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THE BANTU WORLD

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SOUTH AFRICA'S ONLY NATIONAL BANTU NEWSPAPER
Authorised to Publish Government Proclamations and Notices of the Native Affairs Department.

Vol. 15 SATURDAY, MARCH 19, 1949 Registered at the G. P. O. as a Newspaper. Price Twopence.

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**TAXI RIVALRY AT
KRUGERSDORP**

Trouble occurred recently at
Munsieville Native Township.
Krugersdorp, when African
youngsters attacked an Indian
pedlar in the location for what they
claimed to be a retaliation against
Indian unfairness.

It is alleged that the trouble
originated when two Indians
alighted at Krugersdorp Station
and refused to board an African
taxi which was the first on the
rank.

Mr. Piet Seboko, an African taxi
owner said they took offence at
a certain remark made by the
Indians because apart from the fact
that Indian taxis on the rank are
mostly patronised by Africans, all
Non-European taxi owners have a
policy whereby the first car on the
rank is privileged to take the first
passenger.

"When we keep to our first
car, it's a move policy. Notwith-
standing this rule, to which the
Indian taxi is a subscriber, when-
ever there are Indian passengers,
he disregards his obligation," Mr.
Seboko told a Krugersdorp "Bantu
World" correspondent.

The African taxi owners have
organised themselves against the
Indian owner and have interviewed
the Manager for Non-European
Affairs threatening to cause a riot
should Indians be allowed to con-
tinue entering the location.

They were, however, warned
against taking the law into their
own hands as nothing could be
done as the Transportation Board
was the responsible body for
granting taxi permits.

**First Negro
Ambassador**

The United States Minister to
Liberia, Mr. Edward R. Dudley, a
Negro, has been nominated by
President Truman as Ambassador
to Liberia. Mr. Dudley will be the
first Negro in the United States to
become a full Ambassador.

Libel Prosecution Against 'Ilanga Lase Natal' Adjourned To March 31

DURBAN, Monday.—Two libel proceedings—one criminal and one civil—are being brought against Ilanga Lase Natal, as the result of a letter about Mr. C. J. D. Nel, Assistant Native Commissioner in Durban, which appeared in the paper after the introduction of the Unemployment Insurance Act.

In the criminal action, which began before a Durban magistrate, Mr. W. J. van Lingen on Monday, three accused were charged with publishing a defamatory libel. They were Ilanga Lase Natal (Pty) Ltd., represented by E. J. Coghlan, the Manager, and E. J. Coghlan, in his personal capacity as Manager, and Than John Nlangamanda one of the five Natives who, according to the charge, signed the letter which appeared in the paper.

It is alleged that "unlawfully and maliciously contriving and intending to injure Nel in his good name, credit and reputation, and to bring him into public contempt and disgrace" they published a defamatory libel, of which these were extracts:—

"We note with great disappointment to learn of the allegations being made by a Native Commissioner criticising the Unemployment Insurance Act as encouraging idleness among the Natives...."

"It is alleged that these Natives who receive allowances under the Act had, on many occasions, refused offers of employment...."

"It is alleged that employment has been offered to approximately 700 to 800 Natives, which was refused...."

"It is alleged that these Natives preferred to live on the dole rather than work...."

(c) "Conveys that he supports or holds the views based on colour and aiming at racial strife (which is not so); and"

(d) "Contains a statement that he has proved unfaithful to his duties as Native Commissioner (which is also not so)."

The letter, according to the charge, purported to be signed by:—
"Than John Nlangamanda, Organising Secretary, Pious G. Mei, Secretary, C. Mbohambi, Chairman, Josephat Yengwa, Vice Chairman, G. Nxumalo, Executive Council for the defence, Advocate A. S. Hathorn commented on the fact that there were two actions and on the fact that the letter complained of was published about a year ago—on February 21, 1948. The civil summons, he said, was received on February 11 this year, and the criminal summons followed. Counsel handed in a document which disclosed that the civil claim was for £500 damages, and which stated that the criminal proceedings were likely to prejudice the newspaper in the civil action.

Mr. Hathorn said: "A criminal summons for publishing defamatory matter is extremely rare. I find it hard to believe that if an ordinary private individual laid a complaint about defamatory matter like the alleged defamandum, the Prosecutor or the Attorney General would do more than tell him he had his civil remedy."

"The distinction in this case appears to be that the complainant is a Government servant, and it looks to us as if there is some kind of abuse of the Court's process."

"It looks to us as if the present prosecution is sponsored by the Government and that in the meantime, taking advantage of the sponsoring of the Government, the complainant also wishes to claim damages. We submit that it is not the kind of thing this Court will countenance. In these circumstances, we submit that the proper course to take is to adjourn the matter sine die pending the civil proceedings."

The Prosecutor, Mr. N. Andrews,

preferred to live on the dole rather than work;

"It is alleged that these Natives preferred to live on the dole rather than work...."

