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Poland Will Fight For Danzig Says Marshal Smigly-Ridz

Herr Hitler's last week-end talks at Berchtesgaden with the Danzig Nazi leader, Herr Forster, are believed to have yielded positive results, according to the Berlin correspondent of The Times. It is generally thought that Herr Hitler has given Herr Forster, who returned to Danzig on Monday, a plan for the "peaceful" solution of the Danzig question.

But according to a message from Berlin, German political circles have denied that a relaxation in the tension over Danzig had set in. It is declared that nothing whatever has occurred to justify such a conclusion, and no weakening is to be expected from the Reich.

Meanwhile the British Government has sent General Sir Edmund Ironside, Inspector-General of British Oversea Forces, to Warsaw to establish personal contact with Marshal Smigly-Ridz, Commander-in-Chief of the Polish Army, who declared on Monday that "Poland has decided to fight for Danzig."

British General In Warsaw

The form that Herr Hitler's plan may take is not known, but it is suggested that he may seek a settlement of the question by negotiation while at the same time insisting on a revision of the German minority within Poland.

Responsible Germans profess to believe that the question, important though it is to the Reich, will never be made an issue for a trial of strength with the Western Powers.

Herr Forster is reported to have

found Herr Hitler in an optimistic mood.

Herr Hitler is said to have indicated his view that the problem of Danzig could well be settled by negotiation between Poland and Germany, if there was "no outside interference."

At the same time it is indicated that military preparations in Danzig will continue as the problem is still regarded as urgent. But for the moment, at least, the flow of arms into Danzig has ceased.

Not Afraid Of Natives Of Mozambique Says President Carmona

Amid scenes of wild enthusiasm the president of Portugal, General Carmona who is on a visit to Africa landed at Lorenzo Marques on Monday. Cheering crowds of both Europeans and Africans gave him a tumultuous welcome as he drove through the streets of the city. As there is no colour bar in Portuguese East Africa, both white and black troops formed the guard of honour and the President inspected the African troops shortly after his arrival. The troops made a good impression with their smart appearance.

In reply to speeches of welcome, President Carmona said he found it difficult to find words to express his sense of pleasure in the welcome extended to him, and he had received the homage of the people not as the head of a distant State, but as the head of the Portuguese Empire, for there were no political differences between one part of it and another.

"You are Portuguese, and Portugal is this land, made such by the navigators of the past, the heroes and martyrs who followed in the work. We are enjoying here an outstanding work of successful colonisation which could be the pride of any colonial nation, and demonstrates the

excellence of our methods, the capacities of our governors, and the virtues of our colonists.

NO NARROW IMPERIALISM

"No nation can, by force of arms, raise itself to the heights to be achieved by the forces of heart and spirit, which can transform strangers into children and raise them to civilisation. We fear not the forces represented by the Natives of the colony, as to-day, through our capacity of assimilation, they form part of our own forces. In Mozambique, as elsewhere, we have shown that our imperial concept is not one of narrow

(continued column 4 & 5)

Woman In Nazi Plot Against Britain & France

The Germans, according to a message from Paris, are conducting an extensive campaign of intrigue against Britain and France.

A mysterious woman, described as an "Austrian Countess," is mentioned by the "Deuxieme Bureau"—France's famous counter-espionage service—to be the brains behind a vast German propaganda machine with extensive plans to riddle Britain and the Empire with intrigue.

This disclosure was made following the activities of the French anti-spy service, working in co-operation with "M.L.5" Britain's counter-espionage service.

France's famous "Deuxieme Bureau," the counter-espionage service attached to the War Ministry, has mobilised all its forces to track down those connected with the widespread ramifications of a big Nazi spy plot.

Mysterious Woman

The British United Press Paris correspondent says that among those involved in France is a mysterious woman, described as "an Austrian countess who came to Paris from Berlin."

She is said to have been the brains behind a vast German propaganda machine, and is reported to have succeeded in escaping to Germany shortly before police inquiries resulted in action.

It is now being recalled that M. Daladier was reported to have said before giving his famous warning to the Chamber of Deputies about France being threatened by intrigue and espionage, that he had the names of 20 people whom he would order to be shot if war broke out.

Japanese War Experts Visit Germany

A Japanese military mission left Tokio on Tuesday for a visit to Germany and Italy.

It is officially announced that the delegation will represent the Japanese army at the National Socialist Party Congress at Nuremberg in September.

Herr Hitler had invited Japan to send a delegation.

Following the visit to Nuremberg, the mission will proceed to Italy.

Members of the delegation are General Count Hisaichi Terauchi, former Minister of War and former Commander-in-Chief of the Japanese forces in North China; Admiral Baron Mineo Osumi, former Minister of Marine, Colonel Yasato, Majors Keneda and Kato, and Captains Kojima and Onoda.

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

"Polish Nation Ready To The Last Man"

WARSAW, Tuesday.—Marshal Smigly-Rydz, Commander-in-Chief of the Polish Army, in the last interview he has given to a British or American correspondent since the Danzig crisis, declared on Monday: "Poland has decided to fight for Danzig. We will exhaust all methods of settling the question peacefully, and then, if Germany persists in her plans for an Anschluss, Poland will fight even if she has to fight alone."

"The whole nation is agreed on this to the last man. We are all ready to fight for Poland's independence."

"Danzig is necessary for Poland. Who controls Danzig controls our economic life."

"The taking of Danzig by the Germans would be an act recalling to our minds the partition of Poland. That is why we mobilised four months ago when Herr Hitler again made demands for Danzig and the Corridor."

Selfishness, nor tainted with aggression and feelings of expansionism, and therefore we welcome wholeheartedly the co-operation of foreign labour and capital.

"Whenever sincere and free from ulterior political motives, we wish loyally to co-operate with our neighbours in the progress of the African territories. It is very gratifying to me to be able to record and emphasise the affectionate neighbourliness

Apology:

We hereby tender our sincerest and fullest apologies to Attorney Hyman Basner of Johannesburg for the publication of an article by D.P.L. under the heading "A WONDERFUL CASE," in last Saturday's issue (15-7-1939) of this paper. We unreservedly withdraw the allegations made about him in the said article which was published by mistake and entirely without the authority, knowledge of or investigation of the facts by the responsible Editor.

We regret this error and hereby take the first opportunity of rectifying it and of apologising for any inconvenience caused to Mr. Basner

of our friends of the Union of South Africa, Rhodesia and Nyasaland, the invitations to visit them being the most recent testimony of that good feeling. I hope and trust most ardently that these good relations will always be maintained, as they are the axis of political equilibrium and peace in the southern part of the continent.

The beginning

and the end... of a

perfect smoke

BIG BEN

W.B.B. 77d

THE BANTU WORLD

SATURDAY, JULY 22, 1939.

Wolumka Mwethu!

Izilimela zidlula zilandelelana sinana ukuba abantu baya phela yimbhawula okanye lizulu; kulomhlathi ke namhla nje sifuna khe sithethe ngokufutshane ngo nobangela woko nokulumkela uku sutywa ehlabathini kusemandi ngenxa yezi zinto zimhini.

Ukuphucuka kwesizwe kubona- uala ngokukwazi kwaso ukubopha- ke Ndalo asisebenzele kwanoku kwazi kwaso ukweyisa okanye uku lungela loo mandla e Ndalo athi abe yingozi kuso.

Kuyakuphawulwa ukuba ezi ngozi zimhini zikhawaze ngentla apha zifika ngokulandelelana kwa- zo ngamaxesha abalulekileyo ngo kulandelelana kwawo enyakeni- u Busika neHlobo.

Masiqale ngembhula yamalalele kaloliwe ethandwa kakhulu e Busika ngakumbi ngabahlala kwi ndawo ezibanda kunene ezingenazo neenkuni ezinje ngee Rauti ne Metele nazo zonke iindawo ezi kulomhlaba ingomqwebedu kuthi- wa yi "Karroo."

Yonke into evuthayo iwazusa amandla okuvutha emoyeni kwi nxelenye yawo ekuthiwa ukubi- zwa ngesi Ngesi yi "oxygen" ethi ke yona ekuyutheni apha imanya- ne nenxenyane yalonto ivuthayo ebizwa ngokuthi yi "Carbon" eni- nzi kakhulu ke kumalalele kaloliwe. Olumanyano lwe oxygen ne carbon luvulisa igesi ekuthiwa yi "carbon dioxide (CO2)." Yiyo le ke ifike ibe yingozi yakurhogolwa ngu mntu imtyhefe ngokungaqonda- kaliyo de adengeke afe. Kanjalo xa uulilo ushushu kakhulu ude ungabinadangatye nje ngowama lahle, le gesi ingentla iyacikideka nyakubona ngelangatyane elilu hlazana kudaleka igesi eyingozi ka lishumi kunale yokuqala. Ibizwa ngokuba yi "carbon monoxide" (CO). Ibulala ngokumsinavane ya kurhogolwa.

Wozulumke ke mntakwethu ukulala kuvalwe yonke intunja ibe imbhawula ibomvu endlwini, iza kuphela yona i oxygen le nawe uphile yiyo ngokuphefumla kusale ezigesi ziyingozi uphulukane no bom.

Ukuba indlu yakho ine chimney yibeke phantsi kwayo imbhawula pambi kokuba uvale ulale, kanti ukuba ayina chimney yikhuphele phandle phambi kokuba ulale unga phosisi.

Loo nto ke ilula ingenawo no mzamo. Umntu ngamnye makayi shumayele lonto asindise ubom bobangaqondiyi.

Malunga nengozi eyenziwa li zulu ehlotyeni kukho abaninzi aba sebaqonda indlela yokulumkela oko, kodwa baninzi ngaphezulu abangekqondi, atasacinga ngoku phoselwa njalo njalo.

Ngokwangoku sizakubalula nje zibambalwa izinto ezibiza umbane, Yonke into eyintsimbi ngokukodwa le kuthiwa yi "copper" ezenziwa ngayo iipeni ezi, namacingo egesi, in mtsalane embaneni. Mazulu- mke ke wena uthi kududuma nje ube ubamb' ikhuba okanye udyarha ibhayisikili eyenziwe ngesinyithi ekuthiwa sisi'ali (steal).

Umbane uyabizwa bubushushu. Khe nive kuthethwa ngen- udumo zase Rhautini, Mthatha njalo be- thu ezandawo ke zishushu. Lumka ke mwethu ukubhala nibaninzi enqugwaleni elibasiweyo kuzongo- ma kuba obo bushushu nihleli kubo buya kunibizela ingozi yo mbane.

Umbane uyabizwa bubukhazikha- zi, lumka ke ke ukubeka isipili esi khulu entla usijongise emnya go yingozi yakho leyo. Maze ulum- kele akuhamba phandle kofutshane emazhwebeni amanzi kubaneka kaloku kuthi lakuthi menye ukub- ant ka ibonakale loo nto emanzini ibizelane udibane nawe k bo bu qhinga umb ne.

Umbane uyatsalwa zizinto ezi phakamileyo kunezinye. Lumka ke ukuzimela phantsi kwemithi ephakamileyo ngesichotho sendudo- mo kuba umbane woqala kuloo mi- thi ube sengozini. Kanti kwala ncwe apho kungekho imithi usekwa

Siyaphela e Rautini

Mandenze abembalwa ndichaze ingozi esinazo apha e Rhautini. Siya phela apha mzi o Ntsundu sigqitywa ngabafana akusekoko ukukhuthuza ngoku. Siyaphangwa ngababafana ngoku nje ausenako ukubamba apha emzini emva ko 9 uyabanjwa ngababafana wobluthwe isipaji nga mandla kwakugqitywa kuthiwe ba- leka omp. Bathi nxa beyibambile indoda ifike ngathi ibanjwe ngama gxili xa ebambe inkabi yebhokwe.

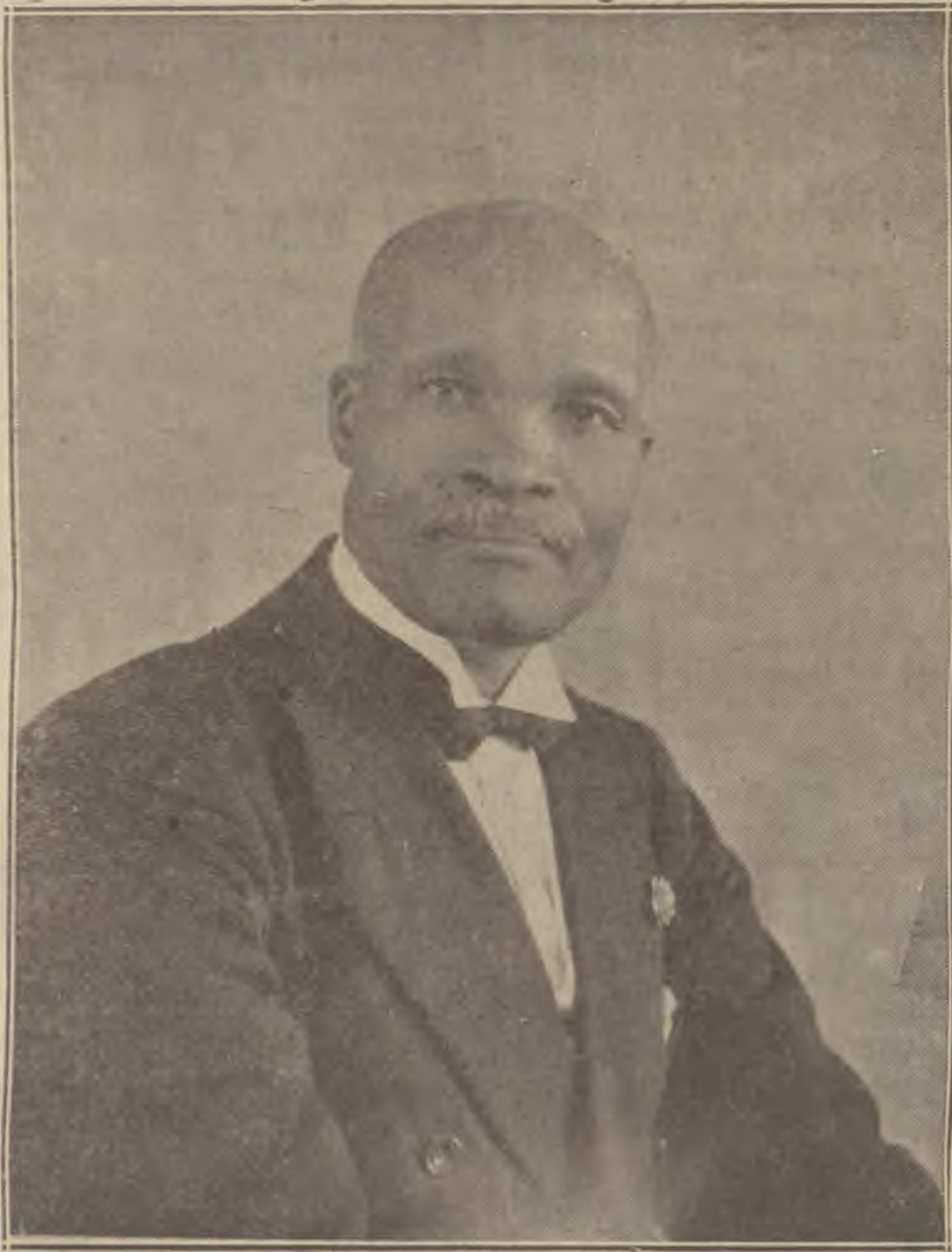
Aba bafana ngexesha lasemini uya kufika bembethe batyi ezi kuthiwa i sporting kunye neminqwazi, izi hlangu zinco ezinye zilunga aunako ukudlula kubo nxa uhamba wedwa. Kukho umlozi ababizana ngawo ebusuku othi nantsi itopi ihamba yodwa sondelani. Oh, basop topi! Kuthi okokuba yinkosikazi kuthiwe

Fundani Ma-Afrika

Mbleli, Naxa izinto zethu zidla ngokunga- phunyezwa, senela ukuzifunda apha ephapheni kubekuphela ikhona eyoku- de iphunyezwe.

Xa ndifunda ngombandela wemi- yuzo yabantu ndifumana ukuba ba- kho kwabezizwe abanokwenzelana nabantu ngenxaki zabo ezifuna u nyuselo lwemali. Nabo babuye ba- xakwe kukuba abantu besakwenyu- selwa imali baya kuba kungangatho waba Mhlophe ngokuphakama Umbuzo wam ke nanku ukuba aba lesi banokundiphendula: Umntu ofuna imali yonyuswe ngokufuna ukufeza iingxaki zakhe onganani mgangatho waba Mhlophe uthwani na?

Amavakandla enkomfa ebisinge- thwe zi Professors ngomcimbi we



Ibotshiwe i Mbongi ye Sizwe ne Nkosazana ngolwe Sine July 6 e Berlin. Siya vuyisana no Mnu. S. E. R. Mqhayi ne Tsha- wekazi intombi yo Mhlekezi Silimela Makinana ngo mgangatho omhle abakuwo sibangwenelela ubom obu mnandi nobude phantsi kwesondo lomtshato.

nantsiya i ofi ihamba yodwa.

Mawethu siyaphela zibhatyi ezi bomvu neminqwazi ebomvu Nantsi enye ingozi ngoku nje eliqela livelise into entsha, lihamba nentombi ngoku nxa sokusithuba sentsimbi ye l ubo ne kusithi gqi intombazana kunda wo enethunzi elimnyama ize kuwe seyi khala isithi ndilamlele omp, kuthi gqi umfana ngasemva kwayo ephe- the ugqajolo lwemesi. Ithi yakufika kuwe le ntombazana ingene phantsi kwebhatyi yakho ngentloko nga phantsi kwamakhwapha iyokuphu- ma ngasemva ikhala isithi ndilamlele ndafa namhlanje. Akufika lomfana ufuna ukukhwela apha kuwe. Uthi wakuthi kha "ume khe ndibuze. athi ukuphendula—ngumntwana wakho lo? Uthi usathe tu ubone into- mbazana se ibaleka kanti isipaji sakho kudala isithathile, uyive se isithi— omp i ubothetha kakuhle xa uthetha nam. Uve eliyaqela ahamba nalo lisithi—die topi hy delela, sizakum- khombisa ngesinye isikhathi.

Oh mawethu isimo esenziwa nga babafana kumakhosikazi sibi kaku- lu.

J. S. SEBOKOANA.

sengozini xa uhamba ngesiphango sendudumo kaloku nguwe kuphela into ephakamileyo ngoko ke woqala kuwe umbane.

Mandingazibaluli zibe ninzi ezi zinto hleze zikhabane entloko zityho- boze zimke. Ningafane noyike ayi ngako noko ingozi yezulu kodwa ku lungile ukuhamba usazi uxelele nabangaziyo abasengozini. Uku khuseka izindlu zenu ngendisithi fa- kan i "lightening conductors" ko- dwa zifuna ubuchule nemali. Wolumka mwethu!

UMLUNGUKAZI WAKHE UMPHE INTO ENEXABISO KUNE MALI.

Akuba ebuyile unoThem- ba e dolophini ngo Mvulo nempahla yakhe azakuyi hlamba indoda yakhe ya- phaula into yokokuba inkosikazi yakhe ichwayi- tile. Yabuza indoda nge lethi. "Yintoni Nothe- mba? Ukhangeleka ngo kungathi uchole imali." Waphendula ngovuyo u Nothemba.



Ndifumene into engaphe- zulu kwemali ixabiso, nge thamsanqa ndixelele u Mlungukazi wam ukuba u Ntombana ukohlela kango kokuba angajali ebusuku. "Kodwa wena usisidhe- nge" watsho u Makanda e q u m b i l e, ndithenge ichiza kwezintsuku zinta thu zidlulileyo eXhwele ni Ngani ukuba uthethe ku Mlungukazi wakho ngo kungathi asimfunelanga yeza umntwana i Asinalo, Makanda kungoko ndim- buzileyo Ingqele ku Ntombana iya isendele mihlale, yaye lemichiza



yakho ayinamsebenzi U Mlungukazi wam undini- ke elicebo lokokuba ndise- benzise iyeza kanye, naye alinika owakhe umntwana. Kutiwa igama lalo yi Chamberlain's Cough Remedy. Yabanceda aba- ntwana bakhe; iyakum- nceda u Ntombana masi- lilinge Makanda. Waske u Ntombana waphila



FUMANA INKUTHALO YOKUDLALA UMDLALO!



Rugby—Uyayiqabelisa.

Akunako ukudlala okanye ukusebenza kakuhle ngapandle. KWENKUTHA- LO.

Inkuthalo ayiveli komeleleni kwemisi- pha nje kodwa. NGAMANDLA OKUPHILAancedisa umzimba awun- nyanzele ukuba usebenze.

Kodwa xa Imithambo igula Ubuchop- ho buya dinwa NOMN- QWENO WOKUSE- BENZA UPHELE.

Abo baziva benqena, betyafile, bediniwe, beda- kumbile—besazi ukuba banako ukomelela KOD- WA BENGENAYO IM- PILO YOKONWABA yokudlala, okanye ben- genabo ubomi obuphele- leyoy bemezeko, bafanel- we kukusebenzisa I VI-



I VIRATA itengiswa ezibhotileni ze 1/9 (20 pills) ne 3/3 (40 pills) zizo zonke ivenkil mhlambi ngqo ku P.O. BOX 742, CAPE TOWN, ufake intlaulo yayo

Read The Bantu World First

Ezase Bhai

Indlu Enkulu yama Tempile yelase Mpu-malanga e New Brighton

NGU E. T. MATI

Iqale ngomhla we 18 May yaphethwa ngomhla we 21 malanga. Iyule yinkulu yendlu enkulu uRev. H. Mama ngesiko ekho onke amagosa ngaphandle konobhala uMnu. Godlo kwa no Mnu. Mtoba Mlu. Ndzotyana ongumtandazeli, yaluzisi olukhulu ukuya ngomphanga womzal. Joseph Mbanjwa oyi P.C.T. kwafakelwa umzali Samuel Mqhayi kwindawo yakhe, kweka nobhala kubambe umcedisi wakhe umzal. Manzana, kweyomtandazeli umfu Mhlomi wase Rafu. kweyelungu lezombuso kubambe umzali Rev Fetsha. Kwaxelwa amaxesha Okungena kwentlanganisano nawo kutya yinkulu yendlu enkulu. Kupuniwe ngokuhlwa abantunya basiwa ngeendawo zabo zokulala.

Ngomhla olandelayo, 19, kugxwe mzal Mhloni watsho kwa sitha beku-banda. Emveni kweblakufesi ngeye 10 yangena intlanganisano yavulwa yinkulu yendlu enkulu ngesiko, ithe xa iyivulayo lenkonzo yenza amazwi abuhlungu awobulali nembeko kuba sijonge umhla we Jubile e Dikeni kunyaka ozayo 1940, esithi indawo esingaqondani ngazo ukuba zikho ma zinyathelwe nge nyawo sibhale ekuthandazeni, Emveni k w a l a m a z w i kuqutywe u m s e b e n z i o z u k e k u n e ulaulwa lufefe lwe Nkosi wade waya kuphela, emva kwedinala ngo 3 o'clock umantyi uMr. Gibbon nama hlakani akhe, wasamkela ngobubele obukhulu; kuphendule umfundisi Mama, Inkulu, ngamazwi akhethiweyo esingesi saphesheya, kwalandela uDr. L. Mzimba, uNdyabo kwa ngokunjalo. Ngokuhlwa ibe lulwamkelo (reception) lwendwendwe, yaba yenye into leyo ebemnandi kakhulu, ichoirs zi ntathu enkulu iphethelwe ngu Mr. Mtombeni. Hai lomfo une bass makavuniwe bethu.

