

THE
BANTU WORLD
IS PRINTED
IN
ENGLISH
AFRIKAANS
SESUTO
SECHUANA
ZULU AND
XHOSA

16 Pages

THE BANTU WORLD

Subscription Rates
9/- PER YEAR
5/- HALF-YEARLY
2/6 QUARTERLY.
WRITE TO
P.O. BOX 6663
JOHANNESBURG

SOUTH AFRICA'S ONLY NATIONAL BANTU NEWSPAPER

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

Registered at the C.P.O. as a Newspaper

Vol. 10 No. 27

JOHANNESBURG SATURDAY, OCTOBER 25, 1941

PRICE TWO PENCE

RUSSIANS CHECK NAZI DRIVE ON MOSCOW

BRITISH AND AMERICAN PLANES USED IN DEFENCE OF THE CITY

SANGUINARY BATTLES ARE RAGING FURIOUSLY ON THE MOSCOW FRONT. THE GERMANS ARE THROWING MORE THAN 100 DIVISIONS INTO THEIR THIRD ASSAULT ON MOSCOW. BUT THE RUSSIANS ARE STUBBORNLY RESISTING. AND ALTHOUGH THE SOVIET GOVERNMENT HAS REMOVED TO KUIBISHEV ABOUT 550 MILES EAST OF MOSCOW, M. STALIN AND THE SUPREME WAR COUNCIL OF WHICH HE IS CHAIRMAN, HAVE REMAINED IN MOSCOW TO DIRECT THE DEFENCE OF THE CITY.

FIERCE FIGHTING AGAINST THE GERMAN DRIVE ON MOSCOW IS MENTIONED IN THE RUSSIAN COMMUNIQUE WHICH STATE THAT GERMAN ATTACKS IN WHICH FRESH TROOPS WERE USED WERE BEATEN BACK. "OUR TROOPS," SAYS THE COMMUNIQUE, "FOUGHT THE ENEMY ALONG THE WHOLE FRONT. PARTICULARLY INTENSE FIGHTING IS TAKING PLACE IN THE DIRECTIONS OF MOZHAIK, MALO-YAROSLAVETS AND KALININ.

HITLER IS STAKING EVERYTHING TO CAPTURE MOSCOW AND THE RUSSIANS ARE INFLECTING HEAVY LOSSES ON HIS MEN AND MATERIAL ACCORDING TO THE RUSSIAN NEWSPAPER, "PRAVDA." THE NUMBER OF NAZI CASUALTIES IS NOW APPROACHING 4,000,000.

GERMANS SUFFER HEAVILY

The fiercest battles are raging at the key points of Kalinin, in the northwest; Mozhaisk, in the centre; and at Malo-Yaroslavets, on the main line from Kaluga to the south-west.

Powerful Russian reinforcements including British tanks and Hurricanes and American Tomahawk fighter planes, have been sent to this sector to halt the latest Nazi advance, which threatens to cut off General Kraviev's mechanised armies operating to the south around Orel.

The most disquieting feature of the reports of the Moscow battle, however, is undoubtedly the presence of strong German forces at Malo-Yaroslavets. Their advance from Kaluga has been achieved in the face of very stubborn Russian resistance. Attempts to rush on eastwards to Ryazan, if successful, would go far towards closing the southern jaw of the Nazi pincers around Moscow and cutting off Marshal Timoshenko's southern armies battling around Orel.

TIMOSHENKO'S RESERVES

The fighting between Malo-Yaroslavets, Serpukhov and Kolobnya during the next few days is likely to be the fiercest of the whole war, since Marshal Timoshenko is estimated by the Germans to have moved up five divisions of his best reserves to this sector.

On the central approaches to Moscow the tide of war still surges to and fro around Mozhaisk, once captured by the Nazis but now once more in Russian hands after a terrific counter-attack by General Boldin's armoured divisions. To the north-west of the city General Chaminko's troops still fighting desperately in and around Kalinin, have driven the enemy from three more villages. Behind him, Moscow workers are rearing an "impenetrable steel barrier" across the city's approaches.

Powerful combined forces of Germans and Italians which on Friday launched an assault in the region of Teganroc against the Russian armies covering Rostov have everywhere been held or beaten back with heavy loss after a week-end of savage fighting. S.S. formations suffered especially severely in this battle.

One Berlin source indicates that there have been great German losses in this small sector and that 200,000 were killed and a similar number noted missing or seriously wounded in the first half of October. These figures are not official, but their origin suggests that they are not without foundation.

General Wavell Prepares For German Drive

General Wavell is intensifying his preparations for a joint Anglo-Russian command in the Caucasus, in view of the collapse of Odessa and the beginning of a new German drive towards Postov, says the correspondent of the Evening Standard at Ankara. He adds that foreign military circles regard reports that General Wavell is already sending British and Indian troops into the Caucasus as premature.

His present activities are confined to accelerating preparations for far defence—the establishment of new bases, the improvement of air fields and supply routes and the protection of Georgian air fields and oil refineries.

New Anglo-Russian bases, under the command of British and Russian staff officers and manned by Soviet troops with British

technicians, and small detachments of ground and air staffs, have been established at Astrakhan, Krasnovac, Groszy, Tiflis and dozens of other small towns and villages as far as the Iranian frontier. The majority of General Wavell's forces in Iran and an increasing proportion of his million men of the Indian army are reported to be established at Hamadan and Kermanshah, on good supply lines from Basrah and Baghdad.

we are learning to exploit the vast resources of this country as never before. Our war effort has compelled us to embark on a manufacturing venture almost beyond our power, one which in normal circumstances might have taken at least a generation to carry through.



Britain's war machine has tremendously improved since the fall of France. This picture shows a battalion of British Light Infantry, with their heaviest weapon, the three-inch mortar and ammunition, ready to face Germany's stormtroops should Hitler be mad enough to attempt invasion.

General Smuts Outlines South Africa's New Social Policy

"Our ultimate aim, our target, is to provide, as far as possible, fruitful employment, housing and the necessities of life, including food and clothing, for our whole community of all races and colours."

In these words the Prime Minister, General Smuts, summed up the social policy of the Government when he opened the third Union congress of the United Party at Bloemfontein.

"Let us avoid living in the past and strike out boldly for the future and for that united nationhood which is our true destiny. Let us build up a new South Africa and the new social order which will give our children a fairer deal than many of us have had from life in the past.

"Whatever good work we may already have done, we feel that there is no place for complacency, no place to call a halt as if enough had been done.

Democracy, which means the people itself, in its free self-government can do much better towards creating ordered progress and social security. We mean to continue along the lines which we have followed these last years and to continue to use the powers of the State to create fair conditions and decent standards and opportunities, which will as far as possible benefit all sections of the community, all races and all colours.

The social policy of the Atlantic charter we make our own in our march towards a better and a happier future. And may Heaven's blessing smile on us in our feeble efforts.

Referring to the support given to war efforts by the people of South Africa, European and non-European, General Smuts inter alia said:

It is these men and women behind us that have made our war effort by land and air and sea so impressive. It is they that are behind our no less impressive munitions effort. Rich and poor town and country, European and non-European, they have through their unity not only saved our country from disgrace and our future from danger, but have also gone a long way to realise, the vision of a united South Africa and South African nation.

No more important step towards full united nationhood has ever been taken than this whole-hearted co-operation of all sections in this war. From the common service and sacrifices of our young people

Africans And War Efforts

£20,000 RAISED FOR WAR FUNDS

Up to the end of September voluntary African contributions to war funds amounted to very nearly £20,000, according to the Union Department of Native Affairs.

The people have sold cattle, grain and even fowls to raise money for war funds. They have arranged concerts, and now there are more than 100 organised parties of African women workers who provide gifts for their men on active service. Socks, scarves, balaclava caps and mittens are some of the useful articles made.

A farmer in Natal has set aside lands for war funds. His Native tenants plough and sow the lands free of charge. From this source £125 has been given to war funds.

The "Daughters of Africa" Alexandra Township, have sent 260, and the pastor and members of a Church in Sophiatown £20.

In Bethlehem a society under the name of "African Men War Workers" has been formed. A contribution to war funds has been received from them.

Co-operation Only Solution

—COL. REITZ

Co-operation by both Europeans and Natives is the only solution to the so-called Native question in this country," said Colonel Jeneys Reitz, Minister of Native Affairs, speaking at the inter-race ambulance competition for Natives at the W.N.L.A. Compound, Eloff Street Extension.

"I have been Minister of Native Affairs for a number of years, and my work has enabled me to realise that the greatest problem that faces South Africa is what is loosely called the racial relationship between Natives and Europeans. One thing is certain: neither race wishes to eliminate the other, and the only course open is one of co-operation.

THE BANTU WORLD

SATURDAY, OCTOBER 18, 1941

Eka Kukulela-Ngoqo eRussia

Kulempi ngeSonto elidhlule amaJamane alahlekelwa amabhanoyi angama 89 empini yase-Russia. Kwati ngolwesibili kwafa amanye ayisi 8 eduze nase Moscow.

Kwolonye upondo amaRussia abika ukuti amaJamane apaka impi yezitutu ezingama 200 namatangi angama 28. Yahlanga ngezifuba neyamaRussia kwafa amaJamane ayi 700 namatangi ayisi 9.

Opondweni lwase Orel amaRussia abulala amatangi amaJamane ayi 120. Opondweni oluse-tshonalanga ngosuku olulodwa amaRussia abulele amaJamane ayi 13,000.

NgolwesiNe nolwesiHlanu oludhlule kwabe sekubikwa ukuti amaJamane asebhobozile ezinhleli zamaRussia asondezela eMoscow. Kwabikwa futhi ukuti uHulumeni waseRussia uzosuka eMoscow ukuze idolobha livikele kahle. Ezinye zaveza ukut asenziwe amalungiselelo okulidili zela pensi ledolobha elikulu um kubonakala ukuti lingase liweli ezandleni zezita.

Kwabe kubhekwe ukuti liyot lipela iSonto elidhlule abe amaJamane esegaleleke ngezinkani edolobheni laseMoscow. Kodwa silobe ngolwesiSibili lwalo leli kusabikwa ukuti kawakangenzi. AmaRussia azabalaze ngamakulu amandla. Kulempi vodwanje amaJamane aselahlekelwe amabutu ayizi 500,000 nezikali ezesebekayo.

Ingozi yamaJamane kayikapebezeki kwazise ukuti impi isa bhebeteka. Umbiko ovela ku Hitler lapo impini uti useyiqedile impi ka General Timoshenko. wa tumba iziboshwa ezingama 648,196; namatangi 1,197 nezibhau 5,229.

Opondweni lwaseKalinin kubikwe ukuti amaRussia ahlasela ngamandla ayiqebekula eyamaJamane lapo. Ayidudula yahlala. Kul'lu pondo amaRussia abulala amabhaloni amaJamane angama 214 nezimoto zezikali 42 namaloni 2340.

Opondweni lwaseBryansk lapo amaJamane ayezimisele ukukukula kwati-nje ngegalelo lawr alahlekelwa amabuto ayizi 3,000 namatangi angama 50.

Kubikwa kona loko nakwolonye upondo lapo amaRussia etumbe amatangi ayi 18 abulala, ali maza amabuto amaJamane ayi 1,500.

Kasazike ukuti liyoti lipela leli bekubikwa zipi. Kodwa amaRussia okwamanje azimisele ngako konke ukuyilwa aze ayinqobe AmaJamane asebezise amanye fut amabuto ayi 1,000,000 kubangana bawo amaNtaliyane ukuba bayokwelekelela eRussia.

Inhlalo Ya Bantu Emadolobheni

Ubeke umqondo wake pamb kweKomishani yakwaNdaba ze Bantu ehlola isimo senhlalo ya bantu emadolobheni uMn. E. P. Mart Zulu. Lobobufakazi ubebu beka mavelana nenhlalo yabantu eAlexandra Township. Wavez ukuti imali eholwa umuntu ili ngana £5 ngenyanga. Kulemal akipe opond ababili etelela izi ndhlu ezimbili zokuhlala. Imali yamabhasi eya ebuva emsebenzini ibe upondo nesihlanu ngenyanga bese kusala £1. 15s. 0d. yokuba ayidhle, azigqokise nezingane zake.

Uma abomuzi lowo kungabantu abane kusho ukuti emunye ukipi: 13s. 9d. ngenyanga yokudhla ne zambato okulingana nenxenywe yemali ekishwa umlungu ngosuku etenga osikilidi. Izindhleko zendhlela enye yezinto ezinkulu ezitinta isikwama sabantu e Alexandra. Ngosuku ukoka 4d ukuya 4d. ukubuya ebhasini loko okwenza £1. 5s. 0d. ngenyanga. Lemali yodwa-nje seyincele kakulu emalini yeholo lomuntu Abantu basebenza esigodini sakuMasipala ngako kufanele u Masipalati abasize abantu abahlala eAlexandra basebenza edolobheni.

umBhishopu uyawuzonda umteto wepasi. Wati namhlanje uHulumeni ucela ukuba abantu bayomsiza empini. Yebo, kuyiqiniso ukuti inhlalo yomuntu ingaba lukuni kakulu pansu kwamaJamane, kodwa kulukuni namhlanje ukubonisa umuntu ukuti balwela amalungelo ake wonke.

Wati kaboni ukuti inhlalo pakati kwezizwe ezikulelizwe iyobangcono uma kusekona ezinye izizwe ezihlezi inhlalo yendhlala nokuswela nokungabinatamba. sibhedlela kuyihlazo elibi. Wati

Umkos! Was' Ohlange Ubemuhle Kakulu

Umhlangano owabikwa ukuti usungulwa ababefunda Ohlange kodwa umumete wonke otanda imisebenzi yas'Ohlange wahlangana ngemuva kwezinkonzo eSontweni laseLuthela kwa Mfundisi A. M. Sikhakhane ku 10 Davis Street. Doornfontein ngeSonto, October 19. Wangenela eholweni elingapansi kwendlu yeSonto. Sivunyelwe nguMfundisi A. M. Sikhakhane ngomusa omkulu nangesihle.

Kwavula uMfundisi K. M. Nkabinde ngomkuleko. Umhlangano umuhle kakulu kukona nabayela eRandfontein nase Springs. Kute lapo ababambe isihlalo sebewenekele umhlangano ngezinjongo zawo yavume lana indhlu ukuba kuketwe Uketo olwaqutshwa ngomoya omuhle wokuzwana lwema ngalendhlela:

Usihlalo R. R. R. Dhomo; Umsizi A. Myeza U Nobhala B. W. Vilakazi, M.A. Umsizi Blyth Mafelebane Umpati-Mali Rev. H. G. Mpitso Umsizi Rev. W. S. Dimba Kwase kuketwa amalungu amahlanu azoba awuKomidi canye nabapete izikundhla kwena ngalendhlela:

Mrs Lillian Mbhele, Mr. O. J. C. Msane, W. B. Mkasibe, Shadrack Bhengu no W.M.B. Nhlapo

LeliKomidi lanikezwa amandla umhlangano ukuba liyofuna igama elihle, elizozwakala kahle, elizovumelana nezifiso zomhlangano ongabizwa ngalo. Ukuze ligxile enjengweni ekuhlaleni yomhlangano ewukupakamisa imisebenzi yomqambi wesikolosas' Ohlange uDr. J. L. Dube, Ph.D. (uMafukuzela).

Ibuye futhi iKomidi leyo imise zindhlela nemiteshwana okuzobekwa pezu kwayo isiseko sonke emhlangano. I Komidi ke seyilungumile usaku, nesikati nendawo lapo iyongena kona ngalo isonto leli elizayo ukuze udaba lolu iluputume lusashisa-nje ezi-ahliziyweni zeningi.

Kuvela umoya omuhle wokuzwana lapo sekushiyelwana imiqondo mayelana nezindhlela okusweleke kuqutshwe ngazo; kwavela obala ukuti uma lowomoya ungabuyanga wopala noma wagenwa ngoweziKova, kuzosetshenzwa.

IKomidi izimisele ukusebenza ngamandla njengezifiso zomhlangano ngako kwetembeka ukuti emva kokuhlangana kwayo sekuyovela kahle okuzosetshenzelwa pezu kwako; futhi itshetshe imeme indumezulu yomhlangano osuyobeka isiqinisele pezu kwombiko zezulelo zeKomidi ukuze kuyiwe pambili.

Bonke abashisekayo ngaloludaba noma bengobani abangapumelelanga ukuba kona bayacelelwa ukuba batumele imibuzo nemiqondo kwabe Komidi ukuze ibatumele izincwadi zesimemo zomhlangano ozayo. Sezifikile ezinye izincwadi ezivela eNatal naseOrange Free State ziti zihambisana nati. "Injubo ehle tungelwe eBandhla."

Umhlangano wavalwa ngomkuleko nguMfundisi H. G. Mpitso sekushaye awo 6 ntambama ungene ngawo 4.

UmBhishopu NoMasipalati

Lapo evula iSinodi sabafundisi beBandhla lase Church umBhishopu G. H. Clayton uveze obala ngamazwi abuhlungu inhlalo yokuncinzeke kwomuntu omnyama waleli. Wagxila ebubini obuvezwa amaholo amancane aholelwa abantu. Loko okubangela abantu bangene ezilingweni zokutengisa utshwala nokunye.

Elinye ipuzu alivezile elokuti ngonyaka ka 1939 kwati lapo izinkantini zika Masipalati ziveza inzuzo etshwaleni, kwatwala leynzuzo yabantu kwasizwa ihisebenzi yabantu edinga usizo. Loko kuveza ukuti imali leyo eyabisiza abantu vabe ivela kubo uqobo lwabo. Wati isimo sezinto ezinjalo usibeka ngapambi kwamakolwa amhlope ukuba atsho ukuti ayakuvuma yini ukuba abantu baqatwe ngendhlela enjalo na? Wati ukuminyana kwabantu e-(Ipelela Ohleni lokuqala)

Advertisement for Bile Beans for Constipation, featuring a tin of beans and the text 'Bile Beans for Constipation'.

Imibuso Nempu

SOUTH AFRICA

Udaba olusemateni esahlulekile ukuluveza ngenxa yokuncinzelela masinyane, ngolwenkulumo ebhekwe kuGeneral Smuts. Wabekuluma emhlanganweni wabe United Party eBloemfontein ngolwesi-Bili. Seyoyiveza ngelizayo.

Enye futi yinkulomo kaGeneral Hertzog nayo eyabibhekwe ngolwesitatu oludhlule. Okwabe kubhekwe ukuti uzoveza umqondo ovuna lipi iqembu kulawa amatatu okutiwa "ahlanganise" isizwe samabhunu elika Dr. Malan (Nationalist Party) elika Dr. Van Rensberg (OssewaBrandwag) nelika General Hertzog (Afrikaner Party.)

SERBIA

Kubikwa ukuti amaJamane iseqidile isizwe sama Serbia, sekuhlangene abesifazana, nezi ngane asebebulewe bayizi 330,000. Iningi lalaba libulawelwa ukuzabalaza pezu kokuba zwe labo selidhlile amaJamane.

JAPAN

Izimpawu ezisobala zikomba ukuti iJapan igaqela eziko lempi. UHulumeni ka Konoye ughluziwe kwema uHulumeni ka Mru. Tojo okutiwa yisihlobo esikulu samaJamane. Kusobala ukuti lomnumzane angase awushise umulo lona. I Melika seyilikipile izwi lokuti nayo sekuyoba ukuyingena kwayo lempi, kwazise iJapan iyingozi eMelika nasemazweni ayo asolwandle. Njengoba iRussia ime kubi-nje kuyabonakala ukuti iJapan ingase igadhlile ukuze yekelelele amaJamane.

GREECE

AmaJamane ayawaqeda amaGiliki ngokuwagebenga. Utuli lusuke ngokuba kusuke amaBulgaria asiza amaJamane abambe amaGiliki angama 30 engone luto. Kwase kudutshulwa amaGiliki avisitupa kuhlaulwa ngawo igazi lomBulgaria oyedwa ofileyo. Lesisenzo esibi sawavusa amaGiliki, adumelana ngezandhla namaJamane. Kulezozimpana amaJamane kutiwa asebutelele amaGiliki ezile ezi 15 000 ubuningi.

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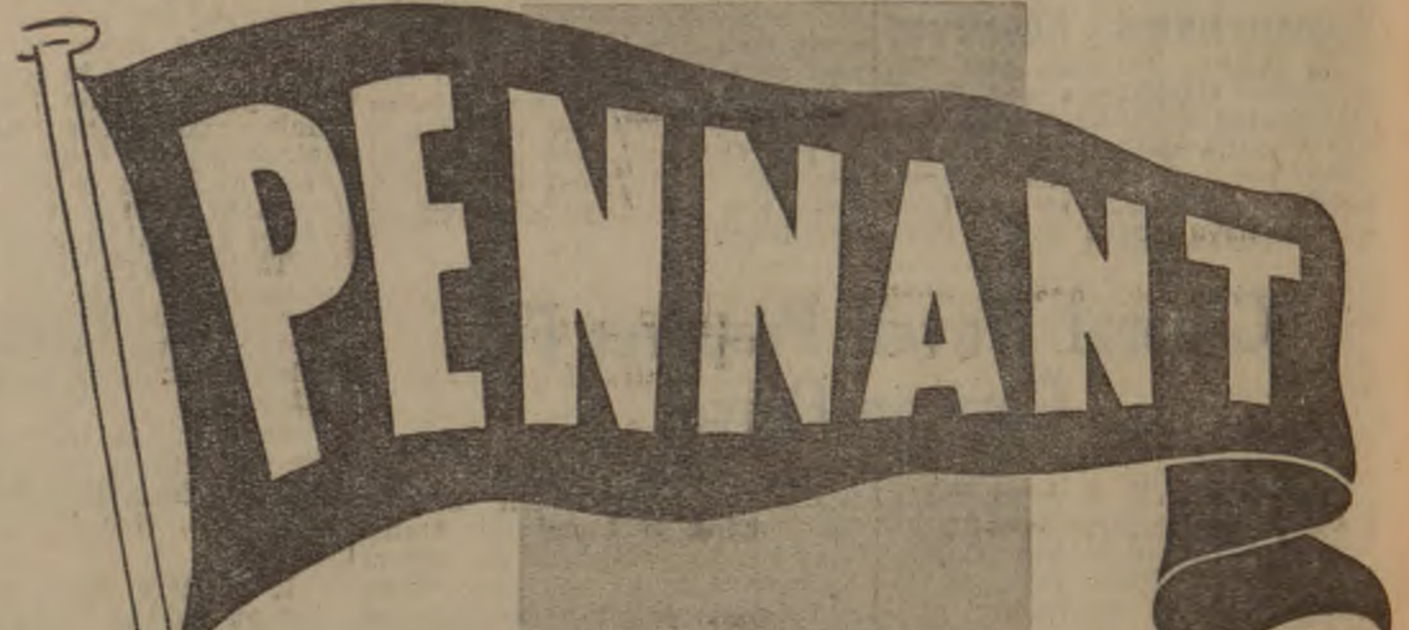
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Ngyumele sikadhlanga kwelako lodumo ngigewalise lawamazwi owake wawakuluma kulezi zihla eminyakeni edlulileyo; nami ungibale kubasekeli bako.

U Somandhla ungipepisele kuko kounke ngaze ngafika kuleli zwe mhla zi 1 ku October ukuzo qala umsebenzi wami omusha e Nkantolo yakwa Ndaba zaBantu. Ngafika kona ngadideka umqondo ukuti ngipuma ngakuphi loku indawo yakona amahlati; izintaba zakona zimnyama kwishizilapaya ngobude, uma ubizheki- le ungati amatu ezulwini.

Lendawo lizwe elikuswa inkosi uMaleboch ingamashumi ayisi kombisa amamayela ukusuka e Pietersburg ngasenshonalanga, lawo mamayela futi ukuya ezweni lika Khama eBechuanaland. Inkosi yinye kona indodana ka Maleboch njengoba uyise esekoteme, nezinduna zake ezingange sikonyane. Isizwe saka siningi njengesihlabati solwandhle, uma ufika kona uyazibonela-nje ukuti ufike ezweni lezinyosi lapo umuntu esahlonishwa. Ubuntu bugewele impela ngenhlonipho enga mangalisa izifundiswa ukuti impela isekona indawo lapa kwelomdaba lapa kusadhliwa nge ngxwembe endala, kusavunulwa yona indulo yawokoko. Impucuko ayikajuli nezinhlupeko zayo eziqede isizwe emadolobheni. Amakolwa ayabalwa ahambisa ivangeli. Kodwa kulukuni uku susa abangakolwa emasikweni nasenhlalweni yawo, ukubonga amadhlolzi nezinye izibopo esinga tata ikulu leminyaka ukuba zikululwe.

Indoda isaziwa ukuti yiyo inhlolo yomuzi nesimame asikangenwa umonakalo wasesilungwini, isigangisi sipuma sirga zelele ibeshu lisele pansu. Kuya pilwa impela kulilizwe lika Maleboch; ikolwa liyinto enkulu kubo liblonishwa njengomlungu kwabadala nabancane.

Umuzi wenkosi upezu kwentaba okutiwa iBlauwberg engamafidi (14,000 feet) ayizinkulungwane eziyishumi nane, pezulu iyitafula njengo Mkhambatini (Table Mountain) ukunyukela kona kutata amahora amabili nokwehla kuseyiko kona loko.

Ngazo zonke izindhlehla ezintatu eziya emuzini wenkosi, kumhambi kunzima ukunyukela kona, kodwa abakona behla benyuka nomtvalo bangelwa luto. Wena owunfiki womelela amadolo uma usubuya kona ngamawa abheke pezulu nokushelala kwawo-oku ngaze kwenze ukuba umuntu afunelwe inyanga izomelula ini siba ngokomelela.

Kona pakati kwesizwe kukona isibhedhlehla sokulapa isiLepere nesifo sangasese okudhlangile kubantu esibizwa Helene Franz Hospital. Umsebenzi waso uyababazeka, nami engzibonele nga mehlo ukuti impela ngakwolutye uhlangot abelungu bayasizwela ebuhlungwini bwetu. Abasizi abamnyama kona ngu Mfundisi Mamabolo nenkosikazi yake kaye no Nurse Ntjie, umsebenzi wabo bawupete ngobunono obungashaqisa izibhedhlehla ezinkulu emadolobheni.

Isifo esidhlange kakulu lapa iMalaria, kodwa uNdaba zaBantu usikutalele usilwa ngazo zonke izindhlehla ukuqeda amaqanda awominyane engakaqamueli emini nasebusuku.

EzaseGardensville

Mhleli,

Ake ungifakele lamaxwana okubonga omunye wamadodana okuzalwa lapa uMr. Alois S. Shabalala otumele upondo £1 we ndhla yesikolo sase Gardensville.

Bonke okwacelwa kubo mabayikipe isidingeka ngamandhla. Putamani ke batengi, nabazitende nabazali abanezingane ezifunda eGardensville. Musani ukwaka umkanya entweni yabantabenu. Asepi amashoshizela aye afike eMgungundhlovu eti akwakiwe? Nanso pela intando.

L. S. MABASO

United Bantu Presbyterian Church Of Africa

Baba Mhleli,

Isidhlo seNkosi sokuqala se Bandhla eliqaliweyo eliholwa nguMfundisi J. K. Mahemane sizoba sePimville ngesonto lona leli mhla zingu 26 October, '41, ngesikati sika 3 p.m. eSontweni le Congregation Church of God of S. A. elika-President Rev. J. Twala. Umsebenzi uzakubankulu, ukubhapatiza abantwana, ukubhapatiza abantu abakulu, ukwamkela labo ababhapatizwa bese ngabantwana, ukubuyisela abasikiweyo; bebuyiselwa endaweni zabo zobuhlungu.

Emva kwawo wonke lomsebenzi kwenziwe isidhlo seNkosi yi Sub-session ezongena ngo 2.30 p.m. ngalolosuku kuzobakona abafundisi abamanye amaBandhla ukuzobona umsebenzi we Bandhla eliqalayo abantandayo inqubekela paubili.

(Rev.) J. K. MAHEMANE

EzaseSwimburne Natal

(Umshado ongandile we "zelamani" indodana ne ndodakazi ka Frank Ntshingila)

Baba Mhleli,

Ngikulekela isikala kwelako lodumo, Mhleli kengezivelele aba fundi bako engikupapelisile kulendawo, esontweni lwesibili kulenyanga October.

U Mnu. F. Ntshingila osene minyaka eminingi esebenza kule sitheshikazi sase Swimburne wenze umsebenzi ongandile ngoku shadisa abantwana baka ngasi kati sinye uBen no Gertrude Ntshingila. Lesisenza esibabazekayo sidalele uNtshingila ubu hlobo kwabakwa Chief S. L. Molefe no M. Mazibuko ngesi kati esifshane. Amafundo alomsebenzi aboshwe ngumfundisi wase Weseli Harris Smith uMfundisi Sagana. Amalungiselelo alo msebenzi ebemakulu impela, no msebenzi wamuhle wadela. Izihlobo ezimhlope zikaMnu. Ntshingila zintakazelele ngokunikeza izipo kubantabake nangokungena emdlalweni wokugida—ngokudansa okumangalise izibukeli.