"Another most exciting aspect of the question is the fact that only unemployed Natives are accused of idling. Europeans, Indians and Coloureds are not accused of idling for reasons known to the law."

"The summary of evidence which appeared in the Press does not justify the allegations, but proves that the argument is based on colour and aims at racial strife."

"Last, but not least, we urge the Assistant Native Commissioner (Mr. C. J. D. Nel) to resign his post as Assistant Native Commissioner because he has proved unfaithful to his duties...."

This publication, the Crown alleges:—

(a) "Imputes to Mr. Nel the making of false and unjustified allegations in relation to unemployed Natives;

(b) "Attributes to him an allegation that he did not make, namely, that such Natives

LIEUTENANT-GENERAL BRINK AT MOROKA



Lieutenant-General George E. Brink, C.B., C.B.E., D.S.O., National President of the War Memorial Health Foundation turns the sod at the "Cutting the Turf" ceremony which launched the construction of the Foundation's Moroka Community Centre last Saturday afternoon. Seated at the table behind him from left to right are: Mr. Solomon Tsoang, Mrs. P. Scarnell Lean, Commander C.E.D. Enoch (Chairman of the Foundation's Regional Council) and Mr. J. R. Raathebe.

Fine Community Centre Will Rise Among Moroka's Shacks

Rain, generally regarded by Africans as an omen of good fortune, heralded an important ceremony at Moroka Township last week-end, when the cutting of the turf of the National War Memorial Health Foundation's Moroka Community Centre took place. In the presence of a large gathering of Africans and Europeans, including members of the Witwatersrand and Southern Transvaal Regional Council of the National War Memorial Foundation, Lieutenant-General George E. Brink, National President of the Foundation, turned the sod at the ceremony.

As though Divine Providence moved His hand in a mysterious way, the heavy shower, just before the ceremony ceased abruptly only to return in full force immediately after, as the choir sang two African national anthems invoking the blessing of God the Holy Spirit and the plea to God to "Save our race."

Commander J. R. Raathebe, Chairman of the Regional Council of the Foundation, said the occasion was an important one in the history of the movement. Its originators did not know how long the realisation of their ideas would take, but that was taking place throughout the Union.

SOMETHING NEW

"The idea of a health centre is something new in our history and new in the history of the world," he said.

The Health Foundation, he said, exists to help promote health. Together with other organisations, it aimed at helping the community to decent ways of living. The Moroka Community Centre would provide food at cheap cost; there would be a creche for small children of working mothers and rooms for educational purposes.

Other services, he said, would come later. The money for the centre had been raised by the people of Witwatersrand, Commander Enoch told the large gathering. This they had done in memory of those South Africans of all races who gave their lives in the last war.

Commenting on this, he said that this was their wish, but the men who sacrificed their lives would have their dreams realised if only the public supports the centre. This, he hoped, would come as Moroka residents became used to the centre. The responsibility for the care and ordered running of the centre would rest with the residents.

HELP FROM COUNCIL

The Johannesburg City Council, a addition to granting a site at a low rental for the centre, had also given a cheque towards its construction.

The rendition of a solemn piece dedicated to the ill-fated troops, led by a school choir under Mr. Bruce Tuswa, lent a touching note to the ceremony. So fitting was a piece calling on Africans to rise "As the coming star's rays shedding their light warned them of daybreak."

Thanking the Witwatersrand European community for providing Moroka with a community centre, Mr. L. D. Newana, of the Moroka Advisory Board, expressed hopes that the magnificent building to be constructed amid the "city of hessian shacks" would serve as a reminder to the City Fathers of the need for dwellings more suited for human habitation.

As threatening clouds sent down the first drops of heavy rain, Mr. Newana appealed to European guests present to remember the

**UNEMPLOYMENT
INSURANCE
INQUIRY REPORT**

The exclusion of Africans from the operation of the Unemployment Insurance Act is recommended in a majority report issued by the Commission of Enquiry into the 1946 Act. Signatories of the majority report urge the repeal of the 1946 Unemployment Insurance Act, and its replacement by fresh legislation based, with certain recommendations, on the 1937 Act.

Minority reports were submitted by Mr. John Christie and Mr. J. Sullivan who disagreed with the majority report. They said that most of the witnesses supported the principle of the Act of 1946.

NATAL FARMERS PROPOSE BETTER CONDITIONS FOR FARM LABOURERS

The first step towards the standardisation of farm labour wage taken by the Underberg Farmer Association, which has approved in principle a list of conditions

The list covers wages, food, leave, the quantity of land available to labourers, the number of cattle and horses they may graze and terms of dismissal.

Farmers are required to provide building material for their labourers' huts, and each woman is to be allowed an acre for mealy growing or families three acres for planting Ground To Be Available

The ground is to be ploughed and cultivated by the farmer. According to size, families will be allowed seven to 12 bags of shad mealies. Single tenants are allowed six bags. Able-bodied men are expected to work fulltime if necessary, and will be allowed a month's leave on full pay each year.

