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Allied Troops Land in Norway

Germans Driven Out Of Narvik By British Forces

The whole civilised world has its eyes on Northern Europe where the war has become intensified. The British Navy is playing an important part in destroying German warships and troopships. Since Hitler embarked on his perilous adventure in Norway, Germany has lost eighteen ships and suffered heavy losses in human life. The Allied troops have now landed at several points in Norway and have already driven the German troops out of the town of Narvik, in the North.

Neutrals Preparing

Hitler, it seems, aims at dragging the whole of Europe into the abyss of destruction. He has been making demands from the small neutral nations, and the result has been the creation of tension in Sweden, Holland, Belgium, Yugoslavia and Rumania. It is understood that Sweden and other neutrals, Holland among them, are preparing for the possibility of German aggression and are ready to resist.

Italy's Attitude

Italy says "the war, which has fallen on Norway, might fall on us, but if the bugles sound we shall be the ones to sound them." Now, while her Navy is conducting its spring exercises, she is conducting a violet Press campaign against the Allies, the Germans being credited with extravagant "success" in Norway. Fascists are becoming more insistent that there may be a change in Italy's policy of non-belligerency.

Many Nazi Warships Sunk

A Joint Admiralty and War Office communique states that British forces have landed at several points in Norway.

Reports received from Norway and Sweden state that British forces are already occupying Narvik. It is stated that troops landed after a heavy bombardment and drove the Germans into the hills where they were received with heavy fire by the Norwegians.

The French newspaper "Le Temps" says that the Lofoten Islands, opposite Narvik, are one of the points where British expeditionary forces have disembarked.

A communique from the Norwegian Government to the Norwegian people, setting forth certain instructions to the population in regard to the arrival of the Allied troops in Norway, was broadcast by the B.B.C. from London.

The communique states that the help for Norway which the Norwegian Government had asked the British and French Governments to provide was being given and was assuming great proportions.

The first sign of the help was the recapture of Narvik and the country round it.

German plan of campaign is likely to develop in this this neighbourhood.

The reported abandonment of Kongsvinger by the Norwegian troops simplifies the German task of carrying out their drive to the frontier.

The Norwegian forces are being augmented by boys of 15 and 16 and farmers and woodsmen who have left their cottages as the fighting overtook their homes.

Norwegians Rely on Allied Sea Power

The Norwegians are confident that if the Allies can block the German sea communications the German forces in Norway will not suffice to complete the seizure of the country.

The German manoeuvre is aimed at rolling back the Norwegian forces from the south-east by a rapid out-flanking movement directed at the extreme south-eastern end of Norway, northwards up to the Swedish frontier.

It was to prevent being trapped by this manoeuvre that the Norwegians retreated from Halden, says the Stockholm correspondent of the London Daily Mail. They have fallen back on a long, slender line system running due north and south, parallel with the Swedish frontier.

In this difficult terrain, which the Norwegians know well, they are trying to hold up the German flanking movement.

Other German forces are moving due east across fairly easy country from Oslo and are held up at two points—Rakkestad and Aurskog—whence the line continues along the railway to Skarnes.

Here about 16,000 Germans were reported to be concentrating with artillery and armoured troop carriers. A decisive battle for the



THIS photograph shows a Royal Air Force Aeroplane practising exercises with Australian troops in North Africa. Special armoured cars suitable for desert travelling are also taking part in the exercises.

All That Is Left of the Nazi Navy

Now that more detailed reports are available of the naval action in Norwegian waters it is possible to give a fair estimate of what units the German Fleet, as it existed at the beginning of the war, has now left capable of action.

Official opinion in London gives the effective strength of the present German fleet as follows:

One battle-cruiser and possible one pocket-battleship.

One light cruiser.

Eleven destroyers.

Half the pre-war number of U-boats.

Of the two German battle-cruisers the Gneisenau has been claimed as sunk by the Norwegians and the Scharnhorst was seriously damaged by the Renown.

With the Graf Spee scuttled and the Admiral Scheer torpedoed there is only the Deutschland left of the pocket battleships, and she suddenly became the Lutzow, leaving her former name to be given to one of the new battleships recently launched.

Germany had 22 destroyers, of which 11 have definitely been sunk with a strong probability of two or three more.

