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THE BANTU WORLD

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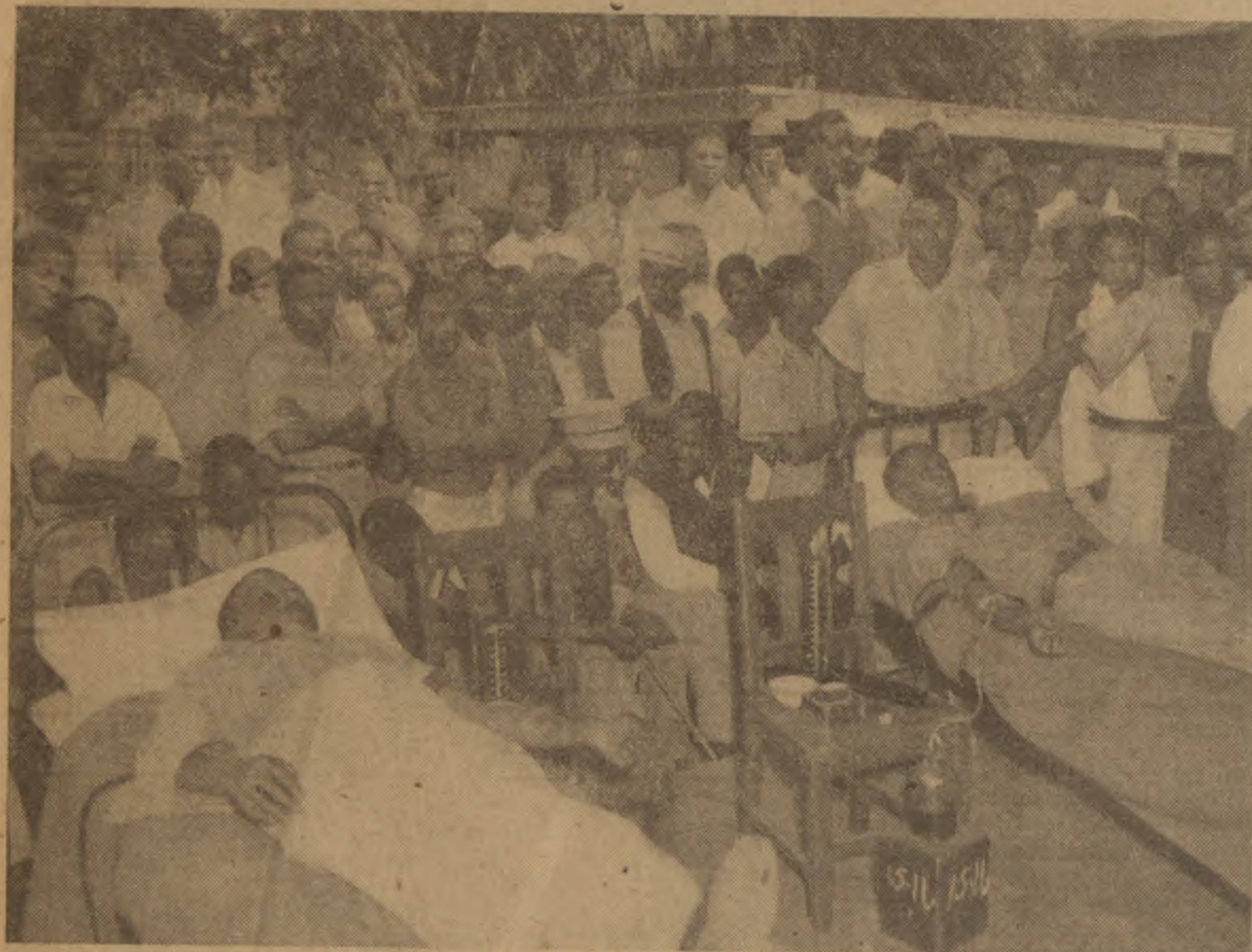
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PRICE TWOPENCE



HELPING TO SAVE OTHERS

Blood transfusion, regarded by many as "bleeding" to save others, is one of the great blessings science has given humanity. In the picture above, two African donors lying on their backs on bedsteads, are giving their blood which is drawn from their arms by means of a painless scientific process. The blood which finds its way into the receptacles shown in the picture will be transfused into the body of some African who has been injured or who may be so ill that his life can be saved only by a blood transfusion. "Blood Banks" exist where blood is kept in "freshness" for use in cases of emergency. The blood is frequently reduced to powder and kept in special containers.

Stage Set For New World Organisation

After 30 days' intensive effort, the United Nations Preparatory Commission finished the main body of its work in preparation for the start of the new World Organisation which will promote peace and goodwill among nations.

The Organisation will begin its work in London on January 10 with the first meeting of the General Assembly.

As a result of its solid work at Church House, Westminster, the Commission will be able to present to the Assembly a report containing detailed recommendations agreed to by 50 nations and covering every aspect of the complicated business of organising the United Nations for the tasks assigned to it under the San Francisco Charter.

These recommendations include a detailed agenda for the first meeting of the Assembly and the other United Nations bodies which the Assembly will set up; provisional rules of procedure to govern the initial debates of the various bodies; advice on how the organisation should finance itself during the next year; suggestions on the transfer of assets from the old League of Nations and the assumption of some of the League's functions and activities; and recommendations on the staffing of the Organisation and the recruitment of an international secretariat.

Among the most important of the first duties assigned to the General Assembly will be the election of six small Powers to fill the non-permanent seats on the Security Council, on which five Great Powers will be permanently represented.

Three of the smaller nations

will be elected for a one-year term and three for a two-year term.

In view of the many difficult and delicate international problems with which the Security Council may have to deal, the choice of nations to compose it will be of paramount importance.

WORLD'S KEY FIGURE

When its composition has been decided by the Assembly, the Security Council will in turn have to take another vital decision—the selection of the first Secretary-General of the United Nations. This official will be the key-figure of the World Organisation, with such prestige and authority as has never before in history been conferred on one man by the common consent of the nations of the world.

Another important item on the agenda for the first meeting of the General Assembly will be the election of the 18 nations who will compose the first Economic and Social Council, the scope of whose activities has been immensely broadened since it was first conceived at Dumbarton Oaks.

Nowhere on the agenda, however, either of the General Assembly or of the Security Council as at present agreed to by the Preparatory Commission, does there appear any specific reference to the setting up of the United Nations Commission for the control of atomic energy as

COLOUR BAR IN BRITAIN

LONDON.—The Home Secretary Mr. Chuter Ede, said in the House of Commons last week that he would take into careful consideration particular cases in which hotels or restaurants had refused to serve Indians of Africans because of their colour. He would then decide whether something ought to be done.—SAPA-Reuter.

REPUBLIC OF YUGOSLAVIA RECOGNISED

Britain and the United States have recognised the Federal People's Republic of Yugoslavia. The Foreign Office in London and the State Department in Washington announced this jointly.

The announcements said that Britain and America assumed that the new Government would accept responsibility for Yugoslavia's existing international obligations, and that the change of regime did not affect the rights and interests of British subjects and American citizens in the country.—SAPA-Reuter.

proposed by President Truman, Mr. Attlee and Mr. Mackenzie King in their declaration of November 15.

That does not exclude the possibility that the subject will be brought before one or other of these bodies during the first part of the first session of the Assembly in London.

Additional items may be placed on the agenda up to six days before the Assembly meets.

How the setting of such a Commission will be proposed will probably not be known until the conclusion of the Moscow talks.

BENONI'S "CANVAS TOWN"

More than 100 Africans evicted from the Asiatic Bazaar, Benoni, have established a "tent town" in the open veld not far from their former homes. Thirty-six second-hand bell tents, which they purchased locally, and four or five crude shelters of canvas and sackling have been erected. They stand near 100 new brick houses which the Council is erecting for Africans from the bazaar. Some of these houses are unoccupied.

According to inquiries made by a reporter, it appears that the Council's efforts to clear up the bazaar by having certain properties demolished under the Slums Act are being forestalled by certain Asiatic landlords. The latter have obtained ejection orders against their tenants, a number of whom were put on to the street a few days ago.

In the cases in which the Council has given demolition orders, accommodation is provided in the new houses. So far three of these families have been transferred.

No provision is available for other Africans, including those who have been put out by the Asiatic landlords.

It was one of the families who had been compelled to live in the streets for a number of weeks who developed the idea of securing a tent and living in the open. Their lead has been followed by a number of other families, and it is expected that more will do so in the next few days.

The campers are without water or sanitary arrangements, and several of the children have fallen ill.

Their plight, however, is stated to be outside the scope of Benoni Town Council. Matters are also complicated by the fact that, while the camp falls in the Benoni municipal area it also falls in the Brakpan magisterial district.

TURKEY WARNS RUSSIA

The Soviet Union would suffer losses "fearful to an immeasurable degree" if the Red Army and the Turkish Army clashed over Soviet territorial claims against Turkey, said General Kiazim Karabakir, in a speech in the National Assembly.

General Karabakir commanded the troops who occupied the Turkish Armenian territory now claimed by Russia. He said that if there was fighting between the Turks and the Russians, the Turks would "sacrifice blood and suffer great losses."

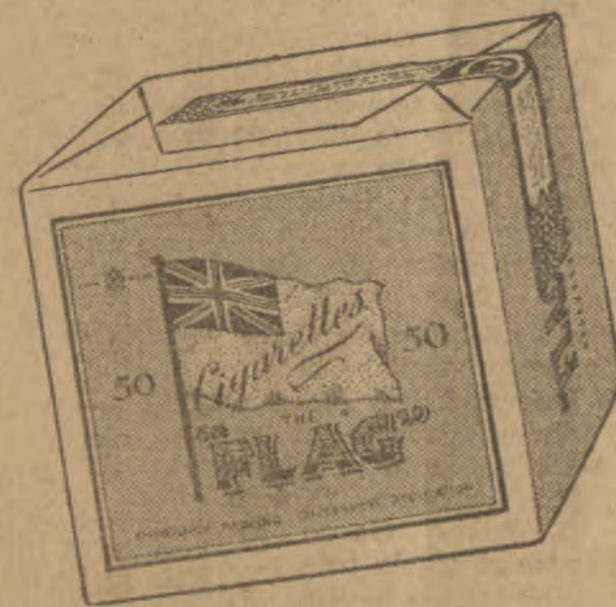
The Turkish Foreign Minister, Hassan Saka, thanked General Harabakir for his remarks, but said he was unable to make a statement. He added, however, that Turkey claimed no foreign territory and would yield none of hers.

STATE ASKED TO PROVIDE EDUCATION FOR NON-EUROPEANS

At the conclusion of the first South African non-European Arts Congress in Johannesburg last week, the delegates passed a resolution urging the Government to provide for adequate education of the non-European people so that they should not lag behind Europeans in literacy. The delegates exhorted non-European artists, composers, and journalists to spread the love of art and literature among their people by the establishment of study circles, art and literary clubs, and by the publication of cyclo-styled periodicals and magazines.

An appeal was made to people of means to encourage non-European creative work.

Old Friends are best—



FLAG CIGARETTES

AFRICA 22 PER STAN 32

THE BANTU WORLD TSE QOOQANG KE "PHAFA" SATURDAY, DECEMBER 29, 1945

Selemo se Secha

Selemo sa 1945 se fela tshimologong ea beke e tlang. Ka labobedi re tlabi re hlabile mekgosi le mekgolokoane ea thabo le nyakallo...

Pele re bolela ka selemo sena se secha, go batlega gore re ke re hlahlobe ntho tse etsagetseng selemong se fetang. Rona ba koranta re ke re lebala gore selemo sa 1945 re se thomile re le boimeng bo bogolo...

Ntho e ngue eo e etsang gore re seke ra lebala selemo sa 1945, ke phadimego e leng teng gare ga sechaba mabapi le mosebetsi oa lekgotla la African National Congress...

Ntho e bohloko e hlagileng selemong sa 1945 ke tlaala e leng teng gare ga sechaba sa Ba-Afrika, gagolo koa magaeeng. Tlala ena e re bontsha gantle gore go batlega...

Bakeng sa thuto selemo sa 1945 se tla gopoloa ka legato le Mmuso o le nkileng bakeng sa thuto. Kajeno Mmuso oa kopano ke oona o laolang thuto ea Ba-Afrika...

Ba-Afrika kaofela ba tla thabela go utlua gore baruti ba kereke ea Dutch Reformed, koa Pretoria, ba aga sekolo se segolo sa go neea...

Taba e hlabisitseng sechaba sa Ba-Afrika dihlong ke bokebekoa polaano le boshodu bo iphileng matla gare ga banna le basadi...

Ke tseo go tse ding tsa ntho tse etsagetseng selemong sa 1945. Tse, tla etsagala ka 1946 ga re di tsebe, Seo re ka se buang feela ke gore re tshuanetse go ipotsa...

Ke gata ka go le lakaletsa mahlogonolo a selemo se secha; eka Modimo O ka le thusa Oa le pholosa dikotsing, mthatheng le boimeng bo le hlorisang.

"Makgoonyana"

Jualeka ga le lona le bona hlogoans ena e ka godimo, ke sa rata go ka ama ditabanyana tse seng kae mona le mane...

Ea pele taba eo ke ratang go le phetela eona, ke ea batho bao e reng ba sa rutega, empa ba be ba rata go ipesa pele kapa go itekanya le bao ba rutegileng...

One "Pounds" Ke'ng?

Ke tle ke makatsoe ke Mo-Afrika ea sa rutegang, empa ka baka la gobane a rata gore mang le mang a ikutloele Senyese mane se tsoang molo-mong oa motho ea jualo...

"Good Mornings!"

Na u kile ua utloa batho ba mona Gaudeng ga ba u dumedisa? Ka 'nete ga u tsebe letho uena mobadi. Ga ba teana le uena go seng, bare "good mornings!"

Mangoele ao!

Maoba lengolong laka itse ke bue ka "basadinyana-baroetsana," eaba batho ba bangata ba 'ntoants'a; bo'ausi ba ngolla morulari ganyi mangolo; bare morulaganyi a 'mpolelle gore bona ga ba mparle...

Rraditlana E mong

Ke sa bua tjena ka borraditlana, ke na le potso eo uena mobadi u ts'oanetseng go e araba. Na rraditlana ke motho ea ts'oanetseng go hlonipshoa ke mang ga a dumela gore batho ba mo "reke" go loea batho ba bang?

MONA LE MANE

o nke bogato bo boima godim'a batho ba tsamaeang gare ga metse ea rona ba re theetsa bare ba alafa athe ga ba tsebe letho fa mosebetsi oo, ga ba na mangolo. Ke sa sebetsa mane sebakeng se itseng lemong tse fetileng...

"Majentlemananyana"

Uena mobadi, ruri ga u sa tsebe Ba-Afrika ba mona Gaudeng, 'na ke re ga u tsebe letho. Ga u ka bona banna le basadi ba ea mosebetsing goseng, u ka makala. U ka gopola gore kaofela ga bona ba sebetsa mosebetsi oa dioffising o kang oa bongodi, jualo-jualo...

Hlonipho Baneng!

Oee, ka Makgabane-e!! banna, taba ena ea go hloka hlonipho ga bana ba rona ke e hlonolang pejo. Bana ba rona ga ba sa tseba. Ga ba re bone, ba re bitsa ka mabitso a pakang gore ba re nyatsa. Uena 'me, ba u bitsa "Aufie," le uena 'ntate, u se u le "Autopie."

Leleme la Mosadi Le Kotsi.

"Sis, u mang uena, u ntja feela! Bona, gona juale u dutse le monna ea sa go nyalang; ga a go ntsetsa kgomo tsa magadi. O go nkile feela saterateng a go kenya ka ntlung; u ts'oana feela le ntho e thonakiloeng saterateng. Oaka monna u tla mo fumana u sebeditse. U nyetse ka dikgomo, ra ea kgotleng, ra ea kerekeng ga ratholoa juala, ga ela madi a pholo, ga jeoa dikuku, ga binoa, 'me sechaba le lefatse kaofela ea e-ba thabo gobane ke ne ke nyaloa. Ga kea tla mona ntlung ena ka 'back-door' jualo ka uena ntja toee! Ke re enoa ke monna oaka, ua nkutloa? Le kgale u ke ke ua mo bona!" Ke tseo babadi; bonyatsi bo padile banna. Oho, 'na ruri re se re bile re tsehile, ga re tsebe ruri. Kgotsong hle re ua lona kam tla motsalle oa 'nete, "Phafa!"