Wages And Leave

Men's wages are fixed at £1.10s. to £1.15s. monthly, with extra allowances for tractor drivers and indunas. The pay for boys is 10s. to £1 monthly, and two months' leave yearly without pay.

Male domestic servants are to be paid £2.10s. a month, with two months' unpaid or one month's paid leave a year. Kraal heads will be allowed to graze six head of cattle and two horses, but no bulls will be allowed.

Monthly servants are to have three meals a day cooked by the farmer's cook boy. Should a Native farm tenant leave or be given notice adjoining farmers will not be allowed to take him on without the consent of the original employer.

Applauding the action of the association, Mr. J. D. Bartholomew, president of the Ladysmith and

King Makes Progress After Operation

His Majesty King George VI continues to make normal progress in recovering from the operation carried out on Saturday to increase the flow of blood to his foot.



A Ngonzo dance was given recently by an African dance team of Messrs Dunlop at Durban. In the picture an induna is seen presenting a shield, knobkerrie and assegai to Sir George Beharrell after the ceremony.

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THE BANTU WORLD

SATURDAY, MARCH 19, 1949

No Mandate for Apartheid

The readers of the "Bantu World" will remember that on May 26, 1948, the Nationalist Party won the Parliamentary elections on the policy of apartheid for Africans and Coloureds and the repatriation of Indians to India.

Encouraged by this victory, which, as a matter of fact, they did not expect, the leaders of the Nationalist Party thought that they had won the whole of white South Africa to their way of thinking.

As our readers are undoubtedly aware, we have been hoping against hope that the present Government, before launching its apartheid policy, would be honest enough to lay its cards on the table, and for this reason we have always advised the African people not to take hasty decisions with regard to the policy of apartheid.

That is the reason why they wanted white South Africa's mandate to carry out their policy without being handicapped by constitutional considerations. But to their surprise and disappointment the European electorate have refused to grant this mandate.

Be that as it may, the fact remains that white South Africa as a whole has so far refused to be frightened by the bogey of the black peril. Whatever Dr. Malan may do in so far as the apartheid policy is concerned, he cannot honestly claim that he has the mandate of all Europeans in South Africa.

Another point of political significance is that while the Government has secured the control of the Transvaal and the Orange Free State provincial councils, the United Party has taken possession of the Cape and Natal provincial councils.

"Once more," says General Smuts in thanksgiving to those who supported the United Party "the great majority of the electorate all over the country have voted for the party candidates and proved that organised public opinion of South Africa is behind the United Party and the policy of racial harmony and constructive progress for which it stands."

RIOTS COMMISSION EVIDENCE

Allegations that motor carrier certificates were granted on racial grounds and that the Indian transport system was one of the main causes of the riots in Durban, were refuted by Mr. S. S. Brisker, J. P., and former chairman of the local Road Transportation Board in evidence before the Durban Riots Commission.

In his view, failure on the part of Africans to apply for certificates accounted for the small number of African-owned buses. Submitting his evidence in a private capacity, he said apart from their failure to apply for certificates, Africans had in some circumstances supported Indian applications.

The Transport Board did not grant certificates to the exclusion of Africans. In his area of jurisdiction Africans were not so ignorant of the true position as would appear to be the case with some people who had given evidence before the Commission, he said.

He told the commission of a case where the board's decision to award certificates had been received with "mighty shouts of bayede" from the chiefs and their indunas, including members of the Royal Kraal.

Mr. Brisker referred to a network of bus services within the Jzinto magisterial district where Indians run buses. He said within the last four or five years the board only received four or five applications from Africans. The applications were of such a nature that he board had no alternative but to refuse them.

INDIANS SUPPORTED Most, if not all, applications submitted by Europeans and Indians were strongly supported by Native Chiefs and their indunas and in many instances carried the blessing of the Native Commission.

Applications for bus certificates by Africans within the area where rioting occurred, were, he said "conspicuous by their absence." He wanted to know why Africans did not operate as Indians did before the inception of the Transport Act, when there was no law preventing them from doing so.

UNSATISFACTORY FEATURE In his opinion, the most unsatisfactory feature of the Durban non-European services was the conditions prevailing in the Victoria street Extension bus rank. The appalling conditions there, he said must have contributed greatly to the dissatisfaction among the African population.

He did not seek to fasten blame on the city police, but he laid blame on the city fathers. Among his recommendations was setting aside of non-European bus ranks on certain areas; this he held would have an immediate beneficial effect or he whole position, thus solving the problem.

ALLEGATION OF LOOTING BY EUROPEANS

Mr. Abraham Mahomed Ami called by the S.A.I.O. to give evidence before the Riots Commission alleged that Europeans took part in looting during the riots, and that the police could have protected Indians and property, but "were not interested."

Mr. Ami said he saw many Europeans removing goods from his shop in their motor cars; he phoned the police but his impression was that the police had no intention of coming to his aid. His shop was about a quarter of a mile from the police station. He complained that the police refused to allow him to remove the cash from the till in his shop before they evacuated him.