Abamhlope basibukile isandhla nehlobo lika Ntshingila loku twala lomsebenzi obewuneni ndhleko eziningi.

Abantwana bapelekezelwa nga mazwi okwaka umuzi. Lomshado utate isonto lonke (7 days).

Okudabukisayo kubefundi balelilepa. Indodakazi ka Mnu. Ntshingila ihlatshwe ukugula emapetelweni omsebenzi. Nama- (Ipelela ohleni lwesitatu)

Ibhol'Emnambiti

NORTHERN TAILORS' CUP

Mhleli,

Ngomqibelo October 4 beku dhlala iDundee and D. A. F. A. eLady-smith, kudhlalwa lenkomishi engenhla. Umhlalo wab' umuhle kakulu upetwe u Mr. Gumede wase Newcastle. Yadhhlala ngehlobo iL.A.D.A.F.A. ngo 5-1.

RAINBOWS F.C. E BANTU SPORTS GROUNDS E COLI

Ngawo umqibelo amaRainbows F. C. odumo lwase Lady-smith akwela ahlasele eGoli. Adhlala ngesonto nama Jupiter F. C. odumo lwase Goli. Adhlaliwa amaJupiter Wanderers F.C. ngo 3-1. Kodwa uNompempe wawu qeda ngokuti idraw 1-1. Loku akunelisa bonke abantu! Ngomsombuluko "kwamnyama eBantu Sports" kwadumelana amaRainbows F. C. ase Lady-smith ne J.A.F.A. Pick Team. Engapikanga uMongameli uMnu. D. R. Twala (Gen. Sec. and Sports Organiser) epikelinkomishi, epikelihendikepu, epikelife-yineli! "Kwashisa pansu kwabanda kwa Next door!" Wazibiza uNompempe wodumo uMnu. Stephens. Zakala ngo 'Ndundu', zakala ngo 'Juda', zakala ngo 'Buya Japan' kwi J.A.F.A. Zakala ngo 'Lacasha', zakala ngo 'Baby Austin-Umlungu', zakala ngo 'Myubu', zakala ngo 'Express', zithi Heavy eight' kwi Rainbows F. C. Lamdlhalo omuhle wapela nge draw 1-1.

Ababekupukile eMnambiti ilaba: Messrs J. Amod's (President), L. E. Smith (Capt.), G. M. Smith (Secretary), Jesh. S. P. B. B. G. Gregory (Secretary), V. Kekane (Vice Capt.), J. A. Xaba, E. Thwala, J. Dorry, L. A. G. Ndlandla, W. Myubu, J. Buthelezi, E. Fraser, I. Mchunu, A. Fegg, A. A. Smith, A. L. Smith, E. Gelek, A. Mkhwanazi, T. Mbatsha, G. Sikhakhane, W. Schalkwyk, W. Shezi. "Julle het moo! gespel my kinders!" Siyavibonga lemidhlalo emihle kakulu.

J. S. F. B. B. G. GREGORY, Press Secretary and Auditor L.A.D.A.F.A.

nje isalele pansu kwabo kanti u David Mazibuko useyibheke nga mehlo amnyama ukuba iyopekela unina.

U Mnu. Ntshingila uncoma umusa nempato ehle ayenzelwe ngu Station-master omkulu no Sayitshehi omkulu kulo msebenzi wake. Yeboko Chief Molefe, Mazibuko naye Ntshingila kuya bongeka kakulu.

Umhlangano Wama Bhizinisi

Kuyobe kubutene ngesonto leli October 26 umhlangano omkulu wabamabhizinisi e Inchcape Hall, 5, Polly Street, Johannesburg ngo 10 ekuseni. Kufunwa izindhlehla zokuhlola imiteto evimbela abantu ukuba baziqubele amabhizinisi edolobheni. Inhlangano lena seyatuma izitunywa kwabakulu, yizoke eziyobika ukuti zahamba amnyant. Kuyokuluma uDr. A. B. Xuma uMongameli kaCongress noMn. R. V. Selope—Thema. Kumenywa wonke uwonke.

Idolobha Lase Moscow

U Stalin usememezele kulo lonke laseRussia ukuti lelidolobha eligaqelwa amaJamane lizovike- lwa kuze kubesekegcineni. Sekwenziwe onke amalungiselelo okulivikela. Kubikwa ukuti u Hitler usebuye wapaka impi yamatangi ayizi 15,000 ahlasele e Moscow. Uzama ngako konke ukuba alinqobe masinyane lelidolobha ukuze axolise amaJamane eBerlin. Ngoba kuze kube namuhla kakulu luto olukulu awakombisa lona aselunqobile eRussia. Uma ewanqobela lelidolobha uyobe uwanike isibindi sokumela izinhlupeko nezenswelo zasebusika. Seliyakitika izulu eRussia noma lisaqala; sekubikwa amakaza amabi kwezinye izigodi okuliwa kuzo.

BARGAINS IN NEW SECOND HAND FURNITURE!!

Table with 2 columns: Item and Price. Items include Beds complete, Wardrobes, Sideboards, Dining Tables, Dining Chairs, Grass chairs, Kitchen chairs, Kitchen Tables, Kitchen Dressers, Stoves, Lino Squares, 3 Pce. Chesterfield Suites, Mattresses. Prices range from £3 12 6 to £5 15 0.

FREE DELIVERY - TERMS ARRANGED - FREE STORAGE - Furniture Bazaar 73, LOVEDAY ST. (Off Bree St.) JOHANNESBURG.

SUNLIGHT SOAP advertisement featuring illustrations of people washing clothes and a box of soap. Text includes 'Yinhlle ekuhlambeni izingubo zabasekeli bako-bayisebenzise, bangakali' and '4d. UNGAKOKI NGAPEZULU! IPAKETE'.

LOANS advertisement for DINBRO TRUST (PTY.) LTD. Text includes 'ON EVERY CLASS OF BUILDING', 'Lowest Interest Rates 6 1/2%', 'EASY MONTHLY REPAYMENTS', 'Building Loans arranged for a Cottage or a Block of Flats', 'OUR ESTATE DEPARTMENT has Buyers and Sellers of All Classes of Property.', '1, New Court Chambers, 44, Commissioner Street, Johannesburg. Telephone 34-2247 P.O. BOX 7841'.

Wondhla umuzi Otokozayo na?

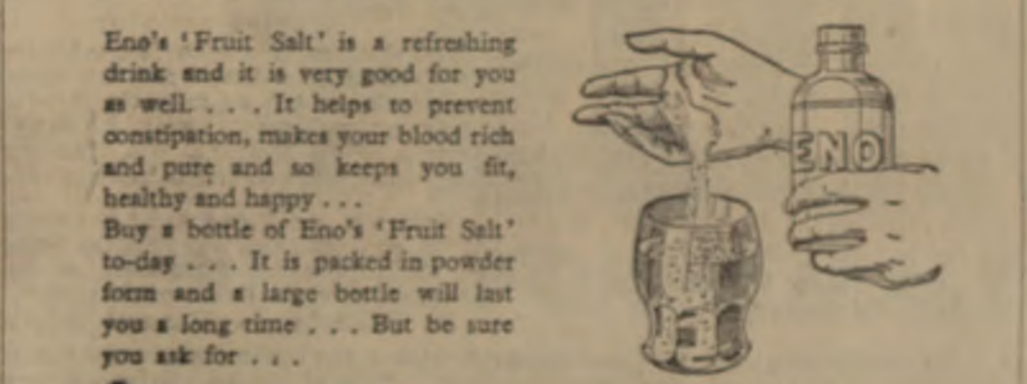


Qiniseka ukuti ngenkati usebenza edolobheni no-ni ezinkomponi ahantwani bako bayitokoza benamile. Hlala njalo unomqoto wezingane ka Ashton & Parsons: welapa ubuhlungu esiwini nobizazinyo. Ingane yako ilale kahle; unins angabi oqatele egulayo lapa ufika ekaya. Ubutoongo obuhle benza ingane ikule, izimuke, ipila.

Ashton & Parsons' INFANTS' POWDERS advertisement. Text includes 'Abaninwa: Phoslerine (Ashton & Parsons) Ltd, Wadfort, England'.



HERE is a bubbling drink you can make for yourself in a second... Just stir a spoonful or two of Eno's 'Fruit Salt' in a mug or glass of water and you will have a delicious fizzing drink at once...



ENO'S 'FRUIT SALT' The words 'Eno's Fruit Salt' and 'Fruite Soul' are registered Trade Mark.

THE BANTU WORLD

Printed and published by the "Bantu World" (Pty.) Ltd., at the offices, 14, Perth Road, Westdene, Johannesburg.

SATURDAY, OCTOBER 25, 1941

The Menace Of Low Wage:

"Europeans in this country will not understand that Native labour is their greatest asset. We are allowing this asset to dwindle because wages paid to the Native are not sufficiently above the bread-line. They have an equal right to a place in the sun as we have, and should therefore have the opportunity to develop along their own lines."

This statement was made by Dr. F. E. T. Krause, former Judge-President of the Orange Free State at a luncheon of business men at the Carlton Hotel. It was not the first time that business men were told of the inadequacy of wages paid to African workers. The Amalgamated Chambers of Commerce have discussed the question on more than one occasion and have urged that for the expansion of commerce the spending power of the African worker should be increased by raising his wages.

The African's labour is not his only "greatest asset" to South Africa. If well paid, he will become South Africa's greatest internal market. He will become the consumer of her products and thus give impetus to the expansion of industry and commerce. To-day this country is not developing as rapidly as it should because the largest section of its population lives in abject poverty, and, therefore, cannot participate in the consumption of the products of its industries. Indeed, as Dr. Krause points out, "economically this country is going downhill because we are depleting its asset. Higher wages mean a greater economic return and a greater circulation of money, and we are taking a very great risk in not attending to this matter."

This warning is not given for the first time. Many men including General Smuts have publicly made it known that the raising of wages paid to Africans would increase the prosperity of this country. But so far, White South Africa has paid no heed to the utterances of its men of vision. It has remained indifferent, because there is an erroneous and misleading idea that the white race is enriched by African poverty. There are people who, on account of race and colour prejudice, are unable or refuse to recognise the fact that the wants of the African people, particularly in urban areas, have increased tremendously and cannot be met by wages which are being paid to African workers at present.

That these wages are inadequate to meet the high cost of living occasioned by the war no sane man can deny. It must be remembered that the African buys the necessities of life from the same market as the European and at European prices. While his wages remain stagnant, the cost of his living is mounting higher and higher and to meet it he must perforce resort to an illegal way of earning money. It cannot be denied that stealing and burglary among Africans in urban areas are the direct products of low wages. Surely it is not the wish of White South Africa to keep Africans in a state of poverty and thus drive them into hoodlumism and lawlessness!

The African worker, to whose labour industry and commerce owe its growth and expansion should be enabled to enjoy the fruits of his labour and thus be encouraged to become a law-abiding and useful member of the community. The Bishop of Johannesburg, who also feels that a great deal of injustice is being done to African workers, says the increase of African wages is a necessity, "unless we are content to see the continuance of the system by which the average Native wage is only just over two-thirds of that which is necessary to meet the cost of living, with the consequent almost irresistible temptation to the adoption of criminal methods of increasing the family income."

White South Africa must choose now whether or not Black South Africa should take to crime to supplement its meagre wages.

Our Children's Day

Saturday, the first of November will be a significant and important day for African children. Why? Because it is "Our children's day". What do we mean by this? It is a day when all the people of South Africa are to stop and think of the welfare of the children of our land. But on Our Children's Day they are asked not only to think of the children, but to give as liberally as they can to Our Children's Day Fund. Where does this money go? It goes to the National Council for Child Welfare, an organization in South Africa interested in all child life, in the Union.

This Child Welfare organization is the mother of scores of daughter societies in the Union, which are affiliated to it, one of which is the Johannesburg Children's Aid Society. This Children's Aid Society is interested with the care of all children regardless of colour or creed. As a result of their work in many of the locations there are Children's Creches, School Clinics and homes for destitute children. It is a great and good work, and deserves the fullest sympathy and cooperation.

An appeal has been sent by Her Excellency Lady Duncan, asking the people of South Africa to support this fund.

She writes—"The tragic destruction of human life which one sees to-day on land and sea and in the air should bring home to us the value of our own South Africa child life.

There are thousands of children here who by timely help can be placed on the road to useful citizenship but who, if neglected will be condemned to lives which are useless to themselves and a burden on the community.

We hear much of the excellent work done nowadays through our anti-waste campaign. Let us remember that there is nothing more tragic in South Africa than the waste of the many lives of our young people who, through lack of opportunity, drift into conditions—mental and physical—which offer no hope for their future.

The appeal of the National Council for child welfare gives you an opportunity of helping his cause of national upbuilding. Will you take advantage of it or will you let things slide along the old rut of indifference and neglect? Today you must make your choice.

As you can do much by supporting Our Children's Day collections to counteract these existing evils, I appeal to you to help now, reminding you that "he who gives quickly gives twice."

ALICE DUNCAN

May all do their part this year, contributing as liberally as their circumstances permit, on Our Children's Day, so that this splendid work may not be hampered by lack of funds.

le batho ba hae ba Ngunduzi Location, £1/6/2; Ramotse Sidam Falake le balateli. Nezele Location, £2/19/7; Mrs. Jane Ganda, 2/6d; ea mokotla oa ntoa.

Morena Umziyonek C'kane le sechaba ba romtse £3 ka Komishinara oa Ndwendwe, Natal, neo ea mokotla oa ntoa.

Mastrata oa Richmond, Natal, o rometse lineo tsa mokotla oa ntoa tse thlang ho £2/3/0 tse tsoang ho batho ba setreke sa hae tse kolekile loeng khoeleng ea Loetse, 1941.

Nicodemus Molephi o nts'itse 4/- ea mokotla oa Governor-General oa ntoa ka Komishinara oa Rustenburg.

Neo ea £2/10/6 e tsoang ho Morena Robert Joyce le sechaba e kenang mokotleng oa ntoa oa Governor-General e amohetsoe ea romela ke Mastrata oa Umzintlo.

Mastrata oa Willowvale o rometse £1 ea mokotla o bitsoang "Speed the Plane Fund"; 10/- tsoa ho Lunda Myatell le 10/- ho Hope Sidatya.

Ka Komishinara oa Wakkerstroom ho amohetsoe £1/16/0 ea mokotla oa ntoa e tsoang ho Ma-Afrika a setreke seo.

Datho ba bang ba sechaba sa Amangwane ba busoang ke Morena Madela Hlongwane ba rometse £1/10/0 ka Komishinara ea Bergville, Natal. Ke ea mokotla oa ntoa.

Thomas Mogadiele, Samuel Magadiele le July Mpoemela ba rometse 2/6d, ea mokotla oa ntoa, e mong le e mong oa bona 7/6d eo e amohetsoe ka Mastrata oa Bothaville.

Motlatse oa Komishinara, Liechtenburg, o romela £2/16/7, neo ea mokotla oa ntoa etsoang ho bana: J. Mosiane le sechaba, £1/1/1; Piet Digoanmabe leba bang 15/6d, le Ismail Motsuanyane, £1.

Ka Mastrata oa Mount Fletcher ho tla 4/6d e tsoang ho bana: Bon Molefe, 2/-, Rev. S. S. Mojakisane, 2/6d.

Bishop Clayton Hits Out

"We are not at the moment a democracy," said the Bishop of Johannesburg in his charge to the Diocesan Synod last Sunday.

"One of the principles of democracy is no taxation without representation. I do not think that it would be wise or right, even if it were conceivably possible to flood the electorate by the immediate enfranchisement of the whole population. Yet it is unfortunately true that our rulers are prepared to do more for those who by their votes can turn them out of office than for the great population that has no such remedy to hand.

"It would be absurd to deny that the policy of a municipality in Native affairs would be very considerably altered if Native rate-payers had votes."

The bishop referred to certain aspects of the life and organisation of South Africa which seemed to be inconsistent with the principles for which the country was fighting. From time to time something happened which called the attention of even the most self-absorbed to the complete absence of moral standards among large sections of the community. There was a great deal that was beautiful and attractive in Johannesburg, but there was an underworld of indescribable sordidness. Both the beauty and the sordidness suffered from the same disease, a lack of moral standards. Society was running violently down a steep place into the sea, and it showed every sign of perishing in the waters.

South Africa was fighting against a system which robbed the individual of his worth and freedom, yet the Achilles heel of democratic States was the fact that the freedom of the individual was rendered nugatory by an economic system which seemed to take more account of profits than of human values. In the interest of these profits this system actually hindered the distribution of the fruits of the earth and the products of industry among those who needed them.

Evidence has been given to a

Government commission sitting in Johannesburg during the last week or so which shows that the average wage of a Native family in a location on the Reef is not sufficient to meet the cost of living. The average income, according to one who is in a position to know, is a little over two-thirds of what is required.

THREE SUGGESTIONS

"There are, so far as I am aware, three suggestions. One is to increase the level of Native wages, which, according to our economists, would in the course of time produce a local market for South African industry. But there seems to be some "hidden hand" which prevents it. So let us consider the other suggestions.

"One is that the shortfall should be made up by the provision of services at an uneconomic rate. That means that the shortfall of wages should be made up by charity. That seems to me a thoroughly vicious system. There will always be plenty of opportunity for charity, to help those of all races who for one reason or another have fallen by the way. But, if a man is employed he ought to be given a living wage.

"The other suggestion that has been made is that, with the exception of a quite small number of Natives who are wholly and irrevocably detribalised, all Natives should have a "family anchorage" in the Native reserves, and the men should come up to work, either on the mines, or in industry, or on European farms and live there under compound conditions if the promise which was made by General Hertzog about the amount of land to be purchased for Natives is fulfilled. There would still be nothing like enough room.

"It would indeed be a method of securing cheap labour for European enterprise, for unless the Native men came out to work they would infallibly starve. And they would have to come out on the European's own terms. And what is left of Native family life would be irretrievably ruined.

LITABA TSA NTOA

(Li tsoa qepheng la 16)
sebetisa hantle empa a re a utloise hore o eleng 'ona mosebetsi o moholo o sa'le kapele.

Major-General I. P. de Villiers a etela kampo e haufi le le-oatle, moo lekhotla le lehola la ma-Transvaal le ma-Natal le neng le ipatile teng le its'ireletse ka mekhoha eohle ea bohale hore le se ke la bona ke lira. Leint-General Sir Claude Auchinleck, molaoli-e-moholo oa Middle East o na sa tsoa Yofela hlomm'a sekants'i sena. A re o ile a sitoa ke ho fumana moo ma-South Africa a neng a ipatile teng.

Eitse ha Major-General de Villiers a e-na le li-ofisiri tsa lekhotla lena ba entsa moketeyana oa thabo, ba filha sehlopha sa Ma-Afrika a mashome a ts'elentseng 'me a kopa tumello hore a binele liofisiri tsa 'ona.

A lula fats'e totomaneng ea lehlabahe—hongata e le Basotho, empa ma-Zulu le ma-Xhosa le Bavenda ba Northern Transvaal ba le teng—ba qala ka molumo o moholo pina ea bona e sechaba "Nkosi Sikelela i Afrika."

A etelloa pele ke "Paul Robeson" ea sa tsoang ea apereng khaki, ma-Afrika a bina ha monate ka kutloano hoo ho bileng ha bohale mongoli oa litaba tsa ntoa oa America a re a mo hopotsa lihlopha tse binang ha monate tsa Ma-Negro tseo a kileng a li utloa letats'eng la habo.

Kamor'a pina ena ma-Afrika a bina e 'ngoe ka Sesotho eo ba e binneng la pele mohleng ba lumelising mahababa lebopong moo he emeng likepe, 'e reng "Salang hantle, Bamheso, rea konna pele." Pina ena e qapiloe ke bona, joaleka e 'ngoe e ts'e-hisang eo ba e binneng ka Senegomane e reng, "If the Major says you're wrong, never mind." (Ha molaoli a re u phoso, ha se letho). Ba bina hape e reng "Look After Us Morena" (Re baballe Morena.)

Major-General de Villiers eaba o lahlela mantsoe ho Ma-Afrika: "Le ukopile hore ke le baballe. Ke tla etsa joalo. "Le tla fumana ts'ireletso e ts'oanang le ea lesole le leng le leng la Lekhotla. Le tla fumana panallo e ts'oanang ka hohle le ea ka."

Ka mehon ea "Nkosi" (Morena), Ma-Afrika a ile a mo lumelisa ka tumeliso ea Basotho ba lumelisa marena a bona ea ho re, "Pula, Pula."

Makholla a South Africa hohle-hohle a thabela mosebetsi o etsoang ke Lekhotla la Ma-Afrika la Basebetsi.

Mosebetsi e mengata eo e seng ea ho loana, e joaleka ho etsoa ha mebila, ho chekoa ha liforo tsa masole le ho tsamaisa makoloi a mebotokara likarolong tse ngata tsa lenala-pala e jeroe ke Ma-Afrika. A ts'oere le mosebetsi oa ho pheba le oa ho hlokomela liparo tsa liofisiri.

Ma-Afrika kaofela a rata hlakiso ea masole (drill) 'me kaofela ba hlohoang ke mosebetsi ba fumana hlakiso ea masole e le kotlo e kholo e leng teng e ka beng e thobehoa sehlotsoaneng sa bona, ho hlakisoa ha bona le-tsa-tsing le chesang.

(Li qotsitsoe koranteng ea The Star, Johannesburg, e la 10 Mphahane, 1941.)

LINEO TSA MA-AFIKA MOKOTLENG OA NTOA

Komishinara oa Belfast, Transvaal, o romela 11/6d eo e leng neo e nts'itsoeng ke batho bana ea Limpopo le Lithabiso tsa masole a Ma-Afrika: Shilling Mbete, 3/-; Kleinbooi Mahla, neu, 1/6d; Makua Pella, 2/6; Abel Mbete, 1/6d; Stefaans Mahlangu, 3/-.

Ramotse Billy le batho ba hae ba nts'itse £5 le Ramotse Mandokoza ea ts'oereng setulo sa e mong o nts'itse £1, ena kaofela ke ea mokotla oa ntoa e romeloang ke Mastrata oa Bizana, Mohlomphebi, Mongoli oa Komiti ea Limpopo le Lithabiso tsa Ma-South Africa, Cape Town, o rometse cheke ea £5/13/0 e kolekile loeng ke mokhatlo oa Ma-Afrika o Sebeletsang ntoa Cape Town:

£1/3/0 e amohetsoe ka Komishinara oa Eshowe, eo e leng lineo tsa batho ba setreke sa hae ea mokotla oa ntoa oa Governor-General, Bafani ke bana: Impala Plot Holders, 8/-; Morena Mehlwana Koza le batho ba hae, 15/-.

Mastrata oa Ficksburg, o romela 11/6d, eo e leng neo e tsoang ho batho ba No. 1 Location, Ficksburg, ea mokotla oa ntoa oa Governor-General.

Ka Mastrata oa Kentani ho tla £8/14/8 e nts'itsoeng ke batho bana: Mrs. Nkonki le ba bang, Qolora Location, 16/6d, Mrs. Ngxenge le ba bang, Columbia Mission, £1/1/10, Mrs. Gxabana le ba bang, Nyutura Location, £1/1/1; Mrs. Mazwai le ba bang, Macibe Location, £1/2/0; ea Lithabiso tsa Lekhotla la Ma-Afrika la Bahla, bani: Ramotse John Ponye, Qora Location 5/-; Ramotse Foloze Sibozo

R. Roamer, Esq. On Little Heavens

To-day we are going to tell you about the other little heaven: It is called the Office. Now, there are many kinds of offices. There are general offices, public offices, private offices, inquiry offices and so on. We are not dealing here with the little 'heavenly' affair called "Private Office," because we hold that a man has every right to make this private hole his idea of what a Little Heaven should be.

For instance, we are never surprised to see "private" offices groaning under loads of luxurious furniture, lined with massive book-cases, decorated with flowers, windows covered with expensive sun-blinds and all that sort of civilisation. We sort of feel that this Little Heaven is just the right thing for a man whose brains are behind the great work directed from that Little Heaven. Quite naturally when we enter this high place we take off our hats and humble ourself to the dust.

What we are writing about here to-day are the affairs generally called "General Offices." These general offices are usually occupied by a number of clerks and typists of different conditions of livers. Now from its very name "general" one expects this office not to be turned into a sort of Heaven in which the people behind the counter pose as Touch-me-nots. We expect these offices to be concerned only with getting the work in hand done well and quickly.

But what do we see instead? We see these offices turned into places wherein you are allowed to go in on sufferance. The B.G. Boss or Big Missis behind the counter will give you a haughty look which seems to say: "You have no right to come here." This look is seldom followed by action. In fact, it is usually followed by a total disregard of your presence. If the person behind the counter happens to be Missis, she will go on polishing her red nails and now and then turning to the other who is drinking tea and saying: "And I said to him you can have your ring back."

This great news having been received with cries of "Oh's!" from the tea-drinking party, another haughty glance is turned towards you. With an uplift of her nose she asks:

"Yes, what do you want, Jim?"

For the first time in your life you realise that your other name is Jim. You notice, too, after you have swallowed your new "christening" with the "I don't care" shrug of an ass, that the chief pastime of Little Heaven General Office is tea-drinking. Whether this is due to the fact that there's very little work done during office hours or through the fact that there's too much tea flowing about, you cannot tell. All you see is that apart from gossip and polishing of red nails, tea must be served. While tea is being served you must understand that to Boss and to Missis are still having tea. Having tea means that all other forms of work must come to a standstill.

One day we volunteered to deliver a letter of urgency at one of these Little Heavens. The writer of the letter had even written "urgent" on the envelope. We hurried to the General Office concerned. We found a young master on the other side of the counter. This young master had frowns of "importance" on his youthful brow. They had no business to be there, but we believe he heaved them up whenever he was called upon to lower himself and deal with Natives. As he looked at us more in disgust than with a desire to do his duty, the frown deepened on his "heavenly" brow.

We handed him the note. He glanced at it and told us to wait outside. The general office was a large affair with plenty room for the Chosen People to be served without their rubbing shoulders with the Despised People.

But.....we were told to wait outside.....

When our 'friends' and 'uplifters' drum wisdom into our heads they always say, "give a fool power and he will abuse it to-morrow." With this wise saying they sometime convince us that as we are still fools we need not clamour so much for power for we are sure to abuse it.

We always think "fools" are found only among our people in Timbuctoo University. Well, we are surprised to find among the occupiers of General Offices people who are not fools but who do abuse power.

In some "General Offices" we find people behind counters who know that they have to deal with Africans most of the time. Yet the way they simply hate the sight of your face is amazing. Their attitude has turned offices that are just commonplaces into places where an African, serving another European, enters with fear and mis-giving. Because some people are given power over many others they say: that power like a dictator. What is strange is that only fools—Natives, of course—abuse power!

THE READERS' FORUM

EDUCATION NOT ENCOURAGED

SIMON MALAZA SUPPORTED

Sir,
I cannot, for the life of me, imagine what on earth could have induced correspondent Simon Malaza of Orlando, to write to this paper what I and thousands of my class consider the most scandalous state of affairs in the life of the modern African. Be it what it may, that correspondent Malaza has tasted the bitter fruit of experience or maybe he has noticed things by mere observation, the fact remains that the position of the educated African in the social and economic spheres of this land is beyond description. In the days when the educated African is battling a life and death war to improve the lot of his less fortunate brethren, when European Africa is realising more than ever that the educated African is an asset to this God-forsaken devil's patch, there are those who are struggling with all their mortal might to stem the irresistible tide of the educated African's progress.

And that is why to-day the educated African has to resort to a life of debasement and dishonesty, of insobriety and faithlessness, to pandering to the whim of those, white and black, who love above everything else to see the educated African brought down on his knees before the god of prejudice and ignorance.

Whether there is any truth in the contention that the educated African's failure in the common affairs of practical life are due to the conceit and over-estimation of his personal valuation is more speculative than serious inquiry of known facts. I know of more educated Africans whose devotion to duty is beyond all honest criticism than vice versa in all spheres of modern enterprise. One wonders why so many well mentioned European sympathisers pay their garden boys more than they remunerate their more intelligent African workers.

For my part I can't see any improvement in the lot of the average African's standard of life until something is first done for the man who is the real African of all time—the educated African.

S. SOLOMON MODISE
P.O. Dunottar.

CIVIC GUARDS AND PASSES

Sir,
I should like through your columns to express my indignation at the treatment meted out to Africans by Civic Guards in various parts of Johannesburg, and especially opposite your offices in Westdene.

The other night I was speaking to a European friend on the pavement in Westdene when a civic guard marched up to me and demanded to see my pass. I took out my exemption certificate, but because I did not open it, he swore at me and called me a fool. My friend and I objected to this language and another guard came up and told me to shut up, and if I did not he would "clap" me. When my friend demanded to know their names in order to lay charge against them, they refused to give them and hurried away. These men were not in uniform, but simply wore armbands.

We watched the guards at work for about half an hour. Not one African was allowed to pass without his pass being demanded. One African was kicked off his bicycle, searched and left lying on the ground. I have heard of many similar cases of Africans being ill-treated by Civic Guards, both in Westdene and in Mayfair. Anyone wishing to confirm what I say, should spend a little time in Perth Road any time from 7 p.m. onwards.

