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EMPEROR OF ABYSSINIA ENTERS TRIUMPHANTLY INTO ADDIS ABABA

AMERICA URGED TO "HAVE SHOWDOWN WITH HITLER NOW"

THE EMPEROR OF ABYSSINIA, HAILE SELASSIE, MADE A TRIUMPHAL ENTRY INTO THE ETHIOPIAN CAPITAL ON TUESDAY, THE FIFTH ANNIVERSARY OF THE OCCUPATION OF ADDIS ABABA BY ITALIAN FORCES UNDER MARSHAL BADOGLIO FIVE YEARS AGO. HE WAS MET AT THE OUTSKIRTS OF THE CITY BY GENERAL ALAN CUNNINGHAM, OFFICER COMMANDING THE BRITISH FORCES IN EAST AFRICA, AS WELL AS BY THE CROWN PRINCE AND THE DUKE OF HARAR.

THE LIBYAN THEATRE

IN LIBYA, THE BRITISH FORCES AT TOBRUK HAVE HALTED THE ITALO-GERMAN ADVANCE INTO EGYPT. THEY HAVE INFILCTED HEAVY LOSSES ON THE ENEMY, TAKING 3,000 PRISONERS AND DESTROYING A LARGE NUMBER OF TANKS. MEANWHILE A LARGE ARMY OF BRITISH, IMPERIAL AND SOUTH AFRICAN FORCES IS ASSEMBLING IN THE WESTERN DESERT TO MEET THE ENEMY.

CLARION CALL TO AMERICA

THE UNITED STATES HAVE NOW TAKEN THE WAR SERIOUSLY. THEY REALISE NOW AS NEVER BEFORE THAT VICTORY FOR HITLER WILL MEAN THE ENSLAVEMENT OF THE WORLD. BROADCASTING TO THE NATION, MR. HENRY STIMSON, THE SECRETARY FOR WAR, SAID THE WORLD WAS FACING SO GREAT A CRISIS THAT THEIR EFFORTS MUST BE TURNED TOWARDS THE DEFENCE OF UNITED STATES SAFETY. HE URGED THE IMMEDIATE USE OF THE UNITED STATES NAVY TO MAKE THE SEAS SECURE FOR THE DELIVERY OF MUNITIONS TO BRITAIN.

IMPERIAL FORCES ASSEMBLING IN LIBYA

U. S. Navy Must Act Now Says Mr Stimson

The Emperor Haile Selassie made a triumphal entry into the capital the fifth anniversary of the occupation of Addis Ababa by Marshal Badoglio. He was met by General Alan Cunningham as well as the Crown Prince and the Duke of Harar.

The main fighting in Abyssinia is now proceeding along the Addis Ababa-Asmara Road near Amba Alagi. It is stated in London.

The forces coming up from the south have now captured Quram between 80 and 90 miles north of Dessie, while the forces from the North have come down as far as Debub, so that the two Imperial forces are now separated by about 30 miles, with the Italians wedged in between them.

The country, however, is very difficult, and ropes have to be used to transport men and equipment in some places.

Indian troops have now advanced about 250 miles south of Asmara into the heart of the mountainous vastness of Northern Abyssinia.

The advance continues along winding tracks up the sides of peaks, some of which rise more than 10,000 feet, and through deep gorges, where the enemy uses every advantage given him by the terrain in a series of desperate delaying actions.

The mountain of Amba Alagi, the present objective of the Imperial forces, towers to 11,000 feet and now over part of the approach there is only one road.

A bridgehead on this road was secured by a squadron of Indian mechanised cavalry.

Active clearing of road blocks by Indian sappers and miners continues. These men constantly risk their lives to maintain the speed of the advance.

U. S. Navy Must Act Now Says Mr Stimson

The immediate use of the United States Navy to make the seas secure for the delivery of munitions to Britain was urged by Mr. Henry Stimson, the Secretary for War, in a broadcast speech to the nation.

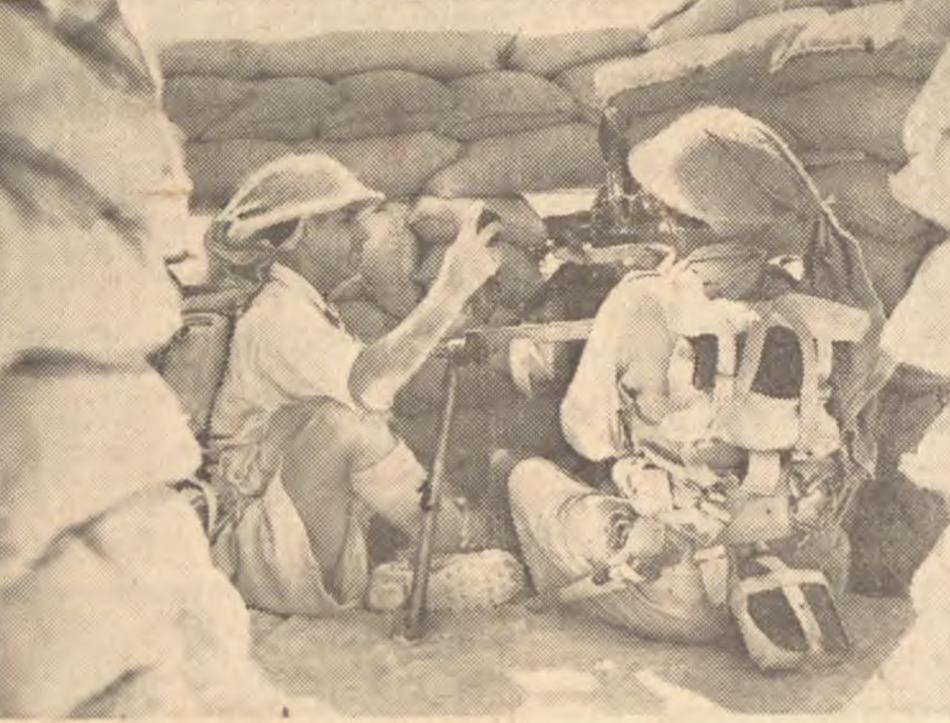
Mr. Stimson said that the world was facing so great a crisis that all their efforts must be turned towards the defence of United States safety. "This would eventually and effectively confine the malign forces of despotism until the virus has run its course and the tide of freedom has begun to rise again. On the other hand, if our Navy's assistance should be withheld until the power of the British Fleet is broken, its own power of execution would at once shrink to but an impotent fraction of what it could do at the present moment.

"If we should allow the present strategic moment to pass until the power of the British Navy is gone, our Navy would become merely a secondary power instead of a decisive winning power in the world contest.

PRESS COMMENT

"The next two or three weeks are likely to be the most critical in United States history," declared the New York Herald-Tribune. We have reached the end of 'defence in our spare time,' the end of counting on the British to save us, the end of defence guns and tanks consigned to the bottom of the Atlantic, the end of defence by money, good intentions and oratory; the end of a policy of passivity and extreme caution."

The New York Times, writing also after Mr. Henry Stimson's broadcast says: "Let us not wait until our one possible ally is beaten. Let us, while there is still time, keep Britain in the war; let us have a show-down with Hitler while it is still possible to have it at our own tremendous advantage."



3,000 Nazi And Facist Prisoners Taken At Tobruk

Great satisfaction is felt in Cairo at the news that the force at Tobruk is so confident of its strength that it has attacked the enemy after beating off a heavy attack that was pressed for four days.

MUCH DAMAGE DONE

So long as the Tobruk force remains, the one good road from Benghazi to the Egyptian-Libyan frontier is denied to the enemy, and great inconvenience caused—so great, indeed, that extensive operations against Egypt are scarcely practicable until the road has been cleared of a new one established away from the coast.

Reuter's correspondent with the advance forces in the Western Desert states that more than 3,000 prisoners have so far been captured by the Tobruk force, and a large number of tanks destroyed in the abortive enemy attacks last week.

What Hitler Gained By The Air Blitzkrieg

(Continued from page 4)

The main debit item more than offsets the modicum of damage done to our war strength. That item is the unity of purpose forged by the Blitz among our people. It is Hitler who has brought to the surface the qualities that Mr. Wilkie labelled "one-ness" and that Mr. Hopkins described as "tough." It is Hitler who had endowed us with the power at a stroke to relinquish all side issues and to work for one end alone. None of us enjoys being bombed, but following the experience, each one of us—man or woman—knows what it is like to be more angry than afraid.

Will the balance alter in Hitler's favour if a new and bigger Blitz is in store? We believe not. We have confidence not only in our growing air force but in our own nerves.



ARMY PAY

He did not think Natives in the Army were being overpaid, as was alleged in the House of Assembly. The Government tried to set a decent standard, and the pay of Natives in the Army was not high compared with Native wages on the mines.

The Prime Minister said that there was a definite need for revision and simplification of the

SATURDAY, MAY 10, 1941

**Ubunswelaboya
eGoli**ALEXANDRA
IYAZIPENDULELA

Pansi kwesihloko lesi sevez kuzo lezinha ngomha ka April 26 udaba olukulu lokulu kwo bungebengu kubantu emalokishi nasezindaweni zabantu. Satinta izindawo ezimbili Sofaya ne Alexandra Township. Okusenza sibuyele kuol'udaba namhlane yingobu kwati mhla kupuma ipepa leli ngesonto. Ielo kwabe kuteleka lapa ehowisi letu uMnu. E. P. Mart Zulu was'e Alexandra.

U Mnu. Zulu wakupika ukuti bona base Alexandra bazihalele njebenzi luto lokwelapa leisisifo. Waveza ukuti sebenamadoda abhekeli umuzi esizana namapoyisa. Waveza futi nokut i basama ukueda umkuba wokuhamba nemishiza neziwayi nokunye okuyingozi pakati nomuzi wati bayabepuca abantu abaku-pete loko.

Wabuya wati sebepezu kwesu lokuba batu abantu uma bezwa umuntu ekala ngapandhle ememza uma ebula wa zinswelaboya, bapume ezindhlini balinge ukumisa. Pela lap' eGoli uma ukala ebusuku kakupumi mutu endhlini; amadoda isibili azivalea ezhindlini nabesifazana, esabe ukupuma. Umuntu afe egekeni lezindhlu zabo, betule bete tu ngapakati. Kanti njalo banedindu nezinye izikali endhlini.

Sawubonga umqondo kaMnu. Zulu wokuba asihlasele ehowisi letu azosibuya emazwini etu okudidiyela umuzi wase Alexandra nemizi engakatali noluncengobubi obupakati kwayo. Kasikeza luto ngeSofaya. Esikuzwile ukuti sekuse kwasukuma abanibamahasi lapo bezwa ukuti abantu sebegijimela amatilamini ngoba besaba ukupangwa emabasinti ebusuku. Sizwa kutiwa balusukumele loludala.

Baketa amadoda amabili ukuba azingele abafanya laba abakutu abantu. Nempele kutiwa la-wamadoda asewipete lomsebenzi aseke abafiba abafana labo abadonsa iezindhlebe atti mabapeze. Kasazike ukuti kuzobanjan eniva kwesikati. Nalo lelocebo elabeLungu bamabhasi nabo bevikela abantu emabhasini abo. Isu labanizitende baseSofaya lipi na? Kwatula kwati tur-nje. Kuluma pela Mnu. Mkasibe sizwenkenzayo eSofaya.

Emalokishi akwaMasipalati sibheke amadoda abhekeli abantu e Advisory Boards ukuba alwe nalesisifo. Izinto zigala kona lapa emalokishi, lapa ungafrica izingane zabafana namantomba-zana zigwele pandhle ebusuku. Ukhohlwe ukuti zilala nini nokuti abazali batini. Kepa izindhlu zamaSonto emalokishi zinganemwe ubuningi; loko kukombu ukuti abake emalokishi bangamakolwala.

Kepa inkolo yabo kayibafundi ukuba bagcine izingane zabo nge miteto yobuntu neyobukolwa. Intu esiyipawulayo tina kubazali ukunaka izinto zabanye abantu. Ukuhleba abanye, ukufenyisa izinto zeminye imizi. Yiko-nje bahluwa izingane zabo, besonta bodwa zona zingeko. Balibele ukucwaninga izenzo zabanye no-kuhleba abanye, ezabo bengaziboni izenzo. Yizipi izenzo ezinkulu zokuzaka ezivela emalokishi akiti?

Uma ufika kona emini uzofica ezindhlini ezinye kugewe amadoda kodwa abaninimizi besemsebenzini. Kwezinye ufcia abesifazana bengko, bebitika kwezinye izindhlu. Kabanasinque. Kwezinye ufcia bepete amagama abantu, becveza ngawo lize liyoshona. Kasiko isikati sezinto zokuzaka, sezinto ezinhle emakolweni. Buqale lapote ubunswelaboya lobo, okuye kubesengati benziwa vizinhlupeko. Kanti benziwa ububi bezinhliyo zabantu.

IzindatshanaI AFRICAN
CONGREGATIONAL CHURCH
E CAPE PROVINCE

Sebebuyile awo President Rev. M. S. Dube no Mrs. M. S. Dube, no Mrs. E. J. Tshabalala no Revs. Sol. Mzolo, no C. M. Xaba, loko bebehambale umsebenzi we Vangeli opetwe ngu Rev. G. G. Miza, eSomerset East nase Port Elizabeth. No munye uRev. Jno. J. Jorha eGrahamstown nase Peddie. Uhambu lube luhle ba-buya bepila loku balihambu nge moto lelizwe.

**Ohlaba uMkosi
KuMaswazi**

We Maswazi akenize nizozibola lomhloka weminyaka webanhla lesizwe kunini kukulunywa ngalo ningake nize-nje ukuba kubona ukuti yini kwenziwani lapa eSophiatown ngamaSwazi na?

Sizanike nina be Kunene ninalahlili lelituba lenu ukuba nizobona nokuba njingaciti sikati theshani njoine namhlane siyapela sona isikati. Akenizobona nalamanada apete lomsebenzi ongaka wenu nina baka Lazide Ngena ku Mfelandawonye Swazi Co-operative Society. Nakoke esikushoyo tina, joina namhlane-ube ilungu lalelhlangano, yikona uzakukugonda kahle okukulunya kulenhlangano.

Abafundu betu siti sebonile ukuti isinkwa esimhlope ezitolole sityindhlala. Nazi izizatu zalo:

Umyalezo ovela kwaHulumeni ukomba ukuti kusukela manje sekuzosetshenziswa isinkwa sika Fulawa ongahlungive. Lomyalezo utunyelwe kubo bonke abapeki nabatengi bezinkwa. Enye inhlaha ezotolakala ngaihndhlela kuzoti isinkwa sisinye esilingene 2lbs sibize 6d. esikundhli soku ba kuge 7d.

Isizatu esiqube uHulumeni ukuba asebenzise lelusu kungenxa yokufunziseka kobungcosana bukakolweni. Kwazis'ukuti uma bekuzolandela indlela endala bekuzofuneka ukudoba ufulawa nakwamanye amazwe angaphandile. Kepa ke ngenxa yobucayi kwesikati sempi loku naku imikumbi eminingi isetshenzisela mayelana namabuto empi uHulumeni uketile lelusu ukuze ngalo avike noma lupi uhlolo lobunzima mayelana nokutolakala kwe-sinkwa ukuba ukolweni okona akwazi ukuba isikati eside esikundleni sokuba asheshes apeliswe.

Futi-ke umyalezo kaHulumeni uyaqinisa ngokuti napezu kokuba lotuhlobo olusha lwestinkwa nec lubukwa ngamehlo lubonakala lungmhlope kute "wa," noko luquete konke okuleta amandla empilweni njengokwemiteko yesinkwa kakulu kumenhlobo eb'ise-shenziswa kuqala.

Enye inhlaha kungoba akuvakinjewla ukuba yilowu nalowo mutu azitengile izinkwa zibe ziningi njengokuzitandela kwake kungko ukuvinjewla.

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Imisebenzi eye business, imfundo kubantwana benu abazakupa- la lemibenzi. Tina baka Ngwane asikabi nabo odokotela, abamel, izifundisa ezipambili, kungokulu ba asinalo ibandha elifana naleli. Kusileke maSwazi namhlane Okuluka ukuze sikwenzene loku sicele lamaSwazi akulezindawo asekubonile ukulupheka apuma kudala kaNgwane. Buyanike sekukona okumnandi namhla.

Sicela amaSwazi ase Natal, Transvaal, Orange Free State nase Koloni njalo, nakezinye je indawo. Abatanda ukubaza ngalenhlangano bangalobelwa kona ekaya kuso-nje iSiilo: iNgwenyama yamaSwazi uma ningenehliwa yitina lapa eGoli.

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**Incazelio:
Isexwayiso**

Ku Mheli we "Bantu World".

Siza ungilahle ngesikalana kwe-lako ledumo ke ngicaze loku. Mina ogama iliotwe lapa ngapansi nighola ngomsebenzi engi-wenzay o engiwuleto k u "Ethiopian Press." Pimville, Kanjaloke ngingelungelo lokueda (arrange) izivumelwano nalabo entitate kubo umsebenzi.

Ngelishwa ke lokuba ngingu Nobhalo we African Ethiopian Church, nangezingumo engaenza nabo ngazibeka pambi koNqo-ngqoshe, uRev. W. G. Ngeayiya, sekufafazeku umoya wokuti i Ethiopian Press lena neyge African Ethiopian Church. Akuko noto enja'l Ulwimi lolo bakwetu.

U Mheli uguyaziwe ukuba enekole noba ubanina ofuna ukula isimo sami no Ethiopian Press. Mabaneliswe abantu yiloku. Ofuna ukutola ngapezu kwaloku, angangilobelwa ngimupe.

Owenu, LEVI K. E. SITEBE, 37 Gold Street.

Nombuso omncane waseGreek nawo wabe usabambe impi yas'e Albania uti uxosha amaNtalyane lapo, was'efika uMkize ngezindenzi zamaGiliiki ewagacila ngemuva. AmaGiliiki acela usizo kumaNgisi, amaNgisi alutume'a usizo lolo pezu kwokuma kabi kwawo. AmaGiliiki abengenaro izikali ezilingana nezikaMkize kodwa amaJalimanu afele eGiliiki ayamangalisa ubuningi.

Kwabasobalake ukuti ayah'ule ka njengoba sesishilo; kodwa ase-yisizwe esizimle, nenkosu yawo yoselwa noHulumeni wawo. Intonje apume eziveni lawo esabum-bene. AmaJalimanu asetate induna etile yamaGiliiki eyapendukela umbuso ayenza ozopata uHulumeni ezweni laseGiliiki kumhlika ozoti "yebo, Nkosi," kuMkize.

"Isinkwa SeMpi"**SIPELILE ESIMHLOPE MANJE**

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Impi yaseGiliiki

ISIPELO SAYO

Okwamanje selidume ladhlula lapa amabuto amaNgisi apume kuloludaka lwestinkwa angapezu 60,000 ubuningi. Izinkubela kutiwa zibe 3,000 kupela. Izwi lokuti amaNgisi mawahlele ukuze a-nghweli ize loku uMkize wab'eselitile izwe elikulu lavela kuwa amaGiliiki. Ati bayilwile lempu namaNgisi ngobuqawa obukulu, kwafa izinqwaba zamaJalimanu.

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IJubhili Leminyaka Engamashumi Amahlanu

Umhlangano wabefundisi be Bantu Congregational Church of the American Board Mission ne Jubilee yemi nyaka emashumi amahlanu.

Nonyaka umhlangano wabefundisi owa iwa ngokutiwa i Pastors' conference walelBanda elingenha ubuhlangene lapa e Johannesburg noku-zogubha umkosyeminyaka yama-shumi amahlanu kwagaliwa leh Bandla le American Board Mission lapa e Transvaal.

Abafundisi bafika ngo April 22, ekuseni ngesitimela tika 9 a.m. behlangabeze o Revs. E. S. Skosana no H. M. Nawa, e Park Station. Kwati ke njengoba i conference yabo ibzohlangana e Orlando base bedlula ngasonaleso sikit. Kute ngo 2 p.m. wafika u chairman womhlangano uRev. Thos. Sillo njengoba yena uebambu ngemoto, yase iyavulwa ke i conference kwamis.

Kute ngo 7 p.m. kwangena inkonzo yokwamukulu abafundisi endlini ye Sonto (reception) bangena umuntu wabona nje ukuti namhlu ku namhlu obwe eseshhalweni umfundisi Nawa wase Doornfontein. Emva kokukulumu okufuthana kokuvula umhlangano wabiba u Rev. Skosana umalusi wase Orlando ukuba amukelo abafundisi egameni lomuzi wase Orlando, wabatakazela ngamazwi amanhlu okubamkulu. Kwase kubuzwa u Rev. Robt. Ngcobo ukuvu-mela abafundisi abafakileyo, lisho ligagu luka Ngcobo kwamnadi kwasho. Abanye abafundisi abaku-mayo betakazela umhlangano kwabu-mayo. Esibacela njalo abapete amaClub o Revs. H. G. Mpitsa, Obed Mooki, C. Mnyengeza ovela e Queenstown, Hackey, C.P. Lahabelo kammundi School chair ellpete u Teacher Vanta omunye wo tisha bakiti e Orlando.

Ngakusasa Ngo Licesitatu April 23.

Kwaqaliswa ke umsebenzi we conference nabakulumu ababeneyi-wa ukuba bazokwenza izinkulomo (lectures) kwaba laba: Dr. Bruce Gardiner (pastoral Epistles) Dr. H. L. Olden (Bible and modern knowledge) Rev. B. Brown (Bible in the Sunday School) Rev. J. Mullineux (social teaching of the Bible) Dr. Ray E. Phillip (Social work for Christ) Rev. H. A. Stiek (Mid-week prayer meeting) esizwa u Rev. D. A. Ntanzi umalusi wase Mbumbulu M.S. Kwakuti njalo matambamu kuba ituba lamaxoxo esindaba ez-qondene nomebenzi we abafundisi. Ngo Lwesina 24, no Lwesihlanu 25 intambana yalezizinsuku yactelwa abafundisi abafundisi beboniswa umzu wase Johannesburg kwazza kwayiwa nase kampu lamashosa amnyama lapa efundiswa kona kwafika zona inqola zakwa Hulumeni czitwala amasosa zabatata abafundisi zabaywa kwenye yama Kampu benzelwa ne Tiye kona beboniswa onke umsebenzi okufundisa abantu abamnyama impi.

Ngo Sonto April 27 e Doornfontein

Ekupeuni kwamaSonto asekuseni umhlangano onke wabafundisi ukukulule wabheka e Doornfontein lapa kuyogujwa kona umkosy wokupela kwaminyaka emashumi amahlanu waqalawa umsebenzi we American Board Mission lapa e Transvaal. Ngo 2 p.m. kwase kugewe abantu abanngi ngokumangaliso. Kwati sekufike isikati sokuvalu inkonzo ngo 3 p.m. kwati ikanti besiyitembi abantu yakti e Doornfontein ngoba isilinganiso sayo yahungiselewa u 500 (capacity of sitting) kwati se kuyoshaya o half pass three sase sigijime sesijuluke sesimanzi singondi ukuti abantu bazongenisa pi sekugewele nangapandie pambi kwendu ye Sonto. Kwati kona sekungan abafundisi ngezinha ezimbili (procession) kwaefaneleka ngempela ukuti ipchile iminyaka emashumi amahlanu. Wasipata ngesikulu isizota isihalo, u Dr. J. D. Taylor watinta amazwi amakulu ekuvulen kwaqaliwembezi ekomba ukuti nomalibanda lakiti e American Board Mission kunge-lona lokugala lapa e Transvaal i History yalo ihlangene kakulu ne South African History njengoba okwaziwayo namhlanje ukuti o wokugala owayalo lapa e Transvaal wembewa kona kwabe kungu Mrs. Jane Smithey Wilson inkosikazi ka Dr. Wilson omunye wabafundisi ababenzo Drs. Adams no Grout abafika kufeli lakiti e Africa ngo 1835 beleti i Vangeli, okwati ukuhlangana kwa-bo no Dr. Philip we London Missionary Society, omunye wabafundisi bukugala abafika lapa e Africa. Waba kutaza ukuba baye kwaMzilikazi.