SMASHING OF SHOPS

An Indian trader, Mr. Ismail Ahmed Rawat, said he was able to see all the rioting in Grey Street and in Queen Street from his balcony on the first floor. More than 100 Africans smashed shops at midday on January 14.

Mr. Rawat also said his impression was that the police could have done more than they did. He saw some Europeans chasing looters from the area, but they (Europeans) were stopped by the police. Conversations he had with his African customers after the riots helped him form the opinion that Europeans had incited Africans to riot, he said. Replying to a question, he told the Chairman of the Commission that he was unable to take any steps to bring the Europeans concerned to justice.

FOUR PHASES

Mr. P. R. Pather, general secretary of the Indian organisation, gave evidence of growing political antagonism towards Indians over a long period, culminating in a tirade of hatred towards him during the last twelve months, and a deep sense of frustration suffered by Africans.

Saying these were the principal cause of the race riots in Durban he analysed them under four categories, thus: (1) Inflammatory propaganda directed against Indians and its encouragement of Africans to vent their frustration on the weak and defenceless Indian community.

(2) Hooligans among Africans and opportunists among Europeans who disliked Indians. (3) Encouragement lent to looting and damaging of shops as a result of inadequate police protection. (4) Extensive damage and lack of force to stop developments of the riots.

ALLEGATIONS REFUTED

Allegations by African witnesses that Indians were blackmarketing, exploiting Africans, held monopoly of buses, miscegenation between the two races Mr. Pather said they could not be accepted as contributory causes of the disturbances.

The Indian people denied most emphatically the allegation of promiscuity between their males and African females, he said. The allegation had no substance and if the occurrence of miscegenation was as common as it was made out to be, it would have been brought to the attention of the police long ago. Indians, he added, had been in South Africa 90 years and it was to their credit that they had maintained their purity of race.

NTSIKANA MEMORIAL SERVICE

My beloved brethren, I am writing to remind every one of you who are engaged in the spiritual shepherding of souls that Queenstown will be the venue of two important meetings next month.

(1) The St. Ntsikana Memorial Association will hold its celebrations on Easter Monday 18th April. There is no need for me to tell you who Ntsikana was, and why the Xhosa races have canonized him into their Patron saint, for you already know about it.

All I can say now is that the Association invites you and expects you to preach to your congregations between now and Easter Monday about the goodness of the Almighty God in that we have a man in Africa who stands out as an African Prophet of whom every African ought to be proud.

Ntsikana refutes the oft-repeated statement that Christianity is the White Man's religion, and you, my brethren, ought to bring your people along so that Ntsikana should feel that although we honour him as the Patron Saint of the Xhosa yet we all claim that his great sermons were for the benefit of Africans of all races. "Zanibe yi mbumba yamanyama".

(2) The African Ministers of Religion are invited to come to Queenstown on Saturday 23rd April to the Annual Conference of the Interdenominational African Ministers Federation.

We realise how awkward it will be for many ministers to leave their congregations on a week end. For many of them it will mean missing their appointments; for indeed the aim is that Sunday 24th should be pentecostal. It shall be the day in which we will proclaim the Gospel of Christian Unity in the open air in the streets of Queenstown Location. Interdenominational service will be held, and interchange of pulpits will be exercised within the limits of ecclesiastical doctrines so that the consciences of our believers will not be offended.

As John the Baptist was the forerunner of our Lord so we hope Ntsikana will be the forerunner of his great Conference and its bold demonstrations on Low Sunday. I ask that the great Ntsikana hymn "Ulo Thixo Omkhulu" be sung on Easter Day at all African Services, with special prayers following for our African nation our Chiefs, and our Leaders.

We, African people, are going through a period of spiritual temptation and testing, and we cannot afford to ignore opportunities such as will be afforded us by the meetings I have just referred to.

James A. Calata President St. Ntsikana Memorial Association & THE INTERDENOMINATIONAL AFRICAN MINISTERS' FEDERATION.

Russia Has No Defense Against Heavy Bombers: The Joint Chiefs of Staff have announced that the United States Air Force has found that Russia has no adequate defence against the B-36 super-bomber. She may not have a defence against it for a number of years. This bomber can carry atomic bombs and can operate efficiently at a height of eight miles.

E. African Government Scheme: The British Minister of Food, Mr. John Strachey, has told the House of Commons of important steps to re-organise the East African Groundnut Scheme to help meet the many difficulties it has encountered.

The Week In Brief

Housing Conference: Dr. E. G. Jansen, Minister of Native Affairs has decided to include representatives from local authorities in the Union at the special conference called in connection with the housing of Africans. The conference is proposed for April 26 and leading employers of African labour will be represented.

Milk Shops: The Johannesburg Acting Medical Officer of Health Dr. J. W. Scott Millar, in conjunction with the Johannesburg Municipal Manager of Non-European Affairs, Mr. L. I. Venables, have both recommended the establishment of 28 additional milk shops run by the City Council in African Townships. This is suggested as a counter to illegal traders who disregard hygiene, water their ware, and charge more than the controlled prices when milk supplies are not plentiful.