Abantu Nezingabo

Ngu "Scrummage"

Kulusizi lukuvakalisa ngokusweleka umtana ka Mnu. no Nkosk. S. Nkondlwana emva kokugula inyanga ezi 7 ubudala bakhe buyiminyaka emi 3. Ubuyile e Kimberley uMnu. E. Mi Lupondwana apho ebeye khona kw. Komfa yee titshala. Ubuye nenkosikazi nabantwana bakhe uMabija no Nontobeko. Uthi into ka Ngxik

neyika Ncame ziyibizele eRhini ikomfa kunyaka ozayo. Ootistshalakazi Nobantu Nqana, C. K. Nikiwe, no "Tiny" Tunyiswa bebegaba thunywa i baka "Zenzele" kwi "Vacation Course" ibise Fort Cox kwezi holidayi zika June. Sinethemba lokuba ingxelo bosibikela kamsinyane. (Iphelela kumhlathi wesi 3)

Ezase Bholani

Ayaqhuba ama Wesile apha phantsi kwe gosa lawo u Mnu. Fazzie. Ngomgqibelo we July 1939 ebenengayiwayo i konsati apho bekuvuma iqela labavumi eliphantsi kwentonga ka titshala elaziwa ngokuba yi "Happy Group." Iimvumi zeliqela zezi: Makoz. Harriet, Maggie no Kattie Sigaza no Mnu. David Sikweyiya kunye no titshala, Hayi liyavuma eliqela mpela Litsho amaxekazi akhulula imisonto yeqiya ekhupha -itkana zokugqibela efuna impinda U titshala uyabulelwa ngokunceda kulomsebenzi ebulelwa no Mankomo u Mrs Sigaza ngokukhulula abantwana bakhe anikele nendlu ukuba aqeqeshele kuyo u titshala.

Ama D. R. C. impi yabe Sutu phantsi komvangeli wayo u S. Modise iya ithatha unyawo ekuhambeleni phambili Nge Cawe ye 25 kujune eli bandhla belivula intsimi yalo entsha kunye nomkhango we organ ye Cava. Ibe ngumsebenzi omkhulu nomhle kunene uqutywa ngu Dr. Murray umfundisi omhlophe welihlelo apha. Isikolo selapha phantsi ko titshala walapha u Mnu. P.B. Cona senza izinto zamehlo lemihla. Ngo June 15 sibe ne Anivesali emva kwemini. Hayi bafunda abantwana betu seva kukhululeka imiphfumlo saktbona abantwana bethu ababegazinto ngamalwimi amawabo isiXhosa nesi Setu bezifunda ilwimi zabo ngexeshana elingephi lo mtwana wase Matunzini elapha. Wanga Thixo (anganaye lomfana aqine) ngokugqina.

Ngoku umfo ka Cona simbona efaka i Wireless esikolweni sakhe. Simcelela imithandazo lomfana omelele ngakumbhi. Kulusizi abe u Rulumente elandula imali ukungabikho yokusinika ititshala incedisane notitshala kuba abantwana bamongamele—ngoku baleqa 80.

Ngu Mnu' Mrs. B. B. Coda inkosikazi ka titshala ekhileyo ukuvela ekaya e Tinarha. Esivuyisana notitshala ngenkwenkwe entsha abayiphiweyo. Usana nonina baphila kakuhle. Kwakhona sivuyisana no Madlomo kwa Khutwana ngenombi entsha abayiphiweyo. Unina nosana baphila kakuhle.

Yintombi ka gosa u Mnu. Fazzie u Elizabeth eyendale kwa Nyombolo e Queenstown elapa ukuvela emzini wayo.

Sivuyisana no Mnu. Lameki Williams ongene kwinkonzo yabe Sutu i D.R.C. apha.

Ezase De Aar

NGU PIET MSIMANG

Ngomhla wesithathu ku June ibingumbuliso wam (Mr. Msimanga) endiwenzelwe ngamadoda ase Kapa. Ke ndithanda ukuba lento ibonwe lilizwe kuba umsebenzi endenzelwe ngamadoda andisoze ndiwulibale.

Balesi andikabi namazwi okubulela izihlobo kodwa ndithi nangomso ningadinwa ubulungisa enibenza emhlabeni maniyazi lonto ukuba abupheleli apha emhlabeni. Amagama akubalulwa neziphoo ezenziweyo ngamadoda adingavuya lingakhalazi elinye icala kuba ndabona amadoda odwa.

Ngomhla ka 22 ku June ndiphume e Hospital yase De Aar, bendikade ndikona ngenxa yomlenze ophuke esikolweni ngokudlala i Rugby. Ndenzakala ngomhla ka May 15 ndaze ndaphuma ngomhla ka 22 ku June.

Sibona no Mr. Msimang ephakathi kwethu obekade ese Hospital e Kapa ngenxa yeliso elenzakala ngo 1924. Uhlale inyanga e Hospital ufike ngomgqibelo we 14 June, Sivuyisana naye ukumbona phakathi komzi.

No tishara u J. J. Ngono obekade ebambele u D. Funani unduluke ngomhla we 23 ku June ebhekisa e Tsomo kokwabo siyabulela kakhulu kwiinto azenziweyo kuthi bantwana base De Aar, siqwenela ukuba siphinde simbone nokuba kuninina.

Sibona u Philemon Xabela no Walter Skweyiya bephakati kwetu bebekade besesinireni e Kapa ngenxa yemfundo. Fundani ma Africa imfundo inqabile.

Uvelwano

SIYAVELANA nomzi wakwa "Ngutyana" ngokusweleka kuka Mnu. Levy Nqandela wase Tarkastad (Esikapu) kwiveki ephelileyo ngo Lwesine (July 13).

UMfi lo ushiye umhlokokazi, intombi ezine nonyana.

Esithi ukubomeleza nokuvelana nabo:

"Thixo! Ndoda yabahlolokazi Yise wenkedhama bopha lomanxeba ophayo uthuthuzele intliziyo ezilayo."

Thina

LYTTELTON P. TAKANE,

11, Morris Street,

BETHUEL T. Z. NDZINGI,

32, Miller Street,

SOPHIATOWN.

Ulonolozo Eposini.

Wakujumana imali yigcine uyilonolozel' imini ezinzima.

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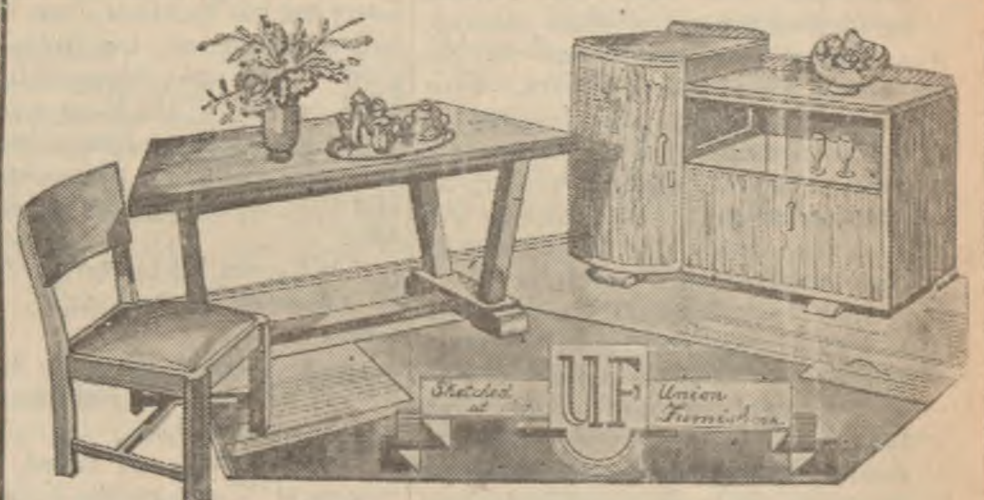
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UXOLO

Apha singxengezeza sice-la uxolo kuGqwetha u Hyman Basner wase Rhautini ngokupapasha inqaku eli bhalwe ngu D.P.L. libizwa ngokuthi "ISIMANGA SE TYALA" kuphepha lomGqibelo ophelileyo, 15, July 1939 leliphhepha. Sizerhoxisa mpela izinto ezithe-thwe ngaye kolo nqaku seli xeliwe elapapashwa nge mpazamo nanga phandle

kwamandla, nolwazi okanye kokuqinisekisa nge zinto ebezilapho nguMhleli walo.

Siva buhlungu ngalempazamo sikhauleza ngoko ke ukusebenzisa elithuba loku qala ukuyilungisa loonto nokecela uxolo nangayi phina impazamiso eyenze kileyo ku Mnu. u Basner.

Isaziso Kuba Bhaleli Bethu

QONDANI kakuhle ukuba ukususe-la ngoku ZONKE indaba ezithunyelwa apha kufuneka zinesiqiniseko se gama lozithumelayo libhalwe ngokuzelelo kunye ne adresi Kunge-nziwanga njalo ezondaba aziyukupapashwa.

MHLELI

Zibe zinkitha indwendwe e Bhai ngale holidayi ka June esingabalula eziNkosazana Ngqese wase Qonce, kwa no Nkosazana Ntengu kwa wase Qonce bobabini bebe zindwendwe zika Mnu. Phoebe Sinuka. Ezivela eRhini ibe ngu titshalakazi Budaza nomnakwabo efunda eMtshakazi beze kwamnakwabo uMnu Budaza.

Sikhe sathi tshu uMnu. Tshandu ongu nobhala eBhungeni eMtata ezokubona umtakwabo ongu nobhala kwi ofisi kamantyi apha eBhai.

Sike sabona no titshala Beldon Gysman wase Monti ezokutya umdudo ka titshala Phillip Ngqobongwa.

Sivuyisana noMnu no Nkosk Nondlwana ngoku lizwa ngo nyana.

Uke wabonakala apha eBhai utitshala Scott wase Somerset East edlula esinga eTinarha.

THE BANTU WORLD

14 PERTH ROAD, WESTDENE
JOHANNESBURG

SATURDAY, JULY, 22, 1939.

**African Chiefs
And The
British Crown**

The expressions of loyalty to the British Crown which were made by African Chiefs in the territories and Protectorates to the Duke of Devonshire, who is now on his way back to Great Britain, have again demonstrated that African devotion to the Crown which the empire builders of Queen Victoria's reign had inspired. "We are also a people," declared Regent Tshekedi Khama, "and we feel we are a people by reason of the protection of His Majesty's Government." The importance of this statement will perhaps be not realised by many African people who are unable to see a ray of light in the darkness of oppression; but to the student of affairs, who looks at the world with appreciative knowledge and historical vision, there can be no questioning of the importance of this utterance. It is the protection of Great Britain that saved the Native territories from passing into European hands, and it is only right that this fact should be acknowledged by the rulers of the territories.

Chief Sechele expressed the feeling of the majority of the thinking Africans when he said: "The British Government stands to us not as a conquering nation but as a federation of friends." There can be no doubt that Chief Sechele would not have made this striking statement if he did not feel that under the British flag they had the right to live their lives and to develop to the best of their ability. If, on the other hand, British rule in the Protectorates was that of a conquering nation, he would only have expressed the loyalty of his people without showing any spirit of friendliness. He would not have spoken with freedom as he did but with fear and would therefore, never have been able to express himself in such eloquent terms.

We in the Union would like to feel as the people of the Protectorates feel we would like to be able to say to our European fellow citizens "You and we form a federation of friends whose sole desire is to co-operate for the peaceful development of our country." But unfortunately in the Union the majority of Europeans look upon the African people as a menace to white security, and not as part and parcel of the national life of South Africa. Their policy of segregation which refuses to recognise the Africans as an integral part of the South African nation, has antagonised most of the thinking Africans, who see in this policy an attempt to retard their progress.

If we could but kill the spirit of ill-will, and bring about "unity in diversity", what might not be the fruit of the rich genius of the two races? This country as the leading state of the African continent has an important role to play but it is doubtful if she will be able to play it well, because the treatment meted to Africans has created suspicion and distrust in the minds of black men both within and outside her borders. And the desire of her statesmen to extend her policy of racial discrimination to other parts of the continent has naturally made Black Africa vigilant and restive. If we ask why this country will be unable to play its part well on the political chessboard of Africa the answer is clear. It is because it has never understood the need for co-operative action between its various groups of citizens. It has always been divided by racial differences and prejudice and it has accepted the policy of segregation as a natural climax to these primitive passions.

But we are looking forward to the day when "unity in diversity" shall have been accomplished and when our rulers, like President Carmona, will say: "We fear not the forces represented by Natives of the country as today, through our capacity of assimilation, they form part of our own forces." And when we can say, like Regent Tshekedi, we are a people because of the protection afforded to us by White South Africa.

**Duke Of Devonshire
At Kanye.**

(By Mr. LETSAKANG)

On July 8 His grace the Duke of Devonshire accompanied by His Excellency the High Commissioner, Sir William Clark, His Honour the Resident Commissioner, C. N. Clarke and other Government officials, paid a visit to Kanye where Chief Bathoen II is Paramount Chief.

Approximately some thousand people had gathered at the Chief's Kgotla where His Grace was given a most welcome. Both His Grace and His Excellency shook hands with the Chief, the Queen, the Queen Mother, Princess Seyelo (Sister to the Chief). See-papitso (heir presumptive to the chieftainship). His Honour then introduced His Grace to the Chief and to the tribe.

In addressing the Chief and the Bangwaketse His Grace said it was his unspeakable pleasure to have visited the tribe of the Bangwaketse. "He mentioned that while in England he had heard of Chief Bathoen II and the Bangwaketse and that he had now come to know them personally. He said he was particularly pleased to see the developments in the country, such as the water-supply scheme, and that on his return he would make it his special business to mention the progress at Kanye to His Majesty. He encouraged the Chief and his people to develop further the agricultural methods in the country. In finishing his address he said "Pula!" which in Setswana is a word of untold benevolence.

His Excellency said it was always his special pleasure to visit Chief Bathoen II and the Bangwaketse. He deeply regretted that this was the last visit he had paid to the village of Kanye. He said remarkable progress had taken place in all tribal activities since his last visit 2 years ago. He further said it was the policy of His Majesty's Government to give as much responsibility as possible to the dependents in the High Commission territories. The Bangwaketse, for example, have been given the responsibility to manage their economic life. This he said they had most successfully proved capable of doing. He too said he would tell the King of the advancement the Bangwaketse have made despite the fluctuating precarious factors that are constantly militating against them. "Pula, Bangwaketse," was what he said.

The Chief in replying said how greatly honoured he and the tribe were by the presence of His Grace and His Excellency. He thanked them for what they had said. He assured His Grace and His Excellency that His Majesty's Government has hitherto been good to his people. He specially asked His Grace to tell His Majesty at home of the loyalty of the Bangwaketse. He presented His Grace with a lion kaross and His Excellency with a jackal kaross.

The Guides led by Mrs. L. A. Kgas, displayed a "pot drill" for His Grace.

His Excellency gave the tribe six herd of fat oxen. He had done this on a previous occasion.

The Function was closed by the singing of "God Save the King."

He addressed the meeting and explained how the present position had arisen. Both he and the Minister emphasised the fact that any profits which may accrue through the beer halls are paid into the Native Revenue Account and do not go to the municipalities. Councillor Mapikela asked that an enquiry should be held to see what the Natives really want, but Mr. Smit informed him that the matter is still in the experimental stage and that it is not advisable to institute a general enquiry now.

Released Areas

The Minister gave the following replies to the questions by Reverend Calata:—

WHY HAS THERE BEEN DELAY IN THE ADMINISTRATION OF THE NATIVE TRUST AND LAND ACT? There has been no delay. Actually the Department has already spent £3,413,676 and has acquired 99,339 morgen of land, while it is committed to the purchase of a further 139,445 morgen. The Department has been working at great pressure all the time and purchases have been going on as rapidly as possible.

**Americ's Obligations
To Its Negro Citizens**

(By Mark Ethridge)

No honest man can pretend that the Negro receives his per capita share of benefits flowing from public tax moneys. I am aware, of course, of the stock argument that the white man pays most of the taxes, but suppose you followed that argument to its logical conclusion. The federal government would not distribute money collected on income taxes in New York to state bureaux which build roads and operate schools; Mississippi and Georgia would get none of the money collected in North Carolina or Kentucky in tobacco or liquor taxes. Instead of a federal union, we would become indeed a group of states, some rich, some poor, with no standards of education or economic status for the average American. Again, if the tax argument were valid, it would not be possible to distribute among the poor counties of a state tax moneys raised in the urban, wealthy, counties; state school equalization funds would not be possible.

It is a senseless, futile argument, yet so often repeated and so generally acted upon that it has become largely a principle instead of a fallacy. The whole theory of the federal tax structure, certainly, and of most state tax structures, is that the wealth of the state acquired through taxation be distributed in equal advantages to poor and rich, to white and black alike. But I do not have to tell educators that there is widespread diversion of funds passed on by the state to the counties for Negro school facilities, and that there is no pretense of a population-basis distribution of even federal funds, such as those obtained under the Smith-Hughes, the Smith-Lever and other laws.

Nor is it necessary to labour with you the point that the distribution of public utilities and benefits, such as sewer and water connections, street and sidewalk paving, parks and playgrounds, public health, nursing and hospital facilities, is not based upon population, nor, for that matter, upon any social or general welfare considerations. There is one hospital bed in the country for each 2,000 Negroes and one for every 150 whites, although the illness rate for Negroes is ninety per cent greater than that of urban white residents, and fifty per cent greater among rural people. It cannot be questioned, I believe, that Negroes would benefit more from public health facilities, with their high sickness and death rates, than anybody else; that they would benefit more from recreational facilities, because so largely deprived of them. If is, I think, sufficient example of the whole attitude toward the distribution of public moneys to say that in one city where 90,000 Negroes constitute one-third of the population, the city maintains fourteen parks valued at 3,000,000 dollars for its white populations, and one park valued at 41,000 for its Negroes.

Nor, again, can anyone pretend that even after we have imposed segregation, we have done anything to make the Negro satisfied with it. In the segregation laws of Southern states it is provided that there shall be "separate but equal accommodations." It is the rarest exception when accommodations for Negroes are anything like equal; when, in fact the accommodations for Negroes are not so vastly inferior to those for whites as to aggravate the irritation.

One of the strongest foundations of a democracy is that its citizens should be freeholders; that every man, as far as it is possible to achieve it, should own his own vine and fig tree. If that is actually an ideal of democracy, in what degree have we achieved it? Seven-eighths of all Negro farmers are tenants, and a study of 2,000 Negro tenant families showed that their average income is 105 dollar a year, or 1 dollar 75 cents a month per person. One out of every two hundred of them has a telephone, and bathrooms are

rarer than that. Seventy-three per cent of all Negro live in rented houses whose accommodations are below any normal standard of living set by the federal government. Whereas the government, in its housing program, has fixed upon a 3,000 dollar to \$4,000 house as necessary to provide the minimum accommodations for an American family, the average value of houses occupied by Negro tenant farmers is about 500 dollars. Anybody who is familiar with the shacks in the city alleys and Negro quarters of the Deep South need not be told that the average there is but little better.

**Minister's Reply
To The Deputation**

The Honourable the Minister of Native Affairs then replied and dealt with the various subjects in turn as follows:—

Chieftainship

He made it quite clear that Native Law and Custom are always observed in the appointment of Chiefs. Where disputes arise, the Department takes the trouble of appointing a Commission to investigate the matter and determine to whom the chieftainship should go. He quoted the case of the position which had arisen at Lusikisiki, where there had not been a male descendant for four generations and where it was extremely difficult, even by Native Law, to say who the rightful heir was. A Commission, composed of experienced officers of the Department and a Member of the Native Affairs Commission, was appointed, and they made a very careful investigation and on the evidence collected came to a conclusion on which the Department acted. The Department does try to appoint the best man, but always with due regard to Native Law and Custom, and there is therefore no cause for complaint on this point.

Representation:

The question of representation is a very contentious one and it took a very long time to put the Natives Representation Act through Parliament, and the Minister therefore found himself unable to agree to reopen this question at the moment. Should occasion arise in future for reopening the matter and the time be opportune, their representations will be borne in mind.

The Minister pointed out that every system of election has its disadvantages, and although the system they wish to adopt in the election of members of the Natives Representative Council may sound very effective theoretically, in practice they would find that all kinds of practical difficulties arise. However, when a change in the Act is contemplated, this matter will be given due consideration.

Pass Laws:

On a motion of Senator Welsh last year the Minister accepted the proposal that the Department should go into the question as to whether it will be possible to simplify the working of the Pass Laws. The Native Affairs Commission, and particularly Mr. J. Mould Young, has been giving a great deal of attention to the matter. Recently he submitted a report to the Department which is being considered. It is not an easy question. Various documents are required for various purposes. "All the Minister could say was that the Department is considering in what way it can make the system as simple and at the same time as effective as possible for its purpose.

Kaffir Beer

The Minister read a memorandum prepared by the Secretary for Native Affairs on this point. At the Minister's request the Secretary then ad-

(continued column 2)

**R. Roamer
Talks About.....**

The Hairless

There were times when we thought that signs of approaching baldness meant the depth of wisdom on the owner of the head. But to-day we are not so sure. We have a number of friends of our age who have gone totally hairless on top of their heads or are on the road thereto. But these friends, if they will pardon us, cannot be said to be growing as steadily in wisdom.

In fact, most of them are so childish in behaviour that their hairless heads call for censure rather than for respect. And there is nothing half as ridiculous as a bald-headed man who acts childishly. Even if a man has no brains worth talking about, it is his duty, immediately he sees his hair falling around him, to assume a dignified poise whenever he can.

The bald spot on the head, if treated with dignity, is a place of great inspiration to him when he is in doubt or trouble. He has only to pass his hand down the smooth, shining dome on his head to feel equal to any task. Your cigarette smoker or tot drinker claims to find inspired moments in these things; but to you who has a shining dome moving everywhere with you, your inspired moments are always there and what is more important, are natural and permanent.

To go further a bald head gives one that vast openness of face that is so popular with women of the type of Nurse Jane Maplank—Women who want to see more of you each time they see you! If you understand what we mean. These women can start seeing you with their loving eyes from your clean shaven chin right up to the end of your baldness—way down at the North-end of the head.

To them love-sick as they are the vastness of your "face" is a source of wonder and what is a source of wonder to women is also a source of love-interest. That is why, if you will allow us to digress, you sometime see brilliant women madly in love with ruffians. Their ruffianism is a source of wonder to these women and, therefore, from this wonderment love is born.

Of course all this applies to those men who carry their baldness with dignity and understanding. If, on the other hand, you cannot carry your baldness with understanding, you will always find yourself the cause of much merriment from the young or the object of furtive glances from the old people. These, seeing one who is bald-headed and who, therefore, should be a man of dignity, are amazed when seeing him totally unsuited to his great calling.

That is why it is always a tragedy for a bachelor to loose his hair before he becomes some woman's slave for life, then in that case, this bachelor will go through his remaining years being mistaken for somebody's father or uncle and the girls for whom he would die to have an opportunity of pouring his heart, mistakenly call him "father" or "uncle". For, to these women the vast "openness" of his face does not appeal as it does to more mature ladies.

Another important thing to note when you reach this period of "wisdom" is to get out of the habit of wearing a hat. Let the world know you are bald-headed from afar, so as to spare yourself surprised looks whenever you take off your hat. If your bald-head is seen miles away and this fact is chewed, swallowed and digested before you greet the party concerned then you will save that party a few moments of awkward surprise or dismay.

Phuthego e Kgolo Ya Batho Ba Baso Pontshong Ya Temo Kowa Taungs

Polelo ya Pulo ya Mookamedi wa Temo ya ba Baso

Go Bontshitswe Nto Tse Botse

Pontsho ya temo ya batho ba baso e ileng ya atlega kudu e ne ele kowa Verona, Satrekeng sa Taunge, Koloni. Gobe gole gona batho ba baso ba ka-bang sekete le palo e ntsi ya Makgowa.

Morena C. B. Cunningham, Komosasa ya Taungs, a amogela Morena T. G. W. Reinecke, Mookamedi wa Temo ya batho ba baso, gomme a mkgopela gore a bule pontsho.

Ga leboga mantsu a kamogelo ya Komosasa, Morena Reinecke o ile a re ke thabela go ba magareng a Bathlaping ka tsatsi le legolo, ga Kgosi Mankurwane le selete sa gagwe ba setse ba le kgauswi le go humana mpho e nonneng ya lefase le nosetswang ka metsi a mabotse a Noka ya Lekwa. le setse le loketse go lengwa gomme leo Mmuso o tla tlogang o ba fona.