On the rubber sole of every TENDERFOOT Shoe there is a label which tells you the name plainly. Look for it, next time you buy white canvas shoes...

Improved TENDERFOOT

The Better White Canvas Shoes

BOPHELO BO HLOEKILENG BO ATLISA CHALIMO ENTLE



Pink Pills ikemsing kapa mavenke-Batla Dr. Williams' leng

Ha u otlile, mali a hao a tokose, u ke ke oa ba le bophelo bo botle, bo hloekileng, bo atlisang chalimo e ntle. Bophelo ke lekuntu la botle, 'me tsela ea bophelo bo hloekileng ke ho atjisa mali a macha a leng khahlanong le bophelo.

Dr. Williams' Pink Pills li thusitse basali ba seng kae bao e neng e le bababi ho fumana bophelo le nyakallohobane "li-pilisi tse na li atlisa mali a macha. Ipatlele 'lipilisi' tse, 'me u li sebelise joalo kamor'a lijo. Etla-re e se neng, u tla ikutloa o le e mong hape motho.

DR. WILLIAMS' PINK PILLS



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Millions of mothers all over the world keep their babies happy and healthy by giving them Phillips' Milk of Magnesia. A small dose quickly relieves wind and stomach pains, stops crying and gently but surely cleanses the bowels.

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From all chemists and stores.

PHILLIPS' Milk of MAGNESIA



LITABA TSA KOPJES

(Ka Moifo)

Ka li 21-25 November Ma-Bantu Methodist a ne a tsoere Synodo ea oona mona. Ho no ho le teng baruti bohle ba Freistata. Mosebetsi o tsamaisoa ke Rev. More oa Parys, e leng eena 'Chairman' ea 'district ea Freistata.' A Matsitsoe ke mongoli oa seboka Rev. Thepe oa Bloemfontein. Mosebetsi oa kamohelo o ne a tsamaisoa ke Mong. Monaisa.

Re thabela ho bona methaka e palo ea bana e se e eketsehile baholo. Sekolo sa kopano se na le mesuoe e 9. Empa re ts'epa hore 'muso o tla re fa e 'ngoe lemong se tlang ho etsa ea 10. Mesuoe A. Nkoloko o na a fuoa tumeliso ka la li 10 Ts'itoe. O tloha mona ho ea hahabo Lesotho ka mora lilemo tse 3 le khoeli tse 9. Masoabisa feela ke hore tumeliso ea hae ho ne ho se batho ba baholo.

Haese Moevangeli Sebiloane le Moruti Serobe ba ileng ba bua mantsoenyana. Ho bo 'm'e e ne e

KELCO STOVE



Setofo ka sena se ka u thusang ka metsi a mangata a futhumetseng, u ka phekela ho sona, le ntl'o ea hao e fumane mofuthu. U sebelisa mashala kapa patisi, 'me theko ke £5. 12. 6. 'moho le chimpili e maoto a mararo.

Union Mining Equipment Company, 25, Lower Ross Street, Johannesburg P.O. Box 4371. Phone: 33-6581. Tel. Ad. Minedust.

NA U SOKELOA KA TLAS'A LEPANTA?

Thusa "28" oa hao ea lebahetseng hore u fumane thuso eo e leng khatholloho ho uena.

Bohloko ba mosebetsi oa mala a hao bo ka tlas'a lepanta la hao—harehare ka maleng a hao a bolelele ba 28 feet. Joale he ha u sokeloa, sebelisa moriana o tlang ho felisa ho sokeloa, moriana o tlang ho fihla teng moo ka "tlas'a lepanta."

Moriana oo u o batlang ke Carter's Little Liver Pills hore o u fe thuso e batleheng mabapi le "28" oa hao ea lebahetseng.

Ja pilisi e le 'ngoe ea Carter's Little Liver Pill pel'a lijo le ka mor'a lijo. Li sebelise ka molao o theiloeng oa ts'ebeliso ea moriana ona. Li atisa ho phalla ha mero e mararo e thusanang le mosebetsi oa mala oa ho sila lijo ka mpeng.

E he ka mokhoa oo, batho ba bangata ba fumana thuso e e etsang motho hore a ikutloe e le eona hape ho tloha hihlong ho isa mena-aneng ea maoto. Etsa feela hore u fumane thuso pilisi tsena tsa Carter's Little Liver Pills ho mokhemi oa heno. Theko ke: 1s. 3d.



CATARRH KILLS HEALTH

Bohloko bona bo seholo, ho uena le bohle, bo senya takatso ea lijo, ho ea tsafatsa, khathatso, ebile bo fokotse le matla.



POTTER'S CATARRH PASTILLES. di u thusa kotising ha ho le teng mokakallane, serame, jefuba, matsaofa, joalo-joalo. Ha di fumaneho baholo. Di teng Bakatsoing bohle. Hape le POTTER'S ASTHMA CURE

Mphempe ya Lapisa

(K. Mosenyi)

Morena Ntumelle go tsenya selo sa me lesedinyaneng lena la "Bantu World."

Ma-Luthern a Harmansburg e itumelleng go fiwa mo diatleng. Maloba ka kgwedi ya Ngwanatsele ka tshipi ya bofelo ya yone, moruti yo mogolo wa rona mono ebong Thonsing o ne a jesa mono Orlando Tshiping ya Berlin moo re filweng marobala go fihlella re tlhoma motshatshana wa rona Ma-Harmansburg, ntl'o ya monna yo mongwe ga e na boroko.

Ke rialo bagolo, ba lo neng lo le mo tshiping tsatsi jeo lo bonye gore a ne a dirang Ma-Berlin fa pele ga rraa-rona Thonsing, sefalana le sona se ne se sa apesiwa.

Ga ke na go tswela pele go ntsha tse di kwa motsheo le bo mme ba neng ba itshwara ditlhaa ba itswala matho gore ba se bone tiro e mashwe e ntseng jaalo mo tshiping ga ke na go e ama.

Ma-Harmansburg, ka tsatsi jeo ga moruti a bua ka sekolo sa lona se se tona sa Bethel o re: "Mphampha ya lapisa, motho o kgonwa ke sa gagwe, se a tla epelafatsang ka sona." Kwa lorato lo teng tsela e teng lefa tsela e le e telele ka ntlha ya lorato e tla nna khutshwane ka ntlha ya boroko re ka nna ra baya noka mo Berlin. mme fa e le go ja re tshwarwe ke tlala le le-nyora a re yeng kwa Sophiatown kwa ga Mmaa rona. (Betsheke e kgotsoe).

Selemo se Secha

(Ke S.M.M.)

Kajeno lefats'e lohle le shebane le se emo se secha sa 1946 seo se tlang no jeoa ke batho bohle ba lefats'e ka thabo le nyakallo. Ba- tso bohle ba tla be ba shebile selemo sena ka mahlo a mats'o, ba shebile hore na se tla le eng.

Khotso e fumanoetse qetellong 'me ho ho batleheng ke hore re fu- mane khotso ntoeng ea tsa lefa- ts'e, eo e leng eona ntoa e fetang le ea 'Atomic Bomb.'

Ntoa e khole eo joale re ts'oan- netseng ho e loants'a ka mahlo a mats'o. Ena ke ntoa ea botho oo lokileng, boo e leng bona feela bo ka tlang khotso le kahisano bathong ba lefats'e.

Ha re bala kuranta ena ea se- chaba, re fumana hore hona mona ho eona banna ba emelane ka maoto le ntoa ena. Ba loants'a taba tse mpe tse sa lokelang se- chaba.

Ka nqa e 'ngoe ea mola oa ntoa ena, ho na le ba loants'ang banna ba buang nete.

Monna kuranteng ena ea sechaba ho tletse kanono tsa melomo—bar- nna ba ea nyatsana. Re na le bahale ba bangata mona bo Phafa, ka bo Pudi-ea-Tsela le ba bang joalo-joalo.

Banna bana le ha ba bua 'nete tjena, ho bonahala eka lira tsa bona eka li hille li ngata. Rea tse- ba leha ho le joalo hore mona le- fats'eng monna kapa eena mosali ea buang 'nete, ke sera ho ba habo.

Motho ea ratoang ke ea reng bakgothosi ba dumelloe mesebe- tsi ea bona e sa lokang, kapa bo- na bo Madlamini le bo Mamofokeng ba dumelloe ho ritela seba- pa-le-masenne, moretho le sona skoomfaan; ba tloheloe ba rekise dino tsena tse tsoakiloeng ka hloo- ho tsa bana le mahata a di-ts'oene ho etsa "laki." Bao ke bona bao go thoeng ba ea e hlanaka. Empa 'na ke re ke bona bakuti bao di- kere tsa bona di leng bogale' bo fetanang.

Re bona nako le nako mangolo a dira tsa tsoelopele a re "Phafa" ke mang. A mang a be a re ke sepotane. Taba tseo a di buang di senya bana ba bona. Se makat- sang ke gore batho bana ke ba dulang malokeisheneng a Gau- deng.

Na ekaba ngoana o lokile ga e tlare u mo tsoetse ka moso a be a u emetse likoneng tsa lebenkele la Mochaena? Na ga ke kgotloe gore ngoana ea jualo ke motho.

Lona leferego le la ka matlung ke lona botho? Moo u tlang go utloa ngoana a se a re "m'e ke monna oa ka eo," m'a'e le eena u utloe a se a re "m'okhoenyane." Oho bakhoenyane juale!

"Phafa" o loants'ana le tsoana tsena. Pudi-ea-Tsela o phetha tso- na tsena gore batho ba utloe melo- lolo ea lefats'e.

Ga go ngoana mona Gaudeng, gobane u tla fumana lesea le nyan- ts'a lesea le leng. 'Me ebe gothoe "Phafa" a se kgalemele tse kang tsena.

Mohlomong banna bana ba loantsang "Phafa" ke likhoho tse ka- katletsang hobane mahe e le a tso- na.

le 'm'e Mrs. Moloi ea ileng a bua mantsoe a matle.

Ntho e makatsang, ke hore batho ba baholo ba motse oa rona ha ba sa tsamaea mekete ea liko- lo. Ha re tsebe hore na mola- to ken'g ruri. Mokhoahloane o iphile matla, vekeng e le 'ngoe re patile bana ba bararo. Ke hore ba benghali Leburu, Pule le Soka- misa. Re bona letsoso le lehlo mona la ho isa bana likolong. E ka Ma-Afrika a motse oona a ka tisa mokhoa ona o motle. Se- chaba sa heso se nyoretsoe thuto.

Re thabela ho bona mathaka e tsoang likolong tse khole e fihlile. Ba tla ba bolela monate oa likolo tse phahameng. Re ka bolela bana:— B. Sello, A. Kola, T. Sobopha, Mohlabane Ramositli, (Moroka Institution), S. Ts'otetsi, G. Bavuma le Miss E. Bavuma (Heilbron High School) le Miss Ros. Seheshe, (Marianhill). Ma- fumatsana ana a mabeli ke oona feela bontsoaki hara bashemane. Bana he, ba ka holimo ke bona bao re lebeletse hore ba tla ts'oara lebitso la motse ona.

Mesuoe e phatlalitse ho ea pho- molong. B. S. Rampa o lebile (Standerton), B. Guzula (Gau- teng) J. Maako (Vereeniging) athe Mong. A. Rantsieng eena o sa le hae o lebeletse baeti ba tsoang Thaba Nchu, mesuoe J. Nyokong le H.L. Setlaletoea ea tsejoang haholo mona Koakoatsi ka mosebetsi oa sekolo.

Ka li 9 Ts'itoe re ne re na le baeti ba bolo ba tsoang Vereenig- ing ba 'club' e bitsoang "Happy Hearts", E ne e felehelitsoe ke Mong. Ts'oeu le Mots'oari (pre- sident) ka li motokara. Ao! ba fihla ka sekhaba empa ba ba ko- kobetsa bashemane ba "Dangerous Darkies." Ba lahlela tse peli pele ho "half-time" ba hekoa. Ba hlonama ba Koakoatsi. Eitse ba boela "German Jew" le "man se apie" ba lahlela tse peli. Ha se- nyeha joale. Ba Lekoa ba lahle- la ea boraro empa ea re re koala ba Koakoatsi ba be ba se ba lahle- tse tse peli hape. Skoro sa ema tjena: Koakoatsi 4. Lekgoa 3. Ba tsoa ba luma-luma ba Lekoa, ba ne ba sa lebella ho fumana thupa.

Tsa Edenville

Ka la 12 Ts'itoe ke ha sekolo se koaloa. 'Me tsatsing leo ke ha bana ba ngola hlahlobo ea bona ea Std VI ba 17. Re ba lakaletsa lehilohonolo. Tsatsing lona leo ke ha methaka ea Steynsrust ea Tennis e fihla motsaneng oa rona. E ne e le methaka ea banna feela e leng Messrs C. Makhothi Nthute, Twala, Phoko, J. Mosibi le ba bang. Libapali li ile tsa ko- pana le mathaka ena ea Eden- ville.— F. Kutone, P. Setene le O. Maletse. Papali ebile ntle leha methaka e e fihlela nako e se ile ka baka la khathatso ea meboto- rokara. Papali e ile ea ema tjena. Steynsrust 35 games Edenville 50 games, Methaka ea Edenville e ile ea e hlanaka Tihang matla methaka ea Edenville khotallang lipapali. Mr Abert Pitso e ne e le "Umpire" ea methaka ea rona. Mr M. Mosesi e le mongoli.

Ho bare etetseng re ka bolela Mr J.B. Motsaane Kroonstad, E.M. Mofube Thaba Nchu Mr E.G. Kunene (Rietgat) Mr S.B. Mofube Wolwekui.

Pitso ea Bapedi

(Morena M. Mabogoana o ngoala a re:)

Bapedi ba tsibisoa gore pitso ea Bapedi e tla kopana Marabastad ka 30 tsa Dibatsela 1945. Leggotla le tla dula ka Moshaoaneng, leba- leng la Mokgalabye moetapele Matseke, ka nako ya 2 ka meriti. Dipula mediro tsa leggotla, ke modula-setulo T. M. Mabogoana, mongwadi P. M. Sekuati. Rama- tloto P. Mampuru le mothusi wa gagoe R. Mampuru. Eupya ba ga se ba kgethoa ke sechaba. E tlire ga sechaba se shetse sa dumelane sa te kgethela baetapele ba sona.

Byale ka ge e shetse ele sebaka ge mkgoshi o hlabiloe, re tlo thabela go bona Bapedi kamoka ba tlike leggotleng, go tlo thatsa seo se boleloang.

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THE BANTU WORLD

SATURDAY, DECEMBER 29, 1945

Exit 1945, Enter 1946

The year 1945, which on Monday next week leaves the stage on which a tragedy unparalleled in human history was enacted for five and a half years, has played its part well. It has gone down in history as the year of the liberation of Europe from Nazi domination and tyranny. If the San Francisco Charter becomes a reality, this year will be regarded as having brought humanity to the threshold of a new and better world. But whatever happens this year will never be forgotten because it saw the end of the greatest catastrophe which almost hurled humanity into the Abyss of the Dark Ages.

We of the Bantu World cannot forget it also, because it found us without a home and in circumstances which made some people think that we shall never be able to stand on our own feet again. The readers will remember that on November 5, 1944, the premises of this journal were set on fire by certain European hooligans, who thought that Hitler would win the war and that consequently Africa and her sons and daughters would be held permanently in the House of Bondage as hewers of wood and drawers of water. We had incurred their hatred, not only because we supported South Africa's war efforts, but because we were, as we are to-day, playing an important role in the advancement and unity of the African people as well as in the harmonisation of race relations.

But they did not know that their destruction of our offices was a blessing in disguise, and that we would emerge from it strong and powerful. To-day we are housed in a magnificent building with spacious offices and workshops, and from here we are pursuing the purpose for which we came into existence thirteen years ago. We have risen from the ashes and are going from strength to strength.

This has been a memorable year also to the African people, particularly to those men and women who are working hard to bring about unity among the various tribes. The response to the call of unity under the banner of the African National Congress has been magnificent and has shown that the spirit of nationalism is becoming a driving force in the life of our people. In every province of the Union there has been a wonderful awakening which, we hope, will sweep every African into the bold of African National Congress.

In the field of education, the Union Department of Education has been settled with the responsibility of financing Native education out of the general revenue of the country. Although it is not quite clear what methods the Department will adopt in financing it, nevertheless we are grateful that at last the State has recognised its responsibility for the education of our children.