1,700,000 Men Mobilised In Great Britain

In the House of Commons Mr. Ernest Brown, the Minister of Labour, said that the numbers mobilised for military service or for reservation in vital industrial employment had reached 1,700,000.

Since the outbreak of war 300,000 men had volunteered for the armed forces. A balance of manpower had to be maintained between the armed forces on the one hand and the needs of industry on the other.

No "Sideshow" In Norway

Dispatches reaching London from neutral capitals reported widespread relief and confidence that the British and French Governments are not treating Norway as a sideshow but as a vitally important theatre of war, states the diplomatic correspondent of the Times.

Certainly in London, adds the correspondent, it is realised that the urgent tasks of Allied strategy are, firstly, to prevent the Germans from

establishing air and sea bases on the Norwegian coast and then to drive them out of the country.

On the German side the Norwegian campaign was not launched as a sideshow but as the basis for heavier and heavier attacks on Britain ports, warships and merchant shipping—the means in German minds of forcing a decision and bringing in neutrals on the German side.

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Ezamazwe

Mzantsi Afrika :

Iziphatha-mandla zamapolisa ase Rhautini zigqibe ekubeni zishukume ngakumbi nangakumbi ekupheliseni uqhekezo lwezindlu zabantu neze ntengiso ngabantu aba Ntsundu abangxamele ukugababela ngobuchule nangesibindi kuloo msebenzi wase busuku. Sithetha nje amapolisa noo Ntaminani baphumuluthi kurhanqwa bonke abangenakuyichaza indlela abaphila ngayo nabangenamapazi njalo njalo. Kuphulwa ukuba abaqhekezi nabaphangi aaba inxenyi yabo ixhobe nangezinkone inesibindi kunjalo nje.

Pshesheya :

Imfazwe pshesheya idlamke ngokukodwa ngoku nje kumahlalo onke. Kwephelileyo iveki ama Jamani abhlasele ayithatha yonke i Denmark emelene nawo angenela i Norway e-xhathisayo incediswa ngamaNgesi elwandle nasemoyeni. Oluhlasele lwezi zizwana zingentla kwe Jamani luqale ngolwesiThathu kwephelileyo iveki; ama Jamani athuthela ama Joni ngeenqanawa apho e Norway ezinye zazo zaqobisana nezokulwa zamaNgesi yalidabi elikhulu elwandle apho elisamantkwenz' umqela nangoku. Kolo tyobo kutshoniswe iinqanawa ezingaphezulu kwamashumi amabini zama Jamani ezokulwa nezokuthutha ama Joni. Kutshoniswe okanye kwangxwelerhiwa zaane kwazama Ngesini zokulwa, phofu ezo nqanawa ayizizozona ezingamathe-mba ase Ngilane, kwenzakaliswa zambalwa ezinye.

Amn joni ama Jamani athe afikelela apho e Norway anxenyi yawo ithuthwe ngee aeroplane ekusithuba se 3500. Iqela elikhulu nemahashe alo abulewe okanye atshoniswa e lwandle ngama Ngesi. Elo qela lise Norway lizixhome nzima nama Norway debini. Nama Ngesi sele thumele iqela lamajoni ukuya kuncedisa i Norway.

Kanti nase Fransi amaqela achwechwelelanayo aye ekhula ngokukhula abambene qatha.

Oluhlasele lwe Norway ne Denmark lutsho zonk' izizwana ezingondilele zaxhalaba ngokubona ukungancedi nto kobu ndilele. I Holland ne Belgium zibhinqele phezu zilungiselela ezazo imini; ezase Balkan ngezantsi i Rumania, Yugoslavia, Turkey, Italy zirhol' amehlo zindwetyiswa zizoyikiso zase Jamani kwelo kala.

Sijongile nje ayikabiphi le mfazwe; ngathi izo kunwenwela kuzo zonke izizwe. Ne Merika iyabuthandabuzo ubundilele bayo ikodwa noko isaqhusheke intloko.

E-Worcester

Umanyano Lwamadodana

(Ngu A. Nyobole)

Bekuziziyunguma apha nge veki eNgcwele, kuba amadodana abhathi zibomvu ase Wisile kwisithili sase Kapa abe ne Ngquagquthela yawo yonyaka apha. Iindwendwe zidibene nabameli bazithili ngazinye zilindele ukuvela kwa Langa, Kapa, Athlone, Simonstown, Tous River, Robertson nase Wolseley.