Umtandazo wokubonga nokwahlu-kanisla IBanda ngokusha ukuba INkoel ilibusise sellisbenzela ikulu ngoba elingenha esigabeni sesibini gamashumi amahlanu, utandawze u Rev. H. A. Stiek wase Adams College, Umshumayeli kwaba u Rev. J. Mullineux. Kwati ke i history Address yahungayelwa u Rev. Robt. Ngcobo. Baba baningi abaleta inkonzo evila kwamanyi amabanda kwaba laba Rev. Dugmore, Tiger-koo, Rev. C. Mnyengeza, Queenstown, Heckney, Rev. C. Mpilo emele inhlango yabafundisi bama-hlelo onke alapa e Transvaal. Bahale-belela kammundi i Choir labantwana besikolo sase Western Township American Board Ihlowa u Mr. Butlezi omunye wo teacher bakiti. Inkonzo enkulu yafika ekucinemi yabafundisi ukuti iyisifundo esikulu kubona.

Umtandazo wokubonga nokwahlu-kanisla IBanda ngokusha ukuba INkoel ilibusise sellisbenzela ikulu ngoba elingenha esigabeni sesibini gamashumi amahlanu, utandawze u Rev. H. A. Stiek wase Adams College, Umshumayeli kwaba u Rev. J. Mullineux. Kwati ke i history Address yahungayelwa u Rev. Robt. Ngcobo. Baba baningi abaleta inkonzo evila kwamanyi amabanda kwaba laba Rev. Dugmore, Tiger-koo, Rev. C. Mnyengeza, Queenstown, Heckney, Rev. C. Mpilo emele inhlango yabafundisi bama-hlelo onke alapa e Transvaal. Bahale-belela kammundi i Choir labantwana besikolo sase Western Township American Board Ihlowa u Mr. Butlezi omunye wo teacher bakiti. Inkonzo enkulu yafika ekucinemi yabafundisi ukuti iyisifundo esikulu kubona.

Emva kwe inkonzo kwabuyelwa e Orlando kwensiwa imfankiso u Dr. Ray E. Phillips cyazilwa ngokutu "the two brothers" bayincoma kakulu abafundisi ukuti iyisifundo esikulu kubona.

Inkonzo yokuvalela kwabo ngom-Sombuluko yalungiselewa abafundisi base Orlando Township eholweni. Iakona eseshhalweni u Rev. E. S. Skosana estzane no Rev. O. Moekli no Rev. Mathaba. Wakulumu amazwi amahle kakulu INduna yomuzi u Mr. Rathebe nokuxolise u Mpa-tomuzi (Superintendent). Kubafundisi bonke ababekile bevela e Natal laba Rev. & Mrs. Stiek, Rev. & Mrs. Abraham, Rev. D. A. Ntanzi, S. R. Cele, Robt. Ngcobo, E. G. Nomvete, J. Dlamini, Hans Mkize, Thos. Sillo, J. Bhulose, P. J. Gumede, R. Gumede, N. M. Nduli, W. S. Ndawonde, C. B. Dlamini, A. T. Makanya, W. Miyali, A. Shezi, S. Luthuli, D. V. Goba, D. D. Pews, S. S. Ndlovu, H. Manaka, G. G. Matsinye, P. Tshambezi, Z. Likumbi, C. Mnyengeza ovela e Cape, I. M. Seme, E. Mthimkulu.

Emva kokubula sekupule konke iwayekweta Izikundla ezintsha kwabu-bula Rev. S. R. Cele, Chairman; Rev. Richard Gumede, Secr.; Rev. S. S. Ndlovu, Treasurer. Wawala ngesibuso umhlangano wonke ngo Lwesibili ngo 12 p.m.

(Rev.) H. W. Nawa

Izindatshana

Kubikwa indaba ngase Duivelskloof enhla natele yentombi okutiwa yevata izevato ezintsha sengati ilungiselela umshado kanti iyoziyaneka emtini omkulu. Yaza yatolwa sekudhlu lizinsku ezimbili yafa.

Sirabacela njalo abapete amaClub ekhola ukuba basitumele imibiko yemidhlu yabo. Esiyivayizo lapa nguye Championship Division kupula. Abantu bayayitanda imidhlu, ngako sifuna bayifunde kahle lapa sepeeni. Situmeleni imibiko ye midhlu yenu.

Abafundela ubudotela lap' eGoli abalika abamnyama bazokwakela indawo yabo yokuhlala kwelinye kumalokishi. Kutiwa Izoba nako konke okuhle nokupata kahle umzimba nomqondo womuntu. UHulumeni noKopeletsheni sebevumile ukuba kubenjalo.

UMfundisi Leonard Brook nesadha sake uMfundisi J. R. A. Ankhomha basuke izolo ngemoto beconde eNatal nase Free State gezeVangeli. Bayofnyelela eTekwini, Mgungundhlu. Mnambiti naseNtabazwe. Ekubuyeni kwabu-baconde kwaModjadji naseTzaneen. Laba abafundisi bebandha leUnited Apostole Faith Church.

IRussia Ipi Kuloludweshu?

Umbuso weningi lona. Kako ngawupendula-nje ngamawala lo mbuzo. Lombuso nomu kwaziwa ukuti udhla ngengxwembe yinye no Mkize kodwa ubuhlubo pakti kwa-wo neJaliman kabunambiteki neze. Kabetembani bobabili labofeleba. Kusobala ukuti IRussia beyibheke ukuba amanGisi namaJaliman apata-tane baze badinwe babe yingcuba beseke wona ungena ngalapo uzosizakala ngakona. Kepa okufuse kuhake yingoba sengati injongo ka Hitler yikuba awuhlaese nawo lombuso ukuze afinyelele emasimini amakulu kakolweni nemitombo yama fute estRussia.

Izingapeli ziyabuza ukuti IRussia kayiviboni lengozi na? Zisho ngoba namabuto amanGisi asebikwa eminceleni yaseFinland kepa uStalin yinhluko yaseRussia uzitulule-ne. Nako ukuhamba kwempi loku iqonde igasempumalanga kungeze kuyihla-ise kahle neze IRussia ngoba kuso-deza izita eminceleni yezwe layo.

Isifazana Sakiti Nokuwa Okubi

Umbiko womnyango weziNdaba zaBantu zakwaMasipaladi was'eGoli uyeza ukuti iningi labesifazana babantu ababefuna umsebenzi emahovisi akwaMasipaladi banokufa kwogcsula.

Babehlolwa eWemmer ehovisi lika dotela omhle wesifazana uDr. Betsy Goddefroy. Manjeke umbuko ukuwa ukuba kwenzive ituba lokuba labo abafiewe benokufa batole kona lapa ituba lokwleshwa. Kucelwa omunye futi udotela ozosiza umsebenzi lapa.

UGeneral Smuts uveze ukuti u Hulumeni waseNgilandi utumele isiceli sokuba uHulumeni waleli asize empini yaseGibhile. Utike lesiceli basiyumile, amabuto aleli ayoyiwa kona eGibhile uqobo. Wati abempi yomoya sebenfyele eGibhile. Wati ingozi ebekene nalielizwe yinkulu kakulu, ngoba uma uHitler engatata izwe lase Egypt lelizwe lyoba ifile.

Nakoko bona baleli bazimisele ukuyilwa lempu lapa ikona ukuze ingasondela-nje emine-lei yaleli.

Be prepared for coughs and colds. Keep the needful treatment close; When a first, faint sign unfolds Check it with a soothing dose; Be prepared, but with "the best," On which millions now rely; Proved by time's enduring test Woods' Great Peppermint Cure laid by.

IZIBHELU E IRAQ

Ngelidhlule kuzwakale izindaba ezilumelayo zezibelu zaseIraq izwe tamaArab eMesopotamia. Kute nge-nkati ilwa impi eGreece amanGisi atumela amabuto awo eIraq ukuba ayovikela imitombo yamafuta egewe-le kulelwizwe. Futi kulo leli kukona isikole esikulu sokuvalda abaquba amabhanoyi empi amanGisi IR.A.F.

Ukufika kwamabuto amanGisi kwabu-bula yinto enhle kwazise u Hulumeni waleli unobuhlo obukulu namaGisi. Kute kusabikwa loko, kwezwakala ukuti uRashid Ali imbuka lalapa, elavukela umbu-so wesewla laxosha inkosi yakona nombambeli wayo uEmir Abdul Elah, libhale amanGisi ngamabuto alo amambuka. Lellisulumanu lipansi kwomoya wawoMkize noMsoleni. Lusiso lolutuli ngokukutawza yibo. AmmanGisi azidile amatambo nawo, agadile ngamandha owa onke lapo: enga una lelizwe lingatwawa yizita zinganotsa kakulu amafuta akulo. Idumelan-e-ke, amanGisi egadhia nge misimi yomoya nangezibhamu kula-wamapekulizkuni. Nawo eseque ngokudubula amabuto amanGisi ayebutene lapo, ahiasele nezindawo lopo kufundela kona ukundisa.

Silobe lemida ngoMsombuluko welo leli kubikwa ukuti amanGisi aszititile izindawo zonke zemishini endizayo, namazibuko, neziteshi zika ges eBasra, awaxosha apela ama Sulumani eBasra. Kubikwa ukuti sekufinyelele kona eIraq amanye futi amabuto amanGisi ayizi 33,000. Kalukapeli nya ututya, kodwa kuthwa amandha alo asencipile.

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Obambe inkosi kubikwa ukuti uzobuyela ezweni lake. Ugabe izwi eti kumaSulumani mawatobele umbuso wamaNgisi okuyiwo awawa-nqobela lelizwe. Inkosi yoselwa yaleli ineminyaka emine ubudala okwanje manje ise Bagdad nonina.

Amabuto Alelizwe Azoyilwa e Egypt

UNgongqoshe walelwizwe uGeneral J. C. Smuts oyinhloko ka Hulumeni, futi oyindunankulu yemikosi yonke yaleli, ubikele iPalamende yaleli ngo-Mgibelo ukuti amabuto alelizwe njengoba eseyipundhille impi yezita eBhisinya, azoyibamba eEgypt. (Pelela oheni lwestibili)

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KOMKHULU:—
T. A. DONALDSON, F.C.I.S.
Isebe Lawo 300 MAIN ROAD MARTINDALE
NglowesiHlanu 3.30 p.m. kubo 9 p.m. NgomGqibelo 2 p.m. kubo 6 p.m.

Ngesikashana esidhlule u John wab' enjena

Namhlanje u John Unjena.



**Dr. Williams' Pink Pills
AMA PILISI KA DR. WILLIAMS
PINK PILLS AM'AKA U JOHN**

Bhetka ama Dr. Williams Pink Pills akwenze ku John. Loku kade ondile amzikusile wabukeka.

Nobani wesilisa nowesifazana obut aka ondile angenzisa okuka John masinyane wozizwa umahluko. Lamapilisi kawazimukisi kupela ayaqinisa.

Fuza u John uginge lamapilisi akujinise uzimuke. Tenga igabha namhlanje esitolo nasekemisi lamapilisi ka Dr. Williams Pink Pills uwagine emva kokudha azokumangalisa.

Comes 2 ways!

Mohloekisi ea tshephalang Ntho tsohle tse u batlang hore di hloekiso !

Leha ekaba u nka Bon Ami ea Bupi kapa Bon Ami ea Polokoe e sa feleng kapeia . . . u na le nnete hore u fumane mohloekisi ea senang ntho tse etsang hore phahlo di hlahale kapela. Bona ka mokhoa oo e tloehlang pata, disenke tsu khichi le polokelo ea dijo. Hore e hloekiso setofo le dipitsa le dipane hantle juang. Ho tloha juale bolella bahlanka ba hao hore ba sebedise Bon Ami ho ntho tsohle. E ea tshephalala, e ea phakisa . . . ho feta moo, Bon Ami e na le mokhoa oa eona oa ho phumula!



Bon Ami
Bupi le Polokoe

THE BANTU WORLD

SATURDAY, MAY 10, 1941

Printed and Published by the
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"Matter Of National Importance"

"We must continue to educate public opinion and make the people realise that the question of Native health is not merely a question for negrophilists, but a matter of national importance."

This striking and illuminating statement was made by the Prime Minister, General Smuts, in the Senate on Monday during the debate on the Native Affairs Vote. It is a statement that will ease the minds of those of us who have been disturbed not only by the fanatical Nazi doctrines of racialism but also by the activities of those in this country who have taken a leaf out of "Mein Kampf." General Smuts has struck the right note in our inter-racial situation. South Africa's progress and prosperity depends upon the recognition of the fact that fate has decreed, whether we like it or not, that both White and Black shall live side by side, each developing its life to the full for the enrichment of the whole.

There are still people, no doubt, who maintain that the interests of the two races are not identical and therefore separable. They think that poverty among Africans will enrich the Europeans while the improvement of their living standard will impoverish them. They maintain in Cain-like fashion, that the welfare of the African is no concern of theirs. They are here, they say, to make South Africa safe for white civilisation, for their children and their children's children. It never occurs to them that the best way to ensure the safety and security of white civilisation in Africa is to bring the African within the pale of this civilisation, and that the same thing applies to the safety and security of their children.

Poverty among Africans is the chief cause of their deterioration in health and in morals. While we appreciate what the State is doing in regard to the provision of medical aid, we feel that the time has come when the question of African wages should be tackled seriously. It must be remembered that as the result of overcrowding in the reserves thousands of Africans have drifted to urban areas where they depend for their livelihood purely on wages. As General Smuts has pointed out, wages for African workers in general "have remained stationary for many years," despite the fact that their wants have increased tremendously. The satisfaction of these wants has become a problem of grave magnitude to the African people who can only find its solution in resorting to unlawful methods of supplementing their meagre earnings. Surely it is not the wish of White South Africa to encourage unlawful practices among Africans!

It is gratifying to note that General Smuts realises the seriousness of the situation. His call to Europeans to look upon the question of the welfare of the African people as "a matter of national importance" clearly shows that he would like to secure the support of all Europeans for the improvement of the lot of the African people, because he realises that South Africa's progress and prosperity cannot be achieved without bringing them within the ambit of its national life. We hope this call will not fall on deaf ears. South Africa, as a leading state of the African Continent, has an important role to play in the shaping of its future destiny. Here on the southern end of the Continent we have a golden opportunity of laying the foundations of inter-racial peace, based on co-operation, goodwill and mutual understanding. This is the road that leads to peace and happiness.

The African, during these critical times, has proved that he is a loyal son of South Africa, and that if need be, he was prepared to shed his blood in defence of her frontiers. Out of his meagre earnings he is helping to increase her war efforts because he realises that in common with the other sections of the community he has a duty to perform for the defence of his beloved country. It is only fair that he should be made to feel that in the new world, which will emerge from the chaos into which humanity has been hurled by Nazi tyrants, he will also reap the fruits of the sacrifices he is making and enjoy the reward of a peaceful and happy life.

"The new order," General Smuts tells us, "will not arise under the Swastika, which is the symbol of past tyrannies and the enslavement of the human spirit. It can only arise under the sign of the Cross, in the spirit of service and self-sacrifice, which has carried man from his brutal, bestial past to the height of spiritual vision. Not in mastery but in service, not in dictatorship but in freedom lies the secret of man's destiny."

That, in our opinion, is the spirit in which White South Africa should approach our inter-racial problems, and the spirit upon which they should build the future of our joint-
motherland.

The Week's War News In Brief

EUROPE, APRIL 30:

The Royal Air Force bombed German supply ships on the coasts of Belgium, France and Holland and fires were started on two ships.

AMERICA: Colonel Frank Knox, the United States Secretary for the Navy, told a Press conference in Washington that the entire U. S. Atlantic Fleet would patrol the Atlantic Ocean.

EUROPE, MAY 1:

The Royal Air Force dropped new bombs on Emden in Germany, destroying many buildings.

On the annual May Day Parade of the Russian army, Marshal Timoshenko, warned the Red Army to be prepared "so that no accident, and no tricks of their foreign enemies would catch them unawares."

AMERICA: It was reported that the United States Maritime Commission had decided to place the disposal of Great Britain the service of fifty oil tankers.

AFRICA: The Italo-German forces in Libya penetrated the outer defences of Tobruk.

EUROPE, MAY 2:

It was reported that the evacuation of the British and Imperial forces from Greece had been completed.

ASIA MINOR: The Arabs of Iraq, under the leadership of Kasim Ali fired at British troops who had landed on Iraq under the Anglo-Iraqi treaty. Fierce fighting took place. The clash is believed to have been instigated by Germans.

AFRICA: Fierce fighting took place at Tobruk and the Italo-German forces were driven back, losing 11 tanks and sustaining many casualties.

EUROPE, MAY 3:

The Royal Air Force heavily bombed Hamburg in Germany and many fires were started in the city.

It was reported that General Franco of Spain was yielding to Hitler's demands that his soldiers should be allowed to pass through Spain and attack the British at Gibraltar.

AFRICA: The Italo-German forces in Libya made a determined attack on Tobruk. They were repulsed with heavy losses.

General Smuts told Parliament that South African forces would soon be fighting in Egypt to defend the frontiers of South Africa.

EUROPE, MAY 4:

The Royal Air Force heavily bombed Cologne in Germany and Brest in occupied France. Sixteen German bombers were shot down in Britain during the night.

ASIA MINOR: British forces in Iraq took firm action which resulted in the Iraqi forces being driven out of Basra.

AFRICA: The Italo-German offensive against Tobruk was brought to a standstill.

EUROPE, MAY 5:

Two German battleships were joined by the Royal Air Force at Brest in France. Direct hits were registered.

The island of Crete in the Mediterranean was bombed by Nazi Aeroplanes, four of which were shot down.

ASIA MINOR: The British in Iraq refused mediation offered by the Turkish Government. It was reported that a greater part of the Iraqi Air Force had been destroyed. The Iraqi Government, it was reported, had decided to resume diplomatic relations with Germany.

AFRICA: The British forces at Tobruk took the initiative and counter-attacked, inflicting very heavy casualties on the enemy and capturing more than 3,000 prisoners.

and Spitfires, foodstuffs and export goods, come pouring out and when Hitler tots up his Blitz accounts he must enter among the debit items the ingenuity of our Local Reconstruction Panels—those unsung services which supply brain, men and tools, to take the spanners out of works as quickly as he throws them in, and to send our wheels spinning on with the minimum of delay.

(Continued in page 1)

Destruction vs. Construction

(By F. P. M.

In the structure of every society there are faults. In every thinking group of people there are those who realise these faults and who have ideas for correcting them and thus making the world a better and more balanced place to live in. Of these people who recognise that there are faults in our mode of living, there are two types. To the first type belong those who denounce in ringing tones the present system of government, or that of living, those who hold high above their heads the flaming sword of destructive criticism and inflame their sacred sword. To the second type belong those who are no less sundered by the wrongs in society, those who feel every bit as keenly that something should be done to change the world to make it a fitter place for people to live in.

Yet these people in the second group go about righting the wrongs in the world in an entirely different way from those of the first group. These people ask themselves and others, "WHAT is wrong? HOW is it wrong? WHAT can we substitute for it?" They do not shout "IT IS wrong!" and leave the matter at that. To merely say that a thing is wrong is like hammering on the hard surface of an object without breaking through that surface. The statement "IT IS wrong" must be followed by the questions which the second group ask, "How is it wrong? How can it be made better?"

For one cannot achieve anything by merely trying to break through the surface of a thing. One cannot tear out an institution or a custom, particularly one which is habitual to the people, without putting something in its place. Every custom, every habit has its place in society in the present plan of living and something must be put in the place of a custom which is uprooted in order that the people may not be thrown into chaos. I am here speaking of important customs and institutions, such as marriage, the home, various economic institutions, not of minor ones, such as the custom of eating mealie meal for breakfast, etc.

The Bantu people should know this, for they have been deprived of many of their old customs, bad and good, and nothing, or very little, put in their place. They, of all others, should understand the state of uncertainty and chaos into which a people or a state is thrown by the uprooting of old customs which are not replaced by something else.

The people who carry the flaming sword of criticism are undoubtedly important as a stage in the process of righting the wrongs of society. They call attention to those things which must be changed. They do not

right the wrongs of society.

The time now is past for the flaming sword of destructive criticism—however romantic and attractive; now is the time when the needs and wrongs of society are recognised, for honest constructive work towards the righting of those wrongs. It does not help to decry an institution, but it does help to work for the abolition of those customs which are wrong in a steady, unfailing way, with the knowledge and faith that one day through the efforts of those who worked and did not decry society and the world will be a better place to live in.

What Hitler Has Gained By The Air Blitzkrieg

What did Hitler set out to achieve when, six months ago, he turned the full strength of his air force against Great Britain—against her towns and people, her harbours and her countryside?

In brief, his aims were as follows:

(1) To plunge the British people, by means of hammer blows, into a panic that would fill them with longing for peace at any price.

(2) To disorganise their communications by rail, road and over the air, leaving them without food or news—without the sheet anchor of usual happenings.

(3) To destroy their harbours and factories and nullify their war effort.

(4) To deal them the knockout blow that would mean a German victory.

Seen through German binoculars from the French coast, this lusty sequence did not look immodest. He was nearer to success than anyone since Napoleon, and Napoleon had not had access to the air.

Why the lightning failed. What has Hitler achieved in six months of the blitz he ordered?

He has caused much suffering to individuals. He has destroyed thousands of cherished homes. He has obliterated many fine buildings. He has at various times caused a slowing up of services on one or other of our main railways. He has deprived a township, for a day or two, of the power that it needs to telephone, to turn its lathes or to bake its bread. But apart from griefs and inconveniences, he has caused none of the effects on which he counted.

He made one of his big mistakes when—faithful to his technique

always do this in the wisest manner, for the people who have in their hands the power to alleviate conditions do not like being irritated and bullied and pushed about. They respond far more readily to persuasion and constructive criticism and friendliness than to harsh publicity and dislike.

The stage of destruction is romantic, it appeals to the crusader and the reformer which lies at the heart of all of us, but it is not a method of changing society for the better. It is rather but one stage in the reformation of society. It is the necessary phase of arousing the attention and the interest of the people but it does not actually achieve the bricks and mortar of which society is built. Those bricks and mortar must be as carefully prepared as you would prepare the materials of which you build a house; they must be cautiously put together; not haphazardly, but with judgment. One must have a plan, like a house plan, by which to build. A general plan is not much better than no plan at all, however; it must be detailed and accurate, or else it will have huge gaps in it and when the building time comes, it will be no guide at all. There are many plans in existence to-day, for the days when the war will have ceased; but the main trouble with all of them, whether we agree or not with their content and the policy expressed therein, is that they are vague and indefinite.

They do not come down to earth. They say, "We will improve the lot of the workers". What does that phrase mean to you? What does it mean to the man who first thought of it? What does it mean to me? Probably to each of us, the phrase, "we will improve the lot of the workers", means a different thing. To make the working plans for a change in the phase of society or to make those plans definite and minute. One must define exactly what one means by each word and only then will misunderstandings not arise so frequently as otherwise.

The time now is past for the flaming sword of destructive criticism—however romantic and attractive;

now is the time when the needs and wrongs of society are recognised, for honest constructive work towards the righting of those wrongs. It does not help to decry an institution, but it does help to work for the abolition of those customs which are wrong in a steady, unfailing way, with the knowledge and faith that one day through the efforts of those who worked and did not decry society and the world will be a better place to live in.

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R. Roamer, Esq. On Names

It will come as a great shock to our many admirers when we tell them that our new name is "John." The person who gave us this distinguished name was just an ordinary European girl serving behind a counter in a big bazaar in Ellof Street. This tired looking 2,000 years civilisation product named us "John" as soon as we asked her, "please, may we have a look at those ties?"

Let us begin well.

Last week we accompanied our Better-half on her shopping tour in the city. We entered a big bazaar in Ellof Street in order to make our purchases. The name of our Better-half is Betty Bettin, formerly of Prospect Township but now a respectable resident of Orlando. As you all know our name is R. Roamer. We both got our names nicely and properly when our parents held us up to the Minister who touched us on our foreheads and christened us.

We had been going on very well among our friends and the Government servants whose duties are to demand special passes from us at all hours of the day and night. Nobody had any doubts that these were our real names except that, in our case, at least, some wise men of Gotham suspected us of using pen-names whatever that may be. Well, when we entered the bazaar and came upon that young lady with tired eyes, behold! we found ourselves baptised as "John." Our Better-half was baptised as "Mary."

The Readers' Forum

Dr. Dadoo And His African Followers

Sir,
Dr. Dadoo has suddenly emerged from somewhere to be a leader of the African people in South Africa. It is indeed gratifying to have a man of his colour and calibre trying to solve African Problems—when hundreds of Africans are at the mercy of Indian Shopkeepers and Wholesalers. Dr. Dadoo must delve into African Problems. He must not only concern himself with Pass Laws, because he does not carry a pass. His African supporters and followers must do so on other common grounds, and that with good cause—They must live to be Africans in the true sense and not the dead stock of the labour market. African leaders know where they stand with their people before the Government which fact I daresay, Dr. Dadoo does not know.

