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Commission
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THE BANTU WORLD



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

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Mr. Chamberlain's Stand For Peace

Stirring Appeal To German People And Their Rulers

Mr. Neville Chamberlain, Prime Minister of Great Britain, made an earnest appeal to the German people and their rulers in the House of Commons on Monday, when he replied to a vote of censure on the Government's foreign policy, moved by Dr. Hugh Dalton, Labour's spokesman.

"I am still waiting for a sign," said Mr. Chamberlain, "from those who speak for the German people that they share this desire and that they are prepared to make their contribution to a peace which would help them as much as it would help us."

Mr. Chamberlain said: I would like to see relations with Germany as set forth in the Munich Declaration. During the twenty years which have elapsed since the War we have come to realise that the post-war treatment of the German people was neither generous nor wise. With the passage of time there has come to us a recognition of their great qualities and a strong desire to see them co-operating in the restoration of European civilisation.

Love Of Peace Not Weakness

"There is no spirit of vindictiveness here, there is no desire to hamper their development nor cramp their tremendous vitality as a nation. On the contrary, we have a firm conviction that unless this strong virile people can be induced, in partnership with others, to improve the general lot, there will be neither peace nor progress in Europe in things that make life worth living."

European Family

"If by any word spoken in this House I can give some sort of assurance, going deeper than any formal statement of policy, that in this country, there is an earnest and constant desire that the peoples of Britain, together with other members of the European family of nations, should find it meet to co-operate in removing the menace of war, I believe I shall be expressing not only our own feeling, but those of many other countries throughout the world."

"At the same time," continued Mr. Chamberlain, "it is not enough for us to express that desire. It takes two to make a war, as it takes two to make an agreement, and I am waiting for a sign from those who speak for the German people that they share this desire and that they are prepared to make their contribution to a peace which would help them as much as it would help us."

"To reproach us with going on with rearmament after the Munich Agreement is strangely to ignore facts patent to all. We are ready at any time to discuss the limitation of armaments on the basis that all contribute to the limitation with due regard to their own safety."

"But as long as others are arming day and night, we are bound to do the same. It would be a tragic blunder to mistake our love of peace and our faculty for compromise for weakness."

German Press Supports Italy's Claims

German newspapers now openly support the undefined Italian claims regarding Jibuti, the Suez Canal and Tunis, says the Berlin correspondent of The Times.

Ignoring the threats which the officially inspired Italian Press makes against France, German commentators warn the French Government against taking up a position which will exclude the possibility of a "cheap peaceful agreement."

M. Bonnet, the French Foreign Minister, is severely criticised by Germans for saying in the Chamber of Deputies on Monday that any attempt to take an inch of French territory would mean an armed conflict.

"Naturally, I include Tunis, Corsica, Savoy and the French possessions in Somaliland," said M. Bonnet.

Japanese Troops Move North

Sequel To Dispute With Soviet Russia

It is reported that during the last few days five Japanese divisions have been moved from North China to Manchukuo.

This action, it is said, was taken because of nervousness resulting from the situation between Russia and Japan arising from the fisheries dispute. These forces were drawn from Shantung, South Hopei and Shansi, and consequently the pro-

Egypt Will Not Support Dictators

The Egyptian Premier, Mahmoud Pasha, was loudly cheered from all parts of the Chamber on Tuesday night when he publicly backed the democracies in preference to the methods of the totalitarian States, says the Cairo correspondent of the London Daily Express.

The ex-Premier, Sidky Pasha had suggested that Egypt might benefit from the introduction of a little of the totalitarian spirit.

Mahmoud Pasha said: "Egypt is a democratic country and I am proud to declare openly that neither I nor Parliament nor the people wish to

Minister's Christmas Message

The Minister of Native Affairs, Mr. H.A. FAGAN, who is so deeply interested in the welfare of the African people, has sent the following message of greetings or publication in 'The Bantu World':

The Minister of Native Affairs desires to convey to the Bantu throughout the Union an expression of his good wishes for their continued happiness and prosperity during the NEW YEAR.

He trusts that the goodwill and happy relationship which he feels already exist between his Department and the Bantu may grow and bear good fruit during the coming years.

copy the methods of the countries other than the real democracies."

Criticism of the Anglo-Egyptian Treaty was rejected by the Premier who declared that unless it was modified by mutual consent, Egypt should and would carry out the treaty loyally and faithfully.

"We must march hand in hand with our ally and remain loyal to her even when our defences are strong enough to dispense with her aid," he added.

jected Japanese drive to the northwest to cut off Russian supplies en route to China will not materialise.

A Japanese spokesman at Peking declared that the help of the concession authorities in Tientsin in clearing up anti-Japanese elements was not satisfactory. He said that no doubt their stand represented the neutrality of their country, but the problem of peace and order had changed the situation.

He said the Japanese would not be satisfied unless the wanted men were handed over to the Japanese.

African National Congress Seeks Enfranchisement Of Africans In The North

According to a statement on the deliberations of the African National Congress, the following resolutions have so far been passed:—

"That this Congress emphatically protests against the Government's policy of nominating persons to chieftainship other than recognised members of the royal family, in accordance with Native law and custom.

"That Congress asks for a review of the Natives Representation Act of 1936 to extend the franchise rights to Africans of the provinces of Natal, Transvaal and the Orange Free State.

"That this Congress requests the Union Government to abolish the numerous pass laws and have them substituted by one certificate for the purpose of identification only.

"That this Congress instructs the Executive to make representations to the Government urging the amendment of the Representation of Natives Act to allow the entire African population to elect members for the Natives Representative Council by popular vote, this principle being established under the Native Urban Areas Act of 1923.

"That the Native Land and Trust Act of 1936 be amended to enable Africans to acquire land in released areas.

"That a better method be devised for the collection of arrears rates, rents, fees and for other charges leviable by Municipal Councils in Native locations or townships."

It was also resolved that the right of Africans to trade be the same as for Europeans, and that representatives of Native interests be appointed in England to counter-act propaganda.

In address on the national policy and aims of the Congress and the organisation of the people, Mr. J. B. Marks said that in the past, Congress used to be a strong body which did much in its struggle for the emancipation of the blackman. It did not achieve its purpose entirely as it was unable to cope with the rapidly changing conditions. Another factor which led to its failure was tribal divisions which hampered the progress of the masses.

Weaknesses of the Congress were, according to Mr. Marks, failure to impress its aims and objects on the masses, speaking in abstract terms to the masses an inferiority complex and a spirit of defeatism which often led some Africans to think that in order to obtain freedom they must have a white skin.

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The Bantu World

14, PERTH ROAD, WEST DENE.

SATURDAY, DECEMBER 24, 1938.

Uzelwe! E Bethlehem

Lavakala ilizwi lesithunya se-Zulu esibhakabhani kubelusi base Betelehem lisithi "Uzuko ku-Tixo Enyagweni, uxolo emhlabeni, imvisiswano ebantwini." Bathhe akotuka, sabomeleza sisithi "Nigoyiki, kuba ndiza nendaba zovuyo lukhulu kubo bonke abantu. "Nialelwe namhla, emzini ka Davide Msindisi ongu Krestu i Nkosi."

Kwangeloxesha kwabonakala kwizazi empumalanga inkwenkwezi enkulu—yazibonisa—yazikhombisa okokuba kukhona u Kumkani ozelweyo kwelase Judea,—yazikhokela yaya kuzifaka esitalini e Betelehem apho wazalelwa khona u Yesu. Zaziphethe igolide, nentlak' amhlophe ne-more zizokuqubuda e Lusaneni. Kwaza kwathiwa ukubizwa kwalomhla yi Krisimesi (Christmas) oko kukuthi umhla wokuzalwa kuka Krestu. Usuku lokuthotywa koxolo, ufele nemvisiswano elutwini; u Yesu engumxolisi phakathi ko Thixo nomntu.

Namhlanje isandi selizwi sivakala kuthi mzi ka Ntu sisithi: "I-Krisimesi umhla wokuzalwa kwe Nkosi yethu u Yesu Krestu u Msindisi waboni bezwe liphela ufikile. Ezethu izipho elusaneni zingaba zokuba yintonina esingaqubuda ngazo? Kambhe intlaka'mhlophe, igolide ne more asinazo, kwanemfuyo eninzi asinayo. Ngethamsanga kwenzekile okokuba lo Yesu angabinanto nemfuyo, ne silivere—igolide ne more zethu. Ufuna iintilziyo zoo nyana nee ntombi zabantu qha. Lo Yesu akana budlelwane nomona, nenzozi ngkratshi intlebedwane nobuncethezi. Awakhe amadini ziintilziyo ezikrazukileyo, nezigqobhokileyo. Zimapula uluvo iingxabano neziphithiphithi: ezi zezinto ezabangela okokuba eze emhlabeni. Masizibuze lo mbuzo: Xa u Yesu engcwele nje ese nzela uxolo phezu kokumona oku ngaka u Yise, besingobanina ke thina ukuhlalisana ngengqumbo ne ngxabano? Mayibe lusindiso lemini ye Krisimesi, sizalwe ngokutha, si qale ubomi obutsha, ngokuthetha, ngezenzo nangentlalo, esibanyana sibe yi "Congress" sithi besingaba thandi sibathande, ebesingababulisi sibabulise, ebesingabathethisani nabo sibathethise. "Apho kukho u Thixo kulaula uxolo lodwa." Ndiqinisekile olusindiso nolufefe asizisele lona u Yesu luyakusiqhamisa lusandise emalingeni ethu njengesizwe. Imvisiswano yodwa nje ingophambili umthandazo ebusweni bo Thixo wethu. Imbovane azithethi kodwa zilumanyano olupheleleyo. Iinkumbi azinayo ikumkani kodwa ziphuma ziyimvula zonke.

Okokugqibela ndininqwenelela nonke jikelele egameni le "Bantu World" nabapapashi bayo iKrisimesi echwayitileyo nemyoli kunene, nina zityebi namahlwempu. befundisi, bavangeli, makhosikazi okuthandaza, magosa, bashumayeli, madodana nani badikoni, zititshala nani ziyudaka, bafundi phepha le "Bantu World" nani ningalifundiyo, bahasi nabangalixhasiyo, zinzwana nenzwakazi, baxabanisi nabaxolisi, mielwe nabaphilileyo, kwanani zingqola, abonwabileyo nabasezilngweni, zingxungxu nabamashishini zinkokheli nabalandeli, nendingaba bizanga apha.

KODWA-KE, eyonanto inkulu: Lahlani ingqumbo nengxabano, umona, intlebedwane, ikratshi noku banga izikhundla nibe yimbumba ya manyama. Mayibelusindiso imini ye Krisimesi jikelele, Zonke ezintlobo-ntlobo mazithathe ukubala kwako k o n k e ezikwenzileyo ekuqaleni kwalonyaba ukuzakuthi g h a kulentsuku yokuzalwa koNyana wesiNtu.

Abangabanganako ukuyigcina imali mabathabathe inyathelo elitsha bazame ukulondolozo iipeni ukuze bathi ngofefe luka Qamatha xa befumana kwalomhla ngonyaka ka 1939 babe nako ukuthi benze le nale.

Ngomso ke sizalelwa u Mtwana: Haleluya! Haleluya! eHaleluya!

Kwa Senator Malcomess

(S.E.K.M.)

I-Address yam yase posini, kunye neka Senator C.H. Malcomess zithi: P.O. Berlin; ngenxa yalonto-ke abantu bacinga ukuba sisondelene, okanye sibhala ndaweninye; kanti hai—yena use Nkobongo kwelakwa Ndlambe, ndibe mna ndise Mncotsho. Lonto sisithuba seemayile ezikwi 12 phakathi kwethu.

Iminyaka le sibe singakhathalelene ngaku hambelana,—andi kolwa nokuba yena ubendazi nokundazi. Kuthe ngoku angummeli wethu esi gqebeni, sabonana futhi ezintlanganisweni, sathethana. sazama, sada sanonelelana.

Ukungwenele nokuba ndike ndi mhambele emzini wake apho efaneni. Ndathembisa nam futhi, koko ndingakhe nditsho ukuphumelela. Kade kwati nge 4th December lo, ndabhala iphepha ndalnikela umntu ndisithi,—

"Nokuba ukho nokuba akukho ndi yakuba lapho efaneni kwa kusasa ngomso ngo 9 a.m."

Vuma Laundini ndikuncokolele!

Northern Grand Temple

Umhlambi wabazili benene uya ziswa ngokubanzi okokuba Indlu Enkulu yase Node iyakuhlala e Witbank ngomhla we 31 ku December ngo 10 a.m. kude kube umhla we 2 ku January. I-train iyakunduluka e Park Station ngo 9 ngokuhlwa kwe 30 December. Tabatani itikiti zenu nge 27th nit: ni funa eze I.O.T.T.

Pakathi edabini kunye nati kude kufiwe.

J.H. MAHLAMVU, G.T.S.

Umpanga

Kungene ekuphmleni kwapakade u Doris Phyllis Njengele obudala buyi 2½ iminyaka ngomhla we 7 ku Desemba wangcwatywa ngu Rev. K. Ngxhwana P.O.E. encediswa ngu Rev. N. R. Rasikwete. Lusizi emhlabeni, luvuyo ezulwini. Siyazibulela izihlobo ezite zasivclela ngexesha ebelilibi kuthi.

E.A. MAHOMET, uYisemkulu, 2197 Mabeta Street, W.N.T.

TSOSA NYOOKO 'SEBETENG—KANTLE HO GALOMEL

'Me u tia tiola Liphateng U Ikut los Hore u ka Thola Motokara oa u Thola Holimo

Sebete se tsoanetse ho t's'ala mabekere a mabeki a tletseng nyooko maleng a hao ka mehla. Ha nyooko ena e sa t same ka tsoanelo lijo tsa hao ha li thusehe. Li bolla maleng. Lesokolla le bolulosa mpa ea hao. Ua pipitlola. 'Mele ea hao ohle o kengoa ke chefu 'me u ikutlo u nyehamile, u tepelletse le lifa'te eka le sonyehela.

Matsoai, lino tse belang, lihlang tse monane le meriana e ts'ollisang ha li repe. Ho lokolla mala ha ho thuse lebaka. Ke Carter's Little Liver Pills tse tsejoang baholo tse ka etsang hore nyooko e mathe habonolo le 'mele 'me u ikutlo u " phahama ebile u phahama." Ha li na koteli, li sebete ha bonolo, empa lina makatsa bakeng sa ho tsamama nyooko ha bonolo le 'mele. Batta Carter's Little Liver Pills. Hlokomela bitso la Carter sophuthelone se se khubetsoana. Likemising tobela 1/2



Kuthe kwakusasa ngengomso nda bekeka ngalondlela inyathela kuma Petshu, kumazants' eXolo nama Phewu ndilandelwa yinja yam u Thudi, eyatyhudisa ndingavumi ukuba indilandele. Kuthe nge 8.45 ndabe ndigaleleka kuloo famakazi inkulu, intle; ndalibona ngoku ne gama-loyo elithi, 'Wolsey.' Ndi khawulelewe ngamadodana amabini angabasebenzi apha, atsho ukuthi, hayi, inkosi leyo ikho! Enye yawo ide yaya kundingenisa kwidlwana ethile, yandinika nesihlalo, yemkake yona.

Ndiyancokola ke Laundini xa ndenjalo. Vuma wena!

Ndinge ndingathi vu kwesisikolo, ndalamo ncwadana imdakana; ndiyi thathile ndayivuthulula, ndayijonga. O, lencwadana iliphepha elishicilelwa iinyanga ngeenyanga, e Astreliya lithi: "The Harbinger of Light." Iinjongo neemfundiso zalo kukufundisa ngemimoya yabangasekhoyo, ku kuthethana nabo, nivane, nenzelane izinto, nicebisane najlo nialo! Ndi phe nonenelelo lwalencwadana, ndayi phangaphanga ukuyikhangela. Ngeli xesha ndinonelele lencwadana, kuya phithizela abasebenzi abangamadoda namankazana, abakhulu nabancinane, abamhlophe nabantsundu— bayantlaleka kum, befuna nokundi bona, bebaninzi nabandaziyo. Kwaye sekuvakele ukuba nomnini mzi selendivile.

Nwina Laundini! Nditshilo-nje nditshilo!!

Ugalelekile umnini mzi xa ndi gqibela inqakwana. elithi: 'Ukufa oku yinto enje ngokuphuma egumbini lendlu uye kwelinye. umahluko walowo magumbi iyimpahla epakathi qha!"

Qondake bawo bendingakamfuni nganto noko umzalwana lo! bendisa khukusa kulencwadana. Ufike wa bulisa shushu umf' omkhulu, wa buza ukuphila, ndabuza okwakhe; uthe ntlala ngencwadi enkulu endandiyiphethe, ibhalwe ngesi Jamani, ya mtsala ingqondo, wayiphethuphethula, ndanga ingakhe ibambe zime —kuba nam ndibanjwe yile yakhe yemimoya. Uthe masiye "kwenye indlwana ethe qampu yodwa, entle; andiyishiyanga lencwadana yam, naye akayishiyanga eyam; ufike wathi eligumbi-ke lelabazukulwana bakhe, linomfanekiso wakhe omkhulu, ekunye nabo. Ulungise itafile zabe sezingena iintokazi ezisisa ibulakufesi emnandi. Ndenze ubulungisa kuyo ndanela.

Vuma Laundini, uyakuvuma ka kade!!

Uthe umntu omkhulu akuqonda u kuba ndiyinonelise lencwadana, wase lendinika—esiza nazo nezinye endi phosa ngazo, ukuba zendigoduke nazo —Le yam yesi Jamani ndiyithunye-lwe ngumbali wayo u Prof. Westermann oyi Chairman ye 'Bantu Studies' e London. Umfo lo uli Jama-ni elingqongqo, elazi iilwimi. Le ncwadi yakhe ke inomfanekiso wam kwi Union namanye amaAfrika kwi zizwe ezingasentla, kukho nama phepha athile abalwe sithi ngobom bethu—iyonkeke incwadi ifundiswa kwizikolo zamaJamani e Germany.

Kwenzelwa ukuba abantwana bezo zizwe bayazi intlalo yeentlanga zase Africa bese bancinane neendlela angangenwa ngazo lula amaAfrika njalonzalo. Le yam imidana ndi gqibele oka Bene, W. G. esithi mayishicilelwe nangesi Xhosa ifundwe nakwezethu izikolo; watshe wayithumela kwi "Lovedale Press" Vuma Laundini ludaba lonto

(Isaqutywa)

Welapa

intlobo zonke
ZEZIFO
zesi
KUMBA

Utwayi, Umbandamu, Ezangasemva, Izinduna nezinye zezikumba zilapeka masinyane yi D.D.D. Prescription. Lomuti ungena egazini ukuqede ngoyazi ukunenketa kwezizwa-nyatso. Ubulale amagciwane nesihlungu okusegazini welapeke ngempela. Welapa ngokumangalisayo owe D.D.D. Prescription. Sebenzisa nensipo ye D.D.D. eyenzelwe abahlushwa izifo zezikumba.

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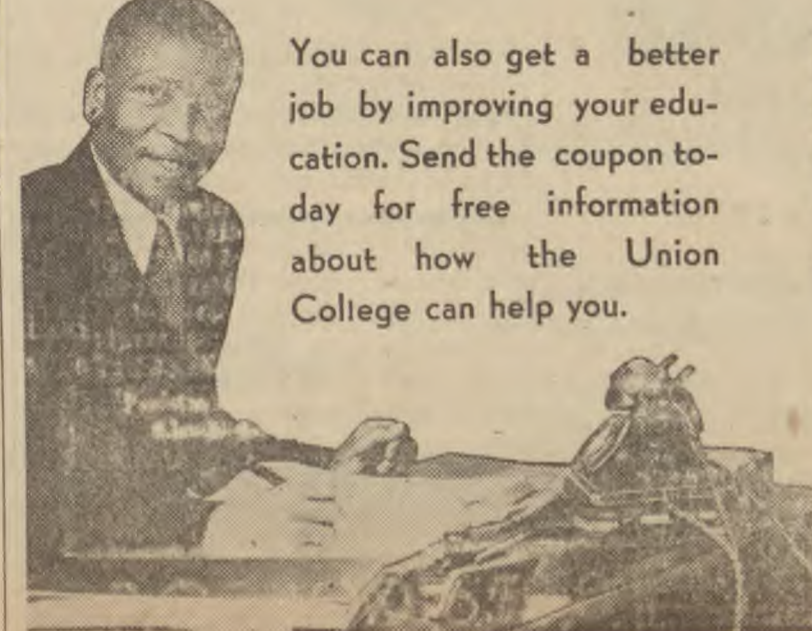
YE SHEZI MAMLAMBO KADE UZINDLA	Nurse Mines Zulus.
IZINIFONIA ZABA	Nurse Mines Zulus.
YE 3 UKUVELE AMATHAMBO	Zulu Dancers
USATANA	Zulu Dancers
YE 8 ISANDI	Lily & Maria
Ring Ring	Molahloe
YE 9 BEKANI	Lily & Maria
NKOMO ZIKABABA	Molahloe
YE 10 IZINYANG	Nurse Mines
UNYAKANA ZOKUGANA	Zulus
YE 12 EZINTSUKWINI ZO TSHAKA	African Male
BENGINI ZONO	Voice Choir
YE 13 INTO IYA NGIDUMAZA	African Male
NTOMBI NGANGIYESHELA	Voice Choir
YE 4 U - SEVENI	Nurse Mines Shangaans
A RAMFAMA BE-MSAPA	Nurse Mines Shangaans
YE 5 SHIGAN JO-SHAURINDI	Nurse Mines Chopis
LAHANANI JISELA WANGA	Nurse Mines Chopis
YE 6 ITI INKOSI MASITINI	Nurse Mines Xhosas
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Ezase Luthuthu

NGU J. M. KWANINI

Mhleli, ndipe isitutyana ke nde nze abe mbalwa ngeze ntlalo kusa hleliwe apha kulomzana konwatywe ka mandi kuba iyana imvula eyona nto eyenza ukuba kungo nwayiwa yaku nqaba.

Baya babuya unkosikazi E. Mtyekwana no Nkosazana R. B. Mtyekwana e Hewu apo bake baya kucita ibhalede yabo bake benza zambalwa nase Komani intsuku ku Mnu. E. N. Mtyekwana oyi S. A. Police kona babuya bencoma izibele nobu mmandi belozwe lase Hewu nase Komani.

Udlule apa u Mnu. C. P. Matebe wodumo oluhle lwase Gqili ukusanga e Monti kwi ntlanganiso ye Bodi zivuyile izihlobo zake ukumbona eza mgqibela kudala.

Uyicite apha icawa yombla we 17 u Mnu. E. N. Mtyekwana we S. A. Police e Komani nge ntshebenzo utya ezo zibele zako kwabo.

Ugaleleke kusasa ngomhla we 17 Dec. u Nkosazana Alice N. Qali wodumo oluhle lase zibeleni ufikele kwa Mnu. no Nkosk. J. M. Kwanini kwa aunti wake azocita kuye eyake iholide ye Christmas ufike esemphelweni entle kucaca ukuba wonwabile e Heald Town apo afunda kona.

Umhla we 11 Dec. awusoze wali baleka kwa Mnu. no Nkosk. B. M. Fass nge "Tea party" yesi kumbuzo so nyana wabo omncinci Sydney yaba ne nyweba enkulu yoku hanjela nazi ndwendwe Mnu. Sicabu, M. T. Fletcher, Nkosk. A. Zokwe Cala yaba nempumelelo enkulu nakwi zipo ezazi nikwa umntana bazi yolisa ngezi muncumuncu.

Ku manywe nge qina lomtshato ongwele ngu Rev. C. Z. Mtshwelo we A.M.E. Church u Mnu. M. L. Sitshume no Nkosaz. P. Teyise ngomhla we 13 Dec. umtshato waba ngomkulu kwa nezipo ngoku njalo siba ngwe nelela impumelelo kubomi obutsha.

Ziqubisene nge 16 nge tennis i Aliwal North Union ne Bantu Gaika L.T.C. Wazola umdlalo wabukeka lalala iqela lase Gqili pantsi ko Mnu. Mokoena ekokele ababalandelayo Makloporo, Mcingana, nama Kosazana: Mokoena oxola amanye amagama anga bhalwanga. Luthuthu pantsi ko Mnu. Z. G. Kwanini abe: R. L. Kulu, T. A. August, J. Kwanini, Gubanca, D. K. Kaleni nama Kosazana Kaleni, Qiqimana, Nkosik. Klouw, Dyantyi laza labetwa iqela alapa ngoku ngu mangaliso wayekwa umdlalo ngo 3.30 ngenxa yemvula Aliwal North 87 games Stroom 65 games.

Bonke abafundi be pepa baya yale zwa ukuba indhaba zabo zibe kum kwa kusasa ngo mgqibelo ukuze zi tunyelwe kwa ngo mgqibelo njalo. Enkosi Mhleli ngesi tuba ondiphe sona.

Ezase Rhini

Ngomhla we 9 kwinyanga yo Mnga kunduluke ngololiwe wase Rautini u Nkosikazi J. H. Kuze ngokuhambela imicimbi.

Ngomhla we 10 kwinyanga yo Mnga kufike ngololiwe u Mnu. Gerald Mawzi Nasuwoport.

Ngomhla we 9 kwinyanga yo Mnga kunduluke ama Kosazana ngokugoduka ukwalwa kwezikolo M. Mlenzana Nontela, Zingime, Petros.

Ngomhla we 6 kwinyanga yo Mnga kunduluke ngololiwe wase Bhai ngokuhambela (Iqhutywa kumhlathi wesibini)

Ezase Bhai

(NGU SRUMMAGE)

Kulusizi olukulu ukuvakalisa ngokusweleka kuka Mnu. H. C. W. Newell wehlelo lase Dipende. U Mfundisi lo usweleke ngomhla we 4th ka December kusasa ngentsimbi yesixenxe. Ngsibudala ebese wahlanganisile amashumi asixenxe. Ube nethuba elingamashumi amathathu anesibhozo emipaka engumfundisi e Bhai kwi Ramente yabantsundu ngamanye amaxesha encedisatki ramente zabe Balo. Inkonzo yakhe yomngcwabo iqhutyelwe kwicawa esedolopini e Bhai (Peach Street) njengoko mngqeno wake awuvakalisa kuxesha lemnyaka emibini eyadlulayo xa wayegula nzima nenkotzo yakhe yaphatha ngu gxa wakhe u Mnu. Blazey intshumayelo yenziwa ngu Mnu. Tarrant. Balahlekelwe abamnyama e Bhai kuba lomfundisi ube ngumhlobo wenene wabamnyama.

Intlanganiso yokugqibela yeetitshala zesithili se Bhai ne Tinara ihlangene e New Brighton kumgqibelo wokuqala ka December. Ngokuphathele nomeimbi wokufuduswa kwesikolo sase Korsten kufundwe incwadi ezivela kubongameli bezikolo ezise Korsten bonke basemnyameni abazi ukuba kuzakutekanina ngezikolo. Eyona ncwadi ethe intlanganiso seyiphumele, kodwa u Mnu. E Max Lupondwana unobhala usazisa ukuba nayo ayinanto ibambekayo iyithethayo; impendulo seyivela ku Sebe le Mfundo (Dept. of Edc.) eliti umcimbi lowo weziko lo uzakuqwalaselwa lilo msinya.

Livukile Iliso Lomzi wase Korsten kuveki ephelileyo belinetlanganiso e Rabe. Sakujonga alizimisele kulwa umcimbi wokufuduswa kwe Korsten woda, lizama ukulwa nayo yonke into esisi kwasilima kubemi base Korsten.

micimbi u Mnu. Goodland Hanly. Nduna agent ye Bantu World no Nkosk. Winnie Florence Malgas.

Ngomhla we 8 kwinyanga yo Mnga kufike iqela labavumi base Rautini ngokuza kwetiza ikonsati yazala i municipal hall. Ngabazokupulapala u Mnu. Nimrod Makanya odumileyo kwi ngoma ze "gramophone" Records umzi wesixenxe uyancoma abantu babonela izinto zesintu ngoku.

Ngomhla we 10 kwinyanga yo Mnga kufike ngololiwe wase Bhai u Nkosk. Annie Nyaluza nonyana wake ofundisa e Kaladokwe.

Ngomhla we 4 kwinyanga yo Mnga kunduluke ngololiwe wase Pretoria u mfundisi Andrew Matshaka ngokusukela intlanganiso yetyalike apo kukubi kona umfundisi akapilanga chamba yedwa.

Kufike u Nkosazana Maude Mamoti ngomhla we 10 kwinyanga yo Mnga ngokuzaubeka ilitye kum nakwabo osweleke ngokofumana ingozi yemela.

Ngomhla we 5 kwinyanga yo Mnga u Mnu. Ezra Bam ngokuza kubeka ilitye kunina omkulu umfikazi Daniel naku mfi u Klaas wanduluka ngololiwe wase Bhai ngomhla we 7 kwinyanga yo Mnga esinga e Kapa ekayeni lake.

Kufike ngomhla we 11 kwinyanga yo Mnga ngololiwe wase Bhai u Nkosazana Lindiwe Mbele ngokuzakubona abazali bakoe.

Kubhubhe u Mnu. Mkalipi wangcwatywa ngenkonzo yase Wesile seley, ndoda ekhulileyo.

U Mnu. Walter Bafo uvule ishishini lezihlangu 38 Baglan Road tumelani kuye amaxabiso alula. (Iphelela kumhlathi wesithathu)

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Iziqhamo zemviwo zika Std VI zibe zihle e Korsten njengesiqhelo. Kwisi kolo sase Wisile phantsi kwengqonyela E. Mkuli kuphumelele balishumi eline thoba kwawa balishumi. kwesase Tshetshi phantsi kwengqonyela R. M. Tutshana kuphumelele balishumi linanye kwawa ishumi elinambhumi (Ngexesha sibala ngezi asikaziva ezase New Brighton). Simulela iminqwazi u Mnu. E. Mkuli kuba nonyaka nje i Busary yalapha e Bhai (Foundation Scholarship) ifunyenwe ngabattwana abathathu besikolo sakhe abatgaba:— Bennet Maneng ele, Kozina Monyaki Colman Mayekiso.

Indlu ye Cawa ka Mnu. Baku e Korsten nge Cawa malanga izale ngoo ntamnani bonke abantsundu nababala ibiyimbuto yokubulisa u Mnu. Nkomo ofumene umhlalaphantsi kwa Rhulumente (Pension) ebuntamnanini. Le mbutho ibiyonganyelwe ngu Mnu. Nyathi omnye wootamnani abadala apha e Bhai. Kuphungwe iziphutho zivangwa ngenetho beliqela abantu. Ithe yakuphuma imbutho le kwasingwa emzini ka Mnu. Nkomo kusiyiwa kuphungwa ezikrakrayo iziphungo. Ilhaya lika Mnu. Nkomo lise Tsomo, kodwa nokunje selezimizele ukuba ngummi wase Bhai.

