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# THE BANTU WORLD

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AT THE BANTU WORLD

Newsprint

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## India And Pakistan Agree On Minorities

Speaking on the Indo-Pakistan agreement on minorities, the Indian Prime Minister, Pandit Nehru, told Parliament that the document signed by himself and the Prime Minister of Pakistan had particular significance and importance.

Under the agreement, a deputation of two ministers, one from each government, will remain in the riot areas for such period as may be necessary. There is also provision in the Cabinets of East and West Bengal and Assam for a representative of the minority communities.

Both measures are intended to restore confidence so that refugees may return to their homes. The agreement was laid on the table of the House on Monday.

The first part of the agreement declared that the minorities must have complete equality of citizenship, freedom of occupation, speech and worship, and equal opportunity to participate in public life and serve in the country's civil and armed forces.

The agreement bars forced religious conversions which are punishable. The two Governments would set up commissions to report on the causes and extent of the recent disturbances in East and West Bengal and Assam, and make recommendations for their prevention in future.

Prompt and effective steps would be taken to prevent the dissemination of news and mischievous propaganda calculated to rouse communal passion. Propaganda in either country against the territorial integrity of the other, or purporting to incite war between them would not be allowed.

The Prime Minister of Pakistan, Liaquat Ali Khan, told the Constituent Assembly in Karachi on Monday that the agreement would end fear and suspicion between the two countries. Both he and Mr. Nehru believed that the agreement, if properly implemented, would lead to the eradication of fear and suspicion "which stalk the sub-continent."



Our picture shows a scramble for the ball during the closely contested rugby match between Queenstown Breakers and Orlando. W. Mnyane (manager) with his right hand stretched out to snatch the ball is followed by C. Gono and W. Watale. Two Orlando players follow closely on Mnyane. L. Mbebe of Queenstown has his back to the camera on the right. Queenstown won by 9 to 6 (See story on page 12).

## Easter Services Bring Big Crowds To Many Churches

### HUGE GATHERING AT PIETERSBURG

Easter tide was observed with the usual enthusiasm this year in African townships visited by representatives of the "Bantu World." At several churches, congregations were very large and clergymen interviewed said that despite the forces at work to distract church folk on normal Sundays when attendance is generally poor, Africans had not lost respect for Good Friday and Easter.

Good Friday saw many flock to church, among them lapsed or casual churchmen. They attended, in several churches, the three hours devotion starting at noon.

The joyful day of Easter saw the return of all the beauty and glory of the church after Lent. Lights dazzling at the altars, flowers of varied colour, contained in vases displayed in the nave of each church.

Many came to sing with gusto such joyful hymns as "Jesus Christ Is Risen To-day," "On The Resurrection Morning" and "Jesus Lives."

In the Klipspruit, Jabavu, Moroka-Orlando area, a "Bantu World" representative saw a number of people leave their homes in the early evening hours of Maundy Thursday.

They were on their way to the first services preparatory to Easter. Most of these people did not return till next day for, there being no church building in this newly-established township, many attended church services at Sophiatown, Orlando, Jabavu and Moroka.

The procession of witness through Moroka West streets attracted many sight-seers. The Catholic church at Jabavu was well attended on Easter Sunday. This was typical of all churches where the Catholic and Anglican pattern of

worship provides the saying or singing of Mass from early morning until the final and great mass and procession at ten or eleven in the morning.

At some churches, drums were beaten and there was the clapping of hands to strange tunes while many in the congregation performed a kind of dance.

Among them were the well-known sects which usually carry carrying sticks and burnt-hewn wooden crosses on their heads to church.

Dressed in white robes, green girdles around the waist, they followed their form of worship such as running in a circle in their place of worship, usually an ordinary dwelling place, or a long procession which, at intervals, took the "S" shape. As they did this, they sang hymns most difficult to understand except for long-drawn "A-mens" punctuating the end of one hymn and the beginning of another.

Zion City Moria Gathering Representatives of the Zion Christian Church from all over the Reef left by special train at the Easter week-end to attend a conference at Zion City, Moria, near Pietersburg.

From Pietersburg Station, the delegates travelled in ten railway buses for their destination. In the past, the delegates had travelled in vehicles owned by a private company, but this year, however, the railways decided to carry the passengers themselves.

The delegates were welcomed by the President of the Church, Rev. Edward E. Lekganyane at a large reception last Friday afternoon.

The church orchestral band entertained the gathering with music and on Saturday afternoon followed a service near the foundation stone of a large church planned by the late Superintendent, Rev. E. B. Lekganyane. The church is situated on a mountain top.

Addressing the huge congregation assembled there, Rev. Lekganyane told his people that the spot was his own birth-place. He said the mountain, Thabakgone, had

### REMEMBER TUESDAY

APRIL 25!  
All our readers now know that the big cash prizes in our 'Mother And Child' Competition, presented by the manufacturers of Butoce Cream, will be given to the winners on Tuesday April 25. Booking at the Odin Theatre has been heavy to see Dolly Rathebe present the prizes. We advise our readers to make sure of their seats.

PLEASE REMEMBER THE DATE, TUESDAY, APRIL 25.

### UMHLANGANO EGOLI NGESONTO

Kuthe lapho sesizogaya leli lamuhla iphepha kwafika umbiko ovela kuNobhala weNhlango yamaDodana namaDodakazi akwaZulu eGoli esibikela ukuthi umhlangano omkhulu uzobakwa Mai Mai ngalo lona leli sonto lomhla 16 April. Ngakhoke maZulu amahle phelelani kwa Mai Mai Omusha enzansi ku Albert Street, eGoli nizizwela ngokwenyu ukuthi lonkanga omusha uniphathelani kule nhlangano yeSizwe sika Mjokwana ka Ndaba. Ayihlome Zulu. Yongena ngo 12 emini.

### UMBUTHO OMKHULU EPOLELA

Umbiko ofika lapha usibikela ukuthi kwelase Bulwer enkundleni yokuphilisa abantu ePolela ngesonto elandulele kade kuzwela uZulu kuguyisa umgidi wokukhumbula utwulwa kwa Health Centre leyo manje esineminyaka eyishumi isebenza lapho. AmaKhosi amaningi ayeKhona kanye neziNduna zawo kantle amanye athumela amnxusa.

Kuthiwa amaqembu aqala ukufika ekuthatheni kokusa kwathike igunjana elisethenziswa yiKundla leyo yezeMolo laqalwa lase laphuphuma ngabantu. AmaAfrika afika ngathi lwawo egqoke kahle amasudi kubenzela isicathulo efate othayl, ngoba kwakusututu lokuba bazoncama umsebenzi wabazenza phakathi kwabo. Kwathi lapho kufika uDr. Gase ezobhala umsebenzi kwaduma phansi bembengelela. Kwathike omva kokuba sekwenziwe izinhulumo isifazane sasina kwathi isitafu sase Polela sacula.

## Seretse Khama O Sa Lutse Koana Lobatsi

Langoleng leo Seretse Khama a le ngoletseng mosali oa hae, o bolelele hore ba a hopole ho fumana tumello ea hore a ee bonana le eo mosali oa hae ha nakoana ea matsatsi a mangata.

Vekeng ena e fetileng ofisiri ea 'Musu ea litaba, Mr. N. Monarrat o ile a bolella banna ba lipampiri mane Lobatsi hore Seretse ha a na ho lumelloa ho ea Serowe ha nako e teletsana empa haeba mosali oa hae a ka batla ho mo chafela mane Lobatsi a ka nehela lengolo.