Watchmen Fall Down Shaft During the weekend two African watchmen fell down ventilation shafts in flat buildings in Johannesburg. The police are investigating one fall in which the watchman was killed. In the other, the injured African is John Mthethwa who was taken to Baragwanath Hospital where his condition is said to be satisfactory.

Test Case Won: A resident of Eastonville near Vereeniging George Mofokeng, was granted an application in the Supreme Court last week in regard to an order for his eviction from land. The application was in the nature of a test case which will affect some 20 families.

Prime Minister Sees British Official: Sir Percival Lieschin, British Permanent Under-Secretary for Commonwealth Relations was received by the Union Prime Minister, Dr. Malan, in his office at Government Buildings on Monday. Sir Percival arrived in the Union by air during the week-end as a special representative of the British Prime Minister, Mr. Attlee. He will send a report on his talks to Mr. Attlee this week.

RESULTS OF PROVINCIAL ELECTIONS

As a result of the Provincial Elections held last week, the Nationalist Party control the Transvaal and Orange Free State, while the United Party retain control of the Cape and Natal. Total votes for the Government were 495,955 and for the Opposition parties 429,512. The United Party had also 34 unopposed returns and the Nationalists nine.

Commenting on the elections the Prime Minister, Dr. D. F. Malan, said: "The Government regards the results of the election, as a confirmation of the mandate of the people on May 26 and take it as a further mandate to carry out the policy of apartheid."

"Taking everything into account I regard the results of the elections as highly satisfactory. We can assume that of the 171 seats 83 went to the Nationalist Party, standing alone and only 83 to the Opposition including all its allied appendages."

The Leader of the Opposition, General Smuts, said: "Once more the great majority of the electorate all over the country have voted for the party candidates and proved that the organised public opinion of South Africa is behind the United Party and the policy of racial harmony and constructive progress it stands for."

In the knowledge, once more confirmed by these elections that we are the strongest party in the land and that the major part of our public place their confidence on us, we shall continue to serve the country to the best of our ability and opportunity in the difficult circumstances now unfolding before the country and rendered more difficult under the handicap of Nationalist rule."

As a result of the Provincial Council Elections, the Government could obtain a majority of six if the Senate if legislation were introduced to dissolve the present Senate in which the Government is in a majority of one.

The present constitutional position is that the Senate can be dissolved after a General Election but not after Provincial Elections.

And ruled in peace until his life did close: Thro' fifty years he made each foe man friend. Most Christian prince! The nations need thy peers To guide them wisely as the ancient seers.

—Peter N. Raboroko

Salute The Heroes

(By the Sphinx)

How many educated Africans know anything about the history of our race since the landing of Jan van Rebeik in 1652? I have no doubt that there will be men and women who will think I am silly in asking such a question.

They will even go further than that and say that I am insulting the intelligence of some of our highly educated folks—Ministers, teachers, journalists, businessmen, doctors and lawyers.

Those who will think in this way, I want to assure at the outset that although it is not my intention to insult the intelligence of anybody, nevertheless I do not owe them any apology. I am asking the question deliberately because I am convinced that the reason why there is such disappointing lack of patriotism among educated Africans is that very few, if any at all, know the history of our race.

This is not surprising. No African, however highly educated, has taken the trouble to write the history of our ancestors—their inter-caste wars and how they affected the future of the Bantu race, their struggle with European settlers and how that struggle affected the future relations between white and black in this country. The histories which the majority of our educated people have been taught or have read are those which have been written by biased Europeans, who wrote of the barbarities and cruelties perpetrated by some African Chiefs, and the evil-doings of "witch" doctors. These writers were careful enough not to mention the good side of our forefathers' deeds. For instance, in the wars fought between our ancestors and European settlers or colonists, there is hardly any mention of the part played by those Chiefs and tribes who fought on the side of the white man against their own kith and kin.

It is not my purpose to write history but to write of the brave deeds of our ancestors in the darkest days of "Darkest Africa," in order to enthuse and inspire the spirit of patriotism and nationalism among educated Africans—a spirit which has been through the ages a driving feature and force among the races and nations of the world. I have no intention of fanning the embers of race hatred between white and black but to inspire Africans to feel proud of their past and the achievements of their forefathers, because I am firmly convinced that people who do not know their past and who take no pride in the achievement of those who lived before them, cannot hope to achieve any position of importance in the affairs of progressive mankind.

In this article which is an introduction to a series of articles which I intend to write on the heroes of the African race, I will say nothing of the great actors in tribal wars and in the struggle between our forefathers, and European settlers. I will confine myself to saying that the story I propose to write is full of tragic events, dramatic episodes and comical incidents which should be known by the rising generation, because we are not a race without a background or a race without prophets and deceivers, patriots and traitors, tyrants and statesmen, warriors and nation builders, fools and diplomats, cruel men and good men. In this respect we do not differ from the rest of the human race.