Another important event which will make the year 1945 historic is the establishment of a University for Non-Europeans by the Dutch Reformed Church in Pretoria. This new development in Native education will, no doubt, be watched with keen interest by those who have the welfare of the race at heart. We were also recently thrilled by the news that four African young men had completed their medical studies at the Witwatersrand University, and that an African had been appointed a lecturer in African languages at the University of Cape Town.

A disturbing feature of our life in 1945 has been the growth of lawlessness and hooliganism

Recommendations to Public Service Inquiry Commission

Improved relations between public service officials, including the Police and the Railways Administration, and non-European groups, extension of opportunities for non-Europeans to enter the Public Service—particularly for the service of their own people—and improved grading and pay for non-Europeans in the public service, where these are regarded as too low, are objects emphasised by the Institute of Race Relations in recommendations to the Public Service Inquiry Commission.

In a memorandum the institute states that Parliament has to an increasing extent tended to leave the public service free to administer legislation in the light of its own regulations. In recent years, through this growth of Government by regulation, considerable tension between the public and the Public Service had developed. That was most evident among Africans who were most affected by these developments.

ALLEGED INJUSTICE

The greater responsibility placed on members of the public service, as well as their more frequent contacts with the public, made it more imperative that the greatest care should be taken in their recruitment and training. Any steps taken to lessen friction between the public service and the non-European public could not but have beneficial effects on the racial situation generally.

In the courts injustice was caused and racial friction engendered through incompetence—sometimes malicious conduct—of interpreters. The institute was satisfied careful inquiry would show that, in many instances, more especially where Africans were concerned, justice had been both deaf and blind, causing not only injustice to individuals but also bitter resentment in the community. The situation was aggravated where European interpreters allowed their personal bias and racial hostility to influence their interpretation.

The frequency with which complaints were received by the institute about ill-treatment or lack of consideration by police officials, the Railways Administration and the Post Office, served as a further indication of the existence of considerable tension and ill-feeling between European officials and the non-European public.

OVERBEARING ATTITUDE

The choice of personnel, with due regard to "public relations," was most important in those sections of the Public Service which dealt directly with Africans, who constituted the largest section of the population. They were faced with the difficulties of adjustment to European forms of government and ways of life, and they were most subject to laws of control under which public servants had wide powers over their personal freedom.

To be continued

This evil has had the effect of intensifying racial animosities and hardening the hearts of the enemies of African freedom and progress while besmirching the traditional good name of our race.

As we stand on the hill of Time, watching this historic year disappearing into the limbo of forgotten things, we see the curtain rising and a new year is ushered on the stage with joyous singing and shouting. What this year has in store for us nobody can foretell, but it has its great possibilities, opportunities and perplexities. Consequently we should go into it determined to do better in our undertakings than in the passing year.

THE STORIES OF OUR HISTORIC SCHOOLS

MOROKA MISSIONARY INSTITUTION

Mission work was started in Thaba Nchu area by two Methodist missionaries, Revs. Archbell and A. Broadbent, who trekked with the Barolong from Maquassie and Platberg to take up residence here in 1833. A copy of the Deed of Sale by Moshoeshe to Rev. James Archbell in December 1833 reveals that a vast tract of land known as Thaba Nchu was sold to the Methodist Conference for "the price of nine head of cattle and seventeen sheep and goats." Needless to say the Church did not retain this land for its own use, but for that of the people.

Along with Chief Moroka these pioneer missionaries rendered valuable assistance for some months to the Voortrekkers whom they entertained on their northward trek.

From the earliest days educational work was undertaken and the story is told of two men who walked 1,000 miles to study here, afterwards returning to the Transvaal to instruct their people.

The original Moroka Institute established over half a century ago, near the old mission house at St. Paul's, catered for children up to Std. VI, with a hostel for boys. This educational work is now merged into a Practising School with over 400 scholars, whilst within a radius of 25 miles there are 28 Methodist Schools with nearly 4,000 scholars.

The present Moroka Institution is a comparatively new venture, starting only in February 1937. For some years the European and African Ministers had pleaded for the establishment of an O.F.S. Institution, providing higher education for Bantu youth and suggested that the most suitable spot would be in Thaba Nchu which, as a Native Reserve, would provide potential educational material.

The Methodist Conference, co-operating with the Education Dept. and Native Affairs Dept. finally decided to establish a High School and a Teacher Training Course in Thaba Nchu. From the sale of a Mission farm and the generous help of local Africans, notably Dr. Moroka and Chief Z. Fenyang, the present site was obtained and plans made for the erection of a large Assembly Hall and Class Rooms.

Meanwhile the Institution was opened, February 8th, 1937, with a staff of four teachers, an enrolment of 33 students, rising later in the year to 54 (N.T.1—29. High School—26) of whom 38 were boarders. During the same year the Institution unfortunately lost its first Governor in the death, by motor accident, of Rev. J. Howgate Greenwood. For a few months the Rev. W. Mears, father of the present Secretary of Native Affairs, carried on the work until the appointment in January 1938 of Rev. Charles Crabtree. It was Mr. Crabtree who supervised the erection of the present fine buildings, and during his three strenuous years witnessed rapid growth in the size and scope of the Institution. Before he left in December 1940 the numbers had reached 200 and a course for Carpentry had been started. The

Rev. L. T. Sadler who was Governor during 1941 and 1942 also made a valuable contribution to the progress of Bantu education. He was succeeded in January 1943 by the Rev. W. Illsley who reports that the growth and expansion of the Institution, during its eight years of existence, has been truly phenomenal. The numbers enrolled this year (1945) are 394, including 361 boarders of whom 108 are girls. In addition to the High School Course up to Matriculation and the Native Teachers' Training Course from Std. VI, a Native Primary Higher Course for Students who have passed J.C. has recently been started. From next year the Carpentry Course will be extended from three to five years, and it is also anticipated that a Building Course will be established.

The present Staff, of which Mr. J. T. Heyns B.A., B.Ed., is the Principal Teacher, includes 7 Africans and 12 Europeans. An African Chaplain supervises spiritual cares and needs. Students of other denominations are visited by their own ministers and every month are free to attend their own churches. Sport and games are strongly encouraged and the students have done credit to themselves and the Institution in various games and competitions.

Both the Native Affairs Department and the Education Department of the O.F.S. continue to show practical interest in the expanding needs of the Institution. The former Department has recently sanctioned a substantial grant to the Moroka Missionary Hospital for "extensions additions and alterations" which we hope will soon provide a further avenue of training for African girls as nurses. The Education Department has approved of the building of 4 new class-rooms, now in process of erection, to accommodate the more increased number of students. But still more waits to be accomplished. A new Dining Hall for boys and an additional Dormitory for Boys are both urgently required to meet the needs of an increasingly "education conscious" community.

Our Motto is "First Things First"; so that whilst we aim at turning out Bantu youth who shall be assets to their day and generation we also aim at converting them into citizens of the Kingdom of heaven. (kgaoitse).

PRO AND CON PAMPHLETS

Edited by J. M. Nhlapo and W. W. T. Mbete.

1. Nguni and Sotho by J. M. Nhlapo.
2. Africans and their Chiefs by J. M. Nhlapo.
3. Shall Lobolo live or die? by H. H. T. Marwede and G. G. Mamabolo.

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A. M. VISSER, ACTG. SECRETARY.

Hospital Board, Beaufort West, 27th November, 1945.



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LAPHA NALAPHAYA

Amadodana NamaD odakazi AkwaZulu

Sekukaningana, khona lapha Kulemhlathi siveza imisebenzi yalomhlangano. Sizwa ngoMnz. R. Ray Majola (Press Reporter) ukuthi nonyaka nje, ikomiti entsha izimisela ukusebenza. Ngokufuphi usithumele lombiko:

Emhlanganweni wokuqala wamalungu eKomidi owabe u: ilange ne emahhovisi abanumzana John Cohen and Shapiro eGoli, wonganyelwe ngu Mnumz. E. S. B. Msimang, kwabakhona izinqumo ezimbalwa ezavela emiqondweni egiyile. Ngalonyaka nje, iSons of Zululand isophe lezimamo:—(1) Ukubhalwa embusweni kwentlangano—Sons of Zululand (ii) Imvuselelo jikelele lapha eGoli nase maphethelweni yokwandisa amalungu namagatsha (iii) Ukumiswa kwe hhovisi, lomthompo woliwazi (Information Bureau).

Amalungu nabafisa ukuzimanya neSons of Zululand bayaziswa ukuthi nanxa lingakholakali r hhovisi leyo, kodwa iInformation Bureau yona ngobo isiyasebe. Iza ohlangothini lwezinevadi kwabadinga izeluleko ezimayelana nesimo semisebenzi, nemihlaba, naca funa imikhondo yezihlobo zabo nabantwana ngokunjalo, nohlu pho o. uphathelwe nemithetho nokunye.

Usizo lwe Information Bureau lubanzi ngempela, ngakhoke ngiphawule amazwibela nje lapha.

Bonke abafisa ukuthola incazelo ebanzi necacile bangalobela uNobhala, ozimisele ukuchaza ngesihle. Okwamanje qondisani zonke izincwadi ku Nobhala kanje: Mnumz. Jno. M. A. Sikakana, 7703, Orlando West, Johannesburg. Ukhewo luka 1945/46 lwemakany nje maZulu amahle: UMphathisi- nayo, Mnumz. E. S. B. Msimang; Isekele, Mnumz. E. G. W. Vilakazi; uVona, Jno. M. A. Sikakana; Isekele, R. Ray Majola; uMnumz. S. S. Ntombela.

Amalungu eKomidi: Nkk. Lily Mbele, Mnumz. K. S. Msimang, Mnumz. W. B. Mkasibe, Mnumz. A. Madlala, T. D. Zulu, Prof. B. W. Vilakazi, Mnumz. A. J. Zondi, Mnumz. P. Kaayile, Mnumz. E. Msomi, Dr. J. M. Nhlapo.

U Mnumz. W. B. Mkasibe no A. J. Zondi bakhethiwe ukuba ngabaqhuzuzeli abazolihedula iGoli jikelele bakhawule obhukwini.

NHLAPO MFELA NDAWONYE

Muva nje sike saloba ngalesigaba esingenhla khona lapha. U Mnz. G. B. Nhlapo uphendula u Mnz. J. N. Nhlapo eqondisa mayelana nenkulumo yakhe ethi: Mhloli, Benginesicelo sokuphendula uJohn N. Nhlapo enkulumeni yakhe maqondana nesizwe sakwaNhlapo. Ngalapho ekhulume ngakhona ukuthi, "kukhona o-Nhlapo abahamba bethatha imali yabantu bakaNhlapo banganawo amathikithi afana nawabo."

Akuyi ngoba esho yena Thina MaNhlapo samisa ukuthi umuntu wakithi uma eshonelwe siyamngcwaba ngokuphelele kuleli Bantla. Bona bathi umuntu wakubo wakwaNhlapo uma eshonelwe bayamncedisa ngemali engango 2/6 kuphela.

Ngokuhlola leligama elithi Nhlapo Mfela Ndawonye, sabona ukuthi kulihlazo ukuba kuthi umuntu wakithi simcedise ngemali ngangotea eGoli.

Ngokuhlola leligama elithi Nhlapo Mfela Ndawonye, sabona ukuthi kulihlazo ukuba kuthi umuntu wakithi simcedise ngemali ngangotea eGoli. Ii engango 2/6 uma eshonelwe. Yithike labo MaNhlapo abanamathikithi ahlukene nawabo. Ukwenelisa amaNhlapo onke, isinqumo esasinqumayo, basala bona "aba se Evaton." Nakhu namhla, nge sifo esivele kwa Hezekiah N. Nhlapo, Alexandra Township.

Mhla zingu 9. 12. 45., ibandla la maNhlapo lisebenze nank' umsebenzi: Imali ethenge ibhokisi £1. 10. evule isango £2. 0s. ethenge ingubo yengane £0. 9s. Imali ka Doctor £0. 10s. Imali eyaqasha ilorry £0. 15s. Inani lemali yamaNhlapo £5. 4s. 0d.

Bonke abantu ababekhona lapho bazi ukuthi lomsebenzi wethwala ibandla lama Nhlapo. Inan labantu ababekhona lapho yi53. Amalori aye mane nemoto.

Kwaba yinjabulo nakubantu besizwe sakwaNhlapo, wayekhona nomuholi uMnz. J. W. Nhlapo.

IMPENDULO

KUMAHAMBANENDLWANA

Mayelane nencwadi yakho evele kuzo lezi zinhla muva nje, lapho ukhuluma khona ngemihlathi ka "Phafa" oloba ngesiSuthu kulo leli phepha-ndaba oseeze wabanendumela kwelaseReitz, impendulo yo Mnz. "Phafa" uzoyifumana lapha ngezansi namhlanje.

Sibonene noMnz. "Phafa" naye o beselufundile udaba lwakho waluthanda kodwa uthi uyadabuka kakulu ngoba akasafuni, ukuvela ephapheni ngani ngoba izintokazi zaseSophiatown zacishe zamdabulela ibhantshi lakhe. Nansike impendulo eqondene nawe Mnz. Mahambanendlwana, amazwi ka "Phafa" uqobo:

"Ngiyibonile indaba yakho evele ezinhleni zesiZulu, lena ocela isithombe sami kuyo nezinyeke njena, ngabanesifiso nami ngokuphendula. Ngise phansi kwalowo mcabango kwafika uMhleli, eze ngaso njalo isithombe lesu ukuba sivezwe ngesicelo lesu esibonakele ngabafundi. Ngiyadabukake Mnz. Mahambanendlwana ngoba senga ke ngabona kabi lapha eJozibele.

"Ungani wami othize, wafumana omunye wemifanekiso yami wasewuthabatha ewubonisa amatombazana athize abeseke afunda ngo "Phafa" kaningana. Kwaba awasibonile ngoba kanti abesizifela ngami ngesikhathi efunda imibhalo lena. Ngathi ngihamba njena ngezwa sengidonswa ngbhantshi, kwavilowo wathi mangihambe naye sixoze — kwaza kwasha amathe ngikhuluma ngalelo langa ngiphendula nemibuzo nokuthi ngihlalaphi nokuning' okunjalo. Futhi nezincwadi seziningi lapha kimi ngakhoke sengiyesaba ukuvezwa umfanekiso wami.

"Uxole Mnz. Mahambanendlwana ngesaba lokho, ngoba nkubona kanye ukubona kaning'."

(Njengoba sishilo ngenhla Mnz. Mahambanendlwana nami ngimbonile lomnumzane insizwa yoqobo kungelunge lutho uma esakhe isithombe sike savela lapha. Kungasuka izidumo kukha eNesi.)

WHAT THE GROCER TOLD MRS. NGOPO



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EZIKA CONGRESS ENATAL

Mhleli ohloniphekayo, Ngegunya lesikhundla sami sokuphatha uMnyango wamaBhizinisi namaHhovisi kuCongress lapha eNatal nakwaZulu, engibonga kakhulu ngokwethenjwa izwe ngesikhundla esikhulu, ngicela ngokuhlonipha kodwa ngokugcizelela nokuqokotheka okukhulu kubo bonke abanamaBhizinisi anamalaysense lapha eNatali nakwaZulu, ukuba sihlalange sibe nomhlangano omkhulu weNatal yonke kunye namalungu oMkhandu weSigele si kaCongress eNatal kunye nabaHoli bomhlangano wabazime emisebenzi (Traders' Association) sihlale phansi sisingathe l'udaba olukhulu kangaka lokukhulula uMnt' omnyama, siebisane ngokwakha umcebo nomnetho, sihlale udaba lokuphamba umsebenzi weSizwe; oyokuba nguMfela ndawonye kaZulu wonke ngokubambisana, silwele inkululeko nenqubela phambili, sivuse isithunzi negama lohlanga lukaZulu.

Angithandabuzi ukuthi iNatal iyabubonga ubukhulu bale mhlangano nokudingeka okukhulu kweNkululeko isizwe sizimisele emandleni emali singabi yizo izinkedama nemhambima, ngoba kungatholakali amathuba okuhlaziya nokuhlela amacebo namaqhinga okwakha isizwe sibumbane ngemisebenzi esihluzekile nes'usulwa emathizethizeni.