Ngu Nkosk. Mkuli onduluke nosapho lwakhe kuveki ephelileyo wasinga e Kimberley ukuya kucitha i Holiday.

Kwi Nkomfa eyakuba se Durban yezi kolo zee Cawa i Bhai lithumele lamanele ukuba ayokulimela: Abanuz. E. Mkuli, R. M. Tutshana, S. Mabija no G.B. Tsewu.

Kulusizi ukuvakalisa ngokusweleka kuka Mnu. Jeremiah Ndeya obehlala e Korsten kwa Mnu. T. Nazo.

Ngomhla we 2 kwinyanga yo Mnga kunduluke ngemoto yo Mnu. Kalvet umsukwini eliqela labantu ngokuyaku bonana ngqira u Murrury wase na Xoseni e Committedes Drift Nkosk. D. Matshaka, Nkosk. G. Danga, Nkosk. E. Nako, Nkosk. S. Stunga Nkosk. Stunga nomntwana wo Mnu. Jh. Ngangca u Notemba no Mnu. D. Hule.

U Mnu. Dick Ngayi ute gxada ema Xhoseni e Bofolo ngokuya kubona usapo.

Ngomhla we 9 kwinyanga yo Mnga biyikansati kwi Municipal Hall elokishini, yesikolo sase Ngqushwa (Peddie) esiphantsi kwengqonyela yaso u Mnu. Sodalala.

Umdlalo we krikiti obuza kuba p - kati kwe Rhini ne Midlands amapandle vkusukela e Dikeni, Bho,olo, Kobonqaba, Nyara, Krommi. Ngomhla we 3 kwinyanga yo Mnga kolungiselelwa i team ezakuketwa eyakudibata ne Bhai, ngomhla we 19 kwinyanga yo Mnga. apho kuyakunyulwa i team ezakumela i Eastern Province team ezakutonyelwa e Durban ngehlobo ze Kresimesi. Imvula ayibanga nakubavumela abadlali be Midlands ne Rhini, kune imini yonke.

MAYI BUYE IAFRIKA

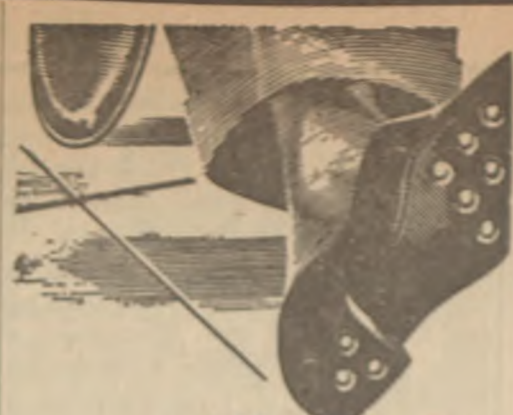
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Eligqina lingo "MAYI BUYE" lenzele ukuvuselela obhanga ngobuzwe b- lo.

Wonke um-Afrika makalithege oluze ibe lilo alimbhavo orem hla emikulu. Lizakutengiswa kamisinye kulolonke eli jethu. Litenge apho utenga khona xa ungalingumaniyo bhalele ku:

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 14, PERTH ROAD, WESTDENE
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SATURDAY, DECEMBER 24, 1938

The Message Of The Prince Of Peace

"Glory be to God on high; peace on earth and goodwill to all men."

This hymn was sung two thousand years ago when Jesus Christ, the Prince of Peace, was born in Bethlehem. The hymn not only heralded his birth but also gave hope to a world that was hopelessly in a state of turmoil. The Roman Empire was the greatest political organisation of the time, and within its boundaries there were thousands of human beings who chafed and groaned under the heavy yoke of its tyrannical rulers. One of the nations that were under the Roman flag was Jesus' nation—the Jews—which at the time "was tingling with the most vehement nationalism that the world has ever seen. To the Jew of Jesus' time the whole world pivoted around his nation. His religion was national. Jehovah was his nation's God, and His worship was centred in Jerusalem, the Capital of the nation."

Those who were not Jews could only share in the worship of Jehovah by losing their nationality; otherwise they were Gentiles who could not share the heritage of the chosen people of God.

But this Jewish nationalism was in conflict with the imperialism of Rome that made life for the Jews not worth living. According to history between 65 B.C. and the time of Christ's death "fully two hundred thousand Jews were slain by the Romans in putting down nationalist revolts."

It is not surprising, therefore, that when Christ was born the Jews regarded him as a national Messiah who had come, according to the prophecy of their sages, to reign on the throne of David in Jerusalem, to sweep away the Romans and give to the Jews authority over the other nations.

The Romans regarded Christ as the enemy of their Empire, and one who was likely to overthrow their rule and establish the independence of the Jews. This misunderstanding of Christ's purpose by both his own people and the Romans is a tragic revelation of man's inability to rise above his selfish ambitions and desires.

What the Jews and the Romans failed to understand was that Christ came neither to establish a Jewish Empire nor to destroy the glory of the Roman Empire, but to establish the Kingdom of Heaven in which there would be no Jew nor Gentile, no Greek nor Barbarian but men and women bound together by the Fatherhood of God.

That was two thousand years ago. But what is the position to-day after two thousand years of Christian civilisation? Has there been any change in men's dealings with one another? Do the Jews and Gentiles live side by side in peace? How does the Greek view the Barbarian? The answer to these questions is provided by the unsettled state of the world. The Jews in Germany and Italy are more subjected to humiliation and suffering than those who lived in the days of the Caesars. In Europe as in other continents the strong bullies and tramples upon the weak, rendering him landless and homeless. And why? Because even to-day men have not yet learnt to appreciate the message of the Prince of Peace; they have not yet understood the meaning and purpose of His life and Death. They have, while professing his religion, rejected his teachings and refused to regard the races of mankind as members one of the other. They still maintain the gulf that separates the Jew from the Gentile, the Greek from the Barbarian, the rich from the poor and the slave from the free.

As the result the world is in a state of turmoil and humanity stands on the brink of the abyss of destruction. At no other time in human history did the Nations of the world need the pacifying spirit of Christ as they do to-day. We stand at the crossroads, and it seems as if the Herculean efforts of Mr. Neville Chamberlain, Prime Minister of Great Britain, to ensure peace are being made in vain. The truth is, the forces of reaction have been let loose because some men have ceased to be their "brother's keepers" and have become the Cain of the modern world.

It is Christ's teachings and their practice by men that will save the world from the impending disaster. As individuals and nations let us turn our minds, at this Yuletide, to one who is the hope of the world and through whom salvation will come. That we are members one of another is a profound truth, and we are not merely members of a community of living men and women. We belong to a great society—the spiritual fellowship dominated by the idea of the Fatherhood of God.

Progress In India

Lord Linlithgow, the Viceroy, claimed that the federal scheme was the "best practicable solution of the great constitutional problem in India" when speaking at the annual meeting of Associated Chambers of Commerce.

He said the dominant consideration held in view while the scheme was being framed was the unity of India—the achievement of that unity he regarded as much more important today than three years ago.

This was partly due to the change in the European background and the relations of new ideologies to the ideals which remained the basis of British policy, but it was more important because provincial autonomy had worked so well.

The experiment of provincial autonomy had been introduced more than 15 months ago with the transfer of real powers to Ministers elected by an electorate five times the size of any previously voted in India. It had been a marked success.

"I have no fear that, given the same goodwill and the same co-operation, the federal scheme, manned by the joint talent and experience of British India and the Indian States, will not be as great and significant a success as provincial autonomy has been."

No pressure to take a decision in a particular sense would be brought upon the Indian rulers of Indian States by the British Government or himself.

The darkening background of 1938 and the emphasis on totalitarian ideologies made no difference to the attitude of the British Government towards the Indian constitutional advance.

M.A. This was a great moving sermon the contrast of an open door at Philadelphia and at Kuruman where light was sent out, came to Africa and shone among the Betswana people. Now followed the Communion Service which was entirely in the hands of the Native Ministers and carried in Setswana and Afrikaans. We were not able to attend it.

Now, what about the Church itself, because all this was about it and for it? Here I must confess that I am unable to describe its imposing grandeur, and its awe-inspiring history. This edifice from outside tells its history, looking at the stone outside does look old, but inside it is quite different for unlike other Churches, there is not a beam or rafter that has a joint in the middle. These timbers are said to have been obtained round about Zeerust district 250 miles away. They were spied by Mr. Moffat on his visit to the Zulu Chief Moselekatsi. They were to be carried by wagons all the way to Kuruman, they were so long that two wagons had to be joined together, because they were too long for one wagon. The men who built it were men of foresight, the type of the men of the day. To think that a Church built a hundred years ago can still accommodate nearly a thousand people comfortably is really wonderful. In front of this magnificent structure runs a furrow to clear water from the fountain of Segonyane in town. This furrow with trees are close to the Church and makes the air cool and invigorating.

Employment Of Africans In Responsible Positions Urged

That Alexandra Township, in spite of the low economic status of its inhabitants, was making progress that compares favourably with other Municipalities in South Africa so far as the provision of essential health services were concerned, was the view expressed by Dr. A. B. Xuma, at a reception given in his honour at Alexandra on December 7.

Dr. Xuma, after mentioning the fact that with the financial assistance of the Provincial Council the Health Committee had been able to make improvements in many directions including the purchase of a new burial site and suitable depositing site, said that in a place like Alexandra trained and qualified Africans should be employed by the authorities, since all the revenue came directly and solely from non-Europeans. He criticised the tendency of employing Europeans who were paid higher salaries and obtained better privileges. "The committee," he declared, "is too poor to pay reasonable salaries to African staff; but money is always available, when European employees' care is under consideration for a post."

Continuing the speaker mentioned the fact that the committee's European employees were given transport allowance, but there were people who opposed the extension of this privilege to African employees including the Medical Officer of Health. Dr. Xuma then proceeded to quote what Dr. L. Fourie, "the retiring senior M.J.O. H. for the Union had told the chairman of the Health Committee. He had said" "I do not think we have done as much as we can for the Natives of this country. I believe places like Alexandra should be run by Natives. We should help them to run it. I will do all I can to help your Native inspectors. If I can find time I shall come and give them practical talks on their work."

Dr. Xuma declared that the policy expressed by Dr. Fourie was the policy that had made the progress of the American Negroes so rapid and phenomenal. "In America he said, "the friends of the Negroes, recognised that the only way by which you can help a people to advance is to help themselves. To teach them how to do

things for themselves. In education, Church, land ownership, the friends of the Negroes and other interested whites, educated them to work for their people and to lead them. Many white philanthropists are members of Inter-racial Committees and they financed many organisations and institutions for the development of the Negroes; such as Schools, Hospitals, urban leagues for the assisting of Negroes to adjust themselves in larger urban areas and the National Association for the Advancement of Coloured People is an organisation fighting for the political rights of the Negroes. In most of these organisations, black and white work together, but essentially most of the executive offices are in the hands of Negro secretaries. The interested whites sit in Committee in an advisory capacity and assist in meeting the financial needs.

The Government of the United States has through her Constitution guaranteed the rights of citizenship, protection and immunities before the law of the land to all her citizens, irrespective of race or colour, or previous condition of servitude. The government there is more concerned in things that are common in the population than in their differences. There is no abuse of state power for sectional or racial selfishness. In America there is no residential segregation. There are no lotions. The preponderance of one racial group in one section of the city or the other as due to a natural gravitation of the races. Even Harlem, contrary to what has often been suggested, is not a location. The Negroes are not living there alone. They are not forced to live there by special law. They happen to be in the majority in that area of New York City as in other cities of the North, and are enjoying full citizenship, as a minority race. They have municipal judges, who deal with all the races. They have a Negro Revenue Commissioner. He has the same status as other Revenue Commissioners of New York, commanding a salary of over 10,000 dollars, about £2,000. Schools are common in the North but in the Southern State schools are separate."

Centenary Of Kuruman Church (By R. B. Molefhe)

To those of us who were present at the opening of the renovated Kuruman Church, the sixth of November will remain in our minds for some time for this was a great day indeed. It celebrated the completion of the building 100 years ago.

We left the Institution at 9 o'clock on Saturday morning; it was hardly 20 minutes before we got to Vryburg 7 miles away from the Tiger Kloof Institution. At Vryburg we met some of our friends who also were en route to Kuruman. We then left Vryburg to drive for a hundred miles westward; at about 1 o'clock we got to the town of Kuruman; we stopped here for half an hour to see the great and wonderful fountain of Segonyane; we then learned that we were still three miles away from the Mission Station to which we were bound, and we got there at 2.30 p.m. What a relief to get down from the car and stretch our legs!

At the Mission Station we were shown where we were to put up. Then we put away our luggage and went out to see the place. When we went to bed our prayer was one that was, may the day be a bright one! The night seemed to be exceptionally long.

When the Sunday morning dawned the sky was as clear as ever. As the sun peeped out of the horizon, it seemed to declare that this day was a special occasion and we lifted our hearts to God with gratitude, our prayer for a clear day had been answered. People began to come in, in groups, some on foot, some on horse back, others by carts and cars. Everywhere you looked

people poured in like little streams of water after the rain flowing into the big one, so that long before the time the Mission was full of people, sitting under the trees round the Church in big groups or moving hither and thither about the place.

At 10.30 the opening of the Church took place amongst a great concourse of people. The Resident Missionary, the Rev. H. C. Thompson, made a few introductory remarks about some of the visitors outside the Church. A hymn was sung after which the Church door was formally opened and we were ushered in. The Rev. A. E. Jennings then read his address which was about the early missionaries compared with Voortrekkers. The address was interpreted into Setswana and Afrikaans.

After this followed greetings from delegates. Amongst these mention might be made of only a few: The Rev. A. J. Haile for Tiger Kloof and Mission, Mrs. Rheinallt Jones brought greetings from the Institute of Race Relations, Prof. Raikes from the University of Johannesburg, Mr Botha of the Moffat Institute Kuruman, Revs Maphakela and Haai led in prayer and Mogwe and Mogorosi read lessons. After these came our senior Chief of the Bechuanaland Protectorate, Chief Kgari Sebele of Mojeopolole who brought greetings from his people the Bakwena tribe and also from the Church. All this took place before noon, for at 1 o'clock we dispersed for lunch.

At 2.30 the centenary sermon was given by the Rev. G. P. Ferguson. (Continued at foot of column 2)

R. Roamer Talks About....

Betty Bettina

Betty Bettina—you will excuse us ladies, if we do not call her "Miss" or "Mrs"—the reason is that she does not know herself whether she is "Miss" or "Mrs" having been involved in more than five divorces during her life-time—Betty Bettina has returned from her visit to her mother in Mlamankunzi Location.

The first thing she did when she saw us come in was to search feverishly in her handbag for her false-teeth which she had placed there two minutes ago in order to give her jaws their "natural feeling." During this toilet we pretended not to be looking at her, so as not to embarrass this large-hearted woman of the race on her return to this city of embarrassments.

With her teeth firmly fixed she flashed us a false smile and said, "Mr Roamer! How dee dee?" We grasped her rough hand, roughened by digging liquor holes and undigging them every five minutes, and said: "How wonderfully you look, Betty," whereupon she nearly fell right on top of us with pride and joy. The smile she gave us then shown over us like a motor-car's headlights.

We have never felt so important and indispensable to the race as we did then. You could have taken a feather from a fowl and pushed us over-the-way we seemed to be as light as air with pride. And, in passing, we would like to wonder why ladies seem to find it so hard to find Mr Right when they can smile at will as Betty Bettina smiled at us. But, perhaps, it is only Betty Bettina who can smile like that.

"You know what, Betty," we said, as she poured us a cup of strong tea—our favourite drink—"social life has been dead without you."

"Is that so?" she smiled, nibbling at a cake, as if afraid of eating it properly. "But couldn't Nurse Jane put life into some parties during my absence?"

"Alas, Betty, Nurse Jane is suffering from her annual disease at the moment and hardly goes out."

"What has Mr. Jeremiah been up to now?"

"She did not like the way he greeted Jemima, of B. Happy Flats, Room 13 on a Sunday afternoon and she felt so green with jealousy that she had to be taken to hospital to have it removed."

"I am sorry to hear that," purred Betty. "Will you have some more tea? Tea is much better than the stuff I used to give you before I became a 'new woman'."

"It is, dear Betty. Please give us some more tea."

She rose and went to the stove, only to find out that the kettle was empty. Terribly agitated, she looked into the teapot only to find it just as empty.

"Oh, I'm so sorry, Mr Roamer, there is no more tea."

"We are also sorry," we said, actually feeling sorry, "for we did like to have another cup of tea. Why did you ask us if we wanted some more tea if there wasn't?"

"Oh, Mr Roamer, don't be cross for me," she cried. "I can boil your tea in a few minute's time, if you don't mind."

"Boil it then," we said, firmly. "We must have that 'some more tea' if we have to wait four hours for it."

While she was busy boiling water we studied her figure closely. For a woman of 45 and 5 Betty Bettina carried herself very well indeed.

"You carry your years lightly, Betty," we told her, as she handed us "another cup of tea."

"Do I really?"

"You do. How do you do it, when girls in their sweet 'teens' seem to be getting as old-looking as their mothers?"

"My secret lies in two things, Mr Roamer," said Betty, pushing her hand into her blouse and putting back on the shoulder the slip of something. "I have stopped worrying myself about Mr Right. The second secret is that I try more and more to improve my mind so as to look at life broadly."

"We are glad to hear you say that, Betty. It proves that you have learnt a lot from experience."

"I have and that's why I have been able to look so nice as you say, inspite of all my ups and downs."

Tsoelopele Ea Naga Ea Transkei

Thuto Ea Temo Le Tsoelo-Pele Transkei

Go Hlongoa Ga Dikolo Tsa Ma-Afrika Tsa Temo

Bahiankana Ba Fetoga Basupisi Ba Temo Mmushong Oa Kopano, Rhodesia, Nyasaland, Tanganyika Le Belgian Congo

Batho ba fetang sekete ba tsene sekolo sa motsotsonyana (short courses) go ithuta mekgoa ea temo, banna-bagolo, ditichere le balemi, ba ba sitiloeng go ea dikolong

Matsatsi a Balemi a Basadi le oona a simollotsoe. Ka ngoaga o mong go nkioga maeto, mme banna, basadi le bana ba a rutoa, ba a supisoa ka Temo, seterekeng se seng le se seng. Ka dilemo tse leshome tse fetileng batho ba 66,000 ba Tsamaile Diphuthego Tsena.

Mekgatlo ea Balemi, Mekgatlo ea go boloka chelete, Temo ea poone le go phadisana, le Dipontso tsa Temo ke tse etsoang.

Meru (plantions) e lemloe go etsesa gore batho ba fumane difate tsa go aga, le dikgong, le go thibela tsenyego ea difate tsa naga ena le meru

Dinaga tsa Transkei, Mmusong oa Kopano, ke ditereke tse 26, mme go busoa ka Lekgotla le rerang taba tshle tsa teng (General Council) Bhunga.

Naga ena e bogolo bo metang 16,554 sq. miles batho ba batho ba nang ba aqile teng, ga go baloa ka Palo (census) e fetileng ba ba bale 1,153,362, Makgoa a le 17,629.

Dikgomo	1,517,974
Dinku	2,388,307
Dipudi	785,916
Dipere	150,000

Leruo le Kotulo ea Balemi, nageng ea Transkei e bontsoa ka Palo ena:—Boea ba dinku 9,553,228 lbs. Boea ba dipudi 97,353 lbs.

Matlalo a dikgomo a rekisitsoeng	158,825
Matlalo a dinku le dipudi a rekisitsoeng	713,255
Poone e kotutsoeng	2,000,000 mekotla (e seng gantle-ntle)

Dipalo tsena di bontsa gore batho bana ba phela ka Temo, sebopegong sa go lema mobu, le go rua diphoofole mme eise ga taba ena e bonoa ke Babusi ba bona gore batsoanetse go ruta batho, ka mekgoa oa gore ba rutoe mekgoa ea Temo e tshoetseng pele le go rua diphoofole ka tsoanelo.

Legato la pele la morero ona oa go ntsesa pele mekgoa ea Temo, nageng ea Transkei, le le nkioe ka 1904, ga go rekoa polasa ea Tsolo, mme esale go tloga moo, mekgoa ena e ntsa e ntshe-tsoa pele go ruta batho, le merero e meng e mengata e ntseng e nkuoa ka nako le nako, go fihlela tsebo ea Temo nageng ea Transkei e ba seo e leng sona kajeno.

Lehlakore la Temo, Transkei le tsamaisa ke bani:

Mr. F.R.B. Thompson, Mookamedi le Motsamaisi oa Temo ea Batho, Ditichere tse 3 tse kgolo (Principals) tsa dikolo tsa Temo, Mookamedi (Supervisor) oa meru (plantations), Mookamedi oa dirapana (horticulture) Ditichere tse 11 (lecturers) Baokameli ba 6 (Supervisors), Batlatsi ba Ditichere ba 6 (clerk-typists) Baokameli ba dikolo ba 3 (Boarding Masters), Baokamedi ba Dipolasa ba 2 (Farm Managers) le motlatsi, Basadi ba hlakomeletseng dijo tsa Bahlankana (Matron) ba 3, Diforomane tsa di-plantation tse 19, Basupisi ba Temo (Agricultural Demonstrators) ba 131, Di-osisiri tsa dikgomo tse 3 le Batlasi ba 6, kapa mosebetsing oohle go nale ofisiri tse 203.

THUTO EA TEMO LE KOKELETSO:—

Makala a magolo a mosebetsi oa temo, a ka tlas'a Thuto ea Temo le Kokeletso, mme ka tlas'a lona go nale dikolo tse 3 tsa Temo, mosebetsi oa basupisi ba Temo, le makala a mang a mosebetsi ona oa Temo, o ntsheisoang pele ke di-osisiri tsa Temo, le Baokamedi, di-osisiri tsa Kokeletso le Basupisi.

Go nale dikolo tse thara tsa Temo, Tsolo, Teko le Flagstaff, ka go latela-

Ba, sa kgale e leng Tsolo, se metang di-morgen tse 1641, se ne se rekoie ke Lekgotla ka selemo sa 1904. Sekolong sena mekgoa e mengata ea thuto ea temo e lekiloie, mme ga lekoa le mekgoa ea go hlokomela diphoofole le go jala dijalo, matsatsing a pele a sekolo sena. Sekolo sa Tsolo sa Temo ke sona se simollotseng mosebetsi oa go ruta batho ba Mmusong oa Kopano temo, mme goa thabisa go utloa gore Phelps Stokes Commission, e ne e re ga e bolela ka leeto la eona la South Africa ea bolela gore, gar'a dintho tse e di boneng Afrika, "morero le sepheo oa sekolo sena, ke e ngoe ea dintho tse bonatseng gantle."

Mekgoa oa pele oa bahlankana ba nang ba rutoa sebaka se itseng (ba sebetsa ba sa lefuoe) apprentice system, kamorago o ile oa fetoga mekgoa ona oa thuto ea sekolo ea mengoaga e mebedi, tabeng tsa temo ka ngoaga oa 1914.

Sekolo sa Teko sa Temo, se metang di-morgen tse 640 se ne se rekoie ka ngoaga oa 1908, mme sa tsamaisoa joaleka polasa, moo go nong go lekoa mekgoa ea go boloka diphoofole gammogo le dintho tse ding. Ka ngoaga oa 1920 ga reroa gore se fetolele sekolo sa Temo, moo go ileng ga simolloa mosebetsi ka ngoaga o latelang, mme ga bo go lokisetsoa gore go tle ga lokeloe go kena mosebetsi oa temo, le dintho tse batlang tsa rekoa tseo bashimane ba tla di sebetsa gore ba tle ba be le bona go fa thuto e tsoetseng pele gagolo go tsa temo, bakeng sa tsoelo-pele ea Ma-Afrika moo sekolo se emeng teng.

Sekolo sa Flagstaff se meta di morgen tse 771, mme se ile sa gopoloa gore se ka agoa ka ngoaga oa 1927. Ka ngoaga oa 1928 chelete ea vutelo, mosebetsi oa simolloa ka 1929, mme sekolo sa buloa gantle ka 1931.

Sekolo sena se bile le lehlogonolo la mosebetsi o bong o setse o etsoa, mme ka baka leo sekolo sena se nale meago e metle le ditichere tse tsebang mosebetsi, gona joale se setse se etsa mosebetsi oa sona go ruta Bana ba Ma-Afrika, gammogo le go thusa seterike sa Bochaba-tsatsi, Pondolang, se eketsa tsebo e ntle ea mekgoa e tshoanelegileng ea Temo, diterekeng tse ka Leboea-Bochaba-tsatsi, nageng ena.

Dikolong tsena ga amogeloa bahlankana ba 50 ka ngoaga, mme katlego ea dithuto tsa teng, e se e bonapaditsoe ke mosebetsi, le taba gape ea gore bahlankana ba kopang sebaka dikolong tsena ba feta palo e ka amogeloaeng ke tsona, lega dikolo tse pedi di sa le ncha, e e-so be kgale di le teng.

Bashimane ba rutloeng dikolong tsena, gammogo ba ba ntseng ba le teng gona joale ba feta sekete. Mekgoa oo go rutoang ka oona, ke thuto ea hlago (theory) le go sebetsa ka matsogo (practice) le dipontsho (demonstrations) gore bashimane ba tle ba utloise gantle mosebetsi oa mobu, oo ba tla phelang ka ona. Dithoaloana tsa thuto ena, ke gore bashimane ba bangata ba fetogile Basupisi ba Temo Dinageng tsa Batho, gahle Mmushong oa Kopano le go ba go ea Nyasaland, Tanganyika

Rhodesia le Belgian Congo, mme ga ba kopana le ba lekatg temo e tsoetseng pele dirapeng tsa bona, go fumanaga gore temo ea Ba-Afrika e tsoela-pele pele dirapeng tsa bona, go fumanaga gore temo ea Ba-Afrika e tsoela-pele ka tsoanelo.

SEO DIKOLU TSENA DI IKEMISEDITSENG SONA

(a) ruta Bahlankana ba Ma-Afrika le go ba nsa thuto e phethagetseng ka taba tsa temo le go rua diphoofole. Go gopoloa gore leruo le kotulo di ka eketsa gagolo ka go sebetsa mekgoa e tsoanetseng ea thuto, mme ga go sebetsa mekgoa e joalo, mobu oa Batho o ka etsoa gore e bee go feta, e seng go boela morago, e leng taba e ka bang le thuto go nolofatsa tleti ena ea mobu.

(b) Go boloka diphoofole tse tsoanelegileng bakeng sa go ruta le go etse dipontsho, gape go etsetsa gore batho ba agileng gantle le dikolo tsena ba ntsafetsoe diphoofole tsa bona.

(c) Go fa poe e ntle, gagolo poe ea poone gore batho ba lemle poone e loketseng maraka (market) e tla ba le theko e kgolo.

(d) Dikolo tsa Temo le Dipolasa tsa Temo le ditulo tshole tsena tsa Temo, di nale thuso e kgolo go ruta, go tsebisa le go eletsa batho ka temo e tsoetseng pele, mme go tsona tulo tsena batho ba ka fumana tsebo e phethagetseng le ketseto ka tsa temo.

(e) Kantle go thuto ea temo feela, dikolo tsena di nale mekgatlo e meng oa Bahlankana ba e kenang gore ba tsebe le go hlalefela taba tsa lefatsho ka bophara gar'a tsona tse kgolo ke:—Di-club tsa Metshameko, Mekgatlo oa pua le dikgong (Debating Society) le thuto ea lentsoe la Modimo e rutoa ka Baitlami le Mekgatlo ea Bahlankana ea Bokretse.

DITHUTO TSA NAKONYANA (SHORT COURSES)

Dithuto tsena di ne di simolloe dikolong tseba ka phomolo ea mariga ka 1923, mme di kenoa ke banna-bagolo, ditichele le balemi, ba ke keng ba e-ba le go tsena sekolo sa temo, mme ba seng ba kenetse thuto tsena ka nako e fetileng ba feta sekete. Dithuto tsena di bile le thuso e kgolo.

Matsatsi a balemi (Farmers' Days) ke oona, a nkileng sebaka sa dithuto tsena ka mengoaga ea joale, mme a atlegile gagolo esale simolloa. Go kuta boea le go bo kgetholla, go atisa dikgole le hlokomelo oa ditsoanetseng, thuto le dipontsho ka temo e tsoetseng-pele, di rutoa diphutheng teng; go kgethola ditaba go ea ka nako ea selemo. Diphuthego tsena di tsamanoa gantle gagolo esale di simolla. Matsatsi a Temo a basadi gase kgale a simolloe, empa le oona a tsamanoa gantle gagolo.

MAETO A DIHLOPHA TSA TEMO

Maeto a dihlopha tsa Temo, a na a simolloa ka ngoaga oa 1928, go tsamaea e dinku e kgolo, dipeo tse itseng, menotsha, le dilo tse ding tsa pontsho ea temo, di lactose lorng go tsamaea ditereke tsena tse 26 tsa naga ea Transkeian Territories, gore di-osisiri tse 3 tse neng di kgethilo, di fe puo tse 3 moo batho ba phutheng teng, moo seterike sohle se neng phuthaga teng ka ngoaga o mong. Lebaka le ntle ea maeto ana ka go phunya ditereke tse kantle le go kopana le basadi le bana, gore ba tle ba tsebe ba rate tsa temo.

Diphuthego tsena di atlegile gagolo mme ka mengoaga e 10 e fetileng banna basadi le bana ba 65,738 ba utloile taba tsa temo diphutheng teng.

Ka ngoaga oa 1932 mosebetsi ona o no o tsamaisoe ke ditichere tsa dikoladi sel etsa diterekeng di le nnotsi, mme rrokgoa ona o phala mekgoa ola oa kgale oa gore lecto le nkuoe ke sehlopha se le seng gobane Di-osisiri tse tsejoang ke batho di bus le bona, mme ke eona feela tse o sekolo se agang setsoalle le batho ba seterike sa eona. **DIPUO KA DINAKO TSE ITSENG**

Di-osisiri tse fapaneng tsa lehlakore la temo, di etsa dipuo ka dinako tse itseng go dihlopha tsa batho tse kopaneng tsa mekgatlo ea temo, mme dipuo tse ngata tse nang le thuso di etsoa ke Baokamedi ba temo, malakasing a kgakais, ka nako tse kang ga go

amogeloa kapa go tlooa musupisi oa temo, kapa ga go fipa dimpho dihlopheng tsa phadisano ea kgodiso oa poone tse kgutsoanyane (maize growing competitions).

DIPHUTHEGO TSA GO NCHAFATSA TSEBO

Ka ngoaga oa 1932 diphuthego tsena tsa go nchafatsa tsebo (Short Refresher Courses) tse kgutsoanyane di ne di simolloe dikolong tsa Temo bakeng sa Basupisi, gore di tle di ba thuso le gore ba be le setsoalle le sekolong se gantle le ditereke tsa bona gape le gore ba nchafatsa tsebo ea temo. Basupisi ba temo ba tsoanetse go kopanya batho le dikolo, mme diphuthego tsena go kopanya batho tabeng tsa temo.