O be a bolela ka Letamo la go nosetsa la Vaal-Hartz le agilweng ke Mmuso ka £4,000,000. Mengwageng e mentsi e fetileng, Bathlaping ba ne ba phela lefase leo ba nang ba ka seke ba le nosetsa ka go hloka metsi. Byaleba humane tikologo ya diakere dile 20,000 e nang le metsi.

THUSO YA PONTSHO YA TEMO

Pontsho ya temo e swanetse go lebya byaleka lefase la lebenkele la molemi. ga rialo Komosasa, gomme ga re bolela ka temo re ra go lema ga dibyalo le go ruwa ga diphoofolo. E swana le lefase la lebenkele kagobane pontshong motho o bontsha dithoto tsa gagwe ele gore bareki ba di bone.

Pontsho ya Temo e ka swantshwa le Seipone seo le ka iponang ka sona byaleka balemi gomme seo ka sona le lekantshang mediro ya lena ya diatla byaleka baruwa-kgomo, balemi ba mabele, baagi ba magae, le ya bao le agelaneng le bona. Le tla kgona go bona gore le tswelapele le gore le thusitswe ke dithoto le dikel-tso tsa baletsi ba bantsi le baetapele, eleng, Komosasa, Matona a Temo le Letona le tswang Tiger Kloof, Morena Papp le thuto e le humaneng Dikolong tsa Baruti

Gape Pontsho ya Temo ka tulo ya moo batho ba hlakanelang gona ka moya wa kwano, ba tlogela dipelaelo tsa bona le diphapang magaeng. Mo ke moo motho a tswang ke moya wa go shoma a lebeletse seo a tla se bona. Go feta mo, Pontsho ya Temo e dira gore batho ba be le magae a mabotse le go phela gabotse, kabaka le ke ntho e hlokegang.

BATHLAPING BA TAUNG BA MAHLATSE

Kgosi Mankurwane le selete sa gagwe ba tshwerwe gabotse ke Mmuso. Ba ile ba lefiwa ka tshwanano bakeng sa mafase ao ba ileng ba fa Mmuso. Lefase leo ba ileng ba le fiwa le na le polasa tse ratwang ke diruo tikologong ya British Bechuanaland. Dipolasa tse di dumiwa ke batho ba baso tulong tse dingwe tsa Kopano. Di ratwa ke dikgomo le diuku. Gape Mmuso o file

selete mokero o tswang letamong la Vaal-Hartz, le mokero e mengwe e tla isa metsi lefase le bona.

Gape Mmuso o ba file Komosasa e nang le tsebo le molebedi wa tsa go nosetsa le matona a mangwe go ba laetsa le go ba thusa tabang tsa bophelo bya bona le gore ba dirise dimpho le ditshuanelo tsa bona. Ebile ba ntle dikereke tse nne, eleng, ya London, ya Roma, ya Wesele le ya England, tseo di ba thusang tabang tsa moya, gomme di ileng ka thuso ya Mmuso tsa ruta bana ba bona.

MORERO WA GO NOSETSA.

Ga bolela ka morero wa go nosetsa, o ile a leboga kgosi le batho ba yona kamoo ba ileng ba thusa ka go epa lefase le go le lekanetsa ka go thusa ka dipholo le diatla tsa bona. Gape a ba eletsa gore ba thusa ka ga shoma ele gore ba tle ba phakise ba humane masimo a ka nosetswang, a tla dirang gore lapa le lengwe le lengwa la Bathlaping le humane dijo tse lekaneng, gape tse lokileng tsa mofuta-futa. Molemi e mongwe le e mongwe a ka byala.

- (1) Mabele
- (2) diaretapole le dikgokgoko le mede mengwe.
- (3) Dinawa le peu tse dingwe tse swanang le tsona.
- (4) Merogo.
- (5) Dientywa, tse ntsiwa le tse omileng.
- (6) Diyo tsa dikgomo le dipudi tse gangwang.
- (7) Phetolo ya dijo tsa dikgomo dinonyana tse lewang le mae.
- (8) Diyo tsa go godisa le go nontsha dikolobe, byalo-byalo.

Bao ba sa nyakeng go ba le masimo a nosetswang ba ka reka merogo, mabele, dinawa, marotse, aratapole, dikgokgoko le dientywa go bao ba nang le le masimo a nosetswang. "Ke rata go le bontsha thuso eo le ka e humanang mo morerong wa go nosetsa eleng go byala dientywa tseo go tsona le ka dirang tse omileng. Ba-chuana ke batho ba omisang dijo ele gore ba tle ba dije ka tlala. Dientywa tse omileng ke sejo se loketseng lebala le jualeka Bechuanaland. Le ka byala diperekisi, difeige, diterebe le ditate, dientywa tse ka omiswang. Dientywa tse omileng ga di bose feela ga motho a di ja, eupya di fa bophelo le go matlafatsa motho go feta dijo tse dingwe. Bathlaping ba swanetse go rekisetsa batho ba Bechtanaland dientywa tse omileng, mabele, le dilengwa tse dingwe. Morero wa go nosetsa a dirile gore baagi ba Taung by seke ba hlwa ba sa hloka maswi, ga ba ka byala dijo tsa dikgomo tse dirang gore di sise

"Bana ba mmele e nonneng e phadimang eo e beng e bontsha bophelo gomme bao re neng re ba bona go batho ba baso mehleng e fetileng, ba swanetse go bonwa mehleng e tlang. Go fokola le go ota le go tswafa ga Bachuana ba Taung go tla fela kabaka la dijo tse lokileng tse tla bunwa masimong a nosetsw r g. Lena banna le basadi, gopolang gore dijo tse lokileng (Difella serap n s 5)

Letters To The Editor

Our Modern System Of Education

Why are there some teachers in whose classes we never utter a word, and others in whose classes we play? Of course, it all depends on the personality of the teacher; but our teachers have all been trained and should surely all have the same aim to help us!

Should they not, therefore, be able to strike a happy medium? Can our Colleges and High Schools not produce teachers who are disciplinarians and, at the same time, understanding? Why should our teachers be so fond of jeering at us? Often they touch us at sore points, and they, more than anybody else, cause that terrible inferiority complex! And is it necessary to be continually drumming it into us that we are sure to fail our exams.

Our syllabus is taught us, but nothing more. We all know half the books we read by heart, but can some of us sit down and write a business letter? And may I ask what good Archimedes' Principle is going to do us when we have left school?

The other day I heard someone say: "The value gained by a child in going

to school is that what he learns there nobody will ever be able to take away from him." I said nothing but thought that this person could have no first-hand knowledge of our schools somebody said "We learn not only for school but for life." But we don't! If you were to ask everybody who had left off studying for even a year to explain Pythagoras Theorem to you I am afraid that only a very small percentage would be able to do so.

In most schools at least 60 to 70 per cent. of pupils intend to become teachers. But just think the important part the teachers play. They influence us right through childhood and almost up to maturity. They build the future nation. The whole future of our country depends on them. They should help us "to hitch our waggons to stars" and to try and keep them there.

"He that have ears to hear, let him hear."

PHILMON MONYAKA,
Pretoria.

"Batlokwa Clan"

Sir,—I am planning the issue of a book that may be called "Letaba tsa Sechaba sa Botlokoa" (News of the Batlokoa Clan). It is a book for both young and grown-up people living in, and outside the Union of South Africa.

It has been a long-felt-want and a desire to have such a book amongst the Batlokoa Clan in particular, and amongst other Clans in general. The Batlokoas have scattered all over the Union of South Africa and in the Native Reserves, and the main object of the book will be to expound a clear re-ord regarding the state of the past and the present Batlokoa Chiefs, headmen and some other prominent men and women of the clan.

"Letters of enquiry have already been sent to some of the Batlokoa chiefs, such as Scanlen Lehana, Dis-

trict Mount Fletcher; Mosue Ledi-ngoana Sekonyela, District Mokhotlong Basutoland; Ramoghopa. District Zoekmakar and chief Machaka Dwaars River Maiokas Location. As for Chiefs Letsoaka, District Witzieshoek, and 'Mota District Dundee, their full names and addresses have not been received as yet.

Should there be any necessary omissions in the list of the names mentioned, or the readers of "The Bantu World" perhaps feel interested to assist in the work of collecting and giving some quotations in connection with Batlokoas before and after the late Chief Sekonyela, please send copies of these to:—

DAVID H. LEBATA
Springs Mines Ltd.
Springs, Transvaal

"Disguised Slavery"

Sir,—My heart was filled with joy when I read in one of the columns of your last issue, that we are freed from bondage. Do some of the readers consider that slavery is in practice in our country? You may wonder why I say that but Do you not see yourselves readers that Slavery is in disguise. How can we resist it? The only way is that to further up our career we should see and take what our eyes can reach and what our hands can grasp. I, on the industrial side of Education have seen many professional teachers who at first had this world's fame for being good teachers and but where are they today, but right behind the scene of life. Why? Because they were not firm when they choose what

could fit them. I, on the other hand have found many pleasures. I do not only get the mere pleasures of this world, but the energy that work gives.

Let me introduce myself to you frankly. I am a Cabinet Maker, Sign writer and a Builder and I found it wise for me not to compromise or monopolise my knowledge and skill but to share it with people. Shall we remain and die parasites to a foreign man? I went to school not just to get good wages after school only, but to serve my own people.

Readers, I write to you as a blood relative and I hope to impress this in your minds, as we all have to counsel each other when we are in distress.

GILBERT B. YONA

Adaptation Method

Sir,
In we have many different methods, one of which is ADAPTATION. Without this in a school, the teachers' work is likely to drop. Most African teachers fail because they neglect or overlook this method. By Adaptation I mean the teacher's ability to decide without much difficulty what is suitable and what is not suitable for the present needs of his pupils. Our education is concerned with the experiences, tendencies and powers of the African child and therefore every lesson we teach must take an account of these factors. In most cases you will find that the teachers' work is ineffective owing to lack of adaptation and as result children fail. Now teachers begin to blame children when they themselves are to blame. The English used as medium must be suitable for that particular class. Frequently African teachers imagine that the words they employ arouse the same ideas in child's mind as in theirs.

This method should not be ignored because it is very important in as much as it comes into every lesson. Without it one can hardly expect good results.

In future I hope our African teachers will pay serious attention to this and endeavour to adapt their lessons, methods, demonstrations, illustrations, notes they give, tests they set and text-books to suit the needs of their pupils.

di humanwa ka boima, ka go shoma. Le swanetse go lema le go byala, lenosetse le fepe ruo tsa lena ka tshwanano, gagolo tse tla lema masimo a lena."

TSELA YA GO BOLOKA CHELETE

Ga fetsa polelo ya gagwe, Mookamedi oa Temo a kgopela batho ba baso gore ba boloke cheletenyana tsa bona Pankeng ya Poso. Ba swanetse go boloka chelete ka nako le nako, lega eje dipeni disekae. Ka mkgwa o ba ka tswa bodididing byo eleng sera sa South Africa se segolo. Bodiidi bo dira gore motho a ote gomme a hwe pele ga sebaka. Bo silufatsa motho gomme bo modire selo se se nang moshomo. Morena Reinecke a hlalosa kamoo a ileng a thabiswa ke go bona batho ba setereke sa Herchel, Koloni, ba nang ba bojoka chelete tsa bona Pankeng ya Poso. A re o ile a bolelelwa ke Molebedi wa Poso wa mosadi kowa Herchel gore batho ba baso ba boloka chelete ya bona Posong ya Herchel le Sterkspruit. A eletsa Bathlaping gore ba seke ba senya chelete tsa bona ka go reka kgomo tse se nang mohola, eupya ba reke tse nang le thuso go bona, le tswalang, tsa go shoma le tsa maswi.

"Go ya thabisa go bona dipontsho tse di botse, gomme baagi ba motse ba swanetse go retwa ga modiro o o botse eupya go swanetse gore ebe tse fapa-fapaneng," a rialo. "Pholo tsa nama di bontsha gore lefase la lena le ratwa ke dikgomo. A go retwe beng ba tsona."

Nto tsa go rufa ba phadileng di tswela go Makgowa. Ga go belatse gore Bathlaping ba thabetse thuso e gomme ba tla ananela polelo ya Mookamedi wa Temo ya batho ba baso ya gore ba dirise lehlugonolo leo ba le humaneng ka morero wa go nosetsa.

u-Komfa Wama Dipende I. M. C.

Marabastad Pretoria

Umhlangano wesibili sskuhlangenwe ngoxolo kuleli bandhla, uvulwe ngo-11 April ngo 10 a.m. ngeculo (hymn No. 56) nangokufundwa kwesibhala Psalm 27. Kwatandaza umfundisi wase Koloni uRev. J. N. Mhlongo.

Abafundisi ababekona yilaba. Z. Kunene, President, I. I. Marwa, Secy., K. W. S. Qwana; oyi chairman yase Natal; J. N. Mhlongo i chairman yase Koloni, S. M. Likgale, S. Mazibuko, P. P. Mhlongo, S. Malefetsi, N. N. Masango, Z. Dhlamini, T. Mabuza, T. Z. Kunene, J. A. Mhlongo, G. R. Mpoedi, D. R. M. Thoaale, G. Vila-kazi, Nalaba, ba Num. Chief Zime-me, L. M. Mkize, J. D. Cindi, H. L. Kubheka, P. Makubu, Z. Kgobe, M. Mazibuko, S. Dhlamini, M. Musi, J. Matshale nabanye.

Emva kokuba sekuvuliwe inkonzo kwangena uMfundisi J. B. Maimela, owayengeko xolweni ngo 1930, wafike wakuluma amazwi amnandi ezinikela eti naye igama lake malingene exolweni, eti kade edukisiwe ngoba imfundo kumuntu ayiguquli ingqondo yomuntu ozalwe engenayo. Umhlangano wema ngezinyawo wawuma ivesi: "Yala Nkosi singadeli imfundiso zezwi Lako." Emva kwaloko kwafundwa izincwadi ezatunywa ngabafundisi ababengeko, enye yazo ka Rev. J. P. Motsuane ichairman yase Transvaal yabika ukungapili kwake, umhlangano wabonakalisa ukudabuka kwawo ngokuvuma ivesi: "Wena Yise wenkedama."

uRev. Z. Mazibuko wazisa inhlango no ngo Chief Zimema wase Harding ongene nenxenywe yesizwe sake ebandle-ni, osalakele nendlu yesonto. Naye oka Zimema wazibika amazwi amnandi. Futi uPresident Kunene naye wabika emhlanganweni uChief S. Nxumalo wase Emkambeni, Swaziland, naye ongenile ebandhleni nenxenywe yesizwe sake, nendlu yesonto, enesikole pakati. Umhlangano wabonakalisa ukutokoza kwawo ngokuma ngezinyawo wawuma ivesi: "Lezo zizwe ezikude." Izitunywa (delegation) iPresident, no Nobhala, nama Chairmen omane, kunye neTrustee endala etenjiwe uMnu H. L. Kubheka, baya kwa Ndaba za Bantu, bemkelwe kahle, lizinkulumo

zependulwa ngesineke, banikwa nezi-yalo ezitokozisayo, kwaze kwaba yisi-tuba esingange hora (one hour). Inhlango yabuya yakipa enye i (delegation) yokuya bonga eNgonyameni kwa Ngwane. Isendheleni iqonde kona. Izinqubo zonke zomhlangano zoqutshwa ngesizota esikulu, yaze iPresident yasukuma yabonga ama chairmen omane ukusebenza kwawo okuhle, ukukutaza labafundisi ebap-ntsi kwabo, kwabonakala ngezimali ezibutwa kyindawo zonke zitokozisa.

Lapo sekungena emggeni wokuketwa kwabezinkundhla, (Officials) naxa le-ndawo ibaba, (kuba yaze yakulunywa kuzo izitunywa kona kwa Ndaba za Bantu ukuti—Uti angabona umuntu ukuti seuyehlulwa ukubanga kwake isikundhla abese ezenzela elake isonto elincanyana). Kulendawo ke amalun-gu ka Komfa avungama onke ati ukuba bekungumteto wesonto ukutshintsha, ngabe bati akubuyele bona labo ezikudhleni Kwaketwa ke ngomteto, inkata yababuyisela bonke.

(Bati sebenzani nize nilibeke isonto endaweni yalo ka 1920. Ngokugula kuka Rev. J. P. Mtsuane ichairman yase Transvaal, kwaketwa uRev. S. M. Likgale, wase Pretoria. Nampa ke abezihlalo: Rev. Z. Kunene, Salem M. S. P. O. Mahamba, Swaziland, President Rev. J. I. Marwa, Longlands P. B., P. O. Hattingspruit, Natal, Secy.

Chairmen—Cape: Rev. J. N. Mhlongo, Natal; Rev. K. W. S. Qwana, Transvaal; Rev. Likgale, Swaziland. The President, Kuyi, Natal District, kukona abafundisi abatwele kanzima, kuyadingeka abafundisi abatsha. Umuzi wase Marabastad nase Lady Sel-borne waba nempato enhle kakulu, kwakusutwa kulaiwe kakulu

Ngomqibelo amalungu ka Komfa avakatshele e Zoo. Ngesonto, ngo April 16, kwaba yisidhlo se Nkosi.

Tetelela Mhleli ngokwelula, bani; abafisayo ukuzizwa lezindaba.

Umbiko We Bandhla Le Independent Methodist Church We Conference

Lomhlangano kulonyaka ubuhla-ngene e Goli e Springs endhlini enkulu yama Dipende kus'kela ngomhla 1 July kuze kwavalwa ngomh-la ka 9 July. Izitunywa nabefundisi abebekona bevela kuwo onke amacala omhlaba. U Mongameli kungu Revd.

B. B. M. Judie (i President ye Con-ference owake kona e Spring; uNobh-la kungu Rev. E. G. Mpinda ose Mpamba, Mt. Frere, Cape Province Bekukona lababefundisi bezifunda: Swaziland Revd Ephraim Ngcobo District Chairman no no Revd. Daniel Kumalo.

Transvaal Revds P. B. M. Judjie President kunye nalaba abanye abefundisi, S. P. Mohole, T. Genge no W. Magojana. Izitunywa,— Messrs J. Z. Sitole, Mati Zwane, Josiah Yende Thos. Timothy, Philemon Mboleka, M. Mbhalo, Jeremiah Mhlabati no Shadrack Mate.

Cape Colony Revds. E. G. Mpinda, H. Nhloko no J. A. Ndhla-zi.

Nata Revd. J. S. Gumede (Natal District Secretary) Izitunywa kungo Messrs Eliam N. Sibeko no J. S. Nxumalo.

Le Komfa ke ileyo eyashiywa u Mongameli ongaseko ongumqambi wa-leli Bandhla u Revd. Joel Msimang Kuqalwe ngokubekwa kwamatshe ezikumbuzelo (memorial stones). Ama-tshe abekiwe ngawo Revd Joel Msi-mang umqambi no Revd. P. Conywa umbhali wokuqala we Bandhla. Nge-sonto indhlu yabe igcwele lapo kukulu-ma u Mpati Ndaba za Bantu wesifu-nda sase Springs u Mr. Baker indo da-na yomfundisi omdala wase Wesele owaka wabase Edendale epete i College Wetulwa ebandhleni le nkonzo ngu Rev. Mpinda u Mbhali we Komfa ngolwimi lwabelungu olu-kombise i mfundo epelele ku humusha u Rev. J. S. Gumede ngesi Zulu u Mr.

F Mbhalo uhumusha ngesi Sutu. Yaba nesizota esiku'le Nkonzo no Mr. Baker wabonga ubuhle nenhloni-po ayenzelwe ile nhlango no ye bandhla lama Dipende wabalisa izinto eziningi e zimenza ukuba akumbule abazali bake abangaseko wase ebeka owake umniko-wemali mase enikela i Bible ebandhle-ate ulitane ezincwadini ezashiywa u mfundisi Baker uyise ukuba bazo bakumbule njalo udumo lwake noku tanda umsebenzi waleli bandhla.

Kubuye kwakuluma u Mr. Lans-berg opete umuzi wase Springs ukulume paye etusa ubuhle baleli bandhlanikela owake umnikelo efisela intlangano konke okuhle. U Mr. Baker namagosa amakulu o Messrs. J. Z. Sitole, E. N. Sibeko no M. F. Mbhalo bambula itshe lika Revd Joel Msimang no Mr. P. Conywa abangase-ko okuyibona baqala isonto.

U Mr. Landsberg no Rev. Mpinda nombhali wenhlangano yamakosikazi omtandazo bambula isikumbuzo senkosi kazi u Mrs. Joel Msimang no Mrs. Judge abangasekoyo. Ibe inhle lenkonzo nomnikelo waba muhle impela owenzi-weyo. Ngesonto lomhla ka 8 July kwaba enkulu inkonzo kubekwa izandhla abefundisi begcwaliswa eba-ndhleni benikwa izincwadi eziphelele zamalungelo onke okupata umsebenzi we Bandhla. Kubekwe laba befundisi

KUBALOBELI BETU QAPELANI

Zonke izincwadi ezitunyelwa epepe-ni kusweleke zilotshe igama elipe-jele nekeli yeqiniso yomlobeli ukuzo-zibenetuba lokucindezelwa. Uma kungenziwa loko lezondaba kaziyu-kucindezelwa neze.

MHLELI.

Lo Owesi Fazane Wab' ebu-taka ondile

Manje uqinile. Uyatandeka

5

Umahluko wobona-kala emva kokuba eging' izinhlamvane zika Dr. William's Pink Pills. Ezenza igazi ligijime emi-tanjeni waqina u mhladhla wake wa bamuhle watandeka wazizwa e qinile kahle kakulu. Kute ngesi kashana nje waba nempilo emnandi. Nawe waba njalo ngesikashana esincane nje uma utenga igabha lika Dr. William's Pink Pills uwaginge njalo.

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Ngu D. Mtinkulu

Indlu enkulu enhle yase Anglican Church ebize cishe i£200 isipilele ukwakiwa. Lena ngenye yezindlu ezipambili lapa.

uCatholic Mkonzwa usebuyile eCon-ference ebeyise Orlando. Usipatele zindaba ezimnandi.

uMr. no Mrs. Radebe bavakashele ekaya kubazali babo.

iEleven Experience ibise Carolina lapo ishaye iHome Sweepers 6--0, kanti ne Home Zebras ibikona yayi-shaya nayo i5--1.

Iflayimashini zibokile lapa sezindiza nasebusuku pezu kwezindlu.

uMr. J. Mokone owalapa uzoshada nentokazi yase Ermelo mhla ka July 15, sesiqalile ukulola amazinyo.

Abafana base (E Wemme) New Ermelo balungiselwa ukuba lapa asazi; ukuti sobanikela bani, basidlala kahle impela abafanani nabase Standerton.

Otisha betu laba J. Ryd, S. Maseko, Ngema and D. Masombuka bavashele emalaya engati bangahlala kahle.

Ibandhla lama

Topiya

Mhleli,—ngicela ukuba ungipe itu-ba lokuba ke ngixoxele ilizwe ngengi-kubonileyo. Umhlangano wesifunda sase Natal (Natal District Conference webandhla lama Topiya, Ethiopian Church of S. A. ubuhlangane e Ku-malolosville; Besters, Natal mhla zi-ngu 6 ku July 1939 wawupetwe ngu

Mongameli omkulu wama Topiya u Rt. Rev. J. B. Mavimbela abefundisi nabavangeli bepelele kukuhle nge-mpela nezinkonzo zomhlangano zazi shisa. Sasihanjelwe ngu mongameli wase Transvaal u S. M. Magasa e'amba no mfundisi Thomas Ndima-nde wase Leslie kute lapo u Mpati

iIhlalo wati kuhle kutunye, amanxusa aye e Driefontein kuzwakala ukuti kufike umntwana izinyana lesilo u Mshiyeni ka Dinuzulu amanxusa ayobingelela u Mageba egameni lomhlangano wabafundiisi nempela kwa-ketwa u Mongameli Tshezi wase P. M

Ipelela ohleni lwesine

What to do when Baby cries

YOU can give your crying baby the natural restful sleep which he needs so badly (because sleep is as important to baby as his food). Buy some Ashton & Parsons' Infants' Powders at the store (they cost very little), and place a dry powder on baby's tongue. The powder will soothe baby and he will soon be sleeping peacefully and happily.