I feel, Sir, that it is high time that our leaders took this matter up with the Government. The Civic Guards are appointed, I believe, to guard law-abiding citizens against the activities of Nazi agents, yet all they are doing is to discredit the Government in the eyes of the African people. What is needed in order to win the support of the African people for the war effort is not greater rigour in the application of the pass laws, but the modification of the pass laws, if not their abolition.

PHILIP Q. VUNDLA

redeems the world.
Consequently I go to church not to listen or to get, but to give and to do. Spiritual satisfaction? Say rather spiritual effectiveness. Comfort for soul? Say rather use of the soul.

Going to church is one of the vital necessities.
Who and How can we argue this truth? Thanks Editor
ARCHIBALD M. MAKGOKA
(PTE)

WHY I GO TO CHURCH

Sir,
A church after all represents one of men's intuitive approaches to truth.

To leave it uncultivated is to miss one of the greatest sources of knowledge. This is true no matter how ineffective the church may be, how poor the preaching. For there is beauty in any church service and food for thought in every sermon. The hurry of existence leaves little enough time for that quiet contemplation from which creative ideas arise. The pews of the church mean more to me than mere shelves whereon we may, at stated intervals, be stocked for exposure to righteousness. The church is a sanctuary. After a week of greasy contact with greed, pretence, pride, and power; after prolonged listening to the noisy bicker of mere tongues, it is refreshing to draw apart into green pastures where one's soul can be restored.

To keep house means to exercise, day in and day out, a woman's peculiar talent for doing the same utterly unimportant things over and over again.

I am really not contented with this; I want to say a word that will pierce the heavens and do a deed that will shake the earth. At church a deed is done, and I help do it; there a word is said, and I help say it. My word reaches the heart of God and my deed (Continued at foot of column 1)

A CHEERFUL MESSAGE TO JAS. D. NGOJO

Sir,

It is with great regret to read from the Bantu World that a certain woman from Engcobo district, disappeared with a good number of clothes belonging to Mr. Ngojo. This touches me greatly because I experienced the same thing, from a young man also from Engcobo district. In 1938, I was in Cape Town. I took the train, one Sunday afternoon, from Muizenburg to Cape Town. In my compartment, there was a young man, born at Engcobo. We happened to chat, and he told me that he was going to the service in town. He told me that he wanted to get his dinner first in one of the Bantu hotels. He asked me to go with him, so I agreed.

When we came in the hotel we looked at the Menu, and he urged me to order two stews, two bottles of ginger beer and some oranges. When we had finished our dinner, he asked for an excuse and went outside. I waited and waited for him but he could not come. I went outside to look where he was but I could not find him. I went inside and the waiter demanded all the money from me. I paid for the two dinners. When I left the hotel, I did not even wish to go to the church, to look for him where he said he was going. I knew I would by mistake, resolve to act in that manner which would, in my

opinion, constitute my happiness, without reference to him or to any person, who was wholly unconnected with the matter.

We have seen a good many hooligans in our time. There is nothing more disreputable than hooliganism.

Those who play fair are at a disadvantage when others in the running are cheating. As Christians we have to accept them as our handicap. We have to do what is right. No matter how others do what is wrong or at what loss to ourselves, we must play the game. The world being what it is, has much that is evil and wrong in it, and cheating and deceiving are always there; but Christians have to be fair and just. That is how Christians are known and that distinguishes them from others. Considering the end we can give them a lap start and licking.

Those who cheat my get the better of their fellowmen, but they cannot cheat God. Therefore such people say, "There is no God," so that they can do, or think that they can do what they like with impunity. God is there as the judge, and will see that the wrong is righted. There is the just judge who will render to every man according to his deserts. God is not mocked, neither is He deceived.

"For right is right, since God is right, And right the day must win."

DICK PH. MAHLANGENI

We are pleased to inform our correspondent that Mr. Ngojo has since found his lost property.

AFRICAN LEADERSHIP

Sir,

We have really come to a time of great demands in international movements. The different world races are all struggling in bloody and political wars all aiming at some future world preparation styled as the New World Order. Seeing that all these wars are mainly confined for the moment to foreign countries so to speak, most of us may not then be aware that such an order of things may affect them and not only European or Far Eastern races.

All the world nations both great and small and some of those not too self reliant are gathering themselves together under the wings of some bigger ones for protection to stand and break down all such barriers as may hamper their economic or political states which this new order may demand. Are the African leaders putting their house together for such an eventuality?

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How can Women be Attractive?

All women want to know that. And their inherent desire to attract should, and does, continue long after marriage. If that were not so we would find them, in later years, careless of their appearance.

A woman's attractiveness does not depend on the shape of her nose, mouth, ears or chin, the colour of her eyes, the uniformity of her teeth, the contour of her face, on her figure, or the quality of her dress. Her disposition, amiability, vivacity, energy, all have a much more important bearing on her popularity than any, or all, of the physical features outlined above. Very often one finds a "plain" woman sought and surrounded by men admirers. Why is this? She has "charm." She is agreeable. She is companionable. Men enjoy her company.

The truth is that attractiveness is nothing more than inward Health. All really healthy women are cheerful and magnetic because they feel that way. A man is never attracted by ill-health and its misery.

And the purpose of this advertisement is to tell all women the secret of how inward Health is obtainable.

Feluna Pills for Females Only thoroughly cleanse, regulate and strengthen a woman's structure, eliminating the impurities, stimulating the glands to do their work, feeding the blood, assisting digestion and strengthening the nervous system. A day or two after the first Feluna doses she is conscious *within herself*, of the definite working of their powerful curative action. The dull, lazy, headachy feeling is replaced by a fire, clear, happy urge for action. The hitherto clouded eyes sparkle with a new interest in life, expressing a cleansed digestive tract. Work is no longer an effort, it has become a joy. *Feluna* revitalises her blood, multiplying the red corpuscles and thus banishing the weakening scourge of Anemia.

With this new Feluna health there naturally follows a happy disposition. Patience, serenity, laughter, help and concern for others, sympathy, duty & motherhood—all these are for her and those around her. *She expresses Feluna health.* She holds the Key to that full life of happiness and usefulness which is the birthright of every girl and woman. For in the regular, complete and strong functioning of the female system lies the capacity to take and to give that happiness which, basically, is the real "charm" of the attractive woman. It is the mission of Feluna Pills to provide that basic Health. A trial will prove their power to do what we claim for them. Get a bottle to-day and note the early encouraging results.

Sold everywhere at 3/3 per bottle (Trial size 1/9) or direct Casu P.O. Box 731, Cape Town, on receipt of price.

YOU ARE SO ACTIVE AND FULL OF LIFE. AND YOUR SKIN IS SO CLEAR AND SMOOTH

I TAKE CARE OF MY HEALTH. IT IS EASY TO-DAY

WHAT DO YOU DO TO MAINTAIN HEALTH?

MY FUNCTIONAL AND DIGESTIVE SYSTEMS ARE REGULATED AND CLEANSED BY FELUNA PILLS

BUT WHAT ABOUT YOUR BLOOD?

FELUNA PILLS PURIFY AND ENRICH THE BLOOD. I HAVE PROVED IT

DO YOU USE NOTHING ELSE?

I USE NOTHING BUT FELUNA. NOTHING MORE IS NECESSARY

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PILLS FOR FEMALES ONLY

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Palpitation
Irregularities | Blurred Vision
Lethargy
Colitis
Stomach-ache
Fulness after Eating
Acid-ty
Belching
Irritability
Trembling
etc., etc. |
|---|---|---|---|



THE BANTU WORLD

SATURDAY, OCTOBER 25, 1941

Imo Yemfazwe

Ezodushe lwaseRussia zixel' ukumiswa ngodonga kwamaRussia kumbhexesho waseMoscow. AmaJamani enza intwenye yombhexesho engabeki nephika enganenze nalahléko ingakanani na kumajoni awo. Zithi ke ezakutsha nje sele kufuphi kwiinkalo zaseMoscow noko engekafikeleli emnyango weso sixeko.

Entla eLeningrad aseml kakuhle amaRussia elubhexeshela emva kakubi utshaba kumacala amanzi kweso sixeko; kanti ezantsi eUkraine zithi iindaba eziphuma elutshabeni iOdessa seyisemchiphakweni wokuwa mpela ngenxa yokugqojozwa kwezokhuselo apho.

Amahlasele amaJamani abonisa ukungxama kwawo kuba ubusika sebukhwele apho nekhephu seliqalilisile ukuwa. Ewe, zingawa ezinye zezi xeko zibalulekileyo zaseRussia kodwa amaJamani akuhlala ngegazi elingathethekiyo.

Empumalanga lisamana ukungqungu izulu lemfazwe; amaJapan ngathi asakhangele ukuba umoya ubhekisa ngaphina. Sele de aguqula nomBuso wawo kutsha nje, ekungenzekayo ukuba omtsha umBuso uyirhuqele emfazweni yaseYurophu iJapan. Nokuba azikhethele eyiphi na indlela amaJapan akufika amaNgesi namaMerika ewalungele.

Amahlasele amaNgesi emoyeni aye ethatha unyavo ngoku. Kwe-dileyo iveki enze incilikithi eJamani nakumazwe asezandleni zotshaba. NeMerika iye itshetshelela kufuphi emlilweni kuba ngoku nje izama ukuzikhulula kwingubo yobundilele. Liye lisondela ixesha lokuba kuceace into ekuziyo heziyiyo izizwe ezisaghushek intloko esicithini.

Ezase Cawa

(NGU JA'S M. VAZIE)

Sikho apha eCawa naxa imbha lela isibandelele ukulima namanzi. Ngoku ndibhalayo siwafumana eRhini eza ngololiwe.

Kulixhaphethu apha kwakhiwa umzi wamajoni nedama lamanzi.

Kugaleleke uMn. G. Ngxokolo ofundisa eHumansdorp ngemoto yakhe ekhwele noMn. P. Vumazone utitshala wase Fair View eBhayi, bezokuchitha iholide apha ye 10 days.

NgeCawa yomhla wesihlanu phaya kwiBantu Methodist Church ibiyinkonzo yeetikiti nophehlelelo, kushumayela uMtu. T. J. Mbata ohambe ngomVulo ukusinga kwaseRhini.

Ngomhla we 6.10.41 bekupheleke umama uNkosk. Ngenoswelleke nge 5.10.41. Uphelake nguMvangeli Nqophe noMvangeli Manyonta waseWesile encedisa uMvangeli Nqophe, kuba uma lo ngowe Bantu Methodist Church. Ibengu msebenzi omkhulu. Ekhaya athetha amadoda amakhulu abhekisa kunyana wakhe.

Sivuyile kakhulu ukuva ukuba inurse yethu yalapha uNkosk. Hlophe ulizwe ngenkwenkwe entle kakhulu, umntwana nonina baphilile bethu akukhonto.

ISt. Barnabas Cricket Club yalapha ibe nentlanganiso yayo ebakanye ngenyanga, yaza ke yanyula enye icaptain ngenxa yokungaphumeleli kwaleya ibinyuliwe kunyulwe uJ. Ngxokolo obeyi captian yonyaka odlulileyo.

Simbona noko ubawo uMn. J. K. Ruluneli enobunchonwana bempilo, uyahambabamba ngoku noko. Siyabulela kuSomandla ngokumvusa.

Kanene izihlobo zikaMn. C. Putumo we N.A.D. yalapha zingasuke zifune ukuza apha zakuba ukuba uphilile apha utyebile uhleli kakuhle.

Ezesixeko Seengcwele

(TIWHIT—TOWHO)

Kubhubhe indoda enkulu ubawo Jeremiah Qomfo ulandela umfakazi uNkosk. Minnie Qomfo. Unchwatywe ngenkonzo yamaTiyopiya nguThomas Mnikina.

Imali yentloko ishushu iqela elisemva liyabanjwa liyagwetywa nguMantyi. Kukho abasemva ngee£15 nee £5 nee £3.

Kubanjwe inkosikazi eNtsundu ngokufunyanwa utywala endlimi yayo, igwetywelwe £15.

Kufike uNkosk. J. Ngxokolo waseCawa ngokuhambela imicimbi, ube lundwendwe luka Mn. noNkosk. J. L. Ngeanga.

U Mn. Gordon Ngxokolo ofundisa eHumansdorp udulele apha esinga kwelasemaXhoseni ehamba ngomkhango wakhe wemoto.

U Mn. J. G. Sixaba ongumsebenzi kwiLocation Office uselifini (leave), uyokuyichithela eMonti

Kunduluke le kwayala Grahamstown Male Voice Choir ikhokelwa nguMn. Kerr Pango (conductor) isinga eBhai neqela labadlali leRugby iWanderers F.C.

Kunduluke iqela labadlali nge-lori ezimbini iWinter Rose 1st, 2nd, ne 3rd teams lisinga eMonti, liyakudlala imatch yokuvala unyaka (season) neSwallows 1st 2nd ne 3rd teams. I Rhini Winter Rose) yoyisiwe zontathu iiteam. Umbutho ubukhokhelwe nguMn. B. Tshikila iCaptain, iManager yeteem inguMn. J. L. Ngedanga.

Kwamkelwe iindwendwe nesiku lokuqala ngomGqibelo, ngokuhlwa ngosuku olulandelayo ngeCawa ibeyimbutho yokuvuyisana neendwendwe kwiSchool Room saseRhabe, yaaaziphungo ezishushu nezonkana ezimmandana kakhulu neWireless icula, iingoma ezimnandi. Kwakho neentetho ziphuma kubaNumzana M. Bashe uPresident weSwallows ephahlwe, nguNobhala wakhe Mn. M. Gladstone Gaga, Rubusana, Chief C. Nginza, J. L. Ngeanga i Manager yeWinter Rose, Dumile, Neame iPresident yeWinter Rose jamanye amanene, ayakundixolela ngokungawavakalisi amagama. I President zeSwallows nombutho weTennis ubudlalela iTourna-ment yayo. Umzi waseMonti uphume wonke ophantsi koMn. Kwinana iPresident noMn. Godlo, M.R.C. Imidlalo ibiphethwe ngabaNumzana D. Dyani, H. Jorha.

UMn. Goodland Hartley Nduna, ingqonyela yesikolo sase Higher Mission olilungu leWinter Rose ubehambe nombutho wakhe no Mn. Seleku be C.I.D. noMn. Mpande weS.A. Police.

UMn. F. Fobe uTshawe usahambele eMonti ngemicimbi ukuya kuphuthuma umkhuluwa wakhe uKosani Fobe.

Kufike iindaba ezilusizi kwiBanda lama Sirayeli (church of God and saint of Christ) ngokubhubha koMfundisi wabo eTinarha (Uitenhage) uMfundisi Ntlemza. Lindulukile iqela lerhamente ukusinga kumchwabo kaMfundisi. NoMfundisi Andrew Matshaka walo eli Banda use Tinarha ebenduluke ngomphanga wokugula kuka Mfundisi Ntlemza.

Iqela lekwayala yabantwana besikolo secawa sase Tiyopiya linduluke ngelori lisinga eCawa ngokuya kwenza ikonsathi lihamba noMn. Dumile Ngame.

UNkosk. Theresia Mguda uqalisile ukuza kuvula isikolo eRoma (St. Clever Mission), yititshala-kazi ephantsi koMn. L. Saliwe ingqonyela zimbini iititshala ezintsondu ngoku.

Ubuyile uMn. L. Saliwe ukwela ekhayeni lakhe emaXhoseni eCumakala apho ebeye kubona intsapho yakhe uncoma ukubalela kwelanga

Ezase Klerksdorp

(NGOWAKHONA)

Luya lucaca ulurhe lokufuduswa kwelokishi apho isiwa khona kuse Sandpan (3 miles), asazi ke kodwa singasemoyeni sobuye sinivise.

Uke wabonakala phakathi komzi lo uMn. F. Fongoqa wase Free State eViljoenskroon eze ngemicimbi. Ubelundwendwe lukaNkosk. E. Dwayi ebukweni bakhe. Uncoma umkhuhlane nokungaba kwemvula. Kwanguku njalo noMn. Skele ubekwalundwendwe lakwa Dwayi ezise unyana wakhe kwagqirha ngenxa yobunkenenkenne bempilo. Wanga uSomandla angampilisa kulawo mahlaba.

Wakhe wetsi uMfundisi Mgobho kunye nebandla ngebori eBuisfontein phantsi kwesikhuthali somqeqeshwa ebushumeyeleni uGedion Sotyantya wabamhle kakhulu umsebenzi nangona lalivunguza umoya.

Uye wabuya kwakhona uMfu. F. M. Mgobho eRietfontein No. 2 ngezvangeli nangona wakhathazwa ngumoya kuba livuthuza le mihla, yiyona mvula yalapha leyo.

Babe lapha abacwangcisi base-Ventersdorp into zoMfundisi Jwili wakhe waphiwa ukuba makakhe aqeqezele umzi waseTiyopiya kwisonka awayehamba esitya sona, hai yatsho loo poni akwamila ngca imana ukuxhumaxhuma emva kwetafile izivuselele ngengoma kaHozana enyangweni. Yatsho kwamoyi, naabo babezokubonana nabanoobugqi.

Ngomhla we 11 October de kwangowe 12 kwakuvulwa indlu yaba-Postile phantsi koMfu. J. K. Kumalo, ahlokoma kwangexesha ama gubu kunye nemisimelelo. Siya

Isibhadlalala Sentlanganiso

AFRICAN NATIONAL BUSINESS ASSOCIATION

NgeCawa ngomso, October 26 kusasa ngo 10 kuya kubakho isibhadlalala sentlanganiso sombutho oyiAfrican National Business Association eRitz Hall, 5, Polly Street, Johannesburg apho kodibana khona onke amadoda amashishini nathatha umdla kwelo cala.

Kuya kugwadiwa imithetho ecinezela amashishini abaNtsundu, neenyewe neenxelo ezilolo hlobo.

Kwenziwa isimemo kubo bonke abaNtsundu bamashishini abakumDibaniso womZantsi Afrika.

Phakathi kwethethi kobakho uMdengentonga uDr. A. B. Xuma, uMongameli jikelele weKongolesi noMn. R. V. Selope-Thema, M.R.C. oyakuthetha ngobuzwe.

Ubhalelwano lungathunyelwa kuSecretary, P.O. Box 30, Bergvlei

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HE PLAYS HARD and WORKS HARD TOO!



Although his ordinary daily work is hard, he can still play a strenuous game of tennis in his spare time. If you are usually tired at the end of your day's work, you will wonder how this man has so much energy left. The secret is simply that he takes Phosferine, the great "tonic" (strengthening medicine). Used for many years by white people, Phosferine is daily becoming more and more popular with African workers and sportsmen. It prevents tiredness by "toning up" your nervous system like you "tune up" a motor car. Ask your chemist or storekeeper for Phosferine.



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In liquid or tablets, from all chemists and stores. Proprietors: Phosferine (Ashton & Parsons) Ltd., Watford, England.

LOOK at my big strong boy!



NUTRINE is a baby food that contains EXTRA nourishment. It will make your baby gain weight, and keep him healthy and strong. If baby is weak, sickly, and cries a lot, perhaps his food has not enough nourishment. Feed him with NUTRINE, and see how quickly he grows well, strong and happy.

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Take Doctor's advice about baby's food. One doctor writes, 'For 10 years I have recommended NUTRINE baby food.' Many other nurses and doctors say NUTRINE is the best food for babies. It is very easy to prepare, also, and all babies like it.

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Write at once for a FREE Diet Chart, showing you how to use NUTRINE, and the best times to give it to your baby. Say whether you would like your book in English, Xosa, Zulu or Sesuto. Write to Hind Bros. & Co. Ltd., Dept. 542, Umbilo, Natal.



NUTRINE BABY FOOD

If you cannot breast feed baby give him Nutrine, the food, next best to mother's milk.

THE BANTU WORLD



CHILDREN'S NEWSPAPER AND FAMILY SUPPLEMENT

Serial 42 CHILDREN'S NEWSPAPER SUPPLEMENT TO THE BANTU WORLD OCTOBER 25, 1941

Editor's Column

We would like to draw readers' attention to an article in this number by Waterman Nkumbi (aged 14) entitled "Whither are we drifting?" It seems to us that he is on the right track, and we are inclined to agree with him that for the most part the African seems to have fallen between two stools.

The whole issue hangs on the well-known saying "a little knowledge is a dangerous thing," in this case the danger lying in the mind of the semi-educated African who thinks that because he wears European clothes of a kind, and has been to school, he is vastly superior to his brother who still wears blankets and beads, or simply a loin cloth.

This, of course, is not the case at all, as the unsophisticated African in the kraal knows very many things of which a white man is totally ignorant. For instance a party of Europeans wishing to see a game, more often than not, take an African guide with them, because they know that he will also be able to show them the animals' tracks and their sleeping places.

This is an instinct which the European lost a long time ago when he became civilised: ceased hunting wild animals for food, protecting his mate and living in a cave. He too wore the skins of the animals he killed, and was a perfect specimen of humanity because he spent his days out of doors.

Africans who work in towns, it is true, have to don European dress for sake of convenience, but there is nothing so distressing as to see Africans who live in kraals discarding their own picturesque clothing, because they want to ape the white man. Indeed very often these Africans go about in dirty rags which once were European clothes.

On the other hand, there are many European ways that could be taken up with great advantage by Africans, for instance the study of medicine and first aid, the knowledge of which has saved many African lives since the white man came to Africa, and—we hope—put the witchdoctors' noses very severely out of joint.

Then, of course, there is the tea drinking habit which encourages quiet discussions, instead of noisy ones with knives and daggers as is generally the case after drinking skokiaan.

EDITOR

MISS TEA AND MR. SKOKIAAN



Miss Tea was kind but firm.
"The alcohol you crave,
Will ruin your happiness,
And put you in your grave."

"But if you drink this tea,
Your health I can restore,
Your throat will not be parched,
Your head will not be sore."

(To be continued)

Strange But True

We pay One Shilling for every Strange but True Fact that we can use, provided that it is told in less than 50 words, and concerns Africa or Africans.

DO YOU KNOW

that in Northern Siam the inhabitants chew steamed and fermented "Miang" leaves to which is added salt or other ingredients. The "Miang" leaf is the only form of tea produced in Siam.

A FAMILY THAT I KNOW



WILLIAM'S TEA PARTY

(Continued)

N'Gombi slunk into a corner as Gertrude and Mitseli entered.

"While I am busy with the tea," said William. "I want you to talk to N'Gombi, my nephew. Like Mitseli, he is new to our sort of living. Gertrude, perhaps you could help him."

"How are you, N'Gombi?" said Gertrude kindly.

N'Gombi wriggled and hung his head and said nothing. He was much too shy.

"Come and sit down," said Gertrude, and she went over and took the young man by the hand. "See how Mitseli sits" (Actually, Mitseli was quite as nervous as N'Gombi, but she had perched herself precariously on the very edge of a chair.) Gertrude led N'Gombi to a chair. He slid onto it as though he expected it would burn him. Gertrude then turned to the table. She came back with two cups, two saucers and two spoons.

"If you are going to drink tea, you must drink it from a tea cup," she said, "and the tea cup must sit on a saucer, and there must be a spoon in the tea cup. So let me see you hold a tea cup, and a saucer, and a spoon, in proper fashion."

Mitseli and N'Gombi looked at Gertrude in horror. "Hold those three strange utensils at once!" But there was no escape, for Gertrude was thrusting them into Mitseli's and N'Gombi's hands.

(Next Week—William's Tea Party Continued)

TEATIME TALES



The Foolish Herd

(BY HARRY MOTSHUMI)

"There are only two ways of doing a thing—right and wrong" said Mbobo who was Jokane's father. But Mbobo did not know what a foolish son he had. Indeed Jokane found no less than three ways of making the same mistake.

This is how it happened: One day while out looking after the cattle Jokane found a dead zebra, and sat down beside it for the rest of the day. In the evening his father asked him where he had tended the cattle, and he replied: "beside the striped hill."

Jokane spent the next day in the same way, and in the evening gave the same answer to Mbobo who again asked him where he had tended the cattle. The following day, however, Mbobo followed his son in order to see what kind of a hill this striped hill could be, and found only a dead zebra. So he told Jokane that he should always cover a dead animal with sticks to keep the vultures away and then call the rest of the tribe.

Another day Jokane found a very small dead bird, and remembering his father's words immediately covered it with sticks and branches, and ran quickly to tell the people that he had found a dead animal. When they arrived and found that it was only a dead bird they were naturally very annoyed. He was then told that he should have hung the bird round his neck with string, but that if he found anything too heavy for him he should give it to a man (because he was only a boy) to carry home for him.

Not long afterwards Jokane killed a fat buck, and the stupid boy tried to hang it round his neck, but of course found it too heavy. Then he remembered the second piece of advice he had been given and gave it to a man passing by. This man, however, did not belong to the same tribe at all and naturally enough took it home to his own kraal, where his relations made a good meal out of it, accompanied by tea.

So Jokane was once more in disgrace and that evening over his cup of tea Mbobo concluded that for every right way there were at least three wrong ones.

Tickey Tales

We pay Half Crown for a Tickey Tale. It must be just long enough to be told over a cup of tea.

This week's prize goes to Andrew Fisher for his story about,

Jack And The Measles

Mary and Jane were down with measles, and their brother Jack was ordered sternly to keep away from the nursery. One day, however, his mother said "You may go and talk to your sisters through the nursery window, my boy. They are sitting up now and it will perhaps cheer them up to see you."

So Jack peeped in at the window and waved his hand to his sisters who

were enjoying a cup of tea. Then he saw the nurse come out of the room and go into the kitchen to fetch more tea, and so he quickly ran into the room. Mary and Jane were very pleased to see him, and although he thought it a very girlish thing to do, he kissed them both. Then he began questioning them about measles, and said he would like to catch them himself. But his sisters told him that having measles was not at all pleasant. Just then Jack heard the nurse coming up the stairs, but managed to get out of the room in time.

A few days afterwards his eyes and nose started to run and he felt very uncomfortable. This was followed by a headache, and then he started to feel hot and cold in turn, and very sick into the bargain. His mother sent for a doctor as she was quite sure he was sickening for measles.

It was measles; and Jack was put to bed, where he was very ill indeed. He had plenty of time to think over his disobedience, and wished very much that he had not been so silly. Tempting dishes were brought to him, but he did not feel inclined to eat. He even refused to drink a cup of his favourite tea. After a while he recovered, and then he confessed to his mother. She listened to him gravely, "I am not going to scold you" she said, "because I think you have already been punished sufficiently for your folly." Indeed it seems unlikely that Jack will ever forget this lesson.

IDEAS WANTED

We are running serials stories each week, now and we would like to have suggestions from our readers about the continuance of these. We will pay well for ideas which can be worked into the future adventures of Miss Tea and Mr. Skokiaan, or those of William, Gertude, Mitseli and N'Gombi, in "A Family That I Know" series.

(Continued from next Column)

bad habits. Far from it, but it would be better if we could take the best of each civilisation and not cast away everything that is ours.

Consider the Japanese. They have assimilated Western civilisation much more readily than we have, yet they still have many relics of their own. They still use wooden forks and plates, and cling to many ancient customs such as the Tea drinking ceremony, which has gone on for thousands of years.

Yes, we must decide in which direction we are going. How shall we ever have a place to call our own if we sneer at our own old customs. Really we are lost and just drifting, drifting down stream.

(The author puts forward his extreme youth and inexperience as a plea to older Africans to correct him where he has gone wrong. As you will see from our leading article, we think he is so right that the question does not arise.—Editor).

Whither Are We Drifting?

(BY WATERMAN NKUMBI)

It seems that we Africans do not know where we are and what we are doing, for by trying to exchange the "dark slopes of African Antiquity" for the "bright plains of European Modernity," we have sunk into the deep gorge between the two. Now we are lost, and do not know what to do, so we are just drifting, drifting drifting. But whither? What is our destiny?

When the white men first introduced their civilisation to Africa, they taught us to do away with our ignorance. So far, so good. We Africans are known to be excellent imitators, but weak in initiative, and it is the combination of the two that has been our downfall. We have done away with some very good African ways and customs and have taken over nothing from European civilisation to replace them.

The European world is full of competition and so the saying "Every bird feathers its own nest" has become just as applicable to the African as it is to the white man. In early days, when we were a nation under our chiefs, fellowship was a national rather than an individual practice, to-day this is not so. If a man was poor, he was supported by all his neighbours, in a cordial and sympathetic manner. In this way his poverty was hardly noticeable, and he was given cows to milk, and helped with the ploughing of his lands. Today all this is gone. Instead of lifting your brother out of the ditch, you push him down again as hard as you can go, for "every man is feathering his own nest." So I say: "Whither are we drifting?"

The Ancient Africans had respect for their elders. If a boy or man was sent somewhere or told to do something by one of them he did so immediately without hesitation. To-day it is not unusual to see a young boy refuse to do something for his grandfather or even mother. It is quite usual to see a child of eight or so smoking a pipe in front of his elders; a young man fighting with his father or thrashing his mother; a daughter-in-law exchanging words with her mother-in-law. All unheard of things according to old Bantu custom. And why? Because we regard ourselves too civilised for anything that was done in the time of Hintsu, Tshaka or Moshesh. I ask you: "Whither are we drifting?"