"MOELETSI OA MOLEMI LE MORUI"

Koaranta ena e ne e simolloe ka tsela e nyane ka 1924 mme e ne e attra ka kgodi tse tharo, go batho ba seng ba kae ba nang ba e reka. E godile go feta gona joale, e iphetla ga hlano seo e neng e le sona mme e rekoa gagolo dinageng tsa Temo Batho gahle Mmusong oa Kopano, empa gagolo Transkei. Gona joale go patisoa koranta tse 3500 mme e tsoa kamorago ga ka kgodi tse pedi. Engolosa Moshate (Head quarters) oa Lekala la Temo Umtata, mme e sebetsa mosebetsi o mogolo go thusa mosebetsi oa Temo, mme ke moo batho ba ka boelang maikutlo a bona ka taba tsa temo.

DI-TSHUPISO TSA TEMO (AGRICULTURAL DEMONSTRATION)

Ntsetso-pele ea mosebetsi ke lekala la bohlokoa gagolo temeng ea morero oa Transkei, ka ga basupisi ba temo bakopana le batho ba malokasi kamehla, le gahle moo batho ba phelang e leng ntho e seng e ka ba thara gore ba kopane ka tsela tse ding, ba ntsesa pele ka gahle kamoo ba ka bang le gona.

Ka tsatsi la pele la January 1927 go ne go le teng Basupisi ba temo ba 44 empa palo ena e nile ea gola go fihlela re ba re pale Basupisi ba 131 kajeno. Mosebetsi oa tshupiso ea temo o nale morero o mogolo, empa o mong oa mosebetsi oa di-osisiri ke go sebetsa ka ditseta tse tsoanetseng temo ea dirapa gantle le dirapa tsa beng ba masimo, go bontsa kamoo dijalo tse hlokometseng ke Bas'pisi ka tsela tse tsoanetseng di fapanang ka dithoaloana le tsa Batho, ka gobane dirapeng tsa bona ba sebetsa-poe e tshoanelegileng e kgethiloeng. Tshupiso e joalo e kgethatsa le motho ea sa rutegang le ganyane mme ka baka leo temo e bile e tshoetse pele ka tsela e gakgamatlang. Dirapa tse tsebetsoang ke Basupisi di simolla ka tse 5 fihlela tse 10 ka ngoaga oa ntho, go fihlela tse 20 ka ngoaga oa bobedi. Gantsi Basupisi ba boloka dirapeng di le ding mengoaga e mebedi, empa ka nako e ngoe ba eletsa go tsa mengoaga e mararo.

Ka ngoaga oa 1934 naga e seng e sebetsa ke di-osisiri tsena e ne e meta e di ekere tse 2190 tse neng di tsoala mekotla e 5.6 moo ekereng, beng ba naga (Batho feela) bona ba sebetsa ekerere tse 2977 tse neng di tsoala mekotla e 2.8 moo ekereng.

Ka oona ngoaga ona Basupisi ba ile ba fagola dipholo tse 14,028, tsa dikgomo, tse 1753 tsa dipere, diramo tse 23464, dikgomo tse 5335, le dipudi tse 5293 mme ga fiosa dihlare (meriana) dinku tse 89,7886, dikgomo le dipere.

Godima mosebetsi ona o boletsoeng mona, Basupisi ba eletsa Batho neng le neng mme ba etse le di-tshupiso ka tsela tse tshoanetseng tsa hlokomelo ea diphoofole le temo, go ruta batho go sebetsa mobu oa bona gantle, go ba kgethatsa go sebetsa mobu oa bona, go ba kgethatsa go reka dintho tsa go lerna tse tsoetseng pele le menontsa e nang le chelete (moputso) gammogo le thuso ea go sebetsa moitsoe oa masakeng, go ba thusa go kgetheng ga dintho tsa go lerna le diphoofole tsa go ruia le bakeng sa dipontsho le go kgetha boea ka dihlopha tsa jona.

Basupisi ba thusa go hloma mekgatlo ea Balemi le mekgatlo ea Kopano, gammogo le tsamaisang ea eona, le mosebetsing efe kapa efe joaleka temo ea dirapana, kapa go etsa diforo tsa go nosetsa ka metsi dijalo ke gore ka marntsoe a mang, morero oa Basupisi ke

go ntsahetsa pele tsebo ea temo le go rua diphoofole, diterekeng tseo ba beiloeng go tsona.

Mosebetsi oa Basupisi o hloloa ka nako le nako ke Bahlahlobi ba Makgoa ba buang le batho ka dinako Mekgatlong le diphuthegong tsa Balemi, lega go kgetha Basupisi kapa ba fua ditereke tse ncha.

Basupisi ba laetsoe gore ba ee kae le kae, le ga ba bitsoa ke ditichere tsa sekolo go bua le bana ka taba tsa Temo le hlokomelo ea dirapa (gardening.)

DIPHADISANO TSA TEMO EA POONE

MAIZE GROWING COMPETITIONS. Ka ngoaga oa 1928 diphadisoana tsena di ne di Simolloe e le ntho e nyenyane, mme ka ngoaga oo ga ba teng diphadisoana tse pedi, tse 8 ka 1931, tse 79 ka 1934 le tse 216 ka 1935. Palo ea diphadisoana tsena ebile tse 896 go fihlela ngoaga oa 1938. Moo diphadisoana tsena di etsetsoang teng mosebetsi o motle ka tsela eo, go bileng go bonagalang gore diphadisoana tsena di etsa masimo a matle a limiloeng ke batho mme gona joale go reroa gore a eketsoe. Diphadisoana tsena di nka sebaka sa dihlopha tsa Bashimane (boys maize growing clubs) ka tsela e tshoanelegileng. Temo ea mero go eona e tla tsamaisoa ka tsela ena.

DIPOLASA TSA DIHLAHLOBO (EXPERIMENTAL FARMS)

Kantle ga dikolo tse seng di boletsoe, Lekgotla le nale polasa ea Mbuto, seterekeng sa Tsolo, e batlileng e meta di morgen tse 1800, moo go ruiloeng diramo (rams) tse ntle tse ngata go feta dikolong, bakeng sa go rekisetsa Batho. Lega mosebetsi ona oa go atisa diramo tsa motuoa e leng oona mosebetsi o mogolo polaseg ena, le mosebetsi oa temo oa sebetsa gagoloanyane kotulo ea selemo se fetileng e lekantseditsoe go mekotla e 1700 ea mefuta-futa, oo re neng re etsa dihlahlobo ka eona. Le dikgomo di teng mme di boloketsoe go etsa mosebetsi e kang go goga le go roala, mme gona joale go ntsa go lekoa dihlahlobo tse itseng ka tsena dikgomo, go simolla kgomo tsa motuoa bakeng sa Babatsho.

Polasanyana e nyane, seterekeng sa Butterworth ka tsa taolo ea Babatsho, go etsa dihlahlobo ka mefuta e itseng ea temo e tsoetseng pele le go feta mekgoa e itseng ea dijalo le mekgoa eo di ka jaloang ka eona. Ditulo tsena gape le moo batho ba ka fumang dipholo tse ntle seterekeng sa bona.

DIPONTSHO TSA TEMO

Ke taba e thabisang go utloa gore dipontsho tsa pele tsa Temo ea Babatsho e bile morero feela oa Captain Biyth Komasaasa oa Ngamakwe, kamorago Mr. Levy, Komasaasa oa Xalanga. Mosebetsi ona o ile oa oele ceta matsogong le tsamaisong ea Lekgotla ka ngoaga oa 1921 ga dipontsho tsa Lekgotla di simolla Umtata, Battersworth le Mount Frere mme esale, taba ea dipontsho e ntsa tsoela ka pele matla.

Ka ngoaga oa 1927 go ne go nale nekgatlo e 7 e etsang Dipontsho, mekgatlo eo ea gola go fihlela e e-ba e 17 ka ngoaga oa 1938, gammogo le Pontsho e kholo. Dipontsho tsena di thabisa batho mme ba di rata gagolo, ka tsela eo ba bileng ba di kenela ka nako tshle ngoaga o mong go tsena batho ba 25,000.

Di-osisiri tsa Lekala la Temo le Lekgotla (Bhunga) ke tsona bahlahlobi, mme ka tsatsi la bobedi la Pontsho, ba hlalose kamoo dimpho di filong kateng, gammogo le dipuo tsa go eletsa le go kgethatsa Temo, bathong.

Di-Stand tse rutang ka boemo ba tsona di hlamiloe dikolong tse pedi tsa kgale, eleng sa Tsolo le Teko, mme go bontsoa ka tsona Dipontshong (Shows) ka nako le nako, mme ka nako ena re ka bolela gore mosebetsi oa temo le oa matsogo oa naga ena ea Transkei, o bontshitsoe le Pontsho e ntle Pontshong e kgolo ea World Service Exhibition e neng e le Johannesburg ka kgodi ea May, 1931, le go Educational Exhibition e seng e le Bloemfontein, kamorago. (Di fella li qepeng la 13)

THE Bantu World

14, PERTH ROAD, W NE,

SATURDAY, DECEMBER, 24, 1938

Ukuma Kwemibuso

Imibuso lena ibhekene nge ziqu zamhelo-nje ngoba tyonke ihlomisile iphelele; futi kawuko oneqiniso lo kuti uma kusuka impi yimipi eminye engawelekelela.

Umbuso wase Hungary unamabuto ayizi 70,000 nayizi 60,000 anga sabela. Lemibuso yomitatu ese ngati idhla ngengxwembe eyodwa ihlanganise amabuto amileyo ayisi 1,455,000 nabheke ukusabela ayizi 8,810,000.

Imibuso-ke yase France, Ngilande ne Russia imi kanje:—

i-Ngilande inamabuto amileyo ayizi 216,000 nabasabeli uma bebizwa abayizi 387,000; i France inamabuto amileyo ayizi 708,000 nabasabeli abayizi 5,500,000; i-Russia inamabuto amileyo ayi 1,300,000 nasabe layo apakati kwezi 4,000,000 ne 15,000,000.

JAPAN: Kuzwakala ukuti ama-Japan ahlezi luezu lena e China. Emzini wase Manchukuo kutiwa kubheduke umoya emabutweni woku vukela umbuso wase Japan.

SPAIN: Kusatule kuveli ngalazi zinsuku. Impi enkulu ibhekwe pakati kwenyanga ezokwetwasa.

SOUTH AFRICA: Udhhlulile umkosi wamabhunu owabe ugujwa e Pitoli nase Ncome. Noma kwabe kubhekwe izimpi ezinkulu pakati kwabantu namabhunu, noko sizwa kutiwa kazibanga kona.

PALESTINE: AmaSulumane ake adumelana namabuto ama Ngisi ngelidhlule, kwa Iwiwa enkulu impi lena.

AMERICA: Lombuso upezu kwamalungiselelo impi; ngelidhlule wabe uhloa isimo nenani lamabuto awo impi. Kulingiswa yona impi kuzopuma imikumbi yempi eyi 160 namasubmarine angama 20 namabuto ayizi 60,000 neziduna eziyi 3,000.

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Masikumbule u Shaka ka Senzangakona

Mhleli,

Ngicela isikala Mhleli kengiti fahla mayelana no Kolo lwabantu. Sengisa pelise kaningi ngokuhamba kwami umhlaba ukusukela kwami e Nqutu, kwa Zulu, ngize ngifike kwelase Transvaal ngilipolisa, naku namhla-nje ngilapa e Tekwini pakati kwabo abantu abamnyama nabefundisi abamnyama.

Ukukolwa sasheshe sakujaha endaweni yokuqapelasisa kuqala. Abelungu basilahlisa yonke inhlonipho yetu nama siko akiti esasila ngawo, kute uma sebe bonile ukuti sesiwalahle base bebuyela kuwona amasiko okukumbula abanga seko, tina esasiti amadhlizi, okwaye kuti uma kukona okuvela ekaya noma kugula omutye ekaya noma elimele ku hlatshe inkomo noma zimbuzi, siti sisacela kubo ukuti yini? Impendulo yaloko yayisheshe yenzeke, asinde ogu layo. Manje loko sakulahlisa tina ese siti labo bango Satane.

Ati-ke amakolwa yilowo nalowo muntu unengilosi yake, abapike oyisemkulu noyise ati ngo Satani.

Ngomhla ka December 13 kwaku ngcwatshwa e Stellawood e Tekwini uRobert Mandhlakayise, izibulo lika Mnu. S. Simelane no Nkosk. Simelane. Washonela esibhedhlela e King Edward the VIII. Kanti ngo nyaka odhlule ngo November wabe ngcwaba owelama yena.

Ngomhla ka December 13 kushone uNkosaz. Lizzie Nkosi owabe ese benza kwa Mnu. N. J. Crook. Wa ngcwatshwa ngomhla ka December 14. Siyabada-bukela kakulu abakwa Nkosi.

Kuyavunwa: kuvunwa izilevu. Emva kwomkosi wangesonto elidhlule amabhunu amaningi asengene emsebenzini omkulu wokugunda, a puca izilevu zawo ebese zingangekaba lombila Amanye kutiwa azozi yeka-nje angabe esazigunda.

Abantu abatatu babulewe umbane eduze kwelokishi lase Springs nge Sonto kusihlwa. Pela seliqalile uku tanda ukuba nezingozi ezinjalo izulu lelapa.

Sizwa kutiwa abantu abahlanu ba hlasele ngezinduku e Newclare ama poyisa amabili, elimhlope nelimnyama. Kutiwa kwati engazeleke base bewapete ngezinduku bawalahla pansi. Ase sibhedhlela siloba-nje. Ku boshwe wamunye kulaba bantu.

Enye indaba futi eyenzeke ngeSonto kusihlwa ngase Bhalekisi lase Wolhuter lapo kutiwa abantu abangama 200 be belwa nabelungu. Ici kutiwa imoto eyab'ishayelwa ngumuntu yanyatela umlungu eng leni yake yebashu Bate lapo abelungu bamsukela umqubi we moto, kutiwa bayingana indaba abantu labo bezwela umuntu wakabo. Kuli mele kabi abelungu ababili.

Bayavuswa bonke abantu abake ezi godini ezinomkohlane we Malaria ukuti yisikati sawo esihle lesi. Ingozi yawo irikulu kakulu, kusweleke ibhekisiswe ngokuzivikela.

Kufunwa Kufunwa umpeki wempela we Nzule ePitoli. Atobeke, atembeke abe nezifakazelo ezinhle. Iholo lihle. Lobela:

Charles Maggs Investments, Limited, Somerset House, 178, Vermeulen Street, Pretoria.

Ezase Sabie

Ngesonto leliya besihanjelwe kule ndawo yakiti umBishop Parker wase Pitoli ezobona umsebenzi weBandhla lase Church. Ngesonto ekuseni wapata i Nkonzo Yesindhlo e Singewe, wabusisa ne Altar elen. ngu Mnu. Joseph Mathabathe ama. 'ane omkulu wakwa Daimane. Enshumayelweni yake, um Bishop wabika ukuti u Mnu. Mathabathe ucele ku bafundisi ukuba avunyelwe ukwenza i Altar esontweni elizoba isikumbuzo somkake ongaseko. Lizoba umnikelo wake ku Tixo nge mpilo ende nemnandi ayipila nowakwawe besonta masont' onke lapa e St. Andrews. Um Bishop wabonga kakulu wati sengatiti lesenzo esingavamile neze kubantu, singaba yisikutazo kubantu abaningi.

Krestu esemsebenzini wake. Indodana, MOSES D. GWALA.

Noma bekona kuwo amabhunu abaningi abafuna ukuba igama lika Dingane liguqulwe usuku luka December 16 lungabizwa ngalo kodwa abanye bati hlungile lona lelo lika Dingane.

Ngomhla ka December 13 kwaku ngcwatshwa e Stellawood e Tekwini uRobert Mandhlakayise, izibulo lika Mnu. S. Simelane no Nkosk. Simelane. Washonela esibhedhlela e King Edward the VIII. Kanti ngo nyaka odhlule ngo November wabe ngcwaba owelama yena.

Ngomhla ka December 13 kushone uNkosaz. Lizzie Nkosi owabe ese benza kwa Mnu. N. J. Crook. Wa ngcwatshwa ngomhla ka December 14. Siyabada-bukela kakulu abakwa Nkosi.

Akuko ukutula e Lennoxton-Fairleigh ngendaba ye Health Board. Imihlangano iloku isahlngana uku hlola ukungena kwe Health Committee pakati kwe Lennoxton-Fairleigh.

(Lembiko nendaba sikutunyelwe ngu Mnu S.M. TUSI)

Kuyavunwa: kuvunwa izilevu. Emva kwomkosi wangesonto elidhlule amabhunu amaningi asengene emsebenzini omkulu wokugunda, a puca izilevu zawo ebese zingangekaba lombila Amanye kutiwa azozi yeka-nje angabe esazigunda.

Abantu abatatu babulewe umbane eduze kwelokishi lase Springs nge Sonto kusihlwa. Pela seliqalile uku tanda ukuba nezingozi ezinjalo izulu lelapa.

Sizwa kutiwa abantu abahlanu ba hlasele ngezinduku e Newclare ama poyisa amabili, elimhlope nelimnyama. Kutiwa kwati engazeleke base bewapete ngezinduku bawalahla pansi. Ase sibhedhlela siloba-nje. Ku boshwe wamunye kulaba bantu.

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Kufunwa

Kufunwa umpeki wempela we Nzule ePitoli. Atobeke, atembeke abe nezifakazelo ezinhle. Iholo lihle. Lobela:

Charles Maggs Investments, Limited, Somerset House, 178, Vermeulen Street, Pretoria.

Emini kwaba inkonzo enkulu yombapatiso yabantu abadala abangu 12. Le nkonzo ibipetwe ngu Mpristi wetu Fr. Malinga. Kwasijabulisa kakulu ukubona umfundisi equba ngesiko lase ndulo ababapatisiweyo ebagqokisa ingubo emhlope (chrysom), efaka isibane esikanyayo ezandhleni zabo. Ntambama kwaba i Nkonzo yo Mqiniso. Ngenxa yobuningi babantu lenkonzo yenzelwa pandhle.

Ngemva ko Mqiniso amakosikazi omtandazo namantombazana enza i Garden Party, amema umBishop nabafundisi nebandhla lonke ukupuza itiyi. Kwakuluma abafundisi o Fr. Bennet noFr. Malinga no Katekisi Michael Lakaje ukumbingelela um Bishop. Ama Churchwarden o Messrs. George Sehoie noJos. Mathabathe, no Elias Ndhlovu i second-nduna yakwa Daimane, no Mrs. Angelina Sehoie, babonga wonke umsebenzi omuhle owenziwayo; nangezindhlu ezintsha zamasondo ezakwa e Landisi nase Malivele. Babonga kakulu nangabafundisi abakutele um Bishop abatumele kulendawo.

Umbishopu wabonga onke amazwi amnandi aponswa kuye ukumbingelela nokumbonga ngabafundisi abatumele kulendawo. Wabonga kakulu kumakosikazi amenzele le Garden Party, wati sekukaningi eza lapa e Sabie. Ke pa uyaqala namhla ukwamkelwa ngodumo olungaka. Loku kubonisa ingubekela pambili nempucuko. Wabonga kakulu ukuvuka nokujija kwomsebenzi pansi kwesandhla sika Mfundisi Malinga.

Pakati kwamakosikazi namakosazana abeqgqizela namatiye, singapaula, o Mesds. Maria Lakaje, Sophie Shabangu, Angelina Sehoie, Katrina Mbiza, Lenah Moonsammy, Alice Kelly, Rabewu Mgwenya, Grace Mabela, Nellie Mkwanyana, Daisy Bowes, Maud Dsehla Grace Phajana no Ivy Duma kanye namakosazana o Agnes Kelly, Emily Magudulela, no Ethel Lakaje.

DR. WILLIAMS PINK PILLS create new, rich blood

TEMBA UDOTELA WAMAZINYO



Ukusebenzisa i KOLYNOS kwenza umlomo uhlanzeke, izinsini zigine, amazinyo abemhlope. Zejwayeze ukusebenzisa i Kolynos kabili ngo suku wonge amazinyo ako. IKOLYNOS umuti oyedhlula yonke yamazinyo Wulinge. Onke Amakemisi nezi Tolo-inani 1/3.

Gcoba iqata-nje ebhulashini i KOLYNOS (lingcono elomile)

WENZIWE ENGLAND.

UTI

KOLYNOS DENTAL CREAM

WAMUHLE BO LO MNTWANA!



Uzob' indoda eqinile ese kulile

OMNTWANA utokoze-nje ngoba ulali kahle ebusuku—eyonanto enkulu ku mntwana leyo. Uma ingone ilali kabi ide izibinya kayipile kahle mhlambe kubuhlungu umbono mhlambe umhla amatambo, mhlambi isisu.

Onina abahlangani, ile bazinika izingane zabo umqoto ka Ashton no Parsons. Uqeda ubuhlungu enganeni ilale kahle. Mhlambe isisu sayo sibuhlungu.

Umqoto wezingane ka Ashton no Parsons ulingile kawuhlupi neze. Usety nziwo kakulu onina abamhlope.

Umqoto wezingane ka Ashton no Parsons ulingile kawuhlupi neze. Usety nziwo kakulu onina abamhlope.

UMQOTO WE ASHTON & PARSONS WEZI NGANE

Phosferine (Ashton & Parsons) Ltd., London, England.

Umsgado Opambili kwa Nobamba

Mngane,
Imishado iyivela kancane lapa, ngako uma uvela kusuka nesinedolo, ngoba kukona izipuzo nezibiliboco. Kade kukona umshado wentokazi yakiti lapa u Asilyda Sitole no Mnu. Simon Zikalala wakwa Mabaso. Abatembu babe ngangezibi. Kwa dhlwa izibiliboco, kwapuzwa oma bewu no tshwala. Umuntu owayebukela washonje wati "Ayikona londlala kulomuntu." Lenkosazana ivule intsha amehlo ukuti umakoti kufanele abenempahla yasendlini ayi amacansi kupela Into ocishe yabambana-nje iyo esayizwa sebebuya kwa Mabaso ukuti izigodi zakona zake zavikisana. Abanye bakiti abafana no Maquzu-nje babonela empunzini ngoba futi kwasekubhile. Omunye wangena kumadolofiya. Amenzeni! Omunye wabaleka waza wavinjwa umuntu ezihambela wati "Kahle mfushane awuxosha muntu." Batembu bekanti pansu izinduku uma niya emdhlalweni.

U Mnu. Mxosha Naba uzwe busuku kukala izinyane emva kwe-dhlu wati mhlambe libanjwa izinja, kute nxe eyobheka ekuseni wafumanisa inhlwati, isilingile. Njengomteto wendawo-ke yayekwa ayabulawa kutiwa nxa ibulawa kungavela ishwa nom'ahlanye oyibulele. Yahlala yaze yazihambele. Emva kwezinsuku ezitize kwashona isalukazi sakona emva-Xabeni. Asikwazi okusisizayo.

Umfazi ongumfelokazi wezwana nendoda yomunye umfazi loko kwa susa isidumo baze balwa abafazi. Indoda yasuka yalamula ngenduku. Kute belibele ilapa kade kuliwa kona, umfelokazi wati nyelele kanti useyoshisa indlu. Zasha zonke izimpahla kanye nokudhla nemali. Uyazi-ke imali yetu ayiyi eposini. Kushe amapepa angu £7 0. 0. Nxa sekubalwa icala eKamu indoda iti kayilifuni icala iyabika-nje. Nxa sizwa osayitsheni abalamukelanga ngoba indoda yala.

Aseke afika nalakiti kwa Nobamba ababunzi akonezilevu. Wasiza, mhleli, nati sasimela kude. Kodwa ke lawa ngabone eqalwa abantu abadlala utshwala la enkantini. Kwaba kuhle ngoba kwakungesiwo lawo adonsa izilevu, zabantu babeti noko bevimba akuze. Omunye walezodakwa epuma nebhikili kona enkantini wasizwa amapoyisa amata ayomlondoloza ebona uku cwensa.

Ezase Waterval Boven

(NGU MAHLEK'EHLATHINI)

Akaseko u Nkos. S. Madonsela wesonto lase American Board, ushiye izingane eziyisikombisa, kanti ke yokugcina ibinezinsuku eziyisonto kupela. Izihlobo sake zatokoza ukubona abantu abangu 160 lapa engcwatshwa.

Kuleli Sonto elipilele, besifikele umpati wezinduna zaka Ngwane kulesisifunda salapa. Ubika okuhle nokubi.

U Mnu. S. C. Nkabinde ekwaya e Goli ngo Mgqibelo adhlule, uti watokoza ukubona abangani bane nezihlobo. Konwa into angayitandanga ama Bunu ezilevu, ngendhla-abona bepata omnyama ngayo—Qapelani!

Abafana bemiidlalo bayamkumbula u Mnu. I. J. Lesenga (umfana wezintambo) osehlala e Witbank manje.

Inkundhla yokudhlala i Tenisi yama Ocean Swallows seyakiwe ngokutsha. Wonke umuntu ofuna ukudhlala makazenze ilungu ehlanganweni, nona komunye walaba papati-sikundhla:—

- A. J. Mahlangu: President.
- M. M. Simelane: Captain.
- S. C. Nkabinde: Secretary.
- J. Gama: Treasurer.
- S. G. Galane: Chairman.

Ezase Mhlumayo Nezinye

(NGU MAQONDANA)

I Natali le nayo sengati muva-nje iyatanda ukulandela kokuningi okuhle kwesimanje. Kade ngino Mnumzane C. G. Lamula walapa e Mhlumayo enginxusa ukuba siye emculweni ka Mnu. R. T. Caluza, e Mnambiti. Ngako belu ngoba eqonde ukukutaza intsha ukuba ifunde ukusekela izinto zakubo ezinhle. Lomfo engikuluma ngaye ungomunye wabanumzane abashisekela inqubekela pambili yomnyama. Isetenjwa esikulu se Nkosi u Chief Bhande ka Sibankwa ka Mgabo ka Siula, naye oyi nkosi encomelkayo ezindabeni zempuculo. Ngikuluma nje indodana yake eyona iyoba Inkosi, ise College e St. Chad's, pantsi koqweqwe olungu Mfundisi Johnson.

Kwakuhanjwa nzima ukuya noku-buya e Mnambiti, kodwa namhlanje sesi nomnyama webhasi lika Mnu. Naiker Umndiyi, nalo latolalaka ngemizamo nesicelo sika Father Canevert, ongu mfundisi wase Malomeni konala. Ungeke usahlupeka wena ovela e Jozie, nase Mdu, kanti futi kukona nesitolo esihle impela nesinama Sulumane asasihlonipa isi fazane sakiti. Lopela bona onkabi isizwana esingahlonipiyo isifazane

sakiti. Sipekwe u Mr. G. H. Hansa sona sibe singesika Mr. C. S. Asmail, wase Mnambiti.

Nonyaka sizwa ongati bemi nge zinyawo abase Mnywanini o Mnu. Atie C. Hammond nawo Mrs. Grace L. Hammond nawo Mrs. Elizabeth M. Mtembu, baqonde ukwenza i Hlahla lika Kisimuzi ngomhla ka December 31. Sizwa sengati ku menywe no Mnu. E. T. H. Ndlovu konale Emnywanini. Pambili nawe Mnywanini. Siyanimema njalo nani zinsizwa zase Mnywanini, enise Goli nase Tekwini nakwezinye indawo lapa kufika kona lelepepa. Tumelani izipo zenu ukuze zimenezwe e Hlahleni e Mnywanini ngomhla ka December 31. Sizwa sengati awo Mnu. no Nkosikazi nabantwana John Ndlovu bavakashela ukodla u Kisimuzi kwa Mnu. no Nkosikazi E. T. H. Ndlovu, e Indaleni M.S.

UMCULO

Ngomhla we 14 ku December sike saba nomdlalo omkulu wokuvula kwesikole sase Anglican esipetwe u Mnu. L. H. Mazibuko. Injongo yabazali mayelana nalomdlalo kwa kungukutokozisa u Tisha wezingane mayelana nempato yake ebagculisa

sakiti. Sipetwe u Mr. G. H. Hansa sona sibe singesika Mr. C. S. Asmail, wase Mnambiti.

Kwasilela esinedolo. Indlu ye sikole loku seyandiswa yagcwala amagumbi onke endlu loku i yi T. isakivo, baze bahlala pandle abanye. Kwakutokozisa kona ukubuka nje izingane zingene ku "uniform" yazo eyayitungwe umtungi wodumo lwase Mhlumayo u Mrs. Simon Sitole.

Umculo owabakona emva kwe drill wenza isibukeli sikamisa njalo lapa i "senior choir" yalesi sikole yavuma lezi ngoma: "The Lord is King", "Lord for Thy tender mercys sake" no "Hearts and voices" namanye.

Kwabakuhle kwadela. Kwapakwa nokudla okwehlula izibukeli zazingakaya. Wagijima njalo umfoka Mazibuko epelaka izingane esizwa o Miss nabantu bemdensa ngapa na ngapa pela uyatandeka ngokuzitoba kubona. Aba Mnumzane ababekona kwaku o E. Nxumalo, u Mkatichist we Anglican Mission kuleli no C. Lamula, Fred Sithole ongumdipi ku

Ukisimusi Omuhle

Sifisela abafundi betu u Kisimus omuhle woxolo nokutula. Kuti lapa begubha lomoosi bapepe ezingozini zonke kodwa imimoya yabo igcwale utando nobuhlobo beqiniso ob'aka izizwe zonke. Bagcwale intokozo no kubonga okwamenzelwa i Nkanyez yase Betelehem, mhla ibikizela ukuzalwa kwe Nkosi yetu. I Nkosi ibapese ezingozini zokubulalana.

madipi ase Location. Sabona no Mnu. O. B. Sithole, obese St Chad's College lapa abetata u T 4; indodana ka Chief Bhande. Lomsebenzi waqutshwa kahle kakulu kwaze kwasekupeteni. Isikole esabakona nge mizamo ka Chief Bhande Sitole.

U Mnu. L. H. Mazibuko utate i Bus yase Mhlumayo ukuyotola isitimela sake e Mnambiti esiya ekaya e Charlestown.

U-Jim wayenga kwazi ukuvuka ekuseni! Wazizwa ekhatele evilapa. Kepa umhlobo wake wameluleka okona afanele akwenze!



U-Jim waye kade engazi ukuti igazi lake ligcweli okubi. Amatumbu ayekade eqongelene yikudla okubolile okudala, okukade kuconsisa e-Gazi lake kuvela e-Matunjini ake, kulimosa, komenza ukuti afe yikhanda u-Jim, kumncela igazi lake. U-Jim wazizwa ekhatele, umuzimba wake wabuhlungu. Ekuseni akakwazi ukuvuka. Iwoshi yokumetusa ikhale ibuye ikhale kepa u-Jim epelele ukupapama kwake kwapambili kwesikati sasokuseni. Manje fanele alale futu walala njalo. Leso sibhongo sokufa eguzini lika Jim sase sikade siwenza umusebenzi waso olimazayo kancane. Abantu bona babesho ukuti u-Jim uyavilapa kepa babengakwazi okuhlupa u-Jim—Igazi Elibi.