Ngobusuku bolweSine phambi kolweSihlan; olungileyo, ufata luka Siwangaza, usihlalo wasekhaya apha wawolala amakwenwana akho ngokukwanika umsiso. Agoqoze ama kwenkwna skwa Dyan kwasa esindise imipefumo emithathu Zigalelekile ke lindwendwe ngomGqibelo wa 23 ku March, ezase Kapa ukuya eSimonstown ziyi 14 zinhethw ngu B. Cebeni devu, i-Vice President yamadodana nesandla sakhe, uMnu. Tomeli nonoBhala wabo uWanuMjjiwa. Njengoko zifike ngentsimbi ye 9 ebusuku ziduliselwe kwa W Gogo ckokuba zifunyaniswe izinto ezipholileyo. Ngelivesha oza Gosani noka Bhokoyi babila besoma bebhaxha inqwelo yo-

Ibalana Lo Mzi We Tiyopiya Oda

NGU E. L. M. HOPA

Ngesizathu sokuba ngo August walo nyaka eli sebe letyalike liyakugqiba iminwaka emashumi mane lassekwayo, kuyimfanelo ke ukuba ama-Topiya akne enqumame acinge ngemvelaphi yawo, nalapho akhona, nalapho ayakhona.

Kungathiwa ubu Topiya baqala kufuphi emva kwe 1880 ngexesha uNebemiah Tile umfundisi wase Wesile oNtsundu waqhekeka ebu-Wesileni wamisa iKerike yaba Thembu kwisithili saseMtata. Uthe elukhukweni lokufa wamisa uJantyi Gqamana umThembu ukuba athathe indawo yakhe. Lendoda yaba yi Katekezi kumzi wase Topiya ngojesho kwi Zalaze College—umKrestu othozamileyo, iyindoda enekhwele nizilandulayo. Intshukumo le yanwenzela kuhle. Kwathi kwasemva ko 1880 kwafika iKerike yama Baptist yase Merika kweli lizwe. Kwalandela ezinye iingqokeko, ezinye zisenziwa ngama Merika amNyama, ezinye zinkulelane zeli lizwe.

Ubomi balo Mzi wase Topiya buqale ngenkosana yakwa Ntinde uJames Mata Dwane owakholela phantsi koMfundisi omhlophe uLampulo (Lampough) wase Wesile; wafundiswa nguye kwisikolo sase Nxukhwebe (Healdtown) wada waphumela wangumfundisi. Indlela yokuhlalwa kwake ilizwi lika Thixo nemigudu yakhe ezama ukuphepha elikrele lintlangothi-mbini kwakunye nokoyisakala mpela nakokuchazwa nguye kwincwadi ekuthiwa yi "Maz'enethole." Ube ngomnye wamadoda aNtsundu ambalwa athembekileyo kwelo Hlelo lama Wesile, ade wanikwa ukongamela amabandla (Superintendent). Kuthe kufuphi ngo 1895 wacinga ukuya Pshesheya ukuya kucela amalizo ukuba kwakhiwe isikolo sokufundisa amadodana aNtsundu umsebenzi wezandla ebaThenjini eNdwana. Ewelile ke ukuya Ngilane uze nayo imali leyo ikwisithuba se £300 kunene iSynod yama Wesile apho uMfu. J. M. Dwane enze ingxelo yehambo yakhe kunye nento ayifumeneyo Pshesheya. Akuba egqibile ukuthetha amagwangqa ayibizile le mali ngelithi: "Ukuba ufana ukwenzela abantu bakowenu into hlengisa imali, kubantu bakowenu; yizise le yeyethu, kuba uyihlanganise kubantu bako wethu." Kwacaca into yokuba akukho nto yethu kula madoda. Wayishiya kwalapho etafileni imali leyo, eliarhoxa ebusundisini.