In fact, the problem of Indian, Coloured and African has been dealt with by both Africans and Indian leaders in this country. See Dr. A. B. Xuma's Speech, "Bridging The Gap Between White And Black In South Africa (Fort Hare Conference 1930 or 31). See also Mahatma Gandhi's Articles On African Land Problems. They clearly show and state that the problems of these three races are not in all intents and purposes identical—as far as Government treatment and facilities are concerned.

The Indians and Coloureds support this policy by refusing to associate themselves with Africans on all occasions other than on things beneficial to them. We want to know from Dr. Dadoo what was meant by The Young Moslems' Society, Maquassi, writing to The South African Railways Administration asking the Administration to build separate Waiting Rooms and Tea Rooms at Park Station for Indian, Coloured and African passengers, because Indians were assisting the Government with their monies and would not tolerate mixing with the Africans.

We want to know from his African followers if they agree that they be so separated even if they have paid their monies too? If they are perfectly satisfied with the wages they get from Indians they work for in the different towns of the Union?

J. C. Mkuhane.

Primary School Teachers

Sir,
Allow me a space in your widely read paper to ask for advice from Mr. E. Phike.

Mr. Phike asks school teachers to work together with the location people and be loyal. We have tried and are still trying to do so, but we fail in most cases.

Mr. Phike should imagine that he was a teacher, and then tell me what he would do when he happens to come across people who, when pointing out to them the value of education, the necessity of the co-operation of parents and teachers, will tell him in his face, that school teaches children rudeness; who will tell him that they were born long before he was born. They don't expect any better teaching from him; who will tell him that it is better to be illiterate. I shall be very pleased to get Mr. E. Phike's advice in the next issue of "The Bantu World."

Elizabeth.

Wedberg, C.P.

On Primary School Teachers

Sir,

Allow me space to answer Mr. E. Phike's letter on "Disunity amongst teachers deplored" which appeared in your issue of April 19.

Mr. Phike points out that teachers walk about with an air of "I do not care for him," that being the result of the dying out of the spirit of love which used to permeate the whole atmosphere of the Primary School. I am sorry that he is not a teacher, so he does not know the difficulties encountered by most teachers when trying to get the co-operation of the parents especially where people are illiterate. I would therefore ask him to leave Worcester and visit one or two Native Reserves where most people are uneducated, study them well; work with them; then go back to Worcester; re-write your articles, then we can argue the point. At present, it would not help to argue with Mr. Phike because he speaks from lack of experience.

Shirley.

Wedberg, C.P.

Goings On At Good Street

IMPROVEMENT SEEN

Sir,

Many times we have pointed out in these columns all that takes place here with a good hope that things would gradually (if not finally) improve. To-day we rejoice to let our readers know that the robbers are being cleared off Good Street—their licence cancelled—and that now Peace and Happiness reign throughout the day and night.

It has been brought to the notice of the Bus Owners—The Western Bus Services Company and The Martindale Transport Company, that passengers run away from the buses to the trams for fear of these robbers and that the business is suffering. Thereupon the two companies appointed two strong men—Mr. J. Beetje and Mr. J. Nxumalo to see that these boys leave this rank and go and establish their business elsewhere. (Woe to those locations where these boys will carry on their business. Pimville, Orlando and Mlambanzi wake up!) So these two gentlemen called these malaitas and told them nicely, "Your Trading Licence has been taken away from you and that you must leave this rank at once. We do not want to see you here any more." This they disregarded until last Sunday these two gentlemen hit them hard and arrested one of them who had robbed one passenger of £8. This one they took to Newlands Police Station. The following week one of them being hungry came to the furniture shop and begged the Manager for a sixpence. The man kindly gave it to him, whereupon instead of thanking him the boy stole his chair. He was at once caught and taken to the Police Station.

We as reporters of the activities of Good Street are very grateful to the Bus Owners for the step they have taken and hope that evil and lawlessness near the buses here will come to an end and that our people will realise that the Bus Owners are making all available efforts to see that they get comfort in the buses and protection from robbers, and quick delivery to and from City. J. J. Barnett & Benson. Sophiatown.

Advice To Writers

Sir,

I note of late the tendency on the part of some writers to be abusive and personal when they reply to others. This is greatly to be deplored. If you do not agree with the opinions of others that is not the reason why you should be personal and insulting. Show by your concrete reasoning that his views, to your mind, are wrong.

Never mind if he writes under a pen name. All you are required to do is to break down his arguments with facts not abuse.

James Maluza.

Progress To Civilisation

A PROVOCATIVE ARTICLE

Sir,
Bantudom is on the eve of a great change. Institutions and Colleges are full of students ready to go out into the world and contribute to its welfare. As soon as their turn comes. Actually an army of trained people leaves these Institutions year after year and assists in building up the walls of civilisation which have no doubt risen to a great height already.

When one takes into account the fact that these educated people are yearly pouring out into the world in large numbers one need not hesitate to draw the conclusion that a new era is dawning on African life—and a brilliant dawn it must be. But there are many things to reckon with.

The men who must ultimately bring our Africa to the top of civilisation must be broadminded, ready to accept criticism and tolerate it. They must have a definite aim before them, must be fully equipped with material—at least sound knowledge of the people, their conditions of life and problems. Daring men with sound education, sound common sense and grim determination are necessary—men of action not of words.

We have been clamouring for leadership and leadership we have now got. Time for action has come. The health of our nation is not up to the mark. Time and again doctors and health societies complain about it.

Our press can assist Bantudom by giving practical hints as to the application of hygiene, living clean lives and striving for that which is pure and good. Actually our press does, but a great deal more might still be done. Our doctors and nurses as well as other people qualified to give the necessary hints could be invited to contribute articles which have a bearing on the standards of healthy living.

In rural as well as urban areas ignorance and superstition still prevail. It is a burning disgrace to find that in an enlightened country like this there are still many hangers-on of Christianity education and civilisation who still ascribe to witchcraft all the misfortune and ills they may happen to encounter.

Civilisation—a popular word so fine and embracing in its implications—is often awfully misused. Fifty per cent of those who claim to be civilised can hardly justify the claim, judged from their deeds not words.

It is doubtful as to whether our students and young teachers will achieve much by the associations to which they are inviting the attention of the public. These associations with their high sounding aims and objects prove abortive when a direct challenge arises as to the application of their aims and objects. Consequently they fail to meet the approval of Bantudom.

Perhaps this is largely due to the fact that a certain section of our young teachers and students are taking a corrupt view as to the essence of civilisation. They are taking to intoxicating beverages and regard drunkenness and rascality (uburumsha) as a fine piece of present-day civilisation.

(This however is no reflection to African Teachers Associations run by Bantu teachers in the Transvaal, Cape, O.F.S. and Natal. Those are healthy organisations worthy of their existence).

In spite of all the hindrances and handicaps which seem to loom in every valley on the way to the crown point of civilisation, one may still entertain the hope that the future of Bantudom is assured.

Zamuxolo"

Memel, O.F.S.

Alexandra Township Active

(Copy of letter written to the Administrator by the Alexandra Stakeholders Association.)
His Honour,
The Administrator for the
Transvaal Province,
Old Government Buildings,
PRETORIA.

Sir,
I have been instructed by the Committee of my Association to communicate with you regarding the report of the Commission on the administration of Alexandra Township which was appointed by the Minister of Native Affairs and which sat sometime in October last.

We understand that this Commission has now furnished you with a report and recommendation and we shall be pleased to hear from you whether it is possible for us to obtain a copy of this report and the recommendation of the Commission.

I have the honour to be, Sir,
Your obedient Servant,
E. P. MART. ZULU,
Chairman.
J. A. NTSALA,
Secretary.

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THE BANTU WORLD

SATURDAY, MAY 10, 1941

Ukuma Kwemfazwe

ENTL' E-AFRIKA: Elisentla e Afrika lisahlale ukuba libe lelinye lamadabi amakhulu ngenxa yomkhosi wamaJamani osowulapho, ekuvakala ngoku si-bhalayo ukuba sowsuemedeni vaseJiputha ewelela kwelase Libya. NeTobruk esesenzandeni zamaNgesi kwelo laseLibya kuvala ukuba luzama ngako konke utshaba ukuyehlutha kumaNgesi, kungoku nje selungxange kumasingo ayo.

Phofu akukabinakutshio ukuthi itimeko zinyembekile kwelo kumaNgesi, kwaye sinokuthumba ukuba umPhathi wamaNgesi okaWavell sele thiye wagqiba engasayukuliyeka angaluxambuli ushaba ngexesa elakuthi libonwe nguye. Nemikhosu yakhe ibuye yongezze kubukuya kwe-mikhosi ebikwelamaGrike ngoku-bona kwabomBuso welo ukuba hiliukuxathisel' ukuzitshabala-lisa aplo ngento engenambuyi-selo naselutshabani etilwela im-pumelelo yexeshana lilwela ukuzibula lungajonganga eyonato balulekileyo—uloysio lwemfazwe le iphela.

Empulangana kwawaseEritrea nelaseBhisiniya seluzintsalu utshaba ngamathol' ezagwityi. Umciimbhi wemikhosi yamaNgesi aplo seyikutshayela ezo ntsalu.

E-BALKANS: UduShe luhphile kwelaseGreece ngesizathu eselesixi-leleka sobukona nesomnoven-no wabomBuso waseGreece. Ubu-khulu bomkhosi wamaNgesi sobu-vezwel eAfrika nasePalestine. Kuvalaka nezokuba umkhosi wamaNgesi obukade ukwelase Iraq engasempumalanga kwe-Turkey wongeziwe, kanti nesi-qithi samaGrike saseArchipelego sivulekile kookhetse bamaNgesi. AbomBuso wamaGrike ekuweni kwelejwe lawo wesabele kwisipi-thi samaGrike saseArchipelego thi samaGrike saseCrete esiku-huse sayinqaba.

ABANTU NEZINGABO

Akonatwylswanga yindlele yakhe uNkosz, Virginia Mabinza ongumqeshti ntapsapo apha. Oogirha bathi makayokutandywa. Ngangendela emkhathaza ngayo uxole ukwenza njalo unkosazana lo. Yoba lisesha jeshlameli eli utishalakazi lo ezakubula (operation).

NguNkosz. Ndinga, ongumlanya-kazi kaMnu. J. Fazzie nowashiya ngokutshaba yindoda yakhe kwellizwe, ubuyile emXhoseni aplo ebe-se intwana yakhe encinane. Umam-Zangwa lo selebuya eWolsley aplo ebyekuphanga khona nodade wa-bo uNkosz. J. Fazzie kurnye noslismavila Nyobole intombi yama-Zangwakazi la. Sikhangle, noko ngathisi inkosakazi le iya isonwaba noko ngoku. Yafika nenyi intombi kaMnu. Fazzie ukuvela emXhoseni nayo bethu iphila kakuhle.

Iyakhawa ilokishi yalapha. Sibhala nje sekugqityo izindu ezintanda-thu (6). Siyya elokishini. NgomVulo we 21 ku April, 1941 abauquzeleli balo mzi wetu inkunyevala yalapha okaCona noMnu. Samson Raliboke baqocelele amahewazana angatsenakuzinede ba-wasa kuMantyi ukuba afumane unced khona. Hayi bethu la malinge ahambae kakuhle aphumela. Wokhumbula umzi ukuthi olu needo kade lungekho aplo kusithiwa eli lelamaSukwini aplo uKushe ange-nabango khona. Hayi aaba batu ngokubonisanamagwangaqo bavisi-siana babonisana ukuthi le into ayinjalo intsapho kaKushe ikho naphaya koHeller kulo lonke eli. Nangomso bafana!

E SPAIN NASE FRANSI: Ama-Jamani acinezela ngothupha kumazwe aseSpain naseFransi. afuna ukuba awavulel' indela yokuya kohlutha isango Iwe Straits of Gibraltar elimi-we ngamaNgesi ukuze azakwazi ukulele eAfrika abenako nokuwa-khupha amaNgesi kulwandle Iwe Mediterranean. Phofu ngumcimbi onozamano ke lowo, kuba iliba leGibraltar IamaNgesi luqilimba Iwenqaba; yave iSpain neFransi zingayi kuluukuleka lula.

I MERIKA NEMFAZWE: Elase Merika lipkathu emfazweni apha naxa kungatshio. Izimise-le iMerika kunjalo nje, iithi izimisele ukuya kuzifkisa izixhobo ezithembise iNgilane. AmaJamani ukuyiphendula athi akugibis-el' int' ayiphethayo akhe ayibona kumacala edabi. Asazi ke, ngathi kodwa obo azinkile amajamani.

IDABI LEEBHOMBHO: Kudla-kadlaka macala ngenxa yedabi leebhombho. Umonakalo mkhlu-eNgilane ngenxa yeebhombho zamaJamani, kanti noko lufihlo utshaba ungal' ugqith' ezweni lololo wenziwa zezamaNgesi. Ngoku amaNges' asebenzis' uhlol' olutsha lwebhombho ethi ukudubula oku-kunge yinyikima zivumbuluke zinyuke izindu ziyoukutsho phantsi ziluthuli. E Berlin kutsha nje zikhie zathothya yathi enve yezi bhombho iyodwa yavuthulula izindu eziku 70 zingabalwa eza-phuke ifestile neencango. Aku-kabi phi kuseza kunyembeleka. Kuve nose de Wet.

Apha eWorcester

(NGU GUNGQEBRUKWENI)

Uyakulibaleka kudala ezingondweni zethu apha eVhusteli umbla we 17 ku April 1941; umbla wokudula kwe-treni (oliwe) yamajoni ekuthiwa yeze mfazwe. Kou! mfo ndini makayekwa umLungi! Lo loliwe ugale-leafa apha ngenzimbi yesithathu se-yingumtu kuphela estitishi, yafika leto seyidubula kade iyoqhe intloko ezimbini yatshe negezithonga ezbangale uvalo kuthi bantu boyika impu.

Impi yemkhosi yamkelwe ngu-Sibonda wedolophu valapha uMr. duToit ngentetho emfutshana kwa-kwadutulyuwa kwakhona isithonga kwa-kwathetha uColonel Werd-muller otsho ngentetho eshushu es-iomelel umsebenzi omile nokhutha-zayo abathe bawenza apha kweli le-thu ilizwe.

Emva koku amagwangqa kuqalela kwindlu kaSibonda umto kuduToit angene ukuya kubona izixhobo ngaphakathi kulo lwele aplo zithe zach-a-xwa inindela ezisbenza ngayo ezi-xhobu namagamiso azo. Phakathi kwezixhobu ezlinzi ebeziko kubeho uhlolo lwenkanunu elula yoku-bomphisa ekuthiwa yHowitzer eyi-kyanu yokudubula -ngembomba yokuqala yenzive apha kweli lethu kunye neetroko zayo.

Kubeho nomboniso wezidlo ezi-dliwa ngamajoni emfazweni khon-kuze abe namandla okuslwela eutshabeni, iizidlo zeli lizwe pojo; ozinyama, omifini (vegetables), ozi-botolo, ozijam, iziqhamo (fruit) ezi-quwiyitsho, ekubeluvu yem-nem-ecu-mimo emide kuthi xa siboniwe imfuno esetyenzwe zizandla zethu apha eVhusteli kwiStandard Fruit Company kwaHeller aplo yonke imidala yakuthi ikhona. Yho! nawe Vhusteli encinane uyakubalelw eki-indawo ezinkulu!

Ukusuka aplo abanye bethu babaleka behla namajoni ukusinga eantzis-eShow Ground aplo apha aphunga apha aza akhe adrija. Mfo ndini! Myeko umLungi aye esitiso negebu lawo amakhenkwu ka-Smuts, atsho thina bantu ban-gevana saziva sikude ngengchinga. Athi emva koku la makwankwana angemisa inkonzo ezuke ngokukodwa ekuthiwa ye Retreat Ceremony. U-Colonel Werdmuller uthathu isifundo kwincwadi yomPostle uYakobi ivesi ezi-zonku. Le nkono yeyonento echukumisileyo kwimiphefumo neeqqondo ezizinzileyo, kuba kambe uThizo lo liliathu nengaba yethu yaye amandla okuma phambi kwe-nthaba zethu siwafumana ngoku-nqula yena kuqala. Ukusuka aplo apha-sibule kwaesitishi aplo kubeho ibaybskalo (cinema) yezi zinto aye amanye amajoni eye edansino eho-lweni ezantsi eShow. Ichithakele ekuseni ngolwesiHlanu le treni ukusinga eKapa.

AKONATWYL SWANGA

Akonatwylswanga yindlele yakhe uNkosz, Virginia Mabinza ongumqeshti ntapsapo apha. Oogirha bathi makayokutandywa. Ngangendela emkhathaza ngayo uxole ukwenza njalo unkosazana lo. Yoba lisesha jeshlameli eli utishalakazi lo ezakubula (operation).

NguNkosz. Ndinga, ongumlanya-kazi kaMnu. J. Fazzie nowashiya ngokutshaba yindoda yakhe kwellizwe, ubuyile emXhoseni aplo ebe-se intwana yakhe encinane. Umam-Zangwa lo selebuya eWolsley aplo ebyekuphanga khona nodade wa-bo uNkosz. J. Fazzie kurnye noslismavila Nyobole intombi yama-Zangwakazi la. Sikhangle, noko ngathisi inkosakazi le iya isonwaba noko ngoku. Yafika nenyi intombi kaMnu. Fazzie ukuvela emXhoseni nayo bethu iphila kakuhle.

Iyakhawa ilokishi yalapha. Sibhala nje sekugqityo izindu ezintanda-thu (6). Siyya elokishini.

NgomVulo we 21 ku April, 1941 abauquzeleli balo mzi wetu inkunyevala yalapha okaCona noMnu. Samson Raliboke baqocelele amahewazana angatsenakuzinede ba-wasa kuMantyi ukuba afumane unced khona. Hayi bethu la malinge ahambae kakuhle aphumela. Wokhumbula umzi ukuthi olu needo kade lungekho aplo kusithiwa eli lelamaSukwini aplo uKushe ange-nabango khona. Hayi aaba batu ngokubonisanamagwangaqo bavisi-siana babonisana ukuthi le into ayinjalo intsapho kaKushe ikho naphaya koHeller kulo lonke eli. Nangomso bafana!

UMBUZO KU ISAAC KHUTU

(NGU M. M. MYATAZA)

Kwiphepha le 19 kaApril kuhupheme inakuo ngomtshato phantsi kwe-nthabelo ethi: Ezase Germiston-Umtshato—Ngu Isaac Khutu. Ka-wundindele mthoko Khutu undazise ukuba lo mfundisi ebethata nento-mbi kaXwantini ngongubanina iga-mba. Wanle nje mhlobi wam kwezisa ukuba ngumfio kaMyathaza.

Udilele aplo uNkosz, Amry Cona waseSimonstown ukusinga eKatkati ekhayeni okwethutbyana. Umam-Tunzi lo ubi nenhyweba yokuva-kobanjuwa isandla esitishini kuloli-ka. 2 ekuseni ngomVulo we 21 ku April, ngabanta-kwabo inkunyevala yalapha nodade wayo uNhosi Lena Cona, nabaNumzana Rallboke, Fo-khotshane namanenkazi (amakha-lane) V. Mabinza, M. Jacobs, H. Sitemelo nomnyi kuhethwe cozi-ngele noozini kuba kambe apha kusezibeleni.

Ubuyile kuryana wakhe eSimons-town uNkosz. A. Cona selebe walapha. Usibonda emaSakeni ngoku ngokaSineli, uMnu. Manukula uphu-nyuziwe.

Linqabile ixhego elitsa okaKhutwana.

Kukho isihololwana (Hooter) es-itsa phaya ePower Station yalapha esifake ngendleko engange £30 ne-sisebenza ngesitum (steam). Sivu-thela nge half-past seven (7.30) ku-sasa nange half past one 1.30 emini-nange half past five (5.30) malanga, loo nto ke mfo ndini itsho neentsana zethu zilazi jxesha kuba iuythele kuve nose de Wet.

Ubuyile kuryana wakhe eSimons-town uNkosz. A. Cona selebe walapha. Usibonda emaSakeni ngoku ngokaSineli, uMnu. Manukula uphu-nyuziwe.

Zihlobo miyacelwa ngemali yama-phepha yithumeleni kubaNumzana Goodland H. Nduni Agent yeBantu World 9, Orsmond Street no J. L. Ngangea, 5, New-Town.

EzeTempile Kwa Gomo

INDLU ENKULU YELASE
MPUMALANGA
(NGUNTANOMHLE)

Kuthe ngenxa yokungaphumeleli kwabantu abangenele eli banga le Ndu-Nkulu kwamiselwa okokuba ithuba livuleke ukwenzela nabanye abangabasebeni abathe ababinaku-pumelwa ukubakho ezintlangan-i-sweni. Kwamiselwa neKomiti yokuhambela iindawo ngeendawo igqibela wethu ophezulu ukuba ababuyile empilewni.

Intombi yoMnu, noNkosz. George Ramosa ebingaphilanga ixesa elide yade yashwa enospital. Kuthe ngo-kubonakalo okokuba ayidle ibuyele empilewni yabuyela kwasekhayeni layo, ucelela imithandazo lo mntwana kudala egula uBawa ambuyile empilewni.

UCanon Jingiso waseMthwaku (St Matthews College) noMfundisi Miliwana, noMfundisi Moopa no-Mnu. Budaza bafikile ngokuza kuvu-selela irhamente yaseTshetshi (St. Philips Church), ibengumamkelo wazo iindwendwe etyalkeni. Inko-ni iphetho nguCanon J. K. Mather umfundisi ophethayo wase-Tshetshi. encediswa ngamagosa na-bashumayel.

IMBUTHO YOKA-NGXI

Ibonyimbuto eSchool Room sase-Tshetshi yokubulisa uMnu. E. P. Ngxihi ingonyela yesikolo sase-Tshetshi (St. Philips School) orno-xayko ekufundiseni ngokusinga emfa-zweni. UCizama lo ungwenelawa ihambu entle, UCanon Mather wenze-intetho yokubula uMnu. Ngxihi uben-gumntu wokuqala ofie wazimisele ukuya emfazweni apha eRhini uyathemba ukuba kwakamsinyane uyakuthi alandelwe. UMnu. Ngxihi ushiya intsapo yakhe, sinethemba ukubile abuye, indawo yakhe iyakuso-joko ivuleki, kumzi waseRhini, Ungumshumayeli, nguNobhala we-Advisory Board, nguNobhala kwintlanganiso zeenkos, nguSinhala (Chairman) Eastern Province Rugby F.C. Board, yiCaptain kwiAlligators, T. C., no-inquzulele wemciebni yabantu neKansile apha.

Kufike uMnu. M. Ngcangea wase-Cawa ngokuhambela imicimbi.

UMnu. F. Mangele ubuyile kuha-mbo lwakhe iwasGcuwa aplo ebe-hambele imicimbi.

UNkosz, L. Mtyeku noNkosakazi Congwane, intombi yakhe, basaha-mbele emaXhoseni eDebe ngokuha-mbele imicimbi.

UNkosz, Allen Solomon usaham-bele eBhalo ngemicimbi. NgumNmu. H. Mdzewu ongaphila-nga. (Iphelela kumhlathi we 3)

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4th June, 1935.

Dear Sirs,

One night during a recent journey up the River Zam-bi, Northern Rhodesia, I received an urgent message from a Native runner beseeching me to go with all haste to his Native master who was dying.

Accompanying the runner for two days, I eventually discovered the Native lying



on a mat in a roughly constructed hut. Noting the short spasmodic breathing, the wrecking cough, and constant expectoration, I saw

THE BANTU WORLD

CHILDREN'S NEWSPAPER AND FAMILY SUPPLEMENT

SERIAL 18

CHILDREN'S NEWSPAPER SUPPLEMENT TO THE BANTU WORLD

MAY 10th 1941

The Editor's Column

Amongst the numerous requests we have received for Scrap Books, several of our Readers have omitted to send the required 3d. in stamps to cover the cost of postage. Do please remember that each request MUST be accompanied by the necessary amount of stamps.

We have also had a number of these Scrap Books returned to us. Apparently some of our Readers have moved from the addresses given to us, and they have forgotten to notify us of their change of address. So if you have not yet received your Scrap Book, please write in to us again—either enclosing stamps if you omitted to do so in the first place, or sending in your new address if you have moved in the meantime. And—this is very important—do please write as clearly as possible.