Another ancient institution that is fast dying out is the circumcision camp, modern Africans preferring to imitate the white race by being circumcised in hospitals—if at all. This is a great pity, as in these camps they were taught many very important things: to behave correctly, respect their elders, and how to treat girls. In fact it was their initiation to manhood. To-day these things are not done as they are regarded as anti-Christian. Consequently there is a good deal of immorality among Africans. I ask again "Whither are we drifting?"

I could quote many similar instances where we seem to have lost our old African ways—a sad thing for we are imperfect in European ones. We really do not know which of our own ways to discard and which to keep. By this I do not mean that we should not take to European ways, nor that we should cling to our old (Continued in preceding Column)



Uncle Arthur's Letters

My Dear Friends:

You may remember that last week I told you that my sister's son George would be coming on leave soon. He has arrived, and in our quiet little village he has been the talk of the town.

It happened that my friend William, (whose picture you have seen so often in this paper) was coming to visit me. On a morning last week I rose very early, since the slow mail train arrives at our village soon after dawn. It was cold at the station, and I was thinking of how William would enjoy the cup of hot tea that would be awaiting him at my cottage. The train rolled in. Presently I saw William get down, and with him, a tall young soldier. As they approached me, I thought of how well the young man carried himself, and that it would not be a bad thing if all our people had a little drill to straighten them, and to make them conscious of their own dignity. The fact, is that a man's habits make the man, and the Army is a school of good behaviour from which I wish all our people might graduate.

Then the young man said "Hello Uncle Arthur," and peering under his slouch hat, neatly caught up on one side with his regimental badge, I found George. It was George, and yet not George. For here was a grown man, instead of the rather reckless slipshod youth that everyone liked and no one quite trusted. George wore the three stripes of a sergeant on his left arm, and on his breast was the striped ribbon of the Military Medal, which he had won in far-off Syria, when he and his officer and a tea car captured the mouth of a valley, and with it a French outpost of African soldiers.

It was a great joy to me to see one of my own kin and race carry himself so well. Also I was proud of the way William admired George. For William is not only my friend, but a very wise man who is not hasty in his thoughts. The tea habit has shaped William's mind. Whenever he has a problem to solve, he brews himself a cup of tea, and sip by sip he sorts out and regulates his thoughts upon the matter under consideration. If he is not sure of what to do after one cup of tea, he takes another. Today he customarily refers to problems in terms of the time that it takes to solve them. He will say, "Oh, that is a small one-cup matter," or "that will take at least five cups of thought." He measures time in tea because of the way tea clears his mind for action.

But speaking of tea, it was no time at all until the three of us were snugly beside the fire in my cottage the breakfast was on the table, and the teacups were full. I noticed that George drank his tea mouthful by mouthful, slowly and with relish. When he saw me watching him, he explained that in the north, where water is scarce, every drop counts. It is waste to gulp down tea. Instead, the soldiers have learned to drink slowly, giving the tea every chance to do its utmost in quenching thirst.

Then we asked George many questions about his adventures, his life in the Army, and the many people

that he had met, until the teapot was empty. Then George said,

"You two have questioned me until I am dry. Now I have some questions to ask you. So you had better brew another pot of tea."

We began all over again with the fresh pot, and this time George wanted to know what the Bantu peoples were doing about the war. For he said this war was the most important thing that ever happened to Africans. It was sad that in times of peace there were so many handicaps to progress. There were too many interests involved, too many things were left undone. But when a war came, there was only one cause which all must serve. For that cause all small interests must be forgotten.

Now this was profound talk, at least a "five cup of tea" subject, according to William's way of counting. Then George went on to say that in the Army all men made the same contribution, in that they offered their lives for their cause. Because of this, all men were comrades, serving under the same conditions. In the Army there were no rich and poor, and no power in riches. There was no silly talk of people being equal, for everyone knew that people were not equal. But each man was called upon to serve the cause according to his capacity, and he was rewarded according to the value of his service. Nor were all called upon to render the same service; but all rendered something towards the common victory.

"Do our people understand all this?" asked George.

Then William and I were forced to admit that this was but little understood by the Bantu peoples. Some of our people still regarded the war as none of their affair, and cared little whether the English or the Germans won.

Then George turned on us. "It is your affair to see that they understand better. We soldiers know, but it is you older men at home, you "five cup" men, who must prepare for a peace in which we will hold what we win in this war."

William and I looked at each other. George had given us a great task.

Your

Uncle Arthur

(Continued from next Column)

The world needs useful people; useful with their hands as with their heads. It took me five years to learn to be a printer. It takes as long to become a useful carpenter or blacksmith.

JOHN: Well, Uncle, you make a good case. If there were no useful hands, where would everything we need come from? So that reminds me—I shall make my hands useful now with a teapot. Could you do with a cup?

UNCLE: Always with a cup, or even with two cups of tea, John. Whether you work with your brain or your hands, tea serves you well.



Heads Or Hands?

(BY H. D. TYAMZASHE)

UNCLE: Well, John, how are your classmates turning out?

JOHN: Uncle Tom, all the boys in my class are going to become B.A.'s, M.A.'s and Professors.

UNCLE TOM: Don't you think that is rather an unnatural and silly idea?

JOHN: Of course not. I must say that I am rather surprised at you, Uncle Tom. You lecture us morning, noon and night about "Education" and still more "Education."

UNCLE TOM: Not so fast, young man. If you want replies you should ask questions, and not make downright statements as you have just done.

JOHN: All right, I'll grant you that, although I can't see you come out anywhere except from a hole. However, why do you say it is silly for everyone of us to become learned professors?

UNCLE TOM: I will reply to you in the old Scottish way by asking you another question: What would you say if your mother were to decide to give you nothing but pudding from now on? You would get no oatmeal porridge, no stew, no soup and no tea—only pudding. When you reply keep in mind what pudding only did to you last Christmas, when you had access to the pantry.

JOHN: Oh, my! That's quite simple! I would get sick, of course. But what bearing has that on our argument?

UNCLE TOM: If you all become professors, the country would economically become just as "sick" as you were when you pinched that big chunk of pudding. If you want to become a flourishing and self-supporting race you will have to distribute the various occupations evenly among the people. You will require the farmer, blacksmith, carpenter, printer, baker, tomb-stone, mason and candlestick maker, and so forth.

JOHN: Be fair, uncle. You said we must all become educated; you never said we should become dirty blacksmiths and ugly farmers.

UNCLE TOM: If you say blacksmiths are "dirty" then you must not ride on the fine motor cars and corridor trains they make. Then you must also detest puddings, pies and spicey cakes, and call them "ugly" because the flour they are made of comes from the wheat grown by the "ugly" farmer. Moreover, from henceforth bear in mind that the term "Education" means to "know things;" and "knowledge" means "use."

(Continued in preceding Column)



CUT HERE



THE FACTORIES CARRY ON

Night and day the British factories are keeping up their stupendous output of guns and other war material. In order that the factory workers may work continuously men are employed to keep a lookout for German bombing planes from the roof. This is a cold and cheerless job, and so these roofspotters (as they are called) spend a good deal of their time drinking tea.

CLUES ACROSS

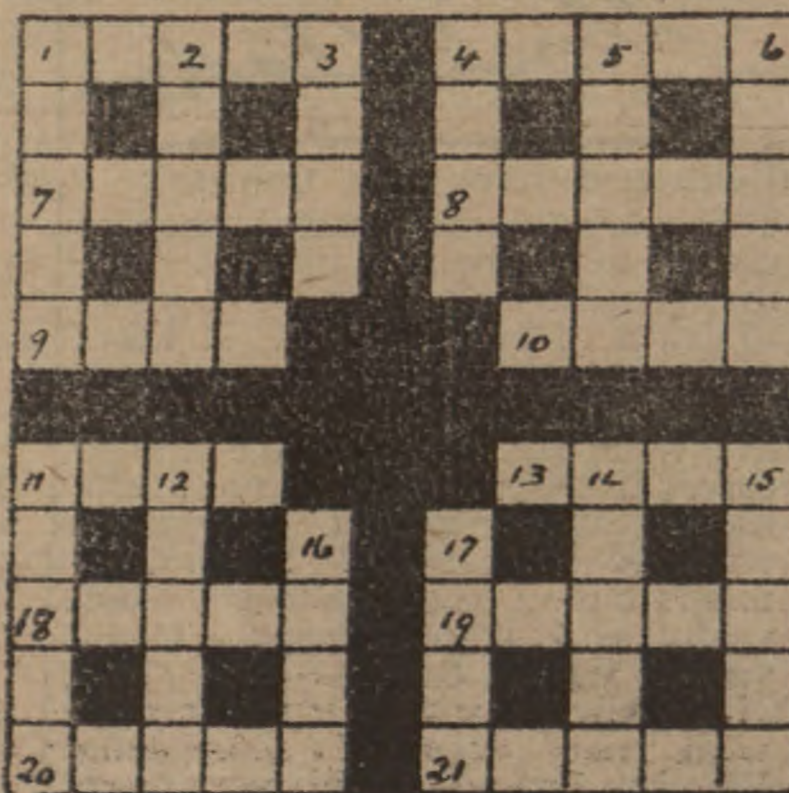
1. Musical instrument.
4. Worn on the feet.
7. A corner or "to fish."
8. Large evergreen tree.
9. Tea comes from here.
10. Covered in ink.
11. Feet of an animal.
13. Sour substance.
18. Wingless parasitic insect.
19. Load of tea in a ship.
20. This makes our tea enjoyable.
21. You stir your tea with this.

CLUES DOWN

1. You eat your tea cake on this.
2. Name of Cape, Newspaper.
3. Above.
4. You can buy the sugar for your tea in this.
5. Ancient.
6. Regretful.
11. Natives of Poland.
12. Twisted forcibly.
14. Same as 19 across.
15. To die by suffocating in the water.
16. An animal which is very fond of honey.
17. These are found in a pack of cards or among airmen.

Tea Table Quiz No. 42

(BY N. N. MTUTUZELI)



Solution to Tea Table Quiz No. 41

ACROSS

1. Bread. 4. Scone. 7. Sugar. 8. Dance.
9. Note. 10. Tray. 11. Kelp. 13. Cups.
18. Inure. 19. Untie. 20. Elect. 21. Split.

DOWN

1. Basin. 2. Eight. 3. Dare. 4. Soda.
5. Owner. 6. Elegy. 11. Knife. 12. Louse.
14. Until. 15. Sweet. 16. Feet. 17. Mugs.

LUCK IN THE AIR

The pilot of a Lockheed Hudson who manoeuvred his plane to safety when it was attacked by three enemy fighters was amazed—and delighted—to find after the fight that his vacuum flask of tea had remained unbroken, wedged against the seat. All the crew were bruised and stiff, due to being hurled about as the plane made violent turns and sweeps.

The wings and part of the fuselage were holed by bullets, and some of the equipment was smashed, but the vacuum flask was undamaged. The pilot's only comment was: "Believe me, that cup of tea was welcome."

Ezase Bhai

NGE GRAHAMSTOWN MALE CHOIR

(NGU P. J. B. KWAZA)

Buya kulibaleka kudala ubusuku be 6 kuOctober ezimbhalini zaseBhai, ngenxa yentshixibela yekonsathi eyenziwe yiGrahamstown Male Choir phantsi kwentonga yo Mn. Kerr Phango. Kuqale kwangomhla we 5 kuOctober apho kunyazazele uMbho nomXesibe kwi T.C. White Hall kulwamkelo lwalo mbutho olwenziwe yi Port Elizabeth Bantu Music Association phantsi koMn. M. Norhongo. Ngalo njikalanga kutsholozwe iikwayala zalapha eBhai i.P.E. Male Choir, African Male Singers neGrahamstown Male Choir ethe yona yawungcamlisa nje umzi waseBhai.

Ngalo mhla luphume lonke ucwambhu lwaseBhai liyokuxhasa umbutho wengoma waseRhini. Into ke leyo ebonise ukutsala kunye kwemibutho yengoma nokuba izandla zihlamba ezinye ngobulungisa. Inyathelo eli elithatyathwe yi P.E. Bantu Music Association liya ncomeka kakhulu ngamalungiselelo angayiwayo ewenzileyo kumbutho waseRhini.

Ude ke wafika umhla we 6 kuOctober ebekukade ulindelwa ngumzi waseBhai nokuba iRhini liza nantoni na entsha. Bakuba bufikile ubusuku ibe seso sibhadlalala ekonsathi kwi T.C. White Hall e-New Brighton Village. Eshilalweni ingu Mn. W. W. Jabavu ephahlwe ngabaNumzana T. H. Kwaza, Mkantane, B.A., noNkosz. S. W. Myambo baseRhini.

Ekuyivuleni kwakhe uSihlalo ubulele inkxaso yomzi waseBhai kwikonsathi yombutho waseRhini ngobo busuku, athe wazisa emzini waseBhai umakhwekhwethe wetitshala uMn. T. H. Kwaza obeyintshatsheli kumdlalo weqakamba ngeemini zakhe, nokwayi President yalo mbutho.

Kweli thuba uSihlalo uwukhululele umzi ekubeni uphula phule ukutya kwendlebe kwikwayala yaseRhini. Akalibazisanga uMn. Kerr Phango uwabizele eqongeni amadodana ayi 28 inani lawo. Ingoma yokuqala ibengu Mbombemfene. Okunene ibentsha le ngoma ezindlebeni zabaninzi, yaphinda le kwayala ngeNegro spiritual. Kuthe emzuzwini ekubeni ikwayala yaseRhini isalungiselela umdlalo uSihlalo ucele iAfrican Male Singers yalapha. Kwesentloko le kwayala itsho ayaqhelisela ekuvumeni ikumgangatho ophuzulu, wathi obekho wathwala amehlo.

UMDLALO WOMPEZO

Lo mdlalo uwucubhule umzi iintumbu kukuhleka kuba kubekho amakhwenkwe asemaXhoseni kanye edlala ifileyithi, enxibe amangqasha, neentsimbi ekhanda ingova. Into ebelusizi ahlange ne-mfundisi endleleni amxhentsisa engakwazi ambamba imilenze nangesikhondosi emfundisa ukuxhentsa kwingoma kaNtsikana, amhlutha nomqwaazi wakhe. Lo mdlalo uwukhumbuze umzi emaXhoseni kuba bekusenziswa nokwenziswa, kufunwa neezitshixo kwintombi zamaqaba, kudlalwa neentonga abonakala amadodana angaphanyaziyo endukwini ngoku thelekiswa kwawo njengoPhopho ebukhwenkweni.

Kulandele iNegro spiritual—Somebody is knocking at your door. Nale ngoma ibe lusizi kakhulu kuba yayivunywa ngamakho-boka. Uludwe lweengoma lwale kwayala lube loluphucukileyo ngakumbi ingxubevange yayo ibe yephakamileyo kakhulu emzini. (Ziphelela kumhlathi wesi 2)

Phantsi Kwentaba Yase Kapa

(NGUMBHALELI)

INDIBANO ENTLE ETIOPIYA

Yonganyelwe nguMn. John Makam, igosa leSekete lamaTiopiya Omzantsi Afrika indibano yokubulela uThixo ngezinto abenzele zona amaxesha ngamaxesha ngeCawa ezingaphaya kweziphelileyo. Ivulwe ngeCulo nomthandazo nesilesesho nengoma kuba-Shumayeli bephethe ngumfundisi wabo.

UMn. Makam, ucacise ukwamkelwa kukaMn. C. N. Citashe ukuba abe ngumtshatshi phantsi kolaulo lweBandla lamaTiopiya, kulo lonke elaseKoloni, Indibano le kukubulela kuThixo ukuphunyezwa kweBandla laseKapa kule ngxakeko ebisoloko ibaxakile ngenxa yobudala beXhego uMongameli ongasenako ukuzihambha okanye ukuzifikelela iindawo ezimfunayo. NoRhulumente uyamncoma ukungakheti bala lamntu ekuqhubeleni phambili izinto ezizezimbhedesho. Ke kaloku uthe makawubize umzi ekhumbhula izinto ezenziwe ngumzi kumfundisi wabo, naye azenze kuwo.

Esigqebeni kubekho aaba: Balusi beBandla J. Ndaliso, (African United Baptist Church); E. Gqomo, (Bantu Methodist Church); C. N. Citashe (Ethiopian Church of S.A.); Evang. J. Derby (Athlone); Evangs. J. H. Ndzeke, A. Ngubana, W. Poswana, W. Adonis, S. Binzela; Victor Kumalo, R. Makroti, "Mother" Jeyi, Nkosk. S. S. Citashe, Nkosk. C. Makam, Nkosk. Nellie Patswana, Mn noNkosk N. B. Msime (Novenkile), Mn. C. Vakalisa (N.A.D.), W. Guzana B.A. (Secondary School), Mn. noNkosk A. Tshabalala, Mn A. Mguqulwa, Mn C. C. Mdleleni, Mn J. Mdilane; Nkosk. Victoria Ndaliso, Nkosk S. Gqomo, Ntamo; J. Kheva, Mn J. Albert (Order of Ethiopia), Nkosk Josephine Ngubana, baNumzana J. Bisiwe, S. Ntshunshu; Johnson Mngese; abathumele iincwadi: Mn. I. D. Mkiye B.A. (Lond) weSecondary School; W. Somana (Iphakathi elikhulu lamaXhosi); T. D. Hlati, W. Mhlom (Ingqonyela yesikolo saseTshetshi) A. Mkonazi.

Iintetho ezivulele kuloo ndibano zibe nzulu zifundisa ngakumbi ku Mn. J. Ndaliso nakuMfundisi Gqomo. Zibe kwazenzjalo kubaNumzana Vakalisa noGuzana.

"UNGARHAFI NJE KUTHENI?" Elinye inene elikwezi zindlu zintsha litha lisahleli lincokola namanye amanene ngeholidi le ibi-

IXESHA LEHLOBO, nayo le ngoma ebhalwe ngu Mn. H. L. Jorha ibe mmandi kakhulu yaye ivunywe ngaphandle kwempazamo njengokuba kanye iimfikimfane zizotywe. Kulandele ingoma evela kuYise wazo zonke iMale Choirs i.P. E. Bantu Male Choir phantsi kwentonga yoMn. R. M. Tutshana.

Kweli thuba kuvele iintetho yombulelo kuMn. T. H. Kwaza oyiPresident yeMale Choir yaseRhini. Egameni lomzi waseRhini uwubulele umzi waseBhai ngenkxaso yawo kwisisusa sabo esibe nempumelelo nedlezane yobubele obubonise ngabantu baseBhai, ngokunjalo umbulele uMn. W. W. Jabavu ngobuncutsho ekubambeni iintambo esihlalweni, neP. E. Bantu Music Association iyabulelwa noMn. S. Mabija. Ikonsathi iphethwe ngomqolo wenamba kudlala iDenza Band kungekho ndawo yokujuxuza ngobuninzi babantu.

kho kwegqi isibonda sale lali esinobuntu nembheko ebantwini. Yangqunga indoda yakusibona sisonda ngayo. Isukile le ndoda isikhoba isibonda ukuba bangene "ngaphakathi." Isibonda le mbhude dange siyiphendule ngombuzo othi: "Ungarhafi nje kutheni?" umnumzana lo exakiwe ngombuzo nayimeko yabantu abakhoyo nababencokola naye, limyile, wema ecinga into angayaziyo. Yena namanye amadoda abehleli kunye naye bothuswe zizingqi zokunyathela kwesibonda "phakathi" endlini kulila ingcango kukhala izitshixo. Batha besathe manga yileyo se 'gqi' kwangalo mnyango besingene ngawo yekoko ukubheka eOfisini. Waba umnumzana uya- phelelewa njalo likhaya kuba abenalo litshixiwe lanqatyiwa. Abantu mabalumkele ukungayazi iOfisi ngeemeko zabo zokungaphumeleli erhafini yezindlu.

UMN. D. B. MOLTENO

Okwesibini kule nyanga uMn. D. B. Molteno eyihambhela intlanganisayo yeRhodi neLiso, Lomzi kwaLanga. Ngokuhlwa kolwesiBini olungaphaya ube wakho eze kuca-cisa ngeemfuneko zolungiselelo lwabaPhandi bakwaNdabaZabantu besibini abakhokelwe nguMn. D. L. Smit, abaza kuba seKapa ngomhla wama 23 kuOktobha lo. Ababekho ngaaba: William Ndunyana, P. Petu, A. Mase-Bhuti, B. Ntshinga (Sihlalo weLiso Lomzi), Adams, J. Mabona, A. Mbizela.

UMn. A. Z. Hewu, umthengisi wamaphepha ndaba ayiBantu World, neMvo, kwa 242 Haylem Avenue, erava kwesigulo sakhe esothusayo, ubhetele ude wabuyela kwasesembenzini. Ngamama kwaba njalo Lawu lasemaSukwinini.

Ezase Klerksdorp

(Zisuka kwiphepha lesi 6) wubonga lowo msebenzi, imali e-yafunyanwayo £22.10s., hamba Kumalo noko ngathi kudelekile kuya buleleka.

Umhla we 12 October awusoze ulibaleke ezingqondweni, bekuvulwa imishini yaseBerlin phantsi koMfundisi Motsemane, ibe ngumsebenzi omhle kakhulu noncomekayo. Isiqhamo salowo msebenzi £210s., siyavumelana kweli xesha lembandezelo nokunqaba kwemali.

Umntu noko ompilo inkenenkene nguMaBongwe uNkosk Norah Brown, umane ukubetha ebuyelela ebuhlungwini kunye noNkosk. Ntabeni noko ke izinto azimntaka Ngqika.

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Gerriston News

On September 27 the wedding of the daughter of the late Mrs. Motloung took place in the A.M.E. Church. The marriage was solemnised by the Rev. Mkwazi. It was one of the finest weddings seen in this location for some time. The bride was dressed in a beautiful trimmed Satin with peacock tail. Her bridesmaids were dressed in the sweetest pink Crepe de chene. The bride changed into a grey

(Continued at foot of column 2)



"Baby is healthy and strong thanks to **INCUMBE**" says Mrs. Ntshoke

Wise mothers do as Mrs. Ntshoke does—they feed their babies on INCUMBE to make them strong and healthy. INCUMBE is a very nourishing food, and it is specially made for African babies. If your baby is weak or thin, or cries a lot feed him on INCUMBE and see how quickly he grows well and happy.

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FREE The makers of INCUMBE will send you a Free Book with pictures which will tell you how to use INCUMBE. Write to Hind Bros. & Co. Ltd., Dept. 548, Unitas Natal. In your letter say whether you would like your book in the Zulu, Xosa, Shona or Sesuto language.

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Our Ladies And Marriage

Dear Editress,
Many of our women, spinsters and the like put their great importance in clothes and other cheap decorations of the cardinal point opposite the East. Yes, in this time of light, one has to move with fashions. Our African women have to look well, but they have to be careful not to over-decorate themselves. We sometimes meet ladies with red nails, false hair, painted eye-brows, painted cheeks; powdered black or white faces or tomatoe or blood colour lips.

These make our African ladies very foreign and ridiculous to the eyes of the cultured, educated good-mannered man. How can they expect a good husband? How can they expect to be respected and admired by people who would make good men for them. That is why low class bachelors like to introduce themselves and decide for the so-called morden marriages of the kitchens. These can be avoided. Be natural. Don't copy or mimic some Europeans. Be African ladies of clean healthy manners.

Some African ladies talk too much in the buses, socials and in the streets not in the locations but in towns, suburbs and cities. Shouting to the top of their voices. They should speak with reluctance and reticence. Don't allow everybody to talk to you or introduce himself to you. Respect yourselves. Have virtues. Let gentlemen know that you are ladies of the race. Your very integrity should recommend respect. They must be proud of you.

There's nothing so disgusting as meeting a young lady who is like a parrot or a vain jackdaw. Some go as far as advertising themselves in the public places. Sometimes even washing their home linen in public. Does that auger well for the future of the African women world? Modernism cannot be acquired foolishly. Select good things.

It has been said time and again that African men are wolves-in-sheep's skin. What about our ladies? They expect to get a good husband while they do not wish to improve themselves; but to decorate themselves and invite men to make proposals.

Every race has to advance on the merit of its women folk.

Our African ladies shall one day be ideal people worth-while for ideal marriages.

Treble, Treble.

gown and brown hat and shoes to match the hat and gloves. Her bridesmaids changed with blue crepe de chene and white berets.

The reception took place in the same church where many presents were given. Among the people present were: R. Matlala of Bapedi Mission, Rev. F. Sekoala of Berlin Mission, Rev. Zwane of A.M.E. The Women's Prayer Association and Rev. Mapike. There were also friends from Johannesburg, Randfontein, Alexandra Township, Nurse Mines, Heidelberg, Boksburg and Nigel.

If A Child Has A Headache

A headache may be the first sign of really serious illness, so it should never be neglected. On the other hand, it may be caused by some temporary trouble, such as indigestion, or by defective eyesight. Eye strain and what is called "a chill on the liver" frequently cause headaches.

The child who has a headache should be kept at home on a light diet, and a dose of opening medicine should be given, but remember that the headache is a danger signal and may be the prelude to an attack of illness.

THIS WEEK'S THOUGHT

More troubles should be told to the authorities instead of the neighbours.

Just A Smiley Pease!

Teacher (to Tommy): "If I gave you a shilling and your auntie gave you another shilling, how much money would you have?"

Tommy: "Two shillings and three pence."

Teacher: "How do you make that?"

Tommy: "My father gave me three pence this morning."

Tramp: You gave me a waistcoat last week, madam, and I found a ten shilling note in one of the pockets.

Housewife: Honest man! So you brought it back?

Tramp: No, I came to ask if you didn't have any more waistcoats to give away?

National Council Of African Women

(BY R. L. MATOTI)

A very successful meeting of the National Council of African Women met at Southeyville recently. Mrs. Agnes Matoti presided over a meeting of twenty-seven women and three men. After a short opening address by the chairman, Mrs. C. A. N. Kuse addressed the meeting on the following points:—Advantages of this Council as a mouthpiece of African women in National affairs, N.C.A.W. ATTITUDE TOWARDS THE WAR

The speaker pointed out, that one of the fundamental principles of this Council is not to participate in Political controversies, in order to keep the women of the country united at all times. Should any member of the N.C.A.W. be desirous to help with War Comforts or so she is at liberty to do so either as an individual or as a member of a different club.

ZENZELE

In connection with other women's organisations like the Home Improvements, she said, there is no question of which is which between the N.C.A.W. and Zenzele. They are of equal importance, and are dependent on each other.

As long as we keep Officials and Head Quarters separate, since we cannot expect the same people to serve in domestic and political affairs at the same time. Members may carry on in both organisations. One of the things that the N.C.A.W. stands for is to enable the African women to mark time with the civilised women of the world, who have practically found it impossible to be of much use to the nation, without belonging to too many societies. Although membership in different societies costs a lot of money, we cannot hope to rescue the National situation, without offering great sacrifices.

After the address Conference resolutions were passed, and three delegates including Misses Florence Mantsha and Lillian Matheze were elected to attend the Annual Conference in Johannesburg.

Wash Chamo's Leather

Polishing leathers as well as chamols gloves should always be washed in lukewarm soapy water, then rinsed in more soapy water until clean. Two teaspoons of olive oil, added to the last soapy rinse, softens the leather, which should then be squeezed and hung up to dry—preferably in the fresh air.

Do not hang gloves by the fire or they will harden. They should be tried on and pulled into shape before they are quite dry, then rubbed well when dry.

ACCIDENTS Will Happen!

But Remember

ZAM-BUK
Heals Without A Scar.

PURE HERBAL OINTMENT

Zam-Buk is sold for 1/6 or 2/6 a box by all chemists.

Life Is What You Make It

Madam,
"Life has given me a raw deal." "Life is a hopeless mass." "Life is a stupid arrangement and therefore not worth living." These and many other kindred "outbursts" against life are the complaints of many a person, and in particular, women; with morose looks, and wearing coffin looking faces, these people regale all and sundry with these "tales of woe" thinking, as they sincerely do, that they are thereby doing themselves justice.

LIFE'S REVERSES: True enough, no person can claim to have gone through life without suffering some setback here and there, because for neither rich nor poor does life show partiality of one for the other. Life's rough ocean does not choose to be calm and placid for one section of people, and then rough and cruel for another, for everyone does have to undergo the "ups and downs" of life at some time or the other.

LIFE'S OBSTACLES: You will now ask, but why there are "ups and downs" in the course of one's existence in this life? The answer is quite plain. The life's obstacles are a necessary evil indeed, they are there to "season up" life by making it possible for us not to be victims of boredom compassed about by a life pleasure day in and day out, year in and year out. The greatest scourge creation could mete out to mankind, would, I think, be a life of monotonous and incessant mirth and joviality. For one thing we would see in ourselves a generation of hacklers ever grinning like the cheetah cat, and for another, we would look mad ever to be showing our teeth at anything and nothing.