Ephumile ke apho waya kusebenza elityeni lokushicilela indaba ku Jabavu. Uluvo lokwenzela iSizwe into aluzange lwabulawa kukudaniswa yi Synod. Ekuphumeni kwakhe eWesile wahlengisa aaba befundi i: Knox Bokwe, Jabavu, Mzimba, Wauchope no Makiwane waluphelaza kubo uluvo lwakhe. Bahamba nelo uluvo olo lokumisa iTyalike yeSizwe pfofu abazange benza ntshukomo ngapandle ko Mfu. Makiwane owathi akuba ephumile eRhabe wanga engzimenya no Mzi wase Topiya, kodwa phambi kokuba ayenze loo nto waluphelaza olo luvo kumzi obumlandela. Impi yakowabo ayizange yayingena loo nto yathi: "Akunzeke usidibanise no Dwane thina;" yathi kuba le nto ka Dwane yayise imfiliba naye uMakiwane lowo walabla wasele misa le tyalike yaziwa ngokuba yi Free Church.

[Isaqhutywa]

mjikelo ukuyisa kwiCongress Hall e "Potyi" kuba abantu babenxene-lwe ilizwi lika Thixo ngobo busuku, yazala icawa le kwalapho indwendwe zafumaniselwa khona izidlo. Ngezithuba zo 10 ebusuku uqaliwe umsebenzi ingu Vice President u Chebinetevu e-ihlalweni ephahlwe ngu Tomeli, umncedisi wakhe no Mjjiwa unoBhala wakhe.

Emva kokuba kuthandaziwe usihlalo ubize iReport ka sibhale wase Worcester yanikelwa ngu J. Siwangaza usihlalo walapha athe wancoma umsebenzi wedana umtyholi! Kulandele ingxelo ka noBhala ongu A. Nyobole walapha oxele inqubo entle yomanyano esithi inani lama dodana apha ekhaya lwande ngamadoda amathathu aba ke namhla nje nanga 27 Kula madodana angamalungu azeleyo ane ondolobaty zezazi ali 16.

(Isaqhutywa)

Ibiziwe Ekhaya Ingcwele

Umfundisi T.M. Ramushu Akasekho.

Wothukile umzi wonke uphela zakuvakala lindaba ezibuhlungu zokushiywa kweli pbakade yindoda engcwele ka Thixo, u Mfu. T. M. Ramushu, u Mongameli jikelele we Bantu Methodist Church of South Africa. Ikhululwe edyokaweni le forosi yan-kabi ngolwesi Bini lwaveki ephelileyo e Belfast, Tvl. isemsebenzini wokuweza inqwelo ye Lizwi le Nkosi yayo ngohambelo lonyaka khona apho. Iqoshelise nge Cawa ephelileyo ngomchwabo obukhulu bungumangaliso nobalatha ukuduma kwayo nomsebenzi wayo.

Ibe ngamawaka abantu abazokuyikhunga e Tophiatown baya kuyilalisa e Brixton bevela kumbombo zone zalom Zantsi Afrika. Lo msebenzi uthathe imini yonke yange Cawa oko uqale kusasa, zathetha izithethi zenjenjeya zipuanda, zithuthuzela, ziyala.

Ngokufutshane, ekuphandeni kwazo kucace ukuba le ndoda izalwa ePietersburg ebuhedenini yawawela onke amazibuko elo de yangenela kwelase Wesile ephume ngo 1933 seyikhokele inqwelo enzi-ma yobu Bantu Methodist. Leyo nqwelo izama-zame nayo de yayibeka kumbholompo we ndlela ekhululwe kuyo namhla nje, kuba ilifezile idinga le Nkosi yayo! Kuphaleke kananjalo ukuba kuwo onke la mahla-ndinyuka iumbathe ubuNgcwele ezithe izithethi zaba nokwalatha ngale imini jaba ilizwe nalo liyangqina lithi "Uyi Ngcwele Ramushu."

Ekuthuthuzeleni kwazo izithethi zibhekise kumzi wakwa Ramushu nezalwana nase Bandleni abelikhokele zathi ngamazwi amafutshane kodwa antsingiselo yeudeleyo, "Thuthuzelekani akhulanga lungehliyo."

Ekuyaleni kwazo izithethi zithe, "Umkila u 'Moses' ngubani na ozakuba ngu Joshuwa? Maze nintumele ukuyikhupha le nqwelo kule udlela ishiywe kuyo yile Ngcwele ka Ramushu. Nabaphambanisi maze balumkele ilishwa lokuphambanisa okungewalisiweyo."