Lengolo lena le ka bolelelisa ea hore mosali o tla boela a lumelloa hore a khulele ka Serowe. Ruto Khama ena o bolelletse moemeli e mong oa lipampiri hore a ka tloha Serowe feela haeba monna oa hae a batla hore a ee teng. Ngaka e mo elilelisa hore a seke a tsamaea maeto a matelele, haholo li-tseleng tse mpe.

### POLELO EA LENGOLO

Ho ea ka lengolo la Seretse leo a le ngoletseng mosali oa hae, eka hoja Leqosa le Phahameq, Sir Evelyn Baring, le boetse le isitse lentsoe koana London ho utloa hore na Seretse a ka tloha neng mane Lobatsi moo a ntseng a le teng.

Ka kopo ea banna ba lipampiri, Komishinara oa ha 'Mangoato, Mr. Mackenzie, o bile a romela mohala ho 'Musisi vekeng ena o fetileng mane Malileng hore o lise ho Leqosa le Phahameq mane Kapa hore a bolelele hore na ekaba Seretse a ka tloha ka letsatsi le leng koana Lobatsi. Ho ntshe ho e metsoe karabo ka nako eo tsena li isoang khatibong.

Hona vekeng ena e fetileng 'Musisi o kile a re khalo ho ea koana Botsoana. Motho e mong hape e lilelisa a busana ha lelele le Seretse hona vekeng oo le Dr. S. M. Molema, ea tsolaleng le Thabakgodi ka lenyalo.

### KHOPOLO EA BATHO

Batho ba hopola hore ketelo e nholomong e ka hlalisa tse mone tabeng ea ho se kopane le Seretse le Lobatsi 'na ba hopola hore Dr. Molema a bulile haholo le bona taba eo hammoho le nyoo e sekolisano ea mafa.

Ka Mandaha oa cona veke ana Dr. D. Mookango, ea ntseng a babo ba Ruth Khama o bolelele hore o tla etsa hoipileto ho ba ka pele mane Lobatsi hore ba lumelloe Seretse ho kopana le mosali oa hae ka pele-pele.

Ha a tloha Serowe ho ea Lobatsi Dr. Mookango o ile a bolelele hore o tla bolella komishinara oa Lobatsi, Mr. R. Sullivan, le Motsamai oa mesebetsi ea bophelo Botsoana hore leeto la malle tse makhohlo a mararo ka tsela ho ea Lobatsi le kotsi bophelong ba Ruth bo seng bo ntshe bo eme hampe ka lebaka la tieho e teng tabeng ea ho kopana le Seretse le ka lebaka la ho se tsebe hore na nako tse hlalile tla mo ama joang.

### N.A.D. EXHIBIT ATTRACTS ATTENTION AT RAND SHOW

Africans visiting the Rand Show showed considerable interest in the colourful exhibits of the Native Affairs Department. They felt proud to hear Europeans marvel at the decorations of beads on calabashes, fibres and mats, all made perfectly straight without the aid of any ruler.

They were much attracted by leather, wooden, and cotton articles, as well as carvings of horns made by the Viakfontein, Middelburg and Heidelberg African students. A gramophone cabinet from Middelburg, and a travelling rug from Heidelberg caused much comment.

Africans expressed the view that if these students helped to establish their own factories in the reserves, and if the Native Affairs Department could back such people a big advance would be made.

The livestock section also attracted interest among those who had come in from the country. "Every day Europeans are pulling down old things and improving upon them; meantime we sit and watch," one agricultural demonstrator said to the "Bantu World" representative. "Let us aim to have herds of cattle like these."

## TSE ETSAHETSENG VEKENG EA PASEKA METSENG NTOA LI BILE TENG

E fetile joale mekete ea Paseka 'me joaleka mehlang, motseeng oa gauteng mekete ena e fetile le khathato tse ngata feela malokisheneng a mang ka lebaka la khathato tse eeng li bakoe ke batho ba bang.

Vekeng ena e fetileng baemeli ba rona ba utloile taba tse ngata feela tsa batho ba ileng ba hlalohela ke likotsi tsa ho utloa ha ba bang bona e ne e le batho ba ileng ba oeloa ke tsietisi tse bakoang ke batho ba ratang ho phele bophelo ba liphoofole.

Mane motseeng oa Moroka ka letsatsi la la Bohlang le Halalalang moemeli oa rona ha a ntshe a tsamaea moo, a bona monna a tsamaea ka ho its'epa hoo hoholo ha-

Ha moemeli a botsa ntlong e 'ngoe a utloa batho ba qoqa ka tsa monna ea ileng a fihla ka ho its'epa ntlong, e 'ngoe a ipolelisa boqoqoqa ba hae. Haufi le levenkele le seng hole hakalo le ofisi tsa 'Masepala ke moo moemeli oa rona a boneng ntoa e khohlo mahareng a mapolesa e 'Masepala a neng a se a tile ka lori e mona e nts'o.

### HA A SHEBA

Moemeli oa rona eitse ha a ntshe moo a shebisisa a fumana hore mapolesa oa a ts'oere tau ka litlana ha a batla ho ts'oara monna a mo kenya har'a eona lori eo ho mo isa ofising.

E bile ntoa e khohlo ho kenya mohlankana enoa ka loring eo. Ta ba ena ea tla le lokeishene kaha tsa lokeishene ha li robalitse; e qoqoa bang ba botsa hore na ekaba ho etsahetse joang, bang bona ba ikenela ka matlung ho balehela bohale bo tlant.

### BOSHOLU

Bosholu le bona eka bo bile teng nakong ena ea Paseka ho ea kamoo batho ba li qoqang. Monna e mong mane White City o itse a tsoha ka Paseka a fumana 'Motokara oa hae o se o eme kante ho moo o lulang teng.

Ha banna ba se ba phallela mokhosi ba fumana hore 'motokara o tsetse masiba a likhoho o bile o mali mabiling. Mong a 'ona hang feela a phallela mapoleseng ho ea hlalisa taba ena ka pele ho 'ona.

Taba e 'ngoe e hlomolang ke e ileng ea bolelloa moemeli oa rona hona motseeng oo a e pheteloa ke monna le mosali oa hae. Bobeli ba bona ka eona veke eo e halalalang ba ile ba tloha ba etela ho le leng la malokishene.

Tseleng ha ba khutlela hae ba nna ba tsamaea le motho ka pejana ho bona 'me eitse ha ba le kaekape motho a nts'a mala o ka mpeng. Hang feela a ba se a futuhela monna a mo bata ka lereinfoso a bile a mo lahla fats'e a oela.

Ho ea kamoo monna a pheto tseng moemeli oa rona, motho eo a boela a mo bata hape. Ha a ntshe a kakalitse joalo, ha hlalaha mothoana e mong ea ileng a futuhela moemeli oa monna enoa a mo nkela liphahlo tse ling tsa hae.

### E 'NGOE KHATHATSO

Mane Newclare moo ho tsojoang ka lebitso la setikitiking le teng ho ne ho lubelele vekeng ena e fetileng. Schlopha se itseng sa banna ba Basotho se tsamalelani kule nhlango yeSizwe sika Mjokwana ka Ndaba. Ayihlome Zulu. Yongena ngo 12 emini.

AFRICA  
22  
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**Victor MKIZE**  
ea tsejoang e le Mososi le Ra-Mehlolo oa De Pitsch Black Follies o re:

HO BA MOKHABONG U TS'ODANITSE HO TSUBA C TO C! HA LI MATLA, LI PHOLILE HAPE LI LATSOEHA BETERE.

Victor Mkize o tsejoa Afrika e ka Boraa kaofela, Rhodesia, Basuto land le Swaziland. E mong le e mong o mo utloile a bina "NDIYEKE SOPAYI." E mong le e mong o mona a bapala "MOSHEMANE OA KHICHI." E mong le e mong o mona a etsa mehlolo, a etsa hore lintho li nyamole ka mokhoa oa mohlolo. Ke setholo sa Ra-Mehlolo ea tsejoang haholo eo e leng DePitsh Manana, Victor Mkize o re: "Ke lemohile hore meketeng e khethehileng batho ba mokhabo ba kheta C to C, joaloka uena."