Indeed, no race or nation, as far as these things are concerned, can produce a clean record.

And yet it was from such things as happened in our history that the present civilised nations of today have emerged.

To be proud, therefore, of the history of one's race is not a sin and an indication of one's love for the race to which he belongs. But I do not necessarily mean that you should hate other races. The love of your race as a rule eventually means the love of the human race, so those men and women who can rise above their own traditions and believe that all members of the human race have been created in God's image.

I am one of those who believe in this doctrine.

Tribute To King Khama

He wore the mantle bright of Prester John Erstwhile the priest and king of dark Ethiopia; As Prester did of yore with faith and hope, Khama the Good the Christian cloak did don.

In troubled peaceless times he lived his prime And through his choice of God his life became The target-card of deadly spears. To tame His spirit wild and fierce and love sublime, His kith and kin strove hard to plan his end. Khama the Great at last subdued his foes

—Peter N. Raboroko

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READERS' FORUM

On this page our readers express their own views. The opinion of the Bantu World is expressed in the leading article on page 2.
Leqepheng lena, babadi ba rona ba hahisa maikutlo a bona. Em pa seo e leng maikutlo a "Bantu World" se fumana serapeng sa pele sa qephe la bobedi.

Communism: A Reader's View

P. L. Motloung, Kransfontein, writes: I have looked up the meaning of this word in the dictionaries and from what they explain, I cannot understand why our religious bodies are against communism. To my mind, communism seems to be our only salvation in this country which used to be ours but no longer belongs to us.

Our N. R. Council continues to be on strike until the government of this country will see its way to be on equal ground with the Europeans now dominating over us.

The election of Mr Sam Kahn, a communist, to the Union Parliament is a wonderful step up for the African people and I sincerely hope that, in the near future, the entire Parliament of this country will consist of Communists.

This has begun in China. Next will come Japan, then India, Australia and South Africa.

Some people say that the communists can never put into practice what they tell us in their meetings. This saying is strange because only Jesus Christ practiced what he preached and no mortal can do it.

Religious ministers and missionaries tell us that it is a golden opportunity to preach the gospel to God's creatures and that they can exchange this for nothing; but what is the practice? Have we not seen numbers of them resign the ministry for politics only to aggravate and ruin thousands of souls instead of saving them?

In this world, there are thousands of political parties which do not see eye to eye with one another; but the whole world's white population forms one United Party against Communism.

If Communism is a channel through which the world can be united, then let all religious bodies pray for and support communism whole-heartedly.

The Africans have no friendly government in South Africa. England has nothing to do with our being ridden over by these brothers of theirs. The Smuts Government had no sympathy with us, to say nothing about the Nationalists. Thousands of their electorate cannot understand why God ever placed us, Africans, in this world to share life with them. They are talking about "apartheid." They should talk of "Partia Apartheid" because they can never practice complete apartheid which would include the following: granting us licenses to run wholesale in locations to supply our stores on the railways, it would mean separate trains entirely managed by Africans.

I invite explanations on the ill-effects of Communism.

(The meaning supplied by dictionaries differs from the practical application of communism by the party to which our correspondent seems to be whole-heartedly attached. The word means "sharing with others," a customary practice among Africans in the past. But the Communist Party ideology is not in keeping with the definition of Communism as explained in dictionaries. The Communist will share nothing with non-Communists who are not controlled from Moscow. On the other hand, we might advise our correspondent to turn up the dictionary to turn up the word "Christianity."—Ed. "B.W.")

Nowhere To Worship

"Makhondakhanda", Hammanskraal, writes: Many African members of well known churches are in the grips of a religious famine. The Temba Village has not a single place of worship. Most would-be worshippers roam the streets with nothing to do except to follow wrong ways of living. There is a likelihood that these Africans might soon be counted among those who are heaped through lack of places of worship. Separatist-churches will have a fertile ground to win them to their house-worshipping assemblies.

There are no travelling facilities available to attend services in town (Pretoria) or anywhere nearby.

Misconception Of Politics

Wheehright Masia, Lydenburg, writes: The idea cherished by some correspondents in our Bantu World journal that people should first now how to read and write before they plunge themselves into politics is misleading and questionable.

Politics form part of the pattern of life and not something apart. As such, every person has power to understand politics even if he neither can read nor write.

Moreover, every living organism has been given power to solve problems of its environment.

Congress Criticism Is Appreciated

A. Monyatsi, Maretsane, writes: Like to express my appreciation of the splendid, fearless survey of the activities of the African National Congress by Dr. Molema.

It is not often understood that a real friend is one who puts one's ills before one as would a look-again in front of him.

One thing I have deduced from his series is that all is not well with our African organisations, for no sane man can deny that the shortcomings of the A.N.C. are not existent in other organisations.

Punctuality and orderliness are virtues unknown in our meetings. When we read this critical survey of the A.N.C., let us not feel complacent, but rather pause and ponder whether the beam is not fixed in our eyes too.

Racial Apartheid

P. E. Rikhotso, Johannesburg, writes: Without causing trouble, I know who are the original inhabitants of the Transvaal?

I notice great subtlety in your comment on Mr. Mahlatjie's letter. You said: "While we deplore this trend, we are not unmindful of the fact that certain tribes would like to dominate in the affairs of the province at the expense of the original inhabitants."

This was in connection with what is happening in Pretoria that only Zulus, Xhosas and Basothos would have a say in the Transvaal urban affairs.

I am sure, sir, you do not think that the Zulus, Xhosas and Basothos are the original inhabitants of the Transvaal.

"This being the case, I hope you will agree with me when I say that these are the very people who like to dominate as they have shown in their wisdom to exclude other tribes."

If you do not agree with me, I would beg an explanation as to who the "original inhabitants" are and what justifies your calling them that?

(Your letter gives the answer. —Ed., "B.W.")

Points From Letters

EDUCATION AND POLITICS

Donald Ananias Mmesi, Roodepoort: I have met a number of Africans who follow communism. Some can hardly write their own names, nor can they read. This gives me all the more ground to support Mr. Ledwaba's view on the need for education before politics.

APATHY AMONG AFRICANS

Reuben S. J. Mkhwanazi, Springs: Most Bantu do not care to exercise their minds and ability on political and educational questions; yet they expect progress in all walks of life. Our freedom and salvation are in our own hands.

DEROGATORY NAMES

Michael M. Maisella, Nigel: I am always shocked to be called "Letebele", "Lekwapa" or "Lehanisiya". We, Zulus, never refer to Sesuto-speaking Africans by such derogatory names. Why should they call us by these names?

NIGHT SCHOOLS

E. M. Mtobula, Newclare, urges all Africans in compounds and locations to avail themselves of the opportunity to improve their educational standard by attending night schools.

Limelight Corner



Mr D. C. Marivate

A famous teacher and composer, Mr D. C. Marivate ranks among well-known Africans. A man of simple tastes, humble and kind-hearted, he fills well the high position he holds in the Pathfinder Boys Scouts movement in which he ranks among leading officers.

Born in the Northern Transvaal where he received his education and subsequently taught, Mr Marivate brought new hope to his people when he turned to music composition. His works have been recorded and many choirs have sung his famous song "Shidzedze," a masterpiece which tells the story of a duel between the sun and the wind.

His keenness in Boy Scout work brought him rapid promotion from the lowest to the highest rank among his own people in the movement. In recognition of his zeal, his services and devotion, he was sent to England sometime ago to train for the Wood Badge.

WHO'S WHO IN THE NEWS THIS WEEK

Mr M. M. Noge, whose name appeared in the list of the Evaton Committee for the proposed African-Indian Society, has since tendered his resignation.

The Evaton Community School registered last year, is making steady progress. The school committee and staff are contemplating an anniversary ceremony on April 27. Staff members of the school are: Messrs M. M. Noge (Principal), J. Aphane, G. Hatshwayo, O. Keletsi, S. Motjale, S. Tladi, Messdames M. Ndlovu and S. Diphoko; Misses E. Matlala, G. Molete, S. Makue and L. Mothebe.

Mr J. Moremoholo Monyane who paid a visit to Johannesburg for a few days, staying with his parents, Mr and Mrs L. M. Monyane of Kueneng Cottage Sophiatown, has returned to Maseru where he is in business.

Mr Vasco de Pena Chelene, of Roodepoort, left last week Saturday on a business visit to Lourenco Marques.

Mr Jonathan D. Leu, "Bantu World" agent for the Western Reefs, has joined the clerical staff at No. 1 Compound, Orkney, Transvaal.

Mr Obed Livingstone Lelaka, of Johannesburg, spent the last week-end at Umata as the guest of Mr Herbert Bodlela.

The death occurred recently of the Rev. Johannes Netshirova of the Apostolic Faith Mission at Vhufull in the Sibasa area.

Mr A. M. P. Mahlatjie has returned to Pretoria after a fortnight's visit to his sister, Mrs J. M. Hoffman, of Mphahlele's Location Pietersburg. At Pietersburg, he was the guest of Mr W. Monama principal of Khaiso Primary School.

The death occurred recently of Mr Jan Lekalakala, of Bantule. Deep sympathy goes to his widow children and relatives.

Mr G. A. Molefe, of Western Native Township, Johannesburg, spent a week-end at Rustenburg recently.

At very blessing functions held recently in the Venterspost Compound Halls the successful Boss Boys were the happy recipients of no accident bonuses. We congratulate all the winners, and hope many more will be included at the next monthly presentation.

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TSA RAPOROTO TSA LITEREKE LE MAHAE

Raporoto Ea Thuto Ea Ma-Afrika: 1947

MAPUMULO: Ho ntle pale tse ntle ka ho fetisisa ka hohle ka...

Ho bile ho le teng le Morena Cyprian oa Solomon le Mntwana Mshiyeni...