Asizukuzibala apha ngamagama ke izithethi ezithe zazinzi singazukongeza yimbi intetho ngaphandle kokugqina kumazwi asele thethiwe sithi "Nxe mzi wakwa Ramushu nani Banda le Bantu Methodist Church akublanga lungehliyo!"

Sophiatown--Umbulelo

Sibe nombuliso apha e 97 Meyer Street, Sophiatown wo Mnu. B. Adonise wase Bhai, osandukufika, usenziwa ngudade wabo u Nosisi Adonise kuba bagqibela nandala. Sibulela aotha banzimasalo msebenzi kakhulu. Kuvakala ngathi no Mntu. Kraai uzimisele ukuyamkela ekhaya le ndodana ugehisusa kule Cawa kwase Meyer Street.—P. L. S. DABA.

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HLASELA UHLALUTYE LWE URIC ACID

Inye kupela indlela enamandla yokunyanga. Ityefu ye Uric Acid ese Gazini, Emisipeni, Emalungwini nase Zintsingeni imelwe kukuba inyibilikiswe. Letyefu (ye Uric Acid) ifanele ikhutshelwe ngapandle komzimba.

I JONES' RHEUMATICURO inamandla okunyibilikisa letyefu. Xa inyitilikisiwe izakuhutshwa emzimbeni oko kube yinzuzo ende neyakuhlala ixeshe elide kakulu.

Ibhottle yokuqala ye JONES' RHEUMATICURO iyakubonisa amandla ayo. Umkuhlane uyakupela. Kulandele Inkululeko Nokwonwaba. Imilenze nezingalo nomzimba koshukuma ngenkululeko, nesiguli sibe nako ukubuyela emsebenzini waso.

Kubulumakano ngezithuba ezitile ukubuna ufumana itam leliyeza

ukunqanda ukwenzeka kohlalutye lwe Uric Acid (olufana neswekili). Kungalandlela kupela ezinkoti iziguli zisindise ezintlungwini zezizifo.

Ukuqaqamba kwe Nyonga, Izinyawo namadolo, Nesinqe kuyazalana konke Nengqaqambo yamatambo. Zibangetwa yi Uric Acid xa ihleli ematongeni, ezinyaweni nase mhlana. I JONES' RHEUMATICURO inamandla okunyanga zonke ezizifo.

I JONES' RHEUMATICURO lelona yenza elaziwayo bubugqi bamayezu. Okweminyaka engaphezu kwe 60 lisaziwa ekunyangeni zonke izifo ezidalwa luhlalutye lwe Uric Acid. Tenga ibhottle uze ubone amandla alo. Alusayi kukudanisana.

Zonke Ikemisti nonovenkile batengisa I JONES' RHEUMATICURO nge 3/6 ibhottle mhlambumbi utumele ngqo ku P.O. BOX 938, CAPE TOWN utumele izabiso layo.

Jones' RHEUMATICURO

XJ37-4

E Rhini

(G. H. N. DUNA)

Kufikwe ngololiwe wase Cawa uMnu. Peter Ngcanga ngokuza kubona unyana wakhe u J. L. Ngcanga UQhinebe nakuba sele khulile ukhangeleka mtsha.

Kumdlalo weTenesi obuphakathi kw Bantu Lawn Tennis Club ne Tinarha iBantu yoyiswe nge 30 games. Kwakhona kumdlalo obuphakathi kwe Stone Breakers club ne Tinarha iStone Breakers yoyiswe nge 13 games.

Kumdlalo we Rugby phakathi kwe Winter Rose ne Swallows F.C. iWinter Rose 1st team yoyiswe nge 5 points to nil, i Winter Rose 2nd team 6 points Swallows 2nd team nil.

i Eastern Province F. C. iloyisile iTinarha nge 19 points to nil.

Kufike uMnu. Quma ngololiwe wase Cawa ngokuza kulungiselela umntwana wakhe indawo yokuhlala ozakungena kwi Secondary School.

Ufikile unyana omkhulu wo Mnu. Baw uMvangele Stephen Mtyeku ukwela eBhai emva kwexesha elide engekho.

U president we winter Rose F. C. uMnu. Dumile Nceme wenza umbulelo kuwo onke amalungu i Old Stock namaKhosikazi nabadlali, nezihlobo ezithe zancedisana nombutho we Klabu ngeexesha besihanjelwe ngumbutho we Swallows F.C. wase Monti.