E-ba mokhabong, tsuba C to C!  
10 KA 6d • 20 KA 1/- • 50 KA 2/6

**C to C**  
BOPHELONG BA MOTSENG!

FLAIN KAPA GOK TIPPED

**THE BANTU WORLD**

SATURDAY, APRIL 15, 1950

**A Commonwealth Of Races**

In his speech at Kimberley recently, Dr. J. S. Moroka, President-General of the African National Congress, urged African teachers and ministers to preach African nationalism in their schools and churches, and he added that "this does not mean preaching hatred."

We take it that what Dr. Moroka means by saying that "this does not mean preaching hatred" is that African nationalism should not be so narrow as to surrender its soul to the doctrine of "self-preservation as the first law of nature" and that it should be divested of the pernicious and mischievous slogan, namely that "My race, right or wrong." But that African nationalism should be a driving and creative force in its own march along the path of civilization, enabling us to contribute our distinctive share to the advancement of the human race. In God's scheme of creation every race of mankind has a role to play in the drama of human progress. It was never God's intention that certain races should play subordinate parts in this drama. Every member of the human race is expected to play his part in God's scheme of things.

Our nationalism, therefore, should not ignore this fundamental principle. The other sections of South Africa's cosmopolitan population are as entitled to a place in the sun as we are, and that place is in this country which, whether anybody likes it or not, has become the joint-fatherland of the various races that have been brought together on this southern end of the African continent by circumstances over which they had no control. The Dutch element in our population came to this country as the result of European desire for the wealth of Asia, the Huguenots from France because of religious intolerance in that country, the British came for the same reason as the Dutch, the Germans came because they wanted a share in the scramble for Africa and the Jews and the wealth seekers of Europe, but the Malays from Malaya, the Natives of St. Helena, Madagascari, Mozambique, India and China came to this country because the white man wanted their labour. Then from this randomization of races there emerged a new race—the coloured people who are nearly 1,000,000 strong. All these races have made South Africa what it is today. This gathering of different races of mankind on this southern end of Africa has made South Africa what one may call a commonwealth of races. It is not saying too much to aver that South Africa is neither a black man's country nor a white man's country. It is the meeting place of the different races of mankind, and this fact should not be ignored by the preachers of our nationalism.

It is true that there are men among a certain section of South Africa's population who are preaching the gospel of white domination in Africa. In our opinion these men are not in step with God's scheme of things, they are resisting the irresistible, and will, therefore meet a solid wall of human opposition.

Our nationalism should not be built upon ideologies that are foreign to the African soil. As a people, we have the reputation of being kind, hospitable, generous and law-abiding. These qualities without which the spirit of goodwill and friendliness among nations is impossible, must be maintained if our nation is to make its distinctive contribution to "the gathering achievement of the human race."

While we agree with Dr. Moroka's exhortation to teachers and ministers, nevertheless we would like to remind him that "clarity begins at home." The first people to preach the gospel of nationalism are members of the National Executive, some of whom are imbued with ideologies which are incompatible with the doctrine which the President-General urges Africans to adopt.

**British Newspapers Suggest New Colonial Franchise**

A new, non-racial, "differential" franchise for the British Colonies, particularly in Africa, is proposed by the "Manchester Guardian" in a leading article on Monday. It is based on Cecil Rhodes's dictum of "equal rights for all civilised" and grades citizens according to their degree of property and literacy. The less civilised would have fewer rights until they qualified for the full franchise. Some of them would even be represented indirectly.

—S.A.P.A.

**Inkundla --- Kgotla**

For the ordinary layman, a visit to African churches, at Easter is interesting, but it also sheds light on the hard obstacles to church unity. The Christian religion is something comparatively new to the African. In accepting it, he has seen fit to incorporate in his form of worship his customs and something bordering on pagan ideas. Perhaps in their search for the reasons which gave rise to split in churches, research workers might still find that the admixture of the ideals of the Christian faith and paganism is a powerful factor.

To illustrate a point: in several quarters, at Eastertide, the various African denominations agree upon a mid-night procession to God's acre, the object being to visit the graves of the dead if not actually to "inspire" the dead to live.

Last Sunday morning, at a village not so far from Johannesburg, the procession went off as usual and while at the graveyard, some fanatics burst out amid singing of Easter hymns, "We have seen Him (The Lord); He is risen."

From the very expression and gestures, it was plain that they sought to tell their hearers that they had actually seen Him with the naked eye, and not spiritually.

But an angry clergyman later told his congregation that he would no longer allow united services with denominations which exaggerated their religious claims or saw no need to witness the Word in a sensible manner. Indeed what many in the procession saw was the devil if not the devil's angel for, as the procession went slowly by in the dark, a young man, undisturbed by the procession, was man-handling a young girl, pulling her about with evil gestures.

**"MAJAKANE"**

A correspondent who read an item tracing the reason why Christians are to-day called "Majakane" by the Basotho, disagrees with the explanation that the name is derived from one of the first missionaries to work in Basuto and. He holds that the name derives its origin from another missionary, a Mr. Jan van der Kemp. Further inquiries favour the explanation that Majakane comes from Jenkin.

**COLONIAL SCHOLARS RETURN**

Back to their native land are six Nyasaland scholars who took training course in England. They are Messrs Gondwe, Nyasulu, Kantiki, Ngurube, Chimwasa and Chakanza. Apart from a severe storm in the Bay of Biscay, they said that they had enjoyed the voyage on the "Dunottar Castle," although they felt impatient sometimes at the delays which lengthened their trip unduly. They were all very glad to be home again. They were welcomed at a reception held on their behalf by the Pietermaritzburg branch of the Nyasaland National Teachers' Association. Mr. Gondwe gave an account of their studies and Mr. Kantiki described his feelings when he met and actually shook hands with His Majesty the King. The six scholars give more information on the ori-

**RESOLUTIONS PASSED AT B'FONTEIN D R C CONGRESS**

Meeting at Bloemfontein last week, the congress of the Federated Dutch Reformed Churches of South Africa formally endorsed a policy of complete racial and territorial separation when it agreed to a resolution which stated that for the application of a policy of separate, distinctive and racial development in the Union it would be essential for all African labour to be systematically and gradually superseded by European labour in all European industry, including farming.

The Africans, the resolution further stated, should be moved into an industrial pattern still to be established in the reserves—a system of scientific farming and selective industry.

By means of apartheid, congress explained, it was clearly to be understood that it was not intended that the African should continue to eke out a primitive existence in the reserves.

In his own territory every possible facility for development should be made available so that there would be a synthesis between the conservative, old Bantu culture and the necessary western element in order that a new social system should be developed.

The Congress also dealt with the communist menace and religion. On the matter of education, congress urged the establishment of separate schools and the provision of universities for the Nguni and Sotho tribes in their own areas. The breakdown of the tribal system was attributed to the contact between Africans and European culture.

assume their duties as inspectors of schools on May 1.

**LEST WE FORGET**

A little while ago there appeared in these columns a list of names of Africans who have left their mark among us. A correspondent adds to this list the following: Revs. J. Y. Tantsi, D.D., H. C. Msikinya, B.D., M. M. Maseke, B.A., E. C. Maseke, B.Com., M. L. Kabane, B.A. Chas. Dube, B.A., S. Msane, Chief J. Nyokong, Revs. J. D. Goronyane, J. Monyatsi and Mr. Makgotli.