Lencwadi ibhekiswe kubo bonke abanamaLayisense amaBhizinisi noma laluhloboluni kunye nabajongane ukuzimela nabafisela ukuzimela kahle nenhlalakahle, inobukelela phambili nobuqotho koNsundu. Abaphethe amaHhotela, amaKhemisi, Izinyanga neziNhlaka, abaphathi bezingubo, amaBhasi, abeZitolo, abamaHhovisi, abathungu, abacindezeli bamaPhepha abezithulo, abezithelo, amaSilaha, abezithombe abani nabani.

Izinjongo Zomhlangano.

Kuyimfanelo ukuba abamenywa bazi izinjongo nezinzuzo zomhlangano walolu hlobo. Ngizozama ukuzeneka lapha ngezansi:

Okokuqala, Uyosiza ukwazisa ilizwe ngabaphethe imisebenzi kaneye nemisebenzi yazo, nokuba bazane bodwa.

Okwesibili, Uyokhanda isisekelo senhlangano yabo bonke abantu.

Okwesithathu, Uyosiza ukuhlalanganisa nokwazisana kubantu ngabantu bemisebenzi, ukuze kuthi uma omunye exakile athole ukuthintana nomunye azuze uncedo nempumelelo.

Okwesine, Lomhlangano uyokwakha umsebenzi weSizwe, usingate udaba lokusungula nokuphenya izindlela zokuphakamisa isizwe.

Okwesihlanu, Uyokwakha iban-

ndla lokuvikela abanemisebenzi kulo lonke elaseNatali nakwaZulu, mhlaumbe kuze kudale ikomidi lokweluleka abanemisebenzi libabonise ingoz' libavikele ekuweni.

Okwesithupha, Uyodala incwadi ephethe bonke abanamaBhizinisi, amagama abo angakhohlakali njalo. Leyo ncwadi iyoba nezululeko namathuba emisebenzi.

Okwesikhombisa, Uyokhuthaza wandise amalungu omhlangano waba nemisebenzi, uphambane nokuzwana kwabaNsundu.

Okwesibhozo, Uyogcina izindaba nemisebenzi yabantu, utshengise intuthuko emisebenzini ngesikhathi kukhona ozibalulile kunye nemisebenzi edinga ukusekelwa.

Okwethoba, Uyolekelela ubambiswano (Co-operatives) okudingekile ngokuphindiweyo ukuba kufundiswe abantu bonke nokuhlwayela ingqondo yomsebenzi kubantu, futhi okuyiyona ntuba yempumelelo yeSizwe esiNsundu jikelele, nokusiza amashoshozela esizwe emisebenzini efana noW. J. Mseleku.

Ingathi iNkosi Ingabopha amandla baphumelele emsebenzini omkhulu weSizwe njengoMnz. B. J. Malinga nabo C. J. Nakasa nabanaye abaningi.

Okuthokozi sayo, Ngiyathokoza ukwenza lombiko elizweni obungaziwa nobungalindelekile:

"Kulesisikhathshana esincane ngimele uMnyango wamaBhizinisi namaHhovisi; Ngiyathokoza ukuthi seneithintane neziKhulwane zaseGoli, ezilungiselele ngokwenama umbukiso wezimpahla zabantu zezandla eGoli. Futhi zangelekelela ukuthola iziko lokuthengisa izimpahla zabantu eAmerika lapho laho sengithumele izimpahla ezithile eziyobukisa khona eAmerica. Manje ngiqosa izimpahla eziyoba sembukisweni eGoli, lapho kuvobe kukhona uMphathiswa weZaBantu khona, lapho futhi engizama ukuthola ibandla eliyobeka izikhalo phambi kwakhe, khona nonyaka nje. Okuyivona ngoikithi venjongo ukuba kwakhiwe amazibuko ezimpahla zabantu ukuze bathole imali bethazi emakhaya ngokwenza nokuthumela Jezizimpahla kuleziziNkundla naseAmerica; okuyakuthi ngenve indlela konge ukulahleka kwezinto zamasiko ohlanga futhi kukhulise impilo yomuntu omnyama kulelizwe lomdabu.

Yimina enkonzweni yeSizwe, Jesh. B. G. Gregory (Omele amaBhizinisi).

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Mrs. G. Lamprecht, of P.O. Box 53, Edenville, O.F.S., writes: "I have never yet regretted that I got acquainted with 'ASPRO'. I must say we are never without it. It is a very good medicine for headache, toothache, colds, etc. We use 'ASPRO' for the least complaint, and also for more serious sicknesses, as it gives quick relief in a very short time. I have already recommended it to a few friends, and they also find it very good."

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P. A. Williams, of 17 Durban Street, Worcester, C.P., writes: "I suffer from severe pains in the head and sleeplessness. 'ASPRO' soothed the pain in the head and gave me sound sleep. I'll never be without 'ASPRO' and will recommend it to all sufferers."

'ASPRO'
as a Gargle

'ASPRO' in a few tablespoonfuls of water cures sore throat, tonsillitis, etc.



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THE BANTU WORLD

NGOMGQIBELO, DEC. 29, 1945

Uhlaziyo Mhlaba

Kwingqungquthela ebiseBlompfontein yeAll African Convention kwengaphaya iveki phakathi kwezisongelo eziphunyeziweyo kubekho esikhabana necebo likaRhulumente lokuhlaziya umhlaba wabaNtsundu ngokuba kusithiwa liyinto inye nendlela yolaulo lomntu oNtsundu olunjongo ikukufumani sa imigodi nabalimi abamHlophe abasebenzi abahlalulwa ilize. KweyeKhongresi ingqungquthela uMongameli kwintetho yakhe malunga nendlala emise abantu kakubi uthe umhlaba emaphandleni awuniki zilimo zaneleyo ngenxa yobuqwebedu nokudleka kwawo okubangwa kukonganyelwa kwawo ngabantu. Uthe icebo likaRhulumente lokuhlaziya umhlaba alinakuphumelela ngaphandle kokuba wongezwe umhlaba wabaNtsundu.

Nje ngoko indaba yomhlaba ingeyiyo nencikane kubantu abaNtsundu, ezi ntetho ziphuma kule mibutho mibini ekuthiwa yeyesizwe isilwela isizwe siziva singenakungenzi zwi ngazo. Injongo yethu ayisikokuthelakisa ukulunga nokungalungi phakathi kwale mibutho kuba loo nto sakhetha ukuyiyekela kuyo ngokwayo naseluntwini ngokubanzi. Into esiphuzu kwayo kukuphengulula ezi ntetho sikhangele ukuqulatha kwazo okulungele umntu oNtsundu.

IKonvenshini ayifuni nokulubona uhlahaziyo mhlaba kuba isilwa (ngakhona phofu) nendlela alaulwa ngayo umntu oNtsundu. Loo nto isikhumbuzo umntu wazalwa ongqabalala othi ngokukhalazela impatho yomzali axolele ukungadli kuba esithi apho afe khona wosala umzali elila ezisola ngempatho yakhe. Into eacileyo yeyokuba woba sel' efle yena engasenakuxoliswa nto kukwaphuka kompefumlo womzali lowo. Sitsho sisithi ke eli qumhu lisinge ngokomntwana malunga nale ndawo.

Ukuhlaziya komhlaba wethu ngeemali eziyimfanelo yethu akungenziwa idini lokuthambisa (okuthandabuzekayo) impatho yomntu oNtsundu jikelele. Nokuba ukhatyo lohlahaziyo belungade luyithambise impatho yethu ekugqibeleni woba umhlaba wethu wona sowonakele ngokungaphaya kunokuba ube salungiswa. Le ndaba yohlaziyo mhlaba yesitshisa ngoku, mhlambi nangaphezu kokuba sitshiswa zezinye. Lithi ke elethu le ntetho yeKonvenshini yintetho nje yabepolitiks engenantsingiselo ibeke phi malunga nentlupheko engxamele ukumngcwaba ehleli umntu oNtsundu.

Kophaulwa ukuba uMongameli weKhongresi akalukhalali uhlahaziyo mhlaba koko uthi xa lungahambi nokongezwa komhlaba ongabanelanga abantu intlupheko neendleko ezithathwa lolo hlaziyo zifana namanzi agalelwa kwifaty e-gobhoke ngaphantsi athi onele nje ukugcina iimbambo zefaty zibambene ngokufuma kwazo naanko wona enenceza esiya apho abengamiselwe khona. Enyanisweni zizidenge zodwa ezingaphikela ukwenza into enjalo, abe ke uMongameli esalatha obu budenge benziwa nguRhulumente.

Uhlaziyo mhlaba nothintelo lokudleka kwawo sithi thina yinto elunge kunene nekufuneka ingatyeshelwa nakancinane, kuba apho itasazele khona kukulenza intlanga ilizwe, eza kuthi izizukulwana ezilandelayo zisibeke ityala xa sithe salunyabela. Kunjalo nje azisakuthi hai aaba bantu babangelwa kukutshiseka zezinye izinto ababasafuma nokulujonga naxa selujingiswa phezu kwabo. Ewe, yinyani ephelileyo yona into yokuba asingevuni nto ibonakalayo ngalo xa umhlaba usaxinaniswe ngale ndlela. Kuphela kwento iinkokeli zethu emaziylwe kangangoko leyo, into yokwandiswa komhlaba. Phofu ma icace nento yokuba asingebi balimi bomhlaba sonke, ngoko ke ma ingaphoselwa ngasemva kuphele into yokusekwa kwezixeko ezibudolophu kufuphi namashishini omsebenzi. Into emayilunyelwe malunga nale ndawo kukuthi kanti iza kwenziwa iqhinga lokungathengelelwa kwabantu umhlaba nokubenza amaranhanga aseziolophini.

INTSINGISELO YEZIGIGABA ZEMFAZWE

(NguW. C. Matotie)

Sithe sisajongile isiphithiphithi phakathi kwelizwe liphela, si-phuma kuJamani ebanga enyemfula ukuthetha, enezisongelo zokubhangisa umbuso kulo lonke elimiweyo, waqina uSatana, umoya wakhe wacebisa wagqiba. ecebisa uJamani. Kanti akabuzanga elange-ni akawazanga umzi onotywala, uthe kanti ujonge umzi onevanya sezilahliwe nentsipho zakhona.

Phakathi ko1939 no1945 kuthe kanti bekukho ingqungquthela yem-bizo engaziwa phakathi koJamani noJamane, bethetha becebisana malunga nokucudisa babhangise umbuso wezizwe zonke phantsi kwelanga. Kwaye le ntlangano ibihanjwa zincuncu ukusukela ku1935 kuye ku1937 naku1937 kuye ku1939 soloko kukho uthuli oluqhumayo phakathi kwezo ntlanga zombini. Sithe sisajongile njalo kwathi tha-

phu gqi uMtaliyane waba ngumcebisi naye othile phakathi, wangxama waba nobucule obuthe bakhawulezisa kolwakhe ulwazi.

Wavutha ke umlilo kancikane phakathi kwala madoda mathathu, ayithunga le nto ebona ukuba akukho bukhohlo bufana nobabo, lwaphela ukholo kuwo mpela tu cwaka, kwabhedeshwa oBali neTote kwithafa laseDure kuphela. Kuthi ke sisajongile njalo phakathi kwale minyaka 1939-45 lwaqhuma uehuku lwaqhubela phambili, wacebisa uSatana ngaseJamane wakhweza intlambo ukusinga ngase-Asia, esukela kwelaseChina iminyaka esibhozo esilwa nalo.

ECottondale Phesheya kweLigwa

(NguM. M. Myataza)

Emva kwethuba elide kakhulu lomisile izulu sikhe safumana imvula enkulu, yatsho ilizwe labukeka layintombazana. Siya Mbulela uSombawo ngokusipha imvula. Kukade abantu bexokiswa ngoSiyazi behlala imali kubo kuba besithi baya kwazi ukuyinisa imvula. Ali-fane libalele kangaka ilanga, abantu abalunganga kuba nangoku bayibulela kumagqirha emvula, ababuleli kuSomandla.

Imbaicla ebeke sakuzo apha kweli lakwaNyamazana (Game Reserve) zenze okokuba amarhamncwa asendle abuyele emakhaya ukuza kulanda izinto ezityiwayo. Kwicawa ezidlulileyo enye indoda ithe ngokuva umgqumo weengonyama ebuhlanti bayo, nokunxakama kweenkomo yavuka yambatha ingubo yathabatha isikhuni somlilo yaphuma ukuya kugxotha la marhamncwa.

Okunene zithe zakubona isikhuni somlilo zasithela noxa zingabalekanga ingonyama. Yakuba igibesele ngesi sikhuni le ndoda, yaqonda ukuba ayinasimbi isixhobo, yakhaleza yaqonda endlini yayo, kodwa ithe yakuphosa amehlo apho yabona kumi emnyango enye ingonyama. Ayilibazisanga le ndoda ukulahlala ingubo ebijembethe neyona ibikhusele ubuze ngayo, kuba kaloku maAfrika anifuni kunxiba xa nilele, yaya kuziphosa phakathi kwindlu ethe qelele, elala abantu abahlonipheke kakhulu kuyo. Kaloku akukho bomi busetyesini.

WAZINGELA INGONYAMA

Omnye umLungu uthe ngokuhlutshwa kwa zizo ezi ngonyama emfuyweni yakhe wahamba ezidubula. Ungxwelerhe enye, waye umthetho wozingelo lwengonyama usithi yifune ude uyifumane uyibulale.

Usuke ngengomso lo mLungu wabiza abasebenzi bakhe nezinja ukuya kuzilanda. Yena ephethe umpu wema endlini, wathi kubantu ma behle umfula kunye nezinja, ukuze bazivuse, yena aze azidubule zakuphuma emfuleni.

Kwa oko bathana nqwakaqhwa nazo zimbini, zonda ngabo. Abanye basinda, kodwa omnye yamthabatha yamwisa phantsi yamvikiva ingalo zombini nomlenze, yamshiya. Sibhala nje loo mfo ulele kwesi sibhedlele saseAcornhoek.

Ukutya akufumaneki apha kuthi, nentwana enokufumaneka ngathi yigqazinambazi, kuba kusithiwa abakodwa abantu baza kuphuma ekuthengeni ukutya kokwenza utywala kuba "umkanyi", umthi ekwenziwa ngawo utywala apha uya vuthwa.

Hazi ukuba siza kukhala kubani na anqande amawethu angazibulali ngotywala, kuba umvangeli wethu uNdlou weli Bandla lee-Nchwele uza kusishiya, uya kugqibela imfundo yakhe kwelase-Natal.

Uya bulela umzi wamaShangan ngokuthi umzi wakubo oNtsundu nawo unikwe isitya kule mvaba kaNtu eyiBantu World. Nawo ufumene umhlathi wokuxoxa ubonisane namawawo ngesiwawo.



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Everytime you give your children Bournville Cocoa to drink you are actually feeding them. Doctors will tell you this because they know that it contains those substances which children must have if they are to be sturdy, strong, fit and

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Bournville Cocoa costs only 1/3 for 1/2 lb.—enough to make 56 cups of cocoa.

HOW TO MAKE COCOA Put one teaspoonful of cocoa in an empty cup; add as much milk and sugar as you would to make a cup of tea; then mix cocoa, milk and sugar into a paste until no lumps of cocoa remain; finally, fill the cup with very hot water and stir well.

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IZINTO NABANTU ETSHANTOLO

(NguSindiya kaNtaba)

Baya ziswa bonke abantu bomzi lo, ngokunjalo neendwendwe eziza kuhambela izihlobo zazo kulo mzi, okokuba ibhosi le ithutha abantu ukusuka esitishini ukusukela ekuqaleni kukaDecember lo iza kuhamba ngolu hlobo: Ukusukela kwintsimbi ye5.30 kusasa yobaleka ibuye kwimizuzu e15 kude kube yintsimbi ye8. Emva koko iya kuthabatha imizuzu engama30 njalo ide ibe ngu4 malanga, apho ke ibuyele kwa kwimizuzu e15. Iya kuphuma apha eyokugqibela ngo8.30 ngokuhlwa.

UMn. George Leburu walapha oqhuba itaxi eKrugersdorp selembhovu ukuyiqhuba apha phakathi kweLuipaardsvlei Station nomzi lo, ukulungiselela abahambo olukhau-lezileyo. Umrhumo webhasi yi3d. owetaxi yi6d. Bonke abaza kufika ngeeyure ezilata ma babhalele kuMn. George Leburu, No. 24 Ramokojo Street, Luipaardsvlei Location, P.O. Luipaardsvlei.