Kwenzeka isimanga, abantu baya cuphana ngomqombothi, amapolisa akabulaleki ukufuna umqombothi kwi zindlu ngazinye abufumana ezi Kwari ni nasezindongeni. Kusinde iqela labantu abaninzi ekubanjani baphalazwa yaqhekeza imiphanda.

U Mnu. H. Tshikila ubambe uloliwe wase Tinarha nase bhai ngokusukela imicimbi.

Kufike uMnu. uMvangele Mangcu wase Colesberg ngokuhambela imi cimbi.

Bulala Ukuminxana KWESIFUBA

PAMBILI KOKUBA UFE!

Ukufuthaniseleka nokungathi oku uya khrwitshwa. ukungakwazi ukuphefumla oku xa sakuba uminxane isifuba yingozimbi.

Ngokuzama oku ukulwa nezimpawu, yenz' buthakathaka iimiphunga yakho namenda aye emana ephela. Uthi kot' buthakathaka wenza kaliswe kukufa. Bulala ukuminxana kwe sifuba phambili koku ba kukubulale, ngoku sebenzisa i 'Ephazone' ekuniya isithuyana usayithathe nje kanye. Ngemizuzu elishumi uzizwe uphilile.

Hamba uye kuyithenga na nhlanje ithengiswa ngembodlela.

EPHAZONE

Iyiphelisa inkatazo yesifuba ngempanya. Ilungile xa usifa sisifuba, uqi likwana, ukungapumli kakuhle; uku phelelwa ngumoya, ukhohlela, iphika ukuminxana kwesifuba, ukufuthaniseleka

"Intwazan ayethu ibimane ikhathazwe agu Qilikwane nesifuba. Ibi kadhe indikatazo into yokubona umntwana wa mi egula ekhathazwa kuku minxana kwesifuba, engakwazi ukuphefumla, sadhe samsa kugqirha omkhulu wase London e Welbeck Street osicebisele ukuba sisebenzisele inkonzana zakho.

Nda mangaliswa yindlela ezinyanga ngayo, ndacinga ukuba kunganzima uku fane umntu ekholelwe nje ngokuva."

E.W. "Andazi ukuba ngenene ndingathi nita ukuchaza idlela ezilunge ngayo iinkozwana zskho ezandinceda kwi si fuba endandibe ndinaso. Emva tve 30 iminyaka adigula kukuxinana kwesi tuba ngoku ndiphilile cko ndathi ndase benzisa i 'Ephazone'.—S.A.6

NGESISA: Ungayifumana incwadi xa ubhalela ku

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Ngu Mnu. Misile Fuku ogulay ulele e Hospital.

Kucelelwa imithandazo uNkos. Lettie Mdwaba ogulayo nzima ukuba umDali abenenceba amphakamise.

Ngomhla we 24 kwe yomBasa uMnu J L. Ngcanga umthunywa kwi sinodi yama Tshetsi wenze ingxelo yakhe yamkelwa yiRamente.

U Mnu. G. Mabentsela sele qalisile ukuqhuba ishishini lakhe lokuthengisa iintwana ezityiwayo eziluhlaza (Fruits).

Kude kwavakala umntu ozakuthatha indawo yoMnu. R. Dyer unolali we lokishi (Location Inspector) ongu Mnu. Murray ongumolali wase Cawa. Uya kuqalisa ngomhla we 1 kwinyanga ka Canzibe (May).

Umnu. A. A. Moyake nguye osabambileyo, uNobhala (Clerk, Acting Postmaster, and acting Location Inspector) ukusukela kwinyanga yom Dumbha (February); linyanga ezintathu kungarhina ukuba iKansie ingaba sayekela kulo mnumzana nxa seyimlinge kangaka yam fumana ethembekile, (Hai, umvaloti)

Ufikile uMnu. Totosi Katiya ngololiwe wase Bhai apho angumsebenzi khona ngokuzakubona intsapho yakhe.

Idlule iGood Friday. iinkonzo yayo yase Tshetsi amazwi asixhenxe iqhutywe ngu Cannon J. K. Mather ku tolika uMfu. J. Mabuto netoliki yase khaya apha igosa uMnu. A. Ngxizele ukusukela ku 12 ukuya ku 3 emva kwemini.