LIFE'S PHILOSOPHY: Our duty, therefore, is to take life's ordered routine as it comes, and adopting a philosophical attitude towards "life in happiness" or life in "hardship and sorrow," fight our way towards making a success in life, to break down and give up resistance against life's odds is to bring upon oneself that kind of defeat in life which means hardship, sorrow and poverty for one. Yet if one made it an object to make

capital use of life's glorious side, and also tackled, fought and struck back at the unfavourable odds in life and wherever they were encountered, a way could be blazed to happiness in life.

The athlete in the "hurdles" race does not complain of the number of obstacles barring his way, but he surmounts one after another, stubbornly fighting to overcome them to give victory and laurels for himself. This principle holds true too to mankind in his sojourn along the path of life which is in parts smooth and in others rough, hilly, sloping and undulating.

The traveller who must sojourn on this path of life with the determination to soar the hills, to descend the slopes, to ford the rivers crossing it and to withstand the sun's broil the tempestuous weather, such a traveller, I say will succeed. But the one who must give in and say "life is hard," will really find it hard, and probably remain felled is the ties of this defeatist attitude to life, the consequence being, of course disastrous. So that life really, is what you make it. Choose to succeed, and you succeed, but cloak yourself with the dark and ominous garment of the "easy-to-despair-complex," and you are doomed to an ignominious failure in life.

(Mrs.) Eudocia G. Ntshanyana, Sophiatown, Jo'burg.

How To Clean Blankets

Either send them to a good cleaner, or wash them at home on a windy day. Squeeze them in a good lather made with soap flakes, not too hot for your hand, with 4 tablespoons of ammonia added to each bucket of soapy water. Rinse well in warm water, and put thrice through the wringer. Hang out in the air and beat when dry.

NEW BLANKETS.—These should be soaked overnight in cold salted water—2 or 3 handfuls to a tub.

TO STORE BLANKETS.—If possible, store blankets in a cedarlined chest during the summer. Powdered alum sprinkled over them is an excellent moth preventive.

PALMOLIVE'S

Beauty Oils



THERE is nothing like the soothing and skin cleansing action of precious olive and palm tree oils. Attractive women in all parts of the world who know the secret of these oils use only PALMOLIVE Soap to protect the much-admired beauty of their complexions, because PALMOLIVE Soap is made only from these beauty oils and the attractive perfume of flowers. PALMOLIVE Soap removes dust and impurities from your skin and leaves it fresh, lovely and attractive.

THE PALMOLIVE WAY TO BEAUTY:

Try the PALMOLIVE beauty treatment every night and every morning. It is very simple, it costs only a few pennies, and it will give lasting freshness and beauty to your skin. Make a rich bubbly lather with PALMOLIVE Soap and rub this lather into your face, neck and shoulders. The lather will sink 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.



PALMOLIVE—THE GREAT BEAUTY SOAP

TRY THE NEW GIANT SIZE PALMOLIVE BATH TABLET 6d.

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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

SPOTLIGHT ON SOCIAL EVENTS

REVIEWS AND COMMENTS ON CITY'S ACTIVITIES

BY WALTER M. B. NHLAPO

TO-DAY'S THOUGHT

Deal justly, live cleanly, breathe sweet breath. Praise God in thy heart when He is kind; bow thy head and knees when He is angry; look for Him to be near thee at all times; Do this, and beyond it trust thy heart.

—Maurice Hewlett.

SYNGOS IN TOWN

The Synco Fans appeared at the Ritz Hall on Friday, October 10, in a variety concert. The programme was quite like in the past: humming catchy songs, crammed with crackerjack dancing and sketches loaded with laughter. So they entertained the fair house, and for that, one was grateful. The Harlem Swingster Jazz Band and the Synco Down Beats Bands played for dance.

BOXING SURPRISE

For the past years Mannie Dixon of Durban ruled as the non-European South African Welterweight and lightweight champion. Promoters were busy digging for opponents, but Indian and Coloured boxers he met in the ring, Dixon took one good look, delivered one good sock and either the opponent was outpointed or floored for a K. O.

BIG NOISE UNTIL...

He was a big noise and making big noise, until he encountered Thompson (Gorilla) Xaba, the Transvaaler who outpointed him and won the Welterweight laurels. I doubted Dixon's ability against first rate hitters and at last my doubts were rewarded.

DIXON VERSUS MBHATA

On November 20, 1940 at the Avalon Theatre, Durban, Dixon was matched against Willie (Baby Batter) Mbhata, the formidable Transvaaler, for the non-European South African Lightweight title. The promoter was Mr. Benny Singh and the match was refereed by the late Mr. Winn of the Natal Board of Control for Professional Boxing. Mbhata severely battered Dixon, walloped him to our joy, outpointed him and won the South African Lightweight title and Dixon was left without a title.

HERE'S THE SURPRISE

Dixon had found his match and promoters and fans knew this fact. Recently, in one of the restaurants we saw a bill of fights held at the City Hall, Durban, on Monday, September 29, which stated Dixon as S. A. Lightweight Champion.

MBHATA THE BOXER

Mbhata, to those intimate with him, is a fine fellow with all the earmarks of "sure-comer" in the fistic game. He is a game fast boxer and a tough fighter. In the ring he has never shown inclination to quit—never backtracked nor has he ever kissed the floor from a blow. He has always battered his way through thick and thin. He is fast, a blue streak of lightning and thunderbolt of hitting power is behind his blows. He is dynamite personified and Dixon knows it.

"MY MEN ALWAYS..."

When I interviewed Mbhata about this, he was full of laughter but was calm. "Mbhata, what are you going to do about this deprivation of hard-earned

labour," I asked. "Oh, well, I'll let it be," he said, "but I can tell you this much, Manie is my man everytime and everywhere; I promise you I will beat him next time we meet and show the world my wares as a boxer compared to Dixon, my victim."

40th ANNIVERSARY

The Theological College of the Community of Resurrection and St. Peter is celebrating its 40th anniversary this year. A history of the birth and growth of the college is written by Eric Goodall, C.R., and is titled "Forty Years On" and commemorates the event.

BEGINNING AND GROWTH

In 1902 a "College of the Resurrection" for training Bantu people for the ministry and as catechists was opened at No. 10 Sherwell Street, Doornfontein. The Rev. Latimer Fuller was the first principal; and it opened with one student—Matthew Mutande—who was joined later in the year by four others. The Rev. J. D. Nash and the Rev. C. R. Thompson were among the pioneers of the college.

To-day the college has spacious buildings at the Priory, Rosettenville, and in 1940 there were 34 students enrolled.

BANDS ON PARADE

Do you remember Monday, August 18 when six popular Bantu dance bands appeared at the Ritz Hall in what was billed "Who's Who?" To-day we write about that night of nights, when bands gave dancers one damn hot thing after another, until dancers' limbs were wearied and soles worn-out.

DISHEARTENING RESPONSE

A somewhat disappointing response to our appeal to fans of the bands to give ratings was more than anticipated. But some enthusiastic persons took full advantage of the unique opportunity to give us their ratings

and even reasons why so-and-so is number 1, 2, 3, 4, 5, 6.

NOW WE KNOW

August 18 gave us a knowledge of bands and how far they have gone into the dance band realms. We now know the developing and progressive bands and those fit to play in Stockfells. It has been an easy task for us to sift wheat from chaff, but unfortunately we reserve our judgment, and as a result every band will think it played the best and put fire in the dancers and wallflowers.

JAZZ AN ART

Whether you play jazz as blues, stomping, boogie woogie, swing or contrasting it is jazz, and jazz playing though considered by many low and vulgar) is art. Have you heard Benny Goodman, Artie Shaw, Chick Webb, Tommy Dorsey, Duke Ellington, Jack Teagarden, Jimmy Lunceford, Bert Ambrose, Jimmy Dorsey, Louis Armstrong and many others on the records?

TASTY PLAYING

If you have heard the above-mentioned or other bands not mentioned, you must have noticed the solidity of the rhythm section; solos by trumpet, saxophone, piano or trombone that are jazz gems. Drums have fills and tasty breaks. Truppets are rhythmic and the reed section emotional and sloppy. The piano is either dry, percussive and intensely rhythmic. One or two of our bands are on this fine note, the rest should be liquidated to Stockfells.

FAMILIARITY HELPS MUCIC

Players must understand each other telepathically. This cannot be achieved by migrating from band to band or by lack of musicianship which is not showmanship. Bands must be woven together like cloth, all-of-a-piece

in feeling and expression. Familiarity gives exact style and feeling. There is understanding and common mode of mutual interpretation, collective integrity and feeling within. There must be personal approach to music.

WHERE BANDS FAIL

Most people love jazz and dance which is in itself a healthy and innocent recreation but of our few bands, one or two can play it as it should be played, as the composer felt when he wrote the music which is inspired by the words. The reason is: most of our bands do not read staff notation or orchestration but tonic-solfa, and music stands before them on a stage are there just for formality, otherwise if they served their real purpose, instruments would not make hideous noises. But despite this, individual men may have the feeling and technical ability which is tempest-tossed and swallowed in the billows of collective playing.

HEAR OTHERS PLAY

Bands must either have as model some reputed band or even to be individualistic must hear others play. It is my contention that every band player should read papers like the Down Beat, Metronome, Jazzmen, Rhythm, Melody Maker and other magazines associated with the jazz world, and as a hobby; record collecting.

MATLAFALA KA OXO

ENTSOE KE BANTU BA FRAY BENTOS CORNED BEEF - KA HAO 1938



NOWADAYS, MEN LIKE TO TAKE HER OUT



THANK YOU FOR ASKING ME TO THE CONCERT, BUT I AM SO TIRED I THINK I MUST GO TO BED EARLY.

YOUR MEN FRIENDS WILL NOT LIKE IT IF YOU ARE ALWAYS TIRED. DRINK THIS TEA, IT WILL MAKE YOU FEEL NICE AND FRESH AGAIN.

THAT CUP OF TEA HAS GIVEN ME NEW LIFE ALREADY.

I WILL SEND A NOTE TO WILLIAM TO TELL HIM I HAVE CHANGED MY MIND ABOUT THE CONCERT.

I AM SO GLAD YOU WERE ABLE TO COME AFTER ALL.

MARY THINKS TO HERSELF: I WOULD HAVE BEEN MUCH TOO TIRED TO ENJOY THE CONCERT IF I HADN'T HAD THAT TEA.



Tea is easy to make and costs very little. When we are tired, a cup of Tea soon makes us fresh and strong again. Everyone likes Tea, it tastes so good. Both children and older people should have Tea with every meal and when they are tired and thirsty too.

IT IS VERY EASY TO MAKE TEA

Buy your tea in 1/4 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup you want to make, and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.



The happy TEA-DRINKER family always drink TEA. They say:

GIVE THE BRIDE 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.

TEA is good for us!

THE BANTU WORLD

SATURDAY, OCTOBER 25, 1941

Matla A Kgoebo

Ka Sondaga sena banna ba kgoebo ba tla kopana Inchcape Hall. Re kgoiso gore ba tla sebetsa senna. Mosebetsi oa kgoebo o tshuanetse go hlokomeloa, gaekaba re rata go phagamisa sechaba sa rona. Ga go sechaba se ka phagamang kantle le mesebetsi ea kgoebo. Ga go sechaba se ka matlafalang kantle le mesebetsi ea kgoebo. Kabaka lena, Ba-Afrika ba tshuanetse go fadimegela kgoebo.

Ga go tsela go re ka tshuelelang ka eona ga ese tsela ea kgoebo. Kajeno chelete tsa mphofutso oa phatla tsa rona di humisa badichaba. Ke rona bao re humisang Majuda, Mangesemane, Maburu, Makula le Machaena. Chelete eo re nang le eona ke e ngata gaekabe re tseba go e sebetsisa. Lekgotla la kgoebo le tshuanetse go kgo-bokanya chelete, eseng ea go loantsha melao feela empa ea go tshueletsa mesebetsi ea kgoebo gare go sechaba. Ga lekgotla le ka ba le chelete, le ka kgona go thusa banna le basadi ba kgoebo, le ka kgona go thusa balemi ba leng magang le go atisa lehumo la sechaba.

Re na le bahlan'kana ba rutegileng empa bao ba sa tsebenng gore ba ka fumana mesebetsi kae. Ebi- le ba bang ba bona ba lla se hlo-molang pelo, ba re Makgooa ga ba nee mesebetsi. Ba lebetse gore "Sefata-mollo sea iphatela." Makgooa a na le banna ba oona gomme mesebetsi eo a bang le eona ke ea bana ba oona.

Re ka thaba ga Lekgotla la kgoebo le ka batla tsela eo ka eona mesebetsi ea kgoebo e ka tshuele-soang pe.e.

Go Nga Moa Oa Ntoa Japan

Baetapele ba Mmuso oa Japan ba lahlile marapo a mmuso, go rialo motato o tsoang Tokio (Japan). Go bonagala gore Majeremane a leka kamatla gore Japan e tsene ntoang ka lehlakoreng la oona.

Ga Japan eka tsena ntoeng ka lehlakoreng le Germany, America e tla lutsa marumo. Ga go be-laetse gore Hitler o batla gore Japan e hlasele Russia ka morago, gobane o bona gantle gore ntoea ea Russia e tla nka nako e telele e loana.

Ga Japan e ka tsena ntoeng ena, lefatsho lohle la Asia le tla tuka mollo jualeka la Europa Mangesemane a na le madira a mangata India le Malaya. Mmuso oa America o na le masole sehlahlakeng sa Phillipines. Maholanere a na le masole sehlahlakeng, sa Java.

Go Falala Madi A Tshabegang Nageng Ea Russia

Hitler kajeno o akgetse masole a Mejeremane a milione tse pedi (2,000,000) godimo ga masole a Ma-Russia Boikemisetso ba ga-goe gase go gapa motse oa Moscow feela, ke go thuba masole a Ma-Russia ele gore Russia e tle e ineele pele thuso e tsuang America le England e fihla. Motato o tsuang Stockholm (Sweden) o bolela gore madira a Majeremane a dimaele tse 120 go tloga Moscow gomme go loana ntoea e sellogo gagolo. Lega Ma-Russia a suthela morago, feela a loana ka boganka bo tshabegang.

Ntoeng ena go loanao ka dibetsa tsa mefuta-futa, le tse tshuang kgabo ea mollo. Madi a Majeremane le Ma-Russia a fatalang meeding ea Russia a homola pelo. Ga Hitler a ka hlolega go gapa motse oa Moscow, jualekage a hlolegile go gapa Leningrad le Odessa, go ka sa makatse ga go ka tsoga kgaruru gare ga sechaba sa Majeremane.

Makgoca A lle Chankaneng

Bohodu bo iphile matla mona Sekgoeang: Bahlan'kana ba bane ba Maburu, bao mabitsa a bona eleng J. P. Van Zyl, Walter Van Zyl le D. C. Van Zyl bana ba motho le P. R. de Bhuy, ba rometsoe Chankaneng ka molato oa go utsoa. Gothoe ba thubile diofisi Pretoria, ba roala disego tsa chelete.

Re Utlua Ka Pudi-Ea-Tsela

Gore monna oa Mo-Afrika ea sebetsang mokoting o mong koa East Rand o otllloe ke banna ba bang ba Ba-Afrika ntutumeng tsa George Goch. Ba fihletse a tshuaragane le "my darling"—mosadi oa monna e mong—gomme ba ba otla ka melamo bo bedi ba bona.

Gore monna oa Mo-Afrika o ipolaiile ka go itahlela pele ga cchuchumakgala. Molato gothoe ke lerato.

Gore monna enoa o ile a lahla mosadi oa gagoe oa lesira le bana ba gagoe koa Mangaung gomme a tshaba le mosetsana e mong; ba tla mona Gauteng.

Gore erile ka morago ga sebaka mosetsana a bonoa ke ba "petere" gomme a hlanamela monna.

Gore erile ga monna a gopola ga thubile lapa la gagoe kabaka la mosetsana ona, eaba o ea moo a sebetsang teng koa Saxonwold, a fihla a molaea ka go mohlaba ka thiba Pas op my kind. Lerato le sehlogo, le thuba malapa, le ea bolaea.

Gore koa Orlando diphuti di thulane ka dihlogo di baka monna oa mosadi e mong.

Gore e ngue phuti e ile ea otloa ke monna oa eona. Ke tseo ge Semanyamanyane.

Lekgooa Le Sebedisa Ditaola

Monna oa Lekgooa, ea bitsoang J. J. O. Pretorius, o ne a sekisoa koa Klerksdorp ka molato oa go sebedisa marapo a tse shueleng. Gothoe o ile a laola mosadi oa Lekgooa ka ditaola gomme a molella gore o loiloe ke mosetsana oa Mo-Afrika. O ile a neea mosadi sehlae gomme a molefisa £5. Pretorius o fumanoa ale molato.

Pitso Ea Banna Ba Kgoebo

Ka Sondaga sena, ka hora ea 10 goseng, go tla ba le pitso ea banna ba kgoebo koa Inchcape Hall. Pitso ena e biditsoe ke baetapele ba African National Business Association; bo Messrs. H. M. Mothle, Mookamedi, E. P. Moretsele, Mongodi, R. G. Baloyi, M.R.C., Mothusi oa Mookamedi, le J. B. Marks Mothusi oa Mongodi.

Dibui pitsong ena e tla ba Dr. A. B. Xuma, M.D.D.P.H., Mookamedi oa African National Congress, le Mr. R.V. Selope-Theme, M.R.C. Mo-Afrika ofe le ofe o memiloa go tla pitsong.

Batho Le Tsa Bona

Mor. Lee Ramaboea oa Potgietersrust, ea seng ena le dikguedi mona Gauteng, o kile a ea Komatipoort ka mesebetsi oa gagoe oa go alafa. Mor Ramaboea o feditse kguedi ale Komatipoort, go bonagale gore mesebetsi oa gagoe o atlegile.

O bolela gore pula ga a gona Kamatipoort, gomme tsatsa le eme.

Morena Ramaboea o itokisetsa phuthogo ea kereke ea bona e tla kopana Vereeniging ka di 3 December, gomme go tloga Vereeniging o tla gopola gae.

Hitler O Batla Go Hlasela Turkey

Mtato o tsuang Cairo (Egypt) o bolela gore Hitler o itokisetsa go



Ke Ngaka Malege Ntsuene oa Alexandra, o na le Moruti Mokone. Ngaka e alafa maloetsi a mefutafuta.

Majeremane A Gaufi Le Moscow

Hitler o akgetse masole a mangata-ngata godimo ga lerako la dikanono tsa tsa ma-Russia tse sireleditseng motse oa Moscow. Ga esale go tloga ka di 1 tsa kguedi ena, masole a Majeremane ga fumane nako ea go phomola, a loana motshagare le bosigo, empa a fetsoa ke ma-Russia. Lega gole ju-alo Majeremane a gakaletse go gapa motse oa Moscow. Motato o tsoang Stockholm (Sweden) o bolela gore madira a Majeremane a dimaele tse 70 gaufi le Moscow.

Go utluagala gore Mmuso oa Russia o tlogetse motse oa Moscow. Taba ena ga e bolele gore Moscow e setse e gapiloe.

A two-years' ulcer healed in a week

"I had an ulcer on my leg for two years. Eventually I tried Felaform Ointment, and this healed the ulcer in a little over a week." So writes Mrs. H. Bricknell, Edith Cavell Street, Johannesburg.

Another lady, near Klerksdorp, had a nasty eruption on her hands for four years. It was first diagnosed as blood poisoning, then as anaemia, and then she had X-ray treatment. Finally she used the Felaform remedies, and the watery blisters and all the burning sensation disappeared entirely.

Hundreds of sufferers from eczema and other skin troubles have obtained complete relief from pain, itching and disfigurement, by using the Felaform remedies. All chemists sell Felaform Ointment at 2/- per tin; Felaform Soap at 1/6 per cake; Felaform Skin Powder at 2/- per tin; Felaform Blood Tonic at 4/- per bottle, and Felaform Shaving Stick at 2/- each.

FELAFORM For ALL SKIN DISEASES

MONNA OFE LE OFE O IKHO-HOMOSA KA MATLA HAE



E ea lebenkeleng kapa Khomeseng kajeno u reke Dr. Williams' Pink Pills

Dr. WILLIAMS' PINK PILLS

Dia Phedisa dia-matlafatsa

hlasele sechaba sa Turkey, gobane o batla mafura a fumanoang thabeng tsa Caucasus. Go utluagala gore madira a Majeremane a eme meeding ea Turkey. Ga gobelatse gore ntoea e tla aparela lefatsho lohle pele e fela.

HAIR CHAT

If you dress your hair with KURLEX you need not hide it, because KURLEX makes your hair soft, shiny and fixes it very smart.

It costs only 1/- a tin at any Chemist or send 14 penny stamps for a tin to:

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BRASSO
GIVES A LASTING SHINE
THE QUALITY METAL POLISH

OTUKULULAYO (MATUKULULA)

O Feta Meriana
Kaofela
1/6



O Feta Meriana
Kaofela
1/6

Matsetsele

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

Se Hlatsoa 'Meleaofela

Se etselitsoe hore se thuse batho. Se rekoa ke marena le matlo. Le batho ba hlafileng ba tseba hore sehlae sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlae seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka bo ntata bona moholo ba nang ba loana lintoa tse kholo ba hloa lira tsa bona. moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpe tse ka melang, le mhloko.

U ke ke oa sebetsa mesebetsi o moholo o qaqileng, ha 'mele ao hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khothale, u be matla, u thabele lijo le bophelo ba hao.

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

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

kopa mong lebenke la heno pelo kapa u romele Postal Order ea 1s. 6d.

A. H. Todd, Ltd., Mokemesi, ENDLHOVINI, RED HILL, NATAL.

Mo meriana elokileng haholo o etsoang teng

Constipation

THAT MADE LIFE A MISERY

Dear Sir,
I would like to express my gratitude for the way Chamberlains Tablets cured me of constipation, sick head-aches and loss of appetite. I was ill for a long time off and on, and though I took many medicines the troubles would always come back. I was a continual misery to myself and all those round me for I found that I could not take part in any of the enjoyments of my friends without feeling ill.



Then one day a friend suggested that I tried 'Chamberlain Tablets' so I sent for a packet and felt better almost immediately. To-day I am the picture of health and thoroughly enjoy life and I tell all my friends about Chamberlain Tablets because I think every one should keep a box handy in case of need.

Thanking you,
Yours faithfully,
JOHN TWALA

Chamberlains Tablets cost only 1/6 per packet at all stores and Chemists



Le Se Ke La Lebala Kgotla U Mone

(KE KHUPA MARAMA)

Ka Sondaga se fetileng, re bile monyaneng ga Mrs. A. Mbolekwa Pelindaba a memile mokhahlo ohle oa Khudu 'go tlo dumedisha monna oa hae Mr. C. B. Mbolekwa eo a beng a tlile phomolo a etsoa mapanteng kua bosholong. Re ile ra tloha Bantule ra kopana le ba Marabastad, ka Bus e tletje ho se bodulo. Ea tsena khudu Pelindaba, eare ka ge go be go le pitjjo ea tlang ka mapai ga Mokamedi oa Lokeishene ra feta gona, 'go utluella ditaba. Aowa! ba botja dipotso Thaka ea geshu bo Mora Lekgetho le J. J. Mohohlo, ka bo A. T. Seele a hlatja sejahlapu (English) ka dinko kea go bolella. Kgongoana ka ba ka tseha. Aowa! Le o opile kgomo Lenaka bashimane! ka nete le Monkane oa ka Semanya-Manyane oile a bolela senna, a ba a nkgopotja mehlang ea "kea go bona" "I.C.U." Bua moshanyana o seke oa tsaba go shupa nete. Feela o bolele, o shiela, oa bona Mfihlana o chokotja lepara, a tloga a go raka raki-raki-rra!

Go tloga pitjjoing reile ra fihla ga Mrs. Mbolekwa ra fihlela di lokishitjoe dijo, ese nama, bushwa, kuku, le merogo ea Makgooa e mehubele (beet roots). Ra di ja oa mpa-mpolace. Ka ba ka bona mothaka mongoe a lahla foroko fase a bona hore di mo senyetsa nako.

Kgongoana ka oela dikuku godimo ka ke di rata kudu. Thari le lengoe la igeshu la ntsebelo la re "Ngaona monna kajeno a nke o e butle." Aowa! kgongoana ka ithiba ditsebe, ka di fula ruri ka ba ka tsoha e ka ke tla potla. Ke masoabi Khotla-omone e be e se gona—Jamaar! Joale bo 'me ba Pelindaba a nke le seke la hloela le lebala Khotla-omone lea bona ba bang' re sa te kutisha, ka re tloga re sa tjoa tlase Polokoane.

Ka morago go ile go diao dipolelo. Mokgomana T.P. Moela a soere marapo, me a bege le dimpho tje tjuileng. Eaba go diao mokoloko "procession" re felegetjoe di B. Koloing (Buses). Kgongoana ke tseha tseha le eo mongoe oa Bankane ba ka, mathari a ntse a mpatha hlohong. Bare a reng kgongoana! Ka re aowa Kgongoana e fodishitje "S" Feela masoabinyana ke gore mathaka a be a feleletje ka tai ea morogo (green tie) empa Kgongoana ese nayo. Kgongoana ke eo reka e reng pee! Tselu choeu Mfana-Umdala—C. B. Modimo a be le oena, o be o boe, re tlo kopana.

Tsa Kgetleng

ZWARTRUGGENS

Ditsala tsa gagwe gammogo le bana botlhe ba tlaa futsafala thata go utlwa lesa la ga Mohumagadi Marea Tshenye yo a kgaogileng ka 10.45 mo bosigong ba Sondaga 7th la September a weditse dinyaga tse 57. Mofu ke Mohumagadi wa ga Evang. Andries Tshenye wa Kereke ya Fora (Dutch Reformed Church) mono Zwartruggens.

Marea le Andries ba abetswe tsebeletso Modimo kwano ka 1931. morago ga go boya ga Evang. Andries Tshenye kwa Thutong Stoffberg Ged. Skool, O.F.S. Legae la bona la tswalo ke Tweelaagte koo Mohumagadi a robaditsweng teng ke Moruti Petrus Kgosiemong wa Tlhabane (Rustenburg) le Batlasi Baruti ba le 5 ka nako ya 2.30 September 9, 1941. Palo ya bafelegetsi ke 187. Kofeke ya Tshelate mono Kgetleng ke £11. 10s. 0d. O lilelwa ke Evang. A. Tshenye le bana ba basimane 3 basetsana 5.

Re leboga Marena Samuel Songwane le Sakarea Songwane le Kgosi Frank Mogale le Bommie ba Seaparo le botlhe ba ba thutsitseng mo Phitlhong e kgolo ena; kwa gae motseng wa Batlhalerwa Tweelaagte le mono Zwartruggens Rodeon Location—re sa lebele le ena Ntate Meshack Phefo. Mmaetsho e ne e le Moetapele wa Mokgatloho wa Basadi ba Thapelo mono Zw. R. D.R.C.

"Ga ba swe baa robala ba eleng ba Morena. Baitshenkedui ba Tshiamo." Lesesa Johanna Motlhamme, o latetse koko wa gwe Ma-Tshenye go tswara tsela ya lesa go ikhutsa hubeng sa Morena. Moruti Tilo P.E. o fetile maloba mono go lekola Phuthogo ya gagwe—A.M.E. Church e e lebellwang ke Moruti I.R. Legalamitloa.

Re bonye le ena—Rev. Magodiela wa Bantu Methodist Church a (Di fella serapeng sa 2)

Ba Tshoaretsoe Ho Phela Ba Sa Nyalana

Tsa Tshoane

(KE PAT)

Ho na le babali ba bangata ba ratang ho tseba naholo ka ha Moruti Kompese ka bophara. mmebang he: Eitse ka 1914 ha ntoa ea Majerimane e loana, le-khotla la ntoa ke ha le mo kopa hore a khutlele morao e leug Europe moo a tsoang teng ho nt'setsa mosebetsi oa hae pele. O na a t'soanetse ho t'sela le masole a ntoa; ke ha a supa tseatsi a lona, a re tsa Afrika o sa ntsaneng a rata ho ji ja. Ka morao ho ntoa, ka 1920, ke ha a bitsa kopano (conference) ea baruti ba hae "Fitase" Gauteng; ke moo a ileng a hlalosa hore mosebetsi oa hae o holile o rata ho eketsa palo ea baruti. Phutho ea lumela. Ke ha a tla bea baruti ba 10 baep. Joale palo ea baruti ba hae ea eba 20 oena ea eba moruti e moholo. Thuto ea hae ke ha e tla matlafala habolo baruti ba hae ke ha ba tla jala thuto, Parktown, Yeoville, Pitase, Gauta eohle le Pretoria eleng Marabastad, le Arcadia. Thata e neha e tsoang Mapolasing, le basetsana ba e amohela kamatla thuto ena, ba fumana e le thuto e bonolo e sa khathatseng.