Ikhanda Elibuhlungu
Isikumba Esimposu
Ukudangala
Ukupelilewa Ubutongo
Ukuqaqamba kwe Khanda
Ukuqaqamba kwe Mhlati
Isisu Esinomoya
Ubutaka
Ukupelilewa amandla
Ukuwuzimba

Isiyezi
Ukuvilapa
Inyongo
Ukuqumba
Igazi Elibi
Ukuqaqamba
Kwamatambo
Ubumnyu be Sisu
Ukhalo
Ukusongeleka
Ukubhodla

Izinduna
Ulimi Olunoboya
Amacasana pambi Kwamhlo.
Ukushona pansu
Umoya Onepunga
Amakhazi Esibindini
Uvalo
Ukungetyisi
Ukuhutumala
Ukukhatala
Ukushesha uthukuthel

FUNDA LEZINCWADI
39 Toledo Avenue,
Off Bona Road, Durban.
"Manje impilo yami isibuyele. Lapa eminye imiti yehleleka kona ngilinge ama-Parton's Purifying Pills kaletiso i-Inyongo, ubutaka, isiyezi, ukuzaca, isisu esinomoya nobubi begazi. Ama-Parton's Purifying Pills asebenze isimangalis. Angembi kahle ukuti loku kuzimisa, loku ngipile kahle futu ngiqinile. Ngi ufakazi opilayo notokozile uwalutseka kwama-Parton's."
(Sgd.) A. R. NKOSI.
[No. 41551.]



C/o O. Pedersen,
P.O. Port St. John's,
Pondoland East.
"Ama-Parton's Purifying Pills asebenze kahle. Amatumbu ami aqezekile futu ngicwebile. Nkazinbe ngangi kade ngikhatele nginga kusazi ukusebenza. Ngibutaka futu. Kepa manje ngipile futu ngiqinile. Manje impilo yami ipenduka isingoma. Nginomongo opilele maqondana nama Parton's angibuyele okupileli."
(Sgd.) M. F. MAKIWAWE.
[No. 66566.]

"Ama-Parton's Purifying Pills angipilele. Ngapatswa ubuhlungu bolusumbisa. Ngaba butaka ngavilapa, angawusisa umasebenzi. Isisu sami saqumba futu igazi lamu lapenduka liba libi. Kepa namuhla ngizwa ngicwebile ngapatswa. Ngizwa ujabulela umasebenzi. Manje ngiyawutanda, ngizwa ngipile kahle impela. Ama-Parton's fanele atengwe opondolo-ngopondo, anibeti loko kalingene wona. U-Mpati-Sizisi la usho ukuti ngi oyena musebenzi manje ongcono."
(Sgd.) A. DIPHULO.
[No. 14455.]

Ama-Parton's enza OKUBILI okukhulu: ageza Isisu, Amatumbu ne Gazi; avuselela amandla omuzimba. Amako oku amanye amapilisi okwenza loku okubili okukhulu nkatinye. Kuyiloko okwenza ukuti ama-Parton's Purifying Pills akwazi ukuti stole impumelelo eyisi mangangalisu kanje.

TO LA AMAN DLA NGOKUGEZEKA!!!

PARTON'S PURIFYING PILLS

Adayiswa yonke indawo nge 1/6 igabha elinama 50 amapilisi—Elokulingela yi 1/-



"Gipsy Melody Makers" On Tour



The famous "Gipsy Melody Makers" will give variety shows at the following places: December 24 Queenstown December 26 Aliwal North December 28 Bloemfontein December 29 Kroonstad January 3 to 12 1935 East and West Rand Johannesburg and January 13 Inchcape Hall.

Transvaal African Teachers' Association Northern District

Members and all who are interested are invited to attend a meeting of the Northern District Association of the T. A. T. A. which will be held at Lemana College on the 28th, 29th and 30th December 1934.

Everybody is expected to be present for the reception which will be on the 28th December at 8 p.m. Many elaborate arrangements are being made on this occasion. Music and other

interesting items are awaiting you! Applications accompanied by 2/6 postal orders should be sent in advance to the District Secretary, Lemana College, P. O. Elim Hospital.

Those coming by Pietersburg—Messina Train must board the train on December 28 for Louis Trichardt Railway Station and then take the S.A.R. Bus to Lemana Halt: Fare 2/- Single.

The programme contains many interesting reports and motions for discussion.

Do not fail to come.
A. E. MPAPELE
Secretary, Northern District Assn.

Barklywest News Bantu Methodist Church Financial Appeal

(By M. MKUTI)

We regret to announce the sudden death of Mr. Pico Morape, who died from heart failure. He was coming home from work when suddenly he fell off from his bicycle and died.

Mr. M. Mkuti conducted the funeral service. About 200 people attended the funeral. The deceased is survived by his wife and five children.

Miss L. Moagi paid a flying visit to her home in Kimberley.

We rejoice to notice that Misses C. Bloem and M. Oliphant are leaders of the Sunbeams.

Mrs. Leifeldt, the local Wayfarer Commissioner and Mrs. Dunjana and Miss Moagi went to Jacobs Rush where wayfarers under Miss Dunjana were enrolled.

Messrs Lekgetho and Mohapanele teachers of the Lower River Diggings passed through here by car. As was previously reported that the two daughters of Rev. Mosalaka were ill, we are glad to announce that the girls have greatly improved.

Mr. D. Matthews had his bioscope show on November 21. The bioscope was well attended. Mr. D. Matthews who is a subscriber to the Bantu World is trying his best on the line of progress.

Mr. Ntlatseng's touring band visited Barkly the other day, unfortunately the concert was a failure through lack of proper organization.

I SLEEP WELL AND NO LONGER HAVE THAT TIRED FEELING— THANKS TO OVALTINE

YOU LOOK SO MUCH BETTER SINCE YOUR ILLNESS

You make "Ovaltine" like you make cocoa, except that you use only hot milk or warm milk and water—you do not boil it.

OVALTINE

THIS picture tells the story of what is happening to thousands of women. In England, Australia and Canada, "Ovaltine" is a popular health drink, and in South Africa both European and African women have proved how helpful it is.

Women who have been ill and tired have found that by drinking "Ovaltine" every day their strength comes back to them, because "Ovaltine" is made of strength-giving foods such as malt, new laid eggs and fresh milk.

Ovaltine is manufactured in England by A. Wander, Ltd.

DRINK "OVALTINE" FOR HEALTH

I. E. S. P.

Ke tsamaea di-maele tse ngata ho feta ka ho sebedisa PEGASUS le matla a a maholo ho feta

Ke Petrolo e thsuanetseng ho sebedisoa le NEW PROCESS MOBILOIL

VACUUM OIL COMPANY OF SOUTH AFRICA LIMITED

I AM CATCHING A TERRIBLE COLD

I CAN HARDLY SEE FOR A COLD IN THE HEAD IS THERE NOTHING I CAN DO?

GO TO BED QUICKLY AND WHILE THE KETTLE BOILS I WILL GO TO THE STORE FOR A BOTTLE OF "GENASPRIN"

HERE, TAKE THESE TWO TABLETS OF "GENASPRIN" AND DRINK THIS CUP OF HOT TEA. IN TWO HOURS I WILL GIVE YOU SOME MORE

NEXT MORNING

MY COLD IS MUCH BETTER. IT IS WONDERFUL WHAT "GENASPRIN" CAN DO. I FEEL VERY WELL

YES, "GENASPRIN" IS WONDERFUL FOR COLDS. IT RELIEVES THEM QUICKLY AND LETS YOU SLEEP. THERE IS NOTHING AS GOOD AS GENUINE "GENASPRIN"

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

"Genasprin" cures headaches, toothache, backache and all other pains like magic. "Genasprin" quickly relieves rheumatism, colds and influenza. Ask for it at the chemist or store.

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

PNB5623-5

FOR SALE

Chrysler Two Seater Roadster in good condition. Price £30.

Apply—33 Joel Road, Berea, Johannesburg.

AGRICULTURAL EDUCATION AND DEVELOPMENT IN THE TRANSKEI

Native Agricultural Schools Established

STUDENTS BECOME DEMONSTRATORS IN THE
UNION, RHODESIA, NYASALAND, TANGANYIKA
AND BELGIAN CONGO

Over a thousand have attended short courses in agriculture instituted for older men, teachers and farmers who cannot take the normal course at the schools. Farmers' Days for women have also been started. Every year tours are undertaken and lectures and demonstrations on agriculture are given to men, women and children of every district. During the past ten years about 66,000 Natives have attended these meetings.

FARMERS' ASSOCIATIONS, THRIFT SOCIETIES, MAIZE GROWING COMPETITIONS AND AGRICULTURAL SHOWS ORGANISED

Plantations have been established to supply Natives with building material, fuel and also to prevent the destruction of indigenous forests.

The Transkeian Territories in the Union of South Africa comprise twenty-six districts in which the General Council system of local administration is in vogue. The area is 16,554 square miles. The Bantu population at the last census was 1,153,362 and the European population was only 17,629.

The total numbers of livestock is reflected in the following figures:—

Cattle	1,517,974
Sheep	2,388,307
Goats	785,916
Horses	150,000

The total agricultural production of the Transkei reserve may be summarised as follows:—

Wool	9,553,228 lbs.
Mohair	97,353
Hides sold	158,825
Skins sold	713,255 bags.
Maize harvested	2,000,000 (approximately)

These figures serve to show that the life of the people is agricultural and pastoral, and a realisation of this fact influenced some of our earlier administrators to initiate schemes for the training of the people in the elementary principles of agricultural science and stock breeding.

The first practical attempt of importance to improve agricultural methods in the Transkei was made with the acquisition of the Tsolo farm in 1904, and since then various methods have been tried to educate the people, and numerous schemes undertaken from time to time until the agricultural organisation of the

General Council has reached considerable proportions to-day.

The Department's personnel in the Transkei consists of Mr. P. R. B. Thompson, Director of Native Agriculture, three principals of schools of agriculture, one supervisor of plantations, one horticulturist, eleven lecturers, six supervisors, six assistant lecturers, six clerk typists, three boarding masters, two farm managers, one assistant farm manager, three matrons, nineteen plantation foremen, 131 agricultural demonstrators, three livestock officers and six assistants to livestock officers, or a total of 203 officers on the fixed establishment.

AGRICULTURAL EDUCATION AND EXTENSION

The most important branches of agricultural activities come under the above heading which includes the three schools of agriculture, demonstration work and various other undertakings in the interest of agricultural education carried out by agricultural school staffs, extension officers and demonstrators.

There are three schools of agriculture at Tsolo, Teko and Flagstaff respectively, the oldest of which is Tsolo, 1,641 morgen in extent, and which was acquired by the Council in 1904. At this institution various systems of education were tried, and experiments were carried out in stock breeding and crops in the earlier days of the work. Tsolo can be regarded as the pioneer institution of all agricultural training for Natives in South Africa, and it is interesting to note that in the report of the Phelps Stokes Commission the following reference is made, "the plan and purpose of the institution are

among the most significant of all the Commission saw in Africa."

The apprentice system of training gave way to the present system of a definite two years' diploma course in the science and practice of agriculture in 1914.

The Teko School of Agriculture, 640 morgen in extent, was purchased about the year 1908 and was run as an agricultural farm on which certain stock breeding and other experiments were also conducted. In 1920 it was decided to convert the farm into a School of Agriculture at which work was commenced in the following year and complete reorganisation took place immediately with a view to providing the necessary equipment with which to give the most efficient training to its scholars. Farm and stock breeding development have gone hand in hand with the training of students and good progress has been made by the people in agricultural development in the area served by the school.

The Flagstaff School property is 771 morgen in extent and its establishment was first considered in 1927. In 1928 the money was voted and in 1929 a commencement was made, the school being officially opened in 1931. Profiting by the experience of past experiments this institution has very good buildings and appointments, and is already serving its useful purpose not only in the training of students but in serving the area of Eastern Pondoland and radiating agricultural information and demonstration throughout the north eastern districts of these territories.

The accommodation at each of these schools is for 50 students in residence per annum and the success of the course given has been proved by results obtained, and the fact that applications still continue to exceed available accommodation in spite of the fact that two new institutions have come into being of recent years.

The total number of students who have attended courses at the above schools, including those in residence at present, is well over the 1,000 mark. The basis of the system of training is a combination of theory and practice with demonstrations in order to equip students for their future work on the land.

The result of such a course has been that large numbers of ex-students have been employed as agricultural demonstrators in all Native territories throughout the Union of South Africa and as far afield as Nyasaland, Tanganyika, Rhodesia and the Belgian Congo, and together with those practising better farming methods of their allotments have had considerable in-

(d) Schools of Agriculture and agricultural farms and depots cast a radiating influence on all matters pertaining to improved agriculture, and are centres from which expert information and advice can be obtained by the people.

(e) Apart from the normal course, various club's function which tend to create a wider outlook on the part of students, some of the more important being the sports club and debating society, and the religious aspect of their training is provided for through regular services, temperance unions and students Christian associations.

one means by which contact is established between the people in the area served by the school and the institution.

MISCELLANEOUS LECTURES

Various officers of the agricultural branch deliver lectures from time to time to gatherings called under the auspices of Farmers' Associations, and numerous informal talks are given by supervisors in isolated locations on occasions such as the introduction of transfer of demonstrators to new areas and at the presentation of prizes in the maize growing competitions.

SHORT REFRESHER COURSES

In 1932 short refresher courses were inaugurated at schools of agriculture for demonstrators in order to assist in keeping these officers in close contact with the school serving their respective areas, and to refresh their technical knowledge. Demonstrators should be



Demonstrators of the Southern Area at a "Refresher Course" at the Teko School of Agriculture. Basupisi ba Temo ba setereke sa Leboea "phuthengong ea go nchafatsa tsebo" Sekolong sa Teko sa Temo. Abafundisi kulima beithili esingcantsi "kwiskolo Sohladye" e Teko kwiskolo solimo.

SHORT COURSES

Short courses were commenced at the schools in the winter vacations in 1923 and are attended by the older men, teachers and farmers, who cannot take the normal course, and those who have attended in the past number 1,000. The results of these courses have been very beneficial. Farmers' days have taken the place of short courses of recent years, and have been successfully held ever since. Shearing, wool classing, poultry breeding and care of chicks, instruction and demonstration in up-to-date intensive farming are all dealt with at these meetings, appropriate subjects being chosen according to the season of the year. These meetings have been well attended since their inception.

Farmers' days for women have more recently been started and have been very well attended.

the liaison officers between the people and the schools, and these courses serve as a stimulant in the gaining and maintaining of contact with the public also.

"UMCEBISI WOMLIMI NOMFYI"

The above paper was commenced in a small way in 1924 and was issued quarterly in the beginning to a few subscribers. It has gradually increased to five times its original size and has a wide circulation in all Native territories in the Union, but particularly in the Transkei. It is now necessary to print 3,500 copies and to issue the paper every second month. It is edited at the Headquarters of the Agricultural Branch at Umtata, and is serving a very useful purpose, in assisting the cause of agricultural education, and as a channel through which the people are able to express their views on agricultural matters.

AGRICULTURAL DEMONSTRATION

The extension work is a very important cog in the wheel of agricultural organisation in the Transkei since the demonstrators come into daily contact with the people in their locations, and areas, which it would be impossible to reach by any other means, are developed considerably by the efforts of these officers.

On the 1st January, 1927, there were 44 agricultural demonstrators in the field and this number has been gradually increased to 131 at the present time.

Demonstration work is wide in its objectives, but one of the main functions of these officers is the working by proper methods of cultivation plots of land alongside corresponding plots worked by the owners of the land, noting the difference in the yield and quality of grain for good selected seed is used on demonstration plots. Such a demonstration profoundly impresses even the most uneducated section, and remarkable improvement in cultivation has taken place as a result. Plots worked by demonstrators number from five to ten in the first year to twenty in the second. It is usual to maintain a demonstrator in the same area for two years, but in some cases for special reasons a third year's work is sometimes considered advisable.

In 1934 the amount of land worked by these officers measured 2,190 acres which yielded an average of 5.6 bags to the acre, against 2,977 acres worked by the land owners, which averaged 2.8 bags per acre.

In the same year demonstrators accounted for the culling and castration of 14,028 bulls, 1,753 stallions, 23,464 rams, 5,355 fowls, 5,293 goats and dosed 89,706 sheep, cattle and horses.

In addition to the above clearly defined work demonstrators advise the people freely and give demonstrations on the proper methods of animal and field husbandry, teach the people to make better use of their arable land, encourage them in the purchase of improved implements and commercial fertilisers, as well as the more economical use of kraal manures; assist in



An African group at the Tsolo School of Agriculture. Dikgomo tsa Maforokanere, Sekolong sa Tsolo sa Temo. Umhlambi wamaflikandile kwiskolo solimo ku Tsolo.

fluence on the improvement of Native farming methods.

OBJECTS OF THE INSTITUTIONS.

(a) To provide the Native youth of the country with a sound education in the science and practice of field and animal husbandry. It is felt that production can be greatly increased by the application of more scientific methods, and that by the application of such methods, existing land can be improved in fertility instead of depreciating in productivity, which will reflect advantageously on the land problem.

(b) To keep good stud and high grade stock for educational and demonstration purposes, and to supply better sires and stud animals for the improvement of stock in the area served by the institutions.

(c) To supply good seed, particularly maize seed, in order that more and better quality marketable grain will be produced.

CARAVAN TOURS

Agricultural caravan tours were commenced in 1928, the system being for three officers equipped with sheep, poultry and various seeds, fertilisers and other implements for demonstration purposes, all mounted on a motor lorry to tour the twenty-six districts of the territories and to deliver three lectures and demonstrations at each meeting place, there being one centre per district each year. The main object of these tours is to penetrate the outlying areas and gain touch with the women and children as well thereby stimulating interest in agricultural matters.

The meetings have been a great success and during the past ten years 65,738 men, women and school children have attended to hear the lectures.

In 1932 this work was undertaken by the school staffs operating in the three respective areas independently, which has proved advantageous over the old method of one tour through all districts, because officers known to the people address them, and this is

the selection of their produce and stock for breeding and show purposes and the sorting of their wool. Demonstrators assist in the formation and organization of farmers' associations, co-operative enterprise, and in any special small work such as market gardening or the taking out of small furrow irrigation schemes, and generally speaking do all in their power to develop and foster agricultural and pastoral progress in their respective areas.

Demonstration work is inspected frequently by European supervisors who address the people from time to time at farmers' association meetings and when demonstrators are being appointed or placed in new areas.

Demonstrators have been instructed to respond to invitations from school teachers to give talks to the children on elementary agriculture and gardening.

MAIZE GROWING COMPETITIONS

In 1923 maize growing competitions were introduced in a small way, there being two competitions carried out that year, eight in 1931, 79 in 1934 and 216 in 1935. A total of 896 competitions have been organised up to 1938. Where these competitions are held the general standard of work is so good that the competitions serve the very useful purpose of being excellent demonstration plots under the land owners own efforts and steps have been taken to extend them. These competitions take the place of boys maize-growing clubs in a more practical and useful way. Vegetable gardening competitions are now being conducted on the same lines.

EXPERIMENTAL FARMS

Besides the Institutions already mentioned the Council has the Mbuto Farm in the Tsolo district nearly 1,800 morgen in extent on which good quality rams are being bred in greater numbers than at the educational institutions for sale to the people. Although the production of rams is a main activity on this property, agricultural operations are also carried out fairly extensively, the estimated yield of maize during the past season being approximately 1,700 bags of various types with which we have been experimenting. Cattle are also being kept for utility purposes and certain experimental work is being carried out at present in the grade breeding of Native cattle. A small farm situated in the dis-

trict of Butterworth is under Native management to demonstrate different types of diversified improved farming, and to experiment with certain crops and cropping systems. These properties also serve as stud stock depots for their respective areas.

AGRICULTURAL SHOWS

It is interesting to note that the first two Native agricultural shows to be held were purely local efforts on the part of Captain Blyth, Native Commissioner of Ngamakwe and later Mr. Levy, Native Commissioner of Xalanga.

Organised activity in this direction was commenced by the Council in 1921 when the first shows were held at Umtata, Butterworth and Mount Frere and since then the policy of holding shows has been extended.

By 1927 there were seven show-holding societies, which number increased to seventeen and one central show by 1938. These institutions are well supported by the people who exhibit approximately 25,000 entries annually.

The officers of the agricultural branch of the General Council officiate as judges and on the second day of each show, explain their awards to exhibitors and deliver short instructive lectures to the people.

Very instructive educational stands have been prepared at the two older agricultural schools and exhibited at most of the shows from time to time, and it might be included at this juncture that the agricultural and industrial activities, carried on in these territories, have been staged in the form of a comprehensive exhibit at the World Service Exhibition held in Johannesburg in May, 1931, and at the Educational Exhibition held later in Bloemfontein.

The objects of Native agricultural and show holding societies are:—

- (a) To encourage the breeding of pure bred and grade stock and the general improvement of agriculture and stock farming.
- (b) To encourage the improved working of allotments by growing diversified crops and the importation of modern implements.
- (c) To impress upon peasant farmers the importance and necessity of the careful selection and preparation of their products for markets.

(d) Generally to demonstrate quality of stock and produce as an object lesson and standard for which to strive.

The above objects are gradually being obtained and shows are playing an important part in the breeding of better stock and the general development of agriculture.

The Central Show at Umtata was first held in 1931, and has received good support during the past eight years. It is a special feature of this work and is already serving its main objective of demonstrating superior quality of produce and stock.

STOCK DAMS AND SOIL RECLAMATION

During the past years Council activities have been extended considerably in the construction of much needed stock dams, fencing of springs and soil reclamation works. Large sums of money have been voted for soil reclamation work and fencing of springs and construction of stock drinking dams.

Various methods to combat the evil of soil erosion have been experimented with to suit the particular type of country and different conditions prevailing in these territories, and considerable work has been effected in arresting many eroded areas and demonstrating the effect of such action to the people. It is felt, however, that the question of surface and silt erosion is so closely relative to overstocking that the ultimate solution lies more in limitation of stock to the carrying capacity of the land.

FARMERS' ASSOCIATION

The first Farmers' Association was formed about the year 1921 and since then other associations have been established until there are now over 300 farmers' associations.

The objects of these associations are:

- (a) To encourage Native farmers to practise better methods of husbandry and to produce more and better quality grain and breed better stock.
- (b) To encourage the spirit of co-operation and self help among the farmers and to make representations concerning farming matters to proper authority.

(c) To assist in the marketing of produce.

(d) To encourage and circulate information pertaining to farming matters generally.

(e) To encourage and assist to success works in the interest of the community.

The establishment of farmers' associations has had considerable effect in the improvement of agriculture in certain areas and progress is generally much better in areas which have active associations.

THRIFT SOCIETIES

In 1927 there were 22 thrift clubs and in 1935 the number increased to 55, of which approximately 30 are Native clubs. The object of these clubs is to enable the members to band together, to encourage and assist the small investor. All the necessary books and forms are supplied free by Government and the record system is so simple that it is not beyond the compass of the average educated Native. The books are subject to audit once a year.

The thrift movement is gradually gaining ground among the Natives in the territories, and it is anticipated that more Native savings clubs will be established in the territories in the course of the next few years.

FORESTRY ACTIVITIES

Plantations have been established by the General Council in various districts in the territories with the object of supplying Natives with building material and fuel, and to prevent the destruction of indigenous forests.

Four plantations were commenced in 1896, another was added in 1897 and two more started in 1904 after which date activities were not resumed until 1928 when a large plantation area of 1,017 acres was reserved at Langanci in Xalanga. There are now 19 plantations controlled by the General Council.

Council plantations are all in charge of Native foremen under the supervision of the Supervisor of Plantations, and this important section forms part of the Agricultural Department's activities.

Large quantities of wood for fuel and hut building purposes have been

supplied to the people and the extensions made of recent years will prove a great boon to the people in treeless areas.

Encouragement is given to Natives to grow trees and with this object free issues of seed and trees in small quantities are made to ratepayers.

LIVE STOCK IMPROVEMENT

For a number of years the Department has advocated the use of pure bred sires for the improvement of stock, and experiments have been conducted to demonstrate the profitable results which will follow such a policy of grading up scrub stock. These experiments are still being conducted at four centres in the Transkei and have given good breeding results.

With the assistance of a substantial grant from the "Trust" a comprehensive scheme for the emasculation of scrub sires and improvement of stock by the use of blood sires was drawn up for the Transkei in 1937. It was commenced in September of the same year and has been operating satisfactorily since.

CONCLUSION

Although the foregoing remarks give one an insight into the main programme of operations of the Department there are many other activities of an agricultural and rural nature which are too numerous to outline in a brief sketch of this kind.

Since a definite beginning was made by the General Council in 1903 it has been the policy of the authorities to foster and encourage improved methods of farming by educational and demonstrative means.

Progress was slow in the first instance as prejudice, ignorance and even the superstition of backward people had to be overcome. Of recent years progress has been far greater and since the establishment of farmers' associations, agricultural shows and the employment of more demonstrators it has been very satisfactory. It must, however, necessarily be slow but the gradual development indicated on all sides is a pleasing result of over thirty years' departmental activity. It is no longer a subject of doubt that the welfare of the majority of the Bantu people is the soil, but they must still learn how to treat it in order to maintain its fertility for generations to come.

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Boarding Master's and Matron's Quarters, Dining Hall and Kitchen, School of Agriculture, Flagstaff.

Ntlo ea Mookamedi oa Bashimane, le Mofumagadi, Ntlo ea go jela le kitchini, Sekolo sa Temo sa Flagstaff.

Umzi womphathi wabafundi nowomphathikazi, indlu yokutyela neyokupheka, isikolo solimo sase Flagstaff.



Some of the Shorthorn Cows at the Flagstaff School of Agriculture.

Tse ding tsa Dikgomo tse manaka makgutsoane, Flagstaff, Sekolong sa Temo.

Inxalenye yeemazi zeenkomo ezimpondo zimfitshane kwi sikolo solimo e Flagstaff.



Some of the Large Black pigs at the Teko School of Agriculture.

Tse ding tsa Dikelobe tse kgolo tse ntso, Sekolong sa Teko sa Temo.

Inxalenye yee hangu ezinkulu ezimnyama kwisikolo solimo e Teko.

When you have finished with this Supplement, please hand it to the teacher of your nearest school. Ask the teacher to show it to the children and explain matters to them. Our children must be educated.



A demonstration on Poultry during the Course of a "Women's Day" at the Teko School of Agriculture.

Pontso ka Dikgogo, ga go ntse go bontsoa, ka "Letsatsi, bophelong ba mosadi," Sekolong sa Teko sa Temo.

Uboniso lofuyo lweenkuku ngombla wotyelelo lwabafazi kwisikolo solimo e Teko.



A Shorthorn Cow. Several times grand champion at the Tembuland Agricultural Show, and bred at the Teko School of Agriculture.

Khomo e tshadi ea Mmofu (manaka-makgutsoane). E hlotse gangata Pontsong ea Temo, Tembuland, E ne e tsoaleloe, ea godisetsoa, Sekolong sa Teko sa Temo.

Imazi yenkomo empondo zimfitshane kumaxesha ngamaxesha eibe yayintshotsheli ngobuhle kumboniso wolimo e Bathenjini, nekhuliswe yondliwa kwisikolo solimo e Teko.



Flock ewes at Teko School of Agriculture from which Rams are bred for the people.

Mehlape ea dinku tse tshadi, Sekolong sa Teko sa Temo, moo go fumanoang Diramo tse ructsoeng batho.

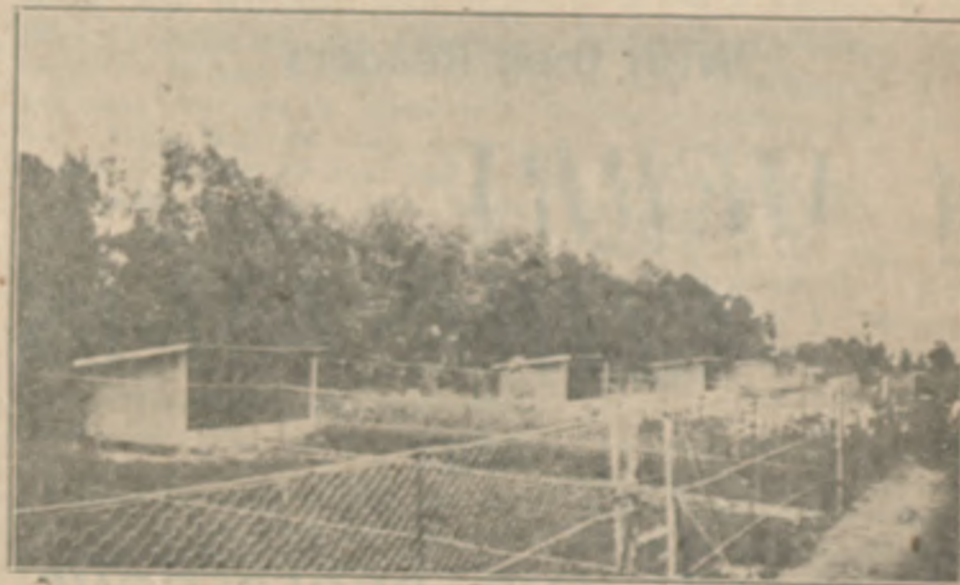
Umhlambi weemazi zegusha e Teko kwisikolo solimo, apho linkunzi zegusha zifuywa khona ukufuyelwa abantu.



Demonstration in shearing and wool classing at the Farmers' Short Course, at the Flagstaff School of Agriculture.

Bahlankana bo bontsoa go kgetha boea, le go bo bea ka dihlopha tsa bona, phuthengong e kgutsoanyane ea Balemi, Sekolong sa Flagstaff sa Temo.

Umboniso wokucheba, nokhethe lwoboya kwisikolo sethutyana sabalimi nabafuyi esikoleni solimo e Flagstaff.



Poultry Breeding Pens at Tsolo School of Agriculture.

Maifo a go qhotisisa ditsunyana tsa Dikgogo, Sekolong sa Tsolo sa Temo.

Ukufuywa nokukhu liswa kweenkuku kwisikolo solimo e Tsolo.

A NEWSPAPER TO BE PROUD OF

OUTSTANDING PROGRESS OF THE BANTU WORLD

SEVEN YEARS' OF SERVICE

Someone has said that "While White South Africa is celebrating the Voortrekker Centenary, black South Africa is celebrating a centenary of progress and civilisation." To those who are not in touch with the life of the African, this statement seems far-fetched, yet it is true. And it is this progress that has made the rapid growth and development of the "The Bantu World," South Africa's only Bantu national newspaper, possible. Established in 1932, this newspaper has opened a new page in the history of the Bantu Press, and has ushered a new era in Bantu journalism. It has created a reading

enthusiasm among the people and fired the imagination of those who wish to express their thoughts in writing.

It was first a ten page paper published in four African languages and in English and Afrikaans. Six months later it was increased to twelve pages. But so rapid was its growth that in 1934 it became an eighteen page paper and later on two pages were added, bringing the present standard issue to twenty pages.