We have also been asked by some of our Readers to explain what the Competition is all about. This information has already been printed in many of our recent issues, but for those who may not have read it here it is again:

We are prepared to offer four prizes of One Guinea each for the best Scrap Book of 1941. You must only use material clipped from the pages of the Children's Supplement. These clippings should then be pasted up in the book with your own interesting captions underneath.

Our Prize List is as follows:

CLASS I.—HISTORICAL SCRAP BOOK

For the best arrangement of "History in the Making" pictures...
Prize One Guinea.

CLASS II.—AFRICAN LIFE AND CUSTOMS

For the most intelligent selection.
Prize One Guinea.

CLASS III.—COOKERY AND HOUSEHOLD MANAGEMENT

For the most interesting collection of Recipes and Household Hints.
Prize One Guinea.

CLASS IV. AFRICAN DIALOGUES

For the most informative selection.
Prize One Guinea.

So now get busy with your Scissors and Paste!

THE EDITOR.

ENGLAND CARRIES ON

TEA SERVICE.

"I wouldn't mind Jerry coming over as often as he liked, if this was the only result it had," remarked a young airman to a girl in a Y.M.C.A. Tea Car who handed him a mug of piping hot tea.

This occurred when the Germans dropped a bomb near an important British aerodrome and succeeded in cutting off the water supply. In less than an hour the tea car was on the spot, to supply the pilots and ground staff with as much tea as they could drink. The Tea Car continued this service until the water main was repaired.

"That's what I call a fair exchange, tea instead of water," another airman remarked.

This event occurred at a fighter station of the R.A.F., and the pilots bringing in their Spitfires were particularly grateful for what they laughingly described as "such a warm welcome."

"I'd rather have tea laid on than water any day," was their jovial comment on the bomb damage.

LUCKY TEA PARTY

Five people sitting in a tennis pavilion drinking a cup of tea before beginning a game had a remarkable escape when a bomb fell seven feet away from them. They were blown into the air, the place collapsed on top of them, but they were all brought out without any injury. So they went off to a neighbour's house and finished their tea.

TEA AND TOAST FOR THE RESCUE SQUAD

An old man in a South London residential district was sitting in front of his cosy kitchen fire making toast, and watching the kettle simmering on the hob, when a bomb fell. It completely demolished the house next door, took the roof off his poor home, shattered the windows, threw down a beam across the room, and brought one wall crashing inwards. But the fire, the

kettle, the toast and the old man were unhurt. So this cool customer put an extra spoonful of tea in the pot, brewed it, and cut some more bread for toast. When the rescue squad arrived they were greeted with, "How many lumps of sugar do you take in your tea?" and handed buttered toast.

TICKEY TALES

(This week the prize of 2/6d. goes to Elina Makhuya. Tickey Tales should tell some African Story, Fable or Joke in not more than 100 words.)

THE OLD MAN AND HIS SONS

There once lived an old man who had many sons who were constantly quarrelling with each other. The father exercised his authority and used every means he could think of to reconcile them—but all to no purpose. At last he thought of a clever plan!

He ordered his sons to be called before him. At his feet he placed a short bundle of sticks firmly tied together. He then commanded his sons, one by one, to try to break the bundle. Each son tried with all his strength ... but all in vain.

Then the father untied the bundle and gave a single stick to each of his sons, at the same time bidding them to try to break it. This they did with the greatest of ease. The father then said, "Lo, my sons—behold the power of unity! If you but keep yourselves united with the bond of family love, it would prove a great task for any mortal to injure you. But when once the tie of brotherly affection is broken, you soon fall to pieces and are more easily injured by those who attack you!"

(Many of our readers have sent in fables like the above, which appear to have been copied from school or library books. In future we shall only accept those "Tickey Tales" which are, in our opinion, original African stories).



Jack Mhlongo Goes To School

(By J. S. K.)

CHAPTER IV.

PRANKS IN THE DORMITORY.

That first night at school was one that Jack will remember to his dying day. While Jack was soundly snoring, Zozo, chief of these blighters of Malalapippe, slipped gently out of his bed and walked stealthily towards Jack's bed. With a rope in hand, he tied Jack's blankets together and handed the rope to Mfondini whose bed was placed at a remote distance from the unfortunate Jack.

Returning to his bed again, Zozo gave the signal to "pull" shortly after which Jack, disturbed by the noise and a little shaking, woke to find himself bereft of his warm blankets. For a moment he sat dazed and bewildered. Later, he awakened Radebe the prefect to whom he reported the matter. As the light was switched on, Radebe's eye fell on Jack's blankets lying fastened to a rope close to Mfondini's bed. The culprit Mfondini, pretended to be fast asleep, of course!

By this time Radebe was well nigh bursting with anger, but he had had a great deal of experience in controlling his temper, as evidenced by the tender way in which he shook the cunning lieutenant of Zozo, that is Mfondini, who while pretending to sleep filled the dormitory with the noise of his make-believe snores. When, after many shakings, Mfondini did choose to 'waken,' he sprang high into the air as though he were a victim of epileptic fits, shouting, as he jumped, "Who the ... the ... what's the matter?"

Questioned about the blankets, Mfondini pleaded complete ignorance and prayed to be left in peace. That he was the culprit who dragged Jack's blankets away was pretty obvious to everyone, but the well experienced Radebe, knew how futile it would be to make any attempt at arguing his case out against any of these disciples of Baron Munchausen—that liar and incorrigible boaster. So he consoled Jack as well as he could, and persuaded him to slip into bed once more.

For a while Jack remained vigilant, but his fight against sleep proved vain, as forty five minutes after the light was put out he was again fast asleep. Radebe, of course, slept like a tired fowl, and ten minutes after he had slipped into bed, he was snoring like a giant! Soon however, the tireless Zozo and his squad were once more on the scene, and this time Jack was in for worse trouble. Four burly youths, Zozo, Roro, Foqo and Goba, each grabbed a leg of Jack's bed and carrying it high above their shoulders (for these devils were strong) they placed it outside on the veranda.

It was a perplexed Jack who found himself in strange quarters when he woke to the sound of the reveille next morning. But he was helpless to say anything save to get the prefect's help in carrying his bed back into the dormitory. Nor did Radebe bother himself to ask who the perpetrators of this mischief were. He knew from experience that no one would have the pluck or courage to own up to this evil deed. All that Radebe could do was to console poor Jack.

For Jack, the outbreak of the new day, his second day at Pampoenfontein University—may well have been a dark one. For all he knew these mad youths would continue their insane initiation ceremonies on all new-comers.

Yet, strange to say this new day brought with it Jack's emancipation from all these unwelcome ceremonies. For it was on this day that he became a freeman, a man "exempt" from treatment according to outlawry, while the other new ones would continue to be ridden, baptised, tantalised, bullied, kicked, and generally forced to suffer all sorts of indignations.

And this is how things turned out so well for Jack! Half an hour after breakfast, when the school bell rang, all were gathered in the assembly hall for morning prayer followed by an address of welcome by the principal of the school. At the end of this ceremony all made for their respective classrooms, and Jack found himself in company with the majority of his dormitory fellows in the Form I class.

By some strange coincidence, none of these older youths seemed very bright in class, while Jack on the other hand, outshone the entire class of forty five. His class teacher, Mr. Makandakanda, poured lavish praise on him, and even at that early stage predicted a bright future for Jack, who had become his favourite on that very first day.

Strangely enough, his tormentors that evening turned out to be his best friends. At evening "prep" they all besieged him for help. It was all—"Jack show me how this sum is done, Jack how do you analyse this sentence?" "Oh! Jackie, how do you solve this problem and so forth?" He was now a popular idol. They hung around him all the time, and at times even stole his exercise books to copy work. Soon he was a great hero to these students, but at great inconvenience to himself, as he now had no rest from these fellows who ceaselessly begged his help!

Next week read all about:

JACK'S FIRST SCHOOL HOLIDAY.

NOTE: We would like to inform our readers that no prizes are given for correct solutions of Cross Word Puzzles, but only for original puzzles compiled by you. Regulation designs for these puzzles may be obtained free of charge, from P.O. Box 792, Johannesburg.

MRS. TEA-DRINKER'S TEA-TIME TIPS GET YOUR WOOLLENS READY FOR WINTER

(By M. Hlubi.)

With Winter almost here again, the careful Housewife should see that all her woollens such as frocks, coats, underclothes, blankets etc., are all nicely washed and aired. If she has a family, their clothes must be attended to as well.

WOOL is an animal fibre, chiefly obtained from sheep. It is particularly useful when made into various articles of clothing. It keeps the body warm and protected, while the small spaces between the hairy threads help to keep the body ventilated so that the pores of the skin are enabled to breathe.

METHOD OF WASHING.

Wool is expensive and needs great care when being washed. Hot water causes wool to shrink, therefore warm water only should be used when washing woollens. Always dry in the shade and not near the fire.

Before washing your garments, first shake well to remove surface dust. Then shred some small pieces of soap and dissolve them in warm water. Next pour some of this soap jelly in a tub of warm water and make a good lather.

New white woollens being washed for the first time may be steeped for half an hour in warm water to which borax or ammonia has been added.

Gently knead and squeeze the garment you are washing—but do not rub on any account. Rinse well in several warm waters until the article is free from soap. Dry out of doors where the sun is not too hot. Spread flat on a towel on the grass or on a table. Never hang woollens over a line. When dry, press on the wrong side with a warm iron.

BLANKETS.

Large articles of this kind should be washed in a large tub or bath with plenty of warm water in which you have whipped up a good lather. After gently squeezing out all the dirt, rinse well in several warm waters until there is no sign of soap scum in the last rinsing water.

Shake the blanket well and hang on a clothes line. During the drying shake occasionally to keep the blanket soft and fluffy. Don't wash the same day as you do the other washing. Choose a good drying day with a slight breeze.

Baby's woollies must always be most carefully washed, otherwise the coarsened garments will only chafe baby's skin.

THE FOLLOWING CAUSE WOOLLENS TO SHRINK.

Rubbing on of soap.

Leaving the garment lying about wet.

Using too much heat in washing,

drying or ironing.

Using cold water to rinse.

N.B. It is always a safe plan to take the measurements of the woollen articles before they are washed. Lay the article flat on the table whilst doing so. Then when the article has been washed place it again on the table over a towel and pull it into shape to the measurements taken.



Uncle Arthur's Letter

Dear Friends,

The loyalty of the African people is being demonstrated over and over again in this war against Nazi Germany—and one of the most recent proofs of this loyalty was the presentation of an Ambulance for the Army of the North by the Africans of Johannesburg and District.

The presentation was sponsored by the Johannesburg European Women's War Fund Association, and was made by Mr. R. V. Selope-Thema, M.R.C., to Lieut-Colonel G. E. Peacock, Transvaal Commissioner of the St. John's Ambulance Brigade, who in turn presented it to Colonel J. Pratt Johnson as the representative of the Union Defence Force.

A fine programme of music by the W.N.L.A. Band enlivened the proceedings. Among those present on the platform were the Mayoress of Johannesburg, Mrs. Hector Gray; Mrs. I. Mason Gordon; Professor and Mrs. Hoernle; Mr. and Mrs. Well-beloved; Mr. R. G. Baloyi, M.R.C.; Rev. J. B. Mvambo; Mr. S. G. Senoane and many others.

The guard of honour, which was inspected by the Mayor of Johannesburg, Mr. T. P. Gray, was provided by the Orlando, Western and Eastern and Wemmer Ambulance Division of the St. John's Ambulance Brigade.

"I have attended on a number of occasions the presentation of ambulances," said the Mayor, "but none of them has given me greater pleasure than this. One must be particularly gratified at this effort of the Africans when one considers that the donations for the purchase of this ambulance came from the small earnings of these people. On behalf of the City Council I am delighted to express our sense of appreciation to them for this loyal action on their part."

Mr. Selope-Thema said that the ambulance had been bought with money subscribed by many thousands of Africans in Johannesburg and the surrounding districts, who gladly and proudly contributed their tickeys and sixpences. If they had had more they would have given it. In addition, Africans were contributing to the Governor-General's War Fund, the Red Cross and the Spitfire Fund.

In one district, he said, two Africans had walked miles through the bush to a Resident Commissioner with five shillings which they gave him saying, "Give this to the King so that he can sink German ships and shoot down German aeroplanes."

Mrs. J. Kernick, M.B.E., declared that the occasion, in her opinion, was really unique. "The Africans had expressed a wish to do something for the war," she said, "and the Johannesburg Women's War Fund Association was proud to have been able to sponsor the gift from the Bantu people."

A surplus remains from the collections after paying for the ambulance, and it has been decided to send a cheque for the whole of the surplus to Mrs. Smuts to be used for her Gifts for Troops Fund."

We know that the Bantu people are only too happy to do anything they can to help their own men up North, but it must be very gratifying to them to receive the heartfelt thanks of Mrs. Smuts herself. The following is a copy of her letter to you:—

"To the Bantu peoples of Johannesburg and District I want to send my grateful thanks for a lovely big cheque which was handed to me on your behalf last Wednesday in Johannesburg by Mrs. Kernick and a few other ladies of the Johannesburg Women's War Fund Association. This cheque of £75 was the balance of money subscribed by you towards the purchase of an ambulance, which was presented to the Government last month and was accepted by them with great appreciation and many thanks. And the Johannesburg Women's War Fund Association, who had sponsored this effort of yours, at your request, handed the cheque to me as Chairman of the South African Gifts and Comforts Committee and asked that the money should be spent through our Organisation on Gifts and Comforts for the African peoples of South Africa serving up North.

"Needless to say we were only too pleased to receive the money and we much appreciate what the Bantu people have been doing for their men who have joined up and are now on Active Service. Their donation is very welcome indeed and will be used to the best advantage of their people as requested. And I am sure it will give their men great pleasure to know that their friends have not forgotten them when they receive the comforts which this money will buy."

"We hope that the Bantu women will continue to work for their men up North and we can assure them that whatever they collect and send us, whether in money or comforts, will be sent forward to their own men on Active Service."

"We have handed in the cheque to the Treasurer of the S.A. Gifts and Comforts who will send an acknowledgement in due course."

"We send you our best thanks coupled with our good wishes for both yourselves and your men at the front."

(Sgd.) Isie K. Smuts,
Chairman, Gifts and Comforts."

And what greater encouragement could you have to continue the good work than the words of our own Mrs. Smuts!

*Your
Uncle Arthur*

WHAT WOULD WE DO WITHOUT SOAP?

(By C. Malangabi.)

There is scarcely a single person in ten who ever gives a thought to the soap he uses daily—yet when we stop to think about it, it is at once plain that soap is an indispensable article in everyday life.

Just think for a moment where we would be without it. Imagine a kitchen without soap—all those greasy dishes to be washed in hard water—the floors and tables to be scrubbed! Imagine what it would be like to wash clothes or wash yourself without soap! The very idea is unthinkable!

Yet soap has not always been known to our civilisation. Nor do I know who actually discovered the method of preparing this useful product. But, at any rate I do know how it is made.

In some of the great cities of South Africa, large factories have been erected for the production of soap and, as one who has been behind the scenes, let me take you on a verbal tour around a Soap Factory.

Everyone knows, of course, that the basic substance of soap is fat... fat by the ton... all kinds of fat!

In the factory, fats such as Palmoil, tallow and cottonseed oil are first melted in vats and are then mixed with caustic soda. Then the mixture is boiled and chemical changes take place. At this stage the soap is still very crude and has to be refined.

Next salt is added to the mixture and this causes the pure soap to form a scum on the top of the vat. The soap is then drawn off and a residue consisting of mineral salts is left behind. From this glycerine is made. The soap is then allowed to stand for forty eight hours or so and is then skimmed and poured into the mixer.

Here it is kept in rotation mechanically while perfume is introduced, if it is to be a toilet soap. Then an acid is added to neutralize the alkali still present, and the soap is run into moulds where it is allowed to cool and solidify.

When it is quite cool, the soap is taken to the first cutting machine. The large slabs are cut into longitudinal bars which go through a second cutting machine to be cut up into still smaller slabs.

If the soap is the household brand, then the processes are at an end here. If, however, it is toilet soap, a whole series of more intricate processes are still necessary. These further processes are done mostly by machine labour and there is very little hard work required.

But I shall not deal with these refining processes in this article for—who knows—I may be giving away a trade secret if I were to reveal to you the method of making so and so's aromatic Toilet Soap. Maybe I'll tell you some other day!

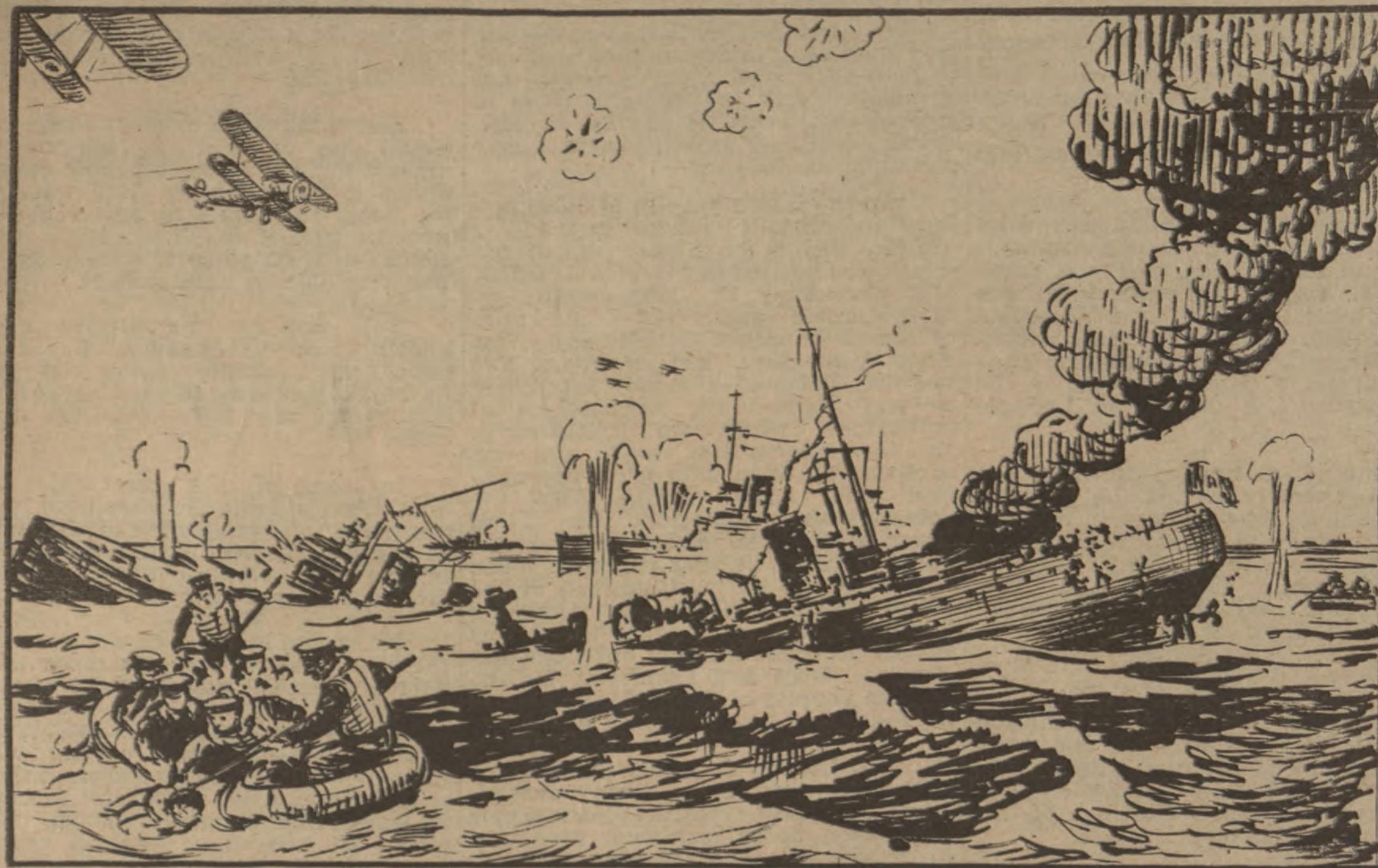
* * *

HISTORY IN THE MAKING

CUT HERE

CUT HERE

CUT HERE



BRITISH NAVAL VICTORY AT MATAPAN.

One of the most thrilling naval battles between the British and Italians occurred a short time ago in the Mediterranean. Under cover of darkness, British Warships found and attacked the usually elusive Italian Navy. After a terrific fight, the British succeeded in sinking two Italian Destroyers and three Cruisers, and damaging one Italian Battleship. When the Battle was over, the British ships rescued 1,000 Italian survivors — giving them hot tea to drink and warm clothing once they were safely aboard.

CLUES ACROSS

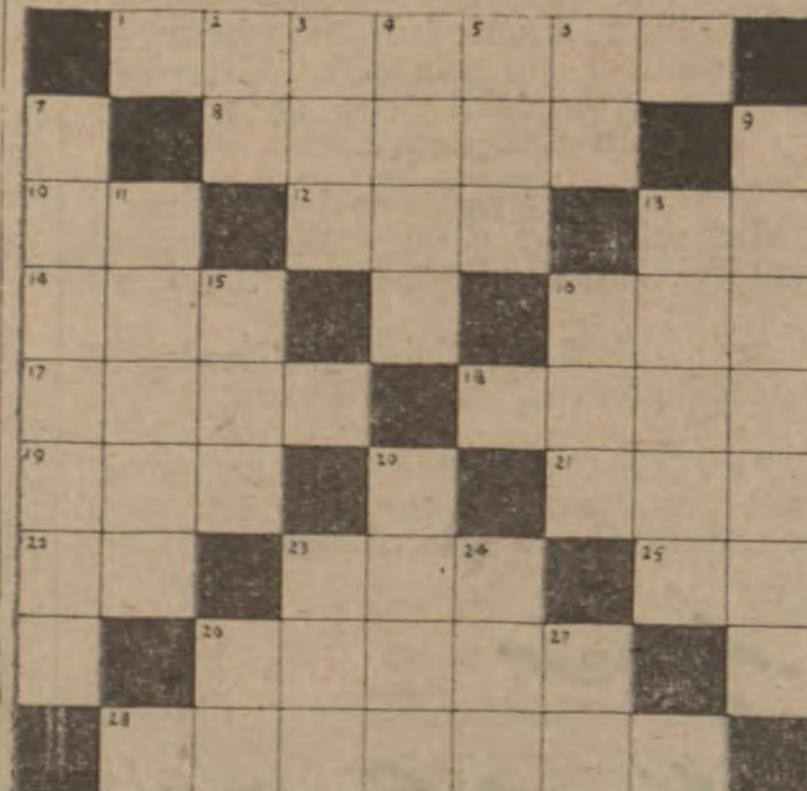
1. Facts which deal with past events.
8. Warning of an Air Raid.
10. Before Noon.
12. North African Railway (Abbr.)
13. To — or not to be (missing word)
14. Rest in peace (Abbr.)
16. Tugs do this.
17. Germany and Italy are these powers
18. Short for February.
19. Short for veterinary.
21. Sir — Bailey (missing word)
22. In the year of our Lord (Abbr.)
23. Call of ships in distress.
25. First two letters of a measurement.
26. Belonging to man.
28. King George VI is this of India.

CLUES DOWN

2. Exists.
3. Wilful disobedience to the will of God.
4. Tea is served on this.
5. Poetic form of over.
6. Royal Navy (Abbr.)
7. This travels in the desert.

TEA TABLE QUIZ No. 18.

(By D. N. January)

**Solution to Quiz No 17**

ACROSS: 1. Bean. 4. Tata. 8. And.
10. Mad. 11. N.D. 12. Leg. 14. Pa. 15. Do.
16. It. 18. S.A.R. 19. Rod. 21. D.D. 22. Lo!
24. At. 26. S.O.S. 28. B.A. 29. Sat. 31. Sun.
32. Spot. 33. Sand.
DOWN: 1. Bank. 2. End. 3. A.D.
5. A.M. 6. Tap. 7. Adam. 9. I.E. 12. Lords.
13. Girls. 15. Dad. 17. Too. 20. Pass.
23. Land. 25. Tap. 27. On. 28. Bun. 30. To.
31. S.A.

CLUES DOWN (Continued)

9. Begins 1st of January.
11. Stirred together.
13. European boy's name.
15. Very deep hole.
16. A warm drink.
20. Not all.
23. To take supper.
24. South African Railways (Abbr.)
26. Abbr. for His Majesty.
27. There is — place like home. (missing word)

Ezibeleni Ku Komani

(NgoNtanomhle)

ABANTU NEZINGABO

Ekuqalekeni kwenyanga eduleyo sihke setshe uMphathi sikolo saseTunxe uMn. P. Mfafa kufuthane neNciba kummandla wase-Katiki okhaya lokuzalwa liku-Centane eMacibe phesheya kwe-Nciba.