Ka 1925 ke ha baruti bohle ba Afrika ba tla bitsa pitso 'me ba kopa Moruti Kompese le baruti ba hae hore ba be teng. Pitso eo e ile ea kopana moo e leug Nesfield, Gauteng. Baruti ba ngosa Moruti Kompese ka pele ho sechaba hore o ba nketse batho, ha ba sa fumana 'Ei ea manyalo, le li tee tse chesang ha ba sa li bona, batho ha ba kene li-kereke, likabelo tsa kereke ha ba li nt'se, bana ha ba sa hlomphe batsoadi, basetsana ha ba sa romela lichelete hae, ha ba ea hae, ba isa meroalo feela, e imelang basali-baholo mapolasing har'a chio em, ba apara Sekhooa ba bua se English le Sebura se reng pee, ba bang ba iketsa ma-cape, ba re ke maphusumane ha ba roale pasa, basetsana ba it'sela ka li sente ba tlotsa melomo ea bona ka letsoku la Sekhooa ba re koeshe-koesh excuse me, ba noa majoala a Sekhooa ba tsuba sekerete le melhlole e mengata eo ba e rutoang ke Rev. Kompese. "Na "Pat" ke ne ke le teng pitsoeng eno. Baruti ba ne ba koatle setereke. Ke ha 'na khongoana ke ema, kere: "Che, bana ba heso, le ha ke le e monyane ho lona kaofela, empa nkang kele-tso eaka; tlohelang Moruti Kompese le eena a hlalise mabaka a hae." Babali, ke tla boela ke le phetele veke e tlang, rekang "Bantu World" le utloa hore li-

etile go aba Selallo (Holy Communion) a tsamaya ka Segokgo. Phuthogo ya T.A.T.A.—Zwartruggens—Marico Branch e e kopane mono ka 19th le 20th September, 1941. Go ntse se mphete—se mphete go itukisetsa kopano ena.

Kopano ya Basadi le Di-semphepho di tswelsetse go nna di dira dithuso mo Sethabeng sa Kgetleng.

B. H. MOTHUSI

MATLAFATSA NYOKO EA SEBETE SA HAO—

Kantle ho Calomel—mme u tla rahoha diphateng u tletse mafolofolo le matla.

Sebete sa hao se tshuanetse ho tahlilela diphaene tse pedi tsa nyoko maleng a hao ka letsatsi. Ha nyoko ena eka tsamae ke tshuanelo, dijo tsa hao ha di tshelhe. Di bolela maleng. Moea o kokomose mpa ea hao. U ea bipeloa. Mmole oa hao ohle o kenoe ke chefi mme u ikutloe u le bodila, u tencbile mme lefatsho le bonale le sena mosebetsi.

Ho etsa feela hore mala a sikinyeha ha ho thusi. Ke feela Carter's Little Liver Pills, tse tumileng tse etsang hore diphaene tsena tse pedi tsa nyoko di sefefe ka tshuanelo mme di etse hore u ikutloe u phaphame. Ha di na kotsi, di bonolo anthe di ea makatsa kamoo di sebetsang nyoko. Sbeba lebitso le reng Carter's Little Liver Pills lepakeng le lebubedu. Hana ho reka tseo eseng tsoa. Theko 1/3.

taba li ile tsa fella kae. Khomo ha e nye boloko kaofela. Pasop sechaba.

Lepolantana le leng leo ho thoeng ke William le shoale—'me a tla shoale lefu le bohloko motho'e. Ho utloabala hore batho ba 'molaileng ba tsoeroe. Oho Ladyselborne e na le kotsi ho batho ba sa e tsebeng. Jeale ha ke batlisisa e-ka ho ja ele tsona litaba tsa ho phaphatha ntho e iphileng matla har'a sechaba sa mapolantana. Lona mapolantana, basali bana ke ba rona maan, ke li tselhama tsa rona le hona re'a, li shoela, le se ke la talafatse mahlo a lona ho bona; ba re rona ho "khongoana." Mokhoa ona oa ho ba bitsa "my dear" o fele. Ke ea le bolella 'na "Pat" le tla ngala papa, mona ke "Lady" pas op my kind.

Maoba e ne e le seboko ka Mooiplaas basali le bana ba phasa-phasa e le mfele ke u fete, batho ba ba ngata ba ile ba ts'oaroa ba beng ba phela boloso le bana ka matla le tumello ea Moruti Kompese. Feela 'na ke thabile hobane Mooiplaas e ne e tsabeha naholo ho batho le ho masole. Ba bang ba ile ba feloa ke bophelo teng, ba bang ba tsoa ka lifestere likatiba tsa sala le kajeno li sa setse. Batho bana ba ile ba ahlooa, ba ileng ba fumana Mooiplaas kahlolo ea bona ebile 'Ei kapa veke tse peli teronkong. Bongata ba basali bana leshona ba ile Ladyselborne moo joale re ilong ho bona sono. Lona bana ba Komiti bulang mahlo litaba li mokeke, loanelang sechaba bana ba heso hle. Che, ke tla itsetleha ka sefate ke bone seo le se etsang. Ha e soke ngoanana ke lerotse. Ke tseo he Pudi-ea-Tsela; basali ba tsamaea boloso ha ba rate ho busoa.

TIMBER & JOINERY

Ke dilemo tse mashome a mane re rekisetsa basahi ba South Africa mapolanka, petlo le ntho tsohle tsa ho aha.

Matlo a ronk a disaha le petlo a tsetse disaha le mechine ea mehla ena, e etsang hore ba betli ba khone ho betli ka hloahloa e lekaneeng.

Re reka merung e moseoamantle, me seo u se rekang ho rona ke ta theko e tlase habolo.

Boloka cheletso ka ho fumana lenaneo la theko ho rona.

Hansford & Hansford LTD.

P.O. Box 974, Durban.

Tsa Mareetsane

(KE A. MONYATSI)

Mono go ntlile le tiro e kgolo ya konsata mo sekolong ka la 12 September. Ya nna motshameko o o monate thata, go le dichuu le metsi a a botshe. Madi a dira £3-8-6. Banna ba motse le bone ba tshwere ka thata go foroma setene, go tla ba baakanya ntlho ya thuto. Tiisang, Barolong!

Yo o tihokafetseng ke Mr. Turnoesele Mokgosi kwa Mosetlhwane. O bolokilwe ka 16 September. Ga-pe go tihokafetse mofumagadi Maria Leshage kafa Seberia. Mmaetsho yo o tiholegile Bothaville ga Mogorosi. O bolokilwe ke Moruti Mothupi wa kereke ya Luthere. A kgwathatsa ka Bahebera 11, mo temaneng ya 13. A tshwanntsha botshelo ja motho jaka lo-eto. A Modimo o nne le lona ba-gaetsho. O le gomotsa! Kea leboga, Morena.

Bala BANTU WORLD Pele

Handiest thing in the house

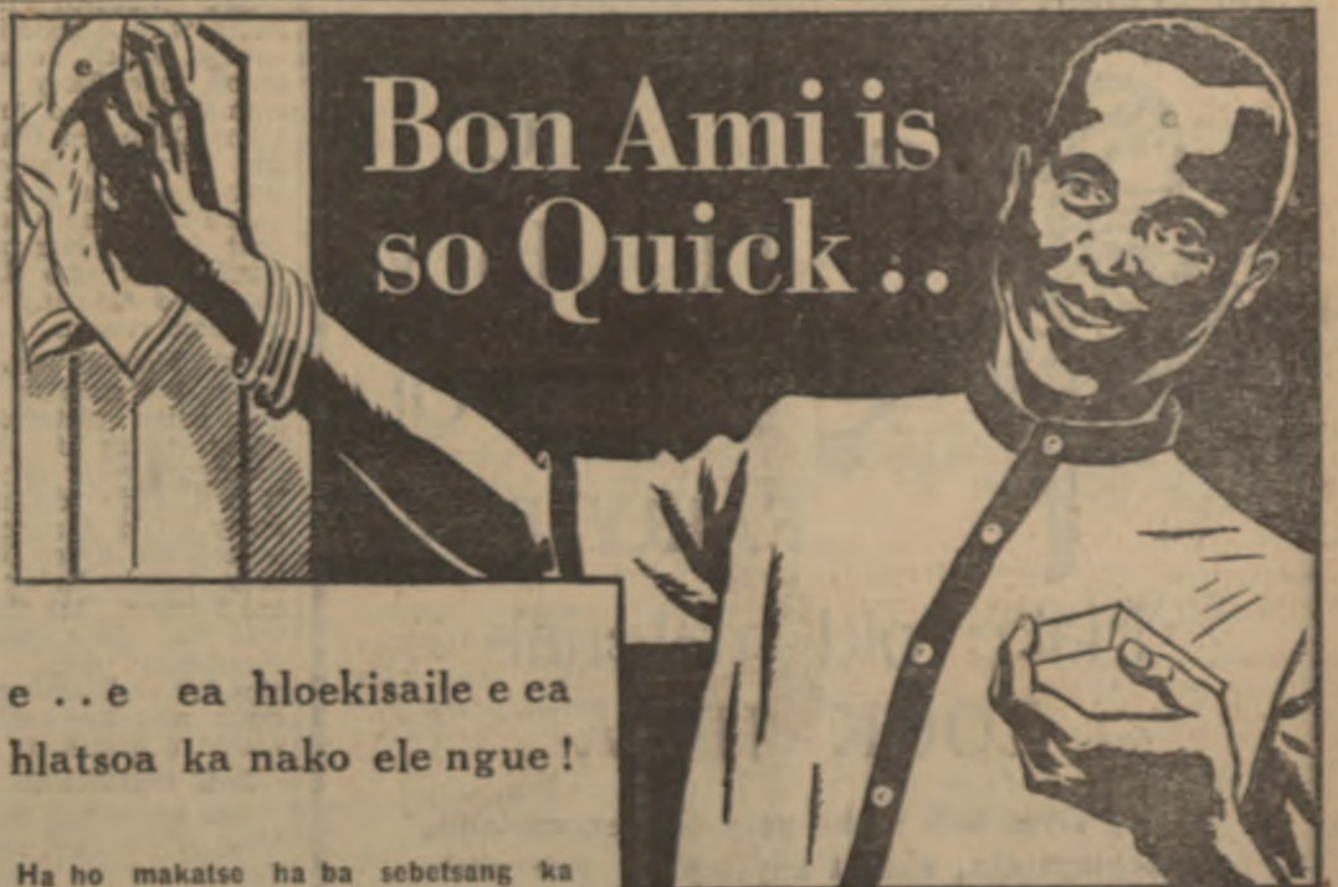


Le Uena U ka etsa hore litlhako tsa hau, hore li lebehe hantle, ha u ka qela tsijoana ea

NUGGET

Polishe ea Litlheko

—le hore e etsa litlhako li tsoarelle



e... ea hloekisaile e ea hlatsoa ka nako ele ngue!

Ha ho makatse ha ba sebetsang ka matlung ba rata ho sebedisa Bon Ami ho tsohle! Hobane ha Bon Ami e hlatsoa ebile e ea hloekisa—ntho e fokotsang mosebetsi, e sa senyeng nako, e etsang hore ntho efe le efe ka tlang e phatsime naholo. Dipata le maleke di ea benya. Dipata le dipane di ea khanya. Me ntho tsena di etsoa kapela habonolo! Bon Ami ha ntshe kotsi—ha e ngape. U tla fumana hore ha e turi ebile ha e fele kapela ha u e sebedisa.

Bon Ami

hloekisa ha e hlatsoa

Ke buyi e bile ke poloko. E reka leha...



Farewell Party At The Hostel

A grand farewell party was given to Pat Sannie Lobakeng by M. Tukisi, of Rustenburg, Chief Monitor of the Bantu Girls Hostel, Pretoria. The function was held at the Hostel last month. The hall was packed. There was a number of 80 Hostel Girls, 10 European ladies and a few men.

The guest of honour was the Matron, who opened the party. The most prominent were: the Lady Christie, the Matron, Mrs. D. M. Becklake the wife of the Director of the S. A. Mint, Pretoria. The Matron delivered a very lengthy speech wishing Sannie a very happy future and blessings. One of the most praiseworthy to be encouraged is the Hostel which is a marvellous place where young girls are protected.

Mrs. Christie praised the character of Sannie in the Hostel and presented her with a very large nice picture on behalf of the President and members of the Pretoria Civic Society in recognition of the Seven Happy and useful years at the Hostel. The chief speakers were F. Soyane, C. Legodi, M. Tukisi. Presents were given by all friends who attended the function in money valued to £1:19:4. Miss Serero presented the bell.

The tea party opened after 9 p.m. The main table being well

decorated with carnation blossoms, it will not be out of place to point that buns which were served were presented by Miss. Edward the Matron of the Y.M.C.A.

The waitresses were A. Diphuko, E. Serero, A. Mosaka, C. Pusoe, E. Mogonotsi, L. Motaung, H. Chidi, A. Moreosele, A. Mojanaga. The staff of the S. A. Mint were R. F. Shilubana, Z. Mahlangu, L. Lobakeng, J. C. Ntuli, L. Mashilwane, S. Lobakeng, C. Moeng, C. Pusoe and A. Makgwane. The party ended at 10.45 p.m.

"...Write to us fellows, and keep cheerful. Keep home fires burning till we come home. Love to Andrew, Joe, Phillip and Ben. Yours sincerely, D. P.MOTHIBA."

NO BUFFALO "HUSBAND"

At the bottom of the last page Sgt. Mothiba adds this rejoinder: "P.S. One interesting incident about our visit to the River Nile. These farmers own cattle, camels, buffaloes and sheep. Our guide was a nice youngster who had just completed schooling (as he told us). Seeing among the beasts buffaloes cows only and no bulls, we enquired about the latter. The young man said, to use his own words, "Buffaloe cow no husband. He (she) take husband of cow." Whatever that means.

The Bantu Methodist Church Conference

The 9th Annual Conference of the above church will begin on December 14 to December 21, 1941 at Pimville, Johannesburg.

The Founder-President and General Overseer the Rt. Rev. J. Mdelwa Hlongwane will preside. Reception to Delegates attending conference on December 19.

Ordination Service: December 21 at 11 a.m. 3 p.m. Intercession and public speeches 7 p.m.; sermon and reading of Stations of Ministers.



(Rt. Rev.) J. Mdelwa Hlongwane, Founder-President and General Overseer; (Chief) J. M. Ramhithshana, General Treasurer; (Rev.) Solomon D. Mogotsi, Conference Secretary.

Church Headquarters, 1741 Deepen Street, Pimville, Johannesburg.

News From The Camps

(BY HENRY NXUMALO)

Letters from our fellows "Up North" are as precious these days as is the Italian souvenir anywhere south of the Sahara. Contrary to expectation, however, it is not the scarcity of them which accounts for their preciousness. It is, rather, their entertaining, historical and novel qualities—to use the screen writer's phraseology—that, more than anything else, is the main reason why they have become so invaluable.

Below, are reproduced extracts from one of the letters which I have received from Egypt during this month. Coming as it does from the able pen of Sergeant D. P. Mothiba, of Alexandra Township, now attached to the Union Defence Force Institute, with our forces in the Middle East, it provides pleasant reading.

A GRAND VOYAGE

Sgt. Mothiba introduces his letter with a description of their voyage, which, he states, was a grand one. They were well accommodated and properly looked after. On board they had concert and bioscope shows. On their arrival at the port two of their mates mistakenly took the wrong boat to the Harbour, and were missing for two days. However, they had amazing stories to tell on their return.

Sgt. Mothiba eloquently describes the country they are now in as being picturesque. Let the letter speak for itself: "The country here is very hot and dry. It is a sandy desert, windy and dusty. Old Manye and myself visited the River Nile last week. Most people living by the river are farmers. One thing of interest was that, while some people were thrashing corn, others were plowing and sowing it, and other crops may be ready for harvest within a month or two.

THE ORIENTAL CABARET

"We spent last Friday in Cairo. Most of the day was spent in the Zoo gardens—a beautiful zoo they have, and in the evening we attended what they call the "Oriental Cabaret." (That is the original dance of the Arabic people.) It was really interesting and worth seeing.

"Another place we paid a visit to was the Japanese Gardens at Helwan. Helwan is a town outside Cairo, and is a health resort for this country. Here they have beautiful gardens with statuettes. The language spoken here is Arabic. It is a bit difficult language to understand. But I think the longer we stay here and contact with these people daily, the sooner it might be to learn it.

NEWS FROM THE CAMP (Continued)

WHERE JESUS TOOK REST

"We are looking forward to the day when we shall be visiting the Pyramids, the Sphinx, and other places of interest such as the Virgin tree. (This tree, the story goes, is where Joseph, Mary and the Babe Jesus took rest when they were fleeing from Bethlehem.) Another place to be seen is the well near which Moses was found by Faro's daughter. By the

time we come home we shall surely be well vest in many things. "I shall be writing again...write Henry, please, and also send us the "Bantu World." I am sure it will be a boon to the men here, however old. Also the Forum. As I am writing John and Socksie have gone to Cairo to see the pictures. We expect nice news when they come back.

(Continued column 2)

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Transkeian Schools Of Agriculture

Agricultural Department of the United Transkeian Territories General Council.

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Flagstaff School of Agriculture, Flagstaff (rail head Kokstad and R.M.T. bus to the Institution)

Teko School of Agriculture, Butterworth (rail head Butterworth 8 miles from the Institution.)

Tsolo School of Agriculture Tsolo (rail head Maclear 40 miles or Umtata 30 miles and R.M.T. bus to Tsolo.)

The courses of instruction provided in these schools are comprehensive ones, embracing: Agriculture, Veterinary Science, Animal Husbandry, Dairying, Entomology, Botany, Economics, Book-keeping, Forestry, Vegetable Gardening, Horticulture and Farm Engineering.

Application forms for the above Courses are obtainable from the respective Principals of the above Schools. Intending Students should apply direct to the Principal, not later than the 1st January, 1942.

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SAVED HIM FROM AMPUTATION



FROM South Africa comes this wonderful tribute to the "Skin Healing Magic" performed by GERMOLENE! It proves yet again that no matter how obstinate the trouble is or how frightful the open wound, still "GERMOLENE can heal it clean!"

Dear Sirs, During the late war I contracted Trench Feet, and for months was under treatment. After the war, I returned to South Africa, but found that, as the hot weather approached, my toes would start to fester and each year they became worse. I tried remedy after remedy, without success and was informed that amputation of the affected toes was the only cure. I suffered intense pain. The toes would burst like ripe tomatoes, and the pus and blood would soak through my shoes. I at last decided to undergo the amputation of the toes! IMMEDIATE AMPUTATION ADVISED.

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., Natch. Get YOUR tin of GERMOLENE TO-DAY and conquer YOUR Skin Trouble!

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SECHUANA

MAFOKO A NTWA

TLHACISHO E TSWANG MO KAROLONG YA BABUSISI BA BANTSHO BA KOPANO YA SOUTH AFRICA CO ITSITSE BETSWANA KACA NTWA

KHUTLENG 18th October, 1941). TLHACISHO No. 88 (TSHIPI E BOITSHETSO KA NOSI

Kgosi tonna ya mahatshe a Roma Marcus Aurelius o rile: "Mo go Maximus ke ithutile go tshwara molao ka nosi le gore ke se tse tse tse ke mongwe, me phadimego mo maemong a ntseng jalo leha e le mo bolwetse, le maemo a tsepameng a marapo le senyonyo sa phatsimo, le go dira sengwe le sengwe se fa pele game ke sa ngongorege...o ne a tiwalela mekgwa ya tshiamo, me a na le go itshwarela, me a gololegile mo qalong tsothe tsa bogalagume...gape o ne a re mokgwa wa go nna raditshewane ke o rategang ka malatsi othe.

HITLARA ALIAS MHLAKAZA

Bontsi ba Bantsho bo itse dintshontsho tsa ga Nongqause mo-profetagadi o ka pheletso ya iragwe Mhlakaza o neng a laela MaXhosa gore a hise mabele a boele dikgomo, me kafa morago go tla diragala manyobonyobo a le magolo.

Matsatsi a le mabedi a tla tshaba ka tsatsi le baditsheng go shupa boamaruri. Ka tiro tsa methlopotlholo dikgomo di tla bioga, disigo di tla tladiwa. E tla nna kgora mo lehatshing. Mephato e nonohleng e gogwa ke bashwi ba Kgosi tsa kgaie e tla bonwa e ralele lewatle.

MaXhosa a bolaya dikgomo a tshuba mabele me ka tsatsi le baditsheng ba tsoga ka makhukhu-a-naka-tsa kgomo go bogela matsatsi a mabedi a biloga mo lewatleng. Ga tlhaga le le losi.

Khutsafalo ya utlwala mo bathung ba ba neng ba disitse bosigo johlhe. Ga nna dingongorego, difitse boletseng wa dia diragala, ka gonno go na le bangwe ba ba boyang dikgomo me ba hitlhile le mabele. Ka mokgwa o bangwe ba ba neng ba saditse dikgomo me sekwegwe le mabele mo disigong ba kgarithela ka lekoko la Mhlakaza le morwadigwe Nongqause Kwa bokhutlong dikete-kete tsa batho tsa bolawa ke tla. Karolo e kgolo ya morafe e ne ya bolawa, ke go reetsa mo-profetagad Nongqause.

A ga gwa nna jalo gompiano? Hitlara o tshapisitse batho bagwe pheno tse kgolo, hela ha ba ka itatla letlalo. Pheno tseuo ga di diragala ka nako e boletsweng leha batho ba itigela hela go d amogela. Mo magaring sebobed Goebbels o tseletse ka thathibo bo tsa mung wagwe tsa go lora ditore le go ona dipono tse o d isang mo bathung ba sa tholens ba rata go reetsa, me ba tla utlwang ba ntse ba tletwa ke tshupo.

Tsothe tse setseng mo motsing le Mhlakaza ke dithako hela tse shupang gore go kile ga bo go go le matlo le maraka. Nongqause o shweditse malatsi agwe mo matlung a kapelo mo o neng a dilid bodilo a thlatswa dipitsa.

MOENG WA MOITALETSI

Koranta tsa Italia di bua pha tlatatsa ka pitlagano ya mephato ya Italia mo Libya le ka gorall, watle ja Mediterranean go ya me lehatshing ja "Khuduego" mo Afrika Bokone. Janong Italia a bona gore keto yagwe mo Afrika Bokone o amogetswe setho me moeng a tloga thapoli kobo segole me kwa morago a tpepa. Ba mo leretse setsipana le kuana. A buletwa mojak o ke pele me wa thgegamongwa me mokotleng wagwe. Ke yole, tselelela mo serameng sa bosigo o lebita bae, mo o hitlhelang molelo o timile mo isho, dipitsi di fadilwe, kurwana e sena boja lwa.

Go thomolang pelo ke gore Italia o khutlela gae a tswa mo Afrika a tsidihetse a lapile me motlhanka "Notimba" a ingaraladitse kafa morago ga setswalo.

"Ke tsile go senka madi a me mo go wena a o a ntsholefeditse" go bua Notimba (Jeremane). Ka nako e mephato ya me e labaganye le diphiri tsa batho. Ntuela ka batho mo godimo ga madi a o tshwanetseng go t nanya me re hedise molato. "Ga ke na madi" go bua Italia me ke batho ba ke nang nabo ba tswang ko ditlhaping tsa Afrika ba kgobegile marapo ga ba na molemo. Batho ba setseng mono gae ba imelwa ke jokwe yo bokete-kete yo o ba belesitse ene ka ditsholefetso tse sa tladiwang. "A re tsamae ka kgagiso me ka letsatsi lengwe re tla baakanya kgetse tsa rona."

metsi tsa mephato le thokomele tsa dikete-kete tse di leng ko Egepeto di tswanetse go thokomelewa ke pitso e.

THUBAKO YA KEPE DINGWE TSA ITALIA MO WATLENG JA MEDITERRANEAN

Kokwana ya kepe tsa Italia e ne ya leka go ralela watle ja Mediterranean me ya nna matholomola hela. E ne e le kepe tse nne tse bonalang tsa barekisi di patilwe ke tsa dinyeletsu le difofane.

Ka ura di shupa dikepe tsa lebagana le thubako ya tsofane tsa Britonla. Tse pedi tsa udubatswa tsa sala di tlaetse, ntswa sa bororo le shona sa udubatswa. Ka go sokola fela fa thlogong tsa tsona, fofane di ne tsa tanyu jaka kama me kepe sengwe sa tshu-ya ntswa dinyeletsu tsona d. Ikhakanye ditlhogo di sa itse ko di yang.

NTWA YA AFRIKA BOKONE

Mo bosigong jwa 8 le 9 October mmaba o ne a dirra digaigai mo karolong e kafa ntle ga Tobruk kontle ga go koafatsa ditihola tsa rona boshula. Kwa karolong ya Borwa-bophirima sethlopha sengwe sa rona se ne sa gapa thobolo-segaigai le dibetsa dingwe. Ditihola tsa rona di tseletse ka mathagathaha mo melerwaneng ya ntw.

BOIKETLO PELE

Kwa sekakeng sa bophirima sefofane sa Italia se ne sa patele-aga go wa ka se hudilwe. Setofana sa Afrika Borwa sa rongwa go tsaya mokaedi wa Italia i-shotse letlojana le tse tse diapa-ya tsa go robala thipata ditetedu le lllwana dingwe tse batlegang. Ha a bodiwa, a bolela ha a d-shotse gore, e re ha a ka tswa setshwarwa a bo a a le tse ka m-ushang.

MOPHATO WA LOAPI WA BRITONIA O SIMOLOTSE, YA PUSHOLOSHO MO JEREMANE

Ntw a ya Britonla ya pushol-sho mo loaping e simolotse mo Jeremane ka di 10 loapi lo no lo sa itapolosa ka lobakanyana ma tiro ya thabano ya loapi e ne e le thata. Mahelo mangwe mo Jeremane a ne a dilakwa. Mo thabano jwa Britonla o la- thabagetswe ke fofane di le shome.

NTWA FA CARE GA JEREMANE LE RUSSIA

Hitlara o lekelela sengwe le sengwe mo thateng yagwe yohlhe go nyeletsa mophato wa-Russia mariga a ese a tene me o sholo-feditse batho bagwe gore mo be- keng tse tharo go tla bogo sena mophato ope wa Russia o se- tseng. O latihetse mashole a mejeune tse nne mo thabano ngwa ya Russia. Go feta mou o na le mejeune o mongwe o tswang mafatshing a sele, ebong Ruma- nia, Italia le Hungary. O tsoitse bontsi jwa dikgomo tse tse me- mahatshing a gapiweng a bophi- rima, tulo tsa bona di emelwa banna bagole le dikowa. Ebiile o latihetse le mephato mengwe uape ya loapi mo ntsweng e a e bitsang ya bofelo ya pheno. Ga go gakkamatse ha mephato mengwe ya Russia e shuthetse kwa morago ebong mephato ya dibetsa tse boletseng e ekileng ya ema mo patleng ya thabano. Ekare kwa bofelong ntw e e tla iponatshe le ya fa gare ga bontsi le boganka.

Russia o it-hupile boganka jwa- ke ka botlalo, me leha Jerema- ne a ikgantsha ka mashomo-shi mo boikgantsho jwa bo a nyadi- wa, go nte go lebeletse khumo va Russia kwa morago ya banna le khumo.

Mo magaring boikgantsho jwa diphenyo bo nte bo tswa ko Berlin. Pegi tse ntseng jalo di setsa di boletseng ganwe le gape di ese diragala gore motho o thoke go dumela pegi tsa Jerema- ne jwa di nte.

Ga re obonye maemo a thaba- no ya Russia a mo diphatse- me ga gona sepe se se ka re tse- ning setshogo. Maikutlo a le- thakore la Amerika a gopola gore Russia o eme sentle go le maloba Jeremane o ikgantsha ka gore kgoreletsa ya maele di le 300 e paraladitse mo tseleng ya Russia. Mafoko a ntseng jalo a ka natetsha tsebe tsa batho ba Jeremane ba sa bolong go tshu- letsa dikwana tsa bona, ba tsho- letsa dikgele, ba duduletsa mo- simegi le dijo tse toro tsa pheno tsagwe, me a re re kgoreletsa ya maele tse 300 di dirilwe mo tsel- eng ya maele tse 2,000 ya thaba- no, a se se ka bediwa kgotsa Jeremane ka maoto a bofelo ha e le gore ba tsamaetse pele, ba itulela thasele mo ditlhakoring hela jalo le kwa morago?

Jeremane janong o bolela ha a le kafa ntle ya tshireletso tsa Mosko, ntswa Russia ene a bole- la gore Jeremane o phatise- Jeremane o phegetse go lathe- la mashomo-shomo a gagwe mo thabano ya Russia. Ka tathel- golo tse kgolo mo bathung le marumo.

Tsela yohlhe Russia ya tshire- letso e nonohiswa ka nako ngwe ka mashole e a ntseng a nte kwa morapo me janong a thele- gela Bontsi jwa mashole auo ke jwa digaigai le mephato ya di- kara.

Thasele ya Jeremane e shupa dikai tsa go iketla me mo mahe- long mangwe diphatlhanyana di dirilwe me boiphemelong jwa tsela tsa Russia. Mo karolong dingwe Russia o simolotse ntw a ya pusholoso.

Mariga a a pesitse karolo ya Bokone-Botlhaba mo rhemelong tsa Russia le mo tikologong ya Mosko lehatsho le apere chelang.