Kufike uNkos. Singapi ngololiwe ngokuza kubeka ilitye kumfikazi M. Matseluka, inkosikazi yomnakwabo umfi uMfu. David Matseluka.

Kufike u Mnu. E. Toli Ntsonga ngololiwe wase bhai ngokuhambela imicimbi, ube lundwendwe luka Nkos. L. Nquru, nokuza kubona nosibali wakhe u Mnu. J. L. Ngcanga.

Kubekho inkonzo ibimisilewe yirhamente yase Tshetsi ngomhla we 24 kwe yomBasa ekuseni ngecawa okokuba iyakwenziwa e mangcwabeni ngo 3 intsimbi ukuze ukusuka kuleyo ibe yinkonzo yomthendeleko etyalikeni ku khunjulwa abangasekhoyo. Kuthe ngesizathu semvula ayibanga nakwenziwa eyase mangcwabeni. Inkonzo iqhutywe ngu Canon J. K. Mather, no Mfu. J. J. Mabuto, iqela elamkele umtendeleko libe ngaphezulu ku 200, abantu. Nerhamente yase Tiyopiya yamkele eTshetsi, ngokungabikho komfundisi wabo uMongameli Ngxhwana, bese pasikeni e Tinarha yama Tiyopiya.

Uma uNko-inkulu ufikelwe zindaba eziluzizi ezivela eDurban zikela ngo mphango wokubhubha konyana wakhe omkhulu ekuselithuba wemkayo, u Klasi Nkosinkulu.

U Mnu. M. N sineke sebewabuya ukuvela kumjikelo wakhe ngokuya kuvelela oodade wabo e Bhai nase Tinarha, udlulela kwase Monti apho ahlala khona. Wenze intsuku zambalwa kunina omzalayo unkos. sineke ephelakwa ngabanumzana P Ntshoko no G. Gcilishe.

U Mnu. J. G. sixaba, siyavuya ukuvakalisa, uphumelele kwi application yobu assistant clerk kwi Municipal office Location ebezilqela.

Kufike ngololiwe wase Qonce uNkos. Xholla ngokuza kubona izihlobo zakhe emva kwexesha elide wemkayo ngokuhambela imicimbi.

Kufike ngololiwe wase Rhautini uNkos F. Mashivi nomntwana ngokuza kubona unina uNkos. Marry Mkalipi; bakhangeleka kakuhle nge mp lo.

Abanumzana H. Habana no J. Kelekete banduluke ngololiwe wase Troppe's Valley ngokusukelaumphanga wokubhubha koninalume walo wokuqala, u Bawo Xataza.

ka I. Mbata uChisana. Eli bandla lenza ezishushu iimvuselelo litho inge iya ahekeka ilokishi becacisa ngo Tata ose Bhai nontywiliselo.

seyimovu kuphela iVenkile ka Mnu. Pera w unyana, inesakhiwo eihle kakulu.

U Mnu. Johnsen Mthotywa ulele e Hospital bubunkenekene bampilo. Lo mnumzana kudala imkhatbaza impilo yakhe ngokuqanjelwa ngama thambo. U Tyopo lo simyaleza kwimithandazo ukuba abuyele empilweni.

E Tinarha

(NGU CONTI)

Umhla we April 6 uyakulibaleka kudala kuma A. M. E kuba ibe ngumhla wokwamkela umfundisi wabo u Mfu. Jafta, oze kuthatha indawo ka Mfundisi Mcoseli obhekiswe ngase Rhini. Lenkonzo yokwamkela u Maneli lo iqalise ngo 8 ezintsimbini iintambo ziphathiswe uAlex. J. Jayiya, kutsholozazi impi yesikolo sase Doornhoek, phantsi kwento ka Matomela nempie ye Bandla lika Mhala, phantsi kwento ka Damane.

Ushilalo uyitshayelele impi ezakuba zithethi zobo busuku, echaza injongo yomdibaniso wolo suku, waza wabza amagama ezithethi zokwamkela umfundisi lowo: D. Kopo, Mfu. D. R. Kwatsha, Mfu. Honi, Mnu. J. Baxana, Mnu J. Qabaka. Ngenxa yokuba iