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GREEK ADVANCE FORCES CAPTURE CHIMARA ITALIANS ENCIRCLED IN BARDIA IN NORTH AFRICA

THE GREEKS ARE STILL PUSHING THE ITALIANS TOWARDS THE SEA. A MESSAGE FROM ATHENS STATES THAT THE TOWN OF CHIMARA HAS FALLEN TO THE GREEKS. THE ITALIANS HAVE LEFT BEHIND THEM MUCH WAR MATERIAL AND THEIR RETREAT IS NOW CONTINUING ALONG THE COAST.

FIERCE FIGHTING

THERE IS FIERCE FIGHTING IN THE VICINITY OF TELEPINI AND KLISSOURA, AND THE ITALIANS ARE SAID TO HAVE SUFFERED HEAVY LOSSES AND ABANDONED MUCH MATERIAL.

900 PRISONERS TAKEN

IN NORTH AFRICA, ITALIAN FORCES UNDER GENERAL BERTI ARF ENCIRCLED IN BARDIA, OUTSIDE WHICH BRITISH REINFORCEMENTS ARE STEADILY GATHERING IN PREPARATION FOR THE ATTACK. ADDITIONAL 900 ITALIAN PRISONERS AND FOUR GUNS HAVE BEEN CAPTURED.

The Athens radio announces that the Italians have been ousted from Chimara, which is now entirely in the hands of the Greek advance troops.

An official communiqué records local successful fights in different sectors. Some prisoners, including two lieutenant-colons, were taken.

Although the Italian resistance is stiffer and bad weather is hampering the Greek troops, the Greek advance continues on various parts of the Albanian front.

The Greeks are showing their adaptability in the snowy conditions, and the famous Evzones are using snow-covered slopes to make lightning surprise raids, often sliding down from the heights to capture whole outposts. So great is the cold that often only the frozen bodies of Italians are found in exposed positions.

The Italian situation in the central sector—Tepelini and Klissoura—is becoming continually more difficult.

R.A.F. Planes Bomb Berlin

Fires Started In "Many Places"

When Berlin was covered with snow last week-end—the longest night of the year—British bombers were over the German capital both early and late.

The attack was remarkable for the audacity with which some of the British bombers flew right over house-tops, sometimes flying at a little more than 100 feet. During such low-level attacks it was easy to see what damage had been done and one aircraft which roared over the main railway station at just above 1,000 ft., returned with a vivid story.

The pilot saw a bomb burst in the very centre of the station and the rear gunner looked back to see the debris flying in the air.

The pilot then swooped lower on to a group of searchlights and battery guns. Both front and rear gunners fired 100 rounds at point-blank range and in the brilliant moonlight they saw the anti-aircraft crews stagger and fall.

AIRCRAFT FACTORY ABLAZE

The chief objectives of the raid were factories, goods yards and railway stations.

Early an aircraft factory was attacked. Fires lit by the first bomber guided the successors, and a list of the fires and subsequent explosions was made by the pilots who came over this target during a period of well over an hour.

Incendiaries made fires half a mile long and they were visible for 50 miles away.

Italians Besieged In Bardia

It is believed that General Berti and part of the Italian Tenth Army are encircled in Bardia, outside which British reinforcements are steadily gathering in preparation for the attack, says a message from Cairo.

The formidable defences of Bardia include many howitzers, which are exchanging artillery fire with the British forces.

West and north-west of the village clearing up operations continue, and last Saturday's communiqué stated that additional 900 prisoners and four guns had been captured. The weather is very cold, with an icy wind blowing.

From Bardia the Italians are trying to shell Sollum to prevent British supplies being landed there.

19 PLANES DESTROYED

The R.A.F. delivered another heavy blow against the air force at Marshal Graziani's disposal when, without loss to themselves, they made highly successful attack on the Castel Benito aerodrome, destroying 19 aircraft on the ground and damaging others.

Churchill Speaks To Italians

An appeal to the Italian nation to disavow Mussolini and to follow the House of Savoy was made by the Prime Minister, Mr. Winston Churchill, in a broadcast from London.

"Your aviators have tried to cast their bombs upon London; our armes are tearing, and will tear, your African Empire to shreds and tatters," said the Prime Minister.

Italians, I will tell you the truth. It is all because of one man, and one man alone, has ranged the Italian people in a deadly struggle against the British Empire and has deprived Italy of the sympathy and intimacy of the United States of America.

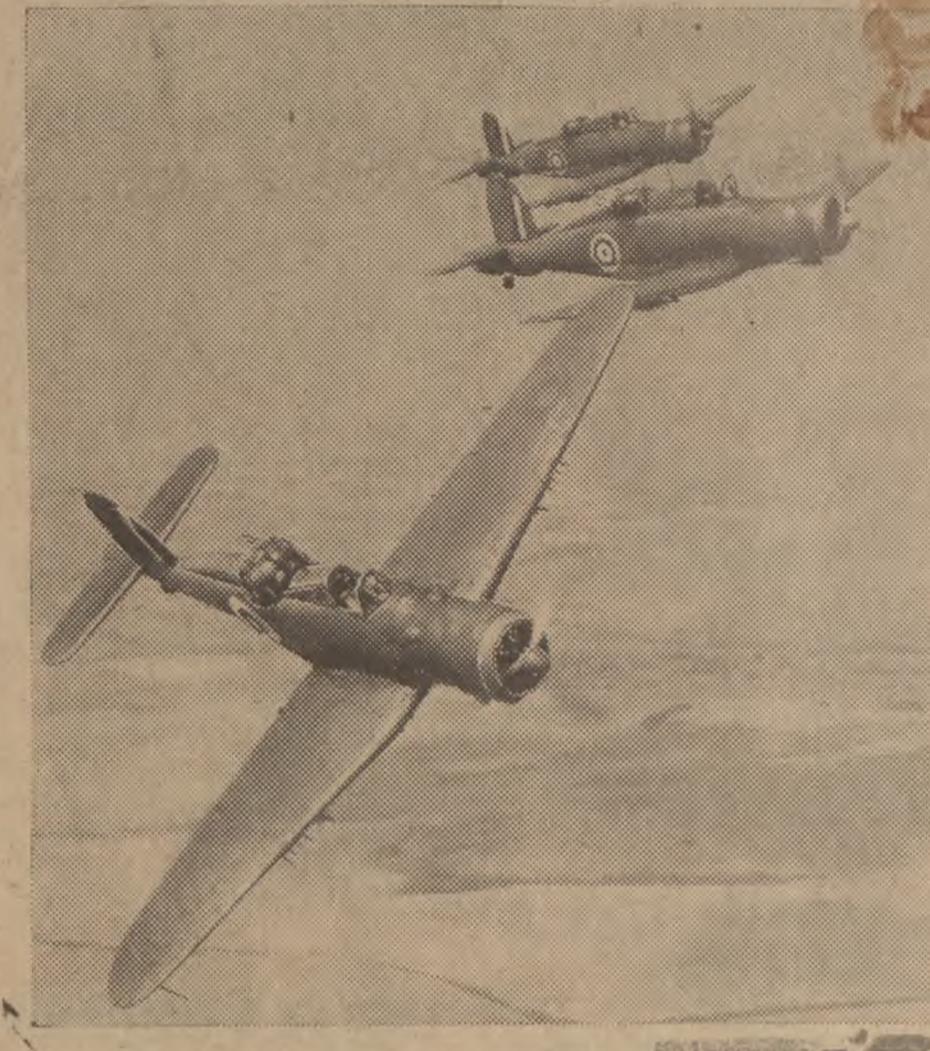
That he is a great man I do not deny, but that after 18 years of unbridled power, he has led your country to the horrid verge of ruin can be denied by no one.

It is all one man who, against the Crown and the Royal Family, against the Pope and all the authority of the Vatican and of the Roman Catholic Church, against the wishes of the Italian people, who had no lust for this war, has arrayed the trustees and inheritors of ancient Rome upon the side of a ferocious and pagan barbarians.

There lies the tragedy of Italian history and there stands the criminal who has wrought a deed of folly and shame."

many journeys as the R.A.F. would permit while engaged in driving off the German fighter planes.

It adds that it is certain that the British Government believes that such an attack is coming.



British bombers on their way to Berlin

ABYSSINIANS IN REVOLT AGAINST ITALIANS

HAILE SELASSIE SAYS DAY OF FREEDOM IS APPROACHING

Guerilla warfare on a large scale is now being conducted against the Italians in the highlands of Ethiopia, according to reliable information made available to the Pretoria representative of The Star.

Banded together in an organisation known as the "Patriots," the Abyssinians make regular contact with their Emperor, Haile Selassie, who is conducting their operations from his headquarters in North Africa.

Haile Selassie, who is ready when the time comes to enter Ethiopia and lead his people on the spot, has been able to send messages of encouragement to the rebels, who are continually harassing the Italian lines of communication.

These assurances that their Emperor is again ready to lead them have had an astonishing effect on the tribesmen. Levies serving with the Italian forces have deserted by the thousand. The rebels have become so strong that the Italians dare not venture out in strength of less than a company.

The following are extracts from pamphlets in Amharic which Haile Selassie has succeeded in circulating throughout Ethiopia:

"People of Ethiopia, listen. The war from which you will emerge victorious has now started. Until now you have been forced to live under the rule of the Italians. Now the time has come to say no. Openly refuse to obey their orders and disregard all their instructions. Many

Germans Planning Invasion?

The British victories in North Africa have intensified the likelihood of a German invasion of Britain, says a message from London.

If Italy is defeated and the whole force of the British blockade can be turned against Germany, then Germany will mobilise her total resources for a final decision.

It is stated that during the winter months the Germans may have more opportunity for making their concentrations of naval units, barges, troops and aircraft without observation than in the summer.

The strength of the German Air Force is estimated at 30,000 aircraft of which about 17,000 are bombers.

Therefore, it is likely that an attempted invasion will be heralded by a strong advance guard of parachute troops. The message says it is the obvious way to cross the Channel as each plane can be employed as a taxi to make as

of your people with their officers who have already left Ethiopia with equipment to re-establish your flag. Prepare the way for them, and when they arrive join them."

In another proclamation "to the people, chiefs and heroes of Ethiopia," the Emperor says: "Now you know what to do. All those who are among the enemy may join the Ethiopian heroes and help the country.

Haile Selassie, who is ready when the time comes to enter Ethiopia and lead his people on the spot, has been able to send messages of encouragement to the rebels, who are continually harassing the Italian lines of communication.

By word of mouth or by deeds none of you should be a tool of the enemy. Wherever you may meet the enemy attack by surprise, destroy the roads and smash him. Live Ethiopia for ever in freedom. Long live Great Britain."

Hitler Cannot Win SAYS DEL PUZO

Senor Del Pozo, who has been in England for three months, officially observing for the Spanish Government the effects of the war on Britain, in an article in the "Daily Express" on the eve of his return to Madrid, says: "I do not now think that Hitler can win as we in Madrid expected. I have seen Britain stage a comeback, which we did not expect. She has the means and the determination to wage a long war and to fight on to the end for victory."

AFTER DUNKIRK

"Germany and Italy were prepared for war. You were not prepared. Then, after Dunkirk, you could do nothing except resist, but how you resisted!"

"The Germans tried invasion and failed. The success of the Axis preparations depended upon a quick victory, which they failed to win. Now you can fight. You are fighting."

"The Italians are on the run. The Suez Canal is safe. Sudden victory is now impossible for the Axis."

"I know from what I have seen that all the German bombings of Britain have been useless in deciding the war. People either die or get used to them. You have got used to them."

"I think Italy is near the end and may even collapse in a few days."

"If German troops are already in Italy it shows that the situation is grave for Italy and for Germany, too. It is not a question of Germany helping a friend but a question of helping herself."

FIGHTING BACK

"Britain is now fighting back on more equal terms. The R.A.F. attacks on Germany are more meritorious than the Luftwaffe's attacks on Britain."

"The German bombings I have experienced here are far worse than those we had in Spain, but they are useless for winning the war."

"My reports to Madrid may have been unexpected but they have been well received. I told not only of the war but of the life of London, which is brighter than that of Madrid."

"I am sure Spain will not take part in the war. Senor Suner has said 'No' to the Axis and will continue saying 'No.' We have a sentimental feeling for Gibraltar, about which there may be an arrangement after the war. The Tangier affair is not important from the point of view of the war."

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14 Perth Road, Westdene,
Johannesburg.

SATURDAY DECEMBER 28, 1940

Izigebengu E Alexandra

Omnye wabanini zitolo iapa ubexoxa nati wasibikela ngobugebenyu obudhlangile eAlexandra. Uti abaggekezi baxobisile, futi betape amavolovolo bonke. Isu labo manje njengoba abaninizitolu sebelala pakati, elokuvimbezela zingakavalva izitolo. Bangene kubeseaga ti bazotenga. Bavale umnyango babize imali. Uma uke wenza inkani bakudubule. Sizwa kutiwa omnye westitolo bambulala, omnye kutiwa usesibhedhlela. Abasandile abasuke batule tu babaniko loko abakufunayo.

Kasazike ukuti abanumzana bala pa batinu ngalobunswelaboya.

Nakona eSofaya yisona lesu. Abantu sebehamba betwele amapapu ngenxa yezigebengu ezibastekela kuhalwalanage, zibakumulise i-

zingubo zibepu' imali yabo. Mabilu matatu amadoda lapa esike siwe- zwe ezihlupa ngalobububi. Iningi lizitulete.

Omnye walabo abashisekayo uKatide waza wasikombisa amapasi abantu awacoshe emigwageni yaseSofaya, kade abaninuhi bilasewle izikwengci. Lo mntuzana usenze imizamo eminingi yokuba ububi lobo bupele; nakuwo amabhais useveze amasu amangi okusiza abantu nabaqubi bawo.

Po. umuntu esebezena yedwa angenzani?

Bakiti zilungiseleni izindawo zenu, babone abelungu ukuti ningamadoda okwetenjwa. Musani ukuvumela imizi yenu ibe izinqaba zamasala nezigebengu. Celani amandhla kuHulumeni okulwa nezinto ezinjalo.

IMELIKA NOSIZO

I Melika seyifingqe imikono yenza imizamo elesabekyo yokusiza amaNgisi ngezikali nangemikumbi yempahla nangako konke engakwenza. U Mongameli waseMelika uPresident Roosevelt uveze amasu ayinqaba ngobukulu nobubanzi bawo okusiza iNGilandi

Umqondo ozwakalayo eMelika uveza ukuti lonyaka ozayo isiqalo sawo sizoba pengozi enku kuma Ngisi. Bati izimpawu ezikomba ukuti uMkize uzogalela ngamakulu amandhla kumaNgisi. Leligalelo izlobambaxa-mbilli. Uzogalela emoyen ngeziwombe agalela ngazo ngalonyaka, ati esenza njalo aga, dhole olwandile.