It will interest readers to know that the Rev. Jacob Monyatsi, of Thaba Nchu, one of the most outstanding Methodist ministers of his day in the Orange Free State, was a great scholar. So keen was he to obtain education that he travelled all the way from Thaba Nchu to Healdtown on horseback.

Apart from having a sound command of English, Hollands and his own language, Tswana, Rev. Monyatsi had made a study of Greek and Hebrew. He was a hymn-writer and a capable translator of English into Tswana.

**WILBERFORCE INSTITUTE**

Those interested in Wilberforce Institute, Evaton, would do well to write to Rev. N. E. Tantsi, P.O. Box 809, Pretoria, for a most interesting and informative book entitled "Wilberforce Institute." It is written by Dr. J. M. Nhlapo, a former Principal of Wilberforce. The book is also obtainable at the Zenzele Store near the Wilberforce Principal's cottage.

Generously illustrated, the book gives a picture of things before the institute was established and develops the scene showing the struggle to build this college from 1913, the date of its foundation, to the present day.

**AFRICAN TOWNSHIPS**

How many of our readers know the origins of names of African townships and location? There is, for example, Pimville situated South of Johannesburg. This of course, derives its name from the late Mr. Howard Pim, a benefactor of the Africans. He, with his partner, gave Africans the now well-known Bantu Sports Grounds, Van Weilligh Street, Johannesburg.

At Springs, the African Location, Payneville, was given its name in memory of a council official who was much beloved by the township's residents. Atteridgeville, Pretoria, was named after Mrs. Atteridge who, while serving on the council's Non-European Affairs Committee, waged a battle for better housing of Africans.

But Africans have given their own names to locations and townships, and some of these are a puzzle. For instance, Germiston Location is named "Dukathole," literally meaning "Calf, go astray." Most probably the idea behind this is that the location is so large that a calf wandering in the location streets would lose its way.

But perhaps some reader might give more information on the ori-

gin of this name, as also that of such names as "Juliwe" by which Stirtonville, Boksburg is commonly known; "Marabastad" in Pretoria, "Sophiatown" in Johannesburg.

In addition, Xhosa readers might like to tell us why King William's Town is called "Qonce," Bedford "Nyara," Queenstown "Komani" and a host of other towns in the Cape Province which are known by African names.

The above examination is held in November-December for those who desire to practise as attorneys. The examination is divided into two parts: Part I: (i) Elements of Roman Law; (ii) Elements of Roman-Dutch Law; (iii) South African Criminal Law; Part II: (1) Elements of South African Law; (ii) Law of Procedure and Evidence as applied in the Courts of the Union; (iii) Union Statute Law; (iv) Principles of Bookkeeping.

In the list of 44 successful candidates in the above examination in December 1949—that is among those who have completed all the requirements—appear the following Africans' names: Messrs Wycliff Tsotsi and Jehoshaphat Vabaza, both of the Cape Province.

Whether it is lawful and just for a passenger transport operator to hire out vehicles to picnic parties and run a skeleton service on a route to the disadvantage of workers who must report for work even on holidays.

Answers to Quiz No. 1 will be published in our issue of April 29.

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**ATTORNEYS' ADMISSION EXAMINATION**

Answers to Quiz No. 1 will be published in our issue of April 29.

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**WANTS TO KNOW—**

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**LITERATURE AND LIFE**

**From Slave Block To Editor's Chair**

By Dr. R. H. W. Shepherd

It was once my good fortune to study at first-hand a publishing romance among the Negro people of the United States. It was embodied in a handsome suite of buildings, in the picturesque 'city of the future'—Besse, here, is the story as I recorded it at the time.

In the year 1859 there was sold on a slave auction-block for seven hundred dollars a Negro who came to bear the name of Richard Henry Boyd. During the American Civil War the slave remained true to his Texas master and after the latter's death he looked after the plantation. But the years that followed the freeing of the slaves set him on the road to higher things and finally he became a minister of the Gospel, though of scanty education.

While pursuing his duties as a pastor, towards the end of last century, he sensed a need among the Negro group for religious literature suited to their capacity. And so in a room in Nashville he started a publishing business. The small apartment (eight feet by ten), preserved still with reverent care, had as its furnishings one small secondhand table, two secondhand split-bottom chairs, one oil lamp, a bottle of ink, two plain penholders, five cents worth of pen points, and fifty cents worth of plain writing-paper and envelopes.

Despite the humble beginning, from the first business prospered. And from the first it was steeped in reverence and prayer. Every day Boyd and his one or two assistants stopped for half-an-hour in the midst of working hours in order to engage in worship. As business and staff grew a neighbouring white publisher, whose advice had frequently been of value, declared that modern competition would not permit any firm to suspend operations each day for a period of devotion.

**African Quiz**

We have pleasure in advising our readers that Mr. Eric Rosenthal, the well-known author and broadcaster, has agreed to provide the "Bantu World" with a series of Quiz Questions. Mr. Rosenthal has represented South Africa in international broadcast Quiz contests and is an acknowledged expert in this popular form of entertainment.

All the questions in our Quiz have an African background. How much do our readers know of their own history?

**Here is Quiz No. 1**

1. What was the name of Tshaka's father?
2. Mbabane is the capital of Swaziland. Where does its name come from?
3. In what year was the first mission at Lovedale started?
4. In which province of the Union was Dr. A. B. Xuma born?
5. What African wrote a book on Sechuana proverbs?
6. Where are the Maletsunyané Falls?
7. A famous African Chief said: "I spit on witchcraft and cover it with my spittle." What was his name?
8. What is the name of the famous Swiss Mission hospital in the Northern Transvaal, one of the best in South Africa?
9. Of which country was Bhumu the king?
10. Where are the Bavenda originally supposed to have come from?

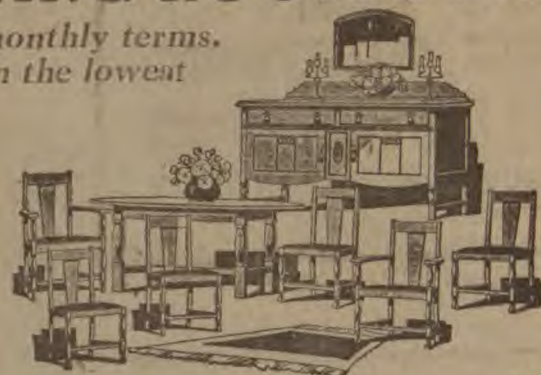
Send your answers to: The Editor, "Bantu World", P.O. Box 6863, Johannesburg.

Mark your envelope: "Quiz No. 1." A prize of 5s. will be given to the sender of the first correct solution opened. All those sending correct solutions will be acknowledged in our columns.

Answers to Quiz No. 1 will be published in our issue of April 29.

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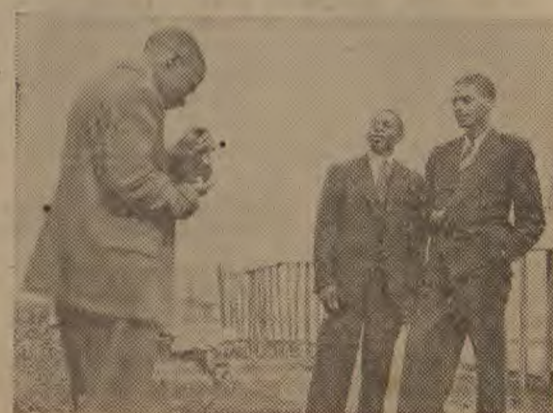
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Ka morotsoana feela ka  
morao bohloko bo ile.