Besides fourteen pages of news in the Vernacular and English, there are two pages devoted to sports news and



THE BANTU WORLD'S MAGNIFICENT NEW HOME.

LEGAE LE LECHA LA "BANTU WORLD."
INZWANA YOMZI OMTSHA WE "BANTU WORLD."



This picture shows a corner of the works—men setting the Bantu World. Setsoantso sena se bontsa, lehlakore la ntle ea mosebetsi banna ba hloma mantsoe a koranta ea Bantu World. Lomfanekiso ubonisa inyoba yendawo ekusetyenzelwa kuyo — namadoda echolachola i "Bantu World."

a four page supplement catering for the needs of African women.

"The Bantu World" does not underestimate the intelligence of the African; it realises that in this modern world when the interests of races and nations are so interwoven, he must be kept informed of what is happening throughout the globe. So it publishes news from all Africa and overseas. In this way it enables every African to understand the trend of the world's events.

"The Bantu World" is read by all classes of people and has the largest paid circulation of any African newspaper south of the Sahara Desert, for it is read from Capetown to the Great Lakes. Many readers of "The Bantu World" have, since its inception, been writing to the Editor expressing their appreciation of the valuable services rendered by this newspaper. For "The Bantu World" does not only publish news of importance but it teaches, directs and points the way of salvation.

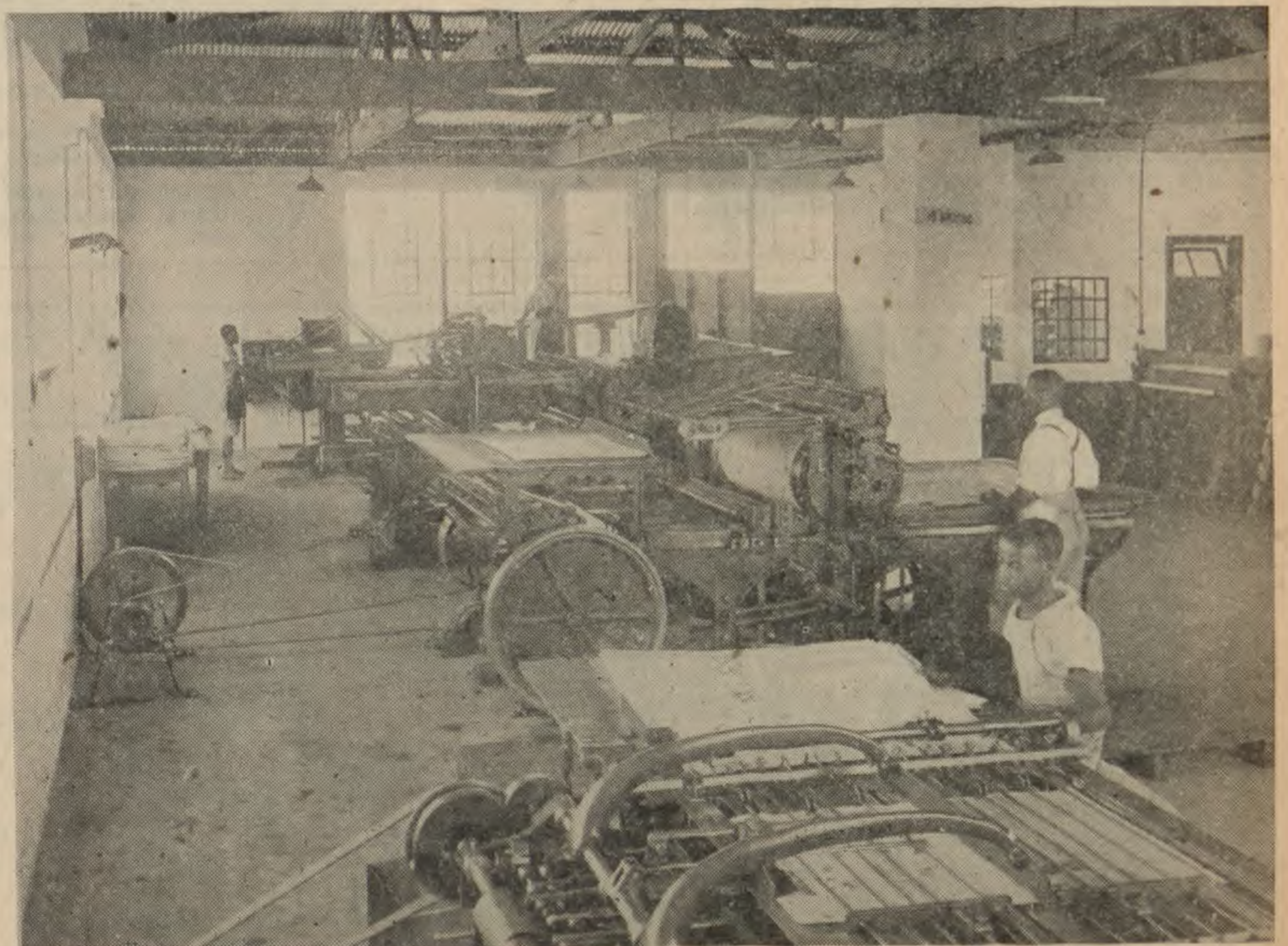
"Without 'The Bantu World,'" writes one of the readers, "I am like one groping in the dark, and feel like a lost

sheep. The paper in times of trial, is a comforter to me. It gives me hope when I have become hopeless and are inclined to regard the world as a cruel place to live in."

One can go on quoting interesting paragraphs from the letters of other readers, but space will not allow. However, let me quote from the pen of a woman reader (and "The Bantu World" is read by thousands of women). "It was not until I became a subscriber to your paper," she writes, "that I realised how ignorant I was of the things that matter in life. Your paper has opened not only my material eyes but...shall I say...the eyes of my soul. I have always found your paper educative and instructive."

You will see, therefore, that "The Bantu World" finds its way as a counsellor into the innermost life of its readers, meeting their needs, solving their problems, inspiring their thoughts and voicing their opinions on matters of national importance. No man or woman should be without a copy of "The Bantu World." Its amazing progress is a proof, if proof be wanted, that the African is capable of advancement.

THE
Management and Staff
OF THE
BANTU WORLD
Wish their Readers
**A MERRY
CHRISTMAS**
AND
A BRIGHT AND PROSPEROUS
NEW YEAR



Printing the Bantu World. The Press Room of the paper.

Bantu World e ea gatisoa. Lehlakore mo koranta e gatisoang teng. Kucholwacholwa i "Bantu World"—indawo yokusebenza abacholacholi.



MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

SATURDAY DECEMBER 24, 1938

THE BANTU WORLD, JOHANNESBURG

PAGE NINE

OUR CHILDREN

BABY'S CROWNING GLORY

Nature starts baby off with a downy head very susceptible to management, good or bad. It is up to us to see that the soft silkiness remains and that the hidden beauty is brought out.

Vital, colourful hair depends upon good health and contentment and a clean well-exercised and well-aired scalp. Rough towels and hard brush harm baby's tender scalp, and hard water and harsh soaps invite scurf.



The straight-haired baby can have curls if the training is started while the hair is little more than down. Always brush and comb the hair upwards, and leave it in its ruffled state. Night and morning, and always after a bath gently massage the scalp with the fingers dipped in almond oil, then wind the strand round the finger into a curl. The new hair is thus coaxed into permanent and firm kinks.

Hair troubles often arise from indifferently scalp circulation. Interest the Gollywog game. Encourage them to make gollywogs of themselves by thoroughly brushing and massaging the scalp, working from the temples, the ears and the back of the head to the crown. If accepted as part of the bathroom routine like washing and cleaning the teeth, a habit advantageous to hair beauty in adult life is formed.

Do You Know....

What Is Christmas? BY R.R.D.

Christmas as we all know is annual festival celebrating the birth of Christ. This festival has been kept throughout Christendom on Christmas Day since about the year 400. A time of feasting, giving gifts and general goodwill. You will remember that the angels said: "Peace on earth and goodwill towards all men" when they heralded the birth of Christ.

The name Jesus Christ is personal name of the central figure of Christianity. The name "Jesus" is Greek form of the Hebrew name "Joshua" which means "Jehovah saves." The Greek title for "Christ" is "Anointed" representing the Hebrew Messiah, the promised deliverer of the world from the bondage of sin. Jesus Christ was born in the stable of an inn at Bethlehem where his parents had gone for the census ordered by Caesar Augustus.

Both his parents Joseph and Mary were Jews. Joseph was a humble carpenter of Nazareth, a town of Palestine, situated in the hollow of the hills bordering the plain of Eadraclon, halfway between the sea of Galilee and



Arabelle And Isabe

Arabelle: Dear Isabel, I wish a Merry Christmas.

Isabel: The same to you, my dear friend.

Arabelle: I hope you know, Isabel, that although I have not given you a valuable gift I love you with my heart.

Isabel: That is beyond doubt, Arab. That is why I am so happy. A true friend is worth more than the most precious gifts.

Arabelle: I am happy to hear you say that, dear. I do hope and pray that we ever remain so.

Isabel: I also pray likewise, for the greatest lesson of Christmas is Love.

Arabelle: For through Love God gave us His Son to save us from sin.

Isabel: Now that we have had this personal talk, dear, I sincerely hope that we shall enjoy our Christmas dinner and parties the more.

Arabelle: No doubt about that. I hope you have invited many guests.

Isabel: I have. I wish all my friends to meet and agree to forget whatever unpleasantness they had earlier in the year.

Arabelle: That's the spirit, Isabel.

Ask Dora to forget that Daisy once said a nasty word behind her back.

Isabel: I shall also ask Daisy to promise never to do such a thing again. I really hope it will be a live party.

the Mediterranean. The accepted Christian belief is that Mary, the Mother of Jesus Christ was a virgin, which fact accounts for the sinlessness of Jesus. The date of this birth was fixed in the 6th. century at the year 1, but according to modern calculations it has placed in 4 B. C.

December 25, is kept as the day of birth. Mary the mother of Christ, was the sister of Mary the wife of Cleopas, and cousin of Elizabeth, John the Baptist's mother. Read the beautiful story of John the Baptist's birth in the first and second Chapters of St. Luke's gospel. When Jesus was hanging on the Cross just before he died He said of her to John. "Behold thy mother!" Then He said to His mother: "Woman behold thy son!" And from that hour John, the evangelist, took Mary unto his own house, that is, provided for her.

Those of you who read these lines would do well to take your Bibles once more and the story that never grows old of the birth of Jesus Christ in the four Gospels. This will help you to enjoy our Christmas festivities more and with deeper appreciation.

Yuletide Thoughts

BY THE EDITRESS

Christmas, with its spirit of goodwill towards all men, is with us again and it is up to us not only to greet this great day with heartfelt joy and thanksgiving but also to pause awhile. This pause will enable us to cast our thoughts back from whence we come and also to cast them into the future. During our weary, sometime almost hope-losing journey through the year we have met with many sad and joyous experiences.

We have seen sorrow and longed for death. And we have had our equal share of joy only to forget our responsibilities. But in spite of all this we have plodded on, falling and rising, tottering onward to the end of the year. It is thus that to-day we see ourselves, battered and bruised, but cheerful and full of hopeful spirit, ready to welcome the Yuletide season with hearts bursting with goodwill and love. Not all of us feel this way, I know.

To many Christmas is just like any other day in the year—so desperate is their position in life. But in spite of all this Christmas has one message for us all—Love of God. It is the day in which the Son of God was born to save the world from sin and sorrow. With the birth of this Son new hope was born into the world. Sinners and those who felt they were not sinners all felt that new lease of life had been given them. Each and everyone in his own way was inspired to live in this new Hope.

This Week's Thought

This is the hope of the world, that we shall learn to love, and in learning that unlearn all anger and wrath and evil-speaking and malice and bitterness.

—HENRY DRUMMOND

The same urge should be born within us to-day. On us, as the women of the race, lie great responsibilities. Our people look up to us for spiritual guidance and loving encouragement, but we cannot fulfil this need if we do not pattern on aims according to the message blazed forth by the Star of Bethlehem many, many years ago, when it proclaimed the birth of Christ.

Let us, therefore, be born with Christ in spirit; by forgetting our petty jealousies, by thinking graciously of the other woman's intentions, by giving little help here and a cheering word there. Let us be born with Christ by aiming higher and yet higher in life, so that even if we miss we may not miss far. Christmas spirit urges us to be tolerant and to be sympathetic with the weaknesses of those around us and to help them surmount them.

The greatest power in the world is in the hands of women. They build men and destroy them. They build their homes and have the power to destroy them. The future generations are moulded by women's hands from the cradle to manhood. With this formidable task in hand no woman who is not in close touch with the Christ can ever hope to achieve even a little bit. So, if this Christmas will only remind us, as we make merry, of our greater responsibilities, it will have saved us.

Some of you who read this will remember the classic description of a virtuous woman given by Solomon in his Proverbs who says of her. "Her price is above rubies." This just goes to show that a woman who has character and purpose in life is above any price. She can do wonderful things for her people by her aims and aspirations.

It is during the Christmas season that the greatness of women is revealed when we think of the immaculate life of Mary the mother of Jesus. She was lifted above all women but she remained ever humble near her carpenter husband Joseph.

Our Short Story

"Romance And A Chicken"

By JANET

Chapter 1

Slowly, Saturday the 24th of Dec. dawned. Carts rattled down the streets, voices shouted and footsteps hurried past the window of the little room where Rosalie lay in her iron bed. Her wide sullen eyes stared at the curtains flapping in the fresh morning breeze. Tonight would be Christmas Eve. Christmas Eve! Parties, dances, lovers, admiration..... all these, other girls would have, while she... stayed at home, nursing an invalid aunt. O-oooh! She gave a little moan and rolled her hot face onto the pillow. It was not fair... her aunt was much better how she was sure. Christmas with an invalid aunt!

It was unbearable. The day before her father had written her a long letter about the duty of the young to the old, and helping the weak, and the spirit of Christmas. Rosalie had glanced over the neatly written pages with hot angry eyes, and nursed rebellion in her heart—but she knew she was helpless, she would have to submit.

"A sulky nurse doesn't make a good one, Rosalie! Here is my purse, dear." Rosalie took the purse with down-cast eyes. "I am sorry, auntie, I did not mean to look cross."

"Alright now, do not forget to buy apples and the chicken—be sure and get a fat one. Good-bye Rosalie!"

"Good-bye aunt!" Rosalie smiled repentance. Poor Aunt, Miriam, she thought, it must be dreadful to have to lie in bed like that. She tripped down the path almost light-heartedly. Brilliant sunshine flooded the streets. Rosalie bought a dozen rosy-cheeked apples and thought of the day when Aunt Lizzie would come from Kimberly and she would be free to leave her aunt. She pushed the apples into the bag and swung out of the shop, nearly bumping into a bright-eyed girl in a pink-linen frock. "Why! Hello Rosalie!" she laughed.



What the Bridgman Memorial Hospital achieves.

Rosalie suldo flung herself out of bed and grabbed at an undergarment. Where was this clever cousin, aunt Miriam's darling and only child. Why couldn't he leave his smart friends and nurse his mother for Xmas weekend. Henry Makhene! She dragged a cotton dress over her head and viciously pulled on a pair of little brown shoes. Aunt Miriam was always talking about Henry—the perfect son. Perfect! She was glad she had never met him selfish beast. Rosalie sulked into the kitchen, heaved a big sigh and started raking out the cold, grey ashes of yesterday's fire.

Later in the morning, when the little house was swept and neat, she took a patent leather shopping bag and went into her aunt's room. "I am going to the shop now, auntie. Will you give me money for the things?"

Miriam Makhene lay propped up with pillows. Her face was drawn and thin but the eyes shrewd, with a kindly twinkle. The bed-clothes hid her swollen useless feet. She looked at her niece with an amused reproachful smile.

"What are you buying? Isn't it jolly that to-morrow is Christmas! To-night I am going to a dance with my boy. Poor Rosalie! I suppose you've got to stay with your aunt!"

Rosalie scowled again. "Yes! I am getting sick of it. Why can't Henry come home and stay with her until Aunt Lizzie comes from Kimberly?" She gave the bag a vicious bump against her knees. "I suppose he is too smart!"

The bright face above the pink-linen dress looked at her in mock surprise. "Smart? Henry? My dear Rosalie, you don't realise what you are saying! Your cousin is fat, shy, dowdy—he's terrible." She laughed gaily. "No, but Rosalie it's so funny to see you angry with Henry, he really isn't. But Rosalie pushed passed her with flashing eyes and deaf ears. "It's not funny Molly, tonight when you go to the dance you might think of me a bit." She strode down the steps and across the street, angrily swinging her shopping bag.

(To be continued)

Christmas Dinner Menu

For Six People

THE MENU

- TOMATO COCKTAIL
- Consomme du Barry
- Mock Whitebait with Sauce Tartare
- Roast Turkey with Oyster Stuffing Ham
- Oyster Sauce
- Gravy
- Roast Potatoes - Roast French
- Sweet Potatoes - Carottes Farcies
- Maize a la Reine
- Plum Pudding with Brandy Sauce
- Cherry Meringue Baskets or Fruit Jelly
- Mince Pies, Nuts and Raisins, Salted Almonds
- Coffee
- Christmas Punch

THE RECIPES

TOMATO COCKTAIL

3 skinned and diced oranges
 3 large skinned and diced tomatoes.
 2 teaspoons lemon juice
 4 tablespoons strained orange juice
 1 tablespoon of good olive oil.
 Put the diced oranges and diced tomato into a bowl and chill. Put the orange, lemon juice and oil into a small bottle and shake well, chill. Just before serving pile the mixed orange and tomato into a shallow, long-stemmed glasses, pour the orange sauce over and sprinkle with chopped parsley. Chill before serving.

N.B.: The oil could be omitted from the sauce if preferred.

CONSOMME DU BARRY

6d. worth of soupmeat.
 3d. worth of soup greens (you will get parsley, parsnips, carrots, turnips, celery, onion, and 2 tomatoes).
 Salt and pepper
 5 pints water.
 Wash the meat well, clean and dice the vegetables, put into a large saucepan with water and salt, bring to the boil and remove the scum, then simmer gently for about 6 hours. Strain and put into a clean saucepan break 1 egg white and the washed egg shell. Whisk with a wire whisk while it comes to the boil and rises to the top of the saucepan, then stand it aside and when it subsides bring it to the boil again, repeat two or three times. Pour through a jelly bag and let it drip without squeezing it, otherwise your soup will be cloudy. Reheat the soup and flavour it with salt and pepper. While you are cooking the soup prepare the garnishes. Beat 1 egg with ½ cup milk and season with salt and pepper, colour it a delicate pink, pour into a flut dish so that it is only ½ an inch thick, bake in a slow oven until set. Make another custard like the pink one and colour it a pale green and cook the same way, remove from the stove, cool and cut into cubes. Flake blanched Jordan almonds using about ½ to ¾ cup of flaked almonds.

To serve the soup

Put the diced coloured custards into the bottom of the tureen, pour the soup in carefully, sprinkle the almonds on top and serve.

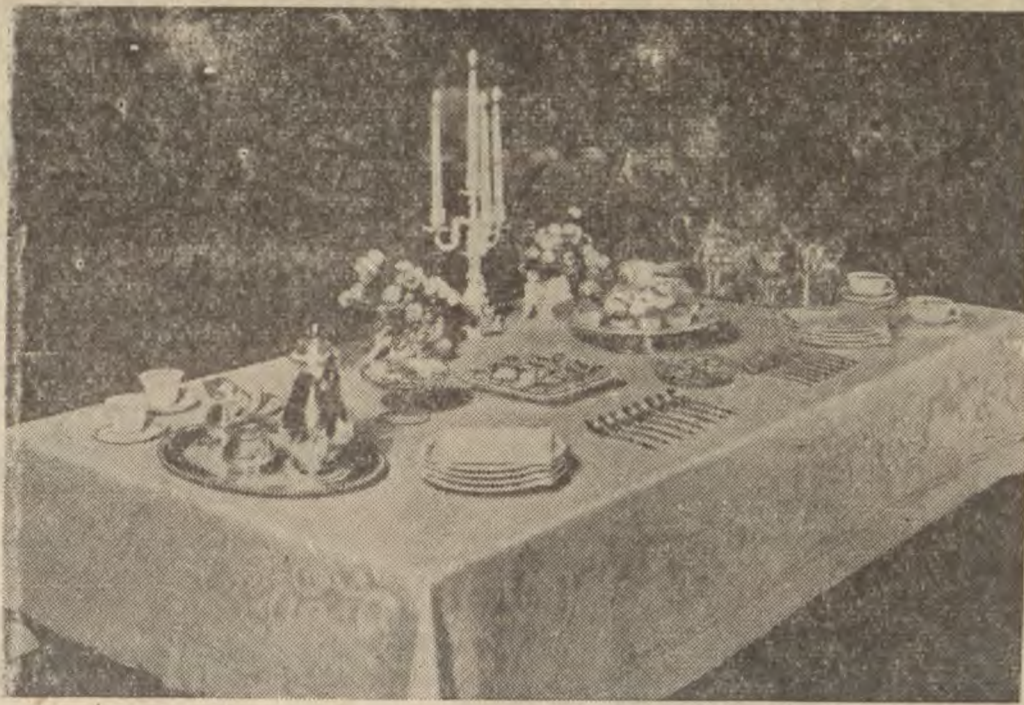
MOCK WHITEBAIT WITH SAUCE TARTARE

2 filleted sole
 Mashed potatoes
 Flour, beaten egg, smoking hot oil

Wash the sole and dry it well. Take each fillet, lay it on the board and cut into thin diagonal strips. Dip the strips into beaten egg seasoned with salt and pepper roll in flour. Fry in smoking hot fat until delicately browned. Drain and arrange in the centre of a dish. Mix the mashed potatoes with butter, pepper, salt and a little milk. Put into a forcing bag with a rose tube

(Continued at foot of column 2)

TEA TABLE



This delightful tea-table which will be seen in many up-to-date homes during the Christmas festivities was laid by Miss Selina Rampa who is an expert cook and house-keeper.

Turpentine And Clothes

TURPENTINE will help whiten the clothes if added to the boiling water.

Used with soap it will take ink-stains out of muslins.

*Put ½ lb. of shaved beeswax on a jar and cover with turpentine.

It will make an excellent floor polish. Put it on with a flannel and brush off with a stiff brush, then polish in the usual way.

Furs that have become greasy with wear should be rubbed with turpentine previous to cleaning with bran.

Use turpentine on a flannel for cleaning tiled hearths and surrounds.

It brings them up like new.

To Cure Hiccoughs: Drink a wineglassful of cold water to which a teaspoonful of vinegar has been added.

To Clean Discoloured Marble: Make a paste of two parts crushed washing soda, one part each powdered pumice stone and fine salt, mix thoroughly and make into a paste with cold water. Rub this well into the marble and leave on for 12 or 24 hours. Wash off with hot water and polish with a little Fullers, earth and water.

A paste of soap and whitening with the juice of a lemon added may be sufficient if the marble has not been too long neglected. The soap and whitening should be mixed with water.

x x x

Stains from carpets and removed by Fuller's earth mixed into a paste with water. Paint it on thickly and leave until dry, then brush off with a stiff brush.

o o o

All grandfather and wall clocks accumulate dust which eventually stops them. The following simple remedy will prevent this. Take a handful of cotton wool, steep in paraffin oil and place at the bottom of the clock out of the way of the pendulum. The fumes will strike upwards and cleanse as well as lubricate the works. Repeat the process two or three times a year.

and force roses of potatoes round the fish. Garnish with fans of lemon. The sauce tartare may be handed round separately in a gravy boat. A mayonnaise sandwich spread may be used instead of making this sauce.

Allow 2 cups of green mealies cut off the cob to every cup of beans. The beans should be cooked first if they are dried they should be well washed and soaked overnight, then cooked until tender before adding the mealies. With green beans they should be washed and chopped up, then cooked in boiling in boiling salted water for 20 to 30 minutes until tender. Just before adding the mealies, pour off all but about 1 and half cups of the liquid, add 1 tablespoon flour, stir while it boils up, then add the mealies cut off the cob and simmer gently for 5 to 7 minutes until the mealies are tender: season to taste and serve.

MEALIE PIE

2 cups green mealies cooked and cut off the cob.
 1 lb skinned suasaas.
 2 rashers of bacon.
 2 or 3 skinned tomatoes in layers with the mealies, skinned sausage meat, chopped bacon into a piedish Sprinkle with fried breadcrumbs and bake at 400 Fahr. or No. 7 for 30 minutes. Serve hot or cold for supper or luncheon.

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Bantu World

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ASIYITENGISI NGOKWETU.

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To Clean Red Brick Fireplace

Many marks and stains on the rough red brick fireplaces which are so popular nowadays can be removed by rubbing with a small piece of red indiarubber. Coal marks and finger marks rubbed with this will quickly disappear.

This treatment is preferable to scrubbing with soap and water, which is apt to spoil the colour and surface of the bricks.

If the bricks are greasy, first wash with strong soda water. Then pour a little paraffin on and use a scrubbing brush with plenty of soap lathered on. You will find the bricks will come up like new.

The application of red ochre is often used to renovate a brick fireplace, but it is not always satisfactory, and painting the tiles with ordinary oil paint changes their character. The use of a good quality water paint or washable distemper, however, to match the colour of the bricks is found to be very satisfactory. The water paint should be applied to the edges adjacent to the wall with a small brush, whilst a larger one may be used satisfactorily for the front and hearth.

Cockroaches Exterminate Them

I am frequently asked for information as to the best method of getting rid of different pests and insects, so I should advise all readers to keep this page. You never know when you or some of your friends may be in the unfortunate position of needing such information. I trust you never will, but it may come in handy to help a friend out of a difficulty.

In general, there are three methods of dealing with the cockroach pest. The first is by using one of the many varieties of traps which are obtainable. Such devices are quite satisfactory in their action, but they do not capture the insects in sufficient numbers, and their emptying is to many people an unpleasant operation.

The next method of dealing with the pest is by poisoned baits. There are many cockroach poisons on the market at the present time, but an effective poison bait may be made at home by grinding up a mixture of Indian corn meal with white or red lead and then by moistening it with thin syrup or strong sugar solution in order to make the mixture moderately adhesive. This preparation when spread in the haunts of the cockroaches will be devoured greedily by the insects, and will very speedily reduce their numbers.

Stronger poisons may be made in a similar way by including other chemicals with the Indian corn meal in place of the white or red lead. Owing, however, to their extremely poisonous and dangerous nature their use is never warranted except, perhaps, in the severest and most obstinate cases of cockroach attack.

Another mixture (harmless) which is poisonous to the pests, may be made by mixing approximately equal parts of cocoa, borax, and powdered starch.

The third method of dealing with this pest is undoubtedly the most radical of them all, and it should invariably be employed after any poison baits which have been laid down. It consists in ferreting out all possible and breeding places of the pests and in bricking, plastering, or cementing them up. Remember that besides nourishment, the cockroaches must have warmth and moisture to carry on their existence. Search out, therefore, all cracks and crannies beneath kitchen stoves, behind washboilers, shelves, cupboards, and so on. Fill them, so far as possible with white or red lead, or with powdered sulphur, and then plaster or cement them up. Work along these lines, coupled with the use of poisoned bait, should within a month or so eliminate all traces of the pests, and if the same vigilance is maintained at intervals for a further twelve months the insects will not return.



More and more young ladies are taking up Domestic Science Training.

Masibuzane (Let's Ask Questions)

Under this attractive title there will appear every week an article on HEALTH.

There will be 52 articles, to cover the whole of 1939. I

They are now being written by a Doctor who has been in this country for over thirty years, and who knows the living conditions of our people.

He is keen to tell us how to keep well.

He believes that many of our sicknesses come to us because we break the Rules of Health. We do not know these rules, very often.

We do not know how many diseases are spread, nor how can we help to prevent them attacking us and our families.

He will tell us in clear and simple language all about this side of things, that we may do our share in keeping our people well.

There will also be some chapters on "First-Aid. This means the things we ought to do, and not to do, when an accident happens in the home, or on the street, or out in the country.

He will also tell us something about the way in which our bodies do their work, and what they need if they are to do their work properly.

Some of the chapters will speak of our good health habits, and others will tell us of our bad ones.

All this useful teaching will be given in the form of Questions and Answers.

Two people Nono (N) and Mbala (M) will ask questions and Dokotela (D) will give answers.

These answers will be short and clear, so that we can all understand.

Then the Doctor will ask us questions. This he will do to see if we have understood the teaching, and to help us to apply it to our own bodies, our families and our homes.

He has written a book called "U-MENDO KA DOKOTELA" (The Doctor's Teachings) and this is to be used this year in all the Native Schools in Natal, Zululand and Swaziland.

He hopes to make these 52 lessons into another book, in order to help the thousands of people who read them and want to keep them, that they may refer to them in time of need.

We who print and send out this paper want you who read it to do these things:—

- (1) Talk about these new lessons in the "Way of Health."
 - (2) Tell your friends and neighbours about them now before they begin.
 - (3) Urge them to buy this paper every week and so learn these big matters. (It is better to order the paper and pay for it beforehand, and then they will not miss any of the lessons, by forgetfulness). The cost is only.....for the whole 52 weeks. We do not speak here of all the OTHER things they will learn by reading this paper!
 - (4) When the lessons begin, make this plan. Read them ALOUD together. Let three people who can read be chosen. Call one Nono, another Mbala and let the third be Dokotela.
 - (5) Invite your neighbour to hear the reading of the questions and answers.
 - (6) It will be easier to work this if you THREE copies of the paper, but you can do it with only one.
 - (7) Ask yourselves the questions put the Doctor and answer them honestly.
 - (8) DO the things that are advised—and go on doing them.
- Next week we shall tell you more about these special articles. There will be ten questions which we want you to try and answer. So get ready for them—order your paper for 1939 to come by post. Tell your friends and your relatives at home about these things.
- DO NOT FORGET!

Transfers are in constant use now that dress embroidery is so prominent in the fashion news. It is a simple matter to iron a transfer to the fabric and not difficult to remove one when it has been pressed on to the material in the wrong place. The transfer can be removed by sponging gently with methylated spirit. This will not hurt delicate fabrics.

Home Dressmakers

Needle And Scissors

SINCE needle and cotton and scissors are the basis of the sewing women's craft let us consider them first. Are your needles smooth and bright? Unless they are in too bad a condition, do not throw any rusty ones away, for they can be cleaned with emery paper. It is a good plan to keep a small piece in your needle case.

Next, the cotton to be used, which you may have found not altogether satisfactory because it has a way of "knotting." This is often caused by the wrong end being threaded in the needle. The knot should be made at the end broken from the reel. The easiest way of remembering this is to get into the habit of threading the needle before breaking off the cotton.

Blunt scissors can be sharpened by cutting up sandpaper into narrow strips. It is a method which you will find gives a good "edge."

Now, suppose the garment to be made is cut out and ready for tacking. Be careful to avoid the fitting line so that the tacks are not caught up in the actual stitching. All seams should be tacked the same way so that if you start a skirt at the hem on one side, start again at the hem on the other side.