Ubuyile uMn. Jeremiah Lulwana weOrthodox ekhayeni lakhe eMahlolana apha ebesukele umkhuhlane wexhego uyise. Ufike nodaba lokuba indulukile loo nkonde ingakhange ibonise matyatyatya ngaphandle kokuhlala ngokudinwa. Unduluke ngowama28 kuNovember xa ali103 leminyaka ubudala. Wazalwa ngomnyaka ka1842. Isiganeko sawo sesikaMn. Dick King owahamba amakhulu amathandathu eemayile ukuphuma eLady-smith eNatala waya kungenza eRhini ngosuku lweshumi ekhwele inkabi yehase enxule elinye ngomkhala.

Ubemkhulu kakhulu umnchwabo kaNkosk. Deborah Monala ngeCawa yomhla we9 kuDecember eMansieville. Inkonzo yakhe awafihlwa yiyo ibe yiA.M.E.

ABANTU NEZABO

Sikhe sabona kwiCawa engaphaya uMn. Henry Fayoy okhaya likuSifondile eCala. Ubeze eziphanini apha kuCawa kaMzimba.

Ikhe ayaphila kanga ngokuxhoma amehla intombi enkulu, uAnna Mangope. Noko ngathi amehlo aya thembisa ngoku.

Sikhe sabona kwimpela veki engaphaya apha uMn. Sipho Siwisa waseSophiatown. Ukhangeleke esempilweni bethu uTolo lo.

Ubelapha noNkosk. Albertina Mokgaka nentombi yakhe encinane egama linguDora bevela eSophiatown. Bebhophelwe nguNkosk. Onica Mabuse, Savuya ukuzibona izihlobo zethu ezi.

Ubelapha uMlu. A.K. Maaga waseMansieville eze ngemoto yakhe engaywayo.

Ubuyile ngaseSavuya apha ebe-ye ngokutshintsha impilo uDyefrou Dumse wakwaMboma. Ubuya noko

"UNBEARABLE STRAIN"

Those who unluckily have to suffer misery and unhappiness from headaches know very well that there are times when the strain is nearly unbearable. The miserable headaches feel just like the blows of a hammer—the pains seem to grow worse and worse and are so terrible while they last.

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Only the sufferer can tell the great relief he feels when the pain stops and the agony is over. How thankful he is for the remedy which can restore health, peace and happiness to his life!

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Nerve-Pain Killer

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Ukungqaba Kwabantu Ezityaliken

Eqhuba inqaku lakhe elanqunyu-lelwa kwiphepha ndaba lomhla we-15 kuDecember ngenxa yokuphela kwesithuba, elalithetha ngokungqaba kwabantu ezityaliken, uMn. E. Z. Daniels waseLewisham Location uthi unqwenela ukuthi chapha kwingxaki yamaklasi. Uthi kufanele ukuba abantwana okanye abahambi bamaklasi bengezi emaklasi abo, kakhulu xa engaphethwe ngumfundisi, kuba kaloku into ekhangelwayo ngabantu bakuthi ngumfundisi. Ewe, bangamaKrestu nje phambi komfundisi, xa engkho abats Shayi ngalo ngawa yobuKrestu.

Yonke ke le nto yenziwa ngala mamenemene ahamba ezenza ngathi ngabona bantu bayaziyo imithetho yefydike, nabona bantu balumkileyo. Ngabo abangena ezindlini zonke bephunga iti ngamagama abakhokeli nawabantu abazama ukuqhubela phambili igama likaThixo, nabazama ukumisa izindlu zaKhe. Xa abanye besakha kanti kukho abadilizayo ecaleni loo nto ingalunga kudala, ukuba inako.

Kwa khona kukho into exakileyo kwezi zithanda bulumko. Abafuni ukushunyayezwa ngumntu osem-tsha, kwaye ngamanye amaxesha bathi kusashunyayelwa nje baphakame baphume. Oku kungenxa yoku kuzicingela kwabo, nomona wokubona ukuba nomntwana unako ukushumayela. Xa uthi usemtsha uzame ukuhamba indlu kaThixo u-fumanisa ukuba aaba bantu abayithandi loo nto, bona bacinga ukuba uThixo ngowamaxhego nama-xhegokazi odwa, kodwa oko bayazi ukuba asiyonyani. Phofu bakuthetha nje ukuze babe nesihlahla sokwenyelisa abantwana. Kusuke ke kuphinde kulile kwa bona ngokuthi abantwana abayihambi icawa, nangokuthi abantwana bangoo-"Tsotsi", kanti ngabo abaphosisela abantwana ngokuthi umntwana akanaThixo, nokuba uthi athandaze ashumayele uThixo Akazamkeli ezo nto. Uthi ke umntwana ngokuba ukuba usebenzela ilize apope endleleni ebeyihamba, ajike aye kwezo ndawo kuthiwa zilungele umntwana okanye umfana.

Inene, iingwevu neengwevukazi ezinje ngezi sinazo ngezi mini zisixakile tu. Baya sichasa xa sizama ukuhamba ngokulungileyo basithiye kanti bafuna ukuba sizokuba ngoo-"Tsotsi" bazokukwazi ukusigxeka kakuhle. Phofu abasigxeki kuyaphi kuba bafuna ezi zinto siza kuzithengisa xa singoo-"Tsotsi."

Asiyiyo impucuko le, bubuhedeni, kuba kukho abalahlekisi abaninzi, kwaye ikwa ngabo abakhonza kunye nathi. Andikayiboni indawo ethi abafana abanalungelo lokushumayela ecaweni. Ityalike le asiyiyo eyamadoda nabalukileyo ngenyama kuphela. Namakhwenkwe analo ilungelo lokushumayela nokutya isidlo seNkosi. Kuba ukwaluka oku akunto, kwanokungaluki akunto, okunto kukubamba imithetho kaThixo.

Ukwaluka oku yinto abathanda ukuthetha ngayo abahedeni kuba bathi ongalukanga akasayi kungenabukumkanini bukaThixo. Buxoxi obuphindaphindeneyo obo (nditsho nam ndalukile). Ukuba umntu uqhayisa ngokuba yena esolukile aze ahambe esenza amanyala andikholwa ukuba umsulwa. Abantu abacinga ukuba uThixo ngowabalukileyo ma bakhe bafunde kwincwadi kaPaul, uMpostile kwabaseRoma: IV, 1-25.

Bantu bakuthi lumkelani izithanda bulumko nabalahlekisi abathi kuthandazwa babe bona beqalekisa ngeentliziyo, abathi amaKrestu ezama ukubhekisa phambili babe bona bewatsalela ngasemva. Yazini into yokuba boza kuni bebahle ngaphandle bathethe kamnandi ngomlomo kanti ngaphakathi banisongele ububi nokuze banilahle emnyameni. Ewe! Bona ikwa ngabo nikhonza nabo. Bazizo intshaba zikaKrestu.

Apha kwaNojoli

(NguNikiwe)

UMn. C. P. Matebe, isibonda se-likishi apha eSomaseti, ucele ikan-sile ukuba imkhulule ekupheleni koDecember lo. Ubuyela kwa sekhayeni lakhe eAlvani. Utyalibhongo wekonsati yombuliso kasibonda lo omkayo apha uya kuba ngolwesiThathu ngomhla we9 kuJanu-ary eCaweni yaseTshetshi.

Kukho iSosayiti yevenkile (Bantu Co-operative Stores) ezanya-nya ukusekwa apha elokishini. Si-lingqenelela impumelelo elo li-nge.

Ikansile yalapha yalile ukuba kuthunyelwe umthunywya kwinqungquthela yeAdvisory Boards ehlangene eBloemfontein ngo-December lo.

Itumente yeEastern Province Bantu Lawn Tennis Association idlalelwa apha ngemihla ye27, 28 ne29 kuDecember, namhla nje.

Ikonsati yombuliso katitshala G. E. Xuzayenze £17 kudibene nemandli yempunga yamaRhabe. Ngathi indawo kaMn. Xuzayenza apha iza kutshatshathwa nguMn. H. M. Mqomo obekade eseDordrecht, ngoku ose-Middeldrift.

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KING OF HEAVEN AND EARTH

"Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man." St. John Chapter 1, verse 51, A promise of Our Lord Jesus.

"Who could refuse the appeal Of Baby Hands stretched out caressingly. Or patter of Baby Feet upon the stair? It was like Love to deal So with us in His sweet humility. To be a Little Child amongst us here; And at the last, when those same Hands had borne The scars of labour and the pierce of sin, Faithful at eventide as in the morn Of His first Coming, still to seek to win. With Bleeding Hands held wide in mute appeal. The acceptance of His own unchanging Love."

One of the things the devil seems to have succeeded in doing is that many people do not really believe in angels and their help. In this way the devil robs us of much power. For the Holy Bible is packed with stories of how angels have been used and sent by God to help His followers. We need to thank God more often and more sincerely for these unseen but very powerful friends He sends us.

Angels play a very important part in the Christmas story. When Our Blessed Lord came as a Baby so quietly and humbly at Bethlehem, it could not pass unnoticed by the Heavenly Host they burst through upon the wondering gaze of the shepherds, and sang the most wonderful song the world has ever heard. When Our Lord comes again He has told us that He will not come as a helpless Babe, but as the All-conquering God of all the world accompanied by His Holy angels. So Christmas time reminds us that we must be ready for that glorious and Great Day, which will some day all unexpectedly burst upon

us. Our Lord Jesus has given us most solemn warning that we must be ready at all times for His Second Coming.

When we read the story of Our Lord's birth we are struck afresh by the heavenly nature of His coming. Zacharias, then the Virgin Mary, then Joseph then the shepherds all are spoken to by God's angels. We get the feeling of the majesty and wonder of the miraculous Birth. But only those whose hearts are given to God in lowly loyalty are allowed to see something of the beauty of God's Holy attendants, the angels.

Right throughout our Lord's Life, He speaks of the angels of God. We read that after Our Lord had fasted and been so cruelly tempted for us, angels came and ministered to Him. In the hour of extreme agony when Our Lord's sweat was as it were great drops of blood, an angel came and strengthened Him! Jesus, Son of the Almighty received help from His Father's servants. So we too can pray that God will send His Holy angels to help us in our lesser Gethsemanes. Again and again in the New Testament after Our Lord's Ascension angels are mentioned. They are full of love and fly over land and sea at the command of God to help His children everywhere.

Our Lord Himself has told us that we must become children in heart. Let us go to Our Father this Christmas with all our problems, fears, joys, temptations, and just let us leave everything in His All-powerful Hands. And He will be born in us and He will wonderfully refresh us.

"Sweet Jesus, when I miss my road, And seek some other sort of God, Or search in complicated places, Or gaze in intellectual faces,

A Way to a Happy New Year

"My best for his highest,"
 "To leave the old with a burst of song,
 To recall the right and forget the wrong;
 To forget the things that bind you fast
 To the vain regrets of the year that's past;
 To have the strength to let go your hold
 Of the not-worth-while of the days grown old.
 To dare go forth with a purpose true
 To the unknown task of the year that's new;
 To help your brother along the road,
 To do his work and lift his load;
 To add your gift to the world's good cheer
 Is to have and to give a Happy New Year."
 "Forgetting the things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus."

A Father to His Son

Before he lost his life over Germany a young airman wrote thus to his little son.
 "Live a clean life, do nothing to be ashamed of and look the world in the face. Help the weak and the defenceless, despise the bully and be proud of your ideals. Respect all women and take care of your mother. Your Father felt it his duty to fight for the right and he is willing to die for this cause. Carry on the torch my son." Good advice for any boy don't you think?

Helpful Hints

Bind the handle of your iron with a piece of old silk: It will save you many a burn.
 When the inside of the teapot is stained with tannin rub it with a wet cloth dipped in salt. After that rinse in warm water and then in cold.

Be Careful

My little visitor had not seen a mincer working and was most interested. "Now I'm going to feed it," I said. "And you see what happens," "Oh Auntie," said the child, "You mustn't give too much. It's being sick just like baby."

Or try to puzzle, puzzle through, Send me an angel who once flew To little Bethlehem.

Oh keep me simp'le, Saviour sweet, And let me kiss Thy darling Feet, And sing to Thee my simple rhyme With simple folk, this Christmas time, While Mary there with Jesus lies, And kind cows watch with wondering eyes The Babe of Bethlehem.

Just a Smile

An elderly woman had been to hear her nephew preach for the first time and she thought it a very poor sermon.
 "James, why did you become a preacher?" she asked.
 "Because I was called," he answered.
 "James" she said gravely, "Are you sure it wasn't some other noise you heard?"

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soft glowing complexion. The delightful scent comes from the perfume oils of fresh flowers. Palmolive Soap is a wonderful protection for a lovely skin, yet it costs very little, and a tablet lasts a long time.

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The Journalist's Role

A. Thos. Bowman, Goodwood, writes: I heartily endorse "Journalist's" explanation of the writer's part in the social and general life of the public around him. Many writers sacrifice their leisure in order to devote their time on writing for the interest of the public. The true-minded writer works with the dying hours, like the good Samaritan, he seeks neither pay nor profit for his labours. Side by side with the 'freelance' battler against lying and false propaganda, he contributes his share for the good of humanity. Realising his chances of being monopolised if he joins a newspaper, he sacrifices personal advantages to struggle alone, stabbing seriously here and there for the truth behind everyday happenings. His chances of getting publicity in the papers may be remote, for some editors may even go so far as to buy his work and hold its rights so as to prevent its publication.

Nor does such a writer confine himself to any particular topic; with the happenings in the world as his source of information, and his office being any place under the sun, with his pencil, paper and pen ever near him, he starts work—another day's work—when all others are fast asleep. The clicking of the type-writer might be the only betrayal of his existence. Neither food nor other material factors interest him until his task is done... often with the rising of the sun next morning. We salute the true writer!

Voortrekkers and Africans

W. B. Mkasibe, Cleveland, writes: We hear a good deal of nonsensical talk from the mouths of the apostles of race-hatred, who tell us that the voortrekkers and Africans lived at constant feud and misunderstanding. All this talk about misunderstandings and fights between Boer and Bantu has no foundation—save perhaps from books of history written by people who were ill-informed and a bit tactless in their approach to the subject of the history of this country. We know of cases and instances by the legion where Africans extended a friendly hand to the Boers, stood side by side with them in war and so helped create a friendly spirit between themselves and the Boers. We find that in our time there exist a great number of the Voortrekkers' descendants who are friendly disposed to the Africans; and its only a small noisy minority among Voortrekker descendants which, because it sees gain and a prize to win in racial discord, fans the fire of race hatred.

READERS' FORUM

New Anti-Crime Measures Welcomed

John J. Makhado, Roodepoort, writes: Law-abiding Africans will welcome the new measures designed to combat crime. The statement made recently by the Minister of Justice, that a minimum of five years' imprisonment, and also the imposition of the death sentence for criminal acts is welcomed and hailed as a great deterrent to criminals and their activities. They now know that they will have to spend a long period in gaol or hang by the neck for their misdeeds. The short sentences to which they have been accustomed have had no effect upon them; for no sooner do they leave gaol than they come back to carry on their foul business, striking terror in the hearts of peaceful and law-abiding citizens.

Most of these crimes—especially assaults, robberies and the like—are done with no other intention than wanton waste of life and property. I, like all other law-abiding Africans, rejoice over the news that the "knife" hangs over the heads of all criminals, and I take this opportunity to express gratitude to the Government for instituting a measure such as this—and, even more so, at a time when the public (Black and White) demands safety and protection from these bestial hooligans.

Internal Examinations

A. T. M. Krugersdorp, writes: My four years at a training school have convinced me more than ever that internal examinations conducted at school should be swept away. To my mind, they do no justice to several pupils. There is the great danger of a pupil falling a victim to a prejudiced internal examiner's pencil. In all cases where these examinations are conducted, marking of scripts is done by teachers on the staff. What chance has a poor fellow whose work and effort might be good both throughout the term and at the examination, if his conduct does not suit the taste of the staff? Nor is it fair to hold back a child only because it is "too young" to go forward. The number of failures at examinations conducted internally at school suggests the need for a thorough inquiry into the whole matter. I have found, on the other hand, that examinations conducted externally have less failures.

Stupid Criticism

Molly Kgathane, Wilberforce, writes: Why some people should take delight in deprecating the domestic science course passes my understanding. I have heard many people say this course is useless, and beyond looking down upon the course and those who follow it, they advance no facts in support of their contention or condemnation of this course. The truth is that these people despise manual labour, and that anything which has to do with the exertion of physical energy is unacceptable to them. Analysed further, they belong to the lazy and indolent class, and would sooner fall for "white collar" jobs where most of them find themselves square pegs in round holes.