Lilajo tsona ha li hile ha li e eme hantle hakalo. Temo ea pele ea ho qala...

fatsa le ho lokisa naha ha ho letho hona joale le entsoeng.

nitse li tsoela pele ka tsela e khalisang haholo ka ho fetisisa.

Lenane la litho tsa Lekhotla la raporoto ena ea thuto tse ileng tsa ba le liboka tse peli tse tletse...

Liphoofole joale li eme hantle haholo. Maraka e nyenyane e sa ntsane...

Komishinara oa ba Bats'o, Mr. M. Israel o kile a etela ka letamong...

Morenana Bonga oa lokeisho-nong la Sihleza o ile a hokahala...

MELMOTH: Bakeng sa merero ea tsa bophelo ho ile ha nna ha lokomeloa...

Lilajo li ntle haholo empa ho bile teng tse nyehelo e seng ka...

Litho tsa Ma-Afrika tse neng li le hona ka lekhotleng lena e ne le Dr. J. S. Moroka...

BERGVILLE: Lipula ka seterekeng sena li tilile e se le morao...

Obad Shembe o nehetsoe le ngoo la ho ba le baase e mathang...

Libeso. U be le sebaka se ntsi sa libeso homa u li boloke ka makhetha...

Matlakala le tse lahlong. Sohle se lahlong sa ntle se tsele ka lekopotsing...

MALIRENG A LITULO MAQUASSI: Maloba ka 26 February...

Komiti tse ka tlase hona sele-mong seo li ile tsa shebana le litaba...

Lilajo tse ngata li lemetsoe ho qetisang hoo hoholo. Ma-Afrika...

Ho ea ho feleng ha eona khoeli eo ea Hlakola, Morena Cyprian...

Likhoho. Haeba u e-na le likhoho u boloke ntlona ea tsona ka makhetha...

Litoebe le maphoho li tla moo li ka fumana teng makumane a li-jo...

VIERFONTEIN: Batho ba mona ba rata thuto haholo, empa ho na ntshe...

PENSHINE EA LITICHERE Komiti e ile ea etsa patlisiso e tletseng...

Naha e imeloa ke lenane la likhomo ho feta ha e ne e ka ba le bona...

TAUNGS: Ka khoeli ea Phezekhong ho ile ha na pula ea botso...

Litoebe le maphoho li tla moo li ka fumana teng makumane a li-jo...

Menoang e hloabaetsa bophelo ba batho mahang a mangata mona...

PHOMOLO Bahlahubi ba bane ba baholo ba okametseng thuto ea Ma-Afrika...

MEFERE-FERE LIKOLONG Mefere-fere e malimabe e sa tsoa etsahala...

Ho tsoanetsa hore ho hopole hore batho ba naha ena qetellong...

MOUNT AYLIFF: Pula e neng hona seterekeng sena e bile inchisi...

Phaho ea Ntlo (furniture). Ntlo ea motho oa tsoelo-pele e tla ba phaho...

Ha e re ha leka ho li thibeletsa moo li tsoalang teng li be li ntle...

Banna bana ba nang le tsebo e sephara ea likolo tsa thuto e phabang...

Mosebetsi o mong oa matla ka ho fetisisa ke ho eltsa. Tona ea tsa Thuto...

DUNDEE: Lipula li nele ka hohle ka seterekeng sena 'me ho bonahala...

Liphoofole li hile li eme hantle tsona tse ka mapolasing a Trust Mapolasi...

Matlo a ho robala. Batho ba bangata ba toropong ba rata ho robala...

Setarata. U se ke u tsoelile matlakala le litsifa tseleng pel'a ntle...

Mosebetsi o mong oa matla ka ho fetisisa ke ho eltsa. Tona ea tsa Thuto...



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Phaho ea Ntlo (furniture). Ntlo ea motho oa tsoelo-pele e tla ba phaho...

Matlo a ho robala. Batho ba bangata ba toropong ba rata ho robala...

Metsi. Hangata Masepala o tlise-tsa batho metsi a tsamaeang ka li-pompo...

Setarata. U se ke u tsoelile matlakala le litsifa tseleng pel'a ntle...

Phokong (Clinic). Lokeshehe e 'ngoe le e 'ngoe e tsoanetse ho ba le sebaka...

Batho ba shebaneng le tsa temo ba na le matla le boikarabele...

Liphoofole li hile li eme hantle tsona tse ka mapolasing a Trust Mapolasi...

NONGOMA: Khoeling ea Hlakola ka nako ea matsatsi a mahano...

Ponts'o Ho bile le ponts'o e ileng ea atleha hantle haholo ka letsatlisa...

Lilajo Ho bile le ponts'o e ileng ea atleha hantle haholo ka letsatlisa...

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Collection Name: BANTU WORLD, newspaper, 1935-1955

PUBLISHER:

Publisher: **The Library, University of the Witwatersrand, Johannesburg, South Africa**

Location: **Johannesburg**

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