Atumele imishoshapansi emini- ngi ezowilisa norma yini ehlangu na nako. Bati abaseMelika leli- galelo izlobalikulu kakulu, uma i Ngilandi izopumelela kuswefele bayisize ngamandhla onke abo.

Izinkubela Zempi Yasehlane

Lapo ebika ngokuhamba kwempi pambi kwePalamente yasse Ngilandi uMnu. Winston Churchill uveze ukuti amabuto amaNTaliyanne atunju empini eqile ezinkulu ngwaneni eziyi 30,000, kwatolwa izibhamu ezi 100, namatangi-ama songololo, ombayimbayi abafana nogandaganda, aye 50. AmaNgisi alahlekela 72 abafileyo.

Waveza futi ukuti imikumbi yempahla ecwiliswe imishoshapansi yaseJalimanu miningi kakulu. Koda ikambi lokwelapa loko bayalifuna.

UYABONGA UMFUNDISI

U Mfundisi Albert J. R. Ankoma, umtengisi waleipepa eGeorge Goch uti ubabonga bonke abamvotela ngesonto. Noma engapumelelanga uti uyabonga. Kakulahlw mbeleko ngokufelwa. Likonamgomuso. Uti uyabonga umunu weNkosi.

AMAJALIMANI E ITALY

U Mussolini, indhluvo kayipendulwu yaseItaly, eyafaka umbuso was'eItaly ngenkanu empini, namhlanje uyabona ukuti uzidhlise ngobake. Impi yamaNgisi imgu- nyele eLibya enha neAfrika. Eya- maGilihi imhlezhi ngobonghwane e Albania. Ziyakukula.

Lomunzane usanda kukuluma ekhkhiz' amagwebu eti unamabuto ayizi 8,000,000 azobhuqa ngawo izita zake. Kepa namhlanje lawamabuto kawasabonwa. Udaba olubikwayo olukulu ngolwokutuleka kwamajalimanu eItaly ngezinkani. Silobe kubikwa amabuto aseJalimanu ayizi 50,000 asengene eItaly ezokwelekele amabuto kaMussolini.

Una kuyiqiniso loko kusobala ukuti izimbiza eItaly zibila kwa- kusha namhlanje. Lawamabuto amajalimanu angena-nje angahle ukuba asengene ukungena, dade- wetu. Ayopuma kona kuzwakale. Pela amabuto kaMkize alitata kajalizwe. Angena njengabantu abazosiza, kuti krapatki esengene umkono nesipanga kube yikati kukanyayo ukuti kawasayi ndawo. Aselitefe izwe Ielo.

Zibila kwakushake izimbiza e Italy namhlanje!

Odokotela Abamnyama

Sekuwakala ukuti ngonyaka czayo abanamandhla kwahakiki bazotola ituba lokufundela ubu- dokotela nökukipa amaziny eší- koleni esikulu sabamHlope eGoli. Imali ezokokwa yilabo abafuna lo- kukuwazi ama £345. 0.0d. ngemini- nyaka eysitupa.

EKAKUKULELA NGOQQO

Imikwazi ikomba ukuti uHitler uzimisele ukuhlasela iNGilandi ngenkanu ngaba lobibusi (pela kusebusika manje Pheshey) Kutiwa isu lake lokutikameza ama- Ngisi ekumiseni kabi amaNTaliyanne ngelokulinga ukuhlasela iNGilandi ngamandhla onke anawo.

Kutiwa umamabhanoyi ayizi 30,000 azogalela ngawo, apake imishoshapansi olwandile, ehlije amabuto ngamabhanoyi. Kutiwa afe- kakulu amabuto amajalimanu elu- ngelela leliGalelo. Amanye acwi- la olwandile efundiswa ukuhlasela. Amanye ayekononda adutshu- lwa.

Leligalelo kutiwa uzolilinga masinyane njengoba ebusika kuvamise inkungu, nokubanda nobumuya. Uma egalele wahluleka uyobe wahluleke ngempela ukungoba lempu.

Uketo eGeorge Goch

Emuva kwoketo olwabe luhisha luhedhlula olwadhlulayo iBhodi endala ibuyiselwe yonke. Umoya wamaqembu omabili wabe ushisa kakulu, omabili etuta abantu nge- zimoku, kwagalya ekuseni kwaza kwavalwa ngo 4.30 ntambama.

Kwala abeqembu elisha ababe- zimisele ukuba yahlulwe iBhodi endala sebenza onke amalungiselo noko abantu baseGeorge Goch bakombisa umoya wokuzenzela abakutandayo. Kabayuma ukudo- nsa ngezindhlbe bedukiswa.

Bayibuyisela yonke ibhodi endala okwabe kutiwa inamanga, iyate- ngwa, ikohlakele—konke loko.

Nampake abapumelele:

J. C. P. Mayimbelu, G. Mabuza, D. Payi, J. Mohlamme. UMasipalati wati yena ubuyisela wona amado- da awekalele ngonyaka odhlulile uO. N. Phahle no R. R. R. Dhlomo.

Selidume Jadhlula, bakiti. Abantu baziketele amadoda abawafu- nayo, hayi abazofunzwu wona yi- zazi nezifamona.

AMABHANOYI AMANGISI

Ngesikati senyanga eziyisi 8 amabhanoyi amaNgisi asehlasele izikati ezingama 5,000 eJalimanu. Unomakalu awenzayo kona kutiwa uyesabeka, noma bewenza i- awoMkize. Yiko-nje esezozidela amatambo ahlaelesa iNGilandi; uya- bona ukuti uma enqikaza uzopel amandhla.

Insumansumane Yebhola

Ibhola nonyaka lap'eWemmer selipenduké insumansumane, indaba yezingane. Njengoba besi—de sibikela abafundi betu ngamacala atetwa engapelli, inkosi yayo onke yicala lamaAll Nations amangale iBush Bucks ngomdhali otile abamsolayo.

Lendaba seyahamba isuka ku Protest Committee iye ku Executive, isuke lapo ibuvele ku Protest yaya yaba insumansumane. Siloba-nje kutiwa ihlehlise we unyaka oyayo 1941 mhla kuqala iSeason entsha. Ngenxa yalenkinga iNkomishi enku yechampionship kayisezukunekeza kuma Eastern Leopards okuyiwona enamapoyinti amanngi.

I All Nations ipikelele-nje ngo- ba uma iyinqoba leProtest izotola ituba lokudhla ifayinela ne Eastern Leopards. Okusimangalisa- vo yikuba icala elincane kangaka litewi izinyanga ezine isinqumo singapumi kodwa umteto olotshi- weyo enewadini okuqutshwa ngayo ukona. Kusobala ukuti kanti kakuhanjwa nganewadi yomteto kuhanjwa ngokuhlakanipa kwemi- lomo.

Yiko loko okwenza imihlangano ingene ngo 9 kuze kuse "izazi" zi- ziveza ukwazi kwazo. Soycela ivu- tiwe, Nkombose!

Ngosonto leli langomuso ama Rebellion asedhla ifayinela ye- Knock-out nabafana beYoung Bush Bucks. Siwafisa impumelelo amarabbelo.

Muva-nje abesedhla ibhola im- pela. Wasebenza uDhlamini aka abafana baze baba upelepele. una beyobe bepelele ayobhineela ecaleni' amaBush Bucks. Kodwa si- zwa kutiwa abanye bayokudhla uKisimus emakaya.

UNYAKA OMUSHA

Sifisela abafundi betu unyaka omusha onako konke okuhle. Kwa- nga Opezu kwetu sonke angabu- busisa bonke abavikele kuko konke okubi. Abakutaze emizamwe- ni yezinto ezelungileyo. Batande izindhlela zokuzaka. Balahle umo- na nenzondo. Yilovo nalwo ashaye sengati abanye balungile kuna- ye.

Akwande izilokoto ezinhle, zi- ncipte ezisidonsela emuva. Akwande utando nokuwelana ukute nati sibe visizwe esihlonipekayo pakati kwezinye.

Kanti Injani Inhlonipo Yamanje?

Ngicela iskalana epepeni lako lodumo kengibuze imibuzwana engemigaki mayelana nemhlonipo yamanje.

Ngiswsa ngengike ngikubone esitimeleni sakiti eNayisifile, kule- sitimela maningi amajintimane afasa otayi kepa uma sekuyiwa e-

Lamanjintimane akakatali no- sitimeleni ePakti Steshi bakus- dunduzela lapa ekudeni bangene ko- dwa ufice sisha isingisi uma se- bhele estimeleli.

ma umuntu wesifazane umi ecaleni kwabo. Uma kungumuntu om- dala yena woze afike lapa aya kona. Kodwa intombi isangena kade basukuma. Loko kuya ngima- ngalisa ngoba bahlonipa omucane kunomkulu basuke bakohlw uku- ti-leyo ntombi izalwa ngubani.

Ngimangala kabi ngale ndaba kepa uwze bexoxa ngesiNgisi do amamenzi bawashiya emabokisi- ni emakaya.

Anoke nizifundise ukuhlonipa abadala kunabancane. Kungcono ukungasuki sampela nasentombini nakubani kuno kubona umtu om- dala emile okade kwasa esebenza udule ucelele omusha osaqinile nase madolweni. Zifundiseni oku- yiko ukuhlonipa.

Ngiyonga Mhleli
BUSISIWE BEAUTY RADEBE
Kliptown.

Umlomo We Ngilandi

Njengoba isikulu uLord Lothian owab'emele iNGilandi eMelika wala uMnu. Churchill usebeke esikundhle- ni sake esiyi isikulu uLord Halifax. Le yindoda ebats'azwa ubuoto be- similo sayo nokuju'a kwomqondo wayo.

Kwati endaweni yayo yokuba u- M'obi wezindaba zembuso kwabuye- la uMnu. Anthony Eden ewabesipete kusahola uMnu. Chamberlain. Wa- siyekwa ngoba benzewani noMnu. Chamberlain. U Mnu. Eden yindoda engalifuni nokulizwa iJalimanu. Lohlobo lukaHitler.

Nguye owab'epikele'e ngenkati ka Mnu. Chamberlain ukuba uHitler angetenjwa. Kutinya amapeenda- ba aseJalimanu ane'e ukuzwa-nje ukuti uMnu. Eden ubuyeles esikundhle- ni sake atukutela afa. Alinga ngam- mandhla erke ukumeta ngodaka u Mnu. Eden. Ayamesaba. Ayazi ukuti indoda engawancengiyo.

AbaseMetika bayantokozele, u Lord Halifax niengoba ezoba wum- lomo weNgilandi ezweni labo.

Omele Ama Ndiya

Isikundhla salowo okulumela amaNdiya kuleli esipetwe ngu Sir Rama Rau manje sesikushihiwe. Sesizofana nezikundhla zalabo abamele amazwe abo kuHulumeni waleli kutiwa High Commissioner for India. Njengoba ozayo isiku- undhla sake sifotunda ngu Mnu. Ram Chandra, C.I.E., M.B.E., I.C.S.

Ngosonto leli langomuso ama Rebellion asedhla ifayinela ye- Knock-out nabafana beYoung Bush Bucks. Siwafisa impumelelo amarabbelo.

Izindatshana

UMnu. Moses D. Gwala ose Orlando uke wati qu ngasekaya eNatal evobona isalukazi esingu- nina. Kuzykwa futi ukuti wab'eye enkonzweni yesiKumbuzo so- muji uyise umBishopu D. Gwala. Ubuve ngalo leli.

Enye insizwa yakwaGwala u Mnu. Abraham D. Gwala uKisi- musi iwudhlele ePietersburg kwe- lakwa Mamabolo lapo imenywe kona izihlobo zayo. Iyoze iyoko- nza nakoMkuu isibili, loka pela yazenzela ugazi kwaMamabolo mhlia ihambela kona okokuqala.

UZIZWA "UJENGILE" UNAKANA NA?

Tenga izinhlavana zika Dr. Williams Pink Pills namuhla. Zinogwa ekwandsen'i igazi elibile. Uzizwe unomhlandla nesivinini. Zibize esitolo ezika Dr. Williams Pink Pills.

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SINGER SEWING MACHINES

THE BANTU WORLD

SATURDAY DECEMBER 28, 1940

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Medical And Dental Training

The news that the Witwatersrand University has undertaken to provide medical and dental training facilities for non-Europeans has undoubtedly sent a thrill of hope throughout Bantoland. It is good news which has filled the hearts of our people with great joy; it is a Christmas gift which will be highly appreciated by all who are interested in the advancement of the African people. For a long time Africans and liberal-minded Europeans have been urging the Government to provide medical training for Africans in this country. Their labours have, at last, been crowned with success.

The Witwatersrand University has set an example which we hope the rest of South Africa will follow. This gesture of goodwill will go a long way to improve our interracial relations and will give encouragement to those white men and black men who believe in the gospel of interracial co-operation. There is no getting away from the fact that the two races, whether they like it or not, are destined to live side by side in this country. Their political and economic destiny is one. It is, therefore, essential that they should endeavour to harmonise their relationships.

There are agencies that are bringing about mutual understanding between the races. That they are succeeding in spite of the many obstacles in their way, is shown by this noble act of the Rand University. Twenty years ago, this act would have created an outcry among Europeans not only in the City of Johannesburg and the Reef towns but of South Africa as a whole. It would have been condemned as a step that was leading directly towards the ruination of civilisation in Africa, and the University would, undoubtedly, have been stigmatised as the arch-enemy of the white race. But thanks to the spirit of interracial goodwill, which since 1921 has been growing steadily among Europeans in this great city and in South Africa as a whole, white South Africa to-day is neither shocked nor frightened by the news that the University of the Witwatersrand has opened its doors for African medical and dental students.

We owe this great change of heart to the Joint Council movement which was imported from America into this country by the late Dr. Aggrey. That great African urged twenty years ago a group of Europeans and Africans in this city to form an organisation whose primary object was to study interracial problems with a view to bringing about mutual understanding between the races. He pointed out that white and black peoples of this country were like the white and black keynotes of a piano and that as such they should harmonise their relations in order to make South Africa a great country.

There were many, both white and black, who regarded Dr. Aggrey's teachings with suspicion. Africans thought his scheme was designed to break down their political organisations and thus make it impossible for them to fight for their rights. Europeans saw in the movement an attempt to break down colour barriers. To-day, no doubt, some of the opponents of the Joint Council movement have been convinced that it is working in the interests of both races.