There is, to my mind, nothing wrong with manual labour, and still less with the noble course of domestic science. Whereas the craving for diplomas and certificates in the academic spheres of learning equips their tenants with all that is necessary for "dead-end" jobs or jobs which rarely fit anybody with all that leads to independence, the domestic science course is the key to such independence. If, as some people contend, the course were to be done away with, what would these advocates of academic certificates and diplomas eat and wear, what would they sit on or lie on, what would they do in this world?

Half-baked critics with their cock-eyed view of life are the world's premier scourge; many people who cannot think deep enough will fall cheap victims to their poisonous teachings.

Africans and The Police Service

"J." Johannesburg, writes: In a recent issue of this journal, a correspondent referred to a letter published under my name, dealing with the attitude of the police towards Africans. He states that I should have told the public that the educated among us will have nothing to do with police work, and that only the illiterates came forward to answer the Government's call for police re-

Bantu Languages and New Words

G. M. Seabata, Pietersburg, writes: I have quite often come across people—in fact, educated Africans—complaining about the "pollution" of Bantu languages by those people who insist on using words unknown to their fathers. They would have every African speak what they term "pure vernacular" as spoken by their forebears. One wonders whether these puritans (if they may so be styled) have given any thought for what they state is the vilification of our languages. What language to-day stands any chance of survival if it is to be limited to a narrow vocabulary or phrasing. We have come into the folds of Western civilisation; because of

crucis. That may be true; but what we must bear in mind is that at the time the call was made, conditions in the police service were unattractive. The poor pay, for instance, could not attract educated people who preferred rather to look to other avenues of employment which offered better remuneration.

With the improved pay announced recently, I have no doubt that suitable recruits from among educated Africans will find their way into the force now that the Government has set about to improve both pay and service conditions for the police. Both Black and White have waged a war against the bad conditions in the police service, pointing out that so long as they existed, so long would there be lack of suitable applicants for the service, the increase of crime and the continued existence of ill-feeling between the public and the police—ill-feeling brought about by mismanagement of duty by the ordinary uneducated policemen, who, being at the same time disgruntled with the conditions of service, has, on many occasions, to carry out laws which are unpopular and distasteful to the public.

that we have come in contact with many words and things which our languages, with their poor store of words and equivalents, have no names for many of the things which have come with this civilisation. We need only to turn to the English language for instance; it has many words which, enriching its vocabulary, have helped to make it the world's leading language. These words are "borrowed" from other languages, and the owners of the language never raise a protest about the "impurity" of their language. It is pure nonsense and first class idiocy to speak of "purity" of language—there is no such thing; there can never be such a thing either. Even our so-called "pure" languages contain words borrowed from other languages.

Nothing would be more disastrous for us than to insist on limiting the vocabulary of our languages within the limits defined by these misguided agents apostles of "purity" of our languages.



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(Mibh)

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Muriwe anga vhandzisa uri zwe ziva itea ndi zwi fhiyo? Huno ndi tshi fhindula ndi ri: zwe zwa itea a si zwi offhassa, hove zwi zwi songo fanelaho kha rine vha namusi.

Ri ya zwi talukanya uri arali la lala Venda, hu do ri madomba, malombo, mirundu, zwi kopa misevhetho, na zwi nwerho, zwi do ima. Hu do liwa mavhele ha i ngwa mahalwa, a vha madakalo, vhatu vha hangwa uri ndala i do wa kha minwaha i daho.

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Ndi mini vhatu vha sa fari vhatukana vha sa funiho pfunzo, vha vha isa zwikoloni?

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Jonathan Ligege, mudededzi wa tshikolo tsha Mukula u Pretoria mudini muhulu wa Atteridgeville. Ene na makhulu wawe vho-Ida vha khou dzula nduni ya khwali.

Josiah Silimeia o tsa Mukula, ndi hone hune a do lela hone khrisimusi a tshi vhonana na vhabebi vhaawe.

Vho-khotsimunene vho-Walter Masikhwa vho tsa Ha-Luvhimb, tsho vha tsisaho nga tshivilivhili ndi uri mativha o xa. Vhamusanda vho Bababa vho dzama.

Vhafunzi vho J. Budeli vho tsa Venda, hanengei Venda vha do vhonana na mahosi mahulwane a Venda.

Vhamusanda vho-Tshilate vha Tshimboni ndi ine ya funa u dzula nga u shuma fhedzi; mahola vho vhlaha mavhele manzhi nga maanda. Vho-Tshilate vha na mafunda mahulu na mirubo mirzhi.

Khwali ya khoro ya Mvela-phanda shangoni la Venda, ene J. P. Mutsila o tsa Venda. U khou dzula muragani wawe Thavhantsw. Helo dzina la u pfi Thavhantsw lo irwa nga Vhamusanda vho-Nemaranzhe, hu u khoda ndu khulu ye J. P. a i fhata musi a kha di funza tshikoloni tsha Maungani. Heyo ndlu ye i tshi fhataiva tse-vhi dza da dza mu sevha dza ri hupfi ndlu yo hulesa beyi, muthu uyu u vho toda u di ita Likhwana Ri do mu pandela ha nga dzuli khayo. Nangoho zwo ralo vha mu pandela. Mafhungo a u pandelwa hawe a do pfala nga zwifhinga zwidaho.

Mudededzi muhulu wa Khala-vha, ene E. M. Nevhulaudzi o vha e mudini muhulu wa Johannesburg. Henefho o vha a tshi khou dzula na murathu wawe J. Nevhulaudzi.

Vhafunzi vho M. Ligege vho nwa la lunwalo lwa u livhuha vhalakandisi vha "Bantu World" zwe vha tendela uri Luvenda na Lutshangana zwi kandisiwevho.

Simon Kwakwa, muthannga we a dzeha tshikolo Vhutshavhelo, o fhiledza pfunzo ine ya pfi B.A. iyo pfunzo o tou i yela hanengei Koloni kha tshikolo tshihulu tshine vha ri ndi "South African Native College" hanengei Fort Hare.

Vho-Gabriel Nemutandani vha Ngovhela vho vha vho tsa Venda; zwe vha vha vho zwiela ndi musumo wa u fhata vhengele muvunduni wa Ngovhela.

Vho-mme vho-Makhuvha vha Mbilwi vho tendelwa u ita mushumo wa u бага marotho ha-Tshifha. Ri takala navho Vho-Me.

We a tendelwa u fhata vhengele muvunduni wa Ngovhela ndi Vho-Makhadzi vho L. M. Mutsila, ene mufumakadzi wa Khwali.

Vhengele la vho Piet Manyaga vha Lwamondo lo fhatwaho muvunduni wa Muledane lo no fulelwa. Ri takala navho vho Piet. Vho Piet ndi havhala vhe vha vha vha tshi rengisa ha Ramasaga. Ndi ene ane vharengi vha ri ndi Mashipisane.

Mahanyelo na Dyondzo Dzimpiu e Shipilongo

(T. E. Mageza.)

E ka tinsbaka ts vantima hinkwato, ku hava rihlovo ro tshikeriwa nje hi Matshangana.

Loko ndzi twa vito leri, "Shipilongo," a ndzi ehleketi ntshumu loko ku nga ri munyama lowo nga funengeta Matshangana na vafambisi ya vona—vo basa na vantima. Vanhu hinkwavo la' Joni na Pirara, va na miehleketo le'yo e Shipilongo ku le hansi hi dyondzo na mahanyelo, Swi endia leswaku Matshangana manwana —la'yo dyeka—a titswa ku ri a huma e Shipilongo. Nhaka e yinwe ntsena nwna va ka hino; dyondzo a yi vuphangani na mahanyelo ya ha ri mambi-si.

Loko hina va le Shipilongo hi nga hlikhili, hi ta hlekiwa ku ya ku yile hi tinsbaka ta makhombo. Ndzi ta nyika shikombiso sha ku hanya nje hi vanwana vanhu. La' Joni, masiku lawa ku ambariwa ngopfu-ngopfu she-Amerika; madyaha na timphobho va ambala dyidloko dya ngembe le 'yikulu, badi le'ro hubya dyithayi ledyi dyo anama, buruku ya bodlela hala hansi na tangu ya voya yo tsemisiwa kuna.

Loko manje dyaha re ambale

Mahungu ya Tiko ra Splongo

(Pasoe Morobe)

Va makweru, loko unwana na unwana a etlele, a ehleketa hilaha tiko ra Splongo, a ri nonile ha kona, swa thava swa ondiza, swi ehleketsa kule.

Ndzi vurisa sweso hikuvo tiko re rikwerhu, masiku lawa wonge, hilomu nyumpi a yilwa kona, a ka ha ri na mirhi leyo thuma, ku thuvuile le ro na ta thuvuwa; timhaka leti ti endia leswaku la Vatshwa tiko ro tano va nga ha ri tsakeli; a ndhaku swita kumeka leswaku vatswari va vona veri vana va vona a vana tinhloko.

Na nwna va tatana na va manana, ringetane ku yi vanisisa mhaka levi. Nwana a ngaka anga swikoti ku tirha muluku loyi; a nga nwi vuyiseriku sa vumbiri, va khale a va ku: Sandla muka sandla vuya.

Ndzi vula hi thelo ra tindzau tinwana vanhu va kona va hakela vini va tindzau leti va akeke ka tona kambe a va tshoveli; ndzi vula na saka rinwe ra nwahava a va rikumi hi lembe loko wonge tindzau to tano va chipisanyana ku thela a ka tona, hikuva vanhu a va vuyehiwi.

Mayana lava nga ti savela tindzau ta vona, a vaha salivi hi manhwa a ndhaku va lo khe... bambi leswi vadyaku silchwama, a va ha veleri, valanguta dyambu ku sa na ku pela ka rona, a va languteri hantsi na sambhoko.

Npfi dzo anda shangoni la Venda nanwaha, Mahosi e a dzama maduvhani a neano ndi haya; Vho Masikhwa vha Haluvhimb; na vho Takalani vha Mukula na vho Randima 'na nduna khulu va Lwamondo vhone vho Netshivhale.

Munwali vha khoro ya mvela-phanda o nwelela vho-Reuben Lufhugo e ngei Africa Vhukovhela (South West Africa). Nga lunwalo ulwo uri u khou lumelisa vhatu vhothe na u kwengweledza Matshangana na Vhavenda uri vha si nete u shumela dzitshaka dza havho. Vhatali vha shume nga maanda uri tshaka idzi mbili dzi beve swiswini dzi fane na dzinwe dzitshaka. Munwali uri u khou vbona zwithu zwizinzhi zwi shumiwaho nga Vharema vha re ngesi shangoni line a vha khalo, Vhanwe vharema uri ndi Vhavhusisi (Native Commissioners). Munwali washu a re ngei Africa Vhukovhela ndi Peter Negukhula, Mafhungo manzhi uri u do tou amba nga mulomo musi a tshi da u ri anetshela zwe avha a tshi khou ita henengei.

"Oxford" le'yo kukula hansi, shibadjana le'so khakhana na shithayani sho tontswa, shidloko shinghembana na ntangu yo langutisa e henhla, vanhu va hlalala ka ri dyaha le'ri ngo ambala shikhale, ri lo swi yini kel' Kwalaho, na hlekiwa, wa hlekiwa.

Dyaha le'ro ala ri ambala swa shikhale hi nga ku i Shipilongo; le'ri ro sungulu i matiko ya Mazulu, Maxhosa na Vasuthu. Nhaka hi leswaku e Shipilongo, mudhaniso ("dance") i swilo swa sathani. Ku tikhoma shindyinga i ku twamba; ku ka u nga tsemeki rhumbu loko u khuluma na Mlungu e ku tikukumusha; ku ringeta bhesimusa i ku randza tswa misava na phofula leswi nga mbiliwini ya vena i shidyoho! Le'si nga shono hi shihi? A hi nga ringeteni ku famba na minkarhi nje hi vanwana.

Dyondzo yi nga yisa ku yini e mahilweni loko vafana la'vo thareha va tshikiwa—a ndaku ka loko va hete Std VI—va ta dyiwa hi dorobha hi ku pfumala va lavela "tibursary". Vantima hinkwavo va dyondza B.A., vudokotela hi mali ya hulumente, kumbe ya tikereke ta ka vona.

E kaya ka dyondzo ya Shipilongo hi le Eim, kambe ku hava vambirhi la'va nga laveriwa tibursary? Mabyongo na mabyongo ya la'vo ho lo manzhi hi mahlo. Loko a ku ri kuri mabyongo lawa ya ve kunwana e nga va ri madokogela vuyinyi bya vona. Vapedi vo tala Lapanana, a va dyonza hi mali yo Mmuso; kambe hina, doo!



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Who's Who In The News This Week

Mr. Selby Ngcobo, M.A. (Yale), B.A. (S.A.), B. Econ. (S.A.) and Mr. Nomvete, have been appointed to the Research staff of the Natal University college.

Mr. Isaac Ramadiba, principal of Schoemansville school, Pretoria, has been appointed principal of the Vereeniging Presbyterian school with effect from January next. His wife will also join the staff at the same school.

Assisted by Rev. B. M. Sechaba, Dr. J. R. Coan, of Wilberforce, officiated at the dedication of a new A.M.E. church building at Skeerpoort on December 16. This is the third church built by Rev. W. P. Nkosi who is the circuit minister of the district.

Mrs. Sinah Nqandela, of Tarkastad, Cape, passed through Johannesburg on her way to Bultfontein on holiday.

Among recent visitors to the offices of the "Bantu World" were Mesdames T. J. Ntwasa who came with Mrs. Makhongolo from Umtata, Misses Rebecca Ngxeshia, from Lovedale, and N. Mdiankomo of the Johannesburg Non-European hospital, Mr. Mncube, principal of the Salvation Army School, Western Native Township, who accompanied his senior pupils on a sight-seeing tour, and Miss Isabella P. Xaba, of Orlando.

Mr. Geoffrey M. Ledwaba, of the Iscor social club, Pretoria, has gone to Pietersburg on a short visit.

Rev. Geo V. T. Gule, of Pietersburg, has been accepted as a student of the Carolina University, U.S.A. He will pursue a course in theology and will be given financial assistance by the same university.

Mr. Geo Tshabalala, of the Bantu united school, Harrismith, is spending the summer vacation with his parents at Evaton. With him is Mr. D. Tshabalala, also of the same school.

Mr. S. Muthivhi, of Harrismith, is on the Rand on a visit.

To Mr. and Mrs. Estcourt M. Moleko of Matatielle, a baby boy was born during the month. Mrs. Moleko was for a long time a resident of Orlando Township before she proceeded to Matatielle.

Mrs. G. L. Leate, of Sophiatown, and Mrs. E. Mkhize, of Orlando, have gone to Durban on a brief visit. Miss Maud T. Mazibuko, among others, saw them off at Johannesburg station.

Mr. E. S. Madima, of the Goldville school staff, Sibasa, is spending the school vacation with relatives on the Rand.

The election of the members of the Western Native Township Advisory Board took place last Sunday. Messrs T. N. Sondlo (259 votes), P. Q. Vundla (265 votes), D. Mafoko (248 votes) and Moshoeshe (249 votes) were the successful contestants.

Mr. Gideon Malunga, of Western Native Township, Johannesburg, has been spending a three weeks holiday at home in Kimberley and is returning next week-end.

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1-29-12

Mr. Jerry Lekgothoane, principal of the Sophiatown Methodist school, died on Sunday, December 16, 1945, at the Waterval Hospital, Sophiatown, after close on five months illness. He was trained at Kilnerton Training Institution, Pretoria.

Completing at Kilnerton, he took up a post at the Albert Street school, where he showed a keen interest in sport, and was at one time goalkeeper of the B.M.S.C. Reds football club.

Later he gave up teaching, and joined the Johannesburg municipal service as clerk at the Wemmer Compound. In the thirties he gave up this post, and was employed at the Pimville Government school, where he did excellent work.

In 1941, he succeeded Mr. M. D. Maleke, as principal of the Methodist school, Sophiatown.

He was humble, cheerful, and always ready to listen to suggestions for the welfare of the school.

The funeral took place on Wednesday, December 19.

Rev. A. Cowgill, superintendent of the Witwatersrand Methodist mission (African section) who is also superintendent of the school, conducted the service.

Revs. C. B. Mapumlo, M. D. Maleke, Miss F. Brown, Wayfarer Leader, Mr. J. J. Sealanyane, circuit steward, and Mr. S. N. Mphahlele, supervisor of schools gave brief accounts of the splendid work by the late Lekgothoane.