V

Jeremane o tseletse lechitho se- sha o tshotse motse wa Kaunin ko bokone, mariga a mo ja ure- the me a ka mo tshwara a ese a e kgakala.

Ntw a ya Mosko e gaketse me ga go ese go bonale ko phefo e lokoang Kgalefo ya seha ya Jeremane e kaya ha Jeremane o ne a leka apara mephato ya Rus- sia ya bafemedi ba Russia ba ba neng ba gakala me ba mo kgane- la mo tse-eng e lebang ko Mosko.

Ko thakoring ya borwa Jerema- ne o emisitse botlhaba ga mo- se wa Marupol. Jeremane o gape motse omo me a tshela mephato ya Russia e nte e mo eme- tse mo ditsheng tse ncha. Mo thaselelong ya maemo a maana auo Jeremane a udubadiwa me a negelewa boshula go heta pele.

Ka pegi tsa Mosko, Jeremane o ne a pateleaga go tswa mo di- kantseng tsa Leningrad.

Jeremane o nte a tseletse mo karolong dingwe me ka mangwe- le a kgotlang. Thabano e ngwe e ncha ya di 12 e Jeremane o t- sopsing e ne ya phaitwa tota a thegelo tsa digaigai tse 30 makgolo-kgolo a dikara ka di- ntsho tse hetang 1,000.

DINEO LE DINAMETSI RE TLHAKISA LOKWALO LO LO IPULELANG LO

QM.G.

Motlotlegi.

KA-DINEO LE DINAMETSI

Mafoko a latelang ke kotsolo ya lokwalo lo lo amogetsweng ke nna lo tswa mo go Kapetene G. Parker moedi CO mo karolong ya mephato mentsho ko Mideast. Makgotla a dineo le dinametsi a dira methlotlholo ka go romela dineo tse tsothe tse ba di direlang mephato fano. Ke ne ka nna tsho- go gore ke nne gona gore ke abele mongwe le mongwe wa mephato fano kgotsana ya dineo ka tsatsi lengwe. Ba ne ba tsitsilega go tsena mo mokong. Go no go itume- disa ruri go bona mongwe le mo- ngwe a thathitoba dineo tsagwe me ba sebetse-sebetšana le dikala, tsa bona kaga dilwana tse ba ntsheng ba di thokoa.

Boitumelo jo bo shupilweng ke mongwe le mongwe wa bona bo ne ba gakkamatse. Neo tsa dilwana tsa metshameko le didibi tsa ma- foko a phefo di tla kgothatsa le go itumedisana banna.

Sethlopha sengwe se se dirang go le go tonna le shona ke sa U.D.F.I., sethlopha sa dineo le didibi "se shupang dichwancho segole se- golo mo karolong tse kwa kgakali le teropo le terotswana me keto tsa bona di itumelelewa ka malatsi, othe Ntlo e kgolo ya Toc. H. mo Nairobi ke tulo e kangama tsang me e dira "madiri-diri a tiro".

(Koneletse) A. BATTY. Major D.A.Q.M.G.(S)

Setsha sa Tshireletsa. Pretoria.

25th September, 1941. MEPHATO YA BADIRI GA MASHOLE TIRO YA MAKONTHE MO SEKAKENC

Diketokete tsa Bantsho ba Afrika tse dirang jwa badiri ba sekakeng sa Bophirima di golo- tse mephato gore e lebagane le ntw tota e ka tlang ka nako ngwe le ngwe.

Major-Generale I. P. de Vil- liers mosimegi o mogolo wa ka- rolo ya bobedi ya mephato ya Afrika Borwa o lebogile tiro ya mabogo ya mephato ya Bantsho. Kwa morago ba bolelela bantsho gore ba dira sentle, me ba lemo- ge gore ba lebagarye le tau kwa pele. Major-General de Villiers o ne a jela kampa ngwe nala gaufi le lewatle, mo sethlopha so Transvaal le Natal se itshwanol- teng sa itshwantsha le tikolo- go ka botlhale jo bogolo. Mosi- megi Sir Claude Auchinleck mosimegi tlhogo ko Botlhaba- gare o ne a kgalaganya tulo e. A re o ne a palela ke go bona fa mephato ya Afrika Borwa e hit- lihilweng gona. Erile ha de Villiers a ne le balaodi ba mephato mo boitshubelong jwa m- shawa, sethlopha sa bantsho ba le 60 se ne sa lopa go opelela mosimegi. Ba kotame mo m- shaweng bantsho, ebong Basotho, me go le gone Maszula, Makhosa le Bavenda ba Transvaal Bokone ba simolola sechela sa bona sa morafe. "Moimmo tshagofatsa Africa."

Ba gogwa ke Paul Robeson ka khai tsa kaki, bantsho ba opela sentle jana gore ra-mafoko wa Amerika a re "ba mo gakolola dipedi tsa Bantsho ba Amerika ba o ba utlwieng. Bantsho ba

beleletsa ka sechela sa Sesotho se se khutlelang ka Sala Sentle mo mosimeging wa bona fa thoko ga lewatle.

Salang sentle bakaulengwe re ya pele. Ba rulagantswe pina e ka busi, jaka enge e tshagisang e ba e opetseng ka se English e reug "Ila mosimegi a re o fositse thoga. "Gape ba opela re dise Morena. Major de Villiers ka ha a bua le Bantsho.

"Lo motlale gore ke lo dise, ke tla dira jalo." Lo tla sirele- tswa jaha shole lengwe le le- ngwe ja lokgowa. Lo tla sirele- tswa jaha nani." Ka meletse- tso ba mo gowa jaha inarena a bona a Basotho: Pula! Pula!"

Mephato ya Afrika Borwa e itumelela tiro ya Bantsho go- ntlhe. Tiro di le dintsi tse tshwa- nang le tsa kepo tsa mesele petlo tsa ditseta le kgwetso tsa dikama di dirwa ke bantsho. Gape ba dira tiro tsa baapei le bolola di- phate.

Bantsho botlhe ba rata ditha- kalalo-meithampoloso disenyi- dilalogi di hitlhela e le petso e kgolo ga di se mo mephating ya tsona, dithakalalo-meithampol- oho mo letsatsing le le hisang.

KABELO TSA MADI A NTWA

Komissinara, Belfast, Transvaal, rometse 11/8 ya dineo le dinametsi tsa mephato ya Bantsho:— Shilling Mbete 3/6, Kleinboot Mahlangu, 1/6d; Makuu Peta, 2/6d; Abel Mbete, 1/6d; Stefanus Mahlangu, 3/6. Letona Billy le batho 15 le Letona Mandokozu 11 mo mading a moemela. Kgosi ka Magistrate, Bizana.

Motlotlegi Mokwadi wa dineo le dinametsi tsa mono Afrika Borwa o rometse 15/13/0 ya neo ya badiri ba Capetown.

11/3/0 e tsile ka Kommissinara, Stahowe, ya neo ya batho ba karolo eba ba tshelela madi a moemela-kgosi: Impapala Plot Holders, 8/6; Kgosi Mehlanga Kom le balatedi, 15/6; Magistrate, Ficksburg, o romela 11/6; ebong neo ya No. Location, Ficksburg, mo mading a moemela. Kgosi.

Ka Magistrate, Kentani, go tla 18/14/8 ya — Mrs. Nkonki le bangwe, Qolora "E" Location, 16/6d, Mrs. Oxabana le bangwe, Nyutara Loca- tion, 11/1/1 Mrs. Nxanga le bangwe, Columbia Mission, 11/1/10, Mrs. Marwai le bangwe, Macibe Location, 11/2/0 ya neo tsa mephato, Letona John Panyo, Qora Location, 5/6, Letona Fozze Sibogo le balatedi, Ngundura Location, 11/6/2, Letona Sidam Faka le balatedi, Ntzele Location, 12/19/7, Mrs. Jane Ganda, 2/6 ya ntw.

Kgosi Umayonke le morafe o roma- la 13 ka Kommissinara, Ndwendwe Natal, ya ntw.

Magistrate, Richmond, Natal, 12/3/0 ya Bantsho ba karolo ya gagwe.

Ncedemus Molefhi 4/6, mo mading a moemela. Kgosi ka Kommissinara Rustenburg.

12/10/8 ya Kgosi Robert Joyce le morafe mo a moemela-kgosi a roma- tse ke Magistrate, Umanto.

Magistrate, Willowvale, 11 ya akodisa difofane ya Lunda Myateli me 10/6, mo go Hope Sidiza.

Neo ya ntw 11/16/0 ya bantsho ba Wakkerstroom e tsile ka Magistrate, Morale wa Amangwane ba Kgosi Madela Hlongwane 11/10/0 ka Kommissinara, Bergville, Natal.

Thomas Mogadie, Samuel Mogadie le July Mpoemeh ba tsitshete 2/6d, mongwe le mongwe, 7/6d e tsile ka Magistrate, Bothaville.

Magistrate, Lichtenburg, o romela 12/10/7 ya neo ya ntw ya J. Mosame le morafe, 11/1/1, Piet Dignamaye le bangwe 15/6 le Ismail Motsaganyane, 11.

Ka Magistrate, Mout Fletcher, go tla 4/6d:— Ben Molefe 2/6, Rev. S. S. Mojakiana, 2/6d.

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CONTINUED FROM PAGE 5

away as ever. Patriots were playing better football, but a strong wind was against them.

LINARE VS. MATLAMA

Give and take play in the first five minutes saw both teams sparring for position. Making no secret of their determination to beat Linare, Matlama started off with a rush. Boy causing the crowd to shout when he sent in a long shot which hit the top of the crossbar and rolled behind.

Linare continued to press, but several promising movements were spoiled by wild shooting. Linare did everything but score. (To be continued)

On The Sports Ground

(BY WALTER M. B. NHLAPO)
LAST YEAR'S CUP-HOLDERS TROUNCED

TRANSSVAAL 4 VS. ORANGE FREE STATE

On Saturday, October 4, Transvaal won the Suzman Cup from the last year holders, Orange Free State at Wemmer Sports Ground during the South African Bantu Tournament.

Free State was gallant in defeat as they had been in victory. The game was warm and fast and both sides showed fitness and ability of the game but the better men won.

WILBERFORCE INSTITUTE VERSUS J.B.F.A NO. 3

(Saturday League)
WILBERFORCE 0, J.B.F.A NO. 3 6

On October 6, Wilberforce went out of the ground with the spirit of sportmanship but J.B.F.A. went out with the spirit and flying colours after one of the most thrilling matches seen in Wemmer Ground.

For most of the game the forwards of both teams had the defence on the run, and only the brilliant goal-keeper of the J.B.F.A. prevented Wilberforce from scoring, and the soccer displayed was worthily international.

KILNERTON INSTITUTE VERSUS J.B.F.A NO. 2

KILNERTON 5, J.B.F.A 2

From the start to the end Kilnerton forwards made the J.B.F.A. defence the play-ground and kicked yards from the goal area for J. B. F. A. had a weak man between the poles and the visitors took advantage of this weakest spot in the team. Some members of this J.B.F.A. No. 2 team had been playing in the previous match.

On the other hand, all the J.B.F.A. forwards did well but they were let down by the goal-keeper, who was merely included to have a complete team.

NATAL VERSUS TRANSSVAAL

NATAL 1, TRANSSVAAL 3

This was not a thrilling match as it should have been. Natal forwards were of a poor type to cover the fast snowstorm formidable defence of the Transvaal.

In the second half of the match, Natal was a mass of confusion and some people though awake were like dreamers walking in their sleep.

Transvaal wingers, not to speak of defence, had too much freedom. In the end, this spelt disaster. Natal was too muddled-up and had a frantic amounting of kicking into the opponents' feet.

Bantu World Trophy Competition

WON BY THE ST. ANDREW'S FOR 2ND YEAR IN SUCCESSION

(BY A. MAQUBELA, SECY.)

The Bantu World Trophy Competition took place the other Sunday, October 12, at Potchefstroom over 18 holes. Most of the teams that took part in the competition came from the Reef. The Potchefstroom team did not do as well as might have been expected. All the competitors were impressed by the excellent condition of the course, and the Potchefstroom golfers are to be congratulated on their efforts in making the course what it is. They have also the moral support of a sympathetic location superintendent, Mr. Motlhabane, a member of the Advisory Board, and assistant secretary of the Joint Council, is always prepared to help the 'boys'.

All the teams were determined to snatch the Trophy from the St. Andrew's golfers, whose furious determination enabled them to win by a wide margin. Led, as they were by J. Gumbi, who registered a brilliant 81, they 'annihilated' the other teams. The scores of the teams were:—

St. Andrew's Golf Club: R. Nkuta 85, S. Ncala 90, R. Tshabalala 87, J. Gumbi 81-343. Regents Park Golf Club: A. Nheko 89, L. Harrison 86, P. Radebe 90, E. Ncala 88-353. Hoyslake Golf Club: D. Tlale 95, P. Malgas 86, J. Makhalema 86, J. Ndhovu 90-357. Payneville Golf Club: A. Mbelekwana 85, S. Moutloatse 86, S. Mphyané 99, L. Sax 92 362. Potchefstroom Golf Club: F. Sebetlele 87, J. F. Mosiane 94; E. V. Matlhress 95, D. P. Matthews 86-362. Bobbie Jones Golf Club: M. Swaartz 88, D. Masigo 92; M. Rakgomo 89, C. Diloane 93-362. The Pimville team was disqualified.

Rugby Final Matches At Crown Mines

(BY CHRIS P. MATEBE)

An enthusiastic crowd gathered at Crown Mines (Dumas oval) the other Sunday afternoon to witness the final league matches of the Transvaal Native Rugby Football Union and presentation of Trophies to the winners.

The first match was contested by the Swifts and the O'Brien Rangers "A" (B. Division) for the Nogaga Cup and ended in a draw 3-3. Thus these teams became Joint holders of the Nogaga Cup. Mr. C. Z. Futshane officiated as referee.

The contestants in the second match were the Boiling Waters and the Venterspost (A Division) for The Bantu World Cup (Knock-out). The Venterspost won 8-0, and became first winners of The Bantu World Cup. Mr. Bharayi was the referee.

The last match was contested by the Crusaders and the Wallabies for the runners-cup (Mannie Kotobe). The Wallabies won by 7-3. This match was keenly contested. On the previous Sunday when these two clubs met at New State Areas in the final for the N.R.C. Cup the Wallabies lost by 3-0.

CUPS PRESENTATION

After the matches presentations and speeches were made. The opening remarks were made by Mr. S. B. Ndlazilwana President of the Transvaal Native Rugby Football Union.

Mr. H. B. Piliso, Life Honorary President of the Transvaal Native Rugby Football Union, and Chief Induna of Crown Mines welcomed the Donors. Another prominent speaker was Mr. P. S. Gwele, Honorary President of the Transvaal Native Rugby Union and Chief Induna of Rand Leases.

Mr. M. Nyangiwe, who represented the Central News Agency presented the C.N.A. Cup to the Western Zone ("B" Division). Miss Nogaga presented the Nogaga Cup to the Joint holders Swifts and O'Brien Rangers "A" (B Division). Miss Doris Ngqobongwane, who was assisted by Mr. Nyangiwe presented the Mannie Kotobe Cup (on behalf of Mrs. Mannie Kotobe) to the Wallabies (A Division). Mr. Gil Matebese represented Mr. Gerry du Toit and presented the du Toit Cup to the O'Brien Rangers "B" (B Division).

Mr. Joyce who represented the United Tobacco Company (Big Ben) presented the Big Ben Cups to the Wallabies (A Division) and last year's winners presented with medals.—the Queenspark team of last year. Both teams Wallabies and Jueenspark were also given smokes.

Mr. N. N. Mngandi, Sports Editor of the Bantu World, represented The Bantu World, and presented the Bantu World Cup to Venterspost (A Division).

Mr. Toni represented Mrs. Maud Natal and presented the Maud Natal Cup to the Central Eastern Zone (A Division).

The last Cup to be presented was the N.R.C. Cup the presentation was made by Mr. A. E. Andreasen, Assistant Native Labour Adviser to the Chamber of Mines, to the Crusaders. The closing remarks were made by the General Secretary of the Transvaal Native Rugby Football Union, Mr. G. B. Makalima.

The following were other officials of the Union present: Messrs W. W. Xatasi, M. R. Xiniwe, W. H.

Association Football In Basutoland

(BY V. S. A. MAZWAI)
MAJANTJA VS. PATRIOTS

The first five minutes saw both teams going hard at it with the ball travelling from end to end in lightning fashion.

Patriots were clearly the better side and were playing winning football, but Pietersburg, for Majantja was prominent in breaking up attacks. The Patriots forwards were a constant threat, and Joko Tea was always dangerous with his shots.

Towards the end both sides attacked, but a goal seemed as far (Continued in Column 1)

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keeps them clean and makes them sparkle. The African People have good teeth by nature, but modern conditions of living and the soft foods which are eaten soon start tooth decay. You must therefore take care of your teeth so that they may stay good. Brush your teeth with Colgate Ribbon Dental Cream when you get up in the morning and before you go to bed at night.

Colgate Ribbon Dental Cream washes away the small pieces of food which hide in between your teeth and start tooth decay. It also polishes the teeth and makes them very white, and will keep your teeth and mouth fresh and healthy.



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ANNOUNCEMENT

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Equity Building Society



A SPECIAL DEPARTMENT FOR THE AFRICANS

NOTHING succeeds like success. This saying has stood the test of time, and it deserves longevity, that is, a long life. No success is worth having unless it is based on integrity. Both the saying "Nothing succeeds like success" and the observation that no success is worth having unless it is based on integrity, remind one at once of the Equity Building Society (Permanent), because it has been successful from the beginning and because it is based on integrity. "Integrity" means honest dealing. Success was evident when there was a call for a Branch Office. This was arranged for at Martindale, where an office is open on Fridays from 3.30 p.m. to 9 p.m. and on Saturdays from 2 p.m. to 6 p.m. Martindale is in the heart of the dwellings of a large number of Africans.

ANOTHER BRANCH OPENED NOW

So successful is Equity Building Society (Permanent), and so marked is the confidence that it has created in Africans, that another Branch Office has been opened, this time farther afield, at Claremont, Lady Selborne, in the Pretoria District. The decision was received with pleasure at Claremont because it meant that the Africans there would have a Savings Office at their doorstep. And the European well-wishers of the Africans were glad too, because they desire to see Africans saving up their money; it means that they (the Africans) are on the way to owning their own houses—if they join the Equity Building Society (Permanent) and persevere in saving up.

So successful have been the Society's efforts in Claremont, that they have bought some ground in Lady Selborne, and within the next few months, are erecting their own Offices and Banking Hall there, which will be open daily from 9 a.m. to 5 p.m.

ADVANTAGES OF JOINING THE "EQUITY"

The Directors have arranged a Department exclusively for Africans, and as many Africans as 1102, having considered the matter well, have opened up Savings Accounts in it. These Savings Accounts at present make a total of £30,761, and it should be remembered that Africans doing business with the "Equity" can, if they wish, withdraw any of their money either by cheque or in cash. But of course, it is best, if the Africans can manage it, to let their Savings Accounts keep on increasing.

The "Equity" pays 4 per cent interest on the daily balance of Savings Accounts.

In addition to the ordinary Savings Account the "Equity" has introduced another kind of investment, called the African Subscription Share Account. Many Africans have opened up Accounts in this. They recognise that by saving up £1 per month for a period of six and a half years they will receive £100. Six and a half years' payment of £1 per month means 78 paid in. The remaining £22 is interest granted by the "Equity."

Another form of investment for the Africans is the Fixed Deposit. At present the interest paid by the "Equity" on this is 5 per cent.

Then there is the Mortgage Department (First Mortgage of Properties). Every week Applications are considered. The Directors inspect properties on a Monday and deal with the Applications on a Tuesday. In approved instances the Society advances additional monies to Mortgagees for installing sewerage, as required by the Municipality.

In addition, the Society helps Africans with Building loans; when their ground is nearly paid for, they submit a Plan of the Buildings they wish to erect, and the Society lends them the money to build.

The "Equity" has, up to the end of their Financial Year, which is the 31st March, 1941, lent over £80,000:0:0 on First Mortgage of Property to Africans, and therefore have assisted hundreds of those people to obtain modern homes.

REGISTERED WITH THE GOVERNMENT

The Equity Building Society (Permanent) is a reality, and a Booklet about it will be sent to any enquirer. The Head Office is at 99, Fox Street, Johannesburg.

The Society is registered with the Government and it is conducted in accordance with the terms and provisions of the Building Society Act.

A Building Society is most useful in a community. It teaches the habit of saving up money with which to build a house.

Who's Who In The News This Week

Mr. E. D. Mochusi, a teacher at the Bantu United school Kaffirstad, is back to duty much improved in health after spending several days with parents and relatives at Bethlehem.

The Western Pioneers Bantu Club held a successful party at Mr. and Mrs. J. Oliphant's residence, Malotane Street, W.N. Township last Sunday. Among those present were Mesdames J. Oliphant, E. Mallela, I. Resha, D. Mokadi, J. Marshall, Misses H. Mathlaga, A. Masinga, Messrs J. Oliphant, E. Mallela, E. Xaba, A. Kunene, B. G. Makalima and Nic Leyisa.

Rev. E. E. Mahabane, of the Methodist church at Randfontein, left on Wednesday to attend a church conference in Durban. As a Grand Chief Templar he proposed to hold a special grand session of the I.O.T.T. there.

Mrs. C. Cetu, daughter of Rev. Sidlal, of the Wilberforce Institute, has recently arrived in Johannesburg to take up an appointment as a visiting nurse at Vereeniging under Sister Nomanngisi Mapikela.

News has been received by Mr. C. T. C. Xabanisa, of Wilberforce, that his step-mother Mrs. Selina Xabanisa, of Idutywa, passed away on October 3, 1941.

Miss Rose Monamela accompanied by Mr. J. B. Booysen were visitors of Mr. and Mrs. Machaka, of Orlando, last Sunday.

Mrs. Maria Mwase, of E.N. Township, was a visitor at Springs Location last Sunday as the guest of Mr. and Mrs. W. W. J. Chirwa.

Mr. D. P. Moloto, B.A. has relinquished his teaching position at the Emerentia Secondary School to take up a new appointment at the Wilberforce Training Institute.

Congratulations are extended to Mr. and Mrs. G. S. Masemola, of Warmbaths, on being presented a baby boy on September 27. The youngster is named Winston Churchill Mphexole.

The Western Area Cultural Society will hold a meeting at the old library room, W.N. Township next Monday, October 27 at 7.30 p.m. sharp. The agenda will be the election of officers and general business. Invitation is extended to all members as well as to prospective members.

Mr. and Mrs. Mohlongoe, of Western Native Township, wish to express their cordial thanks to all relatives and friends who attended the cutting of their wedding cake ceremony, and contributed the sum of £4 1s. 4d. as a present.

Miss R. R. Bhengu, of Durban is back home from her two months visit at Belfontein where she was the guest of Mr. and Mrs. E. Mtinkulu.

Mr. Ramocrane A. Seome, of 64, Troye Street, Johannesburg had the pleasure of being visited by his father last week from Kana, Rustenburg district.

Mr. J. C. Sibilanga, S.A.P. Pilansberg is now feeling fit to resume tennis playing after his short repose. He is captain of the Pilansberg African Tennis Club and vice secretary of the Pilansberg Pirates Football Club.

The First Annual General Meeting of the African Blind Welfare Association will be held at Ezenzeleni, Roodepoort, on Saturday 25th October, 1941 at 3.30 p.m. Chairman Mr. J. Nhlapo, B.A.; Speaker Dr. L. van Schalkwyk. Come early and see the Blind workers. 6423-25

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NOTICE

Phelocita Masitenyane, I let you know that if you don't return on the 30th of November 1941, I shall have to divorce you. I waited for you from 6th May 1940 until now.
—Joseph Masitenyane, 1734 Mohlongo Street, W.N. Township, Johannesburg. 6377-25

TSEBISO

Ke ho tsebisa hore oena Phelocita Masitenyane, ha nke ke ka ho bopa ka di 30th November 1941, ke tla khaola lenyalo. Ke ho e metse ka nako e telle haboho ho tloha ka 6th May 1940 ho shilela joale.
—Joseph Masitenyane, 1734 Mohlongo Street, W.N. Township, Johannesburg. 6377-25

NOTICE

Wilson Rabothata, Winterveld General Store, Plot No. 73, Per Private Bag, P.O. Hammanskraal, Dist. Pretoria, Transvaal.
The residents of Winterveld are hereby notified of the existence of a general store where meat, groceries, hard ware, patent medicine, ladies, gents and children clothes can be obtained.
We also announce that there is a Post Office at this store. If you want to write letters use the above address. From October 1 to December 31, 1941 you can use the address free of charge but from January 1942 there will be a fee of 1/- per annum. The post comes in and goes out daily except on Sundays and holidays. We also sell stamps. 6411-25

ISAZISO

Wilson Rabothata, Winterveld General Store, Plot No. 73, Per Private Bag, P.O. Hammanskraal, Dist. Pretoria, Transvaal.
Abaki base Winterveld bayaziwa ukuti kukona istolo lapo kutengiswa kona inyama, ukudhla, izitaha, imiti nezinye zabelisela, sifazana nabantwana.
Sazisa futi ukuti kukona iPosti Hovisi kuso lesotolo. Uma uloba sebenzisa lekeli engenhlal, Kusakela ku October 1 kuya ku December 31, 1941 ungasibenzisa lekeli ngesihle kodwa kusukela ku January 1942 iyokokelelwa usheleni ngonyaka.
Iposi lifika ipume zonke izinsuku ngapandhile kwama Sonto nama holdi, Sitengisa nangeitumbu. 6411-25

TSEBISO

Wilson Rabothata, Winterveld General Store, Plot No. 73, Per Private Bag, P.O. Hammanskraal, Dist. Pretoria, Transvaal.
Setolo seo serekisha butcher, grocer, hard ware, patent medicine, ladies, gents, children clothes and letters office.
Retsibisha ba agi ba bagileng Winterveld, gore gone Post Office, moe le benkeleng leo laka godimo. Ge o ngoala mangalo a gago, o ngoale ka adress eo eleng ka godimo, le nomoro ea gago (Plot number). Go tloga mathomong a October go shilela mathomong a December ga go lefiso seho, 1941, go tloga mathomong a January 1942 mang le mang eo a tlang go posa ka pasu eo ea ka godimo o soaneli go lefa 1/- ka ngoaga, (one shilling a year).
Poso a esepela ko matjati (every day) le ditempe digona moe posong, hobote bana balena gore bac posong tjati le leng le le leng. Ka ntle le Sondaga kapa holiday. 6411-25

ISAZISO

Mna Lizzie Mkwana wasc 10th Withy Combe Street, Booysens, Johannesburg owatshala no Willy Mkwana ngo 1921, waza wanyamalala ngo 1929 ngaphandle kwesizathu, ndiyazisa apha ukuba akanakubuyela kum ngomhla wa 30 November 1941, ndiyakughaula umtshato. 6402-8

NOTICE

I Lizzie Mkwana of 10th Withy Combe Street, Booysens Johannesburg, who married Willy Mkwana in 1921, and deserted me in 1929, without any reason hereby make known to him that if he does not return to me on the 30th November 1941, I will divorce him. 6402-8

FOR SALE

Kliptown Bantu Section, 7 Room Building, Fruit tree and Good Water Well.
Vacant Stand in the heart of Sophiatown.
Vacant Stand in Lady Selbourne 100 x 200; in Gallant Street and also 2 Vacant Stands of 50 x 200 each.
ALEXANDRA TOWNSHIP
I have a fine brick house of 5 Room bring in a rental of £5/0/0 per month. Deposit £45 will enable you to secure this property.—J. M. Nkomo, Estate Agent, Room 26 & 27 Barkley Arcade, 28 Market Street.

IZINOWADI EZIKANYISAYO IMIBHALO

Izifundo zeBible zi kanyiselwa ngemifanekiso, (cartoons).
INKANYISO YEMIBHALO. Incwadi elisha umxwela. Ngeposi 2/2 (Postal Order).
UKUSINDISWA OKUNGAKA. Incwadi elisha yenewadi yamaHeberu. Ngeposi 1/4.
OZAYO EMHLABENI. Ukubuya kuka Kristu naloko akazizo emhlabeni. Ngeposi 1/1.
Zitokakala ku F. Burke, 19 Hofmeyer Street, Witbank. 6422-25

Mr. J. Marara, of Johannesburg is back from a few days visit to Mr. and Mrs. Sam Marara, of Pietermaritzburg.

The Bantu World

BALOETSI: Melcin Ointment e liso, ho hlohona le baloetsi ba letla-phekola sefahlho se nang le mabadi-lo. Theko ke 1/9 le 3/6. Melcin Purifier e phekola maloetsi a senya, moroto o sa hloekang, dibiabi tas moroto, maladu le liso. Theko ke 5/6, 10/6 le 21/0.

TEMOSO: Alasyn e phekola ho ho hlola, serame, sefuba, mafaha, mokhohlano, ho hatsela, momeiso, ho fehelelana, mphikela, ho ethimula, ho boisa diboko tse nang le kotali mo metsong, o hloekisa dinko, e thusa ba bacha le ba batata. E fodisa ho ho hlola le serame kapele. Theko 1/6 le 2/6. RIGHTHOUSES Chemists, 71, Loveday Street, Box 5595, Johannesburg. Mahlo a hlalohoa kantie le tefo. Theko ea dibelele e tlaase. T.C.