In a circular letter to members of the Representative Council, the Secretary for Native Affairs states that the Government is in full sympathy with the steps taken by the University of the Witwatersrand and that his department is making arrangements with the South African Native Trust "to provide scholarships to enable eligible Natives to take advantage of this course."

This statement will give satisfaction not only to members of the Representative Council and to our Parliamentary representatives, who left no stone unturned in their efforts to persuade the authorities to establish a medical training school, but to the African people as a whole. The gesture will go a long way to inspire confidence in the Department of Native Affairs which in recent years has embarked upon a policy of making Africans feel that they are part and parcel of the national life of South Africa. The training of Africans as doctors and dentists will benefit both white and black in that men so trained will join the army of men and women in the fight against disease, which unfortunately knows no colour bar.

African National Congress

The African National Congress held its conference at Bloemfontein; the Speaker, Mr. T. M. Mapikela, M.R.C., presiding. Fraternal greetings were conveyed by Professor Japavu and Mrs. Kuse on behalf of the S.A.A. Teachers Federation and the National Council of African Women respectively, both of which bodies were in annual congress at the same time as the Congress.

An address of welcome was given by the Chief Magistrate, Mr. J. Klette, and the Bishop of Bloemfontein, the Right Rev. A. H. Howe-Brown.

After listening to an interesting address by Mr. D. B. Molteno, M.P., the conference proceeded to review provincial reports, the report on lands and the financial statement by the treasurer, Mr. R. G. Baloyi, M.R.C.

The Congress placed on record its deep appreciation of the services rendered by the retiring President-General, the Rev. Z. R. Mahabane, and the retiring Speaker, Mr. T. M. Mapikela, M.R.C., who has served for the record period of 28 years in the Speaker's chair.

The election of office-bearers for the next three years resulted as follows:

President-General, Dr. A. B. Xuma, M.D. (Johannesburg); senior chaplain, Rev. Z. R. Mahabane (Winburg); secretary-general, Rev. James A. Calata (Cradock); treasurer-general, Mr. R. G. Baloyi, M.R.C. (Johannesburg); Speaker, Mr. R. V. Selopi Thema, M.R.C. (Johannesburg); Deputy-Speaker, Mr. S. Mac Lepolese (Bloemfontein); secretary for education, Professor Z. K. Matthews (Alice); legal adviser, Mr. Lionel Mtumkulu (Durban); lands and locations, Mr. A. W. G. Champion (Durban); labour and social welfare, Mr. E. T. Mofutsanyana (Johannesburg); sergeant at arms, Mr. Peter Phahlane (Bloemfontein); assistant sergeant at arms, Mr. James Mpinda (Bloemfontein).

Rev. Z. A. Mahabane, of Winburg, dealt at length with the war's effect on the Native people in the Union.

He went on to urge that some way should be found to make greater use of the African in the war effort, such as had been done by other countries of the British Commonwealth. In the great task of defending the territorial integrity of the land of their common heritage there should be the fullest co-operation between the three races, or rather an equal share of responsibility between Europeans and non-Europeans," he declared.

"We all make our pro-rata contribution to the maintenance of the land, some by their brains, others by their brawn; some by their capital, others by their labour.

In the recruitment for the army, the Air Force or other military services, all races should have a share. The defence policy of the country must be so changed that recruitment for military services in all its ramifications must be open to Europeans and non-Europeans.

"There is one reason why the Union should not take a leaf out of the book of other British Dominions, or even other great countries of the world—America, France, New Zealand, the Rhodesias, Kenya and Tanganyika.

The Government of New Zealand has enlisted the Maoris for military service on equal terms with Europeans; so that they have their Maori Rifle Battalion. In East Africa we have what is called the King's African Rifles.

"If South Africa could adopt such a policy, what a huge army could be raised! What great influence would we wield in the councils of the world!"

COURSES OF STUDY: The following courses are planned for the first six-months' period.

COURSES: Introduction to S.A. Economics; Lecturer or Instructor, Hansi P. Pollak, M.A. University of the Witwatersrand.

Social Legislation; Lecturer or Instructor J. Lewin, B.A., LL.B. University of the Witwatersrand. Directed by Edith B. Jones, M.A. of the S.A. Institute of Race Relations.

Careers and Social Agencies: Introduction to Sociology; Lecturer or Instructor Ray E. Phillips, Ph.D.

Christian Social Teachings; Lecturer or Instructor Rev. John Mullineux, Yeoville Congregational Church, for nine years Labour Member of parliament for Roodepoort; Member of first Native Affairs Commission.

Handicrafts: Clay Modelling, Leather Work, Weaving, Wood Carving; Lecturer or Instructor Mrs. P. E. Joy, of Los Angeles, now of Johannesburg.

Dramatics: Lecturer or Instructor Leontine Sagan, Artiste and Producer.

Physical Education and Recreation; Directed by Dr. E. Jokl, Head of Department of Physical Education, Witwatersrand Technical College.

The Bantu in South African Life

BY SEN. EDGAR H. BROOKES

Certain methods of getting higher wages in towns are in practice not available to the Native people. European workers use the Trade Union movement, and Industrial Councils, bodies on which workers and employers are equally represented, to improve their conditions. At present nearly all Trade Unions exclude the Bantu from membership, and purely Bantu Trade Unions are not recognised by the Labour Department.

The provisions of the Act under which Industrial Councils are formed do not apply to "pass-bearing Natives," i.e. the overwhelming majority of the Bantu workers. It is illegal to form a Trade Union, and negotiations are now going on for some form of recognition to be given to Bantu Trade Unions, although there is a difference of opinion as to whether these should fall under the control of the Labour Department or of the Native Affairs Department. Proper, responsible and constructive trade union organisation can only do good. It is possible for Trade Unions to get into the wrong hands. But most sensible men feel that the advantages of organisation for the workers are very great, and that even at the cost of some mistakes in the early stages it is right and wise to build up a Bantu Trade Union Movement.

Nothing can be done with regard to the Industrial Council system until the law is altered. One of the many things for which we have to work in Parliament is the alteration of this law.

There is, however, one way by which the condition of the Bantu worker can be bettered, and that is by wage regulation. Under the Wage Act of 1925, the Government has appointed a Wage Board. This Board goes from place to place and holds investigations as to the minimum wage which should rightly be fixed for certain types of employment. It then makes a recommendation to the Minister of Labour. The Minister of Labour will give an opportunity for the hearing of objections, and finally he will issue the recommendation, or an amended version of it, as what is called a "wage determination." This wage determination is published in the Government Gazette, and becomes legally binding upon employers.

The Wage Board does not make special recommendations for Bantu workers. Its recommendations apply without a colour bar. Of course it is influenced by the standard of living of the workers in particular trades. A wage determination for "unskilled labour" will fix a lower figure than a wage determination for, let us say, skilled work in the baking industry. The difference is not only one of skill, but is also based on the fact that the majority of unskilled labourers are Non-Europeans, and the majority of skilled workers Europeans. Be that as it may, the Wage Board applies whatever figure it does fix equally to all workers, of whatever race.

In trying to get wages improved, the first thing is to get the Wage Board to hold an inquiry. Here is where European friends of the Bantu can sometimes help. Joint Councils and similar associations, and also the Parliamentary representatives of the Bantu, can be used in addition to the efforts of the purely Bantu organisations. When the Wage Board has agreed to hold an inquiry, it is important that the fullest and most accurate evidence possible should be laid before it on behalf of the workers. The most valuable information that can be collected is the actual amount of wages paid, and the cost of purchasing the ordinary articles of life in the kind of stores which the Bantu generally frequent.

The Wage Board is a very much criticised body. Employers often criticise it because it compels them to pay higher wages, and reduces their profits. Sometimes they say that it reduces their profits so much as to make their industry unpayable. The workers and many radical leaders criticise it because they say that the wages that it recommends are not really high enough. On the whole

1. Differentiate clearly between a Wage Board inquiry, a Wage Board recommendation and a wage determination.

2. If a Wage Board inquiry were held affecting unskilled labour in your town, how would you set about collecting evidence for it?

3. Set down any practical grievances or difficulties that you know of with regard to Workmen's Compensation.

The Jan H. Hofmeyr School Of Social Work

Plans for the opening of the School on January 15 1941 are rapidly maturing. Permission has been granted by the Bantu Men's Social Centre for the use of a room for class-room purposes and of the gymnasium for demonstration use. Negotiations are proceeding with the Johannesburg Non-European and Native Affairs Department for hostel accommodation for a number of single men. The Helping Hand Club for Native Girls is providing for single women and at least one married couple.

STUDENTS: The following have already been accepted as students Bokwe, Waterston; Lovedale, C. P. Bosheman, Alfred; Springs, Tvl., Makwane, Mrs. Virginia; Umtata C.P., Mathibeli, Ernest;

I think that the record of the Wage Board shows it to be a body of men striving, under very great difficulties, to render as large a measure of justice as public opinion will permit, and genuinely sympathetic to the workers. Undoubtedly it has succeeded in raising wages in a good many occupations, though its recommendations have often disappointed us.

It must be remembered that there are some very important groups of workers who cannot be directly helped by the Wage Board, even in towns. Domestic servants are specially excluded. This is not peculiar to South Africa. Wages for domestic servants are on the whole rising, however, partly as a result of the increase of other wages in the same area. Employees of hotels, private motels, boarding houses and blocks of flats can benefit by decisions of the Wage Board, and are beginning to do so.

The other large class of town workers excluded from the benefits of the Wage Board system is the class of Government employees. It seems very unreasonable that the Government's own employees should not have their wages regulated by a Board which, after all, the Government appoints. A big class of Government employees, railway workers, would receive better wages if it were not for this exclusion.

Many people object to wage determinations because they say that these determinations cause men to lose their jobs. It is much more difficult to get actual instances of this than to get general statements for which no proof can be given. Still, it does seem that a limited amount of unemployment is actually caused by the raising of wages. If this is inevitable, it is, taking the long view, a worth-while price to pay. It is better that a few men should be temporarily disturbed rather than that the whole mass of workers should remain permanently badly paid.

There are other aspects of labour legislation on which it would be interesting to dwell if there were not so many other subjects to be discussed in this series of articles. Two of them may at least be mentioned, even if we have not time to go into them fully. One is the question of apprenticeship; the other is that of workmen's compensation.

In practice, apprenticeship is all but impossible for the African. No training in an Industrial School, however good, is as valuable as training on the job as an apprentice, and one of our objects, however impossible of realisation it may seem to-day, must be to devise some form of apprenticeship for Non-European workers. As regards workmen's compensation (that is, compensation to workers for injuries or sickness received as a direct result of their work), certain benefits have been made available to the Bantu in recent years, but these fall very far short of what other workers, even other Non-European workers, are getting. Since, however, a select committee of Parliament has reported in favour of increasing the benefits to the Bantu workers, we may hope that some at least of this injustice will be redressed.

One last word. Laws are of no use unless they are enforced. It sometimes happens that a certain type of unscrupulous employer tries to evade the Wage Act. Occasionally the worker signs, under threats, for a larger amount than what he actually receives. Cases of this kind should at once be reported to the local Inspector of the Labour Department. The Labour Department will not give away the name of the informant, and will as a rule take definite action to help him.

QUESTIONS:

1. Differentiate clearly between a Wage Board inquiry, a Wage Board recommendation and a wage determination.

2. If a Wage Board inquiry were held affecting unskilled labour in your town, how would you set about collecting evidence for it?

3. Set down any practical grievances or difficulties that you know of with regard to Workmen's Compensation.

R. R. Roamer Esq On Black Minds

There is a saying among the Africans to the effect that a black man has a black mind. It is not Europeans who say this; it is Africans themselves. What do they mean by this? We shall try to explain the meaning as clearly as we can. You go to the Social Centre or Bantu Sports Club and get yourself introduced to one of the important guys there.

He'll tell you he is pleased to see you when he is nothing of the sort, the hypocrite. The next day you will see him visiting your house accompanied by his friend—one who was never introduced to you. He has invited himself to your home, because you were introduced to him. To add insult to injury he has also invited one of his friends to your home. These two have chosen their hour of visiting you. They have not even bothered to ask you when they may call.

Perhaps they land on you at your busiest hour; but this leaves them unmoved. They just sit down and engage you in talk until you lose interest in what you were doing. They will sit and talk until meal time comes and invite themselves to your table. During their talk with you they will show marked interest in the number of children the stork brought to you via the chimney. They will ask your Rib's maiden name, as if your name is not good enough for her.

Just because in an evil hour you were introduced to these "black-minded" Africans, you find yourself with a lot of "friends" who only love you when they can sponge on you or make use of your home as a wayside hotel. You won't believe us when we tell you that they even invite themselves to your house as week-end visitors: to spend a few days with you!

Honestly, they do.

They see nothing wrong in this. If you complain against it they go about telling others that you are proud. Think too much of yourself. You do not want to mix with other people. That is why our townships where Christians rub check by jowl with "unChristians", you find a Christian wife—a lover of truth and honesty—numbering among her friends the lowest type of woman friend. They are neighbours, so they must be friends and confide in each other.

We remember one Sunday morning being roused early by a visitor who had called on us to hear the latest war news. This visitor's claim to the right of waking us up early on Sunday morning so as to get "Stop Press" news from us, was based on the fact that the previous Saturday he had been told who we were. Shaking hands with us he had shown great liking for us, which liking now brought him to our house that Sunday morning.

He saw nothing wrong in this. He was our "friend" so he had every right to visit us whenever he felt like doing so. This "right" allowed him to poke his nose into our domestic affairs, advise us on how to treat our Rib and our offspring. In fact, as far as he was concerned, he was our Native Commissioner.

Have the bad luck to get sick. These people will insist on visiting you to "cheer you up." This "cheering" consists of entering your sick room with long faces, sad eyes, and bent heads. They carry no flowers or fruits. Oh, dear no. They only carry words of comfort as provision for you in case you depart this world. These words of comfort are, "Are you sure of the way?"

They will ask you this question until you are driven wild. As your fever heightens and your mind begins to wander, they become convinced that you are utterly lost. You are not sure of the way. This is the form of comfort they bring you during your illness. And you'll be surprised at the amount of "information" they get of the workings of your household during these sick visits.

After leaving you—convinced that you are lost—because fever caused you to talk nonsense—they go outside talking in whispers.

"He has nothing to eat, poor man!" "Did you see how dirty the house was?"

"Yes, and did you notice that the bed has no mattress?"

"I wonder where they'll find money to bury him if he dies!"

"Oh, they depend on collections. They will send children to ask for collection."