**SLOAN'S**  
bakeng sa MAHLOKO A  
MESIFA LE HO OPA.  
SETLOLO SA SLOAN'S.  
MOTSOAKO OA SLOAN'S.

**READERS' FORUM**

Statement By  
**Mr Ramohanoe**

The "Defend Free Speech Convention" which assembled in Johannesburg on March 26, 1950, was called for a specific purpose, namely, to voice the protest of the Non-European people and other democrats against the ban imposed on Dr. Dadoo and Mr. Sam Khan.

The Convention, however, went far beyond that. It resolved that the 1st day of May, 1950, should be observed throughout the Transvaal as a Freedom day when meetings, processions and demonstrations should be held to demand the abolition of the pass laws and the extension of full rights of franchise and representation. The Convention further called upon the National leaders of the Organisations sponsoring the Assembly to convene a National Convention of the whole people of South Africa to be held in Johannesburg on July 1 and 2, 1950.

It is my firm opinion that the Convention took decisions on matters which were beyond its jurisdiction and that full consultation between the sponsoring organisations should have taken place before such far-reaching decisions were taken. I must point out that the African National Congress has its own Programme of Action to execute and the effect of the resolutions adopted by the Convention will be to divert the African people from their programme.

A grave and delicate situation has arisen with implications far beyond my jurisdiction as Provincial President. I have petitioned the Council of Action of the National Executive of the African National Congress for a ruling and instruction in this regard. "In the

**Mendi Fund Should Concentrate On Primary Education**

**P. EUG. RIKHOTSO**, Johannesburg, writes: One of the finest things the Africans do, is the commemoration of the Mendi Disaster of February 21, 1917, and the collection of funds for education.

The fact that the fund is set aside for university education, however, invites criticism. The number of children who are turned away from schools every year is alarmingly high, yet we are trying our utmost to produce graduates!

It is true that help is given those who need it; but who needs help in this case, is it the matriculated student or the child who does not know even the alphabet?

It would not be a bad idea to look after the flowers if the roots were in a good condition; but now that the roots are rotting, we would do well to pay more attention to them lest the whole plant should perish.

To help those who have already seen light, and ignore those who are in darkness, is contrary to reason.

To my thinking, the Mendi Scholarship Fund would be put to better purpose were it used for alleviating the appalling conditions of illiteracy among the young and helpless.

meantime and until further notice, I instruct all officials and members of the Transvaal Branch of the A.N.C. to stop forthwith all activity and association whether direct or indirect, active or passive, with the campaign launched by the "Defend Free Speech Convention" to organise demonstrations for May 1, 1950.

**C. S. RAMOHANOE**,  
President, African National Congress (T.V.)

**Blame Laid On Assistants For Disharmony On School Staffs**

"Principal Teacher," Cape Town, writes: Discussing lack of harmony between school principals and their staffs, correspondents have laid blame on Principals. On the contrary, I would say that assistant teachers are to blame.

There is the case of a Principal teacher who holds the Native Primary Lower Teachers' Certificate and matric. All his assistants hold the Native Primary Higher Teachers' Certificate and are also private candidates for the Senior Certificate.

They will not co-operate with the Principal, stating that they object to take orders from a man holding a lower professional qualification than themselves. When they put this view before the schools' circuit inspector, he pointed out to them that qualifications alone did not count, but ability to carry out the work with which one is entrusted. He pointed out to them, further, that this man was better qualified than themselves.

This just shows those correspondents who blame Principals for staff disharmony that some Africans are ruled by pride. I would be grateful to have the views of other school Principals on this matter.

**Plea For Less "Home Work" For School Children**

**J. B. Modicoe**, Pretoria, writes: It is perhaps all very well to keep school children away from the streets by giving them much school work to do at home. But teachers would do well to assign a reasonable amount of work. I say this because: (a) with too much "home work", children are not able to help their parents at home; (b) not every parent can afford candles or paraffin for lighting till a late hour each night; (c) an over-dose of work incurs a physical strain on the children.

In the case of the last point, many children have turned mad as a result of over-study. Many have become bankrupt mentally in try-

ing to acquire knowledge all too fast.

When a pupil tries to crowd the mind with learning all at once, he does not only fail to reach the high summit at which he aims, but often turns out a helpless imbecile.

**Wants Congress Leader To Resign From N.R.C.**

**E. C. Sihelo**, Thaba 'Nchu, writes: I would advise Africans to stop throwing stones at one another over Dr. Xuma's resignation from African National Congress Executive, and to rally round their newly-chosen leader.

What I would like to know is whether the present Congress National Executive has started to carry out the mandate entrusted to it by Congress. However, I feel they should be given a chance.

We would like to see our President resign from the Natives Representative Council; also from the Thaba 'Nchu Reserve Board on which he has served over twenty years. It is these institutions he promised to boycott.

**Dr. Xuma's Action Approved**

**R. M. Nkomo**, Newclare, writes: I must congratulate Dr. Xuma for tendering his resignation from the A. N. C. national executive. This shows his sincerity to the cause of African liberation.

I have personally warned the Congress Youth League of the danger of their policy; I have also pointed out to them that their activities which are in some instances identical to those of the All-African Convention, would lead us nowhere.

Replying to a challenge on the validity of the elections at the last Congress conference at Bloemfontein, "Ishra" denied that youth leagues held the balance of power. Now, the Western Native Township Congress Youth League branch has instructed its delegate to vote for Dr. Xuma. But, bowing to the dictates of the Congress Youth League, he voted for the League's choice.

The Newclare Youth League delegate was reprimanded when he told the league that he was instructed to vote for Dr. Xuma. However, he stood by the mandate from his branch.

These are just two examples in answer to "Ishra's" denial that the Youth League did not hold the balance of power at the elections.

**Acknowledgement**

Space does not permit publication of letters which the Editor acknowledges from the following correspondents: P. L. Moroke, P. Gamba, M. K. Mphahlele, G. Morogan and A. Mkwana.

**WORLD NEWS IN BRIEF**

**BERLIN:**

The three Western Occupation Powers will allow West Berlin to join the Western German Republic as the 12th Federal State in the next few weeks. German and American officials indicated in Berlin on Monday.

The Western German Parliament and the West Berlin City Assembly have formally expressed themselves in favour of such a union.

**BRUNSWICK:**

30,000 Nazi youths are said to have gone "underground" in Germany, and are awaiting a new Fuehrer.

**BRUSSELS:**

In a resolution passed here this week, 900 delegates to the Socialist Council pledged themselves to wage a "merciless and relentless battle" against the return of King Leopold.

**VATICAN CITY:**

Addressing 30,000 Holy Year Pilgrims to whom he spoke in French, the Pope gave a warning this week that the world was slip-

ping into false idolatry of science. Many religious beliefs have been challenged by science and it is this sort of denial of God which "has our era slipping on a dangerous incline which leads it to the cult of false divinities," the Pope said.

**WASHINGTON:**

On his return from a month's holiday spent at Florida in the United States, President Truman immediately set himself to the task of working out details of how best to face Russian moves abroad and Republican moves at home. He is said to be out to get more amenable Congressmen.

**TOKYO:**

Vice-Admiral Charles Joy, Commander of the United States Naval Forces in the Far East, announced on Monday that 20 British Warships from the Far East Station will visit Japan "in support of the Allied occupation" this summer. The first arrivals are expected on April 15.

**EMPELISWENI IS FIRST NON-EUROPEAN HEALING HOME**

Situated 1,000 feet above sea level, four miles from the coast and six miles from Stanger, Natal, the new non-European Healing Home at Kearsney is now ready to receive twenty African and Coloured patients. The home is the first missionary Healing Home in the world.

Its function will be other than that so courageously carried out by Medical Missions. Although trained nurses and a doctor are employed, the Spiritual factor in healing is given a prominent place. When the work has grown, a full time African priest will be employed at the Home.