Kwakhona ngomhla we 3 April sibone uMn. K. H. M. Jali itoliki kaMantyi eLady Frere ebiseyathintshelwa eKapa ngoku iyendela esingisa eOnce aphi iphende yahtshintshelwa khona ukusuk'e Kapa, exube nokuthabatha i-Holideyi zakhe zeveki ezimbini e-khaveni lkh eSkapu.

UNkosikazi Kota umolokazana kaNkosk. Kota walapha uphakathi komzi usatyelele emzini wakhe. Umyeni wakhe ungumsebenzi omdala waseRhautini, naye bethu ukhangeleka esempilweni entle.

UMn. Xolo wakwaseRhautini naye ute gxada ekhaya kuKomani ngeeziholideyi zeEaster e-khangeleka ekwente imilo. Ukhwe wenza umtsi kowabo nciam eHewu phambi kokubuyela kwa-seRhautini aphi angumsebenzi khona.

UNkosk. Roqose osendile oweenela kwaGodlo waseRhautini naye ulapha kuKomani ikhaya lkh lokaZalwa, ulindwendwe laka-waNkosk. Jamesana kune netombi yakhe enguNkosk. Ntlapo eRhautini nomzukulwana wakhe.

Ngomhla we 20 kuApril kubekho imbutho yakhe kwaMn. Kele Sixishe, phakathi kwezihiobo zakhe esezezingqandala kuba we-mka kweli naye eselula kakhulu ngoku selebuya senabazukulwana nje. Le mbutho idibene malanga unike ingaciso entle kakhulu e-khumbula lonke ibali lale Nkosikazi kuba bezinkuluelana zale dolophu, ebiza namagama abantu eyemka leNkosk. ibazi yathi kanti i-nxenyenya yaabo bantu isaphila amadoda anjengo baw' omkhulu u-Gash Pamba, J. J. Pahlana, Mangcu, R. T. Moma, K. Sixishe njalo-njalo.

EZIN'IZITHETHI

Emveni koku kuthethe uMn. R. K. Mama ekhankanya uvuyo lwakhe ukufumana inaxheba yokuhphosa izwi phakathi kwentlanganisa yeengwewu neengwewukazi into leyo engabiyelo ngezi mimi ku mlisela nomthnjana ibi isese-khonidwem lamandulo kuba kaloku bekulapho iimfundisi zobuzwe bezifumaneka khona xa kugwadwa imbadu ezinkundleni. Emveni koku ke kuthayathwe impungo enamaqebengwana odidi oluphambili ezenze ngeNkosk. Tandeki umlanyakazi kaMn. Ketile Sixishe.

UXamela uphinde woleka kumazwi ebeseaphosile evulela wonekhe ubani enjenjalo ukuvuyisana nomkhungwa lo. Kuphakame u-Nkosk. Mangcu ebala ubantu nembeheko uNkosk. le, kuba yona izithobile yazinevela zonke izalamane zayo yakufi eKomani, ayathi kuba ivela kwiDolphu enkulu izidle ngalo nto.

Kuthethe ubaw' omkulu uGash csemdu kakhulu ongasaboniyo esithi noxa ekuloo meko nje yona ingqondo nenkumbulo zisabona watsho ebinza nge 1/- umphako wale Nkosk. kuba iijika wakhowana ngowe 22 kuApril ukusinga e-Bhai. Kuthethe uMn. Tandeki egameni lamaNgxongo emva kwa-khe kwalekela uMn. Mhaleni umkhwe kooNtsundu. Wasongwa loo msebenzi mle matshona.

SELENDULUKIL' UMGWEBI

Idlule Ijaji kuKomani ngomhla we 15 ukusinga eMonti uMhleka-ziz C. Gatsche emva kokubalapha iweki yonke efike ngomhla we 7 kuTshazimpunzi ukongamela amatyala ali 16 awokubulala nawobusa-sela.

Ngomhla we 7 kugwetywe abantu abathathu begwetyelwa ubomi babo bonke etolongweni, mnye oNtsundu uJamane Madela nowe-Bala uEddie van Wyk noBabana Mkombeni ngokuuba imithi yokwa akha, baye bonke bengoqueto-ngweni. Babebaninzi nabanye ke kuleJaji ibikho abanikwe ubomi babo etolongweni.

Uphume phambili uYawa lowa wayebaniwe ku February ngokugwaza uHarry Butterfly Koza. Ijurimfumanise engenatyala kuba yena wayengwile noxa kuthwe nguye ogwazileyo. UKelly Ncule uwgwyewo ngomhla we 12

Be quick with aid when colds are rife.
A dose at once may save a life:
Be quick! and instant ease assure
Before first symptoms can mature:
Be quick to check "infectious 'flu':
A day's delay you'll surely rue:
Be quick with treatment strong and pure—
Doses of Woods' Great Peppermint Cure.

kuApril wenze isicelo sokuba endaweni yokugwetyelwa ubomi etolongweni makasesiwa emsini. Koko isicelo sakhe asisebenzanga. Into yasemaTshaweni uMakozonke akasekho ubulewe lkhrexe laka ngokumxbala entloko ngezemebe phakathi kwengxabano yabo, kuba inkazana le yakhe ibiseyicisho mntu wumbi. Nayo loo nkazana inthethile ejajini yathwa nka inimyaka yombini enesiqingathaa etolongweni.

Aggyityelwe ngolwesiBino amashenke ejaji ngawabamHlophe, a-sixhenke oghauha mitshato.

EZENTLALO

Iziphithiphihi zingxamele ukuba zinanzi phakathi komzi. Abashumayeli benye inkonzo apha bagwetywe ngomhla we 22 ku-April ngokushumayela ezitaratweni into leyo ebange ukuba bamanagelwe ngeefundiso ezimnyumnyezi kubantwana nakubantu abakholiwo nabangakholwanga. Bagwetywe emnye liponti ezi £3 okanye inyanga etolongweni. Banzalwa masilumke ukuthetha okungalunganga ngokulangileyo. Le'nto ke isisifundiso kwabanizendi nthembayo ukuba umzi oNtsundu uyakuthabatha umzekelo.

Ngomhla we 19 kuMay yngxikeya yekonsathi yaseBantu ebanda kanya nolwamkelo lweendwendwe zePresbytery ehlangana apha ngolu suku nokuzakubek' izandla u-Komani uMfui. A. C. Yako. Bamfundisi wale Presbytery yaseBantu nabakude abantwana base-Bantu bangasiva esti siyalelo, abanako babinze okanye bathumele inmingwenelo ntle lo mesebenzi.

EZETUMENTE YOMBHOXO

ITumente yombhoxo iseKomani nonyaka nje yamaphondo omane

(South African Bantu inter-provincial rugby tournament). Umzi wakuNgubeNchuka sowuzinqiniqini ukwenza amalungiselelo. Siphawula ngomsebenzi kaNobhala weTumente ocele ibala lokudalela egameni leBodi yeRugby Football Board, uMn. M. Masabala oselephendulwe yiKansile valapha imfumanisa elaa bala label-Lungu liseDolphini—Recreation Grounds—ngenza yokubon' ukuba kweli lethu elokishini njengokunjalao kwiShow Grounds za-lapha kuba nazo zingabiyelwanga ngokupheleleyo. ITumente iqala ngomhla we 28 kuJune ngomGqibelo. Ibalu eli linikezelwe phantsi kwemigago yokuba zonke iMatch zdialdelwe kwelesibini ibala (No. 2 pitch) ngaphandle kwezokuwe-la (No. 1 pitch.) IBodi mayihala 10/6 ngemini ngokusebenzia eli bala. Abadali bangazisebenzizi izindlu zabeLungu zokunxibela. I-Grand Stand esisihalo somthunzabeLungu naso sofumane kuba sahlulwe phakathi, elinye icala labelabLungu, elinye labelaNtsundu. Zoba sesi 6 imatch ezakudala, kwaye kulinvelo abadali abaphakah kwama 90 nekhulu ngemini.

Ngomhla we 24 kuTshazimpunzi lo kugalele iinkosi zasebab-Thenjini ngololiwe waseQamata zilundwendwe loMhlekazi A. M. Pono, uNkosk Mpondonbini eQuamano, noNkosk Justice Mtirara noNkosk Mandeli. Zikhangeleke ziphilile iinkosi ezi kakuhle zingabiki nte.

(Khangelu kumhlati we 4)

Amazwi Ovelwano

Sibe lusizi kakhulu ukufunda kwi-Mvo nakwi Bantu World ngokuswela kweentsana zabaNumzana noo-Nkosikazi M. T. J. Kobi no G. M. Ntshanya. Ezi ndaba zisothusile kakhulu sakholwa singakholwa.

Sithi thina kuni zihlobo zethu xolani, thuthuzelekan, zeningazishelli intilizyo zenu kakhulu.

Sithi ukugqibela: Hayi uyolo lwa-basele eNkosk.

Yithini ekuthuthuzeleni kwenu: Iintsku zabawntwana bethu ebezazi waza wazenzela umDali.

Mnu noNkosk. Ja's. M. Vazie, Port Alfred.

ITUMENTE YEEDOLOPHU

Kuluvuyo nokuvakalisa ukuba kwiTumente yeedolophu ebiseMo-ni negeziHolideyi iKomani ilande-le iMonti ibethwe nge 3 points to to phakathi kweendawo ebezitlanu ebezidibene: iMonti, Thnarha Once noMtata.

Zivuliwe iCup Fixtures eKomani emva kwemini nge 19 April ngomGqibelo, kudibene nge 2.30 iSpringrose neAll Blacks zalinga-iwa, kwaye kulinvelo abadali abaphakah kwama 90 nekhulu ngemini.

Phakathi komzi siphawula u-Nurse Orsary Hokwana olundwendwe kwaLuyolo, ufile phambi kwezi holideyi zeGood Friday.

UNKosi Daliwonga Matanzima ukhe wetshe eZibeleni amaxesha amabini eze ngemicimbi. Uzinu-tele umkhango weMoto eGwanganqa.

EzaseHala eTyume

INTLANGANISO YETHEMBA ELIKHULU

(NGU D. H. N. LANGA)
Umhla we 27 kuApril ubi yimini ebaulekileyo apha eAuckland (Hala) kweksawa Makalima.

Inkonzo yecawa ivulwe nguMn. John Mbele ngamazwi athi; "Ubuntu kumkani bakho mabufike." Intshu-mayelo ibe ngamazwi azhelekileyo, kodwa athe amatsha ngokubekwa kwawo nguGadium lo, yathu indlu yashukuma, zadumela ilmazi zom-thandazo, wanga lo mfo akangyekei.

Emva kwentshumayelo ebukhali kangaka abantwana bagqube izifundo zabo ezhilasimila umzimba ekutsa-abazali abaninzi baziva inyembezi zisiza. Izifundo ezbibe nomdla ibe zezinikwe ngaaba bantwana. Milli-

cent waseJeyi yedwa, Girlele Selem neqela lakhe, Belsie Jwambi neqela lakhe, kanti nave uNomqododo no-LabeShula bavakele.

Amazwi enziwe ngeziChief N. Makalima noMn. D. Ncuka avakole Masimbulele uNkosk. R. Mangqo-ngoza (uNelusapho) noNkosaz, N. Mzinyati ngomsebenzi omhle kangaka. UThixo wanga anganabo.

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No. 4

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Lack of Energy

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Neuralgia
Furred Tongue
Bad Breath
Pimples
Impure Blood
Specks before the Eyes

Insomnia
Hip and Waist Pains
Palpitation
Irregularities
Blurred Vision
Lethargy
Colitis

Headache
Stomach-ache
Fulness after eating
Acidity
Belching
Irritability
Trembling
etc. etc.



MARCHING FORWARD

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"



PAGE EIGHT

THE BANTU WORLD JOHANNESBURG

SATURDAY, MAY 10, 1941

Child Training In The Home

TEMPER

(By "Nompilo" M.A. (Cambridge)

We say: "John has a good temper, but Maria has a bad one." What does this mean? The word 'temper' really means 'disposition' or 'Habit of mind.' But, when it is used alone, it often means a fit of anger. "He is in a temper!" we say.

When a baby is quite small, he sometimes shows anger when he cannot have his own way, and we cry, "What a temper!" At first we are almost amused to see the small face wrinkle up, and funny lines appear as the mouth begins to bawl. But we must do all we can, to prevent this anger from becoming a habit.

This does not mean that we must let the baby have his own way; if he is a healthy child, it does him good to cry for a time, and it is most important for him to learn that CRYING WILL NOT GET WHAT HE WISHES. If Africans were firmer with their babies in this respect, they would have stronger characters, even before they are out of childhood.

But a child is a sensible person and soon learns that this loud crying does no good. Now we must try to avoid rousing anger, as far as we can. When the baby cries for a knife, or his sister's new hat, instead of making him angry by merely refusing, we should at once divert his attention to something else, and give him something that he can have.

The fits of rage into which some children get, screaming and crying, throwing themselves on the ground, are very bad for them, and should always be avoided, if possible. Before the little one gets to the point of losing all control over himself, we must try hard to get his will round to another point of view.

Peter is told by his mother to run to the shop and get a loaf of bread for her; he does not want to leave the little farm that he has made in the yard, and is afraid his brother will kick it over. He mutters, "No, no!" and goes on with his play. Now Mother can have a big row with him, or let him have his own way, or give time to persuading him. If she is busy cooking and cannot stop to reason with him, she had better leave the bread (unless there is someone to send) and let

the child see how the meal is spoiled. Later on when she has time, she can quietly call him to her, and, putting her arms lovingly round him, show him how his selfishness has hurt the family.

But if she can leave her cooking for a few minutes, she can come into the yard, and try to persuade him, by promising to watch his playthings.

We so often forget entirely to enter into the child's own feelings in the matter, and realise that what he is doing is as important to him as our own work.

Sometimes older people tease a child till he loses his temper and cries with rage. This is indeed the devil's own work, and must never be allowed in a family where the children are being trained to grow into good men and women.

In the old days, when fathers and mothers ruled with a rod of iron over their children, it was quite usual for a child to be shut into a room, and there kick and scream and cry till quite worn out.

But since this new science of the world has been studied, people do all in their power to avoid such bailees.

A mother of a family once met a widow with one little daughter, and heard from her that this child was a great problem. "She has such a terrible temper," said the widow.

"That I can do nothing with her, except give her a good beating, and keep her in her room for a couple of days." The other woman felt sorry for the child, that she asked to have her to live with her family. There the widow's daughter gave no trouble at all, but her new friend found that she knew nothing about being loved, reasoned with and considered. She grew so happy that she seemed a different person, and not once did she lose her temper.

Once she started to get angry and trouble in the old way, but the mother drew her on to her knee, and held her lovingly in her arms, while she reasoned softly with her. The trouble passed and she was willing to be obedient.

We know how hard it is to get angry with someone we love very much. So, if we have really earned the love of our children, it will be very seldom that they lose their tempers because of something we say or do. When a child is found to be constantly angry, this means that HE IS UNHAPPY AND FULL OF HATE. It is our most important duty to find out who and what are troubling him. Let us not make the mistake of thinking "It cannot be his parents that he hates!" Children often, unknown to themselves, hate their parents, largely because they have lorded it over them so much and constantly forced them to be obedient, without taking the time or trouble to reason with them.

If a child has dreams in which he is afraid of his father or mother, this is a sure sign that they have not won his love.

The happy child keeps calm, and does not know these times of rage, which are bad for the brain, as well as the body. If a child in a Christian home has them, it should be looked on as a serious sickness, and no one or trouble should be spared in curing him.

Let Us Be Thankful

FOR LOVE that offers escape from the troubles of the world into the universe of private happiness.

FOR THE COURAGE OF MAN, who at all times in history has been willing to risk life for an ideal in which he believes.

FOR YOUTH that makes us want things and for the mature years which give us contentment without them.

THIS WEEK'S THOUGHT

Every man has a larger chance in the world than he ever takes—here are three rules to avoid failure:

Worry less, work more;
Waste less, give more;
Preach less, practise more.

—J. R. Miller.

Made Handsome By Love

The story is told of a distinguished woman that when she was a girl she was so plain that even her mother said to her one day, "My poor child, you are so ugly that no one will ever love you."

The cruel words fell into the child's heart, but instead of making her bitter they had the opposite effect. She determined that if her face was ugly, she would make her life so beautiful that people would love her. She began to be kind to everybody, to be loving, gentle, thoughtful, helpful. She never became handsome in features, but did become the good angel of the district in which she lived. It was love in her heart that transformed her life and saved her from utter disheartenment.

Mrs. Anthony Eden, wife of Britain's Foreign Secretary, has taken on a whole time job as driver of a Y.M.C.A. Tea Car. The car is one of those presented by the Allied Relief Fund, and the donor was Mr. Paul Mellon.

Mrs. Eden is serving tea to troops in the Romney Marshes district, near her home, but the boys she serves do not know they are being waited on by the wife of the former War Minister. When taking over the Tea Car she stipulated that the "Anthony" should be dropped from her name—she preferred to be known just as Mrs. Eden.

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into the skin, make it clean and refresh it. Rinse the lather off with warm water and dry yourself gently. Remember! There is nothing like PALMOLIVE Soap to keep your complexion lovely.



COCONUT TREE



OLIVE TREE



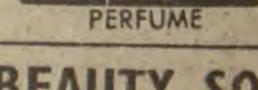
PALM TREE



PERFUME



PERFUME



PERFUME

PALMOLIVE—THE GREAT BEAUTY SOAP

PALMOLIVE BATH TABLET
TRY THE NEW GIANT SIZE

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Metsoalle Hlokamelang

Adrese ea Mabasotho, Tsebang ke nna. Tailare ea banyali. Mose o rekiloeng o mosoeu kapa oa chenchi o bitsa ho tloha ho £1 ho isa holimo.

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Koo Jeppe ha ho
Tailare e Phalang

MABASOTHO

Hape rena le di phahlo tsohle tsa basadi le tsa bana

SINGER
FOR
EASY SEWING



SINGER SEWING MACHINES ARE NOT ONLY THE WORLD'S BEST MACHINES—BUT THEY ARE SIMPLE TO USE! DO YOUR OWN SEWING AND SAVE MONEY TO BUY OTHER THINGS. ASK ANY SINGER SHOP FOR FULL DETAILS OR WRITE TO SINGER,
P.O. Box 736, JOHANNESBURG.

SINGER SEWING MACHINES

Some boys were playing with a ball outside a Chemist's shop when one boy named Charlie, accidentally threw the ball against the shop window and broke the glass. All the boys ran away and Charlie with them.

Then as he was running Charlie thought, "Why am I running! I did it accidentally. I will tell the truth."

So Charlie went back to the shop and told the Chemist what he had done. "I haven't any money," he said, "but I will work for you to pay for the glass."

So Charlie began to work for the Chemist. He worked so well and was so faithful and truthful that the Chemist would not let him leave when the window was paid for. So Charlie worked for wages and still worked so well that one day he became a partner in the business.

"What a lucky day for me, when I broke the window," he said to his mother.

"What a lucky day it was when you were brave enough to tell the truth," said his mother.

MOKGWA WA GO NOSETSA

Bakeng Sa Morafe Wa Kekane, Lokieshene La Zebediela

Transvaal

RE YA LE ITSISE

Mma ke tshwerwe ke tlala. Mme o ne a ka dirang, ge a utlwa sello se ngwana wa gagwe, ge go sene mafshi kampo dijo. Motho ga a itse gore a ka dirang, ge lefatshe ka nosi le ne le sene go fa maungo. LEFATSHE LE LE SA NONANG

Go na le lefatshe le le tshwanang le leo mo bogareng be Transvaal. Go agile morafe wa Kekana teng, mo tebellong ya Moiaodi wa Potgietersrust.

LEKEISHENE LA ZEBEDIELA

Tulo e o e bidiwa Lekeishene la Zebediela, leo le teeletsweng moso Kgosi ya teng. Ga le na metsi, moo ke gona go dirang gore le se none. Batho ba Kekana ba soloefula pula nakong tsa lethafule fela, moo go leng teng eleng go ka diriswisa bakeng sa masimo. Masimo ga a na ikuhtso. A lengwa ka ngwaga le ngwaga go fitthelwa a be a soafala le go tlhoka go fa maungo, na go ka nna jang nakong ea komello?

BATHO LE LEFATSHE

Godimong go foo batho ka nosi ba atile me lefatshe lona ga le ate

Ge le diriswisa nteng go tlhokomo, le a tsotfa jaaka motho le latlhgelwa ke monono. Batho ba buua ba a ngongoreng. Lefatshe ga le buue. "Me go tlhaga ga lona go a le buelela ka tidimalo.

A RE LEBELLENG

Seo ke se se neng se dirafala mo Lekeisheng la Zebediela. Go ne go uthwagala gore maemo, batho a tla silafala, ge ba ne bale-sitswe kanosi.

Go na le lefatshe le lentsi koo Bothata ke go pallwa ke go le dire gore lefe dijo. Go ne go uthwagala gore sengwe se tshwanetsse go dirwa gore go baakangwe. ge se ne se ka dirwa.

Ka nnate sengwe se dirilwe. E ne e le eng? A re lebelleng.

METSI

Seo ke se se neng sa dirwa. Ngwaga tse nne tse di fetileng (1937), go ne ga epiwa meedi ya metsi ya go nosetsa mafelong a mabedi mo lekeisheneng la Zebediela. Metsi a ne a gogwa nokeng ya Gompies. Lefatshe la masing-wana, leo le neng le le akere tse 95 le ne la baakangwa gore le tle le nosetswe ka meedi ya metsi.

DIJO

Jaanong batho ba Kekana ba bona dimakatso ka matlho a bona. Ba ile ba bona lanthi lefatshe le dirwa tshimo, lefatshe leo le neng le ntse le sa ungwe sepe. Mo na-kong'e khutshwane fela mo go tsoma akere tseo ga kotulwa mabele a mantsi. Seo ke se se dirafetseng mo ngwageng tse tharo tse di fetileng (1938).

Mosebetsi o ne wa tswela pele. Felo foo go neng go nosetswa ka meedi ga okediwa, 'me erile ka ngwaga wa 1940 go ne ga okediwa gape ya nna diakere tse 300—tsotlhe di lemiliwe. Motho gongwe a ka botsa; ke eng se se lemiliweng? Tseo ke mofuta wa dijo o byetsweng gona moo; dinawa tsa dikgomo, luceine, 'mopo, dinawa, maphutshe, ditapole, dipotata, tomatoes, korong—tse tsotlhe tsoe.

Gape go na le dikungwa tsa diihare le morare. Tinalie le eona e le ya byalwa.

Kajeno (1941) re bona sengwe gape gona koo, eieng mosebetsi wa go oketsa diakere tse oj sou, inoo go tiang o lengwa maoele le inmopo.

BANA

Lefatshe lengwe le ne la beelwa thoko bakeng sa bana ba sekoi. Le ka oaa diakere tse nne. Koo bana ua byala merogo. Barutwa ke motho motsno wa temo o a leng ka ta tiase ga Mmuso. Ba bila da a phausana, go bona gore ke inang o diyallo tsa gagwe ai nonneng.

Tseo ke mofuta wa dijo tseo bana ba di lemang; beetroot, morgo, carrots, 'mopo, queee, dipotata, spinage, tomatoes. Tsotlhe seo ba rutwa go di byala le go ai tlhokomeita le go di kotula.

Tseo bana ba di lemang ba di fiwa fela, go dija mo sekoleng, jaanong ere seo se ba saletseng ba se tseele gae ebile ba fiwa solo fela sekoleng.

BANA BA BANYENYANE

Bomme ba santse ba dira mokgwa wa segologolo-eleng go tsaya bana ba bona ge ba ya masing-mong, koo go nosediwang teng go baakantswe felo foo ba ka tlogelang bana bao teng. Koo ba a lebeloa, 'me ba fiwe madila le merogo nteng go theko—ge bomme bona ba ntse ba sebetsa mo masimong.

KGOMO TSA MAFSHI

Go na le dikgomo tse di lesome koo go nosediwang ten. Kgomo tse di na le segamo tota. Di tlhokmelwa thata gore di sise ngwanga geng otthe.

Mafshi a fiwa bao ba Iwalang nteng go theko; ba a fiwa ka taela ya ngaka. E re a o a setseng a newe bana ba sekolo.