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U-Mntwana Mshiyeni Dinuzulu E Driefontein

Intaka ibibekelwe amazolo kwelase Mhlwaneni, kulomuzi owaziwa ngokuti i Driefontein mhlaba zi 5 kuze kube 10 July. Esifundeni sika Chief Walter Kumalo. Izinyane le mbube Inkosi yesikumba sika Zulu, u Mshiyeni ka Dinuzulu ubehambele abantu baka yise, abasesifundeni esipetwe i Nkondlwane ka Zokele. Uhlelo lokwamkelwa kwe Nkonyama kwena kanje—Kwasuka izi moto ezine ziyohlangabeza i Nkonyama. Eka Dokotela yayikwele u Chief Kumalo, yangena qede ya puma e dolobheni, ihlangabeza e Daimane Stishi.

Yangena qede kwa Mfundisi James Xaba, yafica sekute kle izi moto. Iye yayakubingelela i Mantshi enkantolo e Ladysmith, lapo yatakazelelwa abamhlope. Umkosi wabamahashi angu 100 wayifika seyifole ipelele emqalweni welabe lungu nabantu lase Watersmeet. Yehla lapo kwaduma izulu u Bayete. Ababekwele ne Nkonyama, Indlovukazi, indodakazi ka Solomon u Esther, Inceku yenkosi, u Ngema no Mshayeli u Nhlengetwa. Kweka Ndlovu imoto kunguye u W. W. Ndlovu no Nkosikazi, nenduna ye Nkonyama u Zinyo ka Ntuzwa. Inkonyama yakwelela ihashi lapo, ihlope ipelele ezobukosi, kwaqondwa

e Ntutwini kwa Nkondlwane. Kwa titizela abafazi zingena pakati e Driefontein. Umzi ka Chief Kumalo usuhlotshiswe wadela. Abantu bengangotshani.

Yati ifika i Nkonyama zase zimile izinkabi, yashaya yanje yokubingelela. Uyishaya ngesibamu. Kushihlwa kwangenwa ukuyobulisa Inkonyama, oyisebenkosi u Kumalo. Yilaba bekanye nabanawake nonina: Messrs Arthur Kumalo no Samuel Kumalo; abanewabo Messrs Fortesqu Kumalo, Percy Kumalo; onina Mrs E. J. Kumalo, Louisa Kumalo nabanye. Inkonyama yagcina ngo mtandazo. Ngomhla ka 6 ekuseni zawa ucaca ku Mzokulu ka Mpande izinkomo ezi 6. Kute kunjalo afika amakosana aka Mabaso nakwa Hadebe, o Mqikeli no Makhosi. Befika nezinsizwa zabo zamahashi. Zasuka izimoto, amahashi esesuke kuqala, kwaye kwangenwa ngoka S'kumane (Ranjes Vlakte). Lapo inkonyama yabuya yatata ihashi. Umkosi ogibela lapo, kwakusuka utu i pansi heu 200 Ayiko into eyatokoziisa u Bhova njengalomkosi.

Kwangenwa ku plazi lesizwe kwa S'kumane, anabuto enkosi engango tshani. Abantu besilisa nabesifazane utshani. Lapo Inkonyama yakuluma amazwi ahlabayo abukali. Uti

u Chief Kumalo, ubonga Inkonyama ngokufika kwayo, ukwenzeka loku. Wakomba nezwe lelo elatengwa. Inkonyama yabonga lamazwi ka Kumalo, wananazela ngokuti "Into eyokwaka isizwe lesi sika Zulu ukuba kupele umona." Wahlabab abafundisi kakulu ngokungavusi isizwe, wahlabab otisha ukuqomisa emakaya futi bangahloli namantombazana. Wagcina ngokuti uzobuyisa abantu baka yise asebatunjwa.

Nalapo kwashaywa inkabi u Mnumzane W. W. Ndlovu wananazela amazwi e Silo, esho ukuti kubo e Baqulusini ushiye izintombi ezamita ziqoqwa. Wabonga u Chief Kumalo ngokulandela umsebenzi wama xegu. Wati uze lapa enovalo lokuti wo! Inkonyama iyawufike ipoxeke ngoba engetembe luto. Uyajabula ngoba akubonayo kungati ipupo. Kwabuya lapo kuyolalwa e Ntutwini. Yapuma inyama ucaca. Badla abantu. Amabuto alala akaka umuzi kwaze kwasa. Ipoysa elali bheke umuzi wenkosi kungu William ka Matebe Kubheka ozalana ne Ndlovukazi. Opeka ukudla kwe nkosi kungu mfoka Ndwandwe oka Hugenji ka Somaphunga.

Ngomhla we 7 kwati kusasa ku- a juqu, wayibikezela ngezibongo zayo o a Ntuzwa uti: "Bova oda bula iketanga; Mhlakaza nhlans zingameki-ji, zishisa Makhomondand, zishisa Suthu, Pelepele obabivo. Sibaha uyababa, awunjenge Pelepele. Sikhobakhilikithi, mgodi kawugewali."

Kwasukwa ngo 11 o'clock eku seni, livinube ngamazwa kwayi w

ngasesikoleni. Abantu wafuna ukuti izinkumbi ezingaka zivelelapi. Nal po wapekzelwa amahashi awu 80 Kwafika kwacula izingane z se Burford zipetwe u teacher Gregory (ngcobo) nesase Water-sh-d zipetwe u Teacher Nyokhe. Z kuzwa futi. Hasi zase Burford zayitita Inkonyama. Emva kwa loko abantu baxawula inkosi. Izi kulu zakija kanje.—Chief Kumalo ihishi elikulu. Lelihashi lamkanga u Bova; Chief Mqikeli £2 Chief Makhosi £2 Chief Shin Nkosi £2 nabantu abaningi. Se iyonke imali yokuxawula yaba £14:15:6. Kwanganzulwa ngoba sekusheshiselwa ukuyodla.

Ngokufushane nje izinkomo zonke bezinsuku aze abambe zaba 15, izimvu zaba 6 izimbuzi zaba 2, amagulukuni aba 2 kanye nezi nkukv. Kwala ngesonto ngomhla ka 9, ayelela onke amabandla endlini e Wesile e Driefontein. Indu se ihlotshiswe kweqile. Abafundisi Geabashe, J. Xaba no R. Mudawani bekwi Pulpit. Isilo pela siya sonta; esase Church. Kulungiswe i choir (abaculi) yamaosikazi eti bbe.

Emva kwenkonzo izivane le Ndlovu nabo bonke base bukutwini bayinqonga pambi kwe pulpit nalapo yagcizelela amazwi ayo. Isho ubuhlungu enabo ngokubona abantwana baka yise bepateke kabi. Yanti nabo abezwani. Washo ukuti yena angamfela u Zulu, efuna impato eyiyo.

Zasamuka ke izipo, ezipikwa Inkonyama ne Ndlovukazi. Ama kosikazi esizwe lapa ani a Indlovukazi i clock elinqabile kakulu. (Isaqutywa)

All poets and sages have told us for ages That the future belongs to the young: And to baffle life's cares evade all its snares Needs Health, Brain and Nerves that are strong. So that mothers who care who for troubles prepare-- And good health for their insure. Have the sense to keep handy--not whisky nor brandy-- But Woods' Great Peppermint Cure.



UKUNGASILI KWESISU
"asinto isekhoyo apha"
Thabatha ibenye i Carter's Little Liver Pill phabi kokuba utye ubuye uthathe enye emva kokutya uzive uhlaziyekile.



Ukudhla Okuntu- lwa Ngumuntu!

Impupuyo Mbila kwabadala nabakuma. Venza imihlola eqinisa imihlandaba kubantu baleli. Tenga isaka namhlanje uzibonele wamhluke kwabomuzi wako. Izingane zivama ukuti masongeswe futi ngoba ziyawutanda. Nowakwato woqina nawe mame!

INKOSI MEALIE MEAL

ngcizelele ekuboneni upawu lolu ezakho olitengayo.
KASITUMELI NGQO
Um' ingeke ezakho woti abatumela ngqo kwaba: **FRIGGS FLOUR MILLS Ltd. Johannesburg.**

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MY BROTHER ALWAYS FEELS TIRED IN THE MORNING, AND SO HE IS OFTEN LATE FOR WORK. HE'LL LOSE HIS JOB.

YOU SHOULD TELL HIM TO DRINK TEA. TEA PUTS NEW LIFE INTO A MAN, AND KEEPS HIM FEELING FRESH AND LIVELY.

LATER

DRINK THIS TEA NOW. YOU WILL FIND THAT YOUR FEELING OF TIREDNESS WILL DISAPPEAR.

NEXT WEEK

THANKS TO YOUR GOOD ADVICE MY BROTHER IS ALWAYS IN TIME FOR WORK THESE DAYS, AND HE NEVER FEELS TIRED OUT LIKE HE USED TO.

TEA IS GOOD FOR YOU
Drink tea whenever you feel tired or thirsty. Tea makes you feel fresh again and does you a world of good. Drink it with all your meals, and give it to the whole family to drink. They will enjoy it, and it is so easy to make.

IT IS VERY EASY TO MAKE TEA
Buy your tea in 1/2 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup you want to make, and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.

Mr. and Mrs. TEA-DRINKER and their family always drink TEA. They say:

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Luderitz (S.W.A. News)

(By ONE INTERESTED)
Luderitz was visited by Professor White, a learned man from Wilberforce Training Institution, Johannesburg.

The arrangements of receiving Dr. White were made by the A.M.E. Church Presiding-Elder:— Revd. J. R. Molahloe.

The visitor Dr. White arrived here at Luderitz on Thursday June 22, 1939, and was met at the station by Rev. Molahloe and Mrs. Molahloe.

The same day a reception was held in the Liberty Hall for this honourably, learned man.

The hall was full up, of young and old. A very short opening address was given by Mr. E. B. Lwana as chairman, and time was given to the Presiding Elder Rev. J. R. Molahloe to introduce Professor White to the audience.

There were two school choirs giving music: The St. Peters choir conducted by the principal Mr. Tobin, and the Methodist conducted by Mr. F. J. Volkwyn.

Time was given to Professor A. White to say a few words who did so in English and Mr. Tobin interpreted into Afrikaans.

The Acting Magistrate Mr. D. J. Groenewald with his wife was present, and he too thanked Professor White for his visit.

The following Sunday was a day when Professor White showed out his Christian faith. He gave sermons which will ever be remembered.

He persuaded people to educate their children, and reminded them that it is through education that

other nations will reckon us. We have to thank Rev. Molahloe in bringing here Professor White.

Monday night June 26 Mrs. Baby Paulsen invited all to attend the farewell concert to Professor White, and many people were there to say Goodbye Professor.

Both Professor White and Rev. Molahloe were seen on Tuesday on train to Widhoek.

Bapo News

(By B. B. MASELE)

Four weeks Bapo's have been very sad through the severe illness of Phinias R. Mogale the eldest son of sub-chief E. T. Mogale of No 1 village. He was brought back from duty at Brits on June 1. There is a little improvement in his condition and we hope he will recover soon.

Parents and relations were glad to see his sister nurse Sally Nnanie Mogale who takes her nursing training in Holy Cross Hospital, East Pondoland. She was seen in the city on June 26 in the Wemmer Bantu Sports Ground with her friend where they watched a great foot-ball match. She is now in Bapong with her parents and she will soon return to Pondoland to continue her training. Her relations were all anxious to her, because she was away from them for two years.

Misses A. Raleru, P. Mogale, S. N. Mogale were the guests of Miss J. Seakgoe and Mr. B. Seakgoe in No 1 on July 2 spent a very splendid afternoon. Piano was played happily by Mr. Seakgoe for their visitors. This shows a great improvement and a happy life in Bapo. There will be confirmation parties on July 9 come and enjoy with us.

Heilbron News

JACOBUS K. HATTIGH: The sad news of the death of Jacobus K. Hattigh, one of the oldest residents of Heilbron has been a shock to all who knew this old man. Deceased, who was a familiar figure to both Europeans and Blacks and who was predeceased by his beloved wife Rachel nee Rudolph of Mossel Bay, C. P. passed away peacefully on June 12, 1939 and is survived by two sons-Koby and Tokkie and three married daughters Mesdames Sophia Langerveldt of Petrus Styen district, Filda Musa, of Heilbron and Ellen Babbie Penny of Johannesburg. An historical sketch of the old man will be later published by one of her daughters, Mrs. Sophia Langerveldt.

Bloemfontein News

The Rev. E. Lediga of the Presbyterian Church, instructed by the Rev. A. P. Pitso, Supt. of the Methodist Mission solemnised the marriage of Daniel Mangakane and Eliza Mancoe on the farm Klein-plaats-Kaffir River District on Saturday June 24. The bride was given away by her eldest brother Petrus Mancoe. She is youngest daughter of old Richard Jacob Mancoe. Amongst those present at the wedding were Mesdames Caroline Mancoe, Sesedinyane, Mr and Mrs John Mafato of the Kaffir River Police Station, Messrs John, Elijah, Johannes and Petrus Mancoe brothers of the bride who came from Bloemfontein, Nicodemus D. Motshabi, Miss Aletta Madcoe, Miss Maggie Mafata, Mrs. Rahab K. Mokoena, Mrs. Rebecca Mathapo, Miss Talitha Mancoe, elder sister of the bride and Fred Marman and the parents of the bridegroom.

Vereeniging News

The Vereeniging Location Standholders are living in a cloud of anxiety over the impending removal of the Location to a spot five miles South-west of the town. All the preliminary arrangements in the Municipality Offices are nearing completion.

The proposed Location is said (like all such locations) to be favourably situated on an elevated ground along the Vereeniging—Parys main-road, and will be modernised by equipping it with electric light, abundant water supply, drainage and recreation grounds. Further modern contrivances will be the planting of trees so closely that the commodious beautiful houses will be entirely obscured from public view. There will be a sufficient number of shops such as would allow the African an opportunity to practise self-help and have money circulating within the Bantu community.

A spacious Beer Hall, just outside the fence, and opposite the Location. Post Office is in course of construction and sense of mis-giving is obtaining as it is feared that the "One-tin beer privilege" might now be an offence in preference to the Municipal canteen.

The Rev. Selepe of the A.M.E. Church convened his second Quarterly Conference last Saturday. It turned to be a great success.

Mrs. Mayekiso, wife of the Principal, Vereeniging A. M. E. School, has taken an excursion to her parent the Matshiqi at Mqkezweni near Umtata. The Rev. Mayekiso of Germiston motored with his family to wish her bon voyage. The Vereeniging Bantu community is contemplating inaugurating a "Boys Club" Mtsuenyane, secretary to the Location Advisory Board, considers the project as one of great benefit for our Juvenile Control.

Kuruman News

(By D. P. Kgotleng)

The quarterly meeting of headmen and people was held here recently. Several important matters were discussed; such as school building, boreholes and the like. Present were magistrate, assistant Native Commissioner, Agr. Supervisor, local demonstrators, and teachers.

The Deputy Commissioner of Kimberley who was previously stationed here visited friends in Kuruman recently. He reported the good progress of Mr. Jacob Magonaring to his relations and friends and that he had practically recovered from leprosy, and he would be discharged in the near future.

Mr. E. S. M. Moletsane is too busy building African children school at Lohatla near Postmasburg. On the completion of this school, Mr. Moletsane will be a principal. We wish Mr. Moletsane every success in this work. Nurse H. Nonquase visited Mr. and Mrs. Gaetsewe at Fairview, Maroping.

Mr D. G. Mereothle visited his family at Batlharos, the other weekend. Miss Motlhabi who taught at Batlharos for many years departed to be married to Rev. Qubu.

Letaba News

(By A. M. MAPONYA)

The Rev. M. Rakoma of Mabeleke School has founded a big, beautiful church hall at the above school and was built for about three years.

On the day when this hall was to be opened a crowd of about 500 people amongst whom C. Hoffmann, F. Kruger, J. Magoro, P. Bopape and M. Rakoma I and II, attended a celebration which lasted for nearly four days. On the last day of the celebration was a grand concert which was attended by 7 choirs and three did not attend.

The Rev. Rakoma is an old man of 80 years and the B.M. Society has chosen his son the Rev. M. Rakoma II, to continue the preaching as the old man will no longer serve the society.

Richmond News

(By A. M. KGOADIGOADI)

Ebenezer school children had a successful rehearsal recently under Mr. A. M. Kgoadigoadi, principal and Miss M. G. Mapanga, assistant. The chairman the Rev. P. Langa asked the superintendent the H. B. Johnson and Mrs. Johnson respectively to address the audience. They stressed the importance of education to the Africans. Then followed the programme. The building echoed the persisring applause of the listeners as the humorists took the stage to exhibit their fine performances.

Cheers reached a climax when the play of "Jim and Baa" appeared on the scene.

Miss M. G. Mapanga has taken a flying visit to Nelspruit where she hopes to spend a happy holiday with her parents.

Middelburg News Middelburg African Teachers Association

The above association is busy making preparations for its annual inter-schools music-competition which will take place on Saturday September 30 at Middelburg Location. For the last three years, the said competition was confined to the schools in Middelburg only. This year the competition is opened to any school choirs which feels fit to do so. Therefore all choirs are invited to participate in this music-competition. Besides, the school-choirs competing, there are two sections introduced this year, Viz Adults and Quarters. Those from other centres who wish to join for the last mentioned may do so.

AFFILIATION FEES

Junior School-choirs 2s. 6d.
Senior School-choirs 2s. 6d.
Adults 4s.
Quartettes 4s.

The prescribed pieces of music are Juniors: O. Hush thee my babbie (Sir Arthur)

Seniors: Awake Aldian Lyre (J. Danby)

Adults: When hands meet (by Ciro Pinsuti)

Quartettes: Good night beloved (Ciro Pinsuti)

The above mentioned pieces of music are obtainable at Mackay Bros Johannesburg.

TIME OF COMPETITION

School-choirs: 2 to 5.30 p.m. day time
Adults and Quartettes: 7 to 10 p.m. evening time.

Klerksdorp News

SUCCESSFUL CLOSING CONCERT

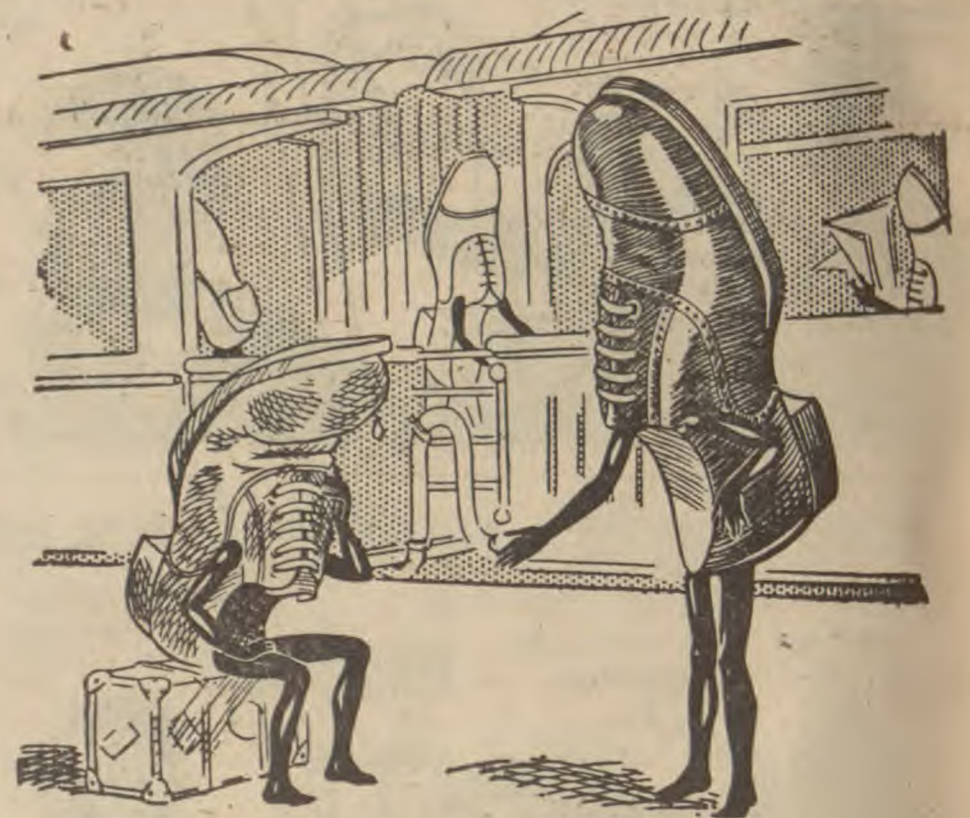
(By SILVER GREY)

A most successful and spectacular concert was made in the Aldred's Hall by the Amalgamated School on Friday June 30. The programme was varied. After the opening song by the Senior choir under the baton of Mr. T. B. Crutse the chairman, the Rev. J. S. Molope introduced the prominent European friends present and called upon the Magistrate to deliver his address. Mr. R. Meaker, (Magistrate & Resident Native Commissioner) addressed the audience on Education. He dealt at length with educational facilities in large Native Reserves like Pondoland, Tembuland, Northern Transvaal, Zululand, and eventually touched upon the recommendations of the Interdepartmental Committee for Native Education, 1935-1936. Lastly he pointed out that Klerksdorp people are fortunate to have education in their doorsteps and that the gigantic hospital in this district, he hopes, will sooner or later open up courses for training African nurses. He was then supported by Mr G. de Kock (Mayor, Chairman, Native Advisory Board, & Principal Afrikaans Medium School) who dealt in details about the training of the pupil in the Primary School.

Read

The Bantu World

First



"Well, good-bye old chap. I hope this rest-cure does you good but it won't unless you pull yourself together."

"What do you mean? It's not my fault that I feel tired and listless."

"Yes it is. If you took a daily dose of NUGGET, you'd never need a rest-cure."

NUGGET

SUPREME FOR QUALITY

YEYO HLOBO
OLULODWA

ENTLE HO FETA

Obtainable in all shades

Ifunyanwa ngayo yonk' imibala

E fumanoa ka mebale eohle

ALWAYS ASK FOR "A TIN OF NUGGET"





MARCHING FORWARD

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"



JULY, 22 1939

THE BANTU WORLD JOHANNESBURG

PAGE NINE



Chilblains

Feeble circulation, caused either directly by tight gloves or shoes, or indirectly by lack of exercise, low vitality or some definite disease is responsible for chilblains - an irritating inflammation most commonly occurring on toes and fingers.

Treatment:

Paint the chilblain with collodion, Paschki's paint, or an ointment consisting of chlorate of calcium 3 drachms pure vaseline 3 oz. Loctate of calcium in the forming of an elixir may be taken three times daily in teaspoon doses. Avoid alcohol and excess of salt in the diet. Low vitality can be treated if you consult your doctors.

Cough:

A persistent cough should never be neglected, but it cause should be sought and treated. It may be an indication of serious ailments, such as bronchitis, tuberculosis, pneumonia, etc. A cough from "cold on the chest," may be loosened by hot lemon drinks. A throat cough will be soothed by glycerine and honey, but the throat condition itself should be seen to.

Houshold Hints

LEMON JUICE will remove a red ink stain. A paraffin stain should be covered with oatmeal, then brushed after twenty-four hours. Soot marks should be covered with coarse salt.

x x x

TOWELS intended for polishing glassware often shed tiny particles of fluff. To avoid this, they should be washed in the ordinary way and then rinsed in a very thin solution of starch.

x x x

SUGAR should be put on rhubarb and left to stand all night. The rhubarb will not require any water for cooking and will have a better solution.

x x x

TABLECLOTHS will be given a new lease of life if, when the fold is getting thin, the hem is taken off one side and rehemmed. It will bring a fold into a new position.

x x x

USE greaseproof paper for backing books. It is much nicer than brown paper, and you can find the book you are looking for.