Tack joins with the work flat on the table. With light material it is wise to tack the whole garment while it lies on the table. Weigh down the end of the seam that is on your right with an iron.

Upside down is the right way up for tuck making. Let the folded edge of the material be upwards and run the stitches from the right side of the tuck, whether by machine or by hand.

(Continued at foot of column 3)

AGENTS WANTED



To Sell Sweet Georgia Brown Beauty Products

Here is a big chance for you to be our Agent and make a lot of money. Men and Women wanted to be agents for our big line of SWEET GEORGIA BROWN Beauty Products made especially for dark-skinned people. We have everything—Hair Dressing Pomade, Skin Brightener, Elnach Cream, Hair Strength, Face Powder, Vanishing Cream, Perfumes—300 different products. Everywhere you go, you make a sale because you have the things people want. Don't wait! HAVE MONEY! work in spare time or full time; work when you please; be independent when you are our agent. Write today for Agents Offer and FREE Samples. Do it today before you forget.



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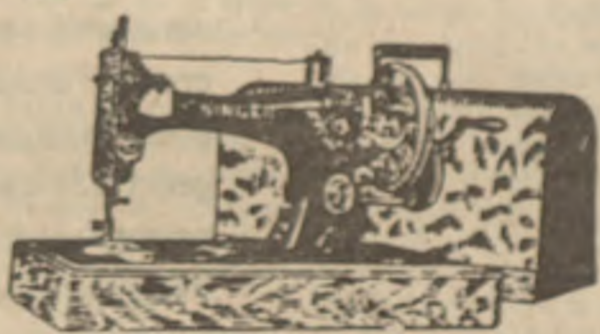
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Stories That Help

(FROM "THE CHRISTIAN HERALD")

(These are a few stories with a moral for your Christmas week-end reading.)

GOLD MINING

A missionary friend of mine was going out this year to Papua, New Guinea, for the first time. In conversation on the ship, a fellow-passenger asked: "Gold-mining, I presume?" My friend instantly answered, with a radiant face: "Yes, gold-mining." Even in the hearts of the benighted cannibal country of Papua, there is to be found that which Christ can transmute into pure gold for His Kingdom.—(T.H.)

A CLERK'S HAPPY SURPRISE

A confidential clerk in a stock-broker's office had an agreeable surprise. One of the large stock operators called his confidential clerk into his private room and to him: "I have put your name in my will and you will get £2,000 when I die. Now I am in good health and don't intend to die soon, and so I will help in the meantime by paying you legal interest on that amount. Here is a cheque for £120 to pay the first year's interest." This is the believer's position. He does not have to wait for death to receive the inheritance, though the principal does come then; but daily grace is the interest, and the promise is an exceeding and eternal weight of glory. (John xiv. 2, 17).—(S.S.)

THE OWNER'S CARE

In connection with Church work I had visited the home of a certain family in a poor part of London. When my visit was finished the mother apologised for not being able to shake hands. She had been cleaning her cook-oven and, as she spoke about it, she said: "It is my own — and so I like to keep it as spotless as I can." I agreed with her and thought that she had expressed a spiritual truth. The Lord Jesus Christ looks upon those who are His—bought with the price of His atoning death—and desires that they should be kept unspotted by the world. If only Christians would realise that Christ takes delight in a holy life there would be more 'clean' Christians for Him to use. He is able to keep us if only we allow Him to do so.—(A.B.)

A WISE ANSWER

The following incident occurred in Orkney a few years ago. A political candidate said: "I hope to come and hear you to-morrow." "We shall be very glad," was the quick reply, "if you will worship with us to-morrow." The politeness of the retort was disarming; the rebuke which it implied was none the less plain.—(M.R.)

Married Women Who Work

Dear Editress,—

May I please be allowed space in the column of the widely-read and educative newspaper "The Bantu World," to air my views in connection with J. E. Ndodana Tchamase's article on married women who work especially wives of well-known Africans. Does Mr. Tchamase mean to tell the many readers of this outstanding newspaper, that the abusive and Cheap Jack talks of male servants are deserved by those unfortunate women? On the other hand, are the many people who rather than encourage, point out their fingers, and say all sorts of rubbish, not the very people who have no self-respect? Secondly if it has already happened that a well-known African's wife had to work, I am quite sure that circumstances urged this handy woman to undertake the responsibility of adding to the short income of her husband. For surely no couple can long make ends meet where there is no money in the home.

DAN EPH. MOROE,
Sophiatown.

Is It Modern Ways Or Just Our Character?

Editress,

For weeks now I have amused myself with the contents of your widely read paper "The Bantu World" and have come across some interesting articles such as those in the Women's page, and of course many others.

Since the article by "The South African Girl" was published we've heard or read a lot more from others telling us how to get "Mr. Right" or "Miss Right." Some even go to the extent of saying that the modern girl is cheap or morally weak. Well, in my opinion, there's nothing wrong with our modern ladies and gentlemen provided one respects oneself and more than all one must have pride or dignity. Yes, I must say many a time we've led our young men to the wrong path of courting.

One of the writers said, if a man loves you he'll marry you and before that he'll respect you and deal fairly and gently with you. Yes! it's true. Why can't we think of our pride and teach our partners to respect us?

We are weak, of course, but, we get ourselves accustomed to this weakness and we make it a habit. It is never too late to become a sensible person once more. Once feeling guilty and out of the right road, be determined to be a new person and you'll feel proud and happy. Don't think of others who will say "Since she was like this and the other thing" No! be determined.

I believe many friends do not know or realise how sweet it is to be out of the bondage of evil and be free and happy. I've several times felt so weak and have thought of that wonderful pride and how silly it is to let yourself go under, just because there are many so-called modern life enjoyers. Why let yourself go friends? It is not the ways of modern life, but our own characters. Is it not? Modern life is quite O.K. and full of fair promises. Thanks for the space.

"THE AFRICAN GIRL"
Amatikulu.



The "guests" at the Children's Creche, Western Township, looking quite at home.

Do You Know - - ?

(These facts culled from books and newspapers, and all happen in an hour)

- That 15 people are killed in the world,
- That 200,000 crimes are committed 177,000 criminals are punished.
- That 5,400 human beings are born. That 4,630 die
- That 1,200 couples get divorced.
- That 99,600 tons of sugar are produced.
- That 98,000 tons of sugar are consumed
- That 3,500,000 pints of wine, 1,250,000 pints of beer, 50,000,000 cups of coffee are consumed.
- That 50,000,000 lbs. of potatoes, 8,500,000 lbs. of meat, 70,000,000 lbs. of bread and 2,500,000 are eaten by mankind.
- That wages range from 1d. to £20 per hour. 114,000 telegrams are delivered all over the world, 1,141,600,000 letters, postcards and parcels are posted.
- £5,000,000 stamps are used.
- 30,000,000 miles of films is used hourly.
- 60,000,000 copies of daily papers are printed all over the world.
- Earth travels approximately at the rate of 1,114 hourly.
- There are four storms and one earthquake.

WALTER M. B. NHLAPO,
Eastern Township.

Merry Christmas To All!

Editress,

I wish all your readers a Merry Xmas. I have come to regard most of the writers in the women's Pages as my friends because of the many uplifting articles from their pens.

To these, I wish a sincere happy time during the Yuletide season.
MISS M. B. TOUNGS
Bethlehem.

Hold Your Husband

(These Ten Commandments for women were recited by Miss Jennie Partridge, at the Federation Council of women, New York.)

1. Be ever tidy.
 2. Never make your husband dry dishes.
 3. Never force him to take you out, if he prefers going out alone.
 4. Be very economic, but let him enjoy the best.
 5. Never permit your mother to meddle with your quarrels and affairs. Remember that though you are her child but now bear a different surname, and your husband's relatives have more power and government over you.
 6. Listen to your husband if he likes the sound of his own voice.
 7. Ask his advice on everything
 8. Be dependent and clinging, but not too clinging
 9. Make him think you are a poor, weak creature and he is Hercules, and his dictation as Hitler's.
 10. Never let your husband wake up in the morning to prepare breakfast except when you are very ill.
- WALTER M. B. NHLAPO,
Eastern Native Township.

To The Late Nurse Lillian Mtsweni

(By OBED S. D. MOOKI)

Farewell, O Sister
Farewell to thee
Lay down thy burden
Take up thy crown

Those who do love thee
Bid thee to stay
But with their pity
Must follow some day

We are all weeping
Weeping for thee
Thou art but sleeping
Sleeping in glee

Hamba kakuhle
Ntombi ka Mtsweni
Lay down thy burden
And take up thy crown.

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Makgotla a Dipontsho tsa Temo ea Babatsho a phekhetse.—

(a) Go kgothaletsa go tsoaloa ga mafuta oa nnete (pure-bred) eseng mabastera, le diphoofolo tsa nnete, le ntshetso-pele ea Temo, le phofofo tsa nnete.

(b) Go kgothaletsa mosebetsi o tsoetseng pele oa dirapana ka go godisa dijalo tse ntle le go rekha dinto tsa go sebetsa tsa tsoelo-pele.

(c) Go bontsha Balemi ba dipolasa, taba ena ea bohlokoa ea go kgetha dinto le ditholwana tsa Maraka.

(d) Le go bontsha le go supisa mofuta oa diphoofolo gore di be thuto eo batho ba ka ithutang sehlopha le mofuta oa ba tshoanetseng go o phegela.

Sepheo sena se ntle se atameloa gagolo dipontshong tsena, mme di nale thuso e kgolo go kgothaletsa batho temo le go rua diphoofolo tse tshoanelegileng.

Pontsho e kgolo, (Central Show) Umtata e ne e simolloa ka ngoaga oa 1931, mme e thabetsoe gagolo ka mengoaga e 8 e fetileng. Le eona e etsa mosebetsi o mogolo oa go supisa mekgoa ea temo e tsoetseng pele le diphoofolo tsa mofuta.

MATAMO A DIPHOFOFO LE GO THIBELA KGOGOLE-GU EA MOBU

Ka mengoaga ena e fetileng mosebetsi oa Lekgotla o ntsheditsoe pele ka go agoa ga matamo a diphofofo a hlokegang gagolo, go kampela didiba tse bulegileng ka tarata, le mosebetsi oa go thibela kgogolego ea mobu.

Dichelete tse ngata di voutetsoe bakeng sa go thibela kgogolego ea mobu, go kampela didiba ka tarata le go etsa matamo a go noa a diphofofo.

Tsela tse ngata isa go thibela kgogolego ea mobu di lekile go ea kamoo sebopego sa naga se leng kateng, le kamoo naga e emeng kateng, mme mosebetsi o entsoe go lokisa tulo tse ngata tse neng di kgogolegile le go bontsha batho kamoo mosebetsi ona o ka etsoang kateng.

Taba e hlokieng le e honoang ke gore lebaka le leng le legole la kgogolego ea mobu ke bongata ba fetisang ba diphofofo, moo go bonagalang gore taba ea phokotso ea diphofofo e ka thusa gagolo, gore diphofofo di lekanngoe le kamoo naga e ka bang le go di amogela ka palo e itseng, e lekaneng sebaka seo se itseng.

MEKGATLO EA BALEMI

Mekgatlo oa pele oa Balemi o simollotsoe ka ngoaga oa 1921, mme esale go tloga moo mekgatlo e meng e nile ea simolloa go fihlela kajeno go nale mekgatlo ea Balemi e fetang 300.

Seo mekgatlo ena e ikemiseditseng sona ke:—

(a) Go kgothaletsa Balemi ba Babatsho go leka tsela tse lokileng tse betere tsa hlokomelo ea diruo le go kotulo dijalo tse tshoanelegileng le go tsoadisa diphofofo tsa bona mofuta oa nnete.

(b) Go kgothaletsa moea oa kopano le thusano gar'a Balemi, le go etsa dikopo go Mmuso, Lehlakoreng la Temo, mabapi le taba tsa Temo.

(c) Go thusa ka go ntsha dinto tse tshoanetseng tsa go ea Marakeng (marketing).

(d) Go thusa go atisa tsebo ea temo go batho bohle.

(e) Go kgothaletsa le go thusa katlego ea mosebetsi ona go batho bohle.

Go simolloa ga mekgatlo ena ea Balemi go thusitse temo gagolo diterekeng tse ding, mme tsoelo-pele ea taba tsa temo e fumanoa gagolo diterekeng moo mekgatlo ena e sebetsang ka matla.

MEKGATLO EA GO BOLOKA CHELETE (THRIFT SOCIETIES)

Ka ngoaga oa 1927 go ne go nale mekgatlo e 22 ea go boloka chelete, mme ka 1935 ea gola go fihlela eba 55, eo e 30 ea eona e ne e le ea Batho ba batsho. Morero oa mekgatlo ena ke go kopanya batho go ba bang, go kgothaletsa le go thusa motho ea bolokang chelete. Dibuka le mangolo a sebedisoang a ntsuoa feela ke Mmuso kanti go tefo, mme tsela eo mangolo ana a bolokang ka eona e bonolo moo motho eo mong ea rutuloeng a ke keng a sitoa go dingola. Dibuka tsena di hlalohoa gang ka selemo (ngoaga).

Mekgatlo ena ea go boloka chelete e ntle e gola gar'a Batho ba batsho,

ngang ea Transkei, mme go lebelletsoe gore go simolloe e meng e mengata nageng tsena ka dilemo di se kae tse tiang.

MESEBETSI EA MERU (FORESTRY)

Meru (Plantations) e simollotsoe ke Lekgotla (Bhunga) diterekeng tse ngata tse fapaneng, Transkei, ka morero oa go etsetsa Babatsho dihlare tsa go aga, le dikgong, le go thibela tshenyego ea difate.

Di-Plantation tse 4 di simollotsoe ka 1896, mme ga etsoa e ngoe ka 1897 le e ngoe gape ka 1904, me go ileng ga ka ga tlogolo go fihlela 1928, ga go lengoa plantation e kgolo ea difate, e metang di-ekere tse 1017, Langeni Xalanga. Gona joale go nale di-plantation tse-19 tse hlokometeoeng ke Lekgotla.

Di-plantation tsa Lekgotla di disitsoe ke di-Foromane tsa ba Batsho ka tlas'a puso ea Mookamedi oa Lekgotla oa Meru, mme mosebetsi ona o ka tlas'a Lehlakore la Temo.

Dikgong le dikota tse ngata di filoe batho, mme batho ba agileng moo go se nang meru ba fumane thabo ka goba teng ga meru ena.

Ba batsho ba kgothaletsoa go lema difate mme ka morero ona, peo e ntsuoa feela kanti go tefo go batho ba lefang lekgetho.

GO NTSHETSOA—PELE GA MEHLAPE

Ka dilemo tse ngatanyana Lehlakore le phelletse taba ea gore go sebedisoa diphofofo tsa mofuta oa nnete gore mehlope e be e tshoanetseng pele, mme go nile ga etsoa dihlalobho go bontsha kamoo mehlope ena e tsoetseng pele e ka fumanoang kateng.

Le gona joale dihlalobho tsena di ntle hi lekoa, kgutlong tse 4 tsa Transkei mme di ntsheditse mehlope pele.

Ka thuso ea chelete e tsoang go 'Trust' morero oa go bokella diphofofo tsa mofuta o tsoetseng pele le ntshetso pele ea mehlope go kopanya madi a mofuta eo, mofuta e tlas'e, o ne e hopoloe Transvaal ka 1937. O simollotsoe ka September oa ngoaga oo, mme esale o sebetsa gantle gagolo.

GO FETSA (CONCLUSION)

Leha mantsoe ana a kagodimo a bolela bokagare ba mosebetsi oa lehlakore lena, go nale mosebetsi e meng e mengata ea temo, e mengata gagolo gore re ka e ngola fatshe, joaleka ena. Joaleka ga go simollotsoe ke Lekgotla ka 1903, Baokamedi ba ikemiseditseng go kgothaletsa le go ntshetso-pele, ditsela tse tsoetseng pele tsa temo ka thuto le tshupiso.

Tsoelopele e ne e se matla, ka baka la moea o mobe oa go leantsha, botlala, le go se tsebe letho ga batho, le kgopolo tsa boloi, ga go simollotsoe mosebetsi ona, mme tsoelo-pele ea tsamaea gathata. Ka mengoaga ea joale taba ditsamaea gantle gagolo, esale go simollotsoe.

Mekgatlo ea Balemi, Dipontsho tsa Temo, le go hiroa ga Basupisi. Ka tshoanelo ga e tsoele pele joale ka ga re e lebelletse empa e ntle e tsoela pele lega go le joalo. Mosebetsi oa mengoaga e 30 o ntle o ipontsha ka matla a magolo. Ga e sa le taba e batloang kapa e belaeloang gore tsoelo-pele ea Batho ba batsho ke mobu, empa ba tshoanetse go ithuta go o barekisa gantle gore o tle o be le thuso go bona ka ditlogolo le ditlogolo tse tiang. (83/38)

Ba Bala Bantu World Tsa Leleng Anglo Alpha

(Ka E. RAMPAL)

Mongoli oa Bantu World ke ho kopa ka boikokobetso hore o ke, o kenyepampiring ea hao tabanyana tse hlahlamang.

Re kile ra thusoa ka marotholi a pula mona matsatsing a mabeli ka labohlano le ka Sontaha mantsiboea. Mong'hali E. Rampal oa Compound Office o tsebisa metsotse eohle ea A. A. C. hore o rekisa li pampiri tse bitsoang Bantu World ka 2d e lengoe.

Bas e seng e le ba bali ba pampiri e na mona re ka bolela ba letelang E. G. J. Tsoene Head Mabalan, J. S. Maminimo; J. Mathibeli, J. Ntuka; A. Tshilo; I. S. Moholo; A. Rampal P. Mosoeunyan; J. Motsama.

O Re Tlogetse Rraronna Yo O Tlotlegang Tsa Ga-Maloka

Go tlas nna kgakgamo le khutsafalo e kgolo mo ditsaleng le bontsing jo bo kafa ntle jwa ba ba itseng Motlotlegi Rre Esau Ntshwe wa mono ga Ramodiana go utlwa gore Modimo o mo gapile maloba ka Laboraro la 30 November.

Rra E-Ntshwe e ne e le mongwe wa Barutwana ba ba kileng ba rutwa kwa Seminarang sa Bersheba metlheng ya maloba. Erile go tswa koo e simolla tiro ya go tsenya sekolo. O ne a nna moruta-bana ka lebaka la ditgwaga tse dintsi. O ne a le sethaka le setswere mo meopolong. Ba ba neng ba godile ka lebaka leo ba bolela ba ba ba gagamatsa kaga gagwe.

Erile ha a lesa go ruta jalo, a bo a simolla tiro ya go betla dikgong. Monnamogolo o ne a nna a betla mono gae ka sebaka, mme morogo a ya Ditsofetla (Lichtenburg) le Johannesburg le mafelo a mangwe. Mme ke yo re mmona kajeno a re tlogela a ntle a tshwere tiro ya go betla.

Ke nnete o re tlogetse Rraronna yo o tlotlegang. Mme tiro ya petlo yone o e rutile morwawe yo mmotlano. O phuthilwe ka Labone la 1 December, 1938. Go ne go le batho ba ka nna 300. Re eletsela lelapa le ditsala tsa gagwe lesego le kagiso. Jaaka sefela rona se re "Modimo se o se dirang se pula fela sotlhe."

PH. G. TUBE.



Solomon Hlabangana Tom Thumb le motsotse oa gagoe. Solomon gothoe o na le mengoaga e 42 empa ga go ea mofetang ka bokgutsoana mona Afrika

Mokete Oa Dipina O Monate Tsa Thaba 'Nchu

(Ke BOOK-WORM)

Likolo li koetso 'me matichere a mangata a ile mahaeng ho ea phomolo. Bana ba Sekolo sa Dutch Reformed se Marino le ba sa Dutch Reform se Thaba 'Nchu ba ile ba eba le konsarete e monate haholo mona Thaba 'Nchu pele likolo li koaloa. Ba le tsoka le sokana Benghali Mosala oa Marino, S. Mokothu le J. Mc. S. Mokotela-koena ba D. R. School Thaba 'Nchu.

Hona vekeng e fetileng sekolo sa Dutch Reformed se ile sa eba le mokete o o ile oa buloa ke Ntate Mamome (Moholo oa kereke) hobane Moruti Zietsman Mookamedi oa sekolo a ntle a kula, ka mor'a thapelo le pina ha buoa ntle Mamome, Mong. Thebe oa Bechuanaland le mof. Constance Kalate le tichere Mokothu 'me ba kothatsa bana haholo ka mor'a tsena ha nooa litea ha joea likuku ha nooa tse batang (Cool drinks) Bana ba fuoa lipompong. E, ene ele letsatsi la thabo.

Ka ntle ho bao re seng re ba boletse ba neng ba le teng e ne e le Mamahali Constance Kalate, Eva Erans, Mota'abi, Mamome Anna Mokothu (Mistress) Re lebohela hlolo ea sekolo sena e leng J. Mc. S. Mokotela-koena ka tsoelopele e kholo eo re e bonang sekolong sena. Sekolo sa Chache se kile sa eba le konsarete e monate e koaleng sekolong. Bana ba ile ba bina ha monate ba ne ba bintsoa ke Tichere Molo.

"Re Thabela Dipula Tse Nang Ka Medupi" Tsa Vredefort

(KA MOTSAMAI)

Hele! ho tsamaea ke ho bona, ka la 2 ho Tsitoe Motšana oa Mokoallo o ile oa koqoba ka sepiti sa motlakase (electric) ho ea Parys kopanong ea bo-Malithari (convention). Ka nete tsa teng ke hloka montsoe a ho libolelisa; feela ke thuto le hosane re tla tseba ho arabela limemo.

Mong. E. E. Moundu le hlopa sa hac o ne a le mona ka la, ho Tsitoe, ka 'nete a khoanya hoo motšana oa mona o ileng oa khobokana ha bohloko o botla ho ba pela hac—Mong. Moundu o leboha Beng. M. M. F. Phoko le Ed. Rani le mafumatsana a na M. Mokhabhe le D. G. Sehume ka ho ntsetsa mosebetsi oa bona pele.

Re thabela lipula tse nang ka melupe tsa mahlohonolo, naha le limela li khabile ka botla.

Moruti le mofumahali L. N. Lethoba ba theohile ho ea kopanong ea A.M.E. Mafeteng, ho tloha moo ba ikaeletse ho ea Lesotho habo Moruti 'me ba tla boele hape Mafeteng Grand Session ea baitimi (I.O.T.T.).

Education Department e re bolaila habohlolo ka ho ba ha likolo li buloa re tla ba le mesuo e 5 feela bakeng sa 7 re utlwa hore lebaka ke ho hloka ha chelete, mesuo e ka mong o tsoanetse hoba le bana ba 40 bakeng sa 35.

Bala Bantu World Pele

Chamberlain Colic & Diarrhoea Remedy.

Mavuka le mofumahali ene ese nako ba nyalane ebile ba se ba e-na le bana ba babeli. Linakong tsena ha Mavuka ene ele motho ea sa phelang hantle, a fokola, a e-na le Letsollo, Letso'ollo le matla la mali, Mora oa hae oa mats'ibolo



hono ho bonahala hore eka le eena u na le khathatso e joalo. Ha qaloa ha etsoa malebaleba a thuso. Ha bonahala hore bo-moketlola ba tsejoang ba hloloa ke ho phekole leha ba ne ba ntle bo letshoa haholo. Ea e-ba



taba e thata. Ha fela chelete. Ha bonahala hore le Mavuka o se ale lekhateng la ho lelekoa mosebetsing ka lebaka la ho kula. Mofumahali oa Mavuka, o ne a se a tla kena tiang.

Ka lehlohonolo, ha fibla moruti emong moo ka nako eo ea khathatso. Moruti a eltsa Mavuka hore a reke botlolo ea Chamberlain's Colic and Diarrhoea Remedy eleng sehla se tsejoang se kile sa thusa batho ba bangata ba neng ba e-na le khathatso e joalo.

Mavuka a lumela. Eena le mora oa hae ba phela. Ngoana eo aileng a fihla a rehloa lebitso la Chamberlain. Chamberlains COLIC AND DIARRHOEA REMEDY

THE BANTU WORLD

14, PERTH ROAD, WEST DUNE
JOHANNESBURG

SATURDAY, DECEMBER 24, 1938

Molaetsa Oa Keresmese

Kajeno re mantsiboeeng a tsatsi la matsoalo a Jesu Krete - Mora Modimo ebileng ela Mora Motho. Kgotso tsa rona di kgutlela morago dilemong tse sekete le makgolo a robileng mono ole mong le mashome a mararo a metso e robedi (1938) tse fetileng, gomme ka mahlo a kgopolo tsa rona re bona babohlale ba Bochabela ba latetse Naledi ea mosela. Gape ka ditsebe tsa kgopolo tsa rona re utlula mantsui a matle a mangoloi ga bina sefela se felegeditseng Jesu go tla lefatsheng. Re utlula le mokgosi o reng "Kajeno le tsaletsoe Morena ka ntlong ea Davida, a ebe kgotso lefatsheng, batho kaofela ba phele ka go ratana."

Kgotso tsa rona di sala babohlale morago gomme ga di fihla Bethlehem, a di fumana Mokgomaana oa Kgotso a tsaletsoeng setaleng sa dipere, a neoa dimpho ke babohlele ba Bochabela. Ka ditsebe tsa kgopolo tsa rona re utlula mekgosi le mekgolokoane ea banna le basadi ba sechaba sa Majuda, ba thabetse go tsoaloa ga Messia e porofitiloeng ke Baporofeta ba Iseraele gore ke eena ea tla lokolla sechaba sa Majuda ntlong ea Bohlanka.

Mehleing eo sechaba sa Majuda sene sele katlasa' puso ea Keisare, Morena oa Ba-Roma; gomme sene sele katlasa' joko e boima ea hlorsa le kgatello. Se ne se letetse ka hlologela go tla ga Molopolodi oa sona, gobane se ne se lefisoa lekgetho gomme se sa tsebe gore le sebetlang, se ne se bolaoa ke Ba-Roma gomme gose a ka se buellang. Se ne se bolaoa ke Ba-Roma gose ea kgalemelang. Pompey, Mohlabani o mogolo oa Ba-Roma, o ile a bolaea Majuda a 12,000 molhang a ne a gapa motse oa Jerusalema. Go tloga tsatsi leo go fihlela lefeng la Jesu, Ba-Roma ba ne ba bolae Majuda 200,000 go thibela le go thuba moea oa bochaba.

Go Majuda a mehleing ea Jesu go tsoaloa ga gagoe ene ele ntho e kgolo, gobane a ne a gopola gore ke eena ea tla a lokolla jokong e boima ea Mmuso oa Roma. Erile ga Jesu a gola gomme a simolla go rera thero ea poloko, a bolela gore eena o tllilo hloma Mmuso oa Magodimo mona lefatsheng gomme mona Mmusong ona go ke ke gaeba Mojuda kapa Modichaba, Mogerike kapa Mohetene. Bohle e tla ba bajalefa la Mmuso. Thero ena e ile ea ferekanya Majuda dipelo, ea a tsenya moea o mobe. Go tloga moo ke ge a tla molatola, a re gase eena Messia o re moletseng, ea porofitileng ke bo Isaiah, Jeremia le Daniele. Ke sekebeka se tsamaeang se bolela gore sona ka Mora Modimo, anthe ga go joalo. Modimo ke Modimo oa Iseraele eseng Modimo oa Badichaba; go tllile juang kajeno ga moikaketsi ona a bolela gore eena ke mora Modimo o senang kgetholo ea dichaba? Go tla reng gore Jehova, Modimo oa bantata rona Modimo oa Abrahama, lsaka le Jakobo kajeno ebe Modimo oa badichaba? Mohlankana ona o ea hlanya. Re ea motseba ke mora Josefa le Maria, badiidi ba hlomolang pelo. Ga rere ntatage o phela ka go betla, le gona ke Monazareth e fafatse gagolo. Le kile la utlula gothoe go kile ga hlaga ntho e kgolo Nazareth?"

Ga Majuda a latola Jesu, Ba-Roma bona, ka go boifa gore o tla thuba Mmuso oa bona, ba ne ba tsuile letsholo la go batla maano ao ba ka mmolaeang la oona. Go bonagala gantle gore Majuda gamogo le Ba-Roma ga ba ka ba utluisisa seo Jesu a neng a tletse sona lefatsheng. Majuda a ne a gopola gore o tllile go thuba Mmuso oa bona. Anthe Jesu eena o ne a tllile go kopanya mehlope e gananang Majuda le Badichaba.

Ntho e makatsang ke gore le dichaba tsa kajeno ga dieso go utluisisi seo Jesu ase batlang. Gare ga tsona go sa ntle gole teng kgetholo, hlorsano le kgatellano. Taba tse tsuang Europe, fatsheng la tsuelopele. di re bolela gore banna ba emisane gampe, ba emelane ka marumo, gobane ba sa kgone go dira seo Jesu a se batlang, seo ase shuetseng—eleng "rata motho e mong jualekaga u itoata" gomme "u dire go motho e mong seo u ratang ga ka se etsa ga uena."

Le kajeno, ga re eja tse monate tsa matsoalo a gagoe, go utluagala lentsui le reng; "Kganya ebe go Modimo, Magodimong. Kgotso ebe teng lefatsheng, batho ba rekologeloe." Re utlula a ntle a gooa ka ntsui le legolo are: "Mmusong oa ntate ga go Mojuda kapa Modichaba, Mogerike kapa Mohetene. Bohle ke baagi ba lekanang ka ditshuanelo." Empa dichaba di ithibile ditsebe; ga di batle go utlula letho ka puo ena. Gomme di leka kamatlga go thuba bodumedi ba gagoe, eleng Bokereste, gobane bo di sitisa go etsa kamoo di ratang.

Go teng Ba-Afrika ba sa tsebang seo molaetsa oa Keresmese eleng sona. Seo ba se tsebang ke gore tsatsi la Keresmese ke tsatsi la go ja le go noa, ke tsatsi la botagoa le polaeano. Anthe ga go jualo. Molaetsa oa Keresmese o bolela gore re gopole seo eleng thuto ea Jesu gobane ga re ka etsa jualo re ka tlogela go etsa ntho tse mpe le go bolaeana.

"The Bantu World," ga e lakaletsa babadi le sechaba Keresmese e monate ea thabo le nyakallo, e batla gore sechaba seke se itekole ele sona, se bona gaekaba se tsamaea tsela ea bophelo kapa ea timelo. Tsatsi la Keresmese, bageso, gase tsatsi la polaeano le mediro e mebe, ke tsatsi la thabo le nyakallo.

Makgooo a Otlala Mo-Afrika

Makgooo a mabedi—J. C. Rademeyer le P. J. Loots—a fumanoa ale molato ke Mr. F. W. Winow kgotleng la Magistrata oa Pretoria. Gothoe erile ka di 3 tsa kguedi ena Makgooo ana a ile a otlala Mo-Afrika ea bitsoang Kani Nane.