At present, the spiritual administrations are being given by the Reverend Edward Winkley, founder of the well-known European Kearsney Healing Home, and who, for many years has devoted all his time to spiritual healing. At one time he was on the staff of the world-famous Home of Divine Healing, Milton Abbey, in England.



Our picture shows patient's at the African Healing Home.

The non-European home comprises in all, nine buildings, seven 22 ft. thatched rondavels, with steel windows and concrete floors and stable doors, a thatched cottage for the African priest, and a large brick and iron house, occupied by the European trained nurse Matron, which provides kitchen, two dining rooms, lounge and stoep for the patients. One of the rondavels has been turned into chapel to seat forty people. The whole home is artistically decorated and comfortably furnished.

**Beds For Ex-servicemen**

There are no indications yet, as to the types of cases which will apply to be treated, but cases of infectious diseases and certifiable mental disorder will not be admitted. Beds are specially reserved for African Ex-servicemen who are still suffering, in body or mind, as a result of their war services. All such cases will be treated at the expense of the Governor General's National War Fund. Other cases will be admitted, and it is hoped that it will be unnecessary to make a charge for treatment, as the venture is being well supported by public donations.

**Ideal For Convalescents**

Though primarily for the healing of sickness through the co-operation of religion and medical science, Africans in need of a holiday, will be welcome for short periods at the Home. The Home is also ideal for convalescents.

Already Africans have travelled great distances to the Healing Home, coming from the Transkei, Basutoland, and Zululand and the Transvaal. The Reverend Edward Winkley anticipates having to provide additional accommodation for patients before long, and he hopes to establish another African Healing Home elsewhere in time to come.

The Healing Home has been established to revive the Healing Ministry of the Church, so mar-



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Just put a little Eno's 'Fruit Salt' into a cup or glass of water and drink the cool bubbling water—it's very good for you.

Drink ENO'S 'FRUIT SALT' Every Day!

EN/1





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**OTHER USES FOR PHILLIPS MILK OF MAGNESIA.** 1. Add it to cow's milk to make it more digestible and to prevent the milk turning sour. 2. Rub your baby's gums with it when the baby is teething. 3. Put some on baby's sore and chafed skin to cool and soothe it.

**BEWARE OF IMITATIONS.** Ask for PHILLIPS MILK OF MAGNESIA in the blue bottle and look for the signature, "HAS H. PHILLIPS" on the label.



**PHILLIPS MILK OF MAGNESIA**  
Liquid or Tablets

You can get a useful "Phillips Booklet" by writing to: Phillips Milk of Magnesia, P.O. Box 8900, Johannesburg. When writing, say whether you want your booklet in English or Afrikaans.

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## AFRICAN WOMEN MUST LEAD IN SELF-HELP CAMPAIGN

(By "Nomacebo")

Common on the lips of young and old alike is the saying: "Heaven helps those who help themselves." Whatever the meaning and interpretation of this expression, one thing is clear: that is, we must learn to do things for ourselves and not expect others always to do them for us.

Not only is it enough to 'learn' to help ourselves, but we must set our hands to the plough of self-help, cultivate the soil of our progress and sow the seed of our own uplift and success in life. As the old saying goes, we shall reap what we sow; if we resign ourselves to a life of begging, we must accept the role and name of a race of beggars.

This brings us to one of those things to which we must devote more thoughtful attention, one which is a direct challenge to women themselves. There is this matter of schooling for the potential leaders, mothers and fathers of the race.

**Disturbing Feature**

The fact that thousands of children throughout the country are unable to find accommodation in existing schools; the fact that many in that number might never even see the door of a school, should be a disturbing factor engaging the attention of all Africans—women especially.

The problem of school accommodation, or the acute lack of it, is not new; but for at least one African women's organisation which has set itself the task of raising funds through what it calls a "shilling drive," others have shown no sign of interest in this direction.

Yet it is important that they should come out in the open and tackle as women, on a national basis, a problem which threatens to wreck efforts mothers have made and are making in their homes for their children's future.

It is no exaggeration to say that women are capable leaders and organisers. One has only to see the various women's organisations in our midst, the numbers they muster at parties and other social activities where money flows in tons to realise the forceful power that rests with women. If they could set themselves the task to campaign for school funds, there is no doubt that their efforts would succeed.

**Typical Examples**

Many church buildings to-day stand through efforts of the women members of the various denominations; even the maintenance of such buildings is largely shouldered by women.

A typical example of what the concerted efforts of women can achieve is the fine domestic science building erected at one of the leading Transvaal training centres for Africans. Most if not all of the money raised to erect this expensive building was by women belonging to the religious denomination owing this college.

The joint-efforts of men and women of an all-African controlled church resulted in the building of a fine school in Orlando about two years ago. If this can be done by a section—indeed, a small section of a population of 8 million—it is also possible, therefore, for the entire African community to make greater achievements, over a period.

Through self-help and sacrifice, Africans can build schools for their own children and so avert the danger of the present young and growing generation turning out illiterates and, because of illiteracy, criminals.

**The Right Way**

It is the practice among many to blame this and that person or authority for what we lack; but the right thing to do, the right way out, is not to wall and bemoan our plight, but to set our shoulders to the task of achieving that which we lack and want. This is self-help which if we practise, must win for us respect among other races which have themselves risen to their present heights through hard work, self-sacrifice and self-help.

## Answers To Correspondents

**Andrew Tshabalala.**— The address is: Tafelberg Hotel, Berg Street, Cape Town.

**W. F. Mbuyane.**— Yes, you may send your news but see that you sign your full name and furnish your full address. No charge is made for news published in this paper.

**A. J. Ledwaba.**— The classified business section of the telephone directory will provide all the information you require.

**Lennox Tshabalala.**— In connection with your request, the correct thing to do is to insert an advertisement in the newspapers.

**D. V. Sera.**— The note is very unlikely to be of value. Take it to a stamp dealer who will probably give you value, if any.

**Ishmael Stephen Sekoboto.**— With reference to your first question, write to the Secretary for Native Affairs, Pretoria, or consult your local Native Commissioner. The telephone directory contains all information you require in connection with your second question.

**W. J. Gatite.**— Mayelana nesicelo sakhohle, ngiyathokoza ukuthola isikhathi sokuphendula imibuzo yakho. Konke okuyisiziso mayelana namabhizinesi, yonke into efana neziziso ezifana nezikhumbuzo, imibuzo, kukhokhelwa imali engango sheleni abathathu phezu kwamagama ayi35. Kodwake imibuzo, izindaba namaxoko, lokho ke akukhokhelwa lutho.

## Iqhawe Ekade Lalihlabana Kwa Ngwane

Kithina sizwe esiNusundu amabizo esiwaqamba abantu angumlando wabo esibaqambayo. Umuntu angaqanjwa igama esemdala lokho kukhomba ukuthi oqanjwayo uliqhawe, ukuhlabana ngezindlela ezithile, ezinhle, ezitusekayo.

Bambalwa abanamagama okuqanjwa sebebada. UMnz. J. J. Nquku unamagama amaningi aziwa ngawo lapha kwa Ngwane. Amanye angawazi engawazi yilawo: uTikoloshi, uDiluzumphanda, uMakhulangezeno; uMahlakaniphana, uQhud'elidala; u"Short-Gun."

Kusobala ukuthi lamagama onke asho into yinye—ungumuntu ongesabi, owenza imisebenzi engaphezu kwakhe. Angawenzi ngamandla ezandla kapha ngamandla engondol. Abamhlophe bathi ingqondo idlula inhlamvu yesibhamu ngokukhaliyapha.