Between 600 and 700 relatives, parents, teachers and scholars attended the funeral. Most of them came from as far afield as Pretoria and other Reef towns. The deceased is mourned by a widow and a daughter.

Messrs Jonathan Lekgothoane, Letlalo and E. Dan Mafole, were responsible for all arrangements connected with the funeral.

The news was received with deep regret of the death of Mr. Gladstone Njokweni of Healdtown fame the other week. A baritone singer of no mean repute, Mr. Njokweni was a choir master of the institution for many years during which he won many singing competitions. Besides being a teacher at the Practising School of the Healdtown Institution for the best part of his career he was also a talented preacher of the Gospel. Born at Peddie, he was a member of the Dlamini clan and a humorous interpreter of his language.

PRETORIA JOTTINGS

The first University for Africans in this Province will open in February, 1946 at the J. J. de skool, Atteridgeville. Several European professors and lecturers have offered their services for the examination of the University of South Africa.

Mrs. Lily Tatane and her two sons, Thabo and Henry, have returned home safely from a visit to Johannesburg.

Mr. J. R. Brent, B.A., manager of the City Council Native Administration, accompanied by Messrs C. B. Mbolekwa, A. M. Percy Mahlatjie returned safely from Bloemfontein where they attended the South African Native Locations' Advisory Boards' Congress.

Mr. Ezekiel Mafole, of Seiso Street, Atteridgeville, who is an inspector of buses, and also a member of the Native Advisory Board, has returned from Maseru, Basutoland.

On December 15, 1945, the marriage between Geo. Gexa and Susanna Moliko at Viljoenskroon was solemnised. The bestmen were Messrs G. Nheke and P. Matsoso; bridesmaids: Miss S. Molefe and E. Malebo. Mr. and Mrs. T. B. Gexa of Wolwehoek, attended the marriage at Viljoenskroon. Mr. and Mrs. M. Z. D. Mabusela and Mrs. Siamkuku of Johannesburg also attended.

Mr. Philip Masike of Vredefort spent the Xmas holidays with Mr. and Mrs. T. Gexa at Wolwehoek.

Messrs S. J. M. Phaladi and E. M. J. Phago recently celebrated their silver jubilee at Oogies, in Witbank, to mark their 25 years service in the teaching profession. They both started teaching at the same school in Pietersburg in 1920. Messrs Phago and Phaladi have now been teaching in Witbank for 22 years and 13 years respectively. They are respectively principals of St. Peter's School and St. Margaret's School in Witbank.

Messages of congratulation came from well-known people, far and near. An interesting feature was the presence of their ex-scholars who are now in the teaching profession, ministry, trades, commerce, etc. Most speeches of the day were made by these ex-scholars. Music was rendered by the St. Margaret's and St. Peter's senior choirs and the famous Eastern Coalfields Choir.

Boxing: "Baby Batter's" Triumph

(R. R. R. Dhlomo)

Some 1,300 people assembled in the Durban City Hall last week to see the eliminating bout for the South African Non-European welter-weight title. The contestants were "Baby Batter" (Willie Mbata) of Johannesburg and "Battling Dick" Williams of the Eastern Province. They saw Baby Batter completely outclass his opponent at every turn. Dick Williams, obviously aware of Batter's reputation, attempted to make a savage attack right from

the beginning of the first round, dealing wild right-hand hammer blows. His attempts were like waves smashing themselves against and then retreating back from a solid rock. The gong saved Williams from a tight corner. In the second round Williams was already staggering round the ring blindly, his gloves over his head, and using his head to push his opponent. Batter with his excellent foot work, perfect timing, his short electrical blows and straight left, was hammering Williams with merciless blows to the body. In the third round, Baby Batter scored a technical knock-out after dropping Williams for a count of eight, the referee stopping the fight.

Baby Batter is the former (unbeaten) South African lightweight champion. He has had a brilliant boxing career. But for the colour-bar in sports, he would almost certainly have an international reputation. He has met and defeated fine exponents of the game like the famous Mannie Dixon, Sonny Thomas, M. G. Moodley, etc. It is increasingly difficult to find him a suitable opponent.

In the preliminaries, the results were as follows: M. Ismail beat Tottie Singh on points; Walter Small beat Rajoo Numbyer on points, Young Veeran beat Spitfire Renald Jack on points; Kid Veeran beat Ibrahim Kid Ally on points.

The promoter was Benny Singh.

OUR READERS DOMESTIC ANNOUNCEMENTS

We have pleasure in advising our Readers that this space will be reserved for Domestic Advertisements, only, such as Births, Deaths, Memoriam, Situations Vacant and Wanted Notices. If it is found that Domestic Advertisements do not fill this space, it will be used for Business Announcements each alternate week.

MINIMUM CHARGES: Domestic announcements 3/- per inch, not more than 46 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it.

UMPHANGA
MAJOMBOZI.—Mabaneliswe abantu base Mazizini kwa Mti Ezolo kwabo nakowetu kwa Kambula. Umkazi lo utatyatwe yi operation ebeyenziwe e Krugersdorp Hospital nge 19th December 1945. Ndiwupalaza kwabase Monti, Cape Town, Butterworth, Kokstad, nase Tarkstad, apo ebeyitshalakazi kons. Ngomyeni wake Jackson Majombozi. 79-5-1

XMAS GREETINGS
BOEWNI Mr and Mrs Micah Bowen and family wish relatives and their many friends a Merry Xmas and a prosperous New Year. 72-29-D.

SITUATIONS VACANT
MODDERPOORT PRACTISING SCHOOL: Wanted for Substandards fully qualified female teacher. Medium Sotho. Must be bilingual. Begin work April 23rd 1946. Salary according to Government Scale plus £1 per month Practising School allowance. Apply: The Manager, Modderpoort Practising School, Private Bag, Modderpoort, O.F.S. X5.J.

WANTED: 3 fully qualified unmarried lady teachers for the Bantu United Higher Primary School, Bethlehem, capable of teaching through the medium of English, Afrikaans, Sesuto and Zulu. One to assume duties 23rd January, 1946, and two at the beginning of the second quarter 1946. They must be interested in sports and needlework. Testimonials must accompany applications and reach the undersigned not later than 13th January, 1946. Rev. E. D. Storey, Manager, 24 Boshoff Street, Bethlehem, O.F.S. 73-5.J.

MOAHLLOL—In sacred memory of Hamilton (Tinkili) who passed into life eternal on the 28/12/44. Death thy sting is cruel—thou has taken our only joy bringer and left us with sad memories. May he rest in peace and build us a heavenly home where joyfulness will once more flourish when we meet. Ever remembered by his brother (Bryce) and Mum. 71-29-D.

LORRY DRIVER WANTED
Applications are hereby invited for the post of Lorry Driver to the Tamacha Local Council at King William's Town at a salary on the scale £72 x 6—£96 per annum. Candidates must be in possession of a licence to drive a heavy vehicle and preference will be given to residents of King William's Town district. No cost of living or other allowance is attached to the salary. Applications, together with copies of testimonials, must be in the hands of the undersigned not later than the 9th January, 1946. Duties to commence early in 1946.
F. H. Cronje, Chairman, Tamacha Local Council, P.O. Box 149, King William's Town. X29-D.

VACANCY WANTED
Michael—Mohau, a teacher who holds N.P.L.3 and J.C.2 certificates is looking for a post as the Principal or First Assistant of any Primary School preferably in the Free State or Cape Colony. Michael Mohau, 1645 Orlando Shelters, Johannesburg. 68-29-D.

NEWS FROM SWAZILAND

(Thembekile Mathenjwa)

His Honour, the Resident Commissioner of Swaziland (Lt. Col. E. K. Featherstone, C.M.G.), the Paramount Chief (Ngwenyama Sobuza II, O.B.E.), Mntanenkosi A. G. Nkosi, M.A., headmaster of Ermelo Bantu secondary school, S. T. M. Sukati, Esq., B.A., (Paramount Chief's Representative in the Swaziland Administration) and other outstanding Europeans and Africans were among the speakers invited to address a meeting of the Swaziland Progressive Association which was held at the Court House, Bremersdorp, during the month.

The subjects on which the conference was addressed included education, economics, race relations and agriculture. Members present represented a number of branches of the association.

The S.P.A. may be likened to the African National Congress in the Union of South Africa. It is further significant that the programme included an address by a representative of the A.N.C.

Mr. W. W. Khayiyape who has been head-teacher of the Bremersdorp Nazarene mission school has resigned from his post. He has accepted the post of head-master of a large school in the Transvaal with effect from January 1, 1946. He left Bremersdorp on Saturday, December 15, and leaves a gap which it will be difficult to fill.

Being one of the leading officials of the Swaziland Bantu Teachers' Union, the Assistant District Pathfinder Scouts' Commissioner for Swaziland, active member of the Swaziland Progressive Association and a real social worker in his community, he left nothing unimproved, and made a success in all his undertakings. During his short stay in the territory and through his efforts, the Teachers' Union was enlivened and galvanized to action, so that it issued in April, 1945, the first number of the "Eagle" which is the official organ of the Bantu Teachers' Union of Swaziland.

SCHOOLS

Extensions to the existing Swazi National School buildings at Zombode and Lobamba are being made. At Zombode, we learn, it is contemplated to erect a teachers' cottage as well. Mr. D. A. Hlophe who has been supervisor of schools in the Mankaiana district is supervising the build-

ing at Lobamba, and it has now come out officially that he will cease to be supervisor of schools as from December 31, 1946, to become Native Trade Instructor and Boarding Master at the Mbabane Native Trades' School which will be opened in February, 1946.

WEDDING BELLS

Nurse Rebecca Mdlalose, of Mbabane Government Hospital, daughter of Mr. and Mrs. J. Mdlalose, of Paulpietersburg, Natal, and Mr. Nimrod Mkele, only son of Mr. and Mrs. B. Mkele of Port Elizabeth, will be united in wedlock at the Anglican church, Paulpietersburg, on January 1, 1946. The bridegroom is a clerk in the Department of Agricultural and Livestock Services of the Swaziland Administration. The couple will leave Natal for Port Elizabeth on January 3.

Meyerton News

(J. D. Nthoba)

During this month, residents of Meyerton Location sent a deputation to the main office of the Utility Bus Service Company at Vereeniging to interview the management on the following points: the irregularity of the buses service; the need for extra buses required during week-ends (i.e., between Vereeniging and Meyerton); the fares charged on the trip from the Location to town; the elimination of African drivers.

These points were fully discussed, but to no effect. The usual empty promises were made, causing dissatisfaction among residents. As a result of this dissatisfaction, residents intend sending a strong deputation in the near future.

Alexandra Secondary School Completers Reception

A "Completers' Farewell Reception" for the J.C. final students of the Alexandra secondary school was held on December 8 in the school premises.

In his opening remarks, Mr. Mncube, B.A., chairman, informed those present that the success of the reception was due to the magnificent efforts of the students themselves. This was the first of its kind. Mr. P. P. Madisha, one of the completers, was the organising chairman and secretary. Of the 15 completers 10 are girls.

The Rev. Ph. M. Mabiletsa, B.Sc. etc., etc., opened with a short prayer after the students had sung the hymn, "Safe in the arms of Jesus." He thanked the students and staff for the great task of bringing about the success of the occasion, and mentioned that this tradition would be kept as long as time lasted. He briefly thanked the guests for attending in spite of the fact that the reception was scheduled to start at an inconvenient hour.

Among those present were Messrs C. L. M. Aphane, D. Rabotho, teacher at the Alexandra Lutheran School; J. Morathane, teacher at the local Anglican school; P. Mahuleke, teacher at the Lutheran school and F. F. N'Tsie, of the Family Welfare Department of the Alexandra Health Centre and University Clinic.

In his speech, Mr. Aphane touched briefly on the behaviour of the students after leaving school—it should be an example of the high standard exhibited by the previous students. He told them that they were only just beginning life, and that greater and more difficult work still lay ahead of them.

Mr. Rabotho also briefly reminded the students of the difficulties lying ahead of them. He wished them success in their new spheres of life.

Mr. N'Tsie said: "Before thanking you for the honour you have bestowed upon me by inviting me to this great occasion, I will endeavour to fill in the missing links. I shall not speak for a long time because of the depth of my emotion caused by the news of the death of my ex-principal, Mr. C. Mangwedi. I am sorry that my 120 minutes speech has to be compressed within a space of a quarter of an hour partly because time has elapsed and partly because I have already had my supper!"

"We have gathered here this evening to say 'good-bye' to some of our friends. Your teachers and school-mates will miss you greatly; but with pride because you have conquered.

"You are now entering the oldest established university. The university of hard-knocks for the degree of B.L. (Bad Luck), where the compulsory major subjects are Disappointment, Unemployment, Social Maladjustment and Insecurity. Are you willing to plunge your feeble and unsteady self into this tempestuous and chaotic upheaval? You are still wanting, do something better. You are merely equipped with general knowledge which to a Non-European, means nothing. You are like a workman without tools. What you require now is a specialised knowledge. Africa is in need of leaders, so your scope of specialisation is wide. There are many channels and avenues waiting to be explored; choose yours right now. If you find difficulty in doing so consult your teachers.

"Whilst wishing you all success in your forth-coming examinations, we also wish you pleasant and refreshing holidays."

The singing of "Nkosi Sikelel' iAfrika," preceded by a dance marked the end of the occasion.

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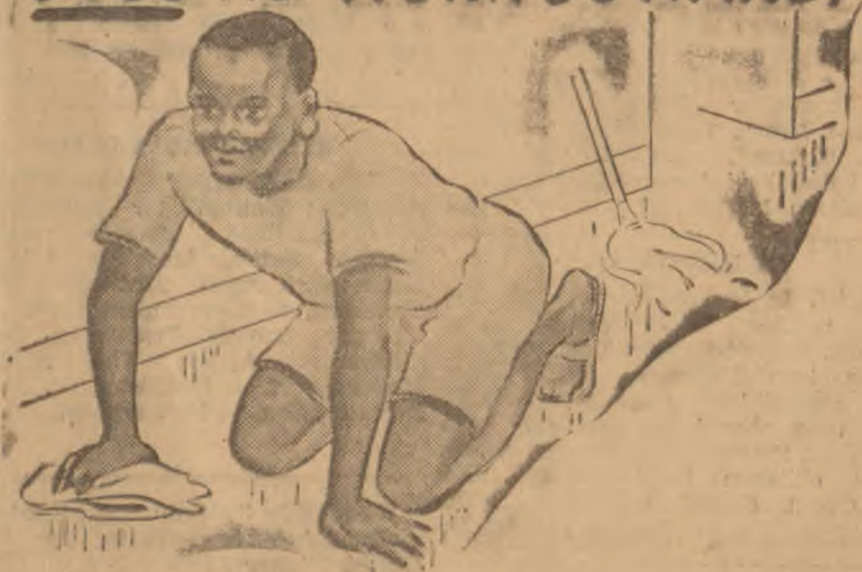


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CHILDREN'S NEWSPAPER AND FAMILY SUPPLEMENT

Serial No. 124

SUPPLEMENT TO THE BANTU WORLD

December, 1945




While shepherds watched their
flocks by night,
All seated on the ground,
The angel of the Lord came down
And glory shone around.

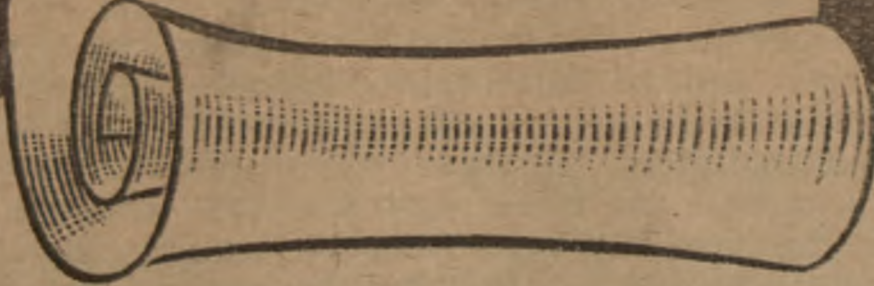
"Fear not" said he-for mighty
dread
Had seized their troubled mind-
"Glad tidings of great joy I bring
to you and all mankind."