NURSES WANTED

(1) Applications are invited from African girls 18-30 years for training in General Nursing. Applications in writing stating age together with copies of references, Junior Certificate and Health Certificate. Full particulars from Matron, P.O. Box 15, Thaba Nchu, O.F.S. XI
(2) Applications are invited for the post of Staff Nurse at the Moroka Methodist Mission Hospital, Thaba Nchu, O.F.S. Double Certificate, R.A.M.C. necessary. Particulars from Matron. XI

VICTORIA HOSPITAL, LOVEDALE

Applications are invited for the post of Staff Nurse, from General and Midwifery trained Nurses who are registered by the South African Medical Council.
Salary £72 p.a. with annual increment of £6 rising to £90. Board, residence and laundry are provided.
This is a position in which Midwifery experience may be gained, both in Hospital and the district.
Apply with recent testimonials, stating when duty could be commenced, to Matron. XI

ADAMS COLLEGE

Special Music Teachers' Course
From the beginning of 1942 a special two-year Music course will be available for all persons holding the T4 certificate.
The course will be given under the direction of Mr. R. T. CALUZA, M.A. B.Sc.
The Natal Education Department has agreed to treat all teachers who qualify in this course as equivalent to holders of the T3 certificate.
For application form and full particulars apply to: The Principal, Adams College, ADAMS MISSION STATION, Natal. XI8

TEACHERS WANTED

Applications are invited for teaching post in the Wilberforce Practising and Meyerton A.M.E. Primary School, QUALIFICATION: Third Year Teacher Certificate. Address communication to: The Superintendent, Rev. J. R. Coan, P.O. Wilberforce Institute. X25

KING EDWARD VII ORDER OF NURSES

Wanted on November 1st a registered Native district nurse-midwife for Kuruman Location (one able to speak Seswana); and one for Middleburg Cape on December 1st.
Salary £118 rising by annual increments of £6 to £126 with uniform. Travelling expenses refunded after six months satisfactory service. Apply at once giving full particulars and enclosing copies of certificates and testimonials to the Superintendent, Box 753; Cape Town. X25

SITUATION VACANT

Wanted—Certificated male teacher to assume duty in January, 1942 at MARISHANE TRIBAL SCHOOL. Applicant must be keen sportsman, must be able to teach Afrikaans and Sepedi; a knowledge of English is also required. Applications accompanied by testimonials and reference must reach: The Principal, Marishane Tribal School, c/o G. C. Mosley, Esq., P.O. Nebo, Middelburg, Transvaal on or before 1st November, 1941. 6394-25

TEACHERS WANTED

(1) Married male teacher as Principal fully qualified. Basuto by birth. Capable of teaching Afrikaans and English with working knowledge of Zulu. Member of the D.R. Church.
(2) Female teacher fully qualified and capable of teaching Afrikaans, English, Zulu and Sesuto. Member of the D.R. Church. Applications, with certificate and testimonials, must reach undersigned not later than 31 October, 1941.—M. J. May, Bestuurder, Verenigde Naturlike Skool, Tweeling, O.V.S. X25

TEACHERS WANTED

Applications are invited from trained certificated male and female teachers of good Christian character for the Nazarene Mission Schools in the Eastern Transvaal to commence duties in January 1942. Male applicants must be married, teetotalers and non-smokers. Knowledge of Afrikaans, Sepedi and Shangan essential. Apply with recent testimonials and copies of certificates immediately to: The Superintendent, Nazarene Mission Schools, P.O. Acornhoek, E. Transvaal. 6410-25

HAWKERS and SHOPKEEPERS

S. D. LEVY—Wholesale soft goods merchant has big selection of Men's, Ladies' and Children's Clothing at lowest prices. Hawkers & Shopkeepers are invited to pay us a visit 105, Market Street, (Cr. Small Str.) Johannesburg.



SESUTHO

LITABA TSA NTOA

HLALOSO E HLAHISOANG KE LEKHOTLA LA MERERO EA BA BATSO' O LEBISOANG HO MA-AFIKA A 'MUSO OA KOPANO EA SOUTH AFRICA

Hlaloso No. 88 (Ea veke e telang ka 11 October, 1941)

BOITELO

Morena oa 'Musu o moholo oa Roma Marcus Aurelius o ile a re: "Ho Maximus ke ithutule boitaele le hore ke se ke ka huleloa ke letho kakhoko; le hore ke be ea thabileng makhateng ohle leha e le bohlokong; le hore semelo sa ka se tsokanye mosa le hlomphe, le ho etsa se beiloeng pel'a ka kante ho pelaelo... O na tloetse ho etsa liketso tse molemo kamehla a loketse ho ts'oarella babang, a se na bocholochoho... Hape o na a e-na le bohale ba ho ts'ehiso ka mokhoa o khahlisang"

HITLER, KAPA KA BITSO LE LENG MHLAKAZA

Bongata ba Batala ba South Africa mona bo tseba taba e bohloko haholo-holo ea Nongqause moprofeta oa moroetsana eo ka ts'usumetso ea ntaba a Mhlakaza a ileng a laela sechaba sa Mathosa hore se bolae makholo a sona le ho lahla mabele a sona, a re etlare hoba se etse joalo ho hlahe lintho tse khohlo. A re ho tla hlahla matsatsi a mabeli hosasa ka mohla o itheng e le bopaki ba 'nete ea ho porofeta ha hae. Kamorao ho moo a re ho tla hlahla mehlapo e meholo ea likhomo ka mokhoa o molohlo, a re mekoti ea polokelo ea mabele e tla tla hape. A re e tla ba nala lefats'eng. Lekhotla le leholo la Mathosa le eteletsoeng ke Marena a shoeleng khale le tla bona le tsamaea holim'a maghubu a leatlale le hloho.

Mathosa a bolaea likhomo tsa 'ona a lahla a senya mabele le lipone tsa 'ona me mohla oa letsatsi leo le khethilong a ts'eha e sa le ka meso hore a tle a bone matsatsi a mabeli ha a chaba leatlale.

Empa ho ile ha chaba le leng. Sello sa masoabi sa utloahala ho batho ba neng ba letile ho tloha mesong ho fihlela letsatsi le chaba. Ba lumela. "Lintho tse profetiloeng ha lia etsahala" ho riato Mhlakaza hobane ho le teng har'a lona ba bang ba sa kang ba bolaea likhomo tsa bona le ba bokelle-tseng lijo ba li pata ka sephiring". "Me he, eare batho ba neng ba sa na le likhomo tse seng ke tseo lia neng ba li patile merung le mabele a patiloeng moo ho seng motho ea tsebang ba bolaea likhomo tseo ba qhala mabele ka ho mamela lentsoe la Mhlakaza le morali oa hae oa moprofeta.

Qetellong ho ile ha e-shoa liketokete tsa batho ba bolaea ke tla 'me karolo e khohlo ea sechaba ea timela ka baka la ho mamela ketsetso ea moprofeta oa bohata e ts'oeleng molmonog oa Nongqause moprofeta oa hae oa moroetsana.

Na ha se taba e ts'oanang le eo e hlahang kajeno? Hitler o ts'ehitse batho ba habo lihlole tse khohlo ha ba ka intsa shabelo ka mokhoa o ts'oanetseng. Lihlole tseo ha lia ka tsa eba teng ka nako e boletsoeng le hoia batho ba neetse ka mali le bohelo ba bona hore ba li fumane. Ha e le ha joale moprofeta, muelli oa Hitler, e leng Goebbels o ntsa tsoela pele a khannoa ke mong a hae ho lora litora le ho bona lipono tseo a li bolellang batho ba e-song ho felloe ke tumelo ho nang emp'a ba sa ikutlolang ba na le ts'epo.

Ho setseng feela kajeno moo motse oa Mhlakaza o nong o ahiloe teng ke litutuluvana li se kae tse metseng joang moo e neng e le matlo le lesaka la likhomo. Nongqause o ile a phela ka morao ho moo ka ho ba khahabunyana a sebetsa kichineng a hlatsa lipinta ho isa qetellong ea bophelo ba hae.

MOETI EA SA THABELOANG

Likoranta tsa Mataliana li hatisa litaba phatlalatsa mahapi le bothata boo masole a Mataliana a bo fumanang Libya le tseleng ha a ts'ela lenatle la Mediteranean ho ea "mabopong oa a sa thabeloeng ho 'ona" a Leboea ho Afrika.

Mataliana a oala ho elloa joale hore 'leeto' la 'ona la ho tla Leboea ho Afrika ka nako eohle le ne le sa thabelo a ne a mpa a tlhabela feela 'me joale bao a fihlelang ho bona ba re "phakise-tsang moeti ea tsamaeang hore a tsamae ka pele".

Italy joaleka moeti mona Africa e ile ea amohela ka hlomphe, emp'a moeti enoa a lula habo a ba a tena bao a ba etseteng ka ho batla lintho tse ngata-ngata tsa hore a phele ha monate.

O tlisetsoa katiba ea hae le baki. O buleloa monyako o kapele 'me hoba a tsoe oa koaloa. O tsoela kantle serameng sa bosiu, o leba nq'a haeng la hae moo a fumane mollo o timile leifong le le-kec'a lijana le le feela le pitsana

Ho feta mona, Italy ha a fihla hae a tsoa Africa a khathetse a bile a hatsetse o fumana a emetsoe ke leqosa la 'Musu monyako oa ntlo o kamorao.

"Ke tlii'o batla tefo eo o nts'e-pisitseng eona ea molato oo o nkolotang 'ona' ho riato leqosa la 'Musu (Germane) 'Makhotla a ka motsotsong ona a loana le batho ba sele-sele ba bohale. Ntefe ka masole seo u nong u ts'episitse ho se lefa ka chelete 'me re tla felisa molato".

"Chelete ha ke na eona" ho riato Italy, 'me le-masole ao nka reng a sa setse ho a tsoang naheng ela e hlaha ea Africa a khathetse a bile a tepeletse moeng Batho ba lefats'e la heso ba hule-tsoeng tsieteng ea molato o ba jarisiteng 'ona ka lits'episo tse khohlo ha ba bone hore li tla phethahala. A re khaohane ka khoto kajeno 'me ka letsatsi le leng re tla lokisa taba ena".

"Italy koana hoo bonahala lipolelong tse ngata tse tsoang teng hore thato ea sechaba ea ho loana e felile joale le hore Italy e sa ntsane e le ntoeng feela ka baka la takatso ea puso le taolo e matla ea Gestapo" (Mapolesa a ka Sephiring a Majeremane.)

HO HLOKA PHOMOLO

Mafats'eng a Europe e ka Bophi- ea veine e se na letho. rimela ao Germane e a busang mehlang ena, ha hona phomolo le boiketlo. Litaba tse supang seemo sena li hlahla mehloing e mengata 'me li bontsa hore esita le hona Germane boiketlo le phomolo ha li eo.

Karolong e 'ngoe ho ts'oerole batho ba makholo a mabeli. Ho thoe bafumanoe ba tsoere lintho tse ngata tse qhomisang le mechine e mabeli ea khatiso.

Ba 'Musu ba Germane ba tsebisile hore monna oa Le-Fora, Joan Sincin, o ahloetse lefu a thungoa ka baka la ho fumanoa a ts'oere likhohlo tse lesome le metso e meng le likhoele tse qhomisang (fuses) tse mashome a mane a metso e robong.

Motseng oa Essen moo ho leng teng mesebetsi e meholo ea libetsa tsa Majeremane e thuilong ka makhotlo a mangata ke lekhotla la Mangesemane la lifofane ka libomb, basebetsi ba teng ba tleleba haholo hoo e bileng ho thoe ba rera ho etsa mokoloko oa ho bontsa tletleho ea bona phatlalatsa. E ile ea eba mesebetsi o thata habo ho felisa motere-tere oa Ka bosiu bo hlahlangang ha ts'oara palo e itheng ea bona.

Ntoa ea lihlopha-hlopha tse ipopileng tse ipatileng tse loanang ha ho tsoemetsa ea hola naheng ea Poland, 'me lithaleho tse etsesoang Majeremane ka mokhoa ona li ts'abeha haholo. Banna ba ba bane ba Poland (ma-Poles) ba fumanoeng ba ts'oere libetsa ba ile ba bolaea ka ho fanveho.

NTOA EA LEBOEHA HO AFIKA

Bosiu ba la 8 le la 9 Mphalane lila li ile tsa futuhela ka litanka karolong e kante ho liqobosheane tsa Tobruk emp'a ha liaka tsa khathatsa balebeli ba tulo eo hakakang.

Karolong ea ka boroo ba bophirimela se seng sa lihlopha tsa balebeli se ile sa hapa sethunya sa machini le libetsa tse ling.

Balebeli ba heso ba ntse ba ts'oere mesebetsi oa bona ka mafolofolo karolong e leng moeling.

Bosiu ba la 10 Mphalane litanka tsa lila ka bongata bo boholo li boetse tsa atamela liqobosheane tse kante tse aheletiseng Tobruk.

Ntoana ea balebeli ea ho mamela litaba eo e leng maele e le 'ngoe ho tloha liqobosheane e ile ea ripitloa ha e sho ba balebeli ba heso le ba supileng ea eba likobese.

Karolong e ka nq'a boroo ba bophirima sehlopha sa balebeli ba Ma-Australia se ile sa hapa offisiri ea Mataliana ea timetsa lekhotla la eona kaofela. Ho eona karolo ena sehlopha se seng sa lihloela tsa heso se ile sa lalla lekhotla la lila la masole a 114 'me sa bolaea tse lesome le metso e mene pele lila li baleha ka lepala-pala. Sehlopha sa heso sa lihloela se khutlile kaofela kante ho tsietsi.

Hauifi le moo sehlopha se seng sa lila e le banna ba mashome a mahilano se ile sa tsoemetsa sa filolo kaofela. Ho ea nq'a boroo Mataliana a mashome a mararo a ile a tsoemetsa 'me a ohaloa, moo a shoetsoe ke lesome le metso e mehlang la masole. Offisiri ea 'ona e ileng ea kobesoa e ile ea ts'oara.

Ketso e phethilong ka bohale

V

bo roriselang' ea motsamaisi oa sefofane ea ileng a futuhela lila tse ngata a le mong sebakeng se seng sa polokelo ea phahlo ea ntoa lelibohong la Lerose, ke hona e hlaleng leseleng hona matsatsing ana a kajeno.

Offisiri e tsamaisang sefofane H.B. Duke-Woolley o na le har'a batsamaisi ba bang ba lifofane ba neng ba khethetsoe ho ea futuhela leliboho leo. Eitse ha a se a fihlile seloang sa hae caba o utloa hore eo e leng eona tulo e neng e reriloefo hofeta tsohle ha hoo ka ha fihloa ho eona. A tloha ka eona nako eo ho ea phetha mesebetsi oo, a tseba hore liqobosheane tse matla li ne li se li fumane temoso e lekaneng ka phuthulo ea pele le hore o na ke ke a ea lihela libomb ka ho li tsoemetsa.

A fela a bonoa 'me sefofane sa hae sa betsoa ke likanono tsa hlompheang fats'e, leha ho le joalo a hlalela. Sefofane sa hae sa otloa sa phungoa lesoba tankeng ea petrol emp'a a phonyoha a fofa ho ea fihla seloang sa hae ha ho fela petrol ea hae.

Offisiri eo ea sefofane e abetsoe khabiso ea tlotlo ea bohale e bitsong "Distinguished Flying Cross."

Lekhotla la South Africa la lifofane la futuhetse leliboho la Derna ka la 13 Mphalane. Litulo tse ling tsa liqobosheane tsa lila li ile tsa futuhela ke lekhotla la Mangesemane la lifofane 'moho le tse feleletsang likepe bosiu ba la 13 Mphalane.

Karolong e moeling, liqobosheane tsa lila tse matla li ile tsa thubakoa ka libomb.

Gazala ea chesoa ka mello moo lifofane li thehelang teng 'me mesili le tse ling tsa ntoa hauifi le matlo a lifofane tsa qhomisoa.

Derna e ile ea futuhela ka makhotlo a mabeli ke lekhotla la South Africa la lifofane. Lifofane tsa lila lebaleng la ho thehela tsa otloa ke libomb. Machini o mong o moholo oa otloa 'me libomb tse ling tsa qhomela har'a lihlopha tse hasaneng tsa lifofane. Har'a bosiu lepatlelo la ho thehela lifofane la otloa ka libomb la betsoa le ka lithunya tsa machini.

Phuthulo e bileng le katleho ke e ileng ea etsoa mokolokong oa li-lorry tsa petrol tsa lila 'me o mahareng a Tripoli le Benghazi. Li-lorry tse ngata tse khohlo le makoloi a li latelang a ile a sengoa, a mang a pshatlakoa hampe haholo.

Lengolo le tlang le litaba tse na le re: "Lifofane tsa heso li-phuthung tse na kaofela le libakeng tse ling li khutlile kaofela li se na sekoli."

MA-AFIKA A KENENG BOSOLENG

Lord Harlech, Leqosa le Phameng la mafats'e a South Africa a Ts'ireletso eitse ha a bua kopanong ea therisano ea Babusisi ba baholo ba mafats'e a mararo a Ts'ireletso a re Ma-Afrika a tsoang mafats'eng ana joale a batleha ho ea mesebetsing oa bosole 'Middle East', lekhotleng le bitsong 'Auxiliary Pioneer Corps.' Karabela ea marena le batho pitsong ena e bile ntle habo 'me eka ho tla etsahala hore re amohela kopo e 'n'oe e tsoang ho Molaoli-e-moholo oa makhotla a 'Middle East' ea hore re romele banna ba bang. Tabo ea ho lokisetsoa hore Ma-Afrika ana a romeloe lithabiso le ho tlhokomela hantle ao liketokete tsa 'ona li seng li le mesebetsing oa ntoa koana Egepete, e hloka hore kopano ena e e hlalobisisoe.

SEHLOPHA SA LIKEPE TSA MATALIANA SE ILE SA PSHATLAKOA MEDITERANEAN

Sehlopha se seng sa likepe tsa Mataliana se ileng sa leka ho feta leatleng le hare la Mediteranean se ile sa oela tsietsing. Sehlopheng seo ho ho e na le likepe tse 'ne tse 'khohlo tsa khobho li felehetsoa ke tse hlano tsa ntoa le lifofane.

Li ile tsa futuhela khafetsa ka nako e ka bang hore tse supileng le lifofane tsa Lekhotla la Mangesemane. Likepe tse peli tse khohlo li ile tsa sengoa tsa ba tsa sitoa ke ho tsamaea, sa boraro le sona sa otloa sa holofatsoa. Lifofane tsa fofela tase tsa lahlela libomb 'me sekepe se seng

sa e cha. Likepe tsa ntoa tsa Mataliana li ile tsa ea koana le koana ka lepatla-patla li sa tsebe seo li ka se etsang.

NTHO EA PELE KE HO PHELA HA MONATE

Lepalaleng la Bophirimela sefofane sa Mataliana se ile sa holofatsoa sa tlameha ho thehela fats'e.

Masole a South Africa a ileng a ea sefofaneng ho ea ts'oara motsamaisi oa sona a ile a fumana mokotlanyana ka sefofaneng o e na le liaparo tse ling kante ho tseo motsamaisi oa sefofane a neng a li apere, o e na le melufuta-futa ea liphahlo, liaparo tsa ho robala, le mahare a ho ipeola le tse joalo.

Moholehuoa a re kamehla e ne e le tloalo ea hae ho nka mokotlana oo hore a tle a phele ha monate ka phahlo tseo a nang le tsona ha a ka ts'oara.

LEKHOTLA LA MANGESEMANE LA LIFOFANE LE QALILE HAPE HO FUTUHELA GERMANE

Phuthulo ea Britain ka lifofane naheng ea Germane e qalile hape ka la 10 Mphalane. Nakonyaneng e tsoa feta ho kile ha eba thata ho e hlalela ka lifofane ka baka la lipula, mehohle le tse ling tse joalo. Metse e mengata ea Germane e ile ea ripitloa. Phuthulong tseo, lifofane tse lesome tsa Mangesemane tse lihlang libomb li sitiloe ho khutla.

NTOA MAHARENG A GERMANE LE RUSSIA

Hitler o ipelle tsietsing ka ho nts'a tsohle tseo a nang le tsona ho phetha seo a se pheeletseng, e leng ho timetsa makhotla a bahlabani ba Russia pele mariha a kena 'me o ts'episitse sechaba sa habo hore "nakong ea liveke tse tharo ho tla be ho se letho le setseng la makhotla a Russia." O na le masole a 4,000,000 a loanang moleng ohle oa ntoa ea Russia. Kante ho ao o na le a batlang o etsa 1,000,000 a tsoang linaheng tse ling ke hore, Italy, Rumania le Hungary. O tloisitse bongata ba masole a hae a ts'epiloeng linaheng tseo a li hapi- leng bophirimela, a tlohela banna baholo le ba fokolang litulong tsa 'ona. O rometse le lihlopha tse ling hapetsa lekhotla la hae la lifofane ho ea loana ntoeng eo a e bitsang "ntoa ea qetello ea hloho." Ha ho re makatse ho utloa hore masole a Russia a bile a tlameha ho suthela morao ka baka la ho lebants'oala boima bo bokana ba makhotla a hlometseng a fetang ohle ka bongata a kileng a kengoa ntoeng.

Ho bonahala eka ntoa ena e tla fetoha ntoa ea ho paka hore na ho tla hlolola bafe mahareng a ba loanang ka bongata le ba loanang ka tseo ea ntoa, 'me joaleka ha Majeremane 'ona a bolela bongata ba masole a 'ona le libetsa, re mpa re re re sa tla ke re bone hobane rea lemoha hore Ma-Russia 'a na le bongata bo boholo le 'ona ka nqeng ea masole le libetsa.

Ha e le nakong ena ea joale ba Berlin ba etsa mahofi bakeng sa katleho le tsoelo pele ea makhotla a teng. Polelo tsa mofuta ona hangata re ee re fumane e le tse etsoeng ka potlako 'me ke tseo motho a ke keng a phakisa ho li amohela ha li fihla litsebenz tsa hae. Ha re hane hore litaba li eme hampe ntoeng ea Russia emp'a ha ho letho le ka etsang hore re felloe ke ts'epo.

Khopolo ea batho ba America e supa hore seemo sa Russia se nea khotlatho le ts'epo hona joale ho feta a nako e fetileng.

Majeremane a bolela hore a phuntse mola oa Russia oa lits'i-reletso 'me a entsa sekheo seo bolelele ba sona e leng limaale tse makholo a mararo. Ke taba tse monate ho batho ba Berlin bao ho seng pelaelo hore ba se ba tsoikotsa likatiba tsa bona ka thabo, ba se ba fofisa liflaga ba roka Fuhrer (Hitler) bakeng sa hlolo eo ho thoenng e phethile, emp'a na hona ha e ka ba 'nete hore o phuntse sekheo sa limaale tse 300 moleng o bolelele ba 'ona e leng limaale tse 2,000, na ho rialo e ka ba hore o se a hlotse, 'na e ke ke eare ho le joalo kabaka la ho gotomela 'na 'ona pele, Majeremane a iphumana a ikentse pakane ea ho futuhela ke Ma-Russia ka lithekong le ka ho a hlahla kamorao?

Majeremane a bolela hore bohale ba 'ona ho ea Moscow bo se bo le kana ka sebaka sa ho betsa ha sethunya, athe Ma-Russia 'ona a re Majeremane a lelekiloe a khutlisetsoa morao.

Majeremane a e pheeletse ka matla phuthulo ea 'ona moleng oa ntoa ea Russia, emp'a lithaleho tsa 'ona masoleng le libetseng li ts'abeha ka mokhoa o re sitoenng o ho hlalosa. Mola oa Ma-Russia oa ts'ireletso o ntse

o matlafatsoa ka mekhahlelo ea masole a tlang ka bongata ho tsoa koana morao. Bongata ba eona ke makhotla a litanka tse boima le masole a tsamaeang ka mebotokara le lithothotho.

Phuthulo ea Majeremane e nahisa lipontso tsa ho tsamaea butle joale emp'a libakeng tse ngata a phuntse mola oa Ma-Russia a tsamaea a etsa likhoe. Leha ho le joalo ma-Russia likarolong tse ling le 'ona a ea tloha ho ea hlalasa.

Mariha a ea kena joale karolong eohle ea mola oa ntoa ea Russia o ka nq'a Leboea la bochabela 'me hauifi le Moscow ka nq'a tsohle lehlolo le se le koahetse naha.

Majeremane a ntse a qhobela pele 'me a qalile phuthulo e ncha motseng oa Kalinin ka Leboea, emp'a mariha a setse lire-the tsa makhotla a Hitler hauifi 'me a ka 'na a a ts'oara a e-so ho fihle hote.

Ntoa ea Moscow e ntse e hola ka matla a maholo emp'a seemo sa eona ha se e-so fetohe hakakang. Pheello ea Majeremane e bonahalang morao tjena ke ho leka ho pota basireletsi ba Moscow ka lehlakoreng ka hobane mona sefubeng sa ntoa ho bonahala hore ba haneletse ka thata 'moo e leng hona tseleng e tobileng Moscow.

Nqeng ea Boroo koana Majeremane a ile a khotometsaha ka matla ho ea fihla hauifi le motse oa Mariupol 'me a ema ka nq'a bochabela ho 'ona. Majeremane motse oa o a nka emp'a a fumana hore Ma-Russia a se a ikepetse likants'ing tse ncha. Phuthuloeng ea likants'i tse ncha tse ncha Majeremane a lahletsoe haholo le ho feta nakong e fetileng.

Koana Moscow ho boleloa hore Majeremane a ile a tlameha ho suthela morao le ho tlohela liqobosheane tseo a neng a se a li lokisitse karolong ea Leningrad.

Majeremane a sa ntsane a tsoela pele libakeng tse ling emp'a a tsoela butle haholo. Phuthuloeng e qalileng ka Sontaga ka 12 Mphalane Majeremane a ile a khotometsaha mora ha bohloko a lahleloa ke litanka tse mashome a mararo mebotokara e lekhohlo le masole a 1,000 a shoeleng le a kobesitsoeng.

LIMPHO LE LITHABISO

Re nts'etsa babali lengolo lena le lithalolang e le lona:— G.M.G.

Mabapi le: Limpho le Lithabiso, Monghali

Litaba tse nq'ang mona li nkiloeng lengoleng le amohe-tseng ke 'na le tsoa ho Captain G. Parker, ea emeng sebakeng sa Offisiri e Khohlo e laolang kampo ea thuto ea masole a Lekhotla la Ma-Afrika le Bahlabani, Middle East:—

"Komiti ea Limpho le Lithabiso e 'etsa mesebetsi o makatsang oa ho romela 'limpho tsohle tse makatsang tseo e li etsang, ho masole a holimo mona. Ke bile lehlohonolo hore ke be le hona ho aba mokutla o mong oa lithabiso "ke o abela lekhotla le leng le le leng le Ma-Afrika ka letsatsi le leng mona kampong ea ho ruta masole. "Thabo eo a bileng le eona e bile ea ea hlaba mokong. E ne e le ntho e thabisang ka nte ho bona emong le e mong oa bona ahlahlaba sehoaba sa hae a chechelana le motsaello oa hae ka lintho tse ling tseo a ka bonang li mo loketse. "E ne e ntho e makatsang ho bona kamoo masole kaofela ho tloha ho a tlate ho ea fihla ho a phameng, a thabelang limpo tse nka teng. Ho abua ha lipahlalo tsa lipapali le tsa "wireless" le hona ho na le thuso e makatsang bekeng sa ho e tsa banna bana hore ba ts'oanelehe ba phele kamehla ka thabo. Sehlopha se seng se etsang mesebetsi o makatsang ke sa U.D.F.I. Likantini litulong tse hole le litoporop kapu metsana 'me ka mehla ha li tile li amohela ka thabo e khohlo. Ntlo e khohlo ea lipapali (Toc H. Hall) mane Nairobi ke tulo e makatsang 'me ka 'nete e etsa "mosebetsi o makatsang."

MONGOLI KE A. BATTY, Major,

D.A.Q.M.G.(S.)

Defence Headquarters, Pretoria.

25 Loetse, 1941.

LEKHOTLA LA MA-AFIKA LE BASEBETSI MOSEBETSI O MOHOLO LEPALA-PALENG

Liketokete tsa Ma-Afrika a mona South Africa ao e leng lekhotla la basebetsi Lepala-paleng la Bophirimela li lokolotse masole hore a ee ho phetha o e leng 'ona mesebetsi o moholo oa ho loana o ka 'nang oa tla ka nako efe le efe joale.

Major-General I. P. de Villiers molaoli e meholo ea laolang "2nd South African Division" kajeno o o rorisitse haholo mesebetsi o etsoenng ke Lekhotla la Ma-Afrika la Basebetsi (Native Labour Corps). Haramoranyana o ile a bolella ma-Afrika hore a

(Li tsoella qepheng la 4)