Our Children

NURSERY PUDDING

Cereals of any kind are excellent for children. Apart from porridge, it is a good idea to include cereals two or three times weekly in the menu, especially in the winter months.



DATES AND OATMEAL

(for 3 to 5)

- half cup coarse oatmeal.
- quarter cup castor sugar.
- quarter teaspoon salt.
- half cup chopped dates or raisins.
- 1 dessertspoon lemon juice.
- one and half cups boiling water.

Bring the salt and water to the boil, stir in the oatmeal and continue stirring until the mixture thickens, then continue cooking it in the top of a double saucepan until cooked. Add the dates or raisins and cook until they are tender. Put the sugar into a saucepan with 2 teaspoons of water and let cook to a brown syrup. Stir into the mixture with the lemon juice. Place in a glass dish and serve with cream or milk.

D: No! There are many others especially flies of various kinds, but I only have time to speak of one more - Snails! (umnenke).

N: Do they bite us?

D: They do not, but one kind of snail that lives in ponds and dams has many very small animals inside it. These swim in the water, or bathe in it, there is danger that you may be infected. It passes through the skin into the blood, and so into the bladder, and causes you to pass blood in your water.

M: Is that the way in which we get Bilharzia (isichenene)?

D: Yes that is so. Let me ask you my questions for to-day. Here are only five.

1. Do you still believe in izibango sent by abatakati?
2. Are any of these insects in your home? Fleas? Lice? Bugs? Flies? Cockroaches? Cockroaches?
3. Do your dogs in your hut? Do they lick the children's faces?
4. Can the pigs and dogs eat motions of the people round your home?
5. Do rats and mice nibble and walk on your food?

Home Dressmakers

Cutting Out

BY THE EDITRESS

Now, ladies, have you got patterns and materials ready? Yes? Well, let us begin our meeting this week.

1. First of all iron all the creases from the material.
 2. See that the patterns are placed on the material, so that the material all faces the same way. This is most important where there are stripes or flowers. (You don't want some stripes "going" one way and others another, do you? or some flowers "growing" the right way and others upside down!)
 3. Pin the patterns flat on the material, so that they will not move.
 4. Don't cut the material at the very edge of the patterns, but leave plenty of room all round for turnings and fitting.
 5. Wherever possible, cut on double material, this saves time and also makes sure that similar pieces, such as sleeves and fronts are cut exactly the same.
 6. If the material is silk or satin, often the edges fray out, and it is always best in this case to overcast the edges immediately, so that they are not soiled.
- The next step is to pin the pieces

This Week's Thought

... If you have tried to do something and failed, you are vastly better than if you had tried to do nothing and succeeded. - Sunbeam.

together. When completely pinned, hold up the garment as it will be worn, so that you will be able to get an idea of its shape. The pins can be moved until you are satisfied with the fit. Now tack the seams. First, if any, tack the shoulder darts. (These are like little tucks on the shoulder, and will be seen in the diagrams in your pattern books). Then tack the shoulder and under-arm seams. Third, the skirt pieces. Fourth, Skirt to bodice, and sixth, sleeves.

Now, the garment can be fitted. Here, your friend will be able to help you. Don't be disappointed if the garment does not fit exactly at first. There are sure to be some alterations to be made. If there are, unrip the tacking at the required place, and then pin it up again.

If the dress does not fit properly across the bust (chest), the shoulder and under-arm seams can be taken in or let out, as required.

If the waist is too loose, put in darts at the back and front.

Sometimes the neck opening is too small. If so, cut it round until the right size.

Often the sleeves are a bit difficult, but these hints may help you.

1. If the sleeve is too large or too small for the armhole, make it right, by tacking in or letting out the under-arm seam.
 2. If creases come across the sleeve near the shoulder or sleeves are sticking out at the shoulder seam, cut away as much as required of the sleeve-top.
 3. If the arm-hole is too small, slope out the under-arm to the required size, but do not cut away too much, as you may spoil the hang of the sleeve.
 4. If the shoulder is too wide, making the sleeve start too far down the arm, cut away the shoulder until you think it is right.
- Tack the material up again, and try on the dress once more. If it fits nicely now, then it is ready for the machine. If you have no machine, then you can sew the dress up by hand but you must sew it strongly so that the stitches will not come undone easily.

Let's Ask Questions How Are Disease Spread?

By "South African Doctor."

No. 29

Mbala: We have heard the Doctor speak of diseases being "carried" - but we do not understand. We Bantu have been taught to believe that there are disease-bringers (izibango), like the baboon, the tortoise, the tekwana, the chameleon, that are sent by abatakati to bring evil, disease and death to our kraals.

But our missionaries have told us not to believe in these things. If they do not carry disease, is there anything that does so?

Dokotela: This is a big question. I also do not believe that those things of which you speak, can do you harm, but there are others that carry germs from person to person and so infect us with disease.

Nono: I remember we learned about the mosquitoes that carried malaria from a sick person to a healthy one. Are there others like this?

D: Yes - there are several. There is a bad disease called 'Plague' (ubhubhani). This is carried by the FLEAS that live on rats, hares and ge-billes. These animals are sick, the fleas that live on them suck their blood, the germs (seeds) of the sickness get into the fleas, which come and bite a healthy person. With the saliva of the fleas, the germ of the sickness is injected into the blood of the person, and he may, unless the blood is strong enough to fight it, get the disease of the Plague (ubhubhani).

LICE, in the same way, carry the disease called TYPHUS, from a sick person to one who is well. Clean people, who do not ever have lice on their clothes or bodies, and who do not meet dirty people, or go into their houses will never get this dangerous sickness. Fleas and ticks can also carry this disease.

This is one reason why we urge you to wash your clothes, to clean your blankets, and to keep your houses and bodies always clean.

M: I see and are there any other things that carry disease?

D: Yes, several. Here is another. These are always dangerous because they like two things, dirt and clean food. They settle on dung whether human or animal; they soil their feet and their tongues with this and other kinds of dirt, which contains many germs; then they fly to another place, like the test of a baby's bottle, or a piece of clean bread, and carry the germs to this. The germs of disease like dysentery, babies' diarrhoea and typhoid are often carried in this way, and so disease is spread.

FLIES ARE DANGEROUS. Do not let them breed in or near your home. They breed in dirty places, in manure, in rubbish holes. We should not let them do this. We should prevent them from breeding, and should destroy all flies whenever we can.

They kill many babies every year. These are real "izibango" but they are not sent by other people to do us harm.

N: I understand what the Doctor says.

D: Let your understanding make you work to fight the flies!

M: I hope the list of disease-carriers is now finished?

D: Not yet! Other diseases are carried by dogs! From them you get tape-worms, and sometimes because they eat your motions, they pass on enteric fever.

Pigs are another cause of disease, unless you keep them strictly fastened up, so that they cannot eat all the mess and dirt that is found round the kraal of the people. Cattle also, that eat grass soiled by human motions, can bring you tape-worms. The eggs of the worms are eaten; they pass into the flesh of the animal, you eat that meat containing the eggs, and they develop into worms inside you.

These are the common causes of that disease from which so many Bantu suffer, tape-worm (izilo ezimhlophe).

N: What can you do to prevent this?

D: Be clean in your habits. Cook your meat thoroughly. Never eat half-cooked meat. Do not let your pigs loose. All motions should be buried deeply, or burned, passed into a deep hole to which animals cannot get. Do not let your dogs sleep with you, or lick your faces and hands.

N: Can these worms be got rid of?

D: Certainly. But it is not any easy thing, because unless the head is killed it will grow again to a length of several yards. The head is only the size of the head of a pin, and it has four little hooks on it, by which it is firmly attached to the lining of the intestines.

M: And what does the doctor say about ROUND WORMS?

D: These are also a common trouble among the people. It is believed by some that their eggs are carried by rats and mice that run over and nibble at food that is exposed. This is why all food should be covered up, especially at night. Do not leave bread to be eaten by rats, or other food.

Be careful too, that children do not infect one another. Wash your hands before eating, is another sound rule of health.

M: Do bugs and cockroaches carry disease?

D: We do not know, but some teach that bugs can carry leprosy, and cockroaches are said to be cause of cancer; these things are not proved. You should however, fight against these two things that love dirt and darkness, and hate clean places and sunlight. Remember that the sun is a great doctor, and a destroyer of germs and healer of disease.

M: Is this the end of the animals that do us harm?

(Continued column 2)

Other Kinds Of "Curds"

Orange, Grapefruit And Pineapple Fillings

APPLE AND LEMON CURD

Peel core and cut up the apples to make half a pound in weight. Rind and juice of 2 small lemons. 2 oz butter. half lb. sugar. 2 or 3 eggs.

Cook the apples until soft in very little water, then rub through a sieve or mash finely, put into the top of a double boiler with the orange juice, rind, sugar and butter. Stir until it is melted then add the beaten eggs and stir until it thickens.

ECONOMICAL LEMON CURD

2 oz. butter. 1 tablespoon cornflour. 1 egg. Rind and juice of 2 lemons. 8 oz. sugar.

Make the cornflour to a paste with as little cold water as possible, mix with the rind and juice of the lemons, sugar, butter and add the beaten egg. Stir over hot water until it thickens.

LEMON AND MARROW CURD

1 and half peeled and chopped marrow. 1 and half lb. sugar. 3 oz. butter. Rind and juice of 2 large lemons 1 egg

Steam the marrow until tender, drain and mash or rub through a sieve. Mix the marrow with the butter, lemon rind and sugar. Stand over hot water and stir, cook for 15 minutes, then add the beaten egg and stir for another 15 minutes, before bottling.

LEMON CURD

1 and half butter. 1 lb. sugar. Juice and rind of 3 lemons. 3 eggs.

Put the butter into a double saucepan, add the sugar and when it is melted, add the juice and rind gradually, then stir in the beaten eggs. Cook while stirring, until it thickens. Bottle.

PINEAPPLE CURD

2 oz. butter. half lb. sugar. 3 eggs. 1 cup grated pineapple.

Melt the butter and sugar over hot water then gradually stir in the grated pineapple and when that is hot, stir in the beaten eggs and continue stirring until it thickens. Bottle as above.

Recipes For You

EGGS AU GRATIN (for 3)

1 teaspoon of grated or minced onion. 3 tablespoons of finely-chopped bacon. 3 eggs Salt, pepper and pinch of cayenne. 3 dessert spoons breadcrumbs. 3 dessertspoons milk. Grated cheese.

Fry the bacon and onion together. Divide it between three individual dishes, then put a dessertspoon each of breadcrumbs and milk into each dish, season with salt, pepper and cayenne. Break an egg into each and sprinkle with grated cheese. Bake at 400 degrees Fahr., or No. 7 for 3 to 5 minutes until the eggs are set. Serve at once.

Bake Your Own Extras For Sunday Supper

GINGER BUTTERSCOTCH BISCUITS

2 ozs. butter. half lb. Demarara sugar 2 eggs. 1 cup flour. 1 teaspoon baking powder. 2 tablespoons preserved ginger. quarter cup chopped nuts. 1 teaspoon vanilla.

Put the butter and sugar into a saucepan and stir over a gentle heat until well mixed, remove and cool to lukewarm. Then stir in the unbeaten eggs, beating the mixture well. Fold the sifted flour and baking powder, the chopped ginger and nuts, then the vanilla. Line a shallow pan with greased paper, pour in the mixture, bake in moderate oven at 350 Fahr or No. 5 for 30 minutes. Remove from the pan, cool then cut in half, then into fingers. Serve dusted with icing sugar.

FRUIT ROCK CAKES

quarter lb butter. half cup castor sugar. 1 egg. 1 teaspoon baking powder. 1 cup flour. 2 teaspoons grated orange rind. quarter cup sultanas. quarter cup finely chopped peel. half teaspoon mixed spice. quarter cup raisins. 1 teaspoon coconut or ground almonds

Cream the butter and sugar, beat in the egg fold in the sifted flour, baking powder and spices, the ground almonds or coconut and the fruit. Drop in spoonful well apart on a greased baking tin.

Bake at 400 Fahr. or No. 7 for 10 minutes or until crisp and brown.

ORANGE SANDWICH

1 cup castor sugar. 3 eggs 1 cup flour 1 teaspoon baking powder. quarter cup orange juice. 1 teaspoon grated orange rind Pinch salt.

Beat the eggs until light and creamy with a pinch of salt, add the sugar and beat well. Fold in the sifted flour and baking powder alternately with the orange juice and rind. Put into greased and floured sandwich tins. Bake at 375 Fahr. or No 5 for 18 minutes or until light and golden brown. Turn on to sugared paper. When cold fill with granadilla filling and dust with icing sugar.

Hot Meats For Cold Days

SOUP FOR TWO FOR TWO DAYS

For this use 3d. soup meat, 3d. soup greens, this includes carrot, turnip, parsley; celery, 1 or 2 parsnips and leeks, a bay leaf, 1 or 2 peppercorns.

Wash the meat well and put on in a deep saucepan with 4 pints of water. Stand for an hour, then bring to the boil slowly and remove any scum, adding half a teaspoon of salt. Simmer gently for 2 hours, then add 2 carrots, 1 turnip, 1 parsnip, 1 spig of parsley, 1 stick of celery, the bay leaf, peppercorns and simmer gently for another 2 hours. Remove from the stove, lift out the meat and flavour the soup to taste with salt and pepper, thickening it with 1 tablespoon barley, macaroni, sago, etc., and leaving the chopped vegetables in it.

It is very good idea when the soup meat is removed to measure the soup allow 1 to 1 and half cups for each person, straining the rest of the soup back into a dish (Continued next column)

Easily Made And Tasty Dishes

SAUSAGES WITH CORNFLAKES

1 lb. sausages, 2 rashers of bacon, 1 cup cornflakes, 3 to 4 tomatoes, 1 thinly sliced onion.

Remove the sausages from the skins. Put a layer of cornflakes into a piedish, then the sausages, cover with slices of onion and tomato. Sprinkle the rest of the flakes over the top, cut the rasher of bacon into 4 and put on top. Bake in the oven at number 5 or 375 Fahr. for 20 to 30 minutes. Serve very hot.

SALMON SALAD (2 to 3 servings)

1 small tin of salmon, 1 large dioed apple, Salt, pepper and lemon juice, Heart of a lettuce, Avocado pear, Tomato to garnish.

Flake the tin of salmon and season with salt and pepper. Dice the apple and mix with a little lemon juice to keep it white. Scoop out the avocado pear with teaspoon removing it in nicely shaped pieces, toss in lemon juice. Mix the salmon lightly with the apple, avocado pear and if you like a little finely chopped parsley. Arrange the crisp lettuce heart leaves in a serving dish, pile in the salad mixture, sprinkle with paprika and garnish with lemon fans and quarters of tomato. Chill. Serve with mayonnaise.]

Cream quarter lb. butter with 1 teaspoon of yeast extract, pepper to taste. Spread on fingers of bread, small biscuits or toast. Cover with finely chopped hard boiled egg; or place a sardine on each buttered finger. Fingers of apple dipped into lemon juice, or pieces of celery, are very good placed on these buttered fingers, they may be dusted with paprika.

CODDLED EGG WITH YEAST EXTRACT

Beat an egg for each individual mould, stir in a little yeast extract, pepper. Pour into greased individual moulds. Stand in a dish of hot water and cook at 400 Fahr., or No. 7 until the egg is set. Serve at once. This is a very nourishing dish for invalid.

SOLE WITH YEAST EXTRACT

Wash and dry a filleted sole or or any other fish that may be used. Dust with salt and pepper. Put into a small pie dish. Melt 1 teaspoon of yeast extract in 1 cup of hot water, cool, pour over the sole, cover with paper and bake at 400 Fahr., or No. 7 for about 10 minutes until the fish is cooked. Sprinkle with chopped parsley and serve at once.

with meat. Put this in a cool place until the next day. The barley, etc, should be allowed to simmer in the soup until it is tender, and in this case it is wise to allow a little extra soup when measuring it off. Next day put the meat on again with fresh vegetables and 4 pints of water again. This time add 2 tomatoes and, if you like, 2 potatoes. Simmer gently for 2 hours or until the vegetables are tender. (If you have any bones over from a joint they can be chopped and added to the soup.) The meat is then discarded and the vegetables may be rubbed through a sieve and added to the soup with flavouring and no other thickening will be required.

Ladies Bring all your problems To The Editress For Solution

Husky Throat

Let a tasty, cooling Vicks Cough Drop dissolve in your mouth. It bathes irritated throat-lining for 12 to 15 minutes with soothing ingredients of Vicks VapoRub.

VICKS MEDICATED COUGH DROP



THIS picture shows our new tin. You can always tell a Pennant Paraffin tin by the word Pennant on the flag. The new tin has no lady's head on it, but it is the same Paraffin as before—the best that money can buy.

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Our Health Corner

Bilious Attacks

RECURRING headaches, often associated with sickness and changes in vision, are common enough. Some people have them at intervals all through life. This condition is known as Migraine or Sick Headache, and its cause is still unknown.

This headache is of the most acute type, and renders the victim incapable of thought or action. It is usually confined to one side of the head and is increased by bright light or by noise. At the time of the attack the patient generally suffers from disturbances of vision. Vomiting may be an accompaniment, sometimes severe.

When attack comes on most patients find that if they lie down in a darkened room they obtain the greatest relief. A dose of aspirin with abstinence from food and company, and the attack usually passes off within 24 hours.

The treatment of an attack presents not much difficulty, but the prevention of further attacks is a different matter. Without knowing the actual cause one is compelled to work more or less in the dark.

Many of these cases are definitely related to diet, and it has frequently been found that a deficiency in those foods which contain Vitamin B, if made good, prevents further trouble and strengthens resistance.

(continued column 3)



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PURE HERBAL OINTMENT

Child Training In The Home

Honour For The Body

By "NOMPILO," M.A. (Cambridge)

It is a well-known fact that no race can climb higher than the purity of its women. What the women are depends largely on the men, so the question of morality is a vital one for both sexes.

The leaders of a race need to think long and seriously on the question of sexual purity, not just shrug their shoulders, and say lightly, as I once heard a so-called 'educated' African say:- "Oh, our customs of youth are our own affair! Why should we give them up?"

The friends of Africa realise that the welfare of the whole race depends on stemming the tide of energy that is wasted in sexual pursuit, and turning it into channels that will bear fruit for the future.

The effect of loose-living in the INDIVIDUAL is to weaken the brain-power, weaken the life-purpose, so that he does not aim steadily at a worthy object, and weaken the home relations, so that there is not the rest and peace in the home, so necessary to build up the worker. All this applies to both sexes and to people of every race and colour. I beg my readers who are engaged in unworthy love-making to examine this and admit that it is true.

The effect of immorality on the RACE is to keep it in a place of weakness and inferiority. Many years ago I heard a man lecture who had travelled right through Africa, and studied many races. He asked the question, "Why has the African never yet risen to a place of importance in the world as a race?" The terrible answer that he gave was one short word of four letters.

One of the most widely read books of the moment is "Ends and Means" by Aldous Huxley, a very prominent English writer. He says that chastity before marriage, and faithfulness to the one partner after it, is essential to any society that wants to reach a state higher than that of the animals.

If all this is true, (and our intelligence tells us that it is perfectly true.)

HOW CAN WE TEACH OUR CHILDREN TO BE MORAL?

We can begin at once in babyhood. First of all, teach Baby that he cannot have his own way just by crying for it. Let him learn that he has to control his own desires and say "No!" to himself. What an important lesson to

the youth who feels a craving for something wrong!

We should avoid false modesty with small children. Europeans are learning to be like the natural Africans in feeling no shame about the naked human body. During the last generation, false shame has been put aside and children are allowed to run about naked or see their own parents without their clothes. There is less curiosity about the body where it is freely seen. At the same time, we can teach the children to HONOUR THE BODY as the place where God puts His Holy Spirit, and a wonderful thing that He has made. But we must try hard to let them understand that their bodies are not their own but belong to God, and are under His rule. He wants to use them for the good of the race.

We should give the children clear teaching about SEX while they are still small. I have found the age of five or six the best. I have been surprised to find African mothers who have never explained anything to their children, though they know only too well that the children have heard much at school, and may even be playing in a wrong way. Let us talk about the process of sex as simple as we talk about a plan for making a garden. At the same time, every effort should be made to keep the little ones from playing at sex. If they really believe that the body belongs to God, and its purpose is not just pleasure, they will refuse to enter into these very weakening childish habits. Let me again emphasise the need to

TEACH THE HIGH PURPOSE OF THE BODY

I think that the thought of future parenthood helps boys and girls to keep themselves pure. If they realise that they are softening the very character of their future children by foolish self-indulgence (and this is absolutely true) they may try hard to say "NO!" to temptation.

Older children, when near the teens, should be told the evil effects of immorality. Rub it into them that the brains will not work properly when the mind is running on sex. Tell them the danger of pregnancy, of disease, and show them how people's lives are spoilt by this all-too-common weakness.

I often tell young people that no-one falls over a precipice who walks a few yards away from the edge. Let them keep out of danger, and let mothers and fathers watch over their children and help them, not by grim rules and punishments, but by persuading them to

WANT THE RIGHT THING FOR THEMSELVES

It is often a great help if the parent will tell of his or her own temptations and failures. I have tried this and found that it brought more love between us, and no loss of respect. The child feels able to confide in a parent that is, after all, like himself, and, once we have confidence, half the battle is won.

My last point is:

GET A CLEAR PICTURE OF WHAT IS RIGHT

and then hold to it. Everyone can find out what is the right principle, and can get the courage and grace from God to stick to it. If our children are determined to go into sin, when we have done all we can, we love them none the less, and forgive them as God has forgiven us. But we must do all we can to train them aright while they are young and tender.

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Love At Home

By P. P. Hlakola, B.A.

Behind the career of every great man, and of most good men, the background of a good home usually looms large. As the carpet on the floor is the foundation of the home furniture, so home love is the great foundation of all earthly good. "I married you to love you in God, and according to the need of my heart, and in order to have in the midst of the strange world a place for my heart, which all the world's black winds cannot chill, and where I may find the warmth of the home fire to which I eagerly betake myself when it is stormy and cold without," so wrote Prince Bismarck.

It makes life worth while! The background of a good home looms large behind the career of every really great man. It is the foundation of all earthly good. There can be no happiness without love—the love of husband and wife and of their children.

This is only one of a great many similar passages to be heard on this term. Bismarck found in his wife a place for his heart. His affectionate nature was anchored; that part of his life was safe. His wife was undoubtedly the greatest single force that entered the great man's heart.

It is hardly possible to overrate the influence of a true hearted, loving woman in a man's life. Love is the great home-maker, and the great—indeed, the only home-keeper. It is man's great life-preserver. It keeps man's soul and woman's too. And the man who is greatedened by loving has solved the problem of happiness in the cyclones of life. No storm can shake him, for within is the fortified stronghold of a serene heart, impregnated by a woman's love. It is true. Love makes all things possible. Love makes all things new and nice. Love makes life great. Love makes life worth living. Love is all! "Love bears and presses through sorrow. Love wipes away all tears. Love smiles. Love sings. Love shouts. Love reigns. Love's in Heaven!

Oh, on earth love may often court for little, but in Heaven love is all! In Mr Harold Begbie's story, "The Cage," there are some of the father's sayings that are very good and true. Here is one: "Englishmen think that a little porridge accounts for the Scot's success; they forget the hand that stirs it." We must look at the beauty of love until the beauty gets into us, then the beauty becomes no more decoration but a vital expression of life itself. The whole of life becomes beautiful. Our words are right and kindly words. Out of love grows strength and beauty. And the Christian's life is love, and ought to be both strong and beautiful. We should use every ail to help us to be beautiful. There are some who affect to despise beauty, and consider it a weakness, and such people may do much harm than good. It is the Christian's duty to foster love and beauty in the domestic sphere. And the best place to start is with one's self.

that which warmed it once, can never die."

FRIDAY

"Onward, then, ye fearless hand-Heart to heart and hand in hand; Yours shall be, the Christian stand Or the martyr's grave."

SATURDAY

"The civilized soul and that of a barbarian has the same brute dominating."

"Hope"

Edith, On one occasion the Psalmist declared, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord for his God."