"To you, in David's town this day
Is born of David's line
The Saviour who is Christ the Lord:
And this shall be the sign"

"The heavenly Babe you there
shall find
To human view displayed
All meanly wrapped in
swathing bands,
And in a manger laid"

Thus spake the Seraph—and
forthwith
Appeared a shining throng
Of angels, praising God, who thus
Addressed their joyful song:-

"All glory be to God on high!
and to the earth be peace!
Good-will henceforth from
heaven to men
Begin and never cease!"





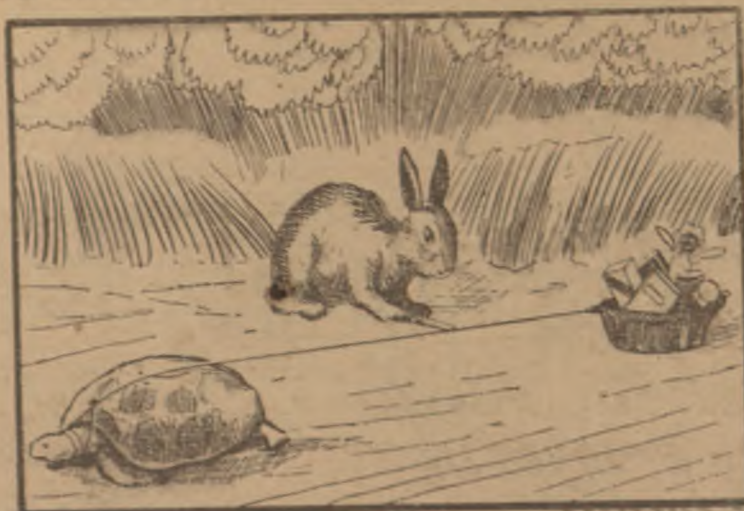
"WHAT I PICK UP IS MINE"

By Hermes Eddington Tembo

One Christmas time, long long ago, the tortoise went to Father Christmas to fetch presents for himself and his family. As he had quite a large family of children, Father Christmas gave him many presents. These the tortoise carefully placed in a basket. He then tied one end of a strong string to the basket, and, fixing the other end of the string over his shoulder, he set off home, dragging the basket behind him.

Before he arrived at his house, however, the hare saw him. The hare noticed the basket full of presents which was some ten feet behind the tortoise, so he took a knife from his pocket, cut the string and took the basket.

When this happened the tortoise called to the hare, "Hey, don't take that basket, it's mine. Father Christmas gave me those presents for my children." "It is not yours," replied the hare, "you were ten feet away from it." "But it was tied to a string and I was pulling it along," said the tortoise. "It is certainly not your basket," went on the hare, "if it was yours you would carry it on your shoulder. And what I pick up is mine." So saying, the hare ran off with the basket of presents.



So the tortoise went home and told his wife; and they were sad because there would be no Christmas presents for their children. However, they worked out a plan for revenge and sent an invitation to the hare and his family to come to a Christmas party.

Mrs. Tortoise was very busy preparing food for two days before the party, so that when the hare and his family arrived there were many dishes of food for them to eat. "Let us make merry and feast," said the tortoise, so the hare, his wife and seven children—who were hungry and also greedy—ate up all the food they could. In fact they ate so much that they all fell asleep.

This was exactly what the tortoise had planned. "Fetch my axe," he said to his wife, and after he had sharpened it, he quickly cut off the tails of the hare, his wife and children. When they woke up, they were very angry. "You have cut off our tails," said the hare. "Don't be silly," replied the tortoise, "if they were your tails, you would carry them on your shoulders. Anyway, what I pick up is mine." As these were the very words the hare had used when he took the tortoise's basket of presents, he could not argue. And that is why the hare only has a very short tail today.

CHRISTMAS GIFTS

Many of us have read the beautiful story of the three wise men who, guided by a wonderful star, came to the humble place where they found Mary and her Baby Jesus. They expected to find a king in all his glory, so we can imagine their surprise when they saw the simple country maid with her Baby. Somehow they immediately knew that this Baby was indeed a King, so they fell down and worshipped Him and then presented their gifts—the first Christmas gifts.

An old tradition says these wise men were really three kings from Europe, Africa and Asia. It is good to think that an African was one of those who worshipped Jesus and gave Him gifts on that wonderful occasion.

Although nearly two thousand years have gone by since then Africans will again be presenting gifts this Christmas, for we feel we want to give to those dear to us at this time. What are we going to give God this Christmas? We may not be able to give gold or silver but He has no need of such gifts. We can however, give Him more precious gifts such as our lives, our thoughts and actions, our hopes, our laughter and good humour; these He will gladly accept.

He will not only accept our gifts but will give them back to us greatly enriched, so that our lives will be better, our thoughts and actions kinder, our hopes more worthy, our laughter and good humour purer.

Let us make this Christmas a real birthday celebration with the Babe in our midst. He will not allow us to be dull, He knows how to laugh for He came to give us the true joy of living.

J. H. H.

"GOODWILL TOWARDS ALL MEN"

For the first time for six years we celebrate Christmas with our world at peace. Although our portion of the African continent has been spared the ravages of modern warfare, we have, nevertheless, been deeply conscious during the past six Christmases of the dark war-clouds that hung like a threatening shadow on our horizon.

From the towns, the villages and the kraals of the sub-continent a vast army of African warriors went forth to play their valiant part in the fight against the enemy. Our Christmas celebrations in the past few years therefore were tempered by the knowledge that these brave soldiers of ours were away, now, however, they are returning to their homes and many thousands of families are united again.

So we have double cause to celebrate this Christmas. Yet in our celebrations let us remember one of the messages of Christmas: "Peace on earth and goodwill towards all men." Through the heroic deeds of our many armies we have won "peace on earth", but "goodwill towards all men" is still lacking. Therefore, when we celebrate and when we go to the Christmas service at our churches throughout the land, let us resolve to put into practice that feeling of goodwill towards our fellowmen—so that this world may become a better place and so that our soldiers may not have fought in vain.

—The Editor

TOMMY TEA and SPOT



Whilst everybody was busy removing the household goods and animals from the village, so that they would not be damaged if the dam burst, Tommy Tea decided to make some tea for them all, as it had now stopped raining.



"A cup of tea will refresh everyone," he said to Spot, "and then they will be able to work quicker." So he quickly gathered some firewood and started a fire, onto which he put a pot of water.



While the water was boiling, he obtained some tea, three teapots and a lot of cups from amongst the piles of household goods now strewn all over the hill. Then he made the tea and called out "Tea is ready!"



Immediately many people gathered round him to drink a cup of tea. "The tea will make us stronger," they said, "and we will be able to work quicker."



Uncle Arthur's Letter

P.O. Box 792,
JOHANNESBURG.

My dear Friends,

A little while ago one of our best-known correspondents discussed the problem of showing suitable films to Africans, and came to the conclusion that the best solution to the problem would be the establishment of a Bantu "Hollywood," which would produce films based on African stories and using only African actors.

This is most certainly an excellent suggestion and one I hope we shall see materialise in the future. After all, with so many Africans living in towns today, there would be enough people to support far more cinemas than we have at present, and such cinemas would need many new films each year. Most certainly our African life provides a vast reservoir of stories and plots from which the themes of such films could be drawn and further, we have a wealth of acting talent amongst our people. All that is needed, then, is unified action on the part of the appropriate authorities, firstly, to provide the cinemas, and, secondly, to ask some film making organisation to produce the film. Let us hope that this will come about soon.

The film, of course, is one of the instruments of modern civilisation, and as such can bring us many advantages—both in the way of entertainment and useful instruction. Most of us have been entertained at a film show at some time or other and so can appreciate how enjoyable is this side of the film's use, but many of us have not yet learned to appreciate the instructional value of the film.

As a substitute for instruction by means of the written or spoken word, the film has great advantages. First of all, the film can depict for the eye scenes which would be most difficult to describe by words; then, it can emphasise, through the actions of the actors, important parts of a message or story; and also, it can show scenes of everyday life which ordinarily are taboo. These are some of the important advantages, which—coupled with the fact that we can be both entertained and instructed at the same time—go towards making the film such a great instrument for progress.

We must remember, though, that we ourselves have to keep in step with the progress of civilisation. As an instrument of civilisation the film naturally shows us the latest methods devised by progressive people to combat the problems and difficulties of life. So we must not misunderstand the messages presented by the film. Nor must we interpret too literally the things we see happening on the screen.

If, say, a man dies on the screen through having caught a dangerous disease, we must not allow our imagina-

tions to run away with us and lead us to believe that that man actually did die. Certainly it would be a great compliment to that man's acting ability if, through his actions, we thought he had caught the disease and then died; but, we must remember that he was only acting for the film and, in actual fact, he neither caught the disease, nor did he die.

Just in the same way as nearly all our fairytales and legends are make-believe, so also are the stories you see on the screen. But our fairytales and legends all have a moral—so also do most films. And that is the important point. We can still learn a lesson from a film without necessarily believing that the things we saw happen on the screen actually took place.

Christmas Greetings

The Editor, Uncle Arthur, Tommy Tea and Spot and the Staff of The Children's Newspaper and Family Supplement send all their readers and contributors best wishes for a Merry Christmas and a Prosperous New Year.

If those who are trying to guide us along the road of progress are to succeed, we must help them in their work. As we have seen, the film can be used to great advantage in this work, but we must not destroy the value of film instruction by allowing foolish superstition to rule our reactions.

Good health is the greatest asset any nation can possess. Good health, both in body and in mind. In order to be healthy we must combat the diseases that are taking such a heavy toll of life today and we must also learn to eat better food. Already there is one excellent film circulating amongst Bantu audiences showing how we can grow more and better vegetables. And there are also a number of other films depicting the dangers of disease. More films, giving instructions on health and food matters, will be made in the future, and as they spread their important message to the African people, we should become healthier. But we must not allow the lesson of these films to be lost because we are not in step with progress and civilisation.

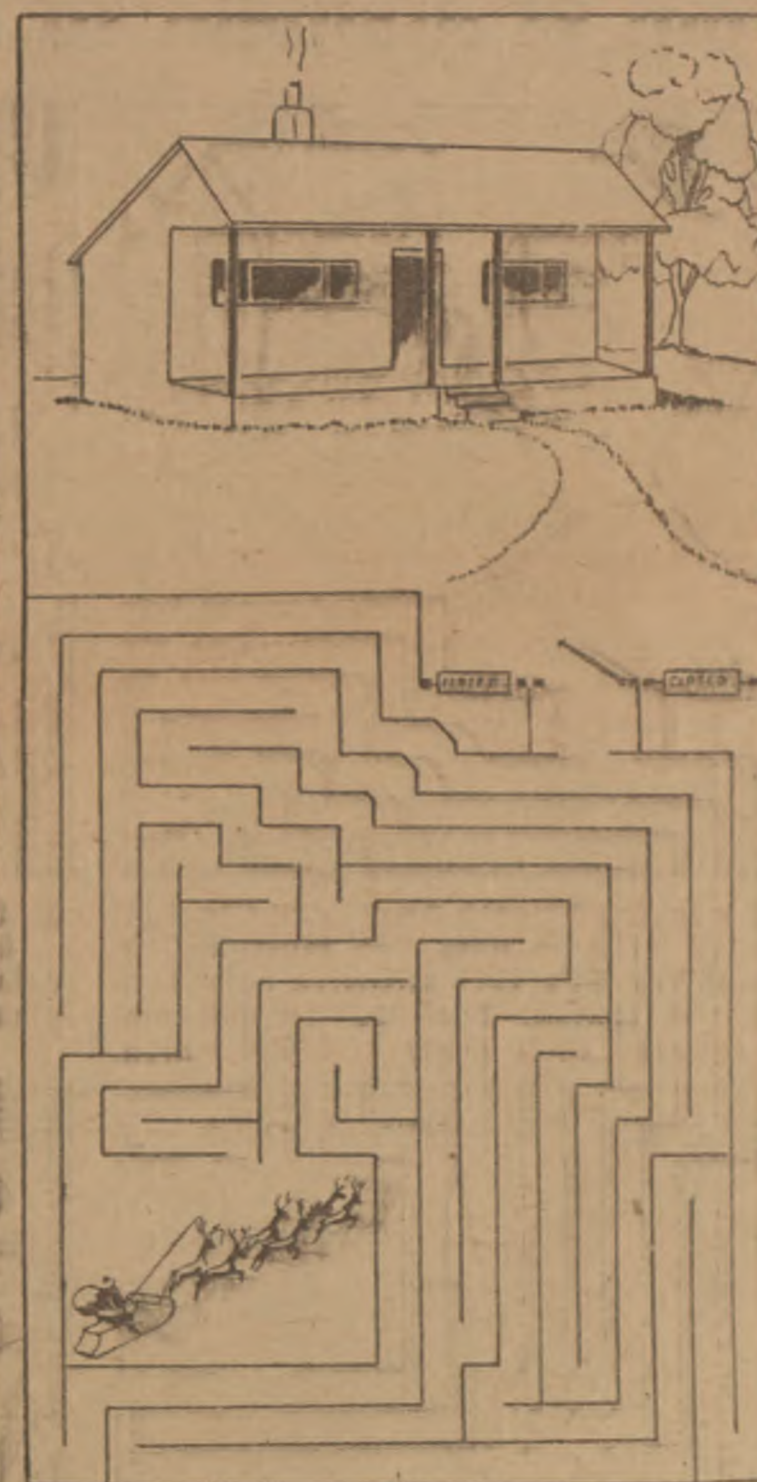
Your Uncle Arthur

ANSWER TO WHICH SIDE

The handle of a teacup is on the outside.

PUZZLE CORNER

OUR CHRISTMAS MAZE



Father Christmas is on his way to leave presents at Tommy Tea's house. He has a choice of three ways, but only one gate at Tommy's house is open. Take a pencil and trace the path he must take. If you lose your way, or arrive at a closed gate you must return to the start. Father Christmas found the right way on his first try—see if you can.

ANIMAL NOISES

Most animals on this earth make some sort of noise and we have a word to describe that noise. For instance, when a cock makes a noise we say it "crows", or a hen "cackles." Below is a list of animals, see if you can give the word which is used to describe the sounds made by each of them.

- | | |
|----------|---------------|
| 1. Dogs | 7. Monkeys |
| 2. Cats | 8. Horses |
| 3. Cows | 9. Donkeys |
| 4. Pigs | 10. Mice |
| 5. Lions | 11. Elephants |
| 6. Ducks | 12. Sheep |

WHICH SIDE

Peter Kana has a trick for you to try on your friends. At one of your Christmas parties, hold a teacup in the palm of your hand and ask them, "On which side of this teacup is the handle?" More than likely they will give the wrong answer. The correct answer is in column 2.

ANSWERS TO ANIMAL NOISES

- | | | |
|-------------|--------------|------------|
| 1. Bark. | 2. Meeow. | 3. Moo. |
| 4. Squeal. | 5. Roar. | 6. Quack. |
| 7. Chatter. | 8. Neigh. | 9. Bray. |
| 10. Squeak. | 11. Trumpet. | 12. Bleat. |

From El Alamein to Berlin—the Famous “Desert Rats”



1. The British Seventh Armoured Division, called “Desert Rats” by Mussolini, in General Wavell’s 1941 offensive helped to drive the Italians back to Tripolitania, and defeated their army of 250,000 men.



2. Units of the “Desert Rats” held out brilliantly when besieged at Tobruk, and delayed the German General Rommel’s plans to invade Egypt.



3. Three times the “Desert Rats” inflicted a big defeat on the famous German 15th Panzer Division.



4. El Alamein began their most famous campaign. In under three months the victorious British Army had advanced over 1,200 miles, with the “Desert Rats” in the lead



5. At Tunis, where ended the North African campaign, the German General—Major Borowitz, who commanded the 15th Panzer Division—surrendered to Major-General Erskine, commander of the “Desert Rats.”



6. In 1943 the “Desert Rats” took part in the successful invasion of Sicily. In Italy, from Salerno to Volturno, and again at Anzio and Cassino, the “Desert Rats” were always in the front line of the fighting.



7. When France was invaded, the “Desert Rats” were among the first British troops in Normandy and took part in the fierce fighting in the Tilly-Caen area, where they held that vital part of the forward line.



8. Triumphantly they pushed the Germans back in France, and drove them through Belgium, Holland, beyond the Siegfried Line, and back to Hamburg, Germany’s second largest city, which surrendered to them. The collapse of Germany followed almost immediately afterwards.



9. After all their victories, the “Desert Rats” marched past the British Prime Minister, Mr. Winston Churchill, in Berlin itself. The British Seventh Armoured Division included famous Guards Regiments, Artillery, and the Royal Army Medical Corps.

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