Mosekisi, Mr. J. J. Van Noordwyk, o kopile Magistrata gore a lebe molato ona ka leihlo le bogale, gobane Makgooo a tsamaea a otlala batho ba batsho kantle go molato.

Magistrata erile ga ba ahlola are gaeso ka bone sehlogo sa jualo. Rademeyer o ahloletsoe go lefa £25 kapa kguedi tse tharo chankaneng le go sebetse ga boima. Loots o lefisitsoe £10 kapa kguedi tse pedi chankaneng le go sebetse ga boima.

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 - (c) Kukhona i Stand 29 Frere St. Lennoxton Newcastle. Lasi kasi andhlu. Sibiza £60, uma usifuna khipha £40 deposit bese ukhoka £3 ngenyanga uze uqede.

bhalele ku: **P. N. Radebe,** c/o Messrs. Anderson & Edmonds P. O. Box 36, Newcastle

Sethuthu Sa Tshaba Ka Bona

Motato o tsoang Mangaung o bolela gore Lekgooo le bitsoang D. J. J. Kotze le bolailoe ka kotsi. Gothoe le ne le palame Sethuthu le mora lona D. J. Kotze. Erile ga bale dimaele dile 8 gau, le Bloemfontein Sethuthu sa tshaba ka oona, sa ipha naga. Monna-mogolo o ile a leka gore mora a sethibele empa Setluthu sa supa letatsi sa tlala naga, gomme eare moe se oang teng sa gatella monna-mogolo ka lefatsho.

Gaele mora gae eena o robetse sepetleta.

Bashimane Ba Gobatsane

Mo Lokeisheneng la No. 2 motseng oa Daamane go loano ntoa ea kgolo ea bashimane. Ba ne ba loana ka dithipa le melamu. Go ile ga gobala bashimane ba supileng, e mong oa bona o magareng a lefu le bophelo ka Sepetlela.

Banna Ba Emelane Ka Marumo

Motato o tsoang Tokio (Japan) o bolela gore Mmuso oa Russia o rometse masole meeding ea Manchukuo, eo eleng naga e katlasa tshireletso ea Mmuso oa Japan. Ga go motho ea tsebang gaele ga juale ntho e emeroeng ke mmuso oa Russia.

Le Sa Ntse Le Lebagane Le Ntoa E Kgolo Ea Pakisano Ea Mesebetsi

Mokete oa Maburu o fedile. Banna ba panne dikoloi ba kgutletse magaeeng a bona. Ditedu di beotsoe; dikapi di tlogetsoe. Mokete o fedile ka tsatsi la Dingaan, koa Tshuone le Blood River, Natal.

Ntho e makatsang General Hertzog le General Smuts ga ba ka ba bua. Go buile Dr. D. F. Malan koa Blood River gomme a bua ka bokgeleke bo makatsang. A re "mona Blood River le eme mobung a galalelang. Ke mona moo tselopele ea South Africa e ileng ea theoa teng, moo mmuso oa Makgooo o fumaneug teng matla.

A tsuela pele Dr Malan are Kajeno Makgooo a sa ntle a lebagane le ntoa e kgolo ea Blood River, eleng ntoa Dijo. Go teng Makgooo a 300,000 a bolaoang ke tlala, bao ba bakang mesebetsi le batho ba batsho ditropong. Ga ekaba Makgooo a tla rua lefatsho, lena e ka kgona go etsoe maano ao Makgooo a ka tshireletsoang ka oona mesebetsing.

Motlotlegi H. A. Fagan, Tona lea Taba tsa Ba-Afrika eena o ile a bua motseng oa Rouxville a re go teng batho ba gopolang gore Divoortrekkers di ne di ikemiseditse go gatella batho ba batsho fatshe. Ca go jualo. E ne ele takatso ea bona gore ba

agisane ka kgotso le ba batsho. Nntoa tseo ba di loanneng le matebele le Mazulu ene ese ka baka la gobane ba ne ba hloile batho ba batsho empa ene ele gore ba tle ba thube matlala lefifi, gore tselopele ebe teng South Africa.

Morena Fagan a tsuela pele a re ke batla go le neea molaetsa oa Phalamente ea batho ba batsho. Ba itse ke le bolele gore sechaba sa batho ba batsho se thabile le lona le sona se tla ba le mokete oa tselopele.

Lebitso Le Tsositse Kgaruru

Ka mokete oa Kgotso ea Pulamadibogo ba Maburu, General Kemp o ile a hlaba mokgosi gore kajeno motse oa "Roberts Heights" o tla bitsoa "Voortrekkershoogte." Ntho ena e tsositse kgaruru gare ga Mangesemane. A re oona a kgahlanong le phetelo ea lebitso la Roberts Heights.

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Segopotso sa Kgosi-kgolo George V. bo itloto ba morafe se fhedile janong. Ke kago ngwe ya tse di ntle thata ntlheng eno ya borwa mo Tshireletsong.

Ditokologo tsa Kopano ya lekgotla la Bagakolodi di etetse kwa Gakomoto mo kgweding ea Ngwanatsele me ba ile ba kgathwa ke se ba se bonyeng teng thata.



ALBERT LOBENGULA, setlogolana sa Kgosi Lobengula ea Matebeleland.

Bohulo bo Shiamme

Go 'nile pule e thopola go cwa mo tshimologong go ea mo bohelong joa kguedi, me go sholohece go re pula e tla 'na e 'na ka metla.

Bohulo bo shiamme 'me dikgomo di cwanecwe ke nonohonyana. Go tla ba le thobo e ntle mo masimong a mmidi a nse mo melapo e mo Capri vi morwalelo o e se o tle.

Diphoholo tse di ne di nwa mo Nokeng ea Chobe di se doetsi kwa sekgweng.

BA EME KA MAOTO GO LOKISATSA KERESEMESE

TSA VILJOENSDRIFT

Ke ka masoabi a maholo ho tse-bisa hore ho ea qetello ea khoeli e felileng ho ile ha hlokhala Mof. Mina Kalane e mong oa bahabi ba mona Lekoa oa khale. Motse oa Lekoa o lla le ba ha Kalane 'me e ka Molimo o ka tselisa lipelo tsa bona.

Mong. C. K. Nthakha o sa tsoa fumana pehi e tsoang Phiritona e latolang 'Rakhali' ea matsatsing a fitileng, 'me leqebeng leo a le fumane ng re mo utloela bohloko 'me eka ntle ea ha Nthakha e ka tseliseha.

Re bile le mafafatsane a matla a pula tsimolohong ea khoeli eona ena ea Tsitoe ho fihlela ha e le matsatsi a mararo. Naha e ne e se e omme habohloko 'me e se e ka naha ea mariha. Che kajeno e batla e boela 'maleng oa eona.

Bana ba sekolo ba sa 'ba nkile lihlalobu tsa bona, 'me sekolo se koetsoe bona khoeling ena ha e ena le matsatsi a supileng.

Bo 'me ba eme ka manto ho lokisetsa mokete oa tsoalo ea Morena (Keresemese). Mabu o tloha boroko, 'me bo 'me ba chalaka le malapa ho bona hore na ke ofe ea khahitseng ho feta emong ka mabajabaja a bona a mekhabiso.

Ba neng ba le sieo ba ile (Conventioneng) Parys, ke hore Manganganeng re ka bolela bana; Mafumabali ana; Morontse, S. Ramodibe, S. Davane, M. Maloisane le M. Tladi. Moruti S. K. Ramafane oa Sebaka se na ea lulang Parys o kile a re khalo vekeng e fitileng ho tla okame-la hlalobu ea bana ba sekolo.

Digafi Dia Fola Kerekeng Ea Sione

(Ke MORUTI B. M. MOTAUNG)

Feela yoale ka lenakana le bonoeng ke Moporofeta Daniele e tsoa Bophirimela, kereka ea Sione e setse e tlhahisitse nko ha Mochudi Ha e sale e simolola teng ka June e sebetsa ho fitlha October 38 e se tse e kolobeditse batho ba ho feta 350, e bile go sa lebeleletsoe bongata ba dichaba tse tlang Sione ka tshumetso ea moea oa Modimo. Meoea e a bolokega ka bongata: chaba di ea phele: maloetse a a fodisoa ka le bitso la Jesu ka taolo ea motlhanka oa gage Engenase Moperesita oa Sione.

Tlase lofatseng la Bopedi hauu le Tzaneen Mafatseng a bo Morena Mathato oa Thabane le a bo Morena Maserumula kgoshi Frank Matlala, Tau kgolo ea Sione e ile ea re go tloga ka di 5 November go isa di 23 November 38 ea budubutsa teng moo. Metlholo ea nna mehelo teng moo go moea o halalelang o tshologela godimo a ba sokolofi ka go beoa diatla. Monna e mong atla a omeletse letsoho a rapelloa me a bo oa le fodile lesebetse boleta ka tsoanelo.

Ga tison segafi sa rapelloa sa booa se fodile thaloganyo ea sona e boile kaofeela. Go utloala ge komello ea lefatse ene e le kgolo mafatseng ao me e na motlhanka Modimo a ile a kopioa ke marena ao gore a barapellele puli. Me a e rapella me ya na goanna maphasha-phasha lefatsheng lotlhe leo. Ea e ba motlholo go batho bao. Ke gona rona Ma-Sione otlhe re rapella gore Modimo o tsoletse motlhanka oa o na godimo ka mesebetsi mahareng a dichaba.

Ba Bolialoe Ke Tladi

Ba-Afrika ba bararo ba bolialoe ke tladi gaudi le Springs ka Sondaga matsiboea. Oa bone e ile ea mogobatsa a ba a isoa sepetlela.

Gape gothoe Tladi e otlile ntle motse oa Springs.

Maphodisa a mabedi—la Lekgoa la Mo-Afrika a gobaditsoe ke Ba-Afrika koa Newclare ka Sondaga. E ne ele Ba-Afrika ba bahlano. Bobedi ba Maphodisa ana bo sepetlela.

Phutego Ea Batimi

Mohlap o mogolo oa mokgato oa baitimi o tsebisoa gobane ntle e kgolo ea Leboea e tla kopana Witbank ka di 30 tsa December 1938, ka nako ea 10 goseng, go fihlela ka la bo 2 go January 1939.

Chuchumakgala e lokiseditsoeng baitimi e tla tloga Park Station ka nako ea 9 matsiboea ka la 29 December. Bona gore u fumane thekethe ka di 27. J. H. MAHLAMVU G.T.S.

Paballo Ea Post Office.

Ha u Lefua ka chelete u tsoanetse hore u ithute ho e bolokela MATSATSII A TLANG.

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Tsa Eastern Native Township

(Ke PENE-LE-ENKE)

E itse ha matsatsi a ntsa amela ho khetha banna ba Advisory Board ea lemo sa 1939, ra hloka le sebaka sa ho tsamaea hara motse ho bona tse tsahalang; hobane le rona rene re ikemiselitse ho khethoa. Re ile ra qala ka ho phutha li-receipts tsa batho ba patetse- ng rente, hore ba tle ba re votele. Re ea ntle ke ntle re ntsa re "ngooa" batho mehopholo hore ba se ke ba re lebala.

E itse ha lerole la vote le thunya mane holong, ra re re holla melala hore ba re ratang ba re votele, ra bona ba ntsa ba re tloisa mahlo. Khele, qetellong ra lemoha polane; ra nka motorokara, ra chachametsa hara motse hophutha ba re ratang ho ba isa holong ho oe re votele, hobane re batla ho ba "di-bonda."

Che, leha ba rehotse, re ile ra ba tsukutla, ba ba ba retseba le rona ra ba tseba. Hoile ha sala hatyetyane re eba di-ponda motsaneng oa rotha, eleng George Goch, oo re o ha hetsoeng ke ba re ratang, bao reha sebetseang. Feela le ha ho le joalo re a belsela hobane ha ba re hlola ka "fairplay" ba ile ba utsoa li vote tse ling tsa rona.

Gothoe ka jeno ba amogela £1 ka khoodi; rona le ha ba ganne go re etsa di-bonda ga re khathale, gobane gase gore pontonyana eo e tla ba ruisa. Le ha ho le joalo, ka lemo se tlang re tla ba supetsa, re tla ba senyetsa, hore motse o bo o bone bohlasoa joa bona. E tsoe re a itse gore monna e loa ba mokhethile hela ka go morata. Gatsoe sekhoaa, ebile, ke mpar a hela.

La ha ho joalo, a re tlojele puo e ngata. Re ntsa re bona hore ba re hloile; ba ke ke ba sebetsa letho, ho ja ba khetha oena kapa 'na re ne re tla sebetsa hantle Maar batlogele re tla ba bona ka selimo setlang. Re bantsa kaofela hore ba re tsebe hantle.

The Bantu World PELE

RE UTLUA KA PUDI-EA-TSELA

Gone Mrs. Christina Maha, oa Orlando o hlaba monna oa gagoe, Gothoe o fumanoa a ena le "my darling" e mong. Tshoko e tla ba ka kguedi ea March koa Tsiruaneng ga Mamelodi.

Gore mosetsana oa Mo-Afrika eo legese la gagoe le leng East London o shuele kantie le go kula. Gothoe o ile a kopana le "my darling" e mong a monoetse dihlare. Ga le sa ihlokomela basetsana ba Afrika le tla fetsoa ke banna.

Gore Lekgooa le leng le ne le iphetotse tau gare ga motse oa Johannesburg, le apotse dibaki le digrempe le joana le mosadi oa lona. Ms gothoe mosadi o noa juala.

Gore monna e mong koa Orlando o dirile mohlolo. O ile a ea ntlung ea gagoe a tsamaea le phuti ea gagoe gomme a filha a leleka mosadi oa gagoe diphateng. Bophoofolo bo tsene Afrika, ga gole juala.

Gore mona Gauteng basadi ba nyala Sethepu. Go teng monna oa bosigo le oa motshegare.

Gore mona Gauteng "Kgeri e alama dikgorinyana" motshegare gomme bana ba tsoala bana.

Gore Mophodisa a tsuile letsholo la go thopa dipatla, melamu le ditshipi le ditshipi tseo Ba-Afrika ba itukisetseng go bolaeah ka tsona ka Keresemese.

Gore Lekgooa le leng koa Dammene gore le tshueroe gothoe le nkile Tholoana ea Eve go mosetsane e mong oa Lekgooa. "Pas op my kind."

Dikuranta tsa Marjeremate di bolela gore ke tshuanelo gore Mmuso oa France o neele Italy lefatsho la Tunisia le Somaliland. Boledi ba ona a moria Afrika.

Go bonagala gore Signes Mussolini o ikemisetse go phagamisa sechaba sa Mantariansa.

Banna Ba Fetogile Mebala Jualeka Leobu

Taba tsa Europe difetoga mebala jualeka Leobu gobane banna ba tshuereng Mebuso ga ba na nnete. Nakonyaneng e fetileng babadi ba tla gakologeloa gore Mr. Neville Chamberlain, Tona-Kgolo ea Mmuso oa England, o ile a kopana le Herr Hitler, Tona-Kgolo ea Mmuso oa Germany, Signor Mussolini, Tona-Kgolo ea Mmuso oa Italy le M. Daladier, Tona-Kgolo ea Mmuso oa France, gomme ba dumellana gore ba tlogela go phetha dipapang tsa bona ka marumo. Empa kajeno taba di eme ka sebopego se seng. Go bonagala gore Herr Hitler le Signor Mussolini ga ba sa eme dikanonng tsa bone.

Tshimologong ea veke ena Mr. Chamberlain o entse puo e kgolo, a ketsetse boipiletso go sechaba sa Marjeremane le balaodi ba sona gore e ka kgona se bontshe takatso ea sona ea gore gobe teng kgotso lefatsheng.

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DITHAERE

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How Young People Spend their Holidays

Christmas is recognised as an event of particular significance by all sections of people throughout the Empire. On this day we count our blessings one by one, praying God to spare us a few Christmases, while being happy and grateful that up to this day He has spared us.

The scholars, who are now back home with their parents, awaiting the announcement of the examination results shortly after Christmas, will be happy with us. Although they are in doubt as to what the exam, results will turn out to be, and as to whether they will not interfere with their plans for next year, they will,

nevertheless, be cheerful like all young people on Christmas day.

Unfortunately to some type of young people Christmas day is misunderstood and abused; it is used for philandering and other unimpressive enterprises, apparently on account of ignorance. People who do not understand abuse all holidays in fact.

The growing army of educated young people in this country can do a lot to overcome these difficulties. Having read their bible and their history books properly, they know that not a single day in a man's life should be abused, and, above all, a man's character should be an exam-

plary one, in whatever he does.

Let the educated youngsters teach those out-of-the-way youngsters that to celebrate one's happiness by making other people unhappy is not ideal, and does not come of good breeding.

It is, perhaps, a very strange fact that among these people who abuse their leisure are some who have even a smattering of the three R's. People to whom life does not matter, and to whom ambition is non-existent. It is not illiteracy that perpetuates them to commit these evils.

This section of people should learn from others who are better than themselves that it serves no good purpose to crave for holidays when we do not know how to spend them properly. We have to change with the times; we must be civilised once and for all time.

In any event, there is no doubt that a sound education will help to uplift the present social standard of the African, which is not balancing. After all it is not so much the money we gain after being educated that counts, as for the usefulness of the knowledge that we have. And if the schools failed to instil on us the importance of character, which is a sine qua non in life, they would be failing in their duty.

In order to uphold the prestige of the profession of learning, which is a noble one, and, above all, for the purpose of setting an example that is worth copying, education should become an agency by means of which all evils that are due to ignorance should be conquered.

Within a few days Christmas will be over and the examination results will be announced.

It is a lovely thing to be one of the successful candidates. Diligence and obedience are the factors that reward well those who rely on them. And it is all a question of character, and the proper use of spare time.

Success, actually, will not come unless we are prepared to work hard and take the orders from our superiors as they are given us. That is the way to success and fame.

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The courses of instruction provided in these schools are comprehensive ones, embracing: Agriculture, Veterinary Science, Animal Husbandry, Dairying, Entomology, Botany, Economics, Book-keeping, Forestry, Vegetable Gardening, Horticulture and Farm Engineering. Application forms for the above Courses are obtainable from the respective Principals of the above Schools.

Intending Students should apply direct to the Principal, not later than the 1st January, 1939.

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Girls are prepared for J.C. University Cert.

2. An Industrial Department for girls who wish to undergo 2 or 3 years' course in Cookery, Dressmaking, Housewifery, also Poultry Rearing and Lace Work.

There is a special class for Certificated Teachers who wish also to obtain a Government Domestic Science Certificate.

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Students can join Wayfarers, and sports.

Fees £6 a year.

Apply to the PRINCIPAL.

Pimville Golf Club Annual Championships

The Annual Championship Competition of the Pimville Golf Club was held on Dingaan's Day and on Sunday, December 18 on the Pimville Golf Links, over 72 holes.

The course was in an excellent condition, and for this we thank Mr. Moabi, the caretaker, as well as Mr. Mkwanzu, his assistant.

Competition was so keen that it was difficult to guess the probable winner even towards the end of the game. At the end of the first 18 holes on Dingaan's Day, Da Gama (Railway), was leading with 82, his drives having been superb.

In the afternoon, however, Pelm decided to snatch the honour from Da Gama by coming home with a magnificent 81; his approaches left nothing to be desired. Incidentally, Pelm led for the day with a brilliant 166 for 36 holes, closely followed by Mkwanzu and Mavimbela who played 168 and 170 respectively.

On Sunday better golf was exhibited generally, the outstanding achievements having been Pelm: 38, Mavimbela: 37, Maqubela: 39.

In the morning, Mavimbela, a steady and accurate golfer, was leading with the amazing score of 79. But Pelm made golf history by exceeding this fine score with a 78 in the afternoon. The scores for the 72 holes were:—

Templeton Pelm :	328
Joe Mavimbela :	333
Dan Mkwanzu :	338
Alfred Maqubela :	347
David Marobela :	350
W. R. Moabi :	353
A. Sepotokele :	355
V. Da Gama :	356
A. Shupinyaneng :	370
K. Doyana :	137 (for 36 holes)

As evidenced by the above scores Templeton Pelm is the winner of the Competition, and champion of the Pimville Golf Club. The club has presented him with a beautiful silver trophy.

May other clubs also note that Pimville is prepared to face any of them.

We also thank Mrs. Maqubela and Masters Leslie and Aubrey Maqubela who cooled the tempers of the competitors with palatable cold drinks.

RAND LEASES "A" BEAT GAIKAS "A"

The match between Rand Leases "A" C.C. and Gaikas "A" ended in a victory for Rand Leases "A" by an innings and 80 runs.

Gaikas "A" 1st innings 132. Rand Leases "A" 289. J. Tokwe 106; M. (Continued at foot of column 3)

Iscor Athletic Association

It is understood that Iscor Athletic Association is making huge preparations for an athletic day to be held at Iscor on Christmas day. The Compound Manager of Iscor, Mr. Westerman, is



MR. HOOZEN JAJBHAY, the South African Non-European Tennis Champion, who owns twenty eight championship titles.

Among those he has acquired during the year 1938 may be mentioned the following: Transvaal (Open) Tennis Championships, (Singles and Doubles), Transvaal Coloured and Indian Tennis Championships (Singles and Doubles), South African Singles and Doubles Championships, (played at Port Elizabeth this year), Johannesburg Coloured and Indian Singles and Doubles, and Bantu Men's Social Centre Singles and Doubles.

encouraging the project. The refreshments will be supplied free of charge. Authorities of Iscor Compound have provided a new plot for use of their African workers for the purposes of erecting a tennis court, football ground and an entertainment hall.

Iscor football club is challenging any club, the match to be played at Iscor. Communications should be addressed to the sports organiser, Mr. L. B. Moleele, Iscor Compound, Pretoria.

Cricket Abandoned Through Rain

The match between Rand Leases C.C. and Stone Breakers C.C. which was commenced on December 4 on the latter's ground was abandoned last Sunday owing to rain. The captain of the Stone Breakers won the toss and elected to bat on a damp pitch. They were soon all out for 67 runs to the dangerous bowling of E. Majola, who captured 3 wickets for 38 runs, and S. Ndlwana, 5 for 21 runs. E. Mphele 15; J. Mampe 10; T. Majola 13.

Rand Leases replied with 353 runs. Gwele batted masterly for 93. Other outstanding batsmen for Rand Leases were:—S. Ntshakisa 55; S. Ndlwana 38; E. Majola 37; J. Makoti 33 not out; G. Ndlwana 33 and W. Ximiyi 24.

Stone Breakers had 20 for 3 in their second innings when rain fell, leaving Rand Leases winners on the 1st innings

VEREENIGING TENNIS

Tennis fans at Wanderers tennis courts had a splendid time on Dingaan's Day, the occasion being a friendly match between Wanderers and a visiting team from Western area.

Play started in the forenoon and concluded in the evening, Wanderers being the winners by 20 games.

It is understood that Wanderers will play an away match at Kroonstad on New Year.

Ntshakisa 61; G. Koboka 27; D. Gongxeka 22. Gaikas "A" replied with 77 runs in their 2nd innings. D. Nkohlani 7 for 30 runs.

Bright Start Of Tennis Championships

To-Day's Play Likely To Be Full Of Fun

The Men's Singles and Doubles Tennis Championships commenced on Dingaan's Day at Natal Spruit tennis courts, and continued on Saturday and Sunday.

Owing to the large number of entries the tournament was played on five courts. The championships have now reached the quarter semifinal stages.

The following were the results of the first, second, third rounds and quarter finals, completed:

MEN'S DOUBLES

Hajee and C. F. Dupreez beat A. Jules and J. Collins;

Molefe and Sikakane beat Thompson and P. Mthibi;

P. Jules and Brockman beat Lithebe and Nhlapo (5-7, (0-6), (6-4), (6-2));

Dupelsen and Cuthrell beat Bhengu and Phooma (6-3) (6-4), (2-6), (4-6), (6-2);

Hajee and C. F. Dupreez beat Khutlang and Kambule (6-2), (2-3), (6-1)

Xorile and Matshaya beat Moll and Patel (6-3), (6-1), (6-3).

Molefe and Sikakane beat Melto and Makoe (W.O.).

Mathibe and Mofokeng beat Oliphant and Setlegelo (W.O.)

Ehrenreich and Van de Haar beat P. Jules and Bröchman (6-3), (6-3), (6-3).

Jajbhay and C. A. Dupreez beat Dupelsen and Cathrell (6-0) (6-0), (6-0).

Molefe and Sikakane beat Mthibi and Mofokeng (6-4), (6-0), (6-4).

MEN'S SINGLES

Sikakane beat Van der Haar (6-4), (6-3), (6-4).

Ehrenreich beat Moll, (6-6-3),

(6-3), (6-4); beat P. Mthibi (6-4), (6-2), (6-8), (6-4).

H. Jajbhay beat Cathrell (6-1), (6-0), (6-2), beat Sikakane (6-1), (6-0), (6-3).

A. Jules beat Collins (4-6), (6-2), (7-5), (6-2), lost to Hajee (6-2), (6-2), (4-6), (4-6), (6-2).

Hajee beat P. Jules (6-3), (6-2), (7-9), (8-6); lost to J. Oliphant (6-1), (8-6), (6-0).

Oliphant beat Thompson (6-3), (6-2), (6-4); beat Makoe (6-2), (6-3), (6-4).

Makoe beat Nhlapo (6-0), (8-6), (6-1).

Matshaya beat Khutlang (3-6), (6-1), (6-0), (6-1).

C. A. Dupreez beat Matshaya (6-0), (2-6); (6-3), (6-3), beat J. Mathibi (2), (10-8), (3-6), (6-2).

C. F. Dupreez beat Lithebe (6-4), (6-2), (6-2) lost to J. Mathibi (6-2), (6-4), (6-3).

J. Mathibi beat Dupelsen (6-0), (6-0), (6-3).

Gardee beat Molato (W.O.)

Xorile beat Gardee (6-0), (6-0); beat Molefe (6-4), (2-6), (2-6), (6-3), (10-8).

Mangera beat I. B. Adams (6-4), (6-1) (6-2); lost to Molefe (6-0), (6-0), (6-0).

More interesting matches will be played to-day, (Saturday), commencing at 10 a.m. Ehrenreich and Van de Haar will meet the Natal Doubles Champions, Wesly and Maharaj, followed by C. A. Dupreez (S.A. Doubles Champion-Coloured) vs. Wesly Thomas, (Natal Singles Ex-Champion); G. B. Xorile (Bantu Sports Club Champion) vs. S. S. Maharaj. H. Jajbhay (S.A. Non-European Tennis Champion) vs. J. Oliphant.

Jajbhay, Dupreez and Molefe, who have qualified for the semi-finals, will now meet the winners of the quarter-finals, Xorile and Matshaya will meet Hajee and C. F. Dupreez.

The singles finals will be played on Monday, December 26, at 1 p.m., and will be followed by the Men's Doubles. While no admission fees will be charged at the gate today (Saturday), on Monday the gentlemen will be charged a small fee of 6d., the ladies being admitted free of charge.

BOXING DAY SPORTS AT DURBAN

December 26 will be a day of various enjoyments and activities in the city of Durban. In spite of the South African Bantu Cricket Tournament, which will take place in Durban on that date, the Durban Primroses Lawn Tennis Club will also be engaged in a friendly tennis match against the Johannesburg-Western Lawn Tennis Club. The following members will represent their club:—

WESTERN LAWN TENNIS CLUB:

Messrs. J. L. Molefe (President); W. W. Mehlomakulu (Captain); M. Z. D. Mabusela (Secretary); Mr. and Mrs. J. Motloane; A. Mehlomakulu; M. B. Z. Mabusela and Bleom. Misses L. Hlatywayo and H. Ngoyi and Messrs J. Lencoe and E. S. Mabulana.

PRIMROSE LAWN TENNIS CLUB:

Messrs.—R. M. Moses (President) E. D. Penyang (Captain); H. Seodi (Vice-Captain); Mc. P. Mota (Secretary); E. Ramorobi; A. Mbatha; and W. Mafoya. Mrs. S. M. Phashe, Misses: E. Nkabinde (Lady-Captain); F. Miya; E. Sefuba; E. Ra-debe and C. Khuzwayo.

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Standards VII & VIII.

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Accommodation is provided for a limited number of girl boarders who wish to take High School courses and Commercial studies. Let your son and daughter have the best training at the Ohlange Institute, a School noted for the training of Bantu youths in Leadership and National spirit. For full particulars Apply to: THE PRINCIPAL, Ohlange Institute, Phoenix.

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 - NATIVE PRIMARY HIGHER & PRIMARY LOWER, CAPE TEACHER'S CERTIFICATES.
 - PRACTISING SCHOOL, Std. I—VI.
 - BOYS' INDUSTRIAL SCHOOL:—
 - (a) Carpentry
 - (b) Masonry and General Building
 - (c) Tailoring
 - (d) Tanning, Leatherwork and Bootmaking.
 - GIRLS' INDUSTRIAL SCHOOL
 - (a) Domestic Science and Needlework
 - (b) Dressmaking—special one year's course for those who are specially qualified in Needlework.
 - (c) Home-making and Crafts Demonstrator's course.
- For all particulars re - fees etc., apply to: P.O. TIGER KLOOF, C.P.

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Many boys and girls attend High School Courses with no definite aim as to their future career. It is advisable that a plan should be mapped out before going to College. The subjects for Std. VII should be selected according to the choice in life. To assist students in this choice subjects have been grouped to meet the requirements of different courses.

- (a) Professional (b) Commercial (c) Medical (d) Social Administration
- (e) Classical (f) Art Music.

MATRICULATION CERTIFICATE; UNIVERSITY JUNIOR CERTIFICATE; STDS. V, VI and LEAVING CERTIFICATE, STD. VII INDUSTRIAL COURSES.

Apply to: THE PRINCIPAL, ST. FRANCIS' COLLEGE, MARIANNHILL, Natal.

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Write at once for application forms to:

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

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ENDHLOVINI

Eastern Leopards Celebrate Their Victories

The Eastern Leopards F.C. were the hosts at a dinner-party held in the Communal Hall, Eastern Township, last Sunday afternoon, celebrating their very successful season. Mr. R. V. Selope Thema, M.R.C. was the guest of honour.

In an eloquent speech which was closely followed by the crowded hall, Mr. Thema emphasised the value of sports to the young people. "It is on the playing fields," Mr. Thema said, "where you find a Msuto, Xhosa and Zulu come together as one without any racial feeling. On these fields young men are taught to discipline and control themselves." He hoped that the young men of the Eastern Leopards who had to-day won these trophies would one day display the victory they had won on the political fields fighting for their race. Continuing Mr. Thema said, "I blame the old people who do not encourage their young. Men must mix with boys so as to teach them manhood. Women must mix with girls so as to help them to realise their responsibilities."

Mr. R. V. Selope Thema who was introduced to the gathering by Mr. R. R. Dhomo, chairman, was given a rousing cheer when he left. The party which was organised by the Committee of the Eastern Leopards F.C. was in the capable hands of the Misses R. R. Bhengu, G. N. Mayekisa, M. Mabuya, Kalipa, J. Rabulele and A. N. Molefe, the lady members of the Club. Messrs George Mogotsi, (Capt.) Dan Makoko, (Secretary) and Gray Molefe (Treasurer) ably carried the duties of controlling the never ending stream of visitors.

Music was kindly given by the popular Philadelphians, Darktown Roses Choir, Nightingales and other self-styled artists. Speeches were given by Mr. P. M. Selokoane, and Smuts Sethoga, Mr. Partrick Nkosi, an official of the Wemmer Bluebirds was introduced to the gathering. Trophies displayed on the table were: Championship Division Cup, City Council Championship Cup; United Tobacco (knock-out) Cup, with its eleven small trophies; Special (1937) cup; Permanent Cup; Jerseys won by the Wednesday Division Eastern Leopards. The cup won by the Saturday League Eastern Leopards was not displayed. Among those present were many respected men and women of the race, including those from town:



Mr. P. M. Mango, Manager of the famous Gipsy Melody Makers (See page 8)

Roodepoort News

(By J. C. MKUHLANE)

The Pass Officer, Mr. J. C. Nowitz, who has been officially appointed "Returning Officer" of the Advisory Board Election in the location this year was interviewed by members of the Property Owners' Association in the Superintendent's office last Sunday morning December 11. After an introduction by the Superintendent he read and fully explained the regulations governing election and said that they were going to pin up to them this year. But it was pointed to him that part of them had never been used in the past and that it would then be difficult to make people who were already accustomed to the "old style" of voting to fully understand the position, and therefore it was suggested that the "Returning Officer" humbly request the Town Council to see its way and allow people to vote according to the old system and to enforce every bit of the regulations next year. The request was turned down on the grounds that it accounted very much for the irregularities that caused an Advisory Board to be dissolved this year when a certain section claimed that no Native language or languages had been used in the notices whereas it is provided for in the regulations.

Then it was suggested that he (Mr. Nowitz) make it known to all residents in a general meeting that will be convened for the announcement of names of candidates who are standing in the election this year and the request was granted.

It is gratifying to note that there are more men who have taken nomination papers this year and that they have all made up their minds to serve the people. We wish them luck and success in spite of election fevers that seem to be prevalent

Potchefstroom News

(By Quirry)

A musical and dramatic company called the Black Tartars is the present sensation of the town. The Tartars (popularly known as The Big Four) performed in a crowded house in the hall on the 2nd December. The standard of their music, their rendering of Bantu and Negro compositions, the characterising in sketches showed thoroughness and preparedness. The audience was spell-bound, at once reduced to seriousness and bursts of laughter.

The company consists of Messrs J. W. Molosiwa (Manager), J. A. Tambekwayo, C. Thabang, D. D. Ngxola and Rex Ratlogo (pianist). Watch them perform at Klerksdorp on the first week in February.

Amongst the latest departures for holidays are: Messrs Thabang, Molosiwa, Tambekwayo, Mazibuko, Mzoyiyana (Amalgamated School), Ngxola and Miss Nkondlwana (Roman Catholic Mission). All except Miss Nkondlwana are spending their holidays in Johannesburg. She has gone down to Umtata, C.P. to visit the old dame.

Mr. J. W. Molosiwa is staying with his uncle Mr. J. J. Molosiwa of W. N. Township, Johannesburg.

Mr. D. D. Ngxola is staying at the home of Mr. J. Tambekwayo in John Mohohlo Street, W. N. Township, Johannesburg.

Nurse Elizabeth du Plessis is due for leave on the 3rd January 1939. She will be spending her holidays in Pretoria and Benoni.

Mr. O. K. Mazibuko is on a twelve months study leave. He will be going to the Diocesan College, Pietersburg early next year for Higher Primary.

The Red Cross Society promoted in November a competition amongst the standholders for the best-kept house, yard, fence etc. There was a grand response and this has considerably improved the appearance of the location.

Mr. L. Mokoena, the Principal of the Amalgamated School, is in bed rather seriously indisposed. We are praying daily for his speedy recovery.

Tribute To The Late George Gumede

(By S. H. Skosana)

Many of his friends and relatives will be grieved to learn of the sad passing away of Mr. George Gumede, who was knocked down by an electric train, on December 5th. Late Mr. Gumede was a fine young man and honest in his work.

He was a Municipal Policeman, and had been at the Wolhuter Men's Hostel for some time. He was a strong man and was one of the men, that won the Tug-of-war for the Hostel. The funeral was well-attended there being about 45 Police, and all the Townships and Hostels were represented. Mr. A. K. Cleverly, Superintendent of the Hostel made all necessary arrangements, and Mr. J. Makhena, assisted very much.

Late Mr. Gumede leaves a widow and two children.

Among those present were: Miss E. Mabuza, Mrs. Sitebe, Mr. M. Nongauza, Mrs. E. Mabombo, Messrs J. K. Coka, S. B. Noabulla, J. Mote, P. G. Moloinjane, F. A. Mabaso, A. Kone, D. Cutting, B. Hoole, A. Phooko, A. E. Lambert, Z. Tshikori, and A. Mahumapelo.

Northern Grand Temple!!

The members of the Independent Order of True Templars are hereby notified that the Grand Sessions of the above will meet at the Community Hall, Witbank, from the 31st Dec. to Jan. 2nd.

The Special I.O.T.T. Train will leave Park Station at 9 p.m. on the 30th.

Please book on the 30th inst. for the I.O.T.T. Train.

J. H. MAHLAMVU.
G. I. S.

S.A. Clothing Worker's Union

The South African Clothing Workers' Union held an enjoyable farewell dinner in Comrade J. Sitebe's residence 56, Mkwai Street, Eastern Township, last Sunday afternoon. After tea the gathering went to the Board room where speeches were given by many comrades among whom were: Mr. A. Lillianfeld, Secretary of the Brush and Broom Producers' Union, Mr. J. F. Mackay of the Co-ordinating Committee, G. Makabeni, Secretary South African Clothing Workers' Union, J. G. Coka, George Mabuza.

Mr. J. Sitebe was in the chair. Comrade Makabeni in brief told of the activities of the Union. He emphasised the need of unity among workers. He pointed out that the Union was doing much good for its members and had so far been successful in fixing a wage scale for workers in that industry. If the co-operation of the workers and their officials could be maintained much more good work would be done by the Union.

"Our aim in holding this function in this township" said Mr. Makabeni "was to try to educate those African leaders who did not know about our work. We are not a political body as such, but we take part in political matters when forced by circumstances to do so."

He deplored the misunderstanding the Union enjoyed among the people. They were called agitators and all such. Yet they were not against anybody their fight was between employer and employees. They were aiming at setting justice done to members of the Unions. He pointed out that there are 16 European Trade Unions in the city which had one aim and object in view to fight the cause of workers.

"It is now possible for a worker to know before he is engaged on that work the exact wage he would get," said Mr. Makabeni "because of the fixed scale of wages."

Since its inception in 1928 the S. A. Clothing Workers' Union was steadily fighting the battle of "bread and butter" for its members.

(Continued at foot of column 3)

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Domestic Announcements.

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

Minimum 2s. 6d.

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

UMPANGA

OLIPHANT.—Ulishiyile eliphakade u Nkosk. E. Oliphant, nge Cawe. Siya velana no Mnu. Oliphant. Nokumbula ukuba ubeke waya e Beaufort West nase Rautini, nase Monti nas Bayi.—Mnu. no Nkosk. Kati.

IN MEMORIAM:

MABELE.—In loving memory of my dear husband Samuel Mabele, who passed away on 3rd. November, 1934, at Krugersdorp Hospital. Ever remembered by his wife—Norah. c-24.

SITUATIONS VACANT:

Agents wanted, full or spare time. For further particulars, apply or call: S. M. Mogopodi, Union Bank of S.A. Ltd., 170 Pretorius Street, Pretoria. c-24.

Wanted Certificated teachers. Married and D.R.C. members preferred; ready to commence duties in January 1939. Applicants should know Sesotho. Apply immediately to Rev. P. Matsie, P. O. Box 11, Vereeniging. c-24.

A REWARD:

A reward of 10/- will be offered to anyone who gives the addresses of Mrs. Queenie N. Bartman, Alias Madhlamini and Miss Winnie Nomngqibelo A. Magadhla both of Evaton, lastly were residents of No. 459 Eighteen Street, Vredersdorp. c-24

FOR SALE:

A Fine Trading house of 3 Rooms 2 shops and 1 store room on a good corner for business facing 2nd street & Court 29 on stand 783 Payneville Springs call and see Mr. W. Mshibi of stand 783 Payneville Springs. O. 17

WANTED KNOWN

WOLHUTER MOTOR & CYCLE WORKS
154a MARSHALL STREET,
JOHANNESBURG.
(Proprietor: O. A. Leburu)
Dealers of good used Motor Cycles. Rudge 3½ O. H. V. £30 Pathfinder 2 Stroke £12-0-0. O.K. Supreme Rudge 3½ O. H. V. £33 2½ S. V. £18. Sun 2½ O. H. V. £14. Douglas 3½ twin £12. Matchless 3½ O. H. V. £12. and B. S. A. 3½ S. V. £30. For New & Secondhand Spares, and Accessories Try: Wolhuter Motor & Cycle Works. t-c

MABUZA'S RESTAURANT & BUTCHERY

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

MAGADE.

Undulukile u Mnu. no Nkosk. J. J. Magade ngo Mqibelo nge moto ye Tshawe ukuya kubeka ilitye engcwabeni lomfi u Joel Magade e Rhini.

Read
The Bantu
World
First.

OTUKULULAYO

"UMATUKULULA"

Yidhlula yonke

Inkosi Yemiti

Imiti !!

Amayeza !!

1/6

1/6



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

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

Buza sitolo sakini kuqala noma utumele i Postal Order ilika 1/6. Lowo owenza manje unazisa ukuthi uma nifuna ukuqonda kakulu, ngaso ningabhalela ku:

A. H. TODD Ltd., Umkemisi.

ENDHLOVINI

RED HILL

Natal

Lape yonke imiti emihle yenziwa kona.

Who's Who In The News This Week

Miss N. T. Mgone "The Bantu World" agent in Queenstown arrived in the city on December 11, and is a guest of Mr. and Mrs. E. J. Mambolo of E.N.T.



Messrs. G. Nakene (Principal of the D.R. School Sophiatown, and H. P. Madibane, Principal of the St. Cyprians School, Sophiatown, have passed their Second Year B.A. Examination in Witwatersrand University.

Mr. F. M. Schoole, the head teacher of Nain School, Schildpadfontein, is spending his holidays with the family of late Mr. D. Spang, of Port Elizabeth. He will return home after the New Year holidays.

Mr. Godfrey Machaka, of Johannesburg, who left here by car as far as Standerton on his way to Margate in the South Coast to spend two weeks' holidays has now returned to the city. He has since left for the Great North.

Mr. and Mrs. J. J. Magade of George Goch left last Saturday morning by car for Grahamstown in connection with their young brothers (Joel Magade's) death.

Miss Italia M. Kumalo who spent a fortnight with Mrs. M. Ntshanga, at Witbank, returned to Alexandra Township last Saturday accompanied by Mr. Wil. Ntshanga.

Last Thursday Mrs. M.L. Ntshanga entrained for Fransburg (Queenstown) after her return from the A.M.E. Annual Convention held at Sophiatown.

Miss Hilda Marta is in the city from Vereeniging. She was a guest of Mr. and Mrs. J. Dinaka, of 252, Eastern Township, last week-end.

Mrs. Muriel Zondi, of Germiston, paid her parents Mr. and Mrs. H. Nkata, a visit last week at the Eastern Township.

Miss Lillian Hlatywayo, of Kilmerton Institute, is spending her holidays in the Eastern Township with her parents Mr. and Mrs. Hlatshwayo.

The engagement is announced of Miss Mirriam Sizakele Kid, youngest daughter of Mrs. Mgemane and late Mr. Mgemane to Mr. Michael David S. Tlale, youngest son of Mr. Solomon Tlale, of Thissen.

Miss Makosazana Tshabangu of Warden, O.F.S. paid a short visit to her uncle on Sunday, Mr. Thos. S. Tshabangu, of Alexandra Township. Mr. Mr. and T. S. Tshabangu will leave next Friday for Natal, where they will spend three weeks holiday.

Miss Selina Rampa, is being congratulated by friends and well wishes on the occasion of her twenty-first birthday which fell on Monday, December 19.

Mr. John Molosiwa, of the Potchefstroom Amalgamated School was in the City for the holidays. He visited "The Bantu World" offices at Westdene with his friends Messrs. T. Tembewayo and D. Ngxola. Mr. Molosiwa left for Germiston yesterday to see his old friend Mr. A.B.P. Phake.

Christmas Greetings.

Mr. & Mrs. F. F. Sepamla of Monde-Mde, Crawford, Cape Town, wish their relatives and friends a Merry Xmas and a Prosperous New Year.

Mr. & Mrs. Frederick Bambisa wish their friends and relatives a very Happy Xmas and a Prosperous New Year.

Mr. L. M. Seepe, Sophiatown, Johannesburg, wishes Nurse E. L. Setaba, Durban, Mr. & Mrs. C. Motsemme, Durban, Mr. & Mrs. S. Malatedi Bloemfontein, Miss A. Louw, Kimberley, Miss N. M. Fries, Brakpan, a Happy Xmas and Prosperous New Year.

The Principal and Staff of the Dutch Reformed School, Thaban'chu, wish their relatives, friends and scholars a Merry Christmas and a Prosperous New Year.

Messrs M. B. Kubheka and N. P. Nokwe, the proprietors of the firm of Progressive Printers, 11 Upper Railway Road Doornfontein, thank all their patrons for the support they have given them during the year 1938, and wish them a Merry Xmas and a Prosperous New Year.

Mr. Hoosen Jajbay, the South African Non-European Tennis Champion, receives and reciprocates Christmas greetings from tennis players and sports fans, as well officials and organisers of sports of Natal, Cape, Orange Free State and Transvaal provinces.

Mr. Perry Samson the Great Bantu Magician of Johannesburg, wishes all his patrons and friends his kind regards for a Happy Xmas and a Prosperous New Year.

Mr. James R. Korombi of 43 Annadale Street, Sophiatown, wishes all his friends and the readers of "The Bantu World" a Merry Christmas and a Happy New Year.

Mr. William W. C. D. Maluka, o Viljoens Drift wishes all his relatives and friends, as well as the staff of "The Bantu World" offices, a Merry Christmas and a Prosperous New Year.

Mr. & Mrs. Moses Ndhlovu, of 2061 Letanka St., W.N. Township send their warmest Xmas Greetings to all their relatives, friends and acquaintances.

Mr. & Mrs. A. G. Lebona of Orlando Township, extend the pleasure of Happy Xmas and Prosperous New Year to all his relations and friends.

Chief L. S. Lesesa, of Maseseng Villiage, Nkande, wishes all his people and friends a Happy Xmas and Prosperous New Year.

Mr. Johannes Jonker, of Pretoria, wishes all his friends in Sabie, (Tvl), Lydenburg and district also Pretoria and Rand, a very bright Christmas and a Prosperous, Happy New Year.

The officials of the African Motor Driver Union, wish (through the Bantu World Columns) their members and sympathisers a Merry Christmas and a Happy New Year.

Mr. & Mrs. M. P. Tenyane and family of Palmerston, wish all their friends and relatives a Merry Christmas and a Bright New Year.

Mr. and Mrs. Ernest Mandzingana, of New Harlem Dry Cleaners, wish their friends and customers a Merry Christmas and a Happy New Year.

Advertisement for BROOKLAX, a laxative. Text includes: 'CONSTIPATION is directly or indirectly the cause of Adominal Pain, Flatulence and Fullness, Nerves, Weariness, Obesity, Bad Breath, Bad skin, Headaches, Sleeplessness, Indigestion, Heartburn, Constipation, Colds and Flu, General Liability to illness. Banish it with BROOKLAX. For health's sake banish that Constipation now. BROOKLAX brings relief gently, safely, thoroughly, overnight. It looks and tastes just like delicious chocolate and is highly recommended by Doctors for Adults and Children. OBTAINABLE from all CHEMISTS. Prices per tin 9d. or 2s. (3 times the quantity)'

The funeral of Mr. Aaron Molats of Letaba District, took place on Sunday, December 11 at the Vereeniging cemetery among the mourners were the Rev. Khosong R.M.D. Malatsi, brother of the late Mrs. I. Molebatsi, Mesdames: Logali, molebatsi, Monaheng, I. Poel, messrs. J. Molaudzi, I. Molebatsi, J. Manyethela, A. Matlala, J. Sathige, M. Logoli, J. Mafuma, Kekane, J. Munamuh, Salomon Makumbi, G. Mupeko, John Cheli, Mrs. A. Monyane, Mrs. J. Mathela, Mr. A. Makgato, Mrs. M. Musapelo and daughter Johanna Musapelo, Mr. Liphoko and Mr. P. Maruntse.

In Memory of the late Bishop David K. Gwala who passed peacefully away at Pietermaritzburg in December 21, 1937.

Sleep in peace, dear father. You died as you lived serving your Lord and Master. Still remembered by his family MOSES D. GWALA.

The Rev. R.J. Mkwai of the A.M.E. Church, Eastern Township, left last week for Durban to attend the Sunday School conference. On his return he will be busy making arrangements for the New Year watch Night Service.

Mr. and Mrs. David Kamanga, of 419 Modikoane Street E.N. Township gave a successful dinner-party last week and Mr. and Mrs. C. Bain of 61 Constantia Court, kindly gave presents of value which were highly appreciated. Among those present were the Rev. J. R. A. Ankhoma who opened with prayer Mr. and Mrs. A. G. Corner, Mr. and Mrs. S. High-boy, Mr. and Mrs. S. Banda, Mr. and Mrs. Gumede, Mr. P. Kamanga, Mr. Mackenzie, Mr. and Mrs. Baron Banda, Mr. and Mrs. Sellar Chirwa.

Mr. Gordon Bell, Proprietor the Bantu Social Hall, Rouxville, O.F.S. paid his sisters Mrs Susan Harvey and Lillian Molefe a flying visit during the last week-end.

Miss O. S. Kgamphe of Waterkloof, left Pretoria last Sunday by car accompanied by her sisters Catherine and Dinah to spend their holidays at their home in Kana, Rustenburg. They will return in January, 1939.

Among the passengers who boarded the East London train for Herschel were Mrs. Ivy G. Molefe, Matomela, Mafalala, Mibovani, and Mrs. S. Mdladamba.

Advertisement for NEW PALACE THEATRE, Cinema Hall Alexandra. Text includes: 'SPEND EVERY Friday Evening WITH US. We only show once a week and we only show the best pictures. ROARING COMEDIES! THRILLING COWBOY SHOWS! TERRIFIC DRAMAS! COME AND SEE FOR YOURSELF Perfect sound, and well-behaved audience. ADMISSION: First 100 children . . . 6d. Adults 1/-'

Advertisement for RAPHAEL'S OPTICIAN. Text includes: 'YOUR EYES EXAMINED by a Qualified Optician, and GLASSES SUPPLIED From 15/- RAPHAEI'S 113 JEPPE ST., JOHANNESBURG.'

Hot Weather Makes You Feel Tired



BUT A CUP OF TEA GIVES YOU ENERGY!



Advertisement for TEA, 'ANYTIME IS TEA TIME'. Text includes: 'TEA is good for you. COPYRIGHT BY THE TEA MARKET EXPANSION BUREAU BOX 1027 DURBAN'

IMPORTANT DELEGATION ARRIVES IN SOUTH AFRICA FROM GENEVA

Headed by Mr. Corneille Mertens the workers' vice-chairman of the Governing Body of the International Labour Office at Geneva, Vice-President of the International Federation of Trade Unions and acting President of the Belgian Book-workers Union, a delegation from the Governing Body of the International Labour Office at Geneva has arrived in South Africa. The members are paying the visit at the invitation of the Union Government to investigate Native labour conditions in South Africa.

Mr. Mertens stated that the question of Native contracts would come before the conference of the International Labour Office at Geneva in June next year. The members of the delegation will inform themselves on the question of wages, recruitment and the economic aspects of Native labour and will visit the Rand gold mines and the Kimberly diamond mines.

The other members of the delegation are Mr. Francis T. Cremins, a permanent delegate from Ireland to the League of Nations and the Labour Office; Mr. Wilfred Benson, a member of the Special Problems and Native Section of the Labour Office; and Mr. Jules Leccq Secretary-General of the

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International Organisation of the and Secretary of the Governing Board.

Two Europeans Fined For "Brutal Assault" On African

"This is another case of an unprovoked assault by Europeans upon a Native, and I must ask the Court to take a serious view of the case," said Mr. J. J. van Noordwyk, public prosecutor, in a case at the Pretoria Magistrate's Court on Monday.

"This is the most brutal case of assault in my experience. Cases of this sort do nothing to improve the relations between Europeans and Natives."

Two Europeans J. C. Rademeyer and P. J. Loots, appeared before Mr. F. W. Ninow on a charge of assault with intent to do grievous bodily harm.

It was alleged that on December 3 they maliciously assaulted Kani Nane, by striking him with their fists upon his face and body, by kicking upon his body with their booted feet, and by tramping upon him. They pleaded not guilty.

Declaring that it was a most brutal assault, the magistrate found both

(Continue)

Emigration Of Africans From N. Rhodesia

The emigration of Africans to the south was discussed in the Legislative Assembly of Northern Rhodesia, when Colonel A. Stephenson described the conditions in Southern Rhodesia and other countries to which Northern Rhodesia Africans emigrated as highly unsatisfactory and said that control was needed.

The recruiting of Africans in Northern Rhodesia by industrial concerns in the South, he said, was unnecessary and would cause the costs on mines in the territory to rise.

Sir Leopold Moore observed that it was strange that the British South Africa Company, which was known to own land and mineral rights and receive handsome royalties from mines did not seem to control African labour in the territory. The debate was adjourned.

Two Policemen Hurt In Fight With Africans

Two policemen were attacked by Africans in Newclare on Sunday and had to be taken to hospital.

They arrested one man.

One of the injured policemen is Sergeant Peter van Oudtshoorn, aged 34, of Von Brandis Street, Langlaagte stationed at the Langlaagte police station. The other is an African constable.

While they were on patrol duty in Hamilton Street, Newclare, they were set upon by five Africans armed with sticks. The fight was short, and the two policemen were knocked out before they could defend themselves properly.

Sergeant Van Oudtshoorn was taken to the Johannesburg General Hospital suffering from injuries to the head, arms and hands. The African constable was seriously injured and had to be taken to the Non-European Hospital.

Pitched Battle In Location

Knives And Sticks Used By African Youths

A message from Kimberley states: A pitched battle in which knives and sticks were used occurred between rival gangs of No. 2 location on Sunday afternoon. An organised body of African youths from the main location carried out a raid on a small location in Barkly Road. Seven boys were injured and taken to hospital, but only two were detained. The condition of one of them is said to be serious.

At 1.40 p.m. the police received a message that a fight was in progress and 12 men and a pick-up van were immediately sent out. When the police arrived it had been got under control. Twenty-three boys were arrested and taken to the charge office.

All those engaged in the fight are said to have been between the ages of 12 and 17. These boys are generally organised in gangs and there is strong rivalry between them. The trouble is believed to have started on Saturday night when a member of the main location gang was attacked and injured by some boys of the subsidiary location. His comrades decided to raid the smaller location.

It is believed in some quarters that the trouble was due to agitators from Johannesburg who had moved to Kimberley, but the manager of the location considers that this is unlikely as fights of this kind occur fairly frequently.

men guilty. Rademeyer was fined £25 or three months' imprisonment with hard labour and Loots was fined £10 or two months' imprisonment with hard labour.

30 Coloureds Hurt In Lorry Accident

A motor wagon carrying 30 coloured people turned a somersault and came to rest on its wheels near the police station at Modder River on Monday afternoon.

All the occupants of the lorry were injured and the majority of them were taken to the Kimberley Hospital for treatment for head injuries.

Six have been detained and one man Jacobus Louw, is dead.

British Policy In India

Viceroy's Call For Unity

The Viceroy's speech, urging unity at the annual meeting of the Associated Chambers of Commerce in Calcutta, has evoked widespread interest throughout India, says the Calcutta correspondent of The Times.

Its sincerity is everywhere appreciated and it is regarded as reflecting Lord Linlithgow's own honesty of purpose in the difficult circumstances now attending the constitutional problem.

Indian-owned newspapers, however, contend that his reiteration of the intention to make no fundamental changes in the Government of India Act forms no effective response to Indian opinion.

The Calcutta Statesman agrees that federation is indispensable for the political and economic unity of India, but Indian comment still implies that genuine unity is impossible between autocratic States and democratic provinces.

The Nationalist Press maintains that Congress acceptance of provincial autonomy provides no analogy for its acceptance of federation because the measure of responsibility conceded to the provinces would find no parallel at the centre.

Congress wants Revision Of Native Policy

When the African National Congress resumed its sitting in Bloemfontein on Monday it was resolved to make a determined effort to fight for a radical change in the basic principles on which the Native Policy of South Africa is founded, with a view to having the whole of the present Native legislation changed.

The Congress will struggle for the elevation of African people from mere labourers to their rightful place in the national life of the country. They aim at citizenship, in which will be contained all the usual rights, privileges, duties and responsibilities such as the franchise rights and the right to take part in the management of the affairs of the country.

IN THE NATIVE Divorce Court (NATAL AND TRANSVAAL PROVINCES)

Case No. 82/10/38. Between: JAMES NDHLOVU, c/o South African Police, Heidelberg. Plaintiff.

and SARAH NDHLOVU (born Twala) formerly of Stand No. 61, Heidelberg Municipal Location, Heidelberg, Transvaal, but whose present whereabouts is unknown, Defendant.

To Sarah Ndhlovu (born Twala) the abovenamed Defendant.

Take Notice that by summons issued and filed with the Registrar of the Native Divorce Court, you have been cited to appear before the abovementioned Honourable Court held at Z. A. S. M. House, 499 Market Street, Pretoria, on the 8th day of March, 1939, at 10 o'clock in the forenoon, in an action wherein your husband, the said James Ndhlovu, by reason of your malicious desertion of him on the 4th January, 1936, claims:—

- (a) Restitution of conjugal rights failing which a decree of Divorce.
- (b) Custody of the three minor children of the Marriage.
- (c) Forfeiture of the benefits arising from the Marriage.
- (d) Costs of suit.
- (e) Alternative relief.

Further particulars whereof can be obtained from the 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.

Dated at Pretoria, this 6th day of December, 1938.

N. G. COCKCROFT, Registrar.

INDABA YOKUBUYISANA UMTETANDABA WOKUHLUKANISA IMITSHADO

YABANTSUNDU (e NATAL NASE TRANSVAAL) Icala: 82/10/38.

Pakati kuka: JAMES NDLOVU, c/o South African Police, Heidelberg.

Ummangali no SARAH NDLOVU (ozalwa kwa Twala) obekade ehlala Stand No. 61, Heidelberg Municipal Location, Heidelberg, Transvaal, manje angaziwayo lapo ekona.

Ummangalelwa. Ku Sarah Ndhlovu (ozalwa kwa Twala) Ummangalelwa lo osekhuluniyive,

Uyaziswa ukuti, ngencwadi le Samani (Summons) elikitsiwa, lagcinwa, u Mbali, we Nkantolo Lokwehukanisa Imitshado, uyabizwa ngomteto ukuba ube kona kule Nkantolo ehloniphekayo ese Z.A.S.M. House, 499 Market Street, Pretoria, mhla zingu 8 ku March, 1939, ngesikati sika 10 ekuseni, ecaleni lapo indoda yako u James Ndhlovu, ngenxa yokumshiya kwako mhla ka 4 January, 1936, ucelaukuti:—

- (a) Ubuyisele imfanelo zaku zomtshado, uma kunge njalo umtshado wahlukaniswe.
- (b) Ukuthi atathe izingane zenu ezincane ezintatu.
- (c) Wehluthwe zonke imfanelo zomtshado.
- (d) Ubhatala imali zaleli cala.
- (e) Noma okunye kwalezi ezicelwayo.

Maufuna ukugqonda okunye kahle ungabuza ku Mbali.

Uma ungafiki ngaleli langa elishiwayo lapha kuyo kwenziwa isicelo, kuyo Lenkantolo Ehloniphekayo, ukuba kusetshenziswe umtetho njengaso lesisikhuleko.

Kubhalwe e Pitoli, mhla zingu 6 ku December, 1938.

SOUTH AFRICAN RAILWAYS AND HARBOURS.

Train Arrangements. Christmas Holidays 1938.

SATURDAY 24th DECEMBER, 1938.

Special trains will run from Johannesburg to the Wolhutterskop, Rustenburg and Boskop Districts as follows:—

Johannesburg	D.	11.0 p.m.	11.40 p.m.
Jeppe	D.	11.4 p.m.	11.44 p.m.
Germiston	D.	11.20 p.m.	11.58 p.m.
Pretoria	D.	1.0 a.m.	1.45 a.m.
		(25.12.38)	25.12.38)
Wolhutterskop	A.	3.24 a.m.	4.11 a.m.
Rustenburg	A.		6.1 a.m.
Boshoek	A.		6.58 a.m.

TUESDAY, 27th. DECEMBER, 1938.

Special trains will run from Boshoek and Brits to Johannesburg as follows:—

Boshoek	D	4.45 p.m.
Rustenburg	D	5.52 p.m.
Wolhutterskop	D	7.13 p.m.
Brits	D	7.0 p.m.
Pretoria	D	9.20 p.m.
Germiston	A	10.28 p.m.
Jeppe	A	10.44 p.m.
Johannesburg	A	10.50 p.m.

Johannesburg T. H. WATERMEYER, General Manager. 15th December, 1938.

Small Agricultural Holdings For Sale.

IN RELEASED AREA PRETORIA EAST DISTRICT

Only Bantu people permitted to buy and trade there.

Near Marble Hall Railway Station,

And very close to

Loskop Irrigation Scheme

In five (5) morgen plots Freehold.

Moss River boundary.

All-arable land.

Prices ranging from £60 (sixty Pounds)

per plot of 5 morgen transferred into buyers name with diagram

All expenses paid.

[Excellent opportunity to own your own little farm

Apply Secretary:

DENNILTON LAND Co. (Pty) Ltd.

20 Gresham Buildings

Pretoria.

Telephone 154 or F. C. Petersen, Dennilton P.O.



No Methylated Spirits Required to light these Primus Lanterns.

New Pattern Primus Lanterns for paraffin. Primus Lanterns Nos. 981 and 1081 have lighting capacities 300 candle power and 400 candle power respectively, which can be increased if the pressure is raised still more. They possess a quick starting device which makes it quite easy to light them, moreover the use of Methylated Spirits is done away with and the lanterns are lit direct from the tank.

Ask your storekeeper for these Primus lanterns which will give you the greatest satisfaction.

If any difficulty in obtaining "Primus" Write to: Leonard Caro. P. O. Box 2899, Johannesburg.

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