To mortal sense hope sometimes seems a funny thing, a blind holding of thought to something desired; but without full expectation of realising that for which one hopes. "Hope" is "trust" and "reliance" in other words.

This then must have been the hope of which the Psalmist sang. For he had proved time and again that through trust and reliance on God, the cheerful Giver of all good things his need has been met.

When the battle seems hardest, then is the time for us to shout for joy to praise God for the spiritual good we know is ours even though we may seem not to see it. Then is the time to be grateful for our many blessings. As Mr. Nhlapo once said.

Paul said, "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak then I am strong."

Truth uncovers and destroys all that does not want God. Let us take heart then; for even though the way seems dark, with nothing to help us, we know that our hope is well-founded and victory assured. Let us press on, persistently, courageously and joyously, with hope of the good that God will give us. So will divine love lead us out of the house of bondage to the land of freedom and peace.

Therefore, let us not be weary in well-doing for we shall reap in due season if we faint not. Our Father is with us each step of the way. Holding His hand and learning to walk with Him at all times, we shall find that we are obedient to His leading we shall be brought out of dream shadows of sense into the sunlight of His presence.

BEAUTY BUSIE RADEBE,

Mponono School,

Swaziland.

Thoughts Of The Week

By W. M. B. Nhlapo

SUNDAY

"Thus shall it be, as mankind ascend from the thrall of brutish passions; nobler arms, by nobler means shall fill the soul."

MONDAY

"Far better, then, shall it be, even in the judgment of the world, to have been a doorkeeper in the house of Peace, than the proudest dwellers in the tents of War."

TUESDAY

"There can be no Peace that is not honourable, and there can be no War that is not dishonourable."

WEDNESDAY

"Though louder fame attend the martial rage 'Tis greater glory to reform the age."

THURSDAY

"These shall resist the empire of decay; When time is o'er, and world's have passed away cold in the dust the perished heart may lie But

Why Say, "I Don't Care"?

(BY SIMON MALAZA)

Many of our people in all walks of life do not realise that no man liveth unto himself alone, for every thing an individual does though he may say, "It concerns me alone" has an effect on other people to whom his act has apparently no relationship at all. For instance an individual says something or does something alone where a group of people are listening or witnessing his deed. This person excuses his act by saying, "I do not care". Yet to all these people who are watching him his act has some effect. For among those who see him act may be children. Now we all know that children are expert mimics. They copy everything said or done by their elders. What they affects the children deeply.

The child present will repeat the act to its friends and the "I don't care" will soon change to "We have to care" or "We care" and even extends to "How are we to stop this? What remedy is needed?" From that "I don't care" pronounced by one individual many people now suffer. His "I don't care" becomes a national crisis.

There are many instances in which we can prove that our "I don't care" at last becomes our great care. In the field of commerce we have this "I don't care" a drawback to our progress. For instance, we have in many Towns some responsibilities of looking after such things as bicycles of our employers which after after all are our means of making our livelihood, yet the way in which some bicycles are used by some of us is not at all honest. When we are asked why we do this we say "I don't care," it is not my bike!" Yet these people who do not care about other people want other people to care about their own property. I believe that if most of us, rather, all of us, realised that every saying, every action, no matter who performs it, no matter from whose lips has an effect on some one who has a picture of the future in mind of how the Bantu Nation will be like a number of years from now.

ORLANDO

Reply To "Winnifred" Of Alberton

Madam,

Re your article in the last week's paper I feel strongly that I have to affirm you. For indeed, it is so. Young women love men for the amount of suits they possess, for their wealth etc., and in a course of time when poverty comes the two will part, the lady will then begin to hate the gentleman as Satan hates Holy Water.

Young women are really failing to realize the danger of loving a man for what he possesses, or even what he can produce, say like music, or tapping in the concert. This brings unsuccessful marriages amongst us.

Now young women take this to yourselves, make up your minds to love, and then marry for love, for it is indeed very abominable if marriages ending in divorces in short a time had to be time to time continued.

Madam, it was not only your article I appreciated, but as well as the others in the same page with yours. Indeed there is no armour against a lady's hatred to a man, because it may for a time be cured but it will recontinue in the course of time.

M. E. S. KOTZE,

East Rand.

Tea Habit Spreads

At present in America the New York Fair World is in full swing, and is attracting people from all over the world. The tea drinking custom is being adopted more in America, and at the Fair Tea booths are doing brisk business. The tea-drinking habit is frequently and delightfully remarked on by foreigners when visiting South Africa.



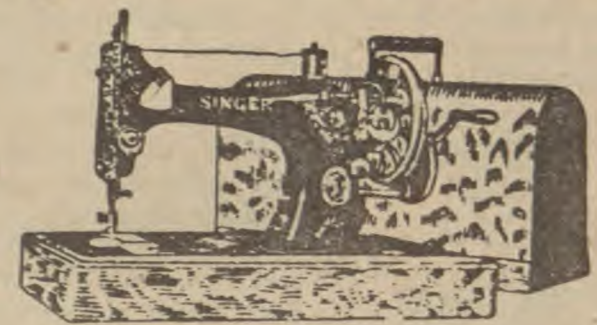
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PERFUME

Ba Tlhalane ka baka La Phuti

Ke T. D. Mabuela

Mono re bona metholo le meeka. Satane o iphile matla thata mono "Sefatlhane." Monna mongoe, mono "Zeerust" o mo masoabing ka ga mosadi oa gagoe eo o intshitseng phuti ea go tsongoa ke bana ba bang, entse ele motho. Monna enoa oile a tsa ea le-eto go ea gae go bona bagabo, le go ba tsibisa gore ena o nyetse mosadi, a ea dula veke dile tharo.

Ntho e makatsang ke ena. Mosadi erile fa monna a ea palama "Chumane ea Mpedi" a ea go kgongoana are oile, jaanong sebaka ke sa gago. Kgongoana ea itumela, ka le tsomoga lesale thata.

Erile tsatsi le monna a bo-ang ka lona a tla bosigo, thata, a kokota goare tuul are kol kol goare tuul a thuba Festere a kena, ha are oa leba a fihlela Kgongoana e sa thehekgeditse mo bolaong, a bile a hlobotse. O! bagetsho ganna mesebese. A thuba ka molamu gore Phuti e ga etsoa moo ebe etlogele dihempe le Marikhue, a tshabe bosiuung boo gore a be a gopole kompone e a beng go eona.

Taba ena etsoa ga Komisinare Mme ba kgachane. Taba mosadi a re ena ga a rate monna oa sa mofeng, sebo ebile ga a sa batla nyalo ea nnete o rata tshoanang le ea Bishop Kompese.

Tsa Mohaleshoek

Monghali ea ratsang a ke u nkenyetse mantsoenyana a na koranteng ea sechaba mona hukung ea Mohale re tha bela h) bona Mong. M. M. F.

Morena Modimo thusa ore Gabriel a tsohego tla loantsha moea o na oa Satane mo bathong.

Tlomamiso ea Kgosi ea Bafokeng

Lekgotla la Phokeng mono Johannesburg, le kopa gore ole tsenyetsa mafoko a mo Kuranteng ea gago.

Lekgotla la Bafokeng le lemono Johannesburg le begelabatho ba botlhe mono, gore remo tirong ekgolo ea tlhomamiso ea kgosi, James M. F. Molotlegi, etla unang kadi 7th August 1939, me Bafokeng ba tlhaba mokgosi, ke, oo! ma Afrika, Sebata Kgomo! Ka tsatsi ladi 7th Aug koa Phokeng, lerole letlabe le beta kolobe.

Re ea lemema ma-Afrika gore letlo iponna kanosi, Kgosi e mphia ea Bafokeng, Manotshe ea seloma botlhoko eareng eloma etlogele lebola, Lehukumetsi la mare a phogole. Mofokeng mmele, sebete teng Letebele, oa marapiana a phuthalinala eli phutholla ea loma. Koa Mmanape a Tshukulu.

Ke oo mokgosi ma-Afrika.
DARIUS L. MOKGATLE
Mokoadi

Phoko mosuoe oa Vredefort, o qhala nako e monate haholo le Rangoane M. Phoko le G. T. Monare le khaitseti ea hae e inotsi feela Mrs. A. D. Lebitsa, le se-Phoko le se-Makhetha kaofela.

Re u lakal-tsa nako le leeto le monote haholo ho khutlela moo u tsoang.

Tlang Pitsong Bakgatla ba Mosehla

Mongodi utumelle sebakananya, pampiring ea Sechaba, ho tsenya mantsoe ase makae, mabapi le sechaba, sa hetshosa Bakgatla ba Mosehla Bakgatla le tsebisoa Pitso ekgolo, etla baeang teng kala di 23rd July 1939, eho etlang ho kopanela, koa tulong ea Bantu Men Social Centre, Eloff Street Extension, [kanako ea 2 O'clock Sondaga.

Pitso ena etlabe e okame-tsoe ke mong alona kasebele eleng morena H. R. M. Makapan, ke eena a le bitsang kasebele. Bakgatla tlaeang, tlaeang kabophara. Pela ehlo-kile mohatla, kgotsa mosela, kalebaka la ho romeletsa tse-ding. Hooseke haeba leomong otlala hlokoalang, kgutlong tsena tsenne, tsa Gauteng (Johannesburg.) Keoho Mokgoshi Maileane, Akgabo Tona, Potlakelang nako ekahodimo, e bekoeng Bakgatla, sebiledioa se loeloa.

Modula Setulo

Ph. M. Mabusela.

Mokoadi Ph. R. Tsh. Makapan

Ba bangata ba Itihetse Selomong Sa Sebe

Tsa Standerton

Mohatisi ea khabane nkha, uhele lena ka sebakananya koranteng ea sechaba. Kesa phomotsa ma-Baptist a heso ka lefatse lohle, leroni resa phela mona Setanere (Seratso) leha rele banyenyane ho li kereke tseleng teng, empa rea ikhantsa ka Jesu Morena oa rona.

Reile ra eteloa ke Mookameli oa rona Rev. J.P. Lepele oa Harrismith, a tsoara phutheho ea Koata ka Satretaga 1. 7. 39. Liraporoto ka li Station tsohle li hlahile ka Moevangeii oa Sekete J. J. Selepe ele tse kholisitseng hore kereke ea Bakolobetsi entsa e tsoela pele. Leha sebe le lefu ele masholu. Che! Molimo o sana le rona.

Sontaha ebile tsebetso e matla, ntlo ene edetse thuto ra e fumana ho Luka 4: Moruti a gotsula lentsoe lereng. "I tihile." A supa lilomo mohlanka oa Molimo, a libeha haufi haholo le mahlo a rona. Ah! Selomo ntho e tsabehang! Empa Sera, Moliki, Satane ontse are "I tihile" babangata ha kakang boseng ba itihetse selomong sena se tsabehang sasobe. Likhabane lise li oetse.

Tsebe baheso ha liukelane. Ha amehoa bana ba bararo, selallo sa atamela keba 42 koleke ea eba £3 8. 3. tafo leng. Ha e hole Bantu Baptist Molimo o hlo-nolofatse Moruti oa rona Lepele. Lere rapelle bakolobetsi.

PHILIMON P. SELEPE

Ba Tsule Lebaleng Pele Ho Nako

Tsa Anglo Alpha

(Ka E. Rempai)

Ka Sondaga se fitileng mohlali 2-7-1939 lipapali tsa Polokoe mona li ile tsa hlase-loa ke ba Odendaalsrust, ba tlile ka lorry. Cheba ile ba fihla ka mora nako me papali ha e ea ka ea e bantle.

Papaling ea pele maemo a ile a eba tjena; Odendaalsrust 1 Anglo Alpha 1. Papaling ea bobeli Anglo 1. Odendaalsrust 1. Empa e ile ea-re pele papali e feela ba Odendaalsrust ke ha ba se ba tsoa ka lebaleng ba ngala.

Ka 'nete ha ba a phela ba chopotse, papaling tseo tse peli li bapetsoe hora papaling ea pele le ho ea bobeli ho no hole joalo le hoja ma-Odendaalsrust ba tsoile ka lebaleng pele ho nako.

Ka Sondaga sa 9-7-39 Moruti M. Seleane ea Methodist o na le mona ho nehela Sella-lo 'me se ile sa atameloa ke batho ba ba ngatanyana.

Mona Celeng re bona ho bata feela. Ka Moqebelo ona o fitileng ho ile ha e ba le Dance Holong ea motse batho ba neba tile ka bongata bo boholo 'me ba Danca batho ba bacha.

U se Kgutle Gore chakela Mmarona

TSA BRITS

Koana re bone pula go tloga kali 7-7-39, ena motshagare le bosigo. Oa bo rona Mr P. R. Mogale, ke ena a saleng botlhokong ba go laola. Morena a thuse me bone pholo.

Re itumela go bona Mrs Japhatalina S. Molapo, Brits, ke ena eo reitumetseng go mona a chaketse Brits beke eotlhe, gotloga kali-1st gokgutla kali 8th. Rephelele pila Mmarona o se kgutle gore chakela.

W.P.M.

Dan Cupid arose with a very red nose, And extracted a dart from his quiver: He adjusted his bow, but his hand shook so, And his wings were all of a shiver. "By Jove," cried Cupid, "I've grown very stupid, My shooting is far from sure; It's a touch of the 'flu, and this game I'll eschew Till doctored with Wood's Peppermint Cure"



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"

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RACINE, WIS.

THE BANTU WORLD

14 PERTH ROAD, WESTDENE JOHANNESBURG

SATURDAY, JULY 22, 1939.

Tsela di lebile Ga Mmamelodi

Baetapele ba Transvaal African Congress ba hlabile mokgosi oa gore pitsa ea lekgotla lena e tla kopana Tshuane ga Mmamelodi ka di 5, 6 le di 7 tsa Kguedi e tlang (August), gomme ba letetse go bona bontsi ba Ba-Afrika bo le pitsong eo, gobane taba tse tla boleloa ke tse kgolo. Empa Ba-Afrika ba kajeno ke banna ba sa tsamayang dipitso, ba batlang tokologo empa ba sa rate go e loanela, ba rantang go phagama kantle le mphofutso oa phatla tsa bona.

Ba-Afrika ba kajeno ke makoala, ke banna ba tshabang go senyegaleloa, ba gopolang gore ba tla fumana ditshuanelo tsa bona kantle le go sebetsa ga boima le kantle le go lahlegeloa. Sechaba se batlang tokologo se e sebelletsa gomme se itukisetse go lahlegeloa.

Bogologolo banna ba ne ba re go utlua mokgosi o reng: "Sebata-Kgomol" ba phalale ba tshuere marumo ba itukiseditse gore ba lahlegeloe ke bophelo ba bona, ga ekaba go ea batlega. Ntho eo banna ba bogologolo ba neng ba e tseba ke ena. Ba ne ba tseba gore ke tshuanelo ea bona go loanela tokologo ea chaba tsa bona le go sebeletsa phagamo ea tsona. Ba ne ba tseba gore ke tshuanelo ea bona go lahlegeloa ke bophelo kabaka la chaba tsa bona. Ba ne ba tsebe gore ga go hlagile dira tsa chaba tsa bona ke tshuanelo ea bona go loutsa marumo. Ba ne ba tseba gore ke tshuanelo ea bona go tshireletsa basadi le bana ba dichaba tsa bona. Moca ona o kae kae?

Ba-Afrika ba kajeno ba re "e mong le e mong o tla iponela, Modimo ke oona o tla re thusa." Ga ba tsebe ga ele tshuanelo ea bona gore ba thusane ba tshuaragane jualeka letsopa la same nte gomme ba bitsane ka melodi jualeka bona ba kgoale. Baetapele ba dutletse go hlaba mokgosi jualeka Nooa oa bogologolo, empa Ba-Afrika ba ithibile ditsete. Go bona mokgosi o reng "a re ageng areka gobane morallo oa kgatello le tla o atla" ke mokgosi o se nang mosebetsi, o batlang feela go ba khuthosa dichelete. Empa lega gole juala tokologo eona ba e batla. Moo ba dutleng teng u ka fihlela ba lla meokgo ba re "Makgona a re tshuere gampe; re betoa ke setoropo sa joko e boima; re gateletse gomme ga re tsebe gore re tla thusoa ke mang."

Ke selo sa bona sena sa ka mehla. Empa lega ba lla selo sena se hlomolang pelo, ga ba batle go intsha sere-teng seo ba leng go sona.

Re tshepa gore kajeno ba tla phalalla mokgosi o hlabiloeng ke baetapele o reng ka di 5 tsa August tsela tsohle tsa Transvaal di lebil: Tshuane ga Mmamelodi.

Juala ba Se-Afrika Ke Sehlare

Makgona a batla go fumana tokelo ea go noa juala ba Se-Afrika gobane dingaka di bol la gore ke sehlare, go rialo motato o tsoang Pretoria, Morena J. R. Brent Mookamedi oa Taba tsa Ba-Afrika ba motse oa Tshuane, o re Makgona a tshuanetse go dumelloa go reka juala ba Se-Afrika ga a ena le leng lo, la ngaka le bolang gore kabaka la go lo, la tshuanetse go noa juala ba Se-Afrika.

Gape o re Ba-Afrika ba tshuanetse go dumelloa go reka juala ba Se-Afrika ga ba ena le mekete ea bona.

Ntoa ea Majapane le Marashia

Motato o tsoang London o bolela gore go tloga ka di 6 tsa kguedi ena go ea fihla go di 12, go loannoe ntoa e kgolo magareng a Marashia le Majapane meeding ea Manchuria. Marashia a bolela gore a bolaila Majapane a 5,500, a thopiloe masole a 250 le dibetsa tsa ntoa.

Mafahla a bana ba bahlano

Motato o tsoang Mexico City (South America) o bolela gore mosadi oa Lekgona o belegile mafahla a bana bahlano bashimane ba bararo le basetsana ba babedi.

Majapane le Mangesemane

E ne ele moferefe ka Labohlano la beke e fetileng motseng oa Tokio (Japan), go rialo motato o tsoang Tokio. Banna le basadi ba 4,000 ba ne ba goataka, ba fataka ditrateng tsa motse oa Tokio, ba supa letsatsi ba re Mmuso oa Mangesemane tshuanetse oa digeloa ka legageng la polao. Ba re "sechaba sa Japane se keke sa kgona go aga Mmuso oa sona fatsheng la Asia ga Mmuso oa Mangesemane o sa ntse ole teng."

Majapane a hloile Mangesemane kagobane a thusa Machaena ka dibetsa. Ga go kgotso mona fatsheng la tsuelo-pele.

Ntoa Tla Tla Mona Afrika

Lefatshe la Europe le sa okametsoe ke leru la ntoa. Motseng ea Danzig ke gona go bonagalang gore mollo o tla fisa fatshe la Europe o tla hlaga teng. Motato o tsoang Danzig o bolela gore Mmuso oa Germany o sa romela masole le dibetsa. Gape baetapele ba Majeremane motseng oa Danzig ba ne ba kopan: Herr Hitler bofelong ba beke e fetileng. Go utluagala gore tse ba di boletseng ke tse kgolo, empa ga go motho ea tsebang gore ba ne ba bua ka eng. Feela boreatseba ba re ba ne ba lokisetse go hlasele motse oa Danzig.

Motato o tsoang Geneva (Switzerland) o bolela gore Mmuso oa Germany o rometse masole a kabang 20,000 Libya (North Africa). Libya ke lefatshe le leng katlase ga taolo ea Mantaria-Ga go belatse gore ntoa e tla tla mona na. Afrika.

Go Bolailoe Mantariana A 4,000

Ba-Abyssinia ba bolela Mantariana motseng oa Addis Ababa, go rialo motato o tsoang Jibuti (East Africa) gothoe ba tsena motse bosigo gomme ba bolae Mantariana a sa robetse, ere ga bo esa ca kgutlele dithabeng.

Gaufi le motse oa Jimma go loannoe ntoa e kgolo gomme Ba-Abyssinia ba bolae Mantariana a 4000.

BALA "The Bantu World" PELE

Go Nele Pula E kgolo

Pula e nele gagolo bofelong ba beke e fetileng gomme e ile ea thibela bo Morena R. G. Baloyi, M.R.C. R. V. Selope Thema; M.R.C. le John Marks go ea tshuaroa dipitso koa Heidelberg, Balfour le Ermelo.

Gape go utluagala gore banna ba na ba ntse ba itukisetse go etela metse le metsana ea Orange Free State ka kguedi e tlang.

Go Bolailoe Majuda

Motato tsoang Jerusalema, motseng oa Davida, o bolela gore Ma-Arapa a bolaila Majuda a mabedi, gaufi le Tiberius. Go sa bakoa lefatshe la Palestine.

E Tla ba thabo Le Nyakallo Holland

Lefatshe la Holland go lokisetsoa nguana ea tla belegoa ke Kgadi e kgolo ea Holland, eleng Princess Julian, go rialo motato o tsoang The Hague. Gothoe nguana o tla belegoa ka kguedi e tlang. Ga ekaba nguana oa moshimane go tla utluagala mekgosi le mekgolokoane e megolo, gobane ga esale go tloga ka selemo sa 1851 ga go nguana oa moshimane ea kileng a tsoaloe bo-reneng ba Holland.

DIKHUKHUNI DI BONO KE DIBATALADI

Monna oa Lengesemane ea bitsoang Donald Adams o thueroe, go rialo motato o tsoang London. Molato gothoe ke hodi ea Mmuso Germany. Gape gothoe o rometse mangolo a senolang diphiri tsa Mmuso oa Mangesemane koa Germany. Gape gothoe o amogetse chelete e tsoang Mmusong oa Germany

Monna oa Lejeremane ea bitsoang Herr Abetz, ea tsebanang haholo le Herr Von Ribbentrop, Tona e kgolo ea Herr Hitler, o leleliloe lefatshe la France. Go bonagalang gore ebe ele hodi ea Mmuso oa Germany.

Franco O Ea Italy

Count Ciano, Tona e kgolo ea Signor Mussolini, o ne a etetse Spain go ea bonana le General Franco, Tona-Kgolo ea Mmuso oa Spain.

Metato o tsoang Madrid (Spain) o bolela gore General Franco le eena o tla etela Italy, ka kguedi ea September. Ebil-gape gothoe o kopiloe ke Herr Hitler go etela Berlin. Banna ga ba robala; ba sebetsa m-tshagare le bosigo go lokisetsoa ntoa.

Tsebiso Go Bangoledi

Le Tsebiso gore ga le romela ditaba le saene mabito a lona ka go tla, le adresse e tletseng go seng juala ta a tsa lona di ke ke tsa gatisoa. Morulaganyi.

United Apostolic Faith Church

Moruti Ankhema oa United Apostolic Faith Church o tla beea letlapa la motho oa Kerere koa Eastern Native Township ka sondaga sa di 23 ka nako ea 3 ka meriti

Helps PREVENT COLDS Specially designed for the nose and upper throat, where 3 out of 4 colds start. Use it at the first sneeze. VICKS VA-TRO-NOL

OTUKULULAYO (MATUKULULAI) O feta meriana kaofela. 1/6 MATSETSELE. Moriana o etselisoeng ho thusa batho. SEHLARE SE TSOLLISANG--SE HLA POLLANG. Mahloko ohle a meleng ea batho. SE HLATSOA MELE KAOFELA Se etselitoe hore se thusa batho. Se rekoa ke marena le matona le batho ba se sebelisitseng ka lilemo tse ngata. Le batho ba hlalefileng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka bo ntata bona mohlolo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosana u tsoha u khofe tsohle tse mpeng tse ka melang, le mahloko. U ke ke oa sebetsa mosebetsi o mohlolo o qalileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoe, u khothale, u be matla, u thabele lijo le bophelo ba hao. E mong oa marena a kileng a seabedisa moriana ona oa Otukululayo (MATSETSELE) ore "Ho ka nthabisa haholo ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi?" Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso. Kopa mong'a lebelokeng la heno pele kapa u romele Postal Order ea 1/6 A. H. TODD Ltd. Mokemisi, ENDHLOVINI, RED HILL, NATAL. Mo meriana eolokileng haholo o etsoang teng.