Now, do you still deny that the black man has a black mind? Will you believe us when we tell you that there are "important" black people here who do not want humble people like yours truly to enter through the front doors of their houses? Will you believe us when we tell you that there are educated black people here who are still as raw as sheep's hide as far as manners are concerned? Move among these people and you'll agree with us.

Funerals are sad things; but watch some of our people in these affairs. Most of them are talking loudly and exchanging jokes. Women in charge of pots go about their business as if a tea-party is in progress. They must eat a lot when attending funerals. Eat and gossip!

(Continued at foot of column 2)

Education and Character

By W. A. St. J. Fletcher Tarr, B.A., S.T.D.

BETHEL TRAINING COLLEGE, BUTTERWORTH, C.P.

Numerous excellent articles on Education have appeared in this and many other South African journals of high repute, and I am loth to add to the constantly increasing number. But as there is one aspect of the subject which, though not entirely overlooked, has received far too little attention in our country, I feel constrained to comment on it. It has to do with the confusion which prevails here generally concerning the aims of education in their relation to the individual and the nation.

In South Africa to-day there are more schools than ever before in its history, and illiteracy among all classes and races is on the wane.

Furthermore, the educational authorities are constantly endeavouring to adapt more closely the instruction to the needs of the child and the community and to improve the methods of teaching. But though schooling is more widespread to-day than ever before, one thing seems to have escaped the scrutiny of the controlling authorities, for conditions in our country—socially, morally, and economically—are no better than in the past. They are becoming infinitely worse.

True, our children are being taught to read and to write in the vernacular, the official languages, and, perhaps in Latin; their minds are crammed with facts of history, geo-

graphy, biology, etc; and it is not uncommon to see scores of their names annually among the successful Junior Certificate and Matriculation candidates. Yet, sad to say, to-day crime among both the European and African youth is so on the increase that our gaols are overcrowded; insanity so prevalent that asylums are full; and poverty so rampant that the Government has had to take a hand in feeding and clothing thousands of our indigent fellow beings.

Verily, if there is any factor which ought to be able to cure our moral, social and economic ills better than any other, that factor is education. But we must frankly admit that it has failed to do so. It appears that our theory of education has developed a great weakness; and just when we began to have confidence in it, it collapsed, with the result that our most primitive instincts and the practices of long-forgotten savagery have now gained the supremacy.

It is obvious that its failure lies in the fact that it has not developed in its pupils the kind of character necessary for real and effective social co-operation. Instead of leading the pupils into correct attitudes, correct understanding and correct ideals of action, our schools have merely been giving intellectual knowledge. Thus with the keener sense of perception and intellectual ability they have gained, there has not been a corresponding knowledge or practice of moral obligations. The youth are therefore unable to distinguish between "making a living" and "making a life." South Africa is to-day reaping the harvest of this failure of many of its colleges to educate for a life instead of for a living.

After all, what is the real purpose—the ultimate aim—of education? Various definitions have been given, but the most generally accepted one states that it is the "development of ethical character" or "right principles clearly perceived and loyally adhered to." Yes, it is Character.

No one will deny that all that the world knows of character, all the basic principles of ethics, are gleaned from the life and teachings of Jesus Christ of Nazareth. Ethical character, the aim of education, is that moral precept which He presented; first, when He gave what we call the Golden Rule, "All things whatsoever therefore ye would that men should do unto you, do ye even so to them"; and again when He presented those then startling and revolutionary ideas in the Sermon on the Mount. And let it be remembered that both in His life and in His words, Christ was merely portraying to mankind His Father, GOD.

Consequently we can conclude that there is no difference between Character and Godliness. And going a step further, we can deduce that it is impossible to obtain true education in a college where God has little place and where spiritual instruction is only casually imparted. It was such an eminent educator as the Rev. S. H. Clarke of St John's College, Johannesburg, who said, "Education without religion is not education at all."

In the past there have been some colleges where spiritual instruction was the foundation of the curriculum, but many of these have lost sight of their original objectives. Let us hope that the day is not far off when these instructions will return to their "first love", and when they will once again offer that true education which is founded upon the Word of God.

NOTE

Owing to pressure on space the 4th chapter of "The Black man and his land" by Dr. E. Roux, M.Sc., Ph.D. will appear next week.

Medical And Dental Training

The Secretary for Native Affairs, Mr. D. L. Smit has just issued a statement to members of the Natives' Representative Council informing them that full medical and dental training for Africans would be undertaken in South Africa, commencing next year.

He states that arrangements are being made with the South African Native Trust Fund "to provide scholarships to enable eligible Natives to take advantage of this course."

Combating Delinquency

The Municipality of Johannesburg is to be congratulated on an entirely new venture in Municipal administration. The Orlando Vocational Training Centre has been established to combat the rapidly increasing incidence of delinquency among Native youths, and it will be under the direction of specially qualified and experienced persons.

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The Principal, Edwaleni Industrial College, P.O. Izingolweni, Natal.

EzaseKapa

NGU A. Z. M. HEWU

Ngeze mfundo kwa Langa, imfundo xa site isizwe sayamkela ese si-zwe sibufumene ubukumkani beli-sizwe kant nobuya bungapaya uya-bazi indlela ekuwiya ngayokubo. Imfundo yinto epucula isizwe sisivutulwa ezalen siye kubeka ne-nkosi. Ndicacisa ukuti ngambane-zantsi kwako mfo ka Mhlom, xa ndi-lapo ndicacisa isenzo se St. Cyprian Higher Mission School. Invye ze-suko zimi ngoluhloco nonyaka nje. Kule nyanga yeNkanga ziqale ngo mhlile we 14 zaya kwe 15, abangeni-leyo 28. Iziqhamo naazi negezantsi.

Ukusuka ku A-V bavive ngalo mihi: 18th 19th and 20th kweye Nkanga nguMhloli Bowden, B.A. Ababeko abapumeleleyo. I tishala Sub A 72 44 Miss M. Mbifini Sub B 49 35 Miss M. Nkabalaza Std. I 60 56 Miss G. Lujalala Std. II 43 43 Mrs. K. Malangab. Std. III 44 39 Mr. S. Nkolombe Std. IV 24 24 Mr. K. Solo. Std. V 28 26 Mr. W. Mhlom (Princ.)

Enenenai aaba tishala bbebelwe kukubulwa ngalo msebenzi mhlile ngolu hlobo kweye nabantwana abate beza esikouweni siyabulela abazali bangabi sadinwa sebewenzile umsebenzi omhla bayo kuzibonakallisa ngokukutazaza abantwana abate bakucicela incwadi bazifumana. Pambili mfoka Mhlom needela lako ni-kangelwe, "Nkosi Sike'ela Africa."

P.s. Babus infants 24: Eli ke iqela lelaekwa St. Mary School kwalapa kwa Cyprian Ielpetewo ngu Mrs. K. Mtswana elisuke ke lona lenza um-gwelesha.

Impi ye Cape African Congress imibume ukwenza amalungiselelo kuNdyebo omkulu into ka Nikiwe ote kuba bebefumene amaTikitika evela kuNdyebo omkulu into ka Nikiwe makacitwe ngokukatlezekileyo, kwa ye io mbuto wenza namalungiselelo ukutumelo abahunuya bawo eBoImfontein ngezombuso nentalo njalo njalo: "Umntwana ongakalyo ufe-la emhlanu."

Udodana lwase Wisile ke lwenza urmts iqeziwe cHugnole iqela leto ka Prusente bancomia ihambu entle.

Kwa nempi yeqakamba ibimebumbe ibanjenjwe kufutshane ngeCawa yimpi yamaSukwini yalapa kuba kakolu impi, kaButi ummeli wakwa Union ulungisela ukuya eBaI Ndlovu nala makwenke ake kuba uti ngale minji ubungeze uyikupena emgxbobozweni inkomo yako xa yeye-le ngolu suku lweSabata.

U Mrs. Tutu umalMgwetu impilo yakhe konke ayikamvumi okokoko.

U Mrs. Zulu naye owayegiwe yimoto yamenzakalisa noko naye uqu-bela ebubheteleni, kodwa ke cebe-shu-le nzwakazi yoManyano lwama-Kosikazi aseTshethsi okokuba, siy-swele, siyadankisa.

NeeFather apa ekaya zikhe kwe-ngephaya iCawa zaya emvuseleweni yeAdvent zodwa zicel imitando. NoButi J. Fuku ote ngenza yempilo eyati yamkataza kakulu imbambe ngeminenze hala waapelewa nasiso-nka sake kundawo awye sebenza kuyo, ke kakolu uya zama ukufuna indlela yempilo. Unesi Gxungxo asifumeneyo sokuhlamba impahla ngama xabiso afanelekileyo. Ke kakolu besibacela abahlabo betu okokuba bamxase uCizama lo ngokukodwa impi yabdali beqakamba kuba ngumfo otanda kakulu okokuba usapo alonwabise, lixego le Home Bachelor.

Ikonsati yotishala baseKapa ngomhla wama 29 kweye Nkanga mya-nga (November) otishala baseKapa babenekonsati ete yaba yolisa kakulu abantu base Kensington. Injongo zale Konsati yezitishala za-se Kapa yeokubu zibe nako ukutu-me'a abutunywa hazo eKomfeni ya-vo zitishala ezakuba seRhini ku-nyaka oyazo. Ikonsati le ibiyong-a-ye ngeye ngu Mnu. I. D. Mkize oyi Ngonyela yesikola semfundo epakamileyo kwaLanga. Iqela lengoma lizotwyne ngala manene M. Gumbo, K. Solo, J. E. Bam, W. Lube:wana, S. Nkolombe, E. Bam, Makosazafra V. Solomon, W. Mehlobakulu, P. Fuman, M. Mtswana, M. Moinelwana. Eljela labavumi lisipe ukutya kwe-nidlebe kwabako nemidalo, ebulele-kileyo kakulu, ezihlekisayo nezicing-sayo. Ipidile kwakona eFlakeni ngomhla wa 30 kweye Nkanga (November). Intambu zibanjiwe ngoka Quanta V. kwa itishala yesi siyoko semfundo epakamileyo apa kwa Langa. Nangona abantu bebembalwa kodwa wona umsebenzi ube ngopakamileyo nabantu bewusebenza lo msebenzi ngentlyi ezikululekileyo uyabuleka umsebenzi owenziwe ngamanene namanenekazi akowetu, nangomso ningadinwa.

No Mrs. A. Lambata, okaya lise Tinira ucinga ukuijika ngoku kuba waswelekelewa ngumyeni wake apa e Kapa eRetreat wangcatyelwa e Simontown. Ke ngoku ucinga okokuba makabe sekayeni lake, ngoku ebeshlala e Parow kunyana wake omkulu ongu Waka Lambata.

Kulo nyaka sakubuye sipinde si-ahliwa zitishala, itishala azivumi kuhlala andazi okokuba zingenwe yintonina yonke iminyaka sahla si-nkelwa zitishala noko loo nto ayi-sisigamo sihle kubantu abangapande: abantu bazakuti bangenele yintoni. Sivuyisana no Miss M. Mbifini otate ibanga elingapezelu; nabawana bake bakuvuya ukupasa ku-ye notishalakazi wabo abate baba setamsanqa lokupasa.

Nekomiti zika Mnqwazemfene zi-jabu kule traia ka seven kusasa rakule ka eight kusasa ekutiva ukupiwa kwazo ylPenny Bricks, usike ke ngaxa limbi ezi peni zikutshwa toku akusaku uylipone into eye-izayo, emveni koko ubone abantu ebihembala uNdebo balake ngoku zabo bangabonakali ngoku. Ku-la-ileke uNobhala wakwa Gompo u Mnqwazemfene igxelo asiyiva yezi nali, kodwa intle ka iqalayo kodwa isukungazi ngoku uSukwini noTole ioLangalwa bafane bahala nesilisa se-bole. Hayi ke betu kodwu ka sine-embu kuba neka Cizama ngati iya-mama kwelayo icala. NoLanga lo iyitshelumanu yetu usate gxada ngau-ekuya kubeka fitte kumku-uwu wake oswele ebutheni bo-waka lo kuKentina pesha kweNciba Ngqapakwe, ndlela ntle Langa!

Ezase Cawa

(NGU J. VAZIE)

Ibeyingxikela yeKonsati yempi yeBantu Methodist Church yala-phu kutsha nje. Etafileni ibingu, mVangeli weli Bandla uMnu. E. nquphe, zavuma iiKwalya zeziko-jo nezeLali zatsho kammandi. Be-kuzele kammandi naxa ibingaba-twana abebaphlo.

U Mnumzana J. Dlephu wase Shaw Park Methodist, Trappes Valley kubemnandi ukumbona ephile bethu kakuhle.

Umbutho we Rose Bud ubukhe wenza iBazaar kwiveki yomhla we 30 kweyeNkanga, yaza ngomhla wesibini kule yomNgä wabane Konsati enkulu, injongo kuza blaiziywa ibala lalo mdilao.

Namalungu e Advisory Board azakukhe enze ugxada nalapha kona nxweme. Amalungiselelo se-leqalile.

Isitya Esihle Asityeli

(NGU R. L. SALLI)

Akuvumi Mheli indutle nditi cawa ka ngexa yezinto ezechayo.

Site sisu mangaliswe yinto yakwa Dabs ngokumka kweil habati ko Wonga unyana ka Ephraim Daba wase maNgosinini umfana obese-mzinane kakulu nobetembisa kweil habati sesiva ngepepa tina apa e Far East Rand okokuba akaseko u Wongo soutka kakubi: yinle bafo ndin!

Kuse njalo sotuswa yenye kwanja-ko e Germiston unyana ka Jas Piliso uTammie naye ulishiyile eli habati. Yinile madoda ullo lwase Africa luyape! Yatsho ngokule sadobala-ta sati kuza kuhla ntoni xa kunje.

Nedani mzi karibuzise Kumato-ngo endlu emNyama okokuba kona-kele pina xa sitatela ullo lwtu amadodana azakumela isizwe ngomso. Bhuisan mzi ka Ntu niti Kaloko ninabo omahabedula mabaha-be umhlola apo ukona. Hai awuko (Iphelela kumhlathi wesi 3)

I Komfa Yama Tiyopiya

(NGUMFU. F. M. MGOBHO)

Kwensi umjikelo ukokela villa-yara yamaTiyopiya enengonya-ipetwe ngamagosa aseGermiston pantsi kuka Mongamel S. M. Magasela ekukwa nguye onguNo-bhala-banzu, iyokungena etyalikeni ngo 11.45 a.m., ivuwe nguPresident J. B. Mavimbela ngeculo 28 kwezamaTiyopiya indlu izele imi ngembambö. Ufunde isifundo Roma 8 wakuma kweyetoba (9) wenze amazwi entshayelelo naku-tazay washumayela umfo kaMavimbela kwatandazwa. Kuvakele ngesikraka isijwili ebalisa ngoku-quba kwake umsebenzi nokuba selenze imbalelwano noNdaba-zabantu maluga nokufuna iziza ezhilhan zaseMampondweni wa-tsho esiti umteto wamaTiyopiya kuhkhlala iminyaka emitatu ke ipelile. Ngoku ke uRulumente ukupe umteto ombi olwisa icawe zabaNtsundu. Kwesi situba uzila-hile intambo wahlala pantsi.