Abadala bathi utikoloshi isilwanayazana esiyindojeyana esenza imisebenzi emikhulu siyenzela labo esibasebenzelayo. Sifana nomantandane (isipiki). Nayeke lomnumzane wake waba yiso isipiko Kwavela umbiko ephapheni wathi

uMnz. J. J. Nquku ufule. Naye lomnumzane wawufunda lombiko. Kuthe chamba egibele ihhashi, khona lapha kwa Ngwane, wahlangana nenkosikazi iyokha amanzi amfuleni. Naye lenkosikazi yayisifundile lombiko. Ithe lapho imbona lomnumzane yashaywa olukhulu uvulo ukuthi ibona isipiko sakhe. Yalabha phansi imbiza yabalaka, yaphindela eKhaya. Baphuna bonke ekhaya basibuka isipiko uMnz. Nquku.

Imisebenzi yalomnumzane ngeke ngiyibale lapha. Yazawa izifundiswa, ngamaKhehla, izingane ezifundisa isikole, izikhulu, ngamaKholwa nangabamhlophe—ngokufuthane waziwa nguye wonke umuntu lapha kwa Ngwane.

Lamagama (angawazi ukuthi wawaqanjwa ngobani) ayazikhulumela.

## Umbuzo Emabandleni Ngobusonto

Mhleli,

Ngisacela mabandla athandekayo keingitshelile ukuthi yini into ebangelisa amabandla ahlukeni abemaningi kangaka kanti uNkulunkulu munye na?

Nizakwazi kanjani kunqoba isithathane uma nahlukeni kangangeni? Qha mina ngiyajabula ukwazi ukuthi amabandla yini ewenza ahlukeni kangaka kanti asebenzela umuntu munye "uNkulunkulu"?

Ngoba futhi akusho ukuthi ahlukeni nje ayezwana akwezani. Lokho akukhombi ukuthi nisebenzela umuntu munye ngoba niyachwebeshana futhi.

Sengiyabonga mabandla emahle kodwa yekani ukubanga izikhundla.

E. E. Mamba  
Mahamba.

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## HIDDEN ANIMALS



In this picture there are seven animals and birds. How many can you find. Look at the diagram carefully and trace them out. Write them down and send in your answers to the Editor, "Bantu World", Box 6663, Johannesburg. We shall publish the names of those who send in the correct answers.

## THINGS TO REMEMBER

Quite a good idea if your shoes pinch is to lay a cloth wrung out of boiling water over the part that is tight. This will expand the leather.

Very often you burn your fingers while removing the lid from a hot pot. This can be avoided if you just clip a spring clothes peg to the handle of the lid.

If you are in a hurry to iron, sprinkle the clothes with a brush dipped in hot water. Roll up and in five minutes they will be ready to iron.

Darning big holes in socks or stockings will be easy if you sew a bit of net over the holes first, then darn in the usual way.

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Manufactured by: HERBERT EVANS & CO. LTD., Congella, Durban.  
"Paintmakers to the Nation"

Ask your local Parthenon Dealer or write to Box 1231, Johannesburg.

## FASTER relief from agonising aches and pains!



**SLOANS' BALM**  
Relieves PAIN in seconds (not minutes)

**A U E MONC OA BA KHOLISITSOENG KE HO SEBELISA SNOWENE VANISHING CREAM**

Setlolo se khethoang ke bohle ba khlabane. Se etsa letlalo boreleli 'me le khahlle. Fumana pitsana kajeno 'me u iponele ka ho-vena hore u reka se sengata se ts'amelang ka tofo e utloahalang ea 9d le 1/- lila feta-fetana maivenkeleng ohle a tsona.

Lipotso ka Khooboo:—

**MARSHALL INDUSTRIES LTD.,**  
COR. COMMERCIAL & CENTRAL ROADS, FORDSBURG, JOHANNESBURG.

## Beauty competition prize-winner says her beauty secret is Palmolive

Your Famous Palmolive beauty soap makes my face very beautiful and smooth and my skin youthful.

—Julia Mpeli



Where there are prizes for beauty you will always find Palmolive girls. But see for yourself what this sweet-smelling soap can do. Every morning and every night wash your face, neck and arms with Palmolive Soap and water. Rub the soap lather gently into your skin then wash off with cool water. That's all. In this way the oils in Palmolive Soap will make your skin clearer, softer and more beautiful.

Lovely Julia Mpeli of East London, who won a prize in the "Bantu Press" beauty competition, thanks Palmolive Soap for her youthful looks and for her bright smooth skin.



**PALMOLIVE Soap 8d**

# HO BETLA MAPOLANKA KAROLO EA BOBELI

Babetli ba Ma-Afrika ba sebalisitse bohale ba bona ho etsa lintho tsa mefuta-futa tsa mekhahlo tse entsoeng ka lithupa tse botliloeng tse joalo ka likhaba, litulo, lijana, likope le meropa. Bongata ba tsona li khabisitsoe ka mebetlio e metle e entsoeng hantle.

Li bobele ho li sebalisa ebile li ntle li khalisa mahlo, Mona ho bontsa oahale ba hlaho ba Ma-Afrika boo a ts'oanetseng ho thehela tsoelolepe mosebetsi ona ho bona hobane ntho tse tse bontsa'ong ha li ea etsoa leventeleng ka li tsepe tse entsoeng ke Makhoa.

Tsela ena ea ho betla lintho ka lithupa e matla habolo ebile ha se e ka ntyelisoang hobane esita le kajeno lintho tse ngata tse batleheng li ka nna tsa etsoa ka tsela ena. Ka lilemo tse ngata mongoli oa taba tse na o ile a ipolokela setulo se entsoeng ke Ma-Afrika ka tsela ea khale se le ofising ea hae. Setulo sena se bophahamo ba li inches tse lesome le nang le metsi e robileng meno e meli 'me ka holimo se na le sekoti. O fumana setulo sena se le monate haholo ho feta tse etsoang kajeno 'me bakeng sa bana ba sekolo o nahana hore ke eona ntho e molemo ho fetisisa e ka lokelang hore ba lule ho eona kapa bakeng sa monna ea batlang ho sebetsa a lutse setulong a sebetseta tafoleng.

**BOITS'ETLEHO**  
Empa ho batleha setulo se nang le boits'etleho ka morao, le tafole e sephara ka holimo, katlele eo ho robaloang ho eona mohlomong le raka eo ho behoang lintho ho eona Tsena ha se tse ka betloang thupeng e 'ngoe. Li tsoanetse li etsoa ka ho kopanya likotoana tse ngata ho etsa foremi eo ho eona ho kotoelloang ho eona bokaholimo ba tafole kapa sale ea setulo kapa 'ona mahlakore a raka a e kopangoa. Tsela ea ho kopanya mapolanka, kapa ntsoe le leng Joene, ke ntho e ncha Ma-Afriking 'me thuto ea rona ea pele ke ea hore na Peg, Lesoba le Wedge Point li etsoa joang.

Pele re tsoanetse hore re imamelletse.  
**LIPHAHLO**  
Kea tse'apa hore mona ke bua le batho ba se nang mapolanka a seng a betlilo. Ha ho joalo le tsoanetse ho ea morung, le nkile sepele, ebe le rema lifate kapa makala a tlang ho le neha tekanyo e tsoanetseng, ea botenyaho ho lekana setulo kapa eng feela e tlang ho etsoa. Tekanyo e tla fumaneha ka ho sheba ka mahlo. Ho betere hore

## Zam-Buk heals ugly pimples and all skin troubles

Susan's face was covered with ugly pimples. She never went out because men didn't want to dance with her. Then she started using ZAM-BUK. ZAM-BUK is a fine ointment for all skin troubles. ZAM-BUK clears away pimples and makes sore hands and feet feel better. ZAM-BUK also heals cuts, bruises and burns. Many people have used ZAM-BUK for years and they know it is a good thing to keep in the house all the time. Now Susan uses ZAM-BUK and the pimples are all gone. Susan is very popular now because ZAM-BUK clears away ugly pimples.