Because I have my Eveready Torch ... motor cars do not run me over Motor car drivers cannot see a man riding a bicycle in the night unless the man has a strong light. The man in the picture is wise. He carries an Eveready Torch, filled with fresh, strong Eveready Batteries, so he is safe. Ba-ganni ka motokara ga ba kgone go bona motho ga p-lame paesekela bosigo; ga eena a se na lebone. Monna enoa o mo Setshuantsong o hlalile. O tsamaea ka Lebone le EVEREADY, le tletse dipatari tse acha tsa EVEREADY. EVEREADY Trade Mark Registered in the Union of South Africa TORCHES, BATTERIES and BULBS Eveready Batteries are full of light because they are fresh when you buy them.

elo tsha Mafrika Di Ella Madi

(Ke S. MAKGWANYANE—PHALADI)

Babadi! Lena le lego hanna ba kgoro yekwi ya Madireng a "Bantu World," mehla ya tshwelopele. Seo kamoka re ya se lemoga. Tshwelopele ye re bonago e ile ka mebila ye mentshi. Mebila e lebile mahlakori kamoka a tshwelopele, gomme gare ga mahlakori a go lehla-kori le mmila wa lona o melago ditshello tsho ditshi ka ge batho ba sa hlokomela tshwelopele ya mmila.

Leo (ge ke hlaba khudu ka maragong) ke lehlokori la go se hlokomela tshenyego ya dipolelo tsha rena.

Dipolelo tsha rena di tswakanywa-tswakanywa ka mantsho a mantshi a tshwago dipolelong tsha di re bushago. Na ke tswanelo lena banna ba kgoro gore re dire byalo? Na ge re lesitsho dipolelo tsha rena di senyega ka tsela ye ditlogolo le ditlogolwana tsha ditlogolo tsha rena di tla bolega dipolelo tsho byang?

Ba bangwe ba ke shetshego, ke ile ka boledishana nabo ka tshenyego ye ya dipolelo; ba re ga gone molato; ga re bolega Seburu-Sesotho, ga ba Senegimane-Sesotho, ka ge gone maina a dilo tsho dingwe tsho re se go na tsho ka dipolelo tsha Afrika.

Na re palelwa ke go nyaka maina a dilo tsho ka dipolelo tsha Afrika? Manyami matona ke gore le mo re nago le maina a dipolelo tsha rena ga re a dirishi. Ka tsela yeo re bolega dipolelo tsho tswakanego re tsho dipolelo tsha Afrika Madi. Mohlala keo:—

(1) A ke u mphe mpitshaanyana ya vatere ka mowe khitshing, o seke wa mpha metsé a varamo o mphe kouti vatere.

(2) Maabane ke rile ge ke theka woko ka bona mapoisi a tasamaka dikgomo mo mopaleng a magolo a dimeleka. Erile ge ba meleka kwiyi ye ngwe ya khika mpoiwi, emere ya wela fase mmeleke wa sepoilega.

Baruti, baruta-bana, botswadi le banna kamoka ba setshaba, ga re tshweng lesolo re swaraneng ka diatla tsho pedi go ruta bana ba rena dipolelo tse sa tswakanago. Dipolelo tsha Mafrika di ela madi.

Mo melaong ye meswa ya ditshuto tsha bana mo dikolong mmusho wa ditshuto o eme ka maoto a mabedi, gore bana ba rutwe dipolelo tse sa tswakanago.

Batswadi ke ona motheo wa polelo Baruti le baruta-bana ba ka thusha

gore "Sekepe" se sa dipolelo tsha Mafrika se seke sa sobelela ka mo bodibeng bywa lewatle la tahlego ya dipolelo tsha Afrika,

African Presbyterian Church

Monghali ea ratehang morulaganyi oa Bantu World eba mosa ho ntumella sebakanyana ho hlalisa mantsoenyana ana korantang ea sechaba. Rebile le mokete oa selallo le kapeso ea mafumahlali a merapelo, Buffelsdoorn, Dist. Klerksdorp Transvaal kali 25 June ho apesoa Jefrou emocha leho beoa setulong le khoela lahae eleng Maria J. Moloantoa. Baruti ene ele Rev. S. J. Moloantoa, mookameli, le Rev. A. L. Seahloli me ba hlalisa Rev. J. J. Moloantoa kapele ho Maserata oa Klerksdorp. Me Maserata amo amohela ka ho monela perm tse a ho fumana veine ea selallo me Jetou Ellen. S. J. Moloantoa le motlatsi oahae Betha Maseabi le mongoli oa bona Annie Ndobe baile ba tsamaisa mosebetsi oa kapeso hantle batlatsi tsoe ke mafumanali bo Mrs. Poho oa presbyterian Church le Rev. Moshao oa Native Independent. Congregational church me Sellalo sa atameloa ke ba 45. koleke £1. 7s. 5d S. J. MOLOANTOA, Kroonstad.

Ba ang Mona

Ke kgale re bolega gore bangoledi ba khutufatse ditaba, ba ngole gantle ka Enke eseng ka peteloto. Motho ea sa khutufatseng a se ke a re beea molato ga re sa gatisi taba tsa gagoe. Gape re kopa gore bangoledi ba seke ba ngola gampe ka mabitso a batho ba bang. —MORULAGANYI

hae tsa bo-nurse mane City Deep Hospital, Johannesburg hona selemong sena o fumane mosebetsi oa booki mane Botsabelo. Re mo laketsa katleho.

BALA THE BANTU WORLD PELE

Matlama E Shapile Liotsa Ka E Bohloko

Khanyeng Mission

(Ke J. M. KHOABANE)

Lireng tsa Khanyeng, Lire Phiriona ea mona e ithuta ka matla Private Study ka hobane e utluile hore Mosuoce oa Etembeni o phasitse J.C. ea eona.

Lire Tau ena ea Khanyeng e fumane moputso o motle musong oa temo.

Lire Maraka o butsoe Mokhotlong (Market) hloana tse peli tsa moroho 3s. 6d.

Lire, Team, e ncha ea matlama e a Chesa. Kali 8 May 1939 e ne e thulane le Liotsa, lerole la kubella lisa qala haba ha nkha bosulu. Bashemane ba nkhisetsana mahafi le mofufutso. Pele ho half time, Matlama ea nea Liotsa 3-0, ka mora half-time Matlama a ihakala ka Khoabane Mokoena oa Marabeng. Meriri ea rona ba ka ntle ea robeha ha thola hare tuu. Matlama e phasa tsatsoa metloebelole Mali u utloisse hore joale Matlama a ntsa tse 5-0. Re lebelsetse ho thulana le Liphamola tsa Morena Seeiso. Me re nyoretse Maratha a Morija Basutoland. Utlua he Mali, Matlama o shapile Liotsa ka thupa e bohloko. Matlama 8, Liotsa 0.

Tlohelang Ho Robala Le Mpaola Ka Matlung

Tsa Maokeng

Maria a kene, serame se iphile matla. Mafrika a mang a robala le limpaola ka matlung. Oho Ma-Afrika ntho ena ke kotsi e tlohelang. Dikolong mesoee e eme ka maoto ho hlaloba bana.

Re utloa hore A. T. A. e tla eme mona motseng oa liithati le oa khotso e leng lehae la likhutsana, le mokhatlo oa African Native Association o tla ba teng mona mohlala 26 September 1939 me bomakherenkhoa bohle ba memeloa ho ba teng. Ho tla buoa litaba tse ngata, me tse kholo haholo,

Re bona Mr. Phahlane Morekisi oa Bantu world a ipha matla ho tsamaisa pampiri le motse. Bantu World e fumanoa ho Monghali Phahlane No 67 D. Location.

'Aubuti Ke Batla Go Nyaloa Ka Lesira'

(KE G. M. LERUTLA)

Jol Jool Sixpence, o senhlabe. Mokhosi ona oa ka hodimo o be o hlaba ke mosetsana oa Mo-Afrika koa Orange Grove Johannesburg, ho utloa hala hore ho be ho senyehile. mosetsana ona o be a ratana le mohlankana oa Lenyeka.

Erile hoba mosetsana ona a bale koranta ea sechaba "The Bantu World" a qala ho utloa ka Moruthi Kompese ea ba o bolella mohlankana eona oa Lenyeka are "Aubuti kana hase re nyalane ka leshira le polomo." "Mme le Ntate ha ka utloa hore ke nna le oena o tla rata ho tseba." Ea ba mohlankana oa Lenyeka o nka thipa o horohela mosetsana are "Mena pulala, wena, wena qabanka mina sephokophoko." Ea ba mosetsana o beha molato ho bo ke ea tseba, hare tsebe hore molato o tlo ahlola byang, ka hore Lenyeka lere, "Wena telele mali ka mina. Ke tseo tsa moruti Kompese. Pass op my kind.

Serame Se Iphile Matla Matsatsing Ana

Tsa Maseru

(Ke JAY PEE KAY)

Mr. le Mrs. P. Malebo le Mr. B. Sekhesa ba fiblile maoba ho tsoa Durban moo ba neng ba chaketse. Mr. le Mrs. Malebo ba ne ee Natal qalong ea khoeli ea June, athe Mr. Sekhesa eena o tsoa ea hona qalong ea khoeli ena. Che kaofela ba ba tla ba le bopheiong bo botle. Mr. Malebo le Mr. Sekhesa ke bamoheli ba "The Bantu World."

Mr. A. P. J. Mohasi le eena o fiha maobane ho tsoa koana Transkei moo a neng a ile ho ea bona 'Show' ea teng le ho tla a kopilitse tsa teng. O bolela botle ba tseo a li boneng le monate oa leeto leo a bileng le lona.

Mrs. Z. N. Tiale le mor'a hae Mohainyana ba sa chaketse koana Port Elizabeth. Eka hoja Mrs. Tiale a ntsa a hloka bophelo bo botle, 'me o ile pela leotale ka morero oa hore mohlomong bophelo bo botle bo ka tsoa bo hlaha. Re mo lakaletsa leeto le letle

Serame se iphile matla matsatsing ana ho feta tsiung tse fetileng. Pula e hana ho na le ha maru ona a ntsa a tsepisa kamehla.

Nurse Jean Molisana oa mona Maseru ea tsoa feta lihlahlobo tsa (Di fella serapang sa 2)

U tla ba le Meno a phatsimang a masueu ka metsotso ese mekae.



Seripa sa halefo ea KOLYNOS, u hlatsoa ka borosolo meno a hao a tla hloeka, a phatsime a be masueu, molomo oa hao o be mohle, moea o be monate. Ngaka tsa meno di re sebedisa KOLYNOS HA BEDI KA LETSATSI. E rekoa Dikhemesing le Mavenkeng ka 1/3 ka pitsana. E ENTSOE ENGLAND Meno a naka nako e telele a hloek le ha u sebedisa

KOLYNOS DENTAL CREAM

Na U Na Le Majoana A

URIC ACID ?



Leotong la hao? Hoo ho bitsoa HO OPA HA MAOTO.—Na aka mokokotlong? Hoo ho bitsoa HO OPA HA SEHOLOHOLO.—Na a kamorao ho Serope? Hoo ho bitsoa HO OPA HA NOKA.—Haeba lihlabi li tletse 'meleng ohle batho ba ho bitsoa hore ke MOCHECHA.

Majoana a Uric Acid a kena Maling ka Moroto. Ke ka baka leo a bitsoang "Uric Acid." A nkuoa ke Mali ho a isa litulong tshole tsa 'mele, a kena manonyellong, mesifeng le lithong. Aba joaleka tsoekere 'me a etsa lihlabi tse tsabchang tseo ho thoeng ke Ho opa ha Maoto leha ele Mochecha. Empa hona le phekelo ele ngue e thusang mafung ohle ana ke JONES' RHEUMATICURO.

Moriana oona o qhibilisa CHEFU EA URIC ACID eleng eona e bakang Mochecha le a mang mafu a joalo. O tlisa khotso le phomolo ho mokuli a eso qete ho noa botlolo ea pele. Mochecho oa fokotseha. Lihlabi lia fela. Joaleka ha chefu e qhibilile ele metsi e tsoanetse e ntsetsoe kantie ho 'mele.

JONES' RHEUMATICURO e sebetsa joalo. Ke nako e fetang lilemo tse 60 moriana oona o tsejoa hore o lokile haholo bakeng sa ho phekelo mahloko a bakoang ke majoana a Uric Acid. Litlakala tse ling li ka thoba bohloko ka nakoana empa ere kamorao ho moo lihlabi li khutlele ka matla ho mokuli hoo a tsuanetseng a boele a nke litlakala tse ling hape. SEKA SEBELISA LITLAKALA! SEBELISA JONES' RHEUMATICURO U NTSETSE CHEFU KANTLE HO 'MELE.

Jones' RHEUMATICURO

Likemisi le boramavenkele ba rekisa JONES' RHEUMATICURO ka 3/6 botlolo kapa u romele ho P.O. BOX 938, CAPE TOWN u romele chelete. SES4146-1



Talima sepharbelong setswantsi sa mona ea tsamaisang ka lijate.

Etsa Hore Mala A Sebetse Hantle Ka

LAXAMINT advertisement with image of a tube and a glass. Text: Laxamint ke sehla se lokollang mala, se monate, se rorisoa ke dingaka ho ba bacha le babatala. Laxamint e phekelo kapela pipelo, pipitlano, ho feroha dibete, ho opa ha hloho mme ha e tloetse motho. E rekoa Dikhemesing THEKO KE 6d. Batta nontsho e sa rekoeng ho SANCAL, 107, Main Road, Newville, Jo'burg.

Iscor Compound Sport

In "The Bantu World" of July 8, there appeared an article under the heading "Iscor Bantu Football Club by J. Sebane, where he states that Iscor F. Club will not be heard of because its backbone organiser Mr. Moleele, has just been pushed back and this spells great gloom to the poor players who still like and desire his assistance.

I would like to know how far Mr. Sebane is conversant with Iscor sports activities?

Again the writer makes mention of the fact that Iscor F. Club had the intention of encountering Lovedale Touring Club. I regret to state that such an affair is not known by any Iscorian sportsman.

Where Mr. Sebane got these confounded statements and informations from, strains past the compass of my wits.

For public information I beg to say, Mr. Moleele resigned the organisership of Iscor sports on his own accord and did so in a public meeting of Iscor sports enthusiasts.

Mr. Sebane, in future "Look before you leap," lest you find yourself in an undesirable clash with us people mostly concerned with Iscor Bantu Sports' activities.

J. BHALI,

Vice-President of I. B. S. & R. Club



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JWT.1300

Rhodesia Motherwell v. Eastern Leopards Wemmer Sports Ground

(By B. A. MAMBWE)

On Sunday, July 9, R. Motherwells were matched with the brilliant clever team known as the Eastern Leopards in the second round of the S. A. Challenge Cup. The match resulted in a win 4-1 in favour of the E. Leopards at Wemmer Sports Ground. Actually the popular, E.L. should have won by a bigger margin as the Rhodesian Motherwells team was not at full strength. Owing to the fact that R.M. are not supposed to be present when soccer match is started at 2.30 p.m., for nearly all these men are employed in the kitchens. Some work as far afield as Rosebank, Orange Grove and Germiston, and only four or five are employed in the city.

Four men who are outstanding on that day against this strong soccer team—E.L.—were: Dunlop Mnjuta Dennis and One One. Jacky Hhlanya, their reputed full back and also Isaacs, their clever centre-half, known as "British" as he is called by spectators, did not play in this match. Were E. Leopards solidly strong as they were last year, they would have wrought havoc on the Motherwells.

However, from the commencement until the end, the match was played in a good spirit. Itai the R. Motherwells goal-keeper was hardly to blame for the four shots that heat him, for there were no full-backs to mark the E. Leopards forwards. Dunlop particularly, played soundly at centre-half and was the only one who beat "Muntu Wezinyawo," incidentally the only goal for R.M. Dennis, the young right inner of the R.M. tried in vain. Many dangerous shots at this "Muntu" who saved well for E.L.

I counted four dangerous shots from young Dennis which he saved brilliantly, and his wonderful anticipation, daring clearances made the crowd gasp with wonder.

The Eastern Leopards full-backs were excellent, namely the so-called "Tube and Tyre" and "Ukwela Pezulu". The referee, Mr. George Whisky, conducted the match well and a fine spirit was evident in both teams.

East Champ Dor Sports

(By E. M. MAGWACA)

Lily Whites Lawn Tennis Club of East Champ Dor was playing a stiff match in a big pavillion against Rand Leases on July 2, at Rand Leases in fine weather.

The match was opened by the Captain of the Lily Whites L. T. C. R. F. Zondo with Mr. D. F. Magqo. (Continued foot of next column)

H. Jajhbay v. J. F. Smith

TENNIS CONROVERSY

The match was played on April 1, 1939 and owing to bad light the match was stopped at 2 sets all, and it was arranged in the presence of Umpire and agreed unanimously to replay the match, which was to take place by April 30

It is with deep regret that I have to state that although I had written many letters to Mr. Smith in the month of April and to the article published in your article, I received no direct reply from Mr. J. F. Smith; but I received one letter from his brother suddenly as Manager to Mr. F. J. Smith which managership Mr. F. J. Smith did not confirm to me. I then informed the Umpire of Mr. Smith's failure to give a date of replay, and the Umpire wrote direct to Mr. Smith informing him to replay the match as arranged and allowed him a further time to May 31, 1939 to which I had no objection but agreed to play on any date in that month.

To the regret of myself and the Umpire Mr. F. J. Smith failed to comply with the Umpire's request, and as there was an amount of £15-9-0 nett profit accrued from the gate takings which was to be paid to such clubs, or unions, as the winner may decide. The Umpire and the Treasurer could not leave the matter undecided indefinitely and therefore had no alternative but declared me as the winner. I then instructed the Treasurer to pay over the said amount to the Sec., Bantu Men's Social Centre, Johannesburg. The Transvaal Coloured Tennis Union, and to the Transvaal Indian Tennis Union, who have received the cheques.

I would like to mention the fact that I was very disappointed for Mr. Smith's failure in not replaying the match as arranged which is a real disappointment to the sporting crowd who were keenly and eagerly waiting for a date, and I do not see why such a thing should occur, I have in the last 5 years entered and won 38 Championships and was prepared to meet any player in South Africa who entered in championships, with the motto that of uplifting the standard of tennis which should be the aim of every leading player and champion, irrespective of win or lose, but if disappointment of this nature would intervene, then in my opinion the game is not played as true sportsmen are duty bound in the interest of sports. I would like to mention the fact that Mr F. J. Smith after April 1st took part in league Tennis of the Coloured Union and played on Saturdays during April and May 1939. And again did not enter in the Coloured Union's Championships played in May.

In conclusion, I wish to thank one and all who were present when the match was played, and wish to place my regret to them for the disappointment they are occasioned which is outside my power.

Pretoria Sports Annual Concert

(By SQUIB)

The Committee of Management of the Inter-School Association of Pretoria held the Annual Concert and Distribution of prizes to the winners of the various events in the Dougall Hall on June 29. The President of the Association Mr. J. Hardy (Ra-Thapelo) in his speech welcomed both parents and children in appreciative terms. He briefly outlined the Association activities and pointed out that the Inter-School Sports was started in a very small way about 1925, and that since then the Association has been gaining strength.

Today "we are in a very happy position to stage a real red-letter day for the Bantu children by the Annual event of all Pretoria Schools", said Ra-Thapelo. He congratulated the teachers and the Committee of Management for all the hard work they had put in to make the event such a huge success. He also thanked the parents for allowing their children to participate in the various events and thanked the children for the sporting way they had competed.

The various schools displayed remarkable talents in different singing entertainments and accomplished a great feat which speaks well both for the future and of the teachers for their patience and skill in teaching their children to sing so beautifully.

The Prizes were presented to the successful winners by Mr. Hardy (Ma-Thapelo) assisted by some teachers.

In a brilliant speech Mrs Hardy "Ma-Thapelo" said it was a great honour that she performed the distribution of prizes to the various children. The Parents as well as children must appreciate highly the benefits of education. The children must use their education for the uplift of their race. She said that education is and was a great legacy which the Bantu people were fortunate to have at the sacrifices of missionaries and other kind Europeans. She said that when they go to the New Location which is the best in the Union of S. Africa they will get more trophies to compete for and they must come by their thousands. After Mrs Hardy speech three Cheers were given for the success of the Annual Inter-School Sports. Mr. J. Martins presided and amongst many people were Rev. Maimane, Messrs S. P. Matseke, H. H' Lekhethoa: H. K. Binda, Keable Mote; J. S. Maila Lekgetho, and many other notable B. ntu.

The boy stood on the frozen deck. He should have been in bed. A flannel rag was round his neck, A cold in th oat and head Why stood he there, poor shiv'ring wretch? 'Twas simply to secure A passing boat from shore to fetch Some Woods' Great Peppermint Cure

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Yini le yenza i Eno ihlaziye yenze uzive upholile? Yenza ukuba iizibilini zihambe ngeyona ndlela, iyolisa isisu, isuse konke okusema thu —njini okubi, okuyingozi.

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ki facing Messrs Gxavu and Matobeng. At lunch time the lead was 4 games in favour of Rand Leases.

They continued after lunch. Mr. Zondo, Maaba, Buti and Mrs. D. Monamodi showed a brilliant game, while Mr. Makgoki was busy assisting in organising refreshments. The game changed in the afternoon, Lilies were leading by 4 games and won by the games.

We greatly thank the good spirit showed by the Rand Leases L.T.C. especially Mr. Vos, the captain and Head Clerk. The players for Lily Whites were as follows:

R. F. Zondo, D. F. Magqoki, J. Maaba, S. Sepanya, S. Buti and Mrs. D. Monamodi.

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The Eastern Province Bantu Tennis Board

Intlanganiso ya lombutho uyaku dibana ngomhla ka August 6, 1939 E-Tinara.

Itlanganiso iyakungena ngo 9 wakusasa, ukuxoxa imicimbi ephathelele kuma lungeselelo e-Tuments.

(a) Nokuqwalasela ukungena kwe Dolopi ezi ntsha ku lombutho we E.P. Bantu Tennis Board.

(b) Nezikhokhelo eziyakuza naba thunywa bendawo nge ndawo.

(c) Nemicimbi jikelele edla abalalali balombutho.

Indawo ezingekangeni kwi E.P. B.T. Board nezi nomqweno woku-ngena zinokubhalela ku nobhala we Board P.O. Box 93, Uitenhage.

J. B. F. A. Logs Next Week

It will interest all socce fans to know that next week all the Logs of the J. B. F. A. will be published in the Sports Pages of "The Bantu World". As most of the Divisions are now engaged in their Second Round fixtures it will be interesting to know who is who in the run for the trophies. Next week!

Benoni Sports

Benoni Darkies

The Sunday afternoon of the July 9, despite the clement weather, was a joyous one on the L. T. Court of the Benoni Darkies when the ladies of the Rose Deep L. T. C met those of the former club on a friendly match. The most thrilling part of the match was Mrs. J. F. Luhabe beat Miss E. Sotyana in Singles: 6-4.

Congratulations to both teams for the good spirit and happy true prevailing throughout the match and to Miss Z. Zidumbu for having made it possible for the visitors to have an enjoyable time after the match.

Scores: Benoni Darkies 55. Rose Deep 40.

Lovedale Touring Team Thanks

On behalf of the Lovedale Football Touring Team whose visit to the Rand has just ended may we please say a few words of thanks to the many who heped to make our stay in Johannesburg a very enjoyable one. We would like especially to thank our Johannesburg Committee, Dr. Ray E. Phillips and Messrs. S. Senaoane and D. Twala, whose many arrangements on our behalf made everything smooth and pleasant for us. Also we must mention the many officials of J. B. F. A. and J. A. F. A., which bodies did so much for us and whom we are under a deep debt of gratitude, as we are to Induna Piliso and Mr. C. Ngengebule and the many good people at Crown Mines Reef.

To many teams we have played against—African, Indian and Coloured—we would also say thank you for you all played the game in a spirit of true sportsmanship. You showed us much to admire and remember gratefully and we left Johannesburg feeling that our three weeks association with Johannesburg non-European football circles had been a great privilege.