DIFALANA

Ditanka tsa go bolokela mabele di teng gona koo nosetsong. Ditanka tseo di leng teng le jaanong (1941) di ka tshela dikgetse tse 3,000 tsa mabele. Mabele a o a boloketsweng go tsoma, a fapogile diji. Tefa e nyane e ya lefiwa bantseng tsa go bolokela mo go tsoma.

TSHWANTSHANYO

Ngwaga tse pedi tse di fetileng (1939) dibalyo tsa morafe wa Zebediela di ne di sa bonagale. Batho ba ne ba kotula mabele a ka tsenang kgetseng tse 50 tsa mabele

le tsa mopo mo masimong a bona-fide mo felong go go golo ga diakere tse 102705.

Mo ona ngwaga oo mo go ileng ga kotulwa mo tshimong ya nose-tso ebeile;

diakere tse nne tsa re fa kgetse tse 200 tsa 'mopo o motala; le diakere tse 266 tsa refa 1,141 tsa 'mopo o omileng.

Godimong go foo, ona masimo a go nosetswa go kotutswa dibalyo tsotlhe tseo re di boletseng.

LEKGOTLA LA MMUSO WA BANTSHO

Gotlhe moo go dule tirong ya Mmuso wa Bantsho. Go ile ga di-rwa ka kutlwano le ba Lekgotla la ga Zebediela. Go tla nna jalo moo go se se sa ntseng se tla di-rwa. Lekgotla leo le tsaya seabe mo tirong e. 'Me la Mmuso lona le stella.

GO ITHUSA

Gore Lekgotla la Bantsho le amogela seabe sa lona sa mosebetsi foo re buang gore ba a ithusa.

Seo ga se supo sa gore foo batho batsho ba filweng lefatshe le le lekaneng ese gore Lekeishene la bona le kgotlhagane, le gore ene e sofaala ka baka la go lengwa thobu le go gatakwala ke leruo la gae leo le ntsifetseng.

Nyaa, se ke sesupo foo tsotlhe di neng di dirafala gona, go ile ga supiwa gare ga motshegare seo se ka dirwang le mo mafatsheng a soafetseng teng jaaka Lekeisheng la Zebediela.

Polelo e, e ntshitswe ke Lekgotla la Mmuso wa Bantsho la Kona-ka ya South Africa.

Cape Town

21-4-1941.

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GENERAL SMUTS.



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GREATER SOUTH AFRICA

The mind and the heart of Gen. J. C. Smuts can be found in the words he has spoken. And now the fine steel, the character and courage of General Smuts are open pages in "Greater South Africa", a book of his speeches from 1895 to 1940, just published by the Truth Unity Legion. This book is rich, for it shows the clarity of a man's vision, a mastery of words, courage, grandeur.

The speeches are rich in expression, colour and wisdom. So much of them is quotable, gems of thought following one another in a rare pageantry of words. They have the touch of great orations. The language is always simple, but it is in simplicity that the richness of words is best expressed. A speech he made 20 years ago expresses the same faith he expresses to-day.

"This is a good world," he says in one of his speeches. "This is a friendly universe. We are interrelated. The one helps the other. It is an idea that gives strength and peace and is bound to give a more wholesome view of life and nature than we have so far." That was spoken before the war, but it will be true again after this war is over.

In May, 1923, on the summit of Table Mountain, when he unveiled the Mountain Club War Memorial at Maclear's Beacon, General Smuts talked about the spirit of the mountain. It is perhaps his greatest speech.

"To them the true church where they worshipped was Table Mountain," he said. "Table Mountain was their cathedral where they heard a subtler music and saw wider visions and were inspired with a loftier spirit... The mountain is not merely something externally sublime... It is the greater ladder of the soul, and in a curious way the source of religion. From it came the Law, from it came the Gospel of the Sermon on the Gethsemane.

Mount. We may truly say that the highest religion is the religion of the mountain."

On the declaration of war, he foretold the split which has occurred recently in the ranks of the Nationalists. "We hear," he said, "of a hundred per cent. reunion of 'Afrikanderdom' and the lamb will together—and where Herzog lamb end up?"

There is another speech book which can stand side by side with the "Spirit of the Mountain"—the broadcast gave on November 4 last after his return from a visit to the troops up North, where "the happy warriors of the Order, the champions of spiritual order of the universe, which is founded and more secure than these ancient hills and castles. The New Order will not stand under the Swastika, which is the symbol of past tyrannies and moral enslavement of the human spirit. It can only arise under the sign of the Cross, in the spirit of service and self sacrifice, which has carried man from his brutal bestial past to the height of spiritual vision. Not in mastery, but in service, not in dictatorship, but in freedom lies the secret of man's destiny."

That can stand beside anything spoken by Pericles the Greek, anything said by the great orator Burke, by Lincoln, by Lloyd George, painter of words, by Churchill, master of metaphor. Smuts is the Happy Warrior.

The Union Unity Truth Service has done a service in publishing this book. It is excellently illustrated and well printed.

The book is being sold to the public at £1. 1s., and there will be a limited edition of autographed copies at a higher figure. All profits from the sale will be used for furthering the work of the Union Unity Truth Legion.



GEN. SMUTS rests on the slopes of Table Mountain. This world-famous shot is one of the many striking pictures in the book "Greater South Africa."

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MORERO WA GO NOSETSA

Wa Selete Sa Kekana, Lokaseng La Zebediela

Transvaal

VAAL RE TSEBISA
e swere ke tlala. Nna
mootho a ka dirang, ga e
se go nguna, go se go
goba dijo? Mootho o ga
gore nna a ka dirang,
a e sa butswe mabele.
go se na selo.

SENAGO MABELE
gona naga e byaloka e lego
beng ya Transvaal. Go agile
selete sa ga Kekana, Setre
sa Magistrata wa Potgieters-

KASE LA ZEBEDIELA
kologo e e bitsoa Lokase la
zebediela, le reeletswe mohu
gosi ea gona.

Ke go hlokega ga metsi go di
rang gore naga e e sebe le mabe
le. Batho ba ga Kekana, kabaka
le, ba holofetse pula ea lehabula.
Ga ele masimo ona, ao a leng
gona, ga fumane khutso. A byaloka
ka selemo le selemo, go fihlela a
felelwa ke monono gomme a tlo
lwa.

Nna go ka ba byang ka nako tsa
komelelo?

BATHO LE NAGA

Go feta mo, batho le bona ba
atite. Empa naga eona ga e ate.
Ga e shomiswa kantle lehokomele,
e ea tsotfala byaloka motho. Matla
a eona a fela.

Batho ba bolela, gomme ba be
laela. Naga ga e bolele, eupy
ponagalo ya yona e bolela ka setu.

A REKE RE LEBELENG

Se ke sona se neng se diragal
Lokaseng la ga Zebediela. Go
bonagetse gore batho ba ne ba tla
ba kgakanegong, ga ba ne ba tlo
getswe gore ba iponele.

Naga yona e kgolo. Bothata ke
go e dira gore e butswe mabele.
Go bonagetse gore go nyakega
go dirilwe selo se sengwe go fetola
seemo, ga se sengwe se ne se ka
dirwa. Ka makgonthe sa dirwa.
E ne ele eng? A re lebeleleng.

METSI

Ke sona se dirilweng. Mengwageng
e mene e fetilieng (1937) go
epiwe mekoru ea metsi go nosetsa
tulo tse pedi Lokaseng la ga
Zebediela. Meisi a tserwe nokeng
ya Gompies gona moo. Naga ea
mashemo, ya diakere tse 95, ya
kgentwa gore e nosetswe.

DIJO

Byale ge batho ba ga Kekana ba
bona monlo. Ba bona naga elia
e neng e sa butswe mabele, e tie
tse mashemo. Eriile ga nako ya go
ouna e finia, ba finiea gore le
polale mabele gona diakereng
tse 95.

Seo se bowng mengwageng e
meraro e fetilieng (1938) se ya di
rega le lehono.

Moshomo o tswetswa pele. Ga
oketswa naga e nosetswang ka
mekero, gomma ka 1940 ga bya
iwa diakereng tse 300.

Mootho a ka butsisa. Eupy ka
eng se byalwang?

Tse ke mefuta ea dijo tse bya
lwang gona: Dinawa tsa dikromo,
jwang byo bitswang lucerne,
mafela dinawa, ditamati, korong,
—kamaka tse. Gape go lengwa
mere ea dienywa le merara. Gara
ne le eona e ya byalwa.

Lehlono (1941) re bona se sengwe
gape, eleng moshomo wa go oketswe

gape diakere tse 300 moo go ka
lengwang mabele le mafela.

BAANA

Gape go kgethilwe temo e abe
tsweng baana. Ke temo ya diake
re tse nne. Ke moo bona ba rut
twang go lema merogo. Ba rutwa
ke Montshi wa temo ya shomang
katlase ga taolo ya Lekgotla la
taba tsa batho ba baso. Gape ba
phadisana, go bona gore dilengwa
se botse e tla ba tsa mang.

Bana ba byala dijo tsa mofuta
o: Beetroot, cabbages, carrots,
mafela, dieie, ditapola, merogo,
ditamati—kamaka tse ba rutwang
go di byala le go di hlokamelala le
go di buna.

Se bunwang mo diakereng tse
nne ke sejo sa baana, seo ba se
jang sekolong kantle le theko. tse
salang ba ya le tsina gae.

Ebile gape, ba fiwa sopo e sa
rekweng gona sekolong.

BANA BA BANYENYANE

Bommabana ba sa latetse mo
kgwa ola wa bogologolo, wa go ya
le bana ba banyenyana mashe
meng.

Tulong ea go nosetsa, go na le
moo bommabana ba ka tlogelang
bana gona. Gona moo ba lelwa
gomme ba fepiwa ka maswi a ma
kgahla le merogo—ga bommabona
ba le mashemong.

DIKGOMO TSA MASWI

Go gona kgomo tse gangwang
tse lesome tulong ya go nosetsa.
Ke dikromo tse tshisang. Di ya
hlokomelwa, gore ngwaga kamoka
go fumanwe lebese go tsina.

Lebese le fiwa batho ba lwa

lang; ba abelwa ka taelo ya ngaka.
Le salang le fiwa bana ba sa le
reke.

DIFALA TSA MABELE

Difala tse dirilweng ka maleke
di beilwe tulong ya go nosetsa.
Difala tse leng gona lehono (1941)
di bolokela mebete ea 3,000 ya
mabele. Mabele a bolokilweng
gona ga tsene phehi le tse dingwe
ise senyang mabele. Ga motho a
boloka o lefiswa cheletenya.

TSHWANTSHO

Mengwageng e mebedi e fetilieng
(1939) dilengwa ga Zebediela
di ile tsa hlokalala. Batho ba bu
nne feela mebete e 50 mashemong
a bona—tulon ea bona e kgolo ya
diakere tse 102, 705.

Eupy gona selemong seo se
bunnweng mashemong a nose
tswang ke se:

diakereng tse nne go bunnwe
mebete e 200 ya mafela a matla;
le diakereng tse 266 ga bunnwe
mebete e 1,141 ya mafela a omileng.

Go feta mo, gona mashemong a
a go nosetswa go bunnwe dile
ngwa tse ntsi tsa mafuta e she
tseng e boletswe.

LEKGOTLA LA TABA TSA BA BASO

Kamoka tse di tswa thusong ya
Lekgotla la taba tsa ba baso. Di
shomilwe ka thusano ya Lekgotla
la ga Zebediela. Go tla ba bya
lo le go tse sa tlo dirwa. Lekgotla
la ga Zebediela le lona le rwala
kabelo ya lona moshomong o.

Gomme Lekgotla la taba tsa ba
baso le tswela pele le modiro.

BOITHUSO

Gore Lekgotla la ga Zebediela
le rwala kabelo ya lona moshomong
o, go bontsha gore batho ba
ithusa ele bona.

Se ga se sesupo sa gore batho
ba baso ba okeleditswe naga
gobane naga ya bona e ne e tlettse,
gomme e tsotfala ka go lengwa
kudu le go gatakelwa ke diruo
tse ntsi.

Aowa, se ke sesupo sa gore, le
ga tse di be di direga gona, go
bontshitswe tadi e amusa seo se

ka dirwang go fetola seemo sa
naga esa butsweng mabele e
byaloka Lokase la ga Zebediela.

Taba tse di tswa Lekgotleng la
Taba tsa batho ba baso la Kopano
ya South Africa.
Capetown
21-4-1941.



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IS TEA TIME
MORNING, NOON AND NIGHT*

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A TEA-SET.

If you know a young woman
who is going to get married,
give her a nice teapot, with
cups to match. It would not
cost much, and it would be
useful many times a day, for
everybody likes to drink tea
often.

SPOTLIGHT ON SOCIAL EVENTS

REVIEWS AND COMMENTS ON CITY'S ACTIVITIES

By Walter M. B. Nhlalo

PEACEFUL TEMBALAIN!

Last week I came across a young boy, Temba. I learned from the parents that he urges them to call him Tembalain after the late Neville Chamberlain. The reason for this urge is unknown. But young Temba, is not in the least a pattern or disciple of Chamberlain. He is very provocative quarrelsome.

LIKE HITLER

To me, the Tembalain is similar to that of Marlowe's play, Tamburlaine was a Scythian peasant who became a mighty monarch, until at last, drunk with the blood of his enemies and his own insatiable ambition, was smitten with sickness by the gods.

CREATING CRIMINALS

Of late much has been said of criminal Bantu and nothing of his criminal brothers: European, Asiatic or Coloured. And no condemnation is launched against his bosses: European and Asiatic. Crime amongst Bantu is making remarkable headway. These is a cause or consequence. Europeans know it. But they seem to be evading the facts.

ABJECT POVERTY

Bantu people in their zoological gardens—locations must, if they be visitors carry "permits," failing which, as in Urban Areas they are charged for trespasses. They work for a meagre wage. The parents forced to work, leave

the children to their own care and non-control and that is the beginning of juvenile delinquency and adult crime are caused by necessity abject poverty.

OTHER CAUSES

There is no compulsory education for Bantu children and as result they are ignorant of citizenship. Boy Club movement is not encouraged and as result they loiter about town scraping a living, playing dice right in Ellof Street. Gangster magazines have ready buyers in them. Gangster films are shown to them and they admire and follow at Capone than Alexander Graham Bell; Jesse James than Victor Herbert. The whiteman has manufactured and is manufacturing Bantus into hard-boiled criminals and must pay the price.

REVENUE FOLLIES

Vernacular vandeville; songs and dances and sketches had a chief place in the programme of the Bantu Revue Follies at concert at the Ritz Hall, April 24. It goes almost without saying that their reception from their fans and others was of the cordial kind.

GOOD ITEMS

Their sketches, full of amusing lines and business were really enjoyed. Bantu classical music was well rendered to the accompaniment of rhythmic playing by Toko Khampepe. The programme

GUEST NIGHT

The Bantu Men's Social Centre held its Guest Night on April 25. These social gatherings of members and their friends have come to be regarded monthly as an inevitable success. The musical items were well rendered.

TOP HOTCHERS

The Rhythm Hot Shot Band are back again after a short absence and were cordially greeted for dance music, which they expressively rendered. Jazz Maniacs also played for dance.

FIFTH COLUMNIST

Nazi Balkan victory has well "marfak" the cylinders of anti-British propagandists. Their tone is of tender solicitude for the oppressed Bantu and their propaganda has really worked into the nerves and marrow of misguided ignorant people because the Government instrument is less effective.

NAZI VICTORY

Most Bantus have been made to believe that the war is over and Nazi Germany has gained the victory. From the very triviality of this propaganda technique, it is clear that words like men are being mobilized to fight for fatherland. This propaganda may seem stupid and fake but it has done its harm.

REPUBLICAN DOPING

Aiding the patriotic missionary is the Republican doping of uneducated people with honey sweet lies, propaganda and synthetic nightmares. This propaganda has made the Bantu disloyal. Hitler again is overshadowing even death. He is considered a wonder.

COUNTER-ACTION

Authorities should use some means to defeat the purpose of antipropagandists. What is really needed and lacking is measure for measure. We have learned that the basic doctrine of modern war is that victory is won by destroying the enemy's will to resist. This served its purpose with Franco and with the Fuhrer. Dr. Hermann Rausching says that Hitler believes quite literally in the "psychological decomposition of the enemy through propaganda."

50th BIRTHDAY

On Sunday April 26, the American Board Mission celebrated the 50th year of the establishment of the work began on the Witwatersrand. The celebration took place at American Board Church, Doornfontein. This interesting anniversary of mission effort in the Transvaal has been marked by the African Museum in Johannesburg with a special exhibit of some of the links, which are in its possession, with the early

as a whole was good and the changing scenes of the stage made everything pleasant and splendid. Jazz Maniacs played for dance.

BOY'S CLUB

The meeting of the African's Council For Boys' Club was held at the headquarters of the Transvaal Association of Non-European Boys' Club, Wemmer on April 3. Mr. W. M. Ngakane presided in the absence of Mr. J. R. Rathabe (On Active Service). The following delegates were present: Messrs Sikidi and Pala, Pretoria; Job, Sophiatown; Tsoanyane, Springs; S. Mampuru, H. B. Ntlamela and F. Thabede: Johannesburg.

AGENDA

The Council outlined the present position of the new Organization and the relationship between the Africans' Council for Boys' Club and the T.A.N.E.B.C. The Council outlined its future policy. The Council deplored greatly the act of £7,800 grant for Boys' Clubs which was used entirely for the welfare of Europeans only. This Council agreed as a whole that Europeans should be made to understand that they want to co-operate and work together for the future of better Africa. The Council is not trying to be independent or be ruled by extreme nationalism as some Europeans believe.

OFFICIALS CHOSEN

The following were elected officials of the Africans' Council for Boys' Club for the ensuing years:

Chairman: Mr. W. B. Ngakane; Vice " S. P. Mqubuli; Secretary: H. O. Ntlamela. Members of the Executive Committee: Messrs S. Mampuru, Joe and F. Thabede (Secretary-organiser, Transvaal Association of Non-European Boys' Club).

GUEST NIGHT

The Bantu Men's Social Centre held its Guest Night on April 25. These social gatherings of members and their friends have come to be regarded monthly as an inevitable success. The musical items were well rendered. The Rhythm Hot Shot Band are back again after a short absence and were cordially greeted for dance music, which they expressively rendered. Jazz Maniacs also played for dance.

TOP HOTCHERS

The Top Hotchers appeared at the Communal Hall, George Goch on April 26. The programme though certainly not of sound value had some entertainment. On the comic side they had some merry ideas that would lead to plenty of laughter if only they were designed on original lines. Merry Blackbirds Swing Band played for dance.

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Congregational Union of South Africa and the original American —Zulu Mission amalgamated as the Witwatersrand Congregational Church, and it was this Church which arranged the celebrations marking the mission's golden jubilee on the Rand.

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ho fehelo ka ea maloetsi a
mafaht a kentsang moeaKe ntho tse tharo tse
Ephazone eka ho neang tsona
1 E fedisa phehe- 2 E hisela ma-
loano kapie. loetsi amafula.
3 E ho robata hantle hosi bohle**Thuso e Kholo ea
EPHAZONE**Thoro ele ngue ea Ephazone e ea
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Before doing so, I left for England. Passing through the tropics the toes started to fester and I was advised to have the toes amputated immediately on reaching England. On arrival my sister-in-law undertook the task of ministering to my feet. Twice a day she bathed the feet in warm water and applied GERMOLENE. In a fortnight I could wear a shoe in comfort, and within two months I was completely freed after suffering years of agony and discomfort. (Signed) J. W. F., Natal.

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THE BANTU WORLD

SATURDAY, MAY 10, 1941

Seemo Sa Ntoa

Bekeng e fetileng re ile rauma ka gore go inela ga karolo e nge ea masole a Magirreka go emisitse masole a Mangesemane gumpe; gomme re ile re boile gore go ka se makatse ga re ka utua gothoe a hudugile Greece. Kgopol ena ea rona e ne e nepile. Mmotsa oa Greece o ile ga o bona se etsageitseng oa bolella Mmuoso oa Mangesemane gore o huduse masole a oona. Mmuoso oa Greek gammogo le Kgosi ea teng o huduge setse schlakahlakeng sa Crete, mno o itokisedtseng go loana ole teng. Masole a Mangesemane a huditile Greece, gomme Majeremane a gapile motse oa Athens, moshatse oa Greece. Go rialo ke gore a gapile lefatshe la Greece.

Empa ntho ena ga bolele gore ntoa e fedile le gore Majeremane a fentse. Ntoa e sa loana gomme tla loana go fihlela Hitler a inela, gobane Mangesemane a laola leotale. Dikepe tsa oona tsota di thibile tsela tsote tse eng Europe. Kajeno dikepe tsena di thuso ke tsa Mmuoso oa America, gagolo lepateng la Atlantic. Bohlanya ba Hitler bo gafelisitse sechaba America.

Gaele ga juale, Hitler o sa thote. Go bonagala gore osa ntse a nagana seo a ka se etsang kamorago ga go thopa Greece. Boreatseba ba re moholong o ntse a itokise tsu go hlasela Turkey, kapa go hlasela Russia. Ba bang ba re o itokise tsu go hlasela Egepeba, kapa go hlasela Mangesemane koa Gibraltar, ngeeng ea Spain.

Koa Abyssinia, Mataliana a robala dithabeng, a motshabong o makatsang. A ne a gopote gore a tla loana ka bonatla kgorong tsamotse oa Dessie, empa a ile a thujoa lepetileka ke masole a South Africa, ao a ileng a gapa motse oa Dessie kamorago ga go o rothotha ka difikano le difofane. Motato o tsuan Addis Ababa o bolela gore go setse tulo ts pedi tseo Mataliana asa ikepe tseng go tsone.

Go ntse go lokisetsoa go ea ga Kgosi Haile Selassie motseng oa Addis Ababa. Mataliana a leleko.

Ntoeng ea Dessie madira a rona a thopile Mataliana a 8,000 le dikano tse 93, gomme a bolaille Mataliana a 400.

Koa Libya masole a Majeremane le a Mataliana a emelane ka marumo a le Mangesemane. Tulong e bitsoang Tobruk e hlaselane ga re ngola tienia.

Ntoa ea sebakeng e gaketsse. Difofane tsu Mangesemane di rothotha metse ea Germany bosigo le motshegare. Tsa Majeremane di rothotha metse ea England bosigo feela.

Lega Moporofeta oa Mo-Egepeba a bolela gore ntoa e tla fela tshimologeng ea 1942, rona re bona gore e tla tsiea sebaka, gomme e tla aparela lefatshe lohle. Hitler o ikemiseditse go tshuma hilaga lefatsheng lohle. Empa ke hilaga e tla fela eena bofelong.

Makgooa A LLa Se Hlomolang

Go utluagala sello se hlomolang plo gare ga Makgooa a tsamaisang mangolo mona gare ga motse oa Johannesburg, banna ba re ba kothoson ke dirukhuhli tsa Ba-Afrika. Ga esale go tloga kgueding e fetileng dirukhuhli tsena di iphile matla koa Mafair le Jeppie. Di tsamaea di otla Makgooa ana gomme dia khotsose chelete ea oona. Makgooa a mabedi a khotsose £10 e mong le e mong. La boraro le khotsose £5. Ntho tsena di etsagala tadi e amusa.

Pitso E Kgolo Ea Congress

Pitso ea lekala la Transvaal African Congress la Johannesburg e tla kopana ka Sondaga, May 11 ka nako ea 2 kameriti. koa 5 Kruis Street. Pitso e bileditsos go kgueding baetaapele. Maloko kaofela le Ba-Afrika bohole ba ratang tokologo le phamogo ea sechaba sa Ba-Afrika ba memioya go fla pitsong ena ka bongata.

Bageso lefatshe le hudeugile gomme ke tshuanelo gore banna ba rerisan. Kamorago ga ntoa ena ntho di tla fetoga, lefatshe le tla ema ka sebopgo se eng. Kabala lena baagi ba sechaba ba tshuanetse go itukisetsa ka eona nako ena. Ena ke eona nako ea gore banna ba hlahlobe seomo sa sechaba, ba loge maano ao ka oona sechaba se ka fumanang tulou e se tshuanetseng lefatshe le lecha le tla hilaga modubedubeng ona oa ntua.

Ba-Afrika tsamaeang dipitso. Ena ga se nako ea go bapala, ea go noa le goja.

