positions as Probationers in the Sir Henry Elliot Hospital, Umtata, a First Class Training School. The normal time required to qualify is 3 1/2 years. Salary scale is £12-18-24-36-plus board, lodging laundry and uniform. For further particulars apply to the MATRON, SIR HENRY ELLIOT HOSPITAL, UMTATA. x20

Experienced garden boy wanted for Hatch's Nursery. Garden Rd. Orchards. 23.

NOTICE

MR. M. M. MYATAZAZA'S TOURING CHOIR Owing to the sudden death of Mr. Myatazas child the tour of the above choir has advertised in The Bantu World will not take place.

For Sale

£50 Drive it away. Dodge D. A. Perfect order and good appearance 31,000 miles no re-bore yet. See it at TYRELLS GARAGE 59 Anderson Street Johannesburg x30

Oakland six Cylinder (one owner) Car always personally looked after Marvelous Engine. Only done 32000 miles genuine (used mostly week ends) perfect running order £35. 35, 12th Street Orange Grove 23-1175

In Memoriam

In memory of my brother Zeblon Malsela who departed this life on 22 Dec. 1938. Sleep and rest beloved brother.
Many a tear I have shed for you! Brother, I enjoy even a dream of you! Look back to me in times of difficulty Ever missed by lonesome sister.
PAULINE 23-1177

WANTED

Wanted Competent Typist. Must have knowledge of Sesutu, Zulu and English, and Office Routine. Please apply to ADVERT. P. O. Box 6787 State experience and qualifications and Salary required.

AMERICAN HAIR 'STRAIGHTENER'

You can now buy the well-known

KAM

HAIR STRAIGHTENER

Here in South Africa. Guaranteed to straighten any curly hair, SEND YOUR POSTAL ORDER NOW Kam Hair Straightener for men - Price 5s:6

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Kam Hair Straightener for women -Price 7s:6d
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Johannesburg Bantu Football Association

Log

FORBES & FORTAIN DIVISION

	P.	W.	D.	L.	F.	A.	Points
B. B. Home Defenders A	20	15	3	2	46	21	33
Orlando Boys Club	20	14	2	4	40	14	30
Butcher Birds	20	12	3	5	37	29	27
Ex. Yd Vultures B	19	11	2	6	44	31	24
C. E. Patriots B	19	8	4	7	28	33	20
Mighty Greens	20	8	2	10	24	9	18
Northern Champions A	19	7	1	11	23	53	15
Young Elephants	19	6	3	10	13	20	15
Mazee Crushers	11	6	—	5	7	16	12
Eleven Horses	11	4	2	5	11	23	10
Black Birds A	20	4	1	15	9	26	9
Natal Bravious B	20	3	1	16	17	24	7

MEBY TAYLORS DIVISION

Z Butterflies	20	16	1	3	66	25	33
Blue Ribbon Rovers	20	15	3	2	50	19	33
Natal Bravious A	20	14	2	4	75	26	30
Fire Fighters	20	9	6	5	20	20	24
Transvaal Middelburg	19	8	5	6	24	22	21
J.S.A.R.	20	7	2	11	26	30	18
Mighty Jacks A	19	8	4	7	24	30	17
New Rust H. Boys	11	5	1	5	19	27	11
All Nations B	20	5	1	14	14	25	11
Free State Mighties	11	3	2	6	8	16	8
Premier Swallows B	20	3	1	16	9	55	7
C. D. O. Natalians A.	20	3	—	17	6	46	6

OLIVIERS DIVISION

Stone Breakers	18	15	3	—	51	10	33
Standard Rainbows	17	12	2	3	47	21	26
C. D. O. Natalians	16	11	1	4	30	25	23
11 Bright Stars A	21	9	4	8	20	19	22
United Vultures A	17	10	1	6	23	27	21
Aby All Blacks	17	8	3	8	16	21	19
Railway Ramblers	17	7	3	7	15	23	17
Victorians B	18	6	5	7	16	22	17
Colonial Balls	16	6	—	10	15	28	12
Rust Butterflies A	17	4	2	11	18	49	10
Fire Fighters B	21	4	—	17	2	2	8
Zebras B.	17	2	—	15	6	9	4

Tennis Tournney

Fancy Dress

A Fancy-Dress Tournament will be staged at the Bantu Sports Club on the 26th December, 1939.

The entry fee will be 1/- a pair for the Competition. Entries should reach the Manager of the Sports Club not later than the 24th December, 1939. Pay early, no late entries will be accepted.

The Tournament will be played best out of three sets, under the Knock-Out system. The game will be mixed doubles right through. Competitors must appear in Fancy-Dress. A prize will be given to the winners of the game in Tennis, and another to the best fancy dressed lady or gentleman. These will be money prizes. Prizes will be given out in the evening at the Dance. Rand Students are also taking part in this Competition.

EVENING PROGRAMME

In the Evening there will be three SHOWS-IN-ONE, a Xmas Tree for Adults, Music by the FLYING BIRDS of the famous MR. MCUNU, and a NON-STOP DANCE to the Music of the JAZZ WEMBLYS.

XMAS TREE

Members who wish to give their friends Christmas presents must bring their presents early in the day, so that they may be put up on the tree to be called out in the evening. Please write the name of the person to receive the present clearly, in print, also his address, and your own name and address.

EXAMPLE:

To

L. G. LORONG,
26, GLOBE ROAD,
BAREA.
(Continued Column 5)

Tvl. Open Tennis Champs

All Sections of Community Represented

A large number of tennis enthusiasts, and star players of Coloured, Indian and Bantu races have entered in the Transvaal Open Men's Singles and Doubles Championships which commenced on Saturday, Dec. 2 and were continued on Sunday. The matches are all best of five sets, and are very keenly contested, players from all over the Reef and Pretoria have taken part. The leading stars such as H. Jajbhay (the Holder of the Open Title and South African Champion), G. B. Xorile, Ex-Bantu Sports Champion; B. Matshaya, Bantu Sports Champion; W. Thomas, Ex-Natal Champion; J. Mathibe, D. Makoe, the Hard-hitter; J. Oliphant, M. Kambule, A. Sejake and L. Morossie have all won their matches and some thrilling tennis was displayed.

The following are the results of the matches:

MEN'S SINGLES.

H. Jajbhay beat I. Mongale 6-2, 6-0, 6-0.
G. B. Xorile beat Mbinza 6-4, 6-1, 6-3; S. Molibatsi beat J. Lee 7-5, 6-1, 10-8; D. Makoe beat J. Collins 6-3, 6-0, 6-4; J. Oliphant beat J. Dean 6-1, 6-3, 6-0; W. Thomas beat C. F. Dupreez 3-6, 7-5, 6-1, 6-3; Danials beat M. Lepere 6-1, 6-2, 7-5; M. Kambule beat M. Cardee 6-2, 6-1, 6-0; B. Matshaya beat Anthony 6-0, 6-0, 6-0; J. Mathibe beat L. Jousen 7-5, 8-5, 6-2; A. Sejake beat J. Salam 6-0, 6-2, 6-4; H. S. Msweli beat N. Williams 8-6, 3-8, 6-1, 6-1.

MEN'S DOUBLES.

Sejake and Morrossie beat Navab and Gardee 6-2, 6-3, 6-2; Moleko and Mankai beat E. Maal and Desouza, lost to Mphahlele Brothers 6-3, 6-4, 6-4; Thomas and Makoe

beat Carolissen and Ramala 6-1, 6-1, 6-0; F. Dupreez and Cathereel beat Mokhothe and J. Mofokong; Y. Maa and McDonald beat Collins and Lepre 6-2, 6-3, 6-4; M. Matse and Gugushe beat Salam and Pullen 6-1, 6-2, 9-7; Ngubene and Ma shaya beat Khambule and Mathibe 6-3, 6-3, 6-3.

The following are the results of the matches played the following Sunday.

MEN'S SINGLES:

G. G. Xorile beat B. Mthibi 6-1, 6-0, 6-0; H. Jajbhay beat S. Msweli 6-0, 6-1 and beat J. Mathibe 4-6, 6-1, 6-0; L. Morrossie beat S. Molibatsi 6-3, 6-2, 13-11 and beat D. Makoe 8-6, 6-3, 4-6, 6-1; J. Oliphant beat W. Thomas 6-2, 6-3, 6-4; W. Thomas beat A. P. Khutlang 6-1, 6-0, 6-0; C. A. Dupreez beat J. Mofokong 6-1, 6-2, 6-3; J. Mofokong beat Danials 6-4, 7-5, 6-4; M. Matshaya beat M. Khambule 3-6, 3-6, 6-1, 6-4, 6-1; J. Mathibe beat A. S. Jake 8-6, 6-1, 4-6, 6-2.

MEN'S DOUBLES:

Jajbhay and Dupreez beat Mbinza and Mongale 6-0, 6-4, 6-0 and beat Mphahlele Brothers 6-4, 8-6, 7-5; Sejake and Morrossie beat Lee and Dean 8-6, 6-8, 6-2, 6-2; Thomas and Makoe beat T. T. Mphahlele and Mtimkulu 6-2, 6-1, 6-0; Xorile and Mthibi beat Cathereel and C. F. Dupreez and beat Roro and Anta 6-2, 3-6, 6-3, 4-6, 6-1; F. J. Smith and Oliphant beat Rosenberg and L. Jousen 6-2, 6-3, 6-4.

A. P. KHUTLENG,
Secretary Transvaal Tennis Championships.

FROM

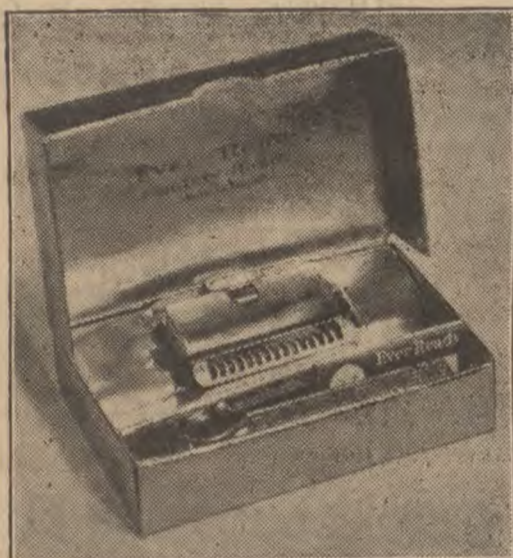
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With Best Wishes For A Happy Christmas And A Prosperous New Year!

Bring the Little Children under 12 yrs for a free Xmas Tree earlier in the day. An appeal is sent to the members to send something for the little ones. Dolls, Sweets, Dresses, or any Toys.

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Every progressive man should have his own Ever Ready Razor. Ever Ready Razors are good. They are British made, and they are guaranteed for ten years. Shaving with an Ever Ready is wonderfully simple. There are no parts which can wear out, and only heavy brass and heavily nickelled materials are used in the making of these famous razors. Here is a wonderful range of seven models at prices from 9d to 7/6. Buy one of these for yourself or for a friend. All you have to do is to choose a model you wish to have, and send an order and money to the address given below.



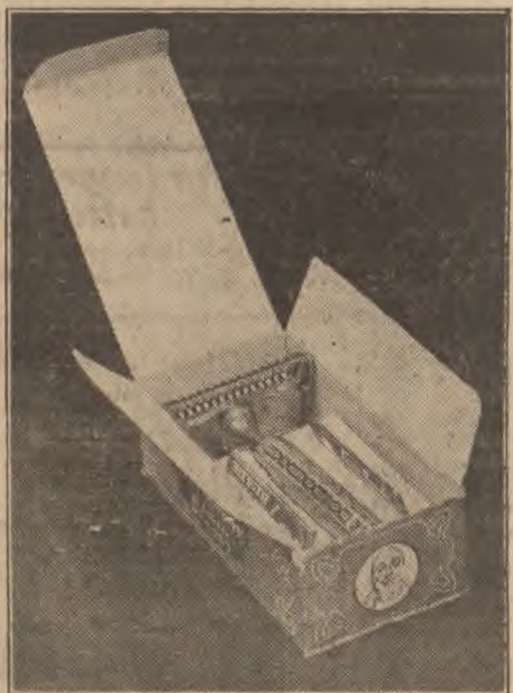
1 Ever Ready Razor and one blade in a beautiful Gilt carton.

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3 Ever Ready Razor and one blade in hinged Bakelite snap case

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5 Ever Ready Razor and three blades in beautifully polished Bakelite Majestic case

Price 2/



7 This set consists of Ever Ready Razor and six blades, a stropping machine and strop, in highly polished mottled Bakelite steel container with nickel-plated steel hinge

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Who's Who In The News This Week

Mrs. Elma N. Tandabantu, formerly of Matatiele, left for Cape Town the other Friday on 3 weeks' holiday.

Mr. Asariel Malatsi, Principal Teacher of Motlamobi Motor Driving School, Johannesburg, has left for the Great North Duivelskloof in his new Buick Sedan to spend Xmas holidays with his parents and relatives. He will also attend a wedding ceremony between his sister Fasty Rapaledi and Mr. David Matsebadele at Medingen on January, 1940. He will be leaving for Bloemfontein O. F. S. to open another Motor Driving School.

Rev. J. R. Molahloe, presiding Elder of the A.M.E. Church in South West Africa, accompanied by Miss M. G. Molahloe, lady-teacher at Pimville Govt School, paid a surprise visit to Mr and Mrs P. M. Selokane at Eastern Native Township on Monday December 11. Miss Kathleen Selokane, cousin to P. M. Selokane, accompanied by Sarah Mafefe entrained on Monday morning to spend their school holidays with their grannie at Elandslaagte Klerksdorp Dist.

Mr Z. Tukulu of Orlando an ex Healdtownian has passed away, an his funeral took place on Sunday December 3. His death is a great loss to the sporting circles.

Mesdames P. and E. Mtshawulana the former from Queenstown C. P. and the latter from Van Ryn Estate are the guests of Mrs L. B. Tshandu of Vabaza Street, 1306 Pimville. They have come to lay a memorial stone on the grave of Mrs C. P. Mtshawulana's child Constance who passed away on July 1, 1937. The ceremony takes place on December 24.

Miss S. N. Shumane of Matatiele took train on December 14 for Durban where she will spend her holiday. She will stay with Mr C. Dirane of Westville.

Mr J. P. Ntlatseng, of Robert Street Port Elizabeth, wishes all friends a happy Christmas and a bright New Year.

Mrs W. G. Dube left on December 20 for Cape Town where she will spend her Xmas and New Year holidays. She will also visit George and Knysna

Mr. H. R. Moshoele, the Secretary of the Children's Picnic Committee of the Western Native Township is leaving Johannesburg on 22nd instant on a visit to Mabelia Stadt where he will spend Christmas. He hopes to return to Johannesburg on the afternoon of December 28.

Mr C. T. C. Xabanisa of Wilberforce Institute spent the other week-end with Mr and Mrs Shorane of Mafeking whence he proceeded to East London where he spent a few days. He proposed to visit Grahamstown and Port Elizabeth on a legal matter.

Mr M. Ngobese (Lecturer in Agricultural Science) in Buser High School has been to Maritzburg Natal University College to write his law examination. It is understood that he is now studying for LL.B. May success attend him.

Mrs M. Nkonya of Sophiatown left the city on Dec. 12 by the 8.40 p. m. train with her two granddaughters for Palmerton C. P. where she will spend a few weeks with her son B. Nkonya.

On November 30 a farewell dinner party was held on behalf of Mr. Louies Z. Mazwai in his house at Orlando. Mr Z. Mazwai has been a record-taking-clerk in the Native Affairs Dept Johannesburg for several years and has now been transferred to Dundee, Natal by the department.

The Relatives and friends of Mr P. M. E. Tshite who suffered so severely from a leg fractured on August 20 this year at a soccer match, will be glad to learn that he has improved considerably. Congratulations to the Medical Staff of the Non-European Hospital, Johannesburg for their wonderful skill at surgery, and to the Molefe family of Sophiatown for nursing him so well.

Thanks are extended to Mr C. Chidi and Miss Florie Mphahlela the teachers of Monca School, Gankoa for the splendid work they have performed during the year. They left on December 9 for their homes at Mphahlela Location.

Wedding bells will peal joyfully on the morning of December 27 when Mr. Simon K. Makhafula the only son of Mr. and Mrs. S. L. Makhafula of Roodepoort, Pietersburg will lead his bride Miss Rebecca P. Molope daughter of Mr. and Mrs. G. Molope also of Pietersburg. The Ceremony of the Solemnisation of this nuptial contract will take place at 11.30 a.m. in the Lutheran Church conducted by the very Rev. C. M. Sehlapelo.

The chairman of the Children's Picnic Committee, Western Native Township wishes to announce that this year the picnic will be held at Diepkloof on January 1, 1940. There will be 14 buses, and anyone who is not a member of the committee, if going to the Picnic by private car must get his or her ticket at the picnic office, the Library behind the Supt's office. The fee for a private car is 2s. 6d. lorry or cab 5s. The tickets will be signed by the Committee's Secretary and can only be purchased on December 28 from 4.30 p.m. to 7 p.m. Permission into Diepkloof by tickets only.

The residents of the Western Native Township are preparing a children's picnic which will be given on New Year's Day, 1940. An organising Committee has been appointed to find ways and means of raising funds in order to bring this function to a success. The same Committee is appealing to the public for donations toward this, which will be greatly appreciated. The number of Children who attended last year was about 1060.

It is suggested that if you decide to make a donation, would you please send it to:—

D. F. Hennessy Esq.,
Chief Clerk.
Native Affairs Department,
P.O. Box 5382,
Johannesburg.

Miss Emily Bendile of Bloemfontein recently arrived in Johannesburg on a visit to Mr and Mrs Bendile of Kliptown. During last week she, in company with Miss S. Bendile, visited the offices of the Bantu World.

Messers E. M. Ramothwala of Botshabelo Training Institution and E. Pholokgolo thaswana of Native Affairs Dept of Johannesburg were the guests of G N Molokoane of Pretoria on December 10.

Mrs. Elizabeth Gulubela of W.N.T. left last Sunday December 17 by the 9.15 a.m. train for Durban on holidays as the guest of Mr. Charles Dube. On her return she will visit the grave of her grandchild late Irene Florence Koleka Boleni at Volksrust.

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KHOTLENG la HLAL' ea BA-THO Ba BATSHO.

Karolo ea (Natal le Tran-vaal) Molato oa 57/17/39

Magareng a: MARIA MOKWENA (ea tsoetseng ele Nchabeleng) C/o A. de Klerk, Esq., 263 Marais Street, Brooklyn, Pretoria; .. Mmelaedi

Le KOLOANE PAYNE LEVY MOKWENA

Pele oa Claremont, Lady Selborne, Pretoria ... iMosekisoa.

GO KOLOANE PAYNE LEVY MOKWENA, Mosekisoa ea boletsoeng gall'o mona, (eo gosa tsejoeng moo a leng teng)

TSEBA gore ka lengolo la molato le ntshitsong gommela ngoloa dibukeng tsa Mongodi oa Lekgotla la Hlalo la batho ba batsho, o bileditsoe gore u hlage pele ga Lekgotla le Tlotlegang le boletsoeng godimo mona le tla tsema Church Square, Pretoria, ka di 6 tsa March, 1940, ka nako ea lesome goseng, go arabela molato o tlisitsoeng ke mosadi oa gago MARIA MOKWENA (ea tsoetseng ele Nchabeleng), Mmelaedi ea boletsoeng godimo mona, eo kabaka la gobane o motlogetse ka kapa gaufi le, di 5 tsa July, 1936, a batlang:—

- (1) Kgutlisetso ea ditshuanelo tsa lenyalo, goseng jualo taelo ea hlalo kabaka la go motlogela.
 - (2) Bana ba babedi ba lenyalo.
 - (3) Gore u lahlegeloe ka ditshuanelo tsohle tsa lenyalo.
 - (4) Tshenyegelo tsa tshoko.
 - (5) Gore a imolloe ka tselo e ngue.
- Gau ka se hlage go tla kgopeloa lekgotleng le Tlotlegang le boletsoeng godimo mona ka lona tsatsi la tshoko gore go ntshue Taelo e dumellamang le Thapelo e mo godimo.

ENTSHITSOE PRETORIA Ka di 7 December, 1939. J. L. PRETORIUS Mongodi

Order for Restitution of Conjugal Rights

IN THE NATIVE DIVORCE COURT (NATAL AND TRANSVAAL PROVINCES)

Case No. 57-17-39

BETWEEN: MARIA MOKWENA (born NCHABELENG)

C/o A. de Klerk, Esq., 263 Marais Street, Brooklyn, Pretoria... Plaintiff

AND: KOLOANE PAYNE LEVY MOKWENA,

formerty of Claremont, Lady Selborne, Pretoria... Defendant.

To KOLOANE PAYNE LEVY MOKWENA, the abovenamed Defendant, (whose present whereabouts are unknown):

TAKE NOTICE that by summons issued by and filed with the Registrar of the Native Divorce Court, you have been cited to appear before the abovenamed Honourable Court held at Church Square, Pretoria, on the 6th day of March, 1940, at 10 o'clock in the forenoon, in an action wherein your wife MARIA MOKWENA (born Nchabeleng), the abovenamed Plaintiff, by reason of your malicious desertion of her on or about the 6th day of July, 1936, claims:—

- (1) Restitution of conjugal rights falling which a decree of divorce on the ground of malicious desertion.
- (2) Custody of the minor children of the marriage.
- (3) Forfeiture of the benefits arising from the marriage.
- (4) Costs of suit.
- (5) Alternative relief.

In default of your appearance application will be made to the abovenamed Honourable Court on the day aforesaid for an order in terms of the above prayer.

Dated at Pretoria this 7th day of December, 1939. J. L. PRETORIUS Registrar.

Paballo Ea Post Office.

Ha u Lefua ka chelete u tsoanetse hore u iithute ho e bolokela MATSATS'I A TLANG.

Tsamasa u e Post Ofising e haufi le uena, ba tla ho bolella hore u ka fumana Buka ea paballo joang 'me u qale ho boloka chelete.

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GE 828 Unomtandazo	Solomon Dhlalala
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XHOSA Isitandwa sika Tayi	East London under P.M. Mango
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Transvaal' Re ea Gae	under Griffiths Motsieloa
Sesuto Sepedi.	

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War News This Week

WEDNESDAY DECEMBER 13

ENGLAND: British security Bombers flew over German seaplane bases on the islands of Sylt, Borkum and Norderney in the Heligoland Bight to interrupt the activities of mine-laying aircraft.

NORTH SEA: Two British ships were sunk on the North Sea.

WESTERN FRONT: There was a lively fighting in the Saar region. The Germans were eventually obliged to retire, leaving many dead on the field.

FINLAND: The Finns intensified their counter attack against Russian invaders, and every sector Russians were said to be unable to gain a foothold.

THURSDAY DECEMBER 14

ATLANTIC OCEAN: German pocket-battleship, the Graf Spee was badly damaged by British cruisers and forced to take refuge in Montevideo, South America.

Order For Restitution Of Conjugal Rights

IN THE NATIVE DIVORCE COURT

Transvaal and Natal Provinces

Held at Pretoria. Case N.D. 48/59/39

BETWEEN:

ETHEL MADE (Born **MABUZA**) of 482, Molotane Street, Western Native Township Johannesburg.

AND:

WILLIAM MADE formerly of Standerton, Transvaal, but whose present whereabouts are to the Plaintiff unknown.

To **WILLIAM MADE**, the above-named Defendant

Take Notice that by summons issued by and filed with the Registrar of the Native Divorce Court, you have been cited to appear before the above-mentioned Honourable Court at Pretoria on the 8th day of March, 1940, at 10 o'clock in the forenoon in an action wherein your wife, **ETHEL MADE** (born **Mabuzza**) by reason of your malicious desertion of her during 1923, claims:

1. An order for restitution of conjugal rights, falling which a decree of divorce.
2. Forfeiture of the benefits of the marriage in community of property.
3. Alternative relief.
4. Costs.

Further particulars whereof can be obtained from the said Registrar.

In default of your appearance, application will be made to the above Honourable Court on the day aforesaid, for an order in terms of the above prayer.

J. L. PRETORIUS,
Registrar.

eNkantolo Yezahlukaniso

(IZIFUNDA zase TRANSSVAAL
ne NATAL)

EYA BIHLEZI e PITOLI
CALA No. N.D.C. 48/59/39

Pakati kuka:

ETHEL MADE waku 482, Molotane Street, Western Native Township Johannesburg.

No

WILLIAM MADE owabehlala e Standerton, Transvaal, kodwa ongasaziwa ngu Mmangali lap' ekona... Ummangalelwa.

Ku **WILLIAM MADE** Umangalelwa otshwiwo nenha.

Yazi ukutibizele ekishwe labekwa etala ngu Mbhalli we Nkantolo ya Bantu yezahlukaniso ubiz-e ukuba ume pambi kwale Nkantolo e Hloniphele e Ohlala e Pitoli mha ziyi 8 k'warch nzo lo ekuseni eca eni lapo ukako Ethel Made (ngokuzalwa kwa Mabuzza) ngokumshiya kwako nge nhl zlyo emi ng' 1923 ucela:

1. Umbuzi le amalungelo ake omshado, uma ungakuvumi loko, isahlukaniso.
 2. Uhlakelwe amalungelo omshado.
 3. Noma enye inkulu eyo.
 4. Izindleko zecala.
- Ezinye izindleko zingexiwa ngokupeluleko ku Mbhalli lona.
- Uma unganziwa ecaleni kuyocelwa le Nkantolo ehloniphele ngosuka lolo oseluhlwiwo ukuba ikipe isinqumo mayelana nalezisicelo.

J. L. PRETORIUS
u Mbhalli

Lightning Strikes House

AFRICANS' ESCAPE FROM DEATH

Mr S. Makhoana head gardener to Mr S. Norton, of the farm ZemZem near Maloney's Eye, Magaliesberg, had a remarkable escape from death when lightning struck his house during a severe "dry" thunderstorm on Friday afternoon. Mr Makhoana was sitting in his home with his wife and in addition there were five children playing in one of the rooms. There was a vivid flash of lightning accompanied by a terrific clap of thunder and the house was filled with crackling blue flame. Mrs Makhoana was rendered unconscious and Mr Makhoana received a slight head injury. After treatment they both recovered. The children were unhurt, but the thatch of the roof caught fire. Assistance was immediately rendered by a neighbour and the flames were prevented from taking hold of the buildings.

Mr and Mrs Makhoana are respected members of the Bantu Community in Magaliesberg.

Indaba ze Kresimesi yi Nkulu-Mbuso

Inkulu-Mbuso yo Mdivaniso u Njengele o Bekeke Kunene u J. C. Smuts P. C. utumele ezi ndaba ze Kresimesi ukuba zisingiswe kwaba Ntsunuu yi "Bantu World."

"Kwezimini zemfazwe, xa izizwe zibambene ngezandla kakubi zizama ukushabalalisa na, kulungile ukukhe sicinge sibhekis- emva kwibalana eli dala nelithandwayo, ibali lo Malusi, lwesitali nozal' lwo Mtwana.

"Kwesigameko kuphume impebelelo, ethi noko ingqubeka ngaphezulu kwayo nayiphina, incedise ekwakheni ubuhlobo phakathi komnye umntu n' mnye, naphakathi kwesinye isizwe nesinye.

"Ndingwenela ukubonisa ukubuka kwam ukuthobela umBuso kwa- Ntsundu ngamazwi nangezozo kula mavasha enzingo, kwavelindibanq' nele la iMpilo, uLonwabo ne Mpumelelo ku nyaka othwasayo.

"Ekwenzeni njalo ma ndibayalele ukuba bayigcine imo yabo enyanisekileyo ngaku Thixo ku Kumkani nase Lizweni, ukuze bancedse ekwakheni kweli lizwe lethu sithandayo loo Moya ukwintsholo ye Ngilosi, "Uzuko ku Thixo e Nvangweni, u Xolo e Mhlabeni ne Mvisiswano ebantwini"

(Signed)
GENERAL J. C. SMUTS

Molaetsa oa General Smuts

Tena-Kgolo ea Mmuso oa Kopano, General, J. C. Smuts, o kopile Koranta ena ea sechaba, "The Bantu World," gore e hlagise molaetsa oa gagae oa Keresemese go sechaba sa Ba-Afrika. Ore:

"Matsatsing ana antoa ga dichaba di emelane ka marumo, gomme di leka go fedisaana, go lokie gore re le bisa kgopolo tsa rona morago go taba ea bogologolo e rategang ea Modisa, ea setale le ea go tsualoa ga nguans."

Go tl' ga mats'along so go hlagile moea o thusang go e gobe setsualle magareng a batho le dichaba, lega moea ona o loantshoa ke moea e mebe.

Ke rati go hlagisa tebogoe ea ka go batho ba batho bakeng se boikokobetso ba bona nak'ng ts-na tse mpe ka puo le ditiro, gomme ke ba lakaletsa bophelo, thabo le katlego selemong se tlane.

Ge ke etsa jualo, ke ba kgothaletsa gore ba tsuelepel' ka go brea tshopogo Modimo, Morena le Naga, ele gore ba tle ba thuso go bopa, mona lefatsheng la rona le rategang, moea oa pina es Man'eloi ereng, "Kganya ebe go Modimo Mogodimong a godimodimo, gomme kgotso ebe lefatsaeng, batho ba rekologel' e."

Mr. Godlo Explains African Attitude To War

In an interview with a representative of the East London Daily Dispatch, Mr. R. H. Godlo, M.R.C., deplored the tactics of a certain section of the White people in the North, who were trying to interpret the decision of the Natives Representative Council against his motion for the removal of the Colour bar in the Defence Act as an indication that the Natives do not want to have anything to do with the present war.

"Much as I regret the decision of the council on this vital question," said Mr. Godlo, "I am perfectly satisfied that what was uppermost in the minds of those who voted against my motion was the fear that it may embarrass the Government, as the Republicans may use it for their own selfish ends. In fact the keynote of the memorable debate on this matter was the unflinching loyalty of the Bantu people and their unreserved approval of the decision of the Union Parliament to enter the war."

Personally, of course, I am sorry the majority of the councillors did not see eye to eye with me regarding the desirability of erasing the Colour bar in the Defence Act, but I regard that as an error of judgement on their part, which has nothing to do with their unquestioned loyalty to the Government. As far as these unscrupulous Republicans are concerned, a decision one way or the other would have made no difference whatsoever to them as they are so desperate that, like drowning persons, they would clutch at every straw.

For Late News

"From the Bantu standpoint, it is a matter for profound regret that the Representative Council—the only statutory representative body we have—decided to shirk its responsibility to interpret the minds of our people in this matter. That, I am afraid, may lead to conflicting views by the various Bantu organisations interested in the full recognition of Africans as members of the Defence Force."

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"Ha e teng mona"

Mka ele ngue ea Carter's Little Liver Pills pole le kamora' dijo, u tla lola.

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