It was also a great pleasure to see the very many old Lovedalians gathered round us under the leadership of Mr. Selope Thema.

We must specially mention by name the kind people in whose homes we stayed at Crown Mines Reef:—Mr. and Mrs Luti, Mr and Mrs B. Siwani, Mr and Mrs Sejoie, Mr and Sobekwa, Mr and Mrs V. Cwati, Mr and Mrs Matross, Mr and Mrs I. Matabela, Mr and Mrs R. Brooker, Mr and Mrs Sebolae, Mr and Mrs Sebolae, Mr and Mrs S. Sedzumo, Mr and J. R. Dalamba, Mr and C. N. Ngengebule. We were strangers and you made us at home in a manner we shall never forget.

(Continued column 4)

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East Geduld Sports News

(By RUNCIL DABULA)

The East Geduld Native Lawn Tennis Court was opened on June 24, 1939 with a big audience. Among those present were Messrs R. J. Judd, (Chief Compound Manager) East Geduld, Van Eysen (Under Ground Manager) Synader (assistant under ground manager), C. B. King assistant compound manager and Mr. Lawrence (the white time keeper).

Among the Natives:— H. L. Msimang, Sol. A. R. Lengane, F. T. Mphahlela, H. Mphahlela, J. Mochope, E. Moloj, S. William Tele, R. M. Mgudlwa, P. R. Mbhala, W. Mga-bedeli, S. D. Xepu, J. Gqeba, R. Tsipa R. Molapo, S. Ngoane A. Vent folly, J. Ntoyi, M. Monaisa, J. D. B. Maile, A. S. Sengoasi, V. Ketsbane, A. Mvelase, M. Njadu, H. B. Magadla, Tad Hope Tsipa and Mr. Jack Barnes.

Misses:—N. Wouchope, G. Gqeba, M. Segone, M. Dunjane, S. Mazibuko and E. Temba.

Mesdames:—M. Monaisa, I. Tete, J. Gqeba A Sengoatse, and many others.

In the event of the opening of Tennis Court Mr. William S. Tete (Chief Clerk of East Geduld Mines) delivered an address of welcome.

An impressive speech was made by Mr. H. E. Msimang (President of the East Rand District Bantu Lawn Tennis Association). He heartily thanked the authorities for the establishment of Native Tennis, which he maintained is not meant for the intellectual but also for any person who is eager to learn the the sport regardless of social standard or status. He went further to say, we people who are already in the lime-light and having the pre-lege of interviewing the authorities we should then make it our duty to rouse the interest of sport that is still dormant in some of our ignorant who through lack of some thing better to do, engage themselves in some despicable pursuits for stab one another.

Regarding our women section we find daily that the women are keen competitors in sport.

Mr C. B. King (president of the East Geduld Native Tennis Club) welcomed Mr. R. J. Judd who came to do the opening ceremony. Mr King stressed the point that to play any sport you require a healthy body as much as you are required to exercise your body to be healthy.

Mr. R. J. Judd then delivered a very fine speech corroborating Mr. Msimang's speech. He presented the club with two boxes of brand new Tennis Balls. He was greatly applauded by audience. He then struck the ball over the net and declared the court open for play. The East Rand District Bantu Lawn Tennis Association had been invited

for the day and their players both men and ladies showed plausible play.

Three cheers were accorded the visitors. In the evening a grand reception took place, despite the disappointment by the Johannesburg A. Revellers Band.

May God reward you all for the splendid work you are doing for the youth of the Rand, and for what you have done for us.

M. MOLAPO, CAPTAIN
V. KGADIETE Vice-Captain
T. ATKINSON, Manager.
Lovedale, C. P.

BALA

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Pretoria News

(By Squib)

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The branch of the African National Congress is making preparations for the annual session of the Congress which will assemble here in August. Messrs S. P. Matseke (President) and J. S. Maila Lekgetho are busy holding meetings with a view of enlisting most of the inhabitants to the mighty Congress. All Congress officials are busy every sundays holding meetings. The N. A. Board was won decisively by the Congress.

Today (Saturday) July 22 there will be held a big grand reception on behalf of the

Central Ward Secretary who is being introduced to the public of Pretoria as well as other Leaders of the different Municipal Committees and the "Mayor" Mr. S. P. Matseke. Mr. Macdonald Molefe is being transferred to Transkei and there will be a by-election in the House-Ground Ward. There are candidates in the field already.

Mr and Mrs F. J. Mareka; Mr. A. Modibedi (Chairman) Central Ward Committee of the Kroonstad Native Advisory Board) and Mrs Martha Keable Mote are on a short visit to Pretoria in order to attend the reception today in the Doughall Hall.

Regulations for the management of a Bantu Servants Registry in Pretoria have been drafted by the N. A. Board under the leadership of Mr. C. B. Mbolekwa This registry which has been under consideration for some time will soon be established and it is hoped an intelligent Bantu clerk will be employed to be under Mr. J. Hardy (Ra-Thapelo) in the New Location.

New Location Named by The Board causes stir!

The New Location is being named Motsemoholo "BIG CITY" and this is being criticised in some quarters. Amongst many names suggested in the Press are Brentville, Attridgeville, Mbele Stad Phomolong, Kganyang, Leseding and Matseke Stad. The residents are accusing the Native Advisory Board for not consulting the inhabitants in the naming of the New Location.

Control of Sprouted Corn

The Manager of Native and Asiatic Administration, Mr. J. R. Brent, B.A; has recommended to the City Council of Pretoria the control of Momele or sprouted Kaffir Corn. The Natives want their own Kaffir Beer and Not that brewed and sold by the Municipality. On the other hand there is a feeling that Kaffir Beer should be sold by Africans of approved characters under the supervision of the Municipality and off sales be allowed.

Mr. A. Jas Gomba. Conductor and Manager of the Pretoria J.D.C.C. will supply musical selections in the Municipal Function to be held in the Doughall Hall to-night for Mr. Keable Mote, Secretary to the Central Ward Commit-

Warmbaths News

In June, 30, 1939, teachers of the D.R.C. Schools had a thrilling meeting with their Superintendent G. H. van Rensburg also Supervisor E. Motsisi. The Superintendent pointed out to the congregation of teachers that it was high time that every man or woman in the profession should go on improving himself or herself by further study, otherwise he imagined that a day was approaching when the Education Department would dismiss people who do not make any efforts.

Then he introduced the matter of admission register and the scheme and record of work as going to be solved to teachers by their Supervisor, already mentioned above.

Then the Superintendent read a letter from the Magistrate giving hint to the non-European workmen that if such men are engaged in any licenced business where contract has been made can claim compensation in case of accidents; teachers as leaders of their people were asked to make this matter clear to their follow-men.

When the Superintendent left the meeting the Supervisor was asked to take the reins and he went on successfully. It took him a very long time to explain the contents of the two books and as it is Winter it was fast becoming dark therefore the gathering had to be dismissed, but it was asked to assemble the following morning with the members of the T.A.T.A.

In the morning many teachers arrived from all over the district, I believe from all missions that run departmental schools. The bell rang and they entered the D.R.C. Hall; then bussiness began as usual the agenda being exercised. A rough roll of those present was reported to be 55. I believe the greatest number in honour of the T.A.T.A. gathering.

Here too the business was very long; at any rate members had interest in the subjects and business went on smoothly.

One other interesting affair is that of the bride and the bridegroom who attended the meeting and got married on Monday July 3rd, their names will be announced with the details of their matrimonial proceedings in one of the future issues. Do not miss any number until you read about them.

tee of the Native Advisory Board. There will be many Europeans present. Mr. J. S. M. Lekgetho is in charge of the Reception Committee and an influential committee composed of young and women of the Administrative City of the Union of S.A.

THE BANTU WORLD

Head Office 14, PERTH ROAD, WESTERN, JOHANNESBURG; Domestic Announcements. Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Wasteds, For Sales, etc. are charged at the following rates:— 1d. per word Minimum 2s. 6d.

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Akunqwelo, troll, cari, maktanang zithengiswa zintsha okanye seelike zasetyenziswa. Amadragunisi on donki alapha, izidringi zeekezi kwe dgokunjalo. Sibhalele sikuthuzela uudwe lamaxabiso. Sinemfumha yezinto ezikhe zasetyenziswa zama lina njalo njalo.

Kuya kuba yinzuzo kuwe xa unokubhalela mhlambumbi uze wena uqikelele KUKEL'S 103 Commercial Road, P.M.Burg. T.C.

Mayor Whitehouse o nyaka batho ba baso ba babedi kapa ba bararo, ba hlomphegang ba tshapagalang, ba nyetseng go dula polaseng e beelamang le Bockenhout Siding, Nylosley, ba ba ka shomang meshomo e Moapli ya lokitlang, Molebeledi wa serapa, Molebeledi wa dipere, Mosadi wa go hlatsoa, Mosadi wa go shoma ka ntlong. Ba tla lefwa gobotsa. Batha fiwa mashemo le mafulo. Ngolela NYLSOLEY, P. O. Bockenhout, Transvaal. 12-835

GO BAREKISI BA MATLALO. Lekang go Mr. S.D. LEVY eo a nang le phatho tse di thoathoa e kosa tshae. Thothloha tse di bonolo thata tsa phatho tsa banna, basadi le bana.

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Isaziso Kwaziswa u Daniel Zwane [owayabaki] liti Stein Coal Station, Germiston, zazise ku Aletta Zwane e 16 Main Reef Road, ngapambi kuka August 20, 1939 ngoba engenzi njalo u Aletta uzotata izinyatelo zesahlukaniso. o. o. o.

In Memoriam In loving memory of my beloved husband John P. Kaleni died July 10, 1939. Ever remembered by his wife, Marjorie and children: Maria, Clement, Rebecca, Edna and Joan. Gone, but not forgotten, rest in peace 22-819.

To EDIN JENGELE formerly of Doran Street, Belgravia, Johannesburg. YOU are required to remove certain sundry articles presently stored by me and which I was instructed on the 20th January, 1939, to remove from the above address to 21, Pim Street, Newtown. On attempting to deliver these goods, as instructed, it transpired that you were not known there. Storage charges of £2.10.0, plus cartage plus costs of this advertisement must be paid and goods removed within one week from date. If not removed, same will be sold to defray expenses. Signed:— JACOB MANYANE, Pollock Avenue, Newclare. 22-820

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Bantu News Agency (Pty) Ltd,
332 Commissioner Street, Jeppe, Jo'burg

Who's Who In The News This Week

Mr. Julius Molefi, Storekeeper of Linokana near Zeerust, spent a few days in the city last week.

Mr. K. B. Oliphant of Sophiatown has paid a flying visit to Pietermaritzburg.

A wedding will take place between Italia Mroma, only daughter of Mr. and Mrs. Moses I. Khumalo, of Alex. Township, and Wilberforce Zwelonke, only son of Mrs. M. L. Ntshunga and the late Rev. L. F. Ntshanga, on Saturday July 29 at the Methodist Church, Alexandra Township.

All are invited: Reception at No. 6-3rd Ave., Alexandra Township No cards.

Mr. and Mrs. E. L. Bambani, who were recently married at Cala were the recipients of many invaluable wedding gifts at a reception organised at Essex on their behalf on Thursday, July 6. People came from all parts of the Union and as far as East London, Johannesburg, Cape Town. Among those present were: Mrs. E. M. Bambani and family, Mrs. Tabata and family, Mr. Mtimba and family, Mrs. Malotana and family, Mrs. V. Siyaya and family, Mrs. Mkefa, Mrs. Pono, Mrs. Pika. Misses: G. Tsolwe (Bride's sister) N. and Z. Moba, G. Mtyenwana, L. Njece, G. Mbana V. and G. Ngcwabe.

Messrs: H. Mahonga, E. Twisha, B. and T. G. Ngcwabe.

Mr. and Mrs. E. L. Bambani wish to thank all those who helped to make their wedding such a success. They are also thankful for the many presents, telegrams and letters received from all over.

The Revs. Mashile, Kgobe and Mokoka all of the Pentecostal Church on the Rand paid a flying visit to Mr. A. M. Kgoadigoadi, of Richmond on their way back from Portuguese East Africa. They were travelling by car.

Miss M. G. Maphanga, of Nelspruit is back to resume her duties as assistant teacher of Ebenezer School, Richmond.

Mr. and Mrs. Herbert Ndaba have left Driefontein after having spent their holiday at home. They both looked well and happy.

The wedding of Lettie M. Motsoane, elder daughter of late S. Motsoane of Makapanstad, to John S. Mathie, of Louis Trichardt will take place this month Reception will be given by Mr. Noah Malebye, at 41, Second Avenue, Alexandra Township, on Sunday July 30.

Mr. S. Senokoane, student of Fort Hare, returned last Friday, after spending three weeks holiday at Port Elizabeth with Mr. I. P. Ntlatse.

The following visited Mrs. Monamodi, of Winburg, who is lying ill at the non-European hospital on Sunday, July 9. Mr. and Mrs. J. J. Koloi Mohlamme, Mr. and Mrs. A. Monamodi, Mrs. Kuoape and Mrs. P. Molebatsi.

Mr. James J. Africa, of Newcastle Government High School staff is on the Rand to spend his holiday, she intends visiting Benoni and Nigel.

Messrs. A. G. De Wet-Lebona and A. C. J. Tsotetsi of Orlando left on Monday, July 10 for Blood-River enroute to Nquthu Reserve. They will be away for two weeks. The following saw them off at Johannesburg Station: Messrs A. P. Phali Oliphant, Willie Lepodo, N. P. Oliphant, A. Sibisi and M. Mbutu.

The Rev. L. H. Phillips, Secretary to the Fathers at The Priory, Rosettenville, Johannesburg, left the city on the July 6 to seek the solace and quiet of the country. He hopes to return on July 26.

The Diocesan Missionary Conference of the Anglican Church the Diocese of Johannesburg, which met last week passed the following resolutions: "That the Missionary Conference of the Diocese of Johannesburg, while recognising the need to assist agriculture in the present situation, emphatically protests against a method of assistance by levies, which impose mainly on the poorest of community of all races, a new consumer's tax on their staple foods."

A grand Dinner-Party will be given by Mr. K. Ribane at No. 36, Ruben Avenue, Newclare on Sunday, August 6. Ladies and Gents are kindly invited to this party. Waitresses Misses Motaung and Ribane Doorkeeper Mr. M. Motloung Chair-woman Miss A. Ribane.

The Rev. P. J. Mbatha, of the Anglican Church, Mbabane, Swaziland, is attending the Synod in Vryheid. He contemplates paying his home people a flying visit when the session is over.

Mr. P. N. Nobongoza, of West Olanfontein, is paying a flying visit to the Transkei (his home) for four weeks. Mr. Nobongoza is a keen reader of "The Bantu World" for the last two years. Mr. P. M. Lengena the agent of "The Bantu World" was at Libanon last Sunday.

Mrs. Rebecca Mdluli nee Tukula, (Esikoloni) left on Monday, June 26 to attend the wedding of her son Shipway Hunter Mfazwe.

Mr. Zacharia Mathinga, of Kroonstad, who came here through illness is leaving for the Western Transvaal to recuperate.

Mrs. Annie Dliwayo, who has left the city on Thursday, July 6 for her home-in-law Umtali, S Rhodesia, was seen off by the station by Messrs Dliwayo, S. Manyanda, E. Marange, S. Chitja, D. Chitja, B. Chitja, Mrs. O. Chitja, M. Chitja and Miss S. M. Chitja.

Always effective for cough or cold, Equally certain with young and old, Always effective for thorough chill, Charged with clinical force that will, Always effective for children's colds, Soothing the anguish when croup unfolds, Always effective, fragrant and pure, Standardised Wood's Great Peppermint Cure.

His many friends will be pleased to learn that Mr. Elias Q. Mokue-na, of Alexandra Township, who was seriously ill a few weeks ago is reported to be recovering.

Mrs. B. A. Nota safely arrived by car on July 3 at Mr. and Mrs. D. Ngwane's residence at Randfontein Central Loc. from Rode Mt. Ayliff; and on July 6 Mrs. B. D. Ngwane left for King William's Town on a visit to her parents.

The foundation stone will be laid on the newly built church of the United Apostolic Faith Church in Zondane Street, Eastern Native Township, to-morrow (Sunday) July 23 at 3 p.m. all invited.

Miss S. Reit and Miss A. Riet are here in Johannesburg staying with Mrs. Leu at Alexandra Township.

Mr. David K. Sebetho is spending his winter holiday at Germiston with his uncle Bernard and Philly.

Miss M. Mbini, of Kliptown, held a very successful party recently at her home. The "Lilly White Choir" under the able conductorship of Mr. E. Motiane, kept the guests amused.

TO CORRESPONDENTS

Please note that in future ALL news must be signed in full and the correct address given. Unless this rule is adhered to your news will NOT be published.

EDITOR

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KEPPELS FRECKLE WAX MAKES THE SKIN LIGHTER AND BRINGS OUT YOUR BEAUTY.

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It is very unpleasant for a lady to have blotches, patches, or marks in her face. Remove them with Keppels Freckle Wax! This lovely cream makes the face lighter in colour and brings out its true beauty. Keppels Freckle Wax costs 4/- per pot.

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Keppels Face Powder (Olive tint) is especially recommended for dark ladies. Don't use pink or narselle—insist on Olive colour! This wonderful powder stays on all night at dances and costs only 3/6 per large box.



YOUNG MEN! BUY YOUR LADY FRIEND A BOX OF KEPPELS FACE POWDER (OLIVE TINT)

THE FOLLOWING HIGH-CLASS CHEMISTS STOCK KEPPELS BEAUTY PRODUCTS:

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YOUR OWN FAVOURITE CHEMIST WILL SUPPLY YOU

African Teachers Oppose Control Of Native Education By Native Affairs Department

At the annual conference of the Transvaal African Teachers' Association held at Lemana Training Institution a resolution was passed welcoming the transfer of Native education from the Provinces to the Union Government, but protesting against the Native Affairs Department being the administrative department for Native education.

Speaking to the resolution, the president, Mr. M. K. Molepo, said that the control of Native education should be in the hands of the Union Department of Education. "If it is in the hands of the Native Affairs Department it will be at the mercy of the Native Affairs Commission, a body which is politically biased and which serves under the party in power."

One delegate said that the Department of Native Affairs was concerned with the pass laws and tax collecting. That did not commend the department to the Natives.

Other resolutions passed were:—

That school fees in Native schools be abolished.

That the Transvaal Education be asked to exclude the principal when considering the staff of a school, so that he may be able to supervise the work.

Killed Lion With Arrow

Wonderful Achievement by African

An African living on the Buby River near its junction with the Limpopo near Beit Bridge killed a large lion with an arrow.

During the night he woke up to hear a commotion in his yard, and ran out to find a lion and lioness dragging away one of his donkeys. Grabbing his bow and arrow he followed them in the light of the waning moon.

Soon after he found the carcass temporarily abandoned. Knowing that the lions would return, he dragged the carcass a little distance under a big tree, climbed into the tree and waited on a branch overhanging the donkey.

After a few minutes the lion returned and he shot an arrow into its back. With a terrific roar it dragged itself away, and died some way off.

Examining the lion the next morning the man found that his arrow had gone through its body. The arrow had entered behind the shoulder and the point was just protruding through its chest.

Alexandra Health Committee

APPLICATIONS are invited from Africans or Coloured Persons for the post of Tractor Driver to the above Committee.

Applicants must have had previous experience in driving tractors and must be able to effect minor mechanical repairs.

Preference will be given to applicants who have the experience in road making with tractor and grader outfits.

Applicants should apply in person at the Offices of the Alexandra Health Committee, 2nd Av-nue, Alexandra Township, between the hours of 8.30 a.m. and 4.30 p.m. not later than Monday the 24th July, 1939.

By order of the Committee,
C. CHARLSTON GOCH,
Secretary.

That in view of the fact that Afrikaans is a compulsory subject in Native schools; the department be asked to sympathise with those teachers who had not had the opportunity of learning the language in training institutions.

That the number of hours in the grades be reduced for both physical and psychological reasons.

The following office-bearers were elected for the ensuing year: Mr. Molepo, president; Mr. S. J. Maselang, vice-president; Mr. S. P. Kwakwa, General Secretary; C. R. Ntuli, Assistant Secretary; Mr. J. J. Musi, General Treasurer; Mr. Maleke, Assistant Treasurer.

Transkeian Traders Oppose Maize Levy

The hardship caused to Africans by the imposition of the maize levy was stressed by speakers at a meeting of the Kentani branch of the Transkei European Civic Association.

The meeting passed a resolution, moved by Mr. J. Cherry and seconded by Mr. W. Todd, that Mr. A. O. B. Pavn, M.P. for Tembuland, be asked to resign from the caucus of the United Party by way of protest against the levy.

Mr Kockott, who presided at the Kentani meeting, said that they had shared in the prosperity of the Natives and they were standing by them now in their trouble.

Mayor Appeals For Help

The Mayor of Kokstad telegraphed to the Mayors of all the principal towns in the Union as follows: "Earnestly request you to call public meeting to protest against scandalous levy of 4s per bag on Native mealies in Transkei and East Griqualand in view of terrible hardships caused to Native population."

The Mayor has also telegraphed to leading newspapers, the Associated Chambers of Commerce, the General Secretary of the Dutch Reformed Church Mission at Capetown and to the Dean of Johannesburg the very Rev. W. A. P. Imer, asking for their co-operation in the movement to oppose the levy.

Expenses Of Bantu Welfare Trust

At the annual meeting of the Bantu Welfare Trust, an unofficial body which administers the income derived from certain trust funds, the trustees received reports from welfare organisations which are receiving grants or loans from the trust.

So far grants have been made towards legal aid for Africans, industrial organisations and wage improvement educational development at the South African Native College at Fort Hare and the extension of social welfare work among Africans. The trustees have received a large number of applications for grants from numerous organisations and individuals.

Existing commitments will absorb more than the amount derived from capital during the next 12 months. Captain H. L. Seligson bequeathed £100 to the trust and £25 was received recently in memory of the late Lady Dalrymple.

The trustees hope that the capital amount of slightly more than £50,000 will be doubled. The treasurers of the trustees are Messrs Howard Pim and Hardy, Johannesburg. The secretaries are the South African Institute of Race Relations.



This Is What Happens When People Drive Recklessly

14 Africans Killed at Week End

Three Gassed In Their Rooms

Fourteen Rand Africans died at the week-end as a result of assaults, exposure, carbon monoxide gassing or accidents.

Four of them were killed in assaults, and three were gassed by carbon monoxide from fire buckets in their rooms in Houghton, Rosettenville and Townsville.

A man was found dead from exposure at Sophiatown and another at Randfontein.

The other five were killed in accidents, one being knocked down by a car on the Vuldersdrift road, two being run over by trains one being fatally injured on the New Pioneer gold mine and another being killed in a road accident on the West Rand.

MAKE your way every Friday and Saturday to the CORONATION THEATRE (Africa Cinema, Films Ltd. releases) (Lady Selborne) where pictures are superb and perfect. Watch the best classes of pictures.

Admission: in the evening 1s. adults and 6d. for children. Saturday Matinee 1s. Adults and 6d. & 3d. for children.

They were determined that the Government was not going to collect that levy and that was their reply to the Mealie Board's "insult."

"It has always been a fact that farmers are the backbone of the country. We doubt it. In our opinion the Natives are. It is they who cultivate the farmers' lands, it is they who give Mr. Havenga his millions of surplus, which they wrench from the bowels of the earth," said Mr. Kockott.

African Chiefs' Gifts To Duke

The presents received by the Duke of Devonshire from African Chiefs during his tour of Bechuanaland have been so numerous that he has already sent one packing case full of gifts to England.

Among articles the Duke received were karosses, cooking pots, beautifully decorated blankets, wooden panels depicting scenes in African life, beer pots and silver trowels from places where he planted trees.

Among the karosses of which the Duke now has seven, is one measuring approximately 18 feet by 13 feet. This kaross has as the main feature a full lion skin in the centre, and on each side are full skins of leopards. The border is worked in black and white skin with a black ground of fawn coloured fur. This was presented to the Duke by the Regent Tshekedi Khama.

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