Kusuke uDr. Sishuba ebulela ingxelo kaMongamel jikelela, wa-vuma iculo 88 watsho esiti tina bequmru sibone ukuba usalungile makake asipatele kwakona eminye iminyaka e3 yaduma indlu yonke. Kwaketwa uNobhala kwayena okaMagasela encediswa nguMo-gameli uTshezi. uNdyebo-Rev. M. J. Caluza. Kusuke okaSishuba wababeka ngendawo zabo ngabanye, upakamile uPresident wabu-lela imbeko nokumbuyisela kwabo esihlalweni, amaTiyopiya esiti nangona ndingumwelwe impiro yam ayindivumeli.

Kubizwe umqulu ((Roll)) wama gama: Mongamel Dlamini, F. J. Qoma, S. J. Leeuw, S. Lukwekwe, J. Antony, Jafta, Matebe, Kimberley A. Mgina P.M., Spaw P.M., J. Norman, Citashe, H. Solomon P.M., J. Ngqandu, Faas, Mgedle, J. Bonyonyo P.M., G. M. Sishuba P.M., Mata, Ngqendesa, Ngun-gwana, Mlungwana, I. Siko, P. P. Tshezi, Ndleleni Mdolose, A. R. Mavimbela, J. B. Mavimbela (Pre-sident), Kumalo, Nkomonde Dlamini, Magudulela, Cintsane, A. Mtombeni, A. Gama, S. J. Kumalo, Kroonsad Michael Calusa, Mtombeni, Malgas, Mkwane, D. Msibi, Leshosi, Sidiyo, Mohupuli, T. Ndimande, F. M. Mgobho, J. Jwili, J. Ngobo, J. Mkwane, R. Sidai, C. C. Malotane, S. Magasela P.M., Mtiba, S. M. Sibisi, W. Ngcayiya, Ndimande, J. Sitebe, E. K. Genu, Mabilikama, Ndinga, Dlamini, Butelezi, S. Mnguni, J. Mtetwa, Nhlapo, Missionary Mahlungu, P. Matshwi P.M., Matsaba, Siwe, Sitebe P.M., P. P. Tshabalala, Maduna, Simelana, Manyoni, P. W. Mahlasi P.M., P. Mahloko, H. Mahime, R. Matsepe P.M., Ntute, M. M. Mjoko, Mtuli, Zondi, Marute, Ngubani, Duma, E. Kunene, Motsoeneng, Radimo, Mancoe, Mkwane, Missionary Letsela, Mtombeni, Magaga, G. Mngadi, J. Luhlongwane, Sihlalo, Magubane, Kambule, R. Sibisi, J. Ntutu P.M., H. Masiko, C. S. Cuba, Mhlambiso, Mabhai, Lugalo, Ntinti, Masitela P.M., Mtia, Jantjes, W. B. Madolo, P. Sehame.

kuni bazai laiani ngenxeba akuhlanga lungeliyo bantakwetu. U Somandla naye uyaziketela, ngaxalimbi litamsanga xa kukhetwa amatole asiwe esibeyeni khoma onina bazoku nxubela nabo.

Zolani ke zihlobo zetu kunje yonke indawo. Lisiko livele kune natikodwa aliqheki "Isitya esihle okwe-nee asityeli."

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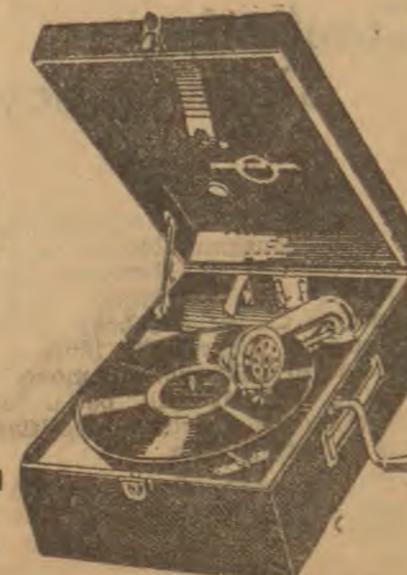
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Kwafika ixesa noko ethi yewati ngalo uMkali wagula, Wayesoloko ekhathawa yintloko nesisu sixuxuela engenako nokutya. Into eyabambi kukuba wayiseka nokuquba umsebenzi wakhe wokufundisa.

Ngenye imini, u Mkali wayeziva engaphilanga konke na wahala yedwa egumbini lesikolo. Omnye waba ntwana awaye bafundisa weze kuye wati, "Uxolo Mlu Mkali, ndiyabona ukuba awiphilanga, kuba esisimo adihale ndibona uTata ekuso. Waye



khathazeka njengawe lo, kodwa ngoku uginya iphilisi apha ekutiva yi Chamberlain Tablets. Okokoke athi wazi ginya uphile ungumqaba-qaba

Hai, uMkali naye wazimisela naye ukufumana paketi xa egodukayo ekhemese noba kusevenkileni. Wa-thabatha iphilisi zambalwa ngobo busuku, wavuka ephilile onwabile.

Ngoku uthi akuziva engath'i akapi-langa noba intloko inzima, mhlau-imb; inyongo ivakala aginye iChamberlain Tablets, aphile kwa oko.



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(TIWHIT-TOWHO)

UMnumz. neNkosikazi Sonjica babambe uloliwe waseBhai ngomphanga wokugula kwentombi vabo inkosikazi yoMnumzana T. Maqanda.

UFather Little wehlelo lase Roma (St. Mary's Mission) uyasi-shya Isixeko Sengcwele ngokutshintshelwa eBhai, kuvakala ukuba indawo yake izakutatwa ngeFather Kennedy iramente yase Roma ibuhlungu ngokushiywa ngefundisi obetanda abantu ngape-zulu abantawa besikolo.

Ibiyngxikela yekonsati nomgolo wenamba eRoma, kubuliswa umfundisi uFather Little, intambo zibanje nguMnumzana Goodland H. Nduna, ngobucule. Kuvume ikwayala yaseRoma, ipetwe ngu Mnu. Saliwe ititshala yaso isikolo, imali engenye £6.6.6.

UMnu. S. Negele uhlwelwe yingozi ngokugilwa yimoto epantse yamgekeza intloko, ufumene indu ma zaligela nokuruneka emzimbeni, uMdali ubenenceba yokumsindisa umlungu wake ugqira Anderson uyazama ukumnceda jambulwana jendawo.

Kufike uMnu. W. Mafani ngolive waseBhai ngokuzakucita iholide yake ekayeni lake, uke wabonakala nasebukweni bake ngokuzakubulisa kwaMnu. neNkosikazi J. L. Ngangca.

UNkosikazi Ngxe noNkosikazi Katiya abangabasebenzi eSt. Andrew's College bafumene ukupula ngokuvalua kwezikolo nyanga (Holidays).

Ikwayala yaseTshetshi (St. Phillip Church Kwezi Choir) Nenza amalungiselo okwenza umjikel, icenga ukuhambela ezindawo: Bhai, Kaladokwe, Tinarra, Cawa, Kimberley neMonti.

Ekubeni umbuto weTennis i Bantu Lawn Tennis Club yayenze isicelo kwibunga ledolopo (Town Council) uftu ibala lokudalela kwinyanga ezi 6 ezidulileyo sapumelela isicelo sebal esipambi kwe Location Office neMunicipal Hall. Kute cwaka alisetyenzwa ekubeni iKansile yaggiba okokuba malibibi ngabanihala ukuze yona illungise ngazo zonke indlela. Kudala lagqitywa nomsebenzi whalaungu ngulo mbuto, £8-10.

Kwintlanganiso ebiheli yeBantu yokuvala unyaka, inyule amalungu amatatu okokuba ayokudibana noNolali (Location Inspector) uMnu. Murray okokuba iKansile itinina ngesitembizo nangesiqiblo sayo kunyulwe abaNmz. J. L. Ngangca President, V. V. Mbobo uNdyebu walo mbuto noS. Hashe ongumtunywa walo mbuto.

Umbutho weBantu Lawn Tennis Club uiyivalle iseseon yalo nyaka ekubeni kungadlalwa tonotonome condiaawa zi teams ezintatu ekute ngokungavisan kwe teams ezimbini umdlalo wema cwaka esitubeni. IBantu iwenzile amalinge okokuba kudlalwe ngokwenza intlanganiso nezi team zombini amalinge akapumefelanga akudlalwa kude kubc ngoku, yinya-nga yesitatu umdlalo we tomente (Tournament) umile intlanganiso yalo mbuto iyakuvulwa kwinyanga yomDumbha kumqibelo wokugala ngomhla we 1st kweyom-Dumbha.

Kuswelele umntwana umzuku-lwana woMnu. neNkosikazi S. Ngqolombe usana. Ungcwaytive ngumvangel uMnu. Bennie ngenkonzo yaseRabe edenesiswa ngubawo uMnu. D. Hule.

Umhla we 9 kweyomNga inyanga ngakwakileka kudala kumz wase Rini isixeko Sengcwele ibi-ngumbulso woMnu. J. K. Zondi kwisikolo saseTshetshi, Large School Room ingqonyela yesikolo saseHigher Mission, iyikonsati yombuliso nengxelo yenqubo yesikolo unyaka wonke nokunkira amabaso (prizes) kubantwana abaqube ka-kuhle, nabantwana ababonise izimilo (conduct) unyaka wonke. Kute kanti uyatandwa ngumz waseRini uMnu. Zondi yazala indlu akwabiko ndawo kwemwa ngenyano inani labantu belku 600, yinto engazango yenzeke ukuzala kumiwe ngenyawo.

Ikwayala zibe ntatu ezase Higher Mission: No. 1 ipetwe ngu Mnu. Goodland H. Nduna, No. 2 ipetwe nguNkosazana P.T. Jingiso. No. 3 ipetwe nguNkosazana L.B. Limekaya. Ewas Wesile Methodist Mission School ipantsi koMnu. S. Hashe ingqonyela yaseWesile uSukwini omble otsho ngengomaga eshukumise abantu eti Fine sugar esihlalweni ibingu Mfundisi G. H. P. Jacques. uchairman wekomiti

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yesikolo saseHigher Mission epahlwe nguMfundisi W. B. Tshume wehlelo laseWesile noMfundisi J.J. Jorha wehlelo laseRabe ezimeleyo noMnu. E. P. Ngxiki ingqonyela yesikolo saseTshetshi St. Philip, noMfundisi Mbata wehlelo leBantu Methodist Church, Nkosikazi N. Tshume, Nkosikazi S. Negele, Mnu. Goodland H. Nduna. Ingoma ayivumileyo uDlamini eti Siya e Benoni yenze 12/- yema ngenyawo indlu uti lomfana oyenamtu ebefuna ukuvulwa nave osindileyo yingqonyela le yake, uMnu. Hashe ebengamzondi nganto. Amabaso anikezelwe nguNkosikazi N. N. Tshume, Iziteti: Mfundisi Jacques egameni leKomiti yesikolo, Mnu. J. K. Zondi egameni lesikolo, Mfundisi W. B. Tshume egameni lomzi waseRini jikelele. Mfundisi Mbata egameni labefundisi bonke baseRini, Mnu. E. P. Ngxiki egameni letitshala zonke zaseRini, Nkosikazi Negele egameni lamakosikazi onke aseRini. Mfundisi egameni leKomiti yomzi wonke waseRini, uCanon J. K. Mather we hlelo laseTshetshi akapumelelanga ukufikelela, uNkosikazi N. N. Tshume unekezele amabaso ngoluhlobo kubantwana abaqube kakuhle esikolweni umyaka wonke.

Amabaso: Standard 5—Amantambazana, Best girl in classwork Ephrina Siwisa No. 1, Special conduct prize—Esther Mbonda No. 2. Amakwenkwe—Best boy in classwork—Jackson Zingela No. 3. Greatest improvement in year's work Arthur Ngxingo. Standard 6 Rosberry Ngxiki—First position in class, Patricia Mayaba—Best scholar in English, Petros Mamase—Greatest improvement in year's work, Nkosazana Miriam Mpati—Special prize.

Imali eyenziweyo £15-12-5½ Umgundisi Jacques umpti weKomiti (Chairman) yesikolo sase Higher Mission uvakalise indabu ezivuyisayo emzini zokuba uRulumente neKomiti zinyule uMnu. Goodland Hartley Nduna endaweni yoMnu. J. K. Zondi ukuba abe yingqonyela yesikolo saseHigher Mission. Kupumelele uMnu. Goodland Hartley Nduna kwizicello eziyi 36 (applications). UMnu. J.K. Zondi uwubulele umzi wase Rini kumsebenzi azakungenela ntwna nabazala waleka ngeliti uzimkilese ukuvukonza umzi wase Rini i kumsebenzi azakungenela wona wobufundisi ngamandla kati-Tixo nemitandzo yabantu, umsebenzi wake wobufundisi uzakuwuqalisapa eRini indawo anyulelwake kuyo.

NguNkosikazi. Sulo ogulayo ulele ehospital, uyagula noNkosazana N. Mpupa nzima bacelela imitanda zo. Izzimo zabantu ezigadini ziyyafa lilang, imvula ayibonakali ilanga litshisa yonke lemihla.

Ezase Tinarha

EZEMFUNDU NEMIDLALO

NGOWAKHONA

Isikolo saseRhabe esaziwa ngokuba yiElliot Memorial stafake 10 eluivineni luka VI kufo nyaka. Kupumelele i 8 sonke, kwa2 kuphelele.

Kwimidalo yezikolo zonke zase Tinarha ebiqwephelyo inyanga phantse euke amabaso afunyanwa lusapho Iwase Rhabe ngokukodwa uMagdalina Kumanda ekubalekeni no Isaac Majola ekutsibeni, otsho nge 14 ft. 10 in kwi Long Jump. Luthe ukowewela olu sapho Iwase Dipende Iwawonwabisu kumene umzi kwe Band.

Pambili gwangqa lika Hoyana!

Gosan! ongumcedi kaSihlalo ku Manyano lwamadonana akwa Dyani ogodukayo, naye ukusinga eXesi emaXhoseni.