De Pitch Black Follies Di Ba Hapile Maikutlo

Mr. Griffiths Motsieloa oa Johannesburg o kile a fapohela Maseru ka seholpha sa hae sa libini tse tsejoang ka lebitso la De Pitch Black Follies, ka la 22 kheling e e fetileng, a etsetsa baahibba Maseru mokete oa lipina mane Lekhotleng la Motlatso oa Musisi. A e etsa chao he! B khelekenya baroetsana le bahlankana ba hae, ka hanong le maotong, batho ra qaboh, ra ts'eha, ra ba ra sala re ahiale!

Batho ba ne ba be the bangata, ba penyane feels, ba bang ba bile ba hloka moob ba ka emiang, re se re se buka ba ho lula. Morena Gabashane le banna ba bang ba Matsieng, o na le teng, a ba a kopuoa ho etsa mantsoenyana ho baeti. A fela a bolela mantsoenyana a makutsoanyane empa a kenseng le bosasoi ka hare.

Ho no ena le mosetsana e mokhutsoanyane ea fahlelo se bonolohali, ha a ne a ahliam a bina, khele! tsore ea ikhathatsa ka melolinyana ea eona ha e lutse kaleng la sefate. Ha

Mataliana A Motshabong

Mataliana a sa rutlutoa fasheng la Tau ea Juda. Erile gobane a thujo lepetileka motseng oa Dessie, Mataliana a ripagana koto tse pedi ga tshaba. A mang a lebile motseng oa Gondar, a mang a leba motseng oa Assab, o leng lebopong la leotale le hehubedu.

Kajeno motato o tsuang Addis Ababa o bolela gore masole a Mangesemane a lelekisa Mataliana a tshabelang motseng oa Assab le oa Gondar. Go utluagala gore Molaodi oa Mataliana, Mokgoma na oa Aosta, o tshabetse motseng oa Amba Alagi, empa madira a rona a diretheng tsu gageo.

"Re Tla Lala Re Bone"

Hele e butsos. Mollo o aparela lefatshe. Kgotso ga e teng lefatshe. Dichaba tsogelane matla gomme tse fokolang di gatakelo fatshe. Tse matla di iphetotse ditau; di gagola kamoo di ratang. Lefatshe le kgutsetse bophofo-long.

Sechaba sa Japan le sona sea dum-duma gomme se loutsu marumo ao ka sona se batlang go hlasela England le America.

MAKGOOA A HLASELA MASOLE
A BA-AFRIKA

Masole a Ba-Afrika a leng koa tikologong ea Springs, kampeng ea Welgedacht a tshuanetse go ihlokomela. Go utluagala gore ere ga kgutsetse. Kampeng a e tsua tulon tse jualeka Johannesburg a hlaseloe ke marabele a Makgooa. Gothoe a kabang mabedi kapa a mararo.

Bekeng e fetileng go otlioe Masole a mane. E mong o bona o rometsoe sepetela.



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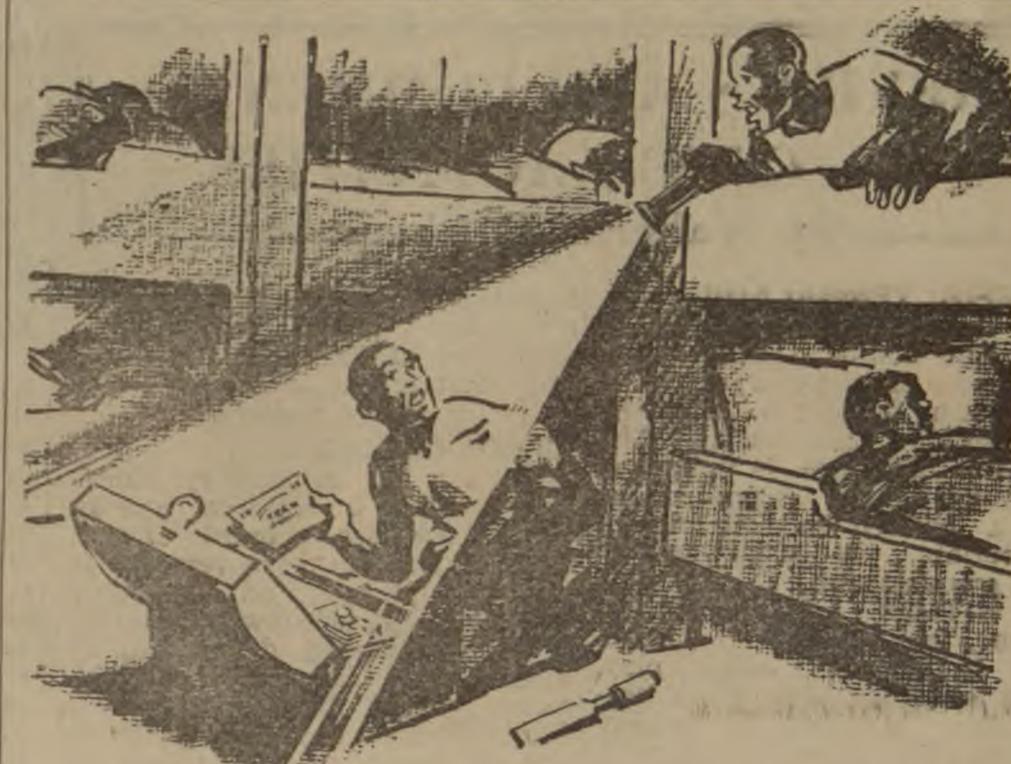
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PELE



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Afa Doornkop 42 E Kaba Ye E Tülleng

(Ke B. E. TSHIVHULA)

Ba badi ba Bantu World ba hlosetse; kea tseba, go kwa metsi a sediba sa Doornkop. Aow! Re be re se pshwele. Lea tseba ka sebaka, didiba tse dingwe di hloka metsi. Byale a re kweng gore metsi a elia byang. Ditaba tsa rena ke tsa go bea letlapa la mowago wa kereke ya Lutheran Bapedi Church of South Africa. Motheo wa kereke ye, o theilwe ke Seth Ramaube wa pele; le Moruti H. Mbogoane, ge ba sa phela. Manyami ke gore ba robetse bobedi bya bona. Jonna! Bagale ba wele byang; le dibetsa tsa marumo di welle. Joo! re tla ba bona kae!

Modiro wa go bea Letlapa la kereke o thomile ke Rev. G. Malaika, yena a thoma ka mantu'se ma bose a re; Morena o kgalemé baekgogomosi ba ba fapogago dtaelo tsa gago, ba rogakilwe. Tlosa bokgopo le nyatseggo go rena. Thuto ya gagwe e be ebole la ka tsa, molwedi wa rena Morena Jesu. Moruti a re kgopeleka bophelo, masoko go Tate, Modimo wa Botataweso. A tiisa ka gore yena a e be lebone la rena a re fe setsa eupya mafelong a re bulele kgoro. Ke kgethile tselo ya there so, dikaholo tsa gago ke di beile pele ga ka.

Seboledi se sengwe elega Moe bangedi J. Phakane a isa mmolele pele ka gore, legodimo ke throne ya ka, gommie lefase ke bogatya dinao tsaka; le tho nkagela ngwako o moyang? Go boleka byalo Morena; goba felo ga khutso gaka e ka ba kae. Byale yena a fetsa ka di kleketo ka thoko ga moago wa kereke. Joo! Joo! Ga se batho nna ba kaakang. Go paletswe ba senang maoto fela. Auwi Go setse bo Mokgalabye mmekangwetsi. Sekgeko lo tsea ka diaula. Thakal! Majakane matlola monya.

Rev. K. Moselakgomo a isa pele ka maduma a re; Modimo boela o re agise. Owe! Poo kgolo se na lebelo, ke rema gatee ka lesa. Monna ya tsebang bophelo bya batho a tseba, ra nwa metsi, a go thola. O. Modimo boela o re agise, c epolotse sehlare sa mobeine kwa Egepete. Wa se tliisa mono Doornkop wa ba wa se lokisetse sebaka, sa medu, gommie makala a sona, a ba a khurumetsa naga a ba byalo ka motsedre ya Modimo. O Modimo boela o re agise ke ka baka lang ge o phusutes morako wa ona, gore o kgotlolwe ke ba ba fetago ka tselo ka moka. Eupya wena Jehofa o dutse ka mehla le mehla ka go sa felego, gommie o tlo, gopolwa baneng goisa ditlongol. Gobane o tlo tsoga wa gaogela Tsione, kabogane bahalanka ba gago bakgahlwa ke mafsi ka ba gago bakgahlwa ke mafsi a Tsione, gommie ba kwele marupi a ona bohloko. Jehofa Modimo Tseboth, boela o re agise. Phadimisa sefahlego sa gago. O okamela Doornkop ke mo re tlogo busa re phelela wena Modimo wa Badimo.

Byale senatala se sengwe sa Middelburg Tvl. Moebangedi J. Bhuda a bolela lentsu ka gore, bagolo baka, modiro wo ke o swantsha le moyabadi le peu. Tsebang gobane masemo a rena a nyaka pulu. Peu ya thuto ya lentsu Modimo le ya e tseba le ka mo e se pelang ka gona. Fela Moebangedi J. Bhuda a nyama kudu ka ge baile ba motsogela. Yeha o be a se a itukisetse go bolela. Le ge a se a ihlana boleste, yona thuto ye kgolo. Byale ka gore, Thsemong peu ke gasitse e boise, mphoka wona o tswa kae.

Ditaba tsa modiro wa Letlapa tsa ya se remong. E be e le ka di 13 April 1941. Thwadi ya modiro wo e le Rev. Z. Motshabi. Aowa, bageso, Letlapa re be beile ka thabo, le khutso. Monyanya e le se mphe, ke kgotlhose. Go hlabilwt kgomo. Kolekath £20. 12s. 5d.

Ke fetsa ka gore, a re thakgeng mesepele, le mebila ya rena "Mo-yeng o naka di maripa."

Itukisheng Ba Bina Tlou

Ke J. K. CHUENE

Ditaba tja ga Chuene ke tjeina Morena Mamokgalabe o neilossettlo sa bogoshi ke Morena S. Cmuene ka kguedi ea January 1941. Morena Mamokgalabe gase a direloa monyanya gona ge a nie-loa setulo, ka gobane ebe ele nako tja go lema. Ka baka leo Baetaape ba Sechaba sa ga Chuene ba reri-shana gore monyanya o tle obe marega, kamoka ka kguedi ea Phupyan (July) mang le mang ea ka bonago sebaka o kgopeloa go ithukishetja goba gona, go bona seo se tla bonoang ke Kom-sasa oa Polokoane le bagoera ba gago monyanyeng oo oa go hlo-mamisha Kgoshi setulung sa Mapara-Nkoe.

Sechaba sena sa ba bina Tlou se dutje ka hloholo; go sona marega eka ke Ishago. Kae le kae ge u galana nabo kapa sehlolya-ge (Di fella serapeng sa 2)

Madireng A Setereke Sa Premier Mine

(Ke—MOFETA—KA—TSELA)

BEYNESTPOORT: "Yo monna oaka o ipoiale yo" nna ke tla ea kae. Yo molato ke oa ka yo. Ke ne ke berekelang mosebetsi o mobe o kalo yo." Monna o ipo-lale."

Sello sena sa ka godimo se ne seloa ke mosadi oa lepolana mohlang monna oa gagoe a epeigle schlareng gomme a ipoiale. Mohlanka-na enoa o ne a sebetsa Hoteleng ea Premier Mine. O ile ka tsatsi le leng ga a chaisa mosebetsing a hopotse motse oa gagoe, a humana lesole la motho eo moso le le hodimo ga mosadi oa gagoe, go-mme le nka "Tholoana ea Eva" go se na kahle. Monna oa Modimo a beto ke pelo, gomme a tsea kgole a ephega. Ke go mosadi a lla sello se ka godimo. Banna ba dja tse-oeleng seterikeng sa Premier Mine kabala ka Majoni a ba Afrika le a Makgoa bahumagading. Basadi hlokomelang metse, le be le kgotsa ka malapeng le masole le dikoata.

Mohlanka e mong oa Beynestpoort o soerse ka molato o go kata msadi oa lethare la Mohlanka. Mohlanka o na le mengoaga e ka bang 24, me mosa-e ka motho eo motala. Ga re tseba be gesho tsa mehleng eno. NO 4. COMPOUND

Ditaba de eme gampe bagesho, bare maloba Komponeng ea ga Sampukane No 4, monna oa Le-chankane o ne a epeigle a re o ea ipoalea kaba la ge a choenyoa ke Majoni basading ba gagoe. Ge nke a se ke a hlakudisho ke bashimane Levi Kumati le Boy Tshongwe nka a huile. Re leboga bashimane.

MAKOATSI—MATSEKE

KAFFIRSRAAL: "U—lu—lu—lu—u! Ha—ha—ha—a—a—a. Tse-na—tse-na—tse-na. Horosha, moshe-mane oa Mamoshidi, o phale di-kgope bo semangmang." A ge o tse-na Shadrack le motho oa gaoe.

Mokgoshi ona oa ka godimo o ne o hlabioa motseng o ka godimo ka di 26 tsa kgodi e fetileng mohlang mokete oa lenyalo oa tlang ka dikobo os Shadrack Mokoatsi moroa Mamoshidi le Miss Alfred Matseke oa Alexandra Township, Gauteng. Mokete e bilo o kgahang sang o monate. Go ne go se na ntona goba moferere. Maphodisa a neng a lebeleste modiro o e bilo Koporal John Kotelo, Joel B. Thema N.A.D. Basoari ba modiro oa lenyalo e be e le bo Mrs. Isabela Matseke Lauwsbaken le Mrs. Latile Bokaba le Johana Bapela.

Baeng ba tsoga Gauteng e bilo Mrs. Anah Matseke, Maria Matleka le ba bang, Rabadia e ne e le Moses Matladi. Tsoe-tsoe Montwane—Kgabo.

Pela e hlokile Mohatla Ka Ho Romeletsa

Tsa Witzieshoek

Re se bilo le Liponts'o tse peli tse fetileng mona Hukung, 'me li ne li atlehilie haholo ka moo babali ba 'nileng' ba bona lipampiring, e leng taba e hliile e supang hore Witzieshoek e eme ka maoto ho hatela pele linthong tsa tsoe-pele.

Ka hona re mema metsoalle eohle le bana ba Witzieshoek hore ba ke ba tlise mahlo ka ha "mahlo ke liala, ha nke sa motho" ho tla bona se etsoang ke batho le bana ka matsoho, mesebetsi ea mafutafuta ea Batala e sebeli-tsoeng ka makhethe. le liphoofole tsu ruiloenka mefutu ea tsona.

Hee! ba hlafile bana ba Basotho, tlong le tlo iponts'a ka mahlo a lona. "Pela e ne hloke mohatla ke ho romelletsa!" Tlong Ponts'ong sa boraro e tla ba thoteng ea ha Peacock ka la 22, 23 le 24 Mots'eanong, 1941.

SID NTOHLA
Mongodi oa Ponts'o

na/feela taba e noba monyanya oa Kgoshi.

Agae! Malokana! Age! Makeketana a tsebana! Kgobokanang meno a medile fase! Kgorong ea bo Ngoke mekgolokoane go koala ea thabo! Kgorong ea Ngoke kosha ea mekgoro e binoa ke banna. Itukisheng ba bina Tlou, go bo-tjao ke go tingoa ditaba.

MATLAFALA



Entsoe ke
Batsi ba
FRAY
BENTOS
CORNED
BEEF
— ka hoo e
lokile.

Tsa Vredefort

(Ke MONG. M. M. F. P.)

Motsana oa rona o ile oa eteloa ke libapali tsa Edenville oho, bateti ba e nyathela thupa. Libapali tsa lesokoana kea bona monongo-ha hore li nyahame lipelo, feela ke na le tsepo hore li tla kotho-hala 'me ba qalelle ka sehalha se fetang sa pele.

Mong. Pheko o nta se tsoere sa kopano, kajeno mesuoe e 8'me oso ba 9' o tla tla ka July. Re itumella ha sekolo sa rona se ntse se hola, Re thabela mosuetsana Mogotsi oa Viljoensdrift le mosuoe Mokosa oa Kimberly. Sekolo se itukisetsa ho ea Kepjes ka la 10' ho May, ka papali tsa sekolo.

Motsana oa rona o boffing bo boholo ka ho hlokalalloa ke Sarah Mamiki Monyanya emong oa bana ba sa tsoa ea Heilbron sekolong, e ne e le emong ou libini le libapali sekolong sa mona. Molimo o tselise Marona Monica Mono o tselise Marona Monica Monyanya le bohle ba nka eena. Hapeka la 24 ho hlokalhetse Mata rona Ou-Poli Wellemse ea lemo li 91. Oho Molimo o tselise Marona Wellemse le bana ba hae. Kepelo e tsamaitsoe ke Moruti Lethoba.

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News From The Military Camp

By (Pte) HENRY W. NXUMALO

"STARS" IN KHAKI.

Perhaps it is not generally realised that some of the African men who have now donned colours to serve in the forces of our large army held their own in society during their civilian life.

It may not be known, too, that an army of any description exists at all. Yet a visit to the Native Military Camps on the Far East Rand—if such were permissible—would be good enough to convince the ordinary person that the Government is doing everything within its power for the defence of this country's citizens, and has just the right people for the job.

Obviously it would be a difficult task to endeavour to mention the names of all the "boys"—as they are now called—who matter much in civil life and who are now engaged in "khaki" work all over the country. But to mention only a few, especially sportsmen, might even serve to account for the apparent depletion of the personnel of some sporting teams on the Rand to-day.

Particularly is this the case in the noble game of boxing, which, as shown by the great number of fighters now already in the army, has been badly affected by the war.

We have in the ranks of the "big shorts" of our game of fist-cuffs, for instance, "Gorilla" Thompson, the present holder of the South African Non-European welter-weight Championship title. His name is a house-hold word in boxing circles. Incidentally, he was at one time called the "Brown Bomber" or the "Joe Louis" of South Africa. Well, he is in the army now, a corporal in the motor transport unit. The feather-weights are represented by John Kutumela—a boxer with a fighting face—never once letting down his good looks.

"Tuly," as he is known to his fans, had just recovered from a bad "Flu" and walked on the ring to participate in a preliminary match for the Transvaal Non-European Amateur Championships during 1938, when, being weak, his knees failed him. There this fellow took it lying down for a big joke. This funny incident has not been forgotten to many, and, incredibly enough, that's what he is known by. John is also a soccerite, and plays at goals for the Naughty Boys.

(Continued in column 3)

Socks Kaba, an ex-feather-weight champion for some years is another popular Rand sportsman. Also he plays inside right for the Negroes football club, and is one of the most competent referees the Johannesburg African Football Association can boast of. The prospects are that Socks might relinquish the ring perhaps for all his life. He now weighs 171 lbs odd, and I don't know how much of that is flesh.

Andrew Moore, the sharp-shooting box-office of the ring among the feather-weight ex-champions is another all-round sportsman "Coca Kid" plays clean and brilliant football for the Winter Roses. Philip Raditladi is an acquisition to the feather weights, and has all the clever qualities that make a prospective good fighter. Now there is Al Kaba, the "Wizard of the Ring" who has been a fly-weight champion for a considerable long time. This was a perfectly smart fighter of his days. In soccer he plays inside left for the Puur Vuur, and has been doing it for years. These mentioned above here are all in the Y.M.C.A. unit of the army. Simon Matlali, a renowned fly-weight, is also in the army "Somewhere."

Soccer has few stars like Herbert Makgothi, the South African left winger for the Johannesburg African Football Association's representative side. A fellow who is a master at the game and yet a clown. He plays almost all games, in fact; yet, in my opinion, none better than he plays soccer football. Herbert is in the Y.M.C.A. and the Highlanders miss him tremendously.

Moses Ramailane, the popular manager of the Darktown Strutters is a musician with an uncanny knack for sport. He plays for the Puur Vuur. As for his musical qualities, vaudeville and Jazz, I need hardly comment. He is in the Intelligence Department of the army. Next to "Moss" in the fame of strutting are two others in Elias Moletsane and Jonathan Sekgapane. The pair are sportsmen of no small dimensions and their names speak for themselves. They are in the army now.

Corporal Mark S. Radebe, Johannesburg's most popular pianist and pianoforte teacher

WOOD'S Great PEPPERMINT CURE

Moroko Nakong o Thibela Meroke e Robo'ngoe

Jim ene ele monna ea sebetsang boima. Mosebetsi oa hae ono ole boima me a reka borukgui bo thata bo bottle. Tsatsi le leng a etsa lesobana borukguing ba hae. Mosali oa hae are: "Ere ke boreko. Tihale, tse seng kae di ta boetsa bo be thata, hape." Empa Jim a hana, "Che bo, borukgui bo sa thetha, lesobana le lenyana ha kale ha le na mosebetsi."

Matsatsinyana a sekae borukgui be tabogela pele. Mosali oa Jim a boroka, empa ea eba mosebetsi o moholo ho boroka. Hape le borukgui ba bo sa thole bole thata moo bo rokileong ka ha boile banna ba itabogela neng le neng fela.

Monna emong ea bothale o kileka dilemo tse fetileng are: "Moroko ka nak o boloka meroko e robo'ngoe." Ha Jim ane alle a dumela hore mosadi oa hae a roke borukgui e sale nako a kabo o ile a thusa mosadi merokong e robo'ngoe le hona borukgui bo kabo bo sale thata.

Ha u ikutloa u tsenoa ke mokgotlhane kapa segotlhela, gopola Jim le borukgui ba gagoe. U seke oa re "kebolotsenyan a hape ke maatla." U nke moriana oa WOOD'S Peppermint Cure ka phakiso. Ka hobane e sale boloetsenyan. Wood's Great Peppermint Cure o tla ho thusa. Empa hu ka diega boloetsi bo tla gola. Ebe bo nako e tele gore u ikalafe. Wood's Great Peppermint Cure o alsam ekgothlhane eo e kgathatsang banna, basadi le banna ka bonako ho feta meriana emeng kaefela. Empa ke ntho e bothale ka metlha gore u nke moriana ona ka pele ha bothoko ba simologa. Reka botiolo kajeno Chemiseng e dule ele ka hae haufnyana.

Seo se Buang Ke Batho

Mofumahadi Sarah Madala oa Stirtonville Locn., Boksburg, o ngola are: Ke babatso molemo oa sehlare sa "Wood's Peppermint Cure." Ke khale ke se sebedisa ha monna oa ka kapti nna, le ha ele bana re hlaesela phedisi. Se monate ebile se ratoa ke bana. Ka tiung ea ka ha ho hloko "Wood's Peppermint Cure" me ha ho fihla sefuba le mokholane ke e phekola ka sona. Morena Albert Mbi, New Lands Location, o ngola are:

Ke ne ke lableheloe ke mosebetsi kabaka la mokholane ho opa ha hloho le ho longoa ke mala. Moseoalle e mong a nkeletsi hore ke leke "Woods' Peppermint Cure," me ha esale ke o sebedisa ha ke sa tshuenehyha. Sehlare sena se monate me se ea futhumatsa. Keetsa moseoalle ehole hore e sebedisa "Wood's Peppermint Cure" le basadi le bana ba bona.

Liechtenburg News

(By A RESIDENT)

Easter Monday was a red-letter day. Two tennis matches, Liechtenburg (Good Hope) vs. Randfontein Madubula Darkies, and Liechtenburg (Union) vs. Mafeking Central, were played. Queen Lethogile of Ganyisa was also present. Randfontein won by 8 points but it was by no means an easy victory. Mafeking lost by 2 sets. The glory of the spectacle was the miracle with which Miles, Edward and Mbalo of Randfontein, played with their rackets, and the wizardry which Mgqango and Padi, styled "country", employed. Mafeking played stoutly, but the Springbok tactics of Monale and Mohlabi gave Mafeking and his group anxious moments.

The church processions staged by the Anglican church (Rev. P. Monale) and the Methodist (Rev. J. Phokome) on April 13 were a sight to behold. Discipline was marked throughout.

As a guest of Rev. Phokome and Rev. Monale Her Excellency Queen Martha Lethogile of Ganyisa was accorded a civic reception here on April 18 on the occasion of her visit to Ditsobotla. Escorted by Mrs. Monale, Mrs. Lekgethe and Mrs. Modiboa, Her Royal Highness entered the thronged hall and was duly greeted. The organisers were Mrs. Monale, Mrs. Mosala and Mrs. Moalusi. Mr. J. Mabote ably presided while Mrs. Cindi's choir rendered beautiful music. Speakers were Rev. Monale, who introduced the honoured guest, Mr. J. M. Lekgethe, Mr. Moloko, Segt. Dube and Mr. Khudu, assisted by Misses Matlhare, Mosala and Bereng. Mrs. Monale gave refreshments. A collection of £1-18-5 was quickly raised. Of those who attended were: Rev. Seokamo (A.M.E.) Rev. Monale (Anglican) Rev. Moruti (Africa), Rev. Phokome (Methodist) Rev. Modukanele (L.M.S.) and Mrs. Mokhobo. In reply Her Excellency paid tribute to the love of the residents and the good manners of the school children.