**Zam-Buk OINTMENT Your old friend**  
Li hatisoa ka tumelo ea Berekisi 'Basic Woodwork' e ngo-tsoeng ke Geoffrey Fiennes, 'me e rekisoa ke Longman, Green and Co., Cape Town.

**Take Zoomo Lung-Tonic and STOP COUGHING!**  
Zoomo is sold everywhere at 2/6 and 4/6 per bottle, or from: P.O. Box 4043, Johannesburg.

# HO SEBETSA HAMMOHO BATHONG (XXXIX)

MOLAETSA OA QETELO OA FARTHER BERNARD HUSS (Fr. F. Schimlek, Mariannhill)

**AFRICA E RUHILE—MA—AFRIKA KE MAFUTSANA**  
Ena ke khang ea pele, e lokelang ho phehoa. Ka 1930, sebui se seng sa Le-India, sa ngoa buka eo ho eona se neng se boletse, se hlalositse kamoo naha ea India e nang le leruo le lengata kateng, empa e le ha Ma-India oona a futsanehile, ebile karolohai e kholo ea qaha ea India e senyeha feela. Ke ka lilemo tse telele Moruti B. Huss, a nts'e a hlalositse, a boletse, sefahla-mahlo, Ma-Afrika a likete-kete tsa kamoo naha ea Africa e ruhleng (e mong le e mong oa bona), homme he hahle e a mong a seng a kile a hanyetsa polelo eo, kapa le palonyana e fokolang, e eisehang ea Ma-Afrika le Ma-India a ruhleng lea tsoehla—tsoehlang a se makae. Empa re nts'e re utloa le ho bona kamoo Ma-Afrika a mangata a phelang ka bofutsana ba boja-likatana.

**"Ha ho hoitsoe likampo tsa Ma-Afrika."**  
Ho hoitsoe ha Likampo tsa Ma-Afrika ho hopoleloa ho hore ekaba pheko bohlokong bona ba litaba tsa Ma-Afrika. Empa ha ho ka ke ha hoitsoe letho, ha ho nts'e ho sengoa hakana-kana; khohiso le tse'nyo ha li ee hamhoheng.

**III. SEO TSENYO E SE BOLELANG**  
Ena le eona taba e sa le e 'ngoe e lokelang hore e sa le fetoa e sa hlalopolea. Ma-Afrika a leka haholo hore a iphumanele sekoto se seng sa leruo la naha ea hababo bona ea Afrika, empa kamoo eona eo, ba be ba sane haholo hore ho bona ba hopolang hore ba bo lokole.

**IV. TSENYO E KHOLO**  
Tsenyeho ena ea leruo la naha ea Africa, e ntseng e eja setsi re nts'e re talimile, e khohlo, e ea tsa-ba-ba, e ea nyarosa. Empa batho ba ne ba tseha Ntate Moruti Huss ha a leka ho ba bontsa kamoo ba senyang ka teng, metseng e litroponng koana le mona mahang, ha be batho ba Bats'o.

**MOLEMO OA HLOKOMELO IV**  
(W. Eybers)  
Tsel'a e 'ngoe ea ho ba hlokolosi lerueng la tsoe' mothe a nang le tsona, ke ho itloaetsa ho li boulela. Ho se ho bonahetse hore batho ba bangata ba atisa ho senya chelete ka ho hlola ba rekile lintho tseo ba buseletsang ka tsona tseo li lahlang.

**KOTSI EA HO REKA KA MOKHOA OA KHIRISO**  
Tsel'a ena ea ho reka liphahlo ka ka mokhoa oa khriso, e kotsi haholo. Motho o ee a boletse hore e tla re ha a saenae mangolo a i-tsenseng, o tla nka liphahlo tse homme a li lefelle ka hore ho itsenseng ha nako e itsen, ho fihlela a ka ba a qeta.

**TSA MELATO**  
Ho na le tsel'a e 'ngoe eo Ma-Afrika a sa e natseng, e leng ea ho nka le ho etsa melato mavenkeleng; homme he, eo ke tsel'a ea bohlokoa ruri, feela ke atisa ho utloa hore Ma-Afrika a itloaetse ho a-limana ka chelete, ka tse'po ea hore ea alimiloeng o tla e nts'a.

**ROODEWAL:** Keemo gagesu re sellong se se kgolo le bunne, mabelle a hulle.  
Ruri go ilwa y.o. Dijo dire tswile ganong mabelle a makakara re mo vekeng ea ho 6 pila e khutje.

# RAPOROTO TSA LITEREKE

**Louis Trichardt:**  
Khoeli e shoeleng ea Hlakola, e fetile le mechese le komello, pula e ne e na hanyenyane. Hona ebile tsetsi e khohlo, libakeng tsa Khutamas le Sinthumule Location, moo ho ne ho lebeleletsoe kutulo e ntle-hall, joale komello eo ea senya haholo.

**Lekhota la Setereke**  
Phuthoeng ea Lekhotla la Setereke e luhang hang ka mor'a khoeli tse peli, e ile ea lula ka li Pherokhong, homme har'a litaba tse ngata tse builoeng, Phuthoeng e ile ea buisana ka taba tsena:—  
"Litokisetso tsa ho lula ha Lekhotla la 1950 General Council, li-khakanyo tsa lits'enyehlo tsa lichelele selemong 1950-1951. Likopo tsa baleni C, M, Vokeka, Ralitsela W. L. Zihle, le Mookameji-oti-Fipi C. M. September, hore ba eketsetse chelete meputsoeng ea bona."  
Ho bile ho na le likopo tse ling tsa ho kopa tumelo ea lakense. Mr. W. L. Zihle, Ralitsela, ham-mohlo le liphahlo tse peli tsa buse-betsi ba sebelitse ka mafelo-folo ho jokers litsela tse eang Mzamba le Umtomvum Mouth.

**Likobo Tsa Bafumanehi**  
E se e le motsotso o itseng joale 'Musu o nts'e o thusa tabeng ea ho fanda feela ha likobo ho Batho ba Bats'o ba fumanehi. Musu ka bonnete, o kopanela theko ea kobo ka ngobe le Mekhatlo ea Ba Mohau, Motho e Mote'o eena ha a patale letho, ho Mokhatlo ona oa a fumanehi likobo ho 'ona.

**Bizana:**  
Khoeling tsa Pherekhong le Hlakola, ho nele pula e ntle haholo ho ne ho futhumetse hantle.  
Liphahlo li phele hantle, li khohiso, li nomme. Ke iperonyana tse itsenseng tse kenoeng ke letu la lipere. Ho se ho ile ha fumanoa tse ling tse nang le letu lena le bitsoang "Koch's Bodies" har'a lipere tsa sebaka sena.  
Ka lebaka la lipula tse ntle tse ntseng, lijalo li tsepisa haholo.  
Thimji ea Bizana ea Batho ba Bats'o ea Cricket, e ile ea kopana le thime ea Koksstad ea Cricket ea Ma-Coloured ka la 26 Hlakola, hona mona. Bizana ea hlokoa ke Koksstad. Papali ea fella Koksstad e hlote ka 90 runs to 35.

**MOLAETSA O TSOANG HO MOTSAMAI SI OA TEMO**  
—Mohl. D.J. van der Berg  
**Ma-Afrika! Hlokomelang Hore Offisiri Tsa Temo Ke Metsoalle Ea Lona E Mehoho**

**"Always buy Kolynos!"**  
IT MAKES YOUR MOUTH FEEL SO CLEAN!  
Half an inch on the brush is enough.













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