Ngu SisiNomavila Nyobile ozilungiselela ukuya e Wolsely ngo-kusebenza ezifrutini.

NgumaDlamini uMrs. Khutwana kumye nentombi zakhe zombini abasinge eWolseye ngezikolobo ku ny noMrs. Ngulube umaRadebe.



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E WORCESTER

(NGU GUNGQEBRUKWENI)

Kungosiz i olunzulu kwakhona esibika kule mihiathu udaba lokusweleka komintana woMnu. no Nkosikazi P.J.B. Cona ongoThabo obesimana simbika kule mihiathu ukungaphili kwa ngenyanga ka indlu uti lomfana oyenamtu ebefuna ukuvulwa nave osindileyo yingqonyela le yake, uMnu. Hashe ebengamzondi nganto. Amabaso lekiselwe khona ngempilo. Apha ufiye ngomVulo we 2nd December 1940 waza wahala loveki kuphela eliminandi labantu benvawa zonke apha ngomGqibelo we 7th December, 1940 kumangewaba aseRhein Church. Siyavelana nabazali balomntwana.

Ibenempumelelo entle ikonsati kaMankomo uMrs. Rachel Siqaza, ebi seWesile ngomGqibelo we 7th December, 1940 kutsholozu ikwayala ezimbini eyaseTshetshi phantsi koNkosikazi Tosy Kalako neyase Wesile eWoodstock Lane phantsi koMnu. Nyahalel omncinci encediana noNkosikazi Maggie Siqaza.

Etafileni bekuchophe uwangqa kula Mgxxaji uGeelbooi erunyangko kurni ingw'entsha uGobizembe Khutwana.

NaseFura eD.R.C. kwangobo busuku ibiyikonsati yokubulisa igosa lakohna elikhulu uMnu. I. Botsho oyeukubeka ilitye kumtukwabo eMakwasi, eTransvaal osweleke khona kutsa nje. Elinene likhule ngobusuku bomhla we 9th December.

Yinkunyevu yalapha eyenze ugxinku eTinharah, kowayo ukuyakulanda intsapo yayo kune nonina kwelelo letolofya ngathu umhleka zalo ukwele ngeCawa ye 15th December, 1940.

Nomkhuluwa wakhe ongo "Babe" Henry Cona oseSimontown gentsetbenzo uyakuhla ekupheleli kukaDecember lo ukuya kubeka ilitye kuyise ekhaya.

NguMnu. Colbert Nyahalel ogodukela ekhaya ekupheleli ko December lo.

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MARCHING FORWARD

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"



PAGE EIGHT

THE BANTU WORLD

JOHANNESBURG

SATURDAY DECEMBER 28, 1940

"Kindness to Soldiers"

REPLY TO MISS MAAKO

(BY LADY JOE)

Editress,

Miss Maako's article on "Kindness to Soldiers" is appreciated.

In supporting it, I would also advise the ladies never to invite soldiers either for tea nor for spending week-ends in their houses. Whenever a soldier is having his meals in front of a fruitshop or anywhere outside the camp, you must be sure that he is on duty. Whenever he is out of duty he must not be moving about if he has no friends but rest in the camp.

If you wish to do something in aid of the war, just apply for the cash box and let your scholars drop pennies and tickies in. How can you talk to soldiers in streets? I think that Marabastad soldiers are religious men. What will your husbands think when you keep soldiers in their houses? You will one day invite a Nazi soldier to tea. Batho, thokomelang.

Thank you, Editress.

P. O. Setlagoli.

CHRISTMAS MESSAGE

By Mrs CHARLOTTE D. SLINGER
Far away from the little town of Bethlehem where Jesus was born were three holy wise men. Some people say that these Wise Men were Kings too. They were clever and had read in the Big Book of many things. But the best thing they had ever read was about a certain Promise. This Promise said: "When there is a glorious new star in the Heavens, then shall a great King be born Who shall come to help His people."

Now these Wise men knew all about the stars for they had studied very hard and read all about them. I expect they looked at the sky very often to see if a new star was shining. They did so want to know when the great and good King was to be born, for they had made up their minds that when He came they were going to set out to find Him at once, no matter how far they had to travel, no matter how hard it might be for them to go. They were going to seek for their King. So they watched and waited eagerly for the first sight of the new star.

Advent is given to us each year to get ready to keep the festival of Christmas, the Festival of Our Lord's Coming. We, too, have to clean up and get our hearts ready, because

(Continued at foot of column 3)

Challenge to Women Writers

Until say 1937—or it might have been in 1938—that does not matter very much—no male correspondent for the Women's pages of "The Bantu World" would have dared write on any controversial subject on the fair sex in these pages and expect to have all his stuff swallowed sweetly.

When one did take that risk a storm of controversy would ensue from all over the country. All the mud-slinging, all vituperating remarks, almost all kinds of adjectives available in the language of bad description; in fact, anything ill and short of "hell" itself would be mercilessly hurled at the poor author's head. It was tough work.

And now it is very remarkable that men nonchalantly say what they please and when they please on women in these pages, and still manage to get away with it quite comfortably.

Perhaps this is an indirect illustration of how our womenfolk can accept a good defeat from their superiors—men—without acknowledging it. That is jealousy, of course. Yet that might only be a camouflage, for, according to my way of thinking, these members of the fair sex do not just take everything we say because they agree with us wholeheartedly. Far from it. Only they

THIS WEEK'S THOUGHT

*Lighten our darkness, we beseech Thee, O Lord,
And by Thy great mercy defend us from all perils and dangers of this night....From a Collect.*

are generally lazy to think and will not always follow up everything that has not been tackled by some "master-mind." Even when they do on their own make an effort to show a point of difference, it is by no means an argument at all. It is only just a mere protest.

The minute you set a woman against an awkwardly offending discussion you must watch her trying to argue it out, and confusing herself like nobody's business. She will not reason. Oh, no. Her temper comes first.

And if you discuss general topics with her you must refrain from seeing the man's point of view in the matter—for heaven's sake you have all the sins of the men against these earthly "angels" for which the former deserve their condemnation.

If you can't be purposely blind to the actual truth, then of what good are you to her? Her position as a lady—deserving every man's sympathy in everything—that is what comes second to her mind.

Now it is this patting on the back of women by some men that makes the former vain and perfectly unreasonable. That is why women will appear in headlines on the stage or in society well overnight only to disappear like ghosts into thin air the following day. Should a woman reply to this challenge unpreceded by a member of the noble male sex then I would surely say that a reformation is taking place—which, of course, is the desirable thing.

HENRY W. NXUMALO,
Johannesburg.

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on Christmas Day Jesus wants to be born afresh in our hearts. There was no room for Jesus in the inn on Christmas Eve. Let us turn out all the unkind, selfish thoughts and pray for peace and love to greet Him on Christmas morning.
I am sorry this fine article was too late to find space in last week's issue. —Editress

SPOTLIGHT ON SOCIAL EVENTS

REVIEWS AND COMMENTS ON CITY'S ACTIVITIES

BY WALTER M. B. NHLAPO

EISTEDDFOD FOR SCHOOLS

The Eisteddfod which is organized by teachers solely for schools within the Reef concluded its choral festival, when the 20 minning choirs in the different centres met in a final elimination contest in the Bantu Men's Social Centre on December 11. The competition was followed with enthusiasm especially the announcements of winners.

JUDICATORS' REMARKS

Mr. C. A. O. Duggan the adjudicator pointed out several factors that made this festival outstanding and also impressive. He remarked that choirs did not as in the past have misconception of rhythm and tempo. He pointed out that the styling in the constrained numbers as Sullivan's "Brightly Dawns Our Wedding Day" and "Elgar's" "As Torrents in summer" made him think "that the finer points of choralism are being gradually realised in Bantu schools, for there were no fundamental faults in the singing." He spoke highly of the singing of winners who "perform without the guidance of trained musicianship." The achievement in tone, tonal refinements and general interpretation were as such as to make him wonder what these choirs would be like given the facilities available to European singers. He gave due to Bantu compositions for being in a degree original, intense and expressiveness, a fact which point to the possibility of a vast musical literature talent in Bantu concience.

WINNERS

The winning choirs were:
Juvenile boys: St Cyprian's School, Sophiatown;
Juvenile girls: St Alban's School, Benoni;
Junior Choir (Mixed voices) St Peters School, Crown Mines;
Senior Choir (Mixed voices) Amalgamated School, Brakpan.

MUSICAL REVUE

The Bantu Men's Social Centre came out with a flourish on December 12 when Broadway Stars of Pretoria, Rhythm Hoofers of Springs, Broadway Swingstars of Benoni, Stirtonville Co. Artists of Boksburg, Star Dusters of Germiston and the Merry Blackbirds Band, Rhythm Hot Shots, Jazz Maniacs and African Rhythmers of Benoni appeared in one programme.

PROGRAMME

Johannesburg gave the troupes who made their first bow and good reception. Of outstanding interest was the Broadway Stars who though one of their members is a devoted screamer than singer but scored highly. One member in his tapping acted rudely and indecently and foolish Johannesburg mean boys and girls enjoyed the act and laughed loudly encouraging the tapper, but the responsible few were annoyed. Stirtonville Co. Artists rendered well a few classical songs. Rhythm Hoofers, Star Dusters and Broadway Swingers were another highspot. The Self-Help Club were to an extent smashing and far better than they were ever before. The Harmony Girls of Benoni displayed fine costume but sang to themselves not to the audience that paid to see them.

The programme as a whole was good but the tapping we have seen many times and songs heard on many occasions in so much that they have gone into our nerves.

For instance, the rap-a-tap with the stick is done by almost every troupe and can this be labelled extra-ordinary? Why can't troupes present different items like film studios? For instance, 20th Century Fox's "Rose of Washington Square" can never be either like R.K.O.'s "Dance Girl, Dance" or Metro-Goldwyn-Mayer's "New Moon."

LEMANE COLLEGE FUNCTION

A fair house attended the concert of the Lemane College at the Bantu Men's Social Centre on December 13. The programme consisting mostly of Shangaan songs was contrary to expectation not enjoyable nor interesting, but frankly, in fact, it was dull and boring. This, if I be not wrong, is the first touring college choir that has really disappointed us, but we hope in future they will give us something to be remembered for many a day. Merry Blackbirds played for dance.

ALBERT STREET SCHOOL CONCERT

On December 13, the Albert Street School gave their closing concert to a good house at the African Methodist Social Institute. The audience was highly entertained by a varied programme.

In such an entertainment a person would rightly have expected a good house of fathers and mothers as in days gone. But I found mostly young people.

PROGRAMME

The programme was composed of classical music and jazz. The singing as a whole was appealing. "When Mother Nature Sings Her Lullaby" was well rendered and acted and was scored several times and I wish some troupes were present to hear serene, sweet and beautiful voices accompanied by natural movements. Other items of interest include Send Out Thy Light, "Imfundo," Till The Lights of London Shine Again. The highest of the evening was the rendering of Johann Strauss' Viennese Waltz, Blue Danube by the senior choir under the baton of Mr. Sipo Gumede. It was the diverting item and well rendered.

Many Europeans try to picture the musical Bantu only as a jazz mania, band player good, bad and indifferent and the eisteddfod has proved true that there is among the Bantus real banners of the best culture in music. Albert Street School is a real banner especially on their classical music.

BANTU TRADE UNION SHOW

This entertainment at the B.M.S.C. on December 14 was a grand affair with many notable personages. The atmosphere was crowded with "Hello comrade so-and-so." Some leading members of the Communist Party spoke including Dr. Dadoo. The Bantu People's Theatre gave a polished performance of two plays, Dreamy Kid and At Breakfast. These plays have been presented at the B.M.S.C. by the same company and there's no need for long comment on them. The actors played with lovely smoothness. It was a fine evening entertainment. Rubberman and his company gave items of vernacular songs and Rubberman displayed many circus stunts. Juvenile boys: Sta man displayed many circus stunts.

STANDERTON NEWS

The Red Cross Society of South Africa has received an amount of £12. 10. 9d. towards its war funds from the Africans of the Standerton Municipal Location. They organised a concert to benefit the society's funds.

The Rev. J. O. Leighton, B.A., has been appointed to be Rector of Standerton, in place of Standerton, in succession to the Rev. Alfred Hipkin who has been appointed Rector of Maraisburg and Florida. Rev. Leighton and Mrs. Leighton will take up residence at the Rectory sometime towards the end of January next.

Our Magistrate Mr. J. G. Carter has been notified of his transfer to Uitenhage where he will assume duties on January 2 next. Mr. Theron, of Potgietersrust, northern Transvaal, will take his place. Mr. Carter was greatly loved by the African Community.

The Rev. Mokone of the Vred A.M.E. Church and Mrs. Mokone passed here on their way to attend their Church Conference which meets at Bloemfontein.

Mr. J. D. Makapela of the Local High School Staff left for Ermelo to see his father the Rev. Makapela of the Methodist Church. Mr. Makapela will also spend about a week at Heidelberg.

The Rev. and Mrs. Jaudrell have arrived from the Cape where they spent their holidays.

The death took place of an African young man namely Muntu Muntu last month at the local Hospital. The deceased was for many years a labourer for many African women and of late he was residing with the Dhludhla family.

AROUND THE MINES

The Consolidated Main Reef Mines and Estate was ransacked by the Roodepoort-Maraisburg Police last week, but very much to the relief of all the object was to remove all dangerous weapons to ensure a Merry Christmas and a Happy New Year, and we take this opportunity to extend our heartfelt thanks on the promotion of Mr. Ernest Buthi as head-clerk of the property. Mr. Buthi has had a previous experience as a teacher and his knowledge of mine life should really be a constitution to the responsible work he has taken



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THE BANTU WORLD

14 Perth Road, Westdene,
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SATURDAY DECEMBER 28, 1940

Molaetso oa Kerecemese

Vekeng ena go utluagala mekgolokoane ea thabo lefatsheng lohole la tsuelopele ea Bokereste. Ke thabo ea matsuao a Morena Jesu Kereste, eo a ileng a tualoa motseng oa Nazaretha lefatshere la Palestine, dilemong ise kabang 2000 tse fetileng.

Bao eleng Bakereste ba thabile gagolo gobane da tsiba gore Jesu o ile a shuela dibi tsa bona gore o ile a kokotela sefapanong ele gore a tla a boloke batho bobeng bofe le bofe. Gomme bekeng ena ba tla gopola kamoo Jesu a ileng a tla kateng lefatsheng, kamoo a ieng a rera evangedi ea poloko le kgotsa ea lerato le toko, ea tokologo le phagamo. Ba tla gakologeloa gore Jesu o rutile batho go "rata babang jualekaga ba ithutha," ba tla gakologeloa gore Jesu o rutile batho go "rata dira tsa bona" le go seletsa tsuelopele ea batho ba bang.