Miss Rosina Tlolane has joined the staff at Rapoo under the Principalship of Mr. Magonare. She comes from Rakgwatha, Potgietersrust.

secretary and founder of the Transvaal African Eisteddfod is known to all Randites. He is a corporal in the army. For the strange game of the mat we have Vivian Kunaene, also in khaki. One of the best, if not the best wrestlers of our race. He amassed a big fortune in the July Handicap some two years back and consulted me with regard to opening a wrestling Stadium in the City. The permission of authorities could not be obtained, and, I believe, the "Lion of Juda" found another more profitable way of investing his money elsewhere.

Last, but by no means the least, the name of Mr. J. R. Rathebe, who is also doing war work—and responsible work, too, at that—needs no introduction. Although he actually participates in no sport at present, his name vies with everything connected with sport.

There will be many sporting enthusiasts whose names do not appear here and who are also doing their bit in the various units of the army. For here are mentioned just the social highlights and the "Stars" of Rand sport.

Orlando News

By SIMON MALAZA
MINISTERS CONFERENCE:

The American Board Mission Church Ministers had a conference in this township. While here, the members of other denominations had the privilege of hearing some of these Ministers' preaching to them. After their conference a farewell was given in their honour.

METHODIST SCHOOL OUTING

The Methodist school children and staff motored in two buses to Pretoria where we hope they had a fine time.

A WAITING AN ANSWER: Could R. Roamer Esq. K.A help? There is a habit which school girls are fast practising. A number of these girls have a fine dignified uniform which becomes them. They spoil that inviting appearance by using boys' stockings, or if women's, by rolling one or both stockings half way up their legs.

On Sunday the church was packed when Rev. B. Z. Sentso conducted his annual service taking for his text the book of Ezra 7: 1-7.

The Resolution Committee gave a good report, mentioned the excellent music rendered by the United school choir. The work was blessed and prosperous.

Naauwpoort News

A.M.E. CHURCH

The District Conference of the Gordonia District was held in young's chapel at Naauwpoort in April. The session was opened with a service of praise by the Rev. H. Z. Manzana with hymn 75 and prayer by Rev. J. E. Lande and scripture lesson read by Rev. S. V. Dinkler who read from the book of Joshua 7: 1-14. The service was conducted by Rev. B. Z. Sentso P. E. who took for his text from the 12th verse, and delivered a very powerful sermon.

ORGANISATION

Election of Officers: Chairman Rev. B. Z. Sentso P. E. De Aar; Secretary Rev. S. V. Duiker Hanover; Interpreter Rev. J. E. Lande, Upington; Marshals Brother Prusent, Upington; Marshals Njope, Naauwpoort.

Those present were: Rev. B. Z. Sentso P. E. De Aar; Rev. J. E. Lande, Upington; Rev. H. Z.

Manzana, Naauwpoort; Rev. C. E. Mogato, Hopetown; Rev. S. M. Lonake, Prieska; Rev. S. V. Duiker, Hanover.

Time of meeting morning session 9.30-12.30.

Afternoon session 2.30-5.

Evening session 7-9.30.

Afternoon session was led by Rev. J. E. Lande who took his lesson from St Mathews 25: 14 and pointed out that we gathered to give us to go and work with.

Evening session was led by Rev. S. V. Duiker who took for his lesson St. Mathews 5:16.

The committees gave a satisfactory report especially the Finance Committee. The missionary sisters also gave a good report. Saturday evening was devoted to a reception which was well-attended though the weather was rainy.

(Continued at foot of column 3)



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25/- MONTHLY . . . RUG FREE



Sideboard: 4ft. wide, with 2 cupboards, 2 drawers and mirror.
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Transvaal Bantu Football Association

ANNUAL GENERAL MEETING : REPORT OF 1940 SEASON

The Transvaal Bantu Football Association held its 9th Annual General Meeting in the Municipal Offices, Wemmer Native Men's Hostel, Johannesburg, on Sunday, April 20, 1941.

The interest of the meeting was marked by the great number of delegates and presidents of various affiliated district associations who were present including the officers of the Association. There were no fewer than 32 delegates representing eight district centres namely, Pretoria, Springs, West Rand, Brakpan, Germiston, Benoni, Vereeniging and Johannesburg.

The meeting was presided over by Mr. I. H. Rathebe, President, who after formal initiative business read and submitted his annual Report of the season as follows:

"I have great pleasure, as President of your Association in submitting to you the ninth annual report of your Association for the year 1940. The season just ended has not altogether been without its difficulties but on the whole, I am glad to state we have continued to enjoy the same progress as in the previous years."

"During the year under review a matter of great importance which came before your Association was the dispute between the Far East Rand (Springs) and the Far East Rand (Proper). Your Association in considering this matter appointed a commission of inquiry which reported its findings as follows:-"

"After a prolonged discussion and inquiry on the matter of the split of the Springs-Brakpan and Benoni Football Association, the Commission decided as follows:- That in view of the fact that both sections of

split are already engaged in their league fixtures, and also that the season is far advanced, and also that the one section has already affiliated to the Transvaal Body as two Associations for the current season only will be expected to join up and form one district as from next year; the Commission ruled that the President of the Transvaal Body will preside at the next Annual General Meeting where the following will be expected to be present: (a)

The officials of both Associations concerned, (b) Two delegates from each affiliated club of both sections. The Commission further ruled that the general secretaries of both sections must submit full record of the properties of the two Associations immediately for the General Secretary of the Transvaal to file. The Commission advised that as a sign of mutual understanding, the two Associations should as much as possible stage friendly matches during the season."

"The report of the Committee was adopted although the Springs section referred to never carried out the

instructions to affiliate and consequently nothing further could be done.

AMENDMENT TO CONSTITUTION

"It will be remembered that in the past seasons an amendment to the constitution was made for the Presidents of the various affiliated Associations to become Vice Presidents of your Association, and that no provision was made for the substitution of the president of any such affiliated association being elected as President of the Transvaal.

"During the season, therefore, a Special General Meeting was called to consider the request of the Johannesburg Bantu Football Association regarding its representation in view of its president having been elected as president of the Transvaal. It was therefore decided that a Vice President of such an Association shall accordingly fill the vacancy, and it was further decided at that meeting that where any member of the Transvaal is elected permanently as a delegate to represent the Association at any recognised body shall by virtue of such delegation become a member of the Board of Control.

COMPETITIONS

"The Competitions of your Association were again as interesting as ever. Fixtures were staged at various centres of the affiliated associations.

Six centres competed namely, West Rand, Pretoria, Vereeniging, East Rand, Germiston and Johannesburg.

Congratulations are due to the Germiston Association for having won the Transvaal Cup in the second

year of their competition. Previously the trophy had been won by Johannesburg for eight years. This shows hard work put in by Germiston in order to have attained the honour.

LOG

"The Log is as follows:-

| | P.W.D.L | Pts. | | | |
|-------------------------|---------|------|---|---|---|
| Cent. Dist. B.F.A. | 5 | 3 | 2 | — | 8 |
| Jo'burg B. F. Ass. | 5 | 3 | 1 | 1 | 7 |
| Pretoria & Dist. B.F.A. | 5 | 1 | 2 | 2 | 4 |
| West Rand M. B.F.A. | 5 | 1 | 2 | 2 | 4 |
| F. E. Rand Bantu F.A. | 5 | — | 4 | 1 | 4 |
| Southern Tvl. B.F.A. | 5 | 1 | 1 | 3 | 3 |

SOUTH AFRICAN TOURNAMENT

"The South African Tournament was again staged in our Province.

The honours of the winning the Suzman South Africa Trophy went to the Free State. It is pleasing to know that this is the second occasion the Free State has won this Trophy whilst being held by the Transvaal for several years. Again I must congratulate the Germiston Association for its excellent support in placing their playing members so willingly at the disposal of your Board.

INTER RACE COMPETITION

"The Dr. William Godfrey South Africa Cup competed for by the Coloureds, Bantu and Indians was again won by our section which has held this honour for four years and

three recent years in succession.

REMARKS

"As your President, I wish to draw your attention to the fact that there is still a great deal of work to be done in the improvement and extending the sphere of our organisation; and I want to ask you during the coming season to work harder than you did before.

"I wish to thank therefore, my colleagues for their valuable assistance and sympathetic co-operation during the past season, especially do I want to thank our hard working general secretary Mr. S. G. Senaoane for the great work that he has put in to your Association in spite of the fact that he was far from well throughout the season."

FINANCIAL STATEMENT

The Financial Statement of accounts was also submitted by the Hon. Treasurer Mr. P. H. Daniel and approved. The statement showed a total income for the year of £70.18.10 from which various items were debited such as affiliation fees to South African Football Association, travelling expenses of officials and board members, stationery and other office equipments; referees, players, typing and supplying copies of constitution, and other various charges which were unanimously approved. Balance in bank on that date amounted to £6.9.6. (Detail report in next week's issue).

ELECTION OF OFFICERS

The following office bearers were elected for the ensuing year:-

PATRONS

Mr. J. R. Brent—Manager Asiatic and Native Administration Pretoria; Mr. Graham Ballenden—Manager Non-European and Native Affairs—Johannesburg; Mr. E. J. Baker—Manager, Native Affairs Dept. Springs; Mr. J. Gold—Superintendent of Location, Brakpan; Mr. B. P. Dodd—Manager, Native Affairs Dept. Benoni; Mr. E. G. Meyer—Superintendent of Location—Germiston; Mr. Mackenzie—Acting Superintendent of Location, Vereeniging; and P. Mansie—Krugersdorp;

President: Mr. I. H. Rathebe—Johannesburg; Vice Presidents: The Presidents of the affiliated Associations; Secretary: Mr. S. G. Senaoane—Johannesburg; Assistant Secretary Mr. A. J. Gomba—Pretoria; Treasurer: Mr. P. H. Daniel Krugersdorp. DELEGATES: South African Association: Messrs. I. H. Rathebe and A. Gomba; Inter-Race Board: Messrs. B. H. Mngade, B. Sibeko and P. Hlabane.

It will be noted that on a mutual agreement with the delegates from the Eastern districts, a decision was arrived at to dissolve the former Far East Rand Bantu Football Association.

(Continued in column 5)

MAFOKO ANTWA

(Di tswa tsabeng ya 15)

re kwaletse ba ntshitseng ga ese Fred Matsola ya duetseng 7s. 6d mo mading a moemela—Kgosi, eo itseng. "Madi ke ao ke lekileng goa kgobokanya. Ke mothoki, nka dira go fetu mo. Ke rekitse koko tsa me tse pedi."

Ka Komishinara wa Sterkspruit re amogetse £19 10 0. Ga re na maina a ba ntshitseng madi, re amogetse gape £6 16 1 e tswang Sterkspruit go batho ba Letona P. Ruiters le baagi ba Rietfontein £2 6 4w, Letona William Mbolekwa le baagi ba Governor's Drift £3 8 9; Letona B. Mosutho le baagi ba Bensonvale 11s, J. S. Mpumling le ba Mei School 10s, Ka Komishinara wa Peddie T. Mzilani 2s, Mosololi 2s, A. Ramoncwane 2s, E. Xotyeni 2s, D. Nontiyayi 2s.

Banana ba ke Basupi ba Temo. Ka Komishinara wa Barkly West, re amogetse 2s. 6d. go Letona J. Babus wa Soedin Reserve go tsema mo kgetsing ea madi a Moemela—Kgosi. Upper Mtentu Location 1 3 0 Umtata Native Welfare Society 5 15 4

Ka Komishinara wa Umgzinto N. Nyushwa 1bs. Rev B. G. M. Nomvete 5s. Bantu Congregational church, Amahlongwa £1 0 3.

Ka Komishinara wa Stanger, madi a amogetse £76 1 3d. Mading a go tswile £13 9 4 a ya Mokwadzing wa madi a moemela—Kgosi, me £53 11 5 ya duela go Ramatlo wa kgetsing ya madi a moemela—Kgosi. Pietermaritzburg; me £9 ya duela go Mokwadzing wa kgetsing tsa Bantsho.

Ka Komishinara wa Pilanesberg, Kgosi S. F. Zibi £1 0 0 Ka Magistrate wa Greytown, Kgosi Sobantu Cele le morafe 8 4 0

Ka Komishinara wa Nqutu, Kgosi Phineas Sitole 26 18 3 Ka Magistrate wa Lower Umfolosi, e ntshitswe ke batho bantsho go thusa

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Mafeking-Klerksdorp Soccer Match

(BY HORATIO K. MBELLE)

I would like to say a few words of thanks on behalf of the Swallows F. Club of Mafeking, to the Rangers F. Club of Klerksdorp for all the pains that they took to make our short stay with them during the Easter week-end, the success it was. I must especially mention the name of Mr. H. Samson—the Manager of the team, who in his unselfish love for "homeboys" left no stone unturned to make us comfortable and happy in his humble dwelling.

The following represented Mafeking against Klerksdorp: G. Lipholo, A. Mohau; B. Sidia; S. Koloani; D. Motibibi; E. Kgobe; S. Mokone; H. Mbelle; J. Nthatisi; M. Moahi and T. Taunyane. A very exciting match, ending with a victory of 1-0 for Mafeking was played.

RACIALISM IN MAFEKING

Mafeking, to my mind, has completely lost sight of the significance of sports. The Swallows F. Club today, can rightly boast of being one of the oldest clubs not only in Mafeking but in the whole Union, and one would naturally expect such a club to be as strong as it is old. The membership numbers anything between 30 and 40—we have the material, talent and experience, but there seems to be no headway. The officials, I'm afraid, hold office longer than it is healthy for the club, they have throughout all these years stuck loyally and faithfully to the lines along which this club has been managed for the last 20 years or more, and with the passage of time these lines have now become such deep grooves that to come out of them is almost impossible.

Some seem to think that it is in sports where people can settle their petty differences, and racialism, of course, is the predominating factor. To others again a captain is just a figure head, a puppet who has to sway with whims and fancies of certain selfish individuals; and again a promise, some seem to imagine, is something like an old cap, which article one can conveniently put on or off as suits one's convenience regardless of the inconvenience one may be causing the other party by so doing.

I do not in anyway wish to divulge the secrets and internal affairs of the Swallows Club, but as a result of a recent occurrence, which, no doubt, has cast a slur not only on the Swallows Club, but on the whole of Mafeking (a fact which through our pride, self-centredness, and racial prejudice, we do not seem to be aware of) I felt I must sound a warning to certain members of the other local clubs who, (may the Lord bless them) perhaps unwillingly, poor souls, seem to be falling an easy prey to this dreadful mania.

In words of one who knew the whole value of sport and had the welfare of his fellow men at heart, I'd sum up by saying "In all things that are purely social, we may be separate as the fingers, but one as the hand in all things essential to mutual progress."

About T. B. G. U.

THANKS FOR ENCOURAGING DONATIONS

Sir,

Allow me space in your widely read paper to express my thanks on behalf of the Transvaal Bantu Golf Union.

We thank the firm of Messrs. Morrice and Ashmore which donates yearly for competition golf shoes to our players. This gives us great encouragement. J. Jass, D. Lebico and P. Malgas who won these shoes are loud in praise of their comfort and longwear. We also thank Senator J. D. Rheinhardt Jones who accepted from Cape Town our request to him to become one of our Patrons. He enclosed in his letter a cheque for £1.1.

Another honour came our way when we received a letter from Mr. Justice O. D. Schreiner who also honoured us by allowing his name to stand as a Patron. In his letter Mr. Justice Schreiner expressed his views that golf is a wonderful game. He also said this game requires a lot of money to run it, but went on to say voluntary workers could do a lot if they were provided with a field. Mr. Ballenden had said almost the same thing.

I am sure that all clubs under this Union would do their best to prove their worth were a course given to them.

Lastly, but not least, I thank Mr. St. Coleman who kindly handed back to the Union the golf club he had won at a Raffle with the words that he hoped it would be won by an African golfer.

Such encouraging responses from such distinguished quarters should inspire every golfer to do his best to be worthy of it.

SIMON MALAZA (Ass. Secy.)

West Rand Tennis

(BY OUTSIDER)

The West Rand Tennis club has been fortunate in winning the N.R.C. Trophy of the West Rand Lawn Tennis Association. The jurisdiction of this association covers from Roodepoort to Randfontein.

MATCH AT ROBINSON

The Robinson L.T.C. of Randfontein played a match against the W.N. Township L. T. C. at Robinson Compound the other Sunday, and the results were: Robinson L. T. C. 93 games and W. N. Township 86. The visiting team of W.N.T. was represented by P. Masebe (Captain), E. Jiyane, F. Molefe, A. Mautla, J. Melato, P. Mangaape and T. T. Mphahlele.

Mr. Masebe wishes to thank Mrs. May of Robinson for her hospitality to his team.

ciation and to replace same by the creation of three additional centres namely, Benoni, Brakpan and Springs functioning in their magisterial districts and independent of each other.

A Board meeting, it is understood, was held in Johannesburg on Sunday, May 4, 1941, to draw fixtures for the season.

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SALE OF PLOT No. 58
WALLMANSTHAL.

This plot is on sale for three months only. The price of the plot is £65 cash, or £70 on terms. The terms are £30 deposit and £2 per month thereafter, until the whole £70 has been paid. All prices shall exclude charges of Deed of Transfer. For further information write to:

Ernest K. Mohale,
P.O. Box 14,
DENVER.

6-10.

Municipality Of
Bloemfontein

Applications are invited for the
APPOINTMENT
of a Native
HORTICULTURIST

for the Native Locations at a commencing Salary of £100 per annum.

Applicants must be between the age of 25 and 35 and posses the diploma of a Native Agricultural College.

Applications stating age, qualifications and experience and accompanied by recent testimonials, must be delivered to the undersigned not later than 12 noon on Tuesday, the 20th May, 1941.

(Notice No. 143/5/1941
S. FAWCETT-PECK.
Town Clerk.

Moputso Oa £10

O tia lefuoa ho mang le mang ea ka re tsebisang moo re ka fumang kobo, phahlo tse ding le dipatla tsa Golf (tsa tshailoeng Avis le M.C.A. tse utsuitsoeng 2 Munro Drive, Houghton, bositong ba 5 kapa 6 March. Romela utsebise se re ke kerahabisa bitso ho 2 Munro Drive, kapa u bua ka mchala 43—1983. Chelete e tia lefuoa ka sphiri.



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WHO'S WHO IN THE NEWS THIS WEEK

Mr. Moletsane, a teacher at Maropeng, Kuruman, has been admitted at St. Michael Mission Hospital with pneumonia. He is wished a speedy recovery.

His many friends and well-wishers will be pleased to learn that the Rev. J. M. Molebalo, of E. N. Township, former Assistant Secretary of the Bantu Methodist Church, is well on the way to recovery after being six weeks seriously ill. It is hoped he will soon be back to work.

It is with pleasure to record that the genial Superintendent of Eastern Native Township (Mahewu) is progressing favourably towards recovery after his illness. During his absence from office Mr. Swan has been greatly missed by the residents who kept on inquiring after his health.

Applications must be between the age of 25 and 35 and posses the diploma of a Native Agricultural College.

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(Notice No. 143/5/1941
S. FAWCETT-PECK.

Town Clerk.

A farewell function was given at the Communal Hall, E. N. Township at the week-end for Catechist J. Mazaza and family who have transferred to Robinson Location, Randfontein. They left on Monday.

Mrs. Rebecca S. M. Mashalaba (nee Ntshanyana), of Lady Selborne, Pretoria, was the guest of Mr. and Mrs. G. M. Ntshanyana, of Sophiatown, last week-end.

Mr. V. I. Linchwe, of Mochudi, was a visitor in Johannesburg last week-end on business.

Rev. B. A. B. Gasa and Mr. Maqoma, of Lovedale, accompanied by the following Fort Hare Theological students; W. O. Njoloza, M. B. Mfaza, J. G. Zwane and J. W. Hlubi conducted revival services at the Guga Bantu Presbyterian Church the other Thursday week.

Misses Ruth Qobo and Minah Nhanha, of Sophiatown, visited the "Bantu World" offices last Thursday week.

We learn that Mr. J. W. Hlubi, a theological student at Fort Hare, and Mrs. Gxasheka, of East London, were the only two African delegates who attended the 26th National Sunday Convention held at East London recently.

Messrs. Phenuel Magasa and O. R. J. Mabotja, both staff members of the Hebron Secondary school, Pretoria district, made a call at the Bantu World offices last Saturday and took the opportunity to have a good look round the premises.

Mrs. Matilda J. Malaza, of Boksburg, after a fortnight holiday at her farm at Ermelo, has returned to take up new residence at Benoni.

Mr. J. ka J. Malaza, of Benoni, is spending the week-end at his farm at Spitzkop.

Chief James Mulangaphuma, of Northern Transvaal, is on a visit to the Bavenda people in Johannesburg and is staying with Mr. M. E. Nephawe, a teacher of the Lutheran school at Alexandre Township.

A dance function will be given by Miss Majorie and Nurse R. Morake this Saturday, May 10 at the Communal Hall, Orlando. It is understood that "Mad Joe" and his Broadway Stars Rhythmics, of Benoni, will cater for the music.

The following Kuruman teachers attended the teachers' conference held recently at Mafeking; Messrs. M. S. Shitchin, head teacher at Bathurst; N. C. Lekalake, principal teacher at Gangopedi, S. Myeli; Misses Morlong and Lekalake.

Messrs. Knox Mabona, J. Maseko and J. ka J. Malaza, former principal teacher of the Ermelo senior school, have joined the staff of the Benoni Methodist school.

Miss Busisiwe G. Hlongwane, of Escort, Natal, has returned home after spending two months with her aunt Mrs. B. R. Dlamini, of Stirtonville, Boksburg.

Messrs. Solomon Ramabilleta, Hopny Nketele, of Holmfontein, and Molakla Mokuna, all on active service, are back to camp from their fortnight holiday spent at East London.

Mr. Armstrong Msitshana, of Orlando, was a visitor at Martindale on Wednesday and made an occasion to call at The Bantu World offices before returning home.

Next Wednesday, May 14 is the anniversary of the Abambo people, and the date is popularly known as the Fingo Day significant of the great exodus of the Abambo into Xhosaland occasioned by the exploits of the "Lion of the Zulus" late Chieft Chaka of old.

(BY "WONDERFUL")

At the Annual genera meeting of the Home Defenders F. C. held on February 5, 1941, the following were elected officials for the 1941 season: President, Mr. A. W. Madi; Vice President, Mr. S. Mothopeng; Chairman, Mr. J. Sekhoto; Vice Chairman, Mr. E. B. Koza; Captain Mr. H. S. Ngubeni; Vice Captain, Mr. P. Mtetwa; Secretary, Mr. Z. L. Lesala; Vice Secretary, Mr. D. J. Makapela; and Treasurer, Mr. J. Labersky.

Since the opening of the season at the end of March the H. D. F. C. has played 5 matches and has in each case been successful. The results were thus: against Heidelberg at Standerton 2-1; Heidelberg at Heidelberg 2-1; Vrede at Vrede 3-2; Vrede at Standerton 2-1; and again against Vrede at Standerton 6-1.

On April 14 the H. D. F. C. went to Stoffberg Gedenkskool for a soccer match but due to some misunderstanding between the authorities and the students the match could not be played.

The following constitute the 1st Eleven of the H. D. F. C.: Goal-keeper, F. Mtetwa (Black cat); Full backs: W. Mtetwa (Ararai), A. A. Motaung (Bhula mgoma); Half-backs: E. Dhladhla (Long & Short); W. Howard (White Ducks), S. Mtetwa (Hai Samy); Forwards: W. Skonde (Terraplane), T. Nhlapo (Touch and Touch), P. Mtetwa (Daba daba), H. Ngubeni (Uyinqua) and L. Twala (Mangundwane).

MPATLISENG



Ke timeletsoe ke Mohlankana ea bitsaang Simpson Moche, la Sekgoeng ke John. O timeste ale koo Orlando ka 11 October, 1940. Ea moneng kapa ea tsebang moo aleng teng, ga ka ntsebissa ka pela ke tse molefa £10. Ngola go: Daniel Moche, 210 Commissioner Street, 12-10, Johannesburg.