Go lehlogonolo batho bao, bekena, ba tla thabela matsuao a Morena ka moea oa Bokereste, bao ja tla hlompha Jesu le botho ba bona. Go lehlogonolo bao ba tla tlota lebitso la Mora Modimo ka tshuanelo le makgethe; bao ba ke keng ba tsholla madi a senang molato.

Go madi mabe batho bao ba tla bapala ka matsuao a Morena bao ba tla fetola tsatsi la Morena tsatsi polao, boshodu, botagoa bokkeba le mekgao eohle e fapaneng le semelo sa botho. Kerecemese ke tsatsi le legolo, la hlompho le tloto. Gase tsatsi la bophoo-folo, bokoloko, bontja, botau le bophiri. Ke tsatsi la tsuelopele, la lesedi, thabo le nyakkalo. Bao ba bapalang ka tsatsi lena, bao ba le fetolang legaga la babolai, dikeoka-le bakhuthusi, ba itjela tsatsi. Tla latloka ke bomadimabe matisating ohle a bona a bophelo.

Re utluu gobane go teng Ba-Afrika ba loutsang dithipa tsa go hlifla Ba-Afrika ba bang ka tsatsi Kerecemese; re utluu gore go teng Ba-Afrika ba itukisetsang go khuthosa Ba-Afrika ba bang ka tsatsi lena la Kerecemese batho ba du-meletsoe go etsa kamoo ba ratang. Taba ena ke phoso. Molao o re busang kamehla eohle o feng le ka tsatsi la Kerecemese; mapnodi-sa ntse a sebetsa, a ntse a tshuaru bao ba robang molao.

Kerecemeseng ena re batla gore Ba-Afrika ba itsuware setho, eseng sephoofolo. Re batla gore ebe Kerecemese ea kgotsa le thabo, ea hlompho le tloto. Bao ba ikemise ditseng go itsuara jualeka dipho-ofolo ba tla tsheloa ke madi a kgofa, ba tla roala bomadimabe bo sa feleng. Ba-Afrika, a re ithuteng go itsuara setho. A re fediseng polaano le khuthosano magareng a rona. Ga re dipho-ofolo, re batho ba bopiloeng ka Setshuantsha sa Modimo.

Mangesemane A Thubile Mantaliana

Go ne go binas mokorotla—Kosha ea marumo—ditarateng tsa motse oa London gobane masole a Mangesemane a thubile Mantaliana lepetleka koa North Africa; a gapile metse e tsheletseng—Sidi Barrani, Sollum Capuzzo, Sidi Omar, Musaid, le Shefzer fatsheng la Libya. A thiopile Mantaliana a 30,000, dibetsa le di-kgorokgoro (tanks) tse sa badoeng.

Motato o tsuang Cairo (Egypeta) o boleta gore masole a Mantaliana a blanotsa dinao gomme Mangesemane a kgorong tsa motse oa Bardia.

Mangesemane gape a thiopile Baridi ba madira a Mantaliana ba tang bohlanong, gomme a bolale a le mong.

Melato o tenang London o boleta gore erito ga Ba-Abyssinia ba nthua gore Mantaliana a thubile lepetleka a lets Naka ea Phala gomme a deutsa marumo go blasela Mantaliana a leng Abyssinia.

Phenyo ena e emisitse Mussolini le Mmuso oa gagoe gampe. Ga Hitler a ka se mothuse, o tla tsua a tshaba fatsheng la Italy. Go utluaga gore sechaba sa Italy se tennoe ke ntaa gomme se galefetse Museolini le Hitler.

African National Congress E Bolaile Transvaal African Congress

(Ke H. NKAGELENG NKADIMENG)

Ngoaga ea 1936 o hoeditje balatedi ba Congress mo Transvaal ba fetogile metse a mogobe gomme ba bina "Tlokane" kosha ea Bepedi. Sechaba se be se butjishana diputjisho tje;—

1. "Ke ka baka lang ge re sa botjoe gore (a) Chalete ea Seotto-sa-Badimo e oeditje bokae; (b) Chale-teng co go dirishitjoe e kae; (c) e dirang; (d) go shetje e kae; (e) ke bafe baetapele bao ba sa tlishago pego tja bona; (f) ke ka mabaka afe ba sa di tlishago; (g) magato Congress e a tjerigo mabapi le bina ke afe?"

(2) (a) Byalekaga Congress ea Transvaal e abeloa ditheketho tje boholo ke African National Congress, go tla byang gore go hootjoe gole ditheketho tje dingoe gona mo Transvaal tje Ramatlotlo, Mr. S. S. Malo-ka, a sa di tsebego; (b) Diputjisho tje go tee le tje dingoe di hlokile eo a ka dt. fetolago. Gose fetoloe ga tiona go ile goa parega Congress gomme bonchi bya balatedi ba cona bo ile bya lapa megopolu.

Kabaka la mphreferece o tsoshitjoe ke kgetho ea Tshowane ea 1933 le ditheketho tje di boletjoe gole godimo, Congress e ile ea bocla borokong go go bitjou piitjo co e Hegi ea tsenela holong ea George Goch.

Pitjeng co ea George Goch, baeta-pele ba ile ba dira tumelano gomme ba ba e "saenca". Tumelano eo ebe ele keno (maikan) ea go fedisha gese koone makgatheng a bona. Go fitje matjati ase makae gomme goa tjoela pepeneneng, ponong ea mang le mang, gore tumelano eo e diriloe ka melomo sechaba ke tumelano ea bafaragai le baeketji, gobane gase ba ke ba e dirishetji. Mr. A. P. Kgoathe, byaleka mothu co abego a tsiba matta a kopano le mothu co abego a bofile (tshepile) Congress, o ile a bocla a ema ka dinao gomme a rera tsosholosha ea Congress. Kabaka la ditaphisego tja gagee, le thuso ea Mr. P. D. Segale, le Mr. P. A. Molete ea Boksburg, go ile goa kgethoe komiti ea tsosholosha ea Congress gape.

Komiti e ebe e bitjou Komiti ea Reef e Kopanego ea Thero (Joint Reef Organising Committee). Baeta-pele ba Komiti e ebe ele ba: Bahlomphagi A. P. Kgoathe, modulasetu; D. R. Hlakudi mothu; P. D. Segale, Mongoadi; P. A. Molete mothu go tee le ba bangoe bao ebego ele ditho tja Komiti eo. Komiting e gobe gole bao ba emetjego metse e: Johannesburg, Sophiatown, Western Native Township, Eastern Native Township, Orlando, Pimville, Alexandra Township, Germiston, Boksburg, Benoni, Brakpan, Springs le Randfontein.

Go itje Komiti e Kopanego ea Reef (Gauteng) e sa tja hlongoa, go tja kgoletjoe ea Mmusho gore go kgethoe Baemed! Palamenteng ea Ba-Afrika ka tlae ga Molao ea Emeloa ga Ba-Afrika oa ngoaga ea 1936.

Kgoletjoe e e ile ea parega modiro oa Komiti ea go tsosholosha Congress gomme ea tsosha medumo dikuranteng le diputjeng. Goa tsoga letole la lesolo la bo nkgetheng. Banna ba ile ba holofetjoe sechaba di tje nchi tje kgolo. Moukamed, Congress ebe ele co mongoe" oa bi nkgetheng ba Pitjeng eo ebego e duetje lekhesheng la Stirtonville (Boksburg), Moukamed a holofetja baagi ba Boksburg gore ge a ka kgethoa o tla dira gore mabita a bona a tielelo (ageletjoe).



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Magike A iphile Maatla

Koa Rome banna ba supana ka menoana. E mong o re "ke uena o re digetseng ka lengopeng;" e mong o re "ga se nna ke uena ke go bolelese kare a re seke ra tsena ntaa ea Hitler, gomme uena oa re" Hitler o tla hola, a re else-ne, re tle re kotule moo re sa lemang teng. Kejeno re tsendetsoe ke mentsi jualele ditola."

Bekeng e fetileng re bolese gore Mantaliana a tshuere tau ka dingana fatsheng la Albania. Taba disa ntse di eme ka sebogo seo le kajeno. Magirike a gaketsi chirichiri, a lelekisa Mantaliana godimo ga dithaba le ka melapong tja T.A.C."

Goe itje moo sechaba se lebelctjego ka kholofelo gore, byalekaga lerole la bo nkgetheng le phohletje lege gobe go seshu goa tsibya gore bo nkgetheng bao ba tjerigo sefoka ke ba bo fe Mr. Segale a shito robala u sa roele joko. Morago ga lehu la Mr. Segale Mr. Molete o ile a godishoa gobe Mongoadi ea Komiti ea Reef gomme nna ka kgethoe gore le be mothushi oa gagee bongoading. Kgoedding ea April 1938, Moukamed o ile a bitja phuthego ea ngoaga gomme a e biletja Orlando. O mongoe ea meroro ea phuthego co ebe ole kgetho ea Moukamed ea T.A.C. Phuthego co bonkgetheng ba lebogela gore kgetho e bushetjoe morago ka gobane gase ba fioa nekala sa go sepelela sechaba go se botja eo bona ba ka se direlago sejona gore se tle se ba boutelle. Kgogelo o e ile ea amogeloa gomme phuthego ea dumelana gore "Iggetho e bushetjoe morago kgoedding" (6). Moukamed le cena i kgopela go fioa matla a go mphazatja "Cabinet" ea gagee byalekaga ea a nago le cena o sa mo thaetje. Le cena o qumeletjoe gomme a e mphazatja ka tselo e: "Moukamed, 3 P. Matseke; Mothushi oa gagee, G. S. Ramchandoe; Mongoadi, T. W. Thibedi; Mothushi oa Mongoadi A. Kgomo; Ramatlotlo, S. S. Malo; Mothushi oa Ramatlotlo E. P. Moresele; byalo, byalo.

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Standard VI se simologile tshimologeng ea ngwaga wa 1940. Sekolo se thomile 1936 go bea sa nuso. Ke tshepa gore batswadi bana ba sa saleng kwa tlase mthutong, ba tla dira gore bana ba tone le bone ba pase buka ea Standard VI. ba shibe ba ba romele maksoweng le Mantaria-

Bakgalla ba Dilopye tsogang le eme ka maoto le sa le kwa morago thata, mo thutong le tlhabolong.

MARTIN THABANG

**Ditebogo Tja Bapedi
National Society**

Hle, numelele sebaka dirapeng je boholoko tja kuranta ca gagu, go leboga leineng la Komiti ea lekgotla le le logo mo godimo, Bantu World, Umteteli wa Bantu, Bantu Men's Social Centre le African Chiefs Hotel, ba bangoe kamoo ba thusitjego ka gona gore piitjo ca rena eo re bilego le eona mathomong a kgoedi e-December 1, 1940—e tjoele pele.

Ka ntle ga go rata go nyenefatja ba bangoe bao le bona ke ba boletjego mo godimo, ke bona gore ke tshoanelo ea ka go beea mantju ase makae mabapi le African Chiefs Hotel. Go itje pele ga ge piitjo e tla tsaleloa Modula-setulo a bega gore hotele e e laetja piitjo go tla go noa tee kantle ga theko koa 156, Marshall Street, Johannesburg. Ka mmakgonthe piitjo e ile go tsaleloa ra theoga (baa re bego re nale sebaka) go ea hoteleng eo e re laeditjego. Re be re le batho ba ba masome a mararo a motjo o tee (31).

Bonchi-nchi bya batho bo hlo-kile sebaka gobane go shefetje go shegofetje gomme bo kganyaletje magaeng le mererong e mengoe. Hoteleng re noedtje go tletje batho ba enoa di tee. Kabaka leo ra hlaeloa ke dikomiki gomme ra fioa eo mongoe le eo monroe lepondo la amoneide.

Ke shitoa le go lebala bao ba thusitjego ka go shoalalanya ditlhelo le go laetja meloq le bagoera le bao ba bego ba etjoea kgole kamokga oo le bona ba thusitjego eo mongoe le eo mongoe ka gona. Go batho ba kamoka re re "Le ka moso." Mafelong Bapedi National Society e dumela ditho tja eona, sechaba sa Bapedi le se Ba-Afrika ka karetjo Kresemose ea thabo le nyakkalo le dichireletjo le diche-gofatjo tja Modimo.

H. NKAGELENG NKADIMENG
Mongoadi,
Bapedi National Society.

**Banna Ba
Supanaka
Menoana**

Gare ga Maburu a latelang General Hertzog le Dr. D. F. Malan, ditaola di uele mpherefere. General Hertzog le Mr. N. C. Havenga ba tsidle lekgotleng la Manashenala, ba lahlile ditlilo tsa bona Phalameng, kabaka la mpherefere o dirileng ke thaka e ncha—Bomamelang Nna. Bompongeng le Bokeatsela.

(Lifella serapeng sa 5)

**Taba Tsa Molemo!!
GO BENG BA**

DITHEKISI

GA RE TURI

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**Le Ferekanya
Sechaba**

Kea le kgopela lena bao mabitsa a lena, a ileng a gatiso a pam-piring ea Sechaba, (The Bantu World) ka kgoedi ea July 27th 1940, le kadi 24th August 1940. Maina ao a mabapi le go dira makgotla ana—Reform Party la bapeki ke Kgoro ea Bapedi.

Nna kere banna ba ba mkgotla ana ba kabe ba seke ba a theea ka seemo, seo ke sebadileng pampiring. Seemo se joalo ga se-ne matla a go bopa Sechaba se joale ka rena ma-Afrika, ka gobane kopano ga e gona makgatheng a rena, empa nko eona ele gona gomme e ga ntsa ke rena baeta-pe.

One makgotla ana a tlie go ferekanya megopolo ea sechaba ka gobane. Reform Party ea baki-gobokanya gore e be sechaba se tee. Kgoro ea Bopedi ea baaroganya, joale ka di nku le di pudi ka gore di bitsa k mabitso.

Seema sa bagologolo, sere mabedi ga rakoe. Lena baki-makgotla le soanetse go tuisa lekgotla la pele la sechaba e leng, African National Congress ka fao lena le bonang le fokola ka gona.

ISRAEL M. MAKOBE

**Batho Baikgantsha
Ka Bana Bana Ba
Bone**

Mono re bona letsatsi hela. Pula gaeo linoka dichele dikgommo leconne dialla.

Erele ka beke etfetleng vala-thelgoa ki Mosimanyana oa ntate Mokgele oa lemo tse shome, obolokiloe ki Revd. Kololi le Moevangelie Rathobotha le mogogi Kolu. Re ntse regotshedisa kali Hapeilo ntate le Mme Mokgele

Ke bona gore motse oa rona oa Buffels poort ga ona otlhabologa. Re batho ba resenang kelelo; le gotlhoka le tlhongololo Bontate le bomme dichaba dithhabologile go setse lona fela. Lathang lehuha le bopelompe.

Goo mono goloantshio thuto ga sekolo bangoe bare re ba batla Teacher ea kerekere ea rona, bana bante hela mogae auke kire motse oa lona "Molimo" oo hulare-tse ka dipuo tsa lona. Bana motikologeng ena ba tsena dikolo ki mono nela.

Baphalane ba kgatlha baagi ba Buffelspoort epapeng. Ikageng lobeng batho Resantse reithabela Ntate Mokgele Agent ea Bantu World mono re re ochoare thata. Ki bile ki lebetse haki ntse Lallase gathare sa mollopi oluthela ki tlhatla gantse bushula le yobongoe, kelebale gore ki molepolasig. Maloba erile ki saiketlile Ranku dikae aba atla ka pere. Ka ena ka Marago gore aseke abe ae bona. Rekang koranta mogo Ntate Mokgele (2d) oa ethisa kaesi lotla ntluu libaba.

(Revd.) S. Koloti

U beisa habonolo ka

"BAISEKELE ena ea peiso e leng RALEIGH"



E shbeha hantle, me hase lebelo! Ke omofuta os baisekete ea peiso oo u obatta. U palama ka monate-nate se se te-le batho kantle le ho khathala, me chile ka eona ntho eo u e rekang ba ureka Raleigh. Me joateka baiesekele engoe i e engoe ea omofuta ona ea "Raleigh", e hahilo ho tihela ho vo eng kae—e lekiloe mabapa le matla le bothata ka hohle hohle! Mofuta ona os baiesekele ona le di kero tse tharo le ona.

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Tsa Lady Selborne

S. M. TSHIPHI

Ma-LadySelborne are sebetsa moshemane bula sechaba mahlo.

KE BO MANG MONA

Mofumahali S. M. Mogopodi o boile koana Lejoeleputsoa 'me o tla a hli a thabile a phetse. Eka o lokisetsoa ho ea O. F. S.

Mongh. Sethole leponesa la N. A.D. o fodile 'me o qalile ho sebetsa. Miss Dorah Kumalo o boliba ho tsaa koana Kolony o tlie bona batsall.

Moruti D. N. Mabnula oa Kereke ea E. E. C. in Zion o ntsa a le boholokonyana empa kgoane ho finyala Conference ea Barutu.

Mongh. S. M. Mogopodi Motsamaisi oa ofisi ea Lekala la "The Sphinx Mutual Aid and Benefit" mo 30, Stevens Street o kopiloo ho ba Monzoli mohla Conference ka li 14th ho fihle 16th ea Africanc Dingaka Association. Ke motho ea ratang Bongaka ba Ma-Afrika ba tlhao. Morena le Mofumahali J. Malele ba ne ba kolobetsa ngoana oa bona Nelson mo kerekeng sa Lutheren' me ba leboha ba baemedi ba ngoana enoa elogmopodi.

Ntumela go ntsha maikutlo ame ka ga mocoko oa dinko o o gogang kerekeng thata ke basadi tha-tha ha moruti a rapela.

Sho se ke se lemogile ka dinako di le dints'i, hela ha moruti are a re rapeleng go ntshioa litosi ke basadi 'me ba goga janong o tla utloa ba setse ba ithimola esets'e ele i-thi—i-thi, ruri ruri sho se se ea shoabisa, tempele ea Modimo ha e chwanets'e go diroq dilo tse thata ka nako ea ha go chwroe kerekeng, nva tlie bagaecho, a re tlottieng tempele re e galatsetse.

Go gana kae ha motho a elets'a go goga a coele koa ntle 'me a tsene a fedits'e. Modimo le Badimo ba nyatsa ditiragalo tse di chwanang le tse.

Ke tla itumela ha babadi ba ka thusang lenna go tlosa di sa siamang.

Ketso ena ea General Hertzog le Mor. Havenga e hlagisitse namane e tona ea moferere Lekgotleng la Manashenala. Banna supana ka menoana, ba bang ba tsuile Lekgotleng, gomme ba hlo-mile le leng.

SEHLOLO

SE FODI-SANG!

"Germolene
ASEPTIC OINTMENT
SE PHEKOTSE BOLOETSI BO
bohloko ba letlalo"



Ke pheko e futa eohle ea phekolang me

ho ngola Mor. J. F. ea Bet fast, "Ke uhlile bohloko hahlo ba ho rurube diafia maofa matsoho le mmele. Ka leka dihlare tse ngata tse rekisoang dichemeseng empa ha se thusne letho. Ka leka Germolene, mme ea tsba mhlolo hahne erile hoba lo ke e sebedise ka ikutluu ke phets'e."

Letsatsi ka letsatsi re fumana ditlaba tse rorisang setollo sema se makatsang ho fodseng.

Germolene e kokobetsa bohloko me e simolla ho fedisa letlalo ka nako eo u tlolang ka sona. U seke oa ultua bohloko. Reka pitsana hona juale!

E reko a Dikhemeseng le mabenkeleng Theko
1/6 le 3/6 ka pitsana

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—now!**

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Rand Cricket Trials For P.E. Tourney

SELECTORS TAKEN TO TASK

By ENTHUSIAST

We welcomed the selection of the two trial teams for the Xmas tournament that is taking place at Port Elizabeth, although, however, we observed that three are certain individual players who should not have been included and that there were others omitted who ought to have been considered.

It is well for the selectors to bear in mind that in a tournament a player need possess at least two out of three essential qualities viz batting, bowling and fielding and without which no player can be considered.

For instance take a man like Wesley Mzondeki who has very strong claims for consideration but who has escaped the eyes of the selections.

It needs no facile pen to write that Transvaal from a Bantu Cricket point of view will never be able to cover itself with glory.

The blunder with our Selectors is that they continually prefer their pals which thing is grossly un-sportsmanlike and opposed to every principle of justice.

Players should be chosen according to their merits. Youth should be given the first chance, veterans are redundant and should not be counted upon.

It has been and still is the cry of the sporting public that youthful players should be considered first.

It must be clearly understood that prejudiced selectors are apt to make very serious blunders in their methods of selection, for in these matters they are simply guided by favouritism and a "job for pals" spirit, as if it were a mere personal affair.

There are other names observed in these teams which are not familiar with our Transvaal Cricket. We are afraid some of those people concerned are incapable of standing a tournament strain. However promising they may appear to be locally, they are bound to become nervous

and blunderous outside their own ground.

Unless the selections resort to choosing players according to their merits justice will ever be stifled in the cricket world.

Benoni Sport And Social

By B. O. SIBEKO.
(Sports Organiser)

The Benoni Bantu Sports Board wish to thank all who attended and supported financially the concert held on December 7 at the A.M.E. School Hall in aid of its funds.

December 12 was a grand day for the Location children on the occasion of their annual Xmas Treat from the Town Council; 3,000 children were served with meat pies, buns, sweets and minerals, schools gave different items in Drill, Music, Plays, Race, Bands, Recitation etc. This day was honoured by the presence of Mrs Hills, the Deputy Mayor, Mrs and Mr Dodd, the Acting Native Affairs Manager, Mr. and Mrs. Germishuis, Mr. and Mrs. Talbot, Mr. and Mrs Zybrand, Mr. Magaar, Mr. Howett, Mr. Cousins, all of the Native Affairs Department.

Colleges have closed, students are back, we welcome them and may we remind them to please visit our Library, we have nice books selected for old and young. The Tennis court is also opened for all interested, make use of your holidays in sports.

The Benoni Combined Football Club played Boksburg on December 16 at Stirtonville, score being 5 nil in favour of Benoni, well done Boys! but next time don't score so many goals, teams will be afraid of playing you.

Our African Rymathers Band had a very successful show on December 12 at the B.M.S.C. Johannesburg. On January 1, 1941 the same Band plays for the Picnic 80 miles from Benoni at Millside, Magaliesburg District. Roll up and Book your seats early. Fare 8s. 6d., Buses leave Nobbadola's Hall at 4 a.m. on the New Year's Day. A special Xmas party is being arranged at 83-11 Street and the same Band will play. these people concerned are in-

NORTHERN HAPPY FIGHTERS' VICTORY

The Northern Happy Fighters, ofburg in their friendly match against the Mabothata, of the Great North in Pretoria last Sunday, December 22, came out victorious by 2 to 1.

Benoni News

ANNUAL CONFERENCE

The Annual Conference of the United Apostolic Faith Church has just been concluded, having been held in the Headquarters Church in Eastern Native Township, George Goch, Johannesburg, from December 6th to 10th inclusive.

This five days Conference was inaugurated on December 6 with a Welcome Service, the General Overseer (Pastor Leonard R. Brooke) extending a cordial welcome to the numerous Coloured and Bantu delegates from various provinces in the Union, earnest prayers being offered beseeching God's blessing upon the Convention's activities. This Service was followed by the holding of two Council Meetings on the Saturday, the Headquarters Presbytery (comprised of District Overseers) assembling in the afternoon, and the General Council (all Conference delegates) assembling in the evening.

The Sunday Service were uplifting and God-blessed occasions, the bright singing of the morning service being further supplemented by an inspiring message from the General Overseer, his address being based on the Book of Nehemiah and chiefly centred around the prophet's challenging call—"Come, let us build up the wall of Jerusalem... We His servants will arise and build." The usual Conference Baptismal Service following the Sunday morning meeting was postponed owing to shortage of time, but the prolonged Afternoon Service considerably compensated for this omission, this peaceful and enjoyable meeting being well attended and well blessed.

The General Overseer was again the chief speaker (although other European Pastors and friends briefly addressed the gathering), this message being on the Book of Jude, his text again having earnestly contend for the faith which was once delivered unto the saints" (v.3.) Pastor Brooke

A splendid and enthusiastic audience applauded the arrival of Dr. Eiselen, Chief Inspector of Native schools, and Mrs. Eiselen, Mr. and Mrs. Liebenberg, Rev. Palmer of St. Dunstan and Miss Colson, Master Liebenberg and Mrs. Liebenberg mother of Circuit Inspector Liebenberg.

After the formal welcome and arrival of the guests, Miss Victoria Matebula presented a bouquet to the Minister.

MOTHER IS PLEASED WITH HER NOW

OUR DAUGHTER IS SO TIRED IN THE MORNING THAT SHE IS OFTEN LATE FOR SCHOOL. WHAT CAN WE DO?



LET US TRY GIVING HER A BIG CUP OF TEA WHEN SHE WAKES UP. MY FRIENDS AT WORK SAY TEA GIVES YOU ENERGY QUICKLY



HERE IS A CUP OF NICE HOT TEA. DRINK IT AND YOU WILL FIND THAT YOUR TIREDNESS WILL SOON GO AWAY



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 $\frac{1}{2}$ lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup you want to make, and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.

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.



to Mrs. Eiselen and Master Mowabisi Nonkwelo presented the other to Mrs. Liebenberg.

In paying tribute to the splendid advancement of Native Education and appreciating the contribution towards this by the St Albans School, Dr Eiselen said that he wished the work exhibited that day would be an example to other schools, and that parents should be proud of their children attending St. Alban's school.

After these brief remarks tea was served.

In passing, it is openly admitted by the Far East Rand Schools Teachers, as well as their examining board that St Albans is an eye opener.

Splendid music comes from this school, cleanliness, smartness and above all the very valuable remarks made by Dr. Eiselen.

Among those present at this gathering were Messrs T. Twala (Supervisor) Nkosi, Chueni (Benoni) S. Mbambo (Brakpan) D. T. Makade, Miss Makope and N. S. Ntsabeleng including Junior Teachers, as well as parents. Music was rendered by the Junior and Senior choirs.

Thanks should be extended to the staff who did everything in their power to make this a success. The following day the same show was repeated to the parents as well as the staff of the Municipal Native Administration Department. It has been suggested that this demonstration be repeated for the benefit of a few Councilors who are actively interested in African welfare. Thus ended an exemplary educational really.

LUSIBA

The Annual Conference of the African Ethiopian Church will be held at Benoni, Transvaal, on January 1, 1941. Ministers and Delegates will attend from the Four Provinces of the Union of S.A. Taxi's will be arranged to take the Ministers and Delegates from Benoni Station to the place where the Conference will be held. Charges will be 6d. for each person.

"The Messiah"

AN APPRECIATION

Mr. Owen Mlisa, founder and conductor of the Johannesburg Choral Society deserves the thanks of all true lovers of art. His presentation of Handel's Messiah at the Inchcape Hall recently called for courage and daring, for this was the first show of its kind to be seen in the city.

It speaks well of Mr. Mlisa that he took this bold step knowing that his efforts would meet with criticism and indifference from a larger section of our people who only enjoy cheap music and lighter form of entertainment. Another factor that proves Mr. Mlisa's abilities was his success in presenting this great work with a choir of very few voices; where



as the work calls for a big choir of accomplished and artistic singers.

This group has still a long way to go before it is hailed with acclamations by musical critics, but its first effort augurs well for the future. All they need is to augment the number of singers and to practise long and hard from now on to the next presentation.

Anyway, Mr. Mlisa has broken new ground and it only rests with him and his singers to convince the public that their first effort was not just a flash in the pen.

NEWS ITEMS

Mr. O. N. Phahle, Secretary, Eastern Township Advisory Board with Mr. J. Montague left the city on Monday for Grahamstown where the Advisory Board's Congress was held. On his return home Mr. Phahle will receive welcome news of his re-nomination as Municipal Nominee to the Township Advisory Board.

Pimville Township has a new Superintendent Mr. J. G. Swan, son of the popular Eastern Township Superintendent, Mr. D. W. Swan. Mr. J. G. Swan is proving to be a hard-working man. From what is gathered from the residents Mr. Swan will prove to be popular with the law-abiding and respectable Africans.

Mr. E. P. Mart Zulu and his daughter Miss Eugenia Hillia Hitalia have returned to Alexandra Township from a short holiday spent at Natal.

(Continued column 3)

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All our prices are the keenest in South Africa. No orders under 15/- will be executed.

Ask for our New Years Price-List, posted FREE on request

YOUR FRIENDS WERE RIGHT ABOUT TEA. OUR DAUGHTER IS ALWAYS FRESH AND LIVELY SINCE WE GAVE HER TEA, AND TEACHER SAYS SHE IS BETTER AT HER SCHOOLWORK, TOO



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

TEA IS GOOD FOR US

TEA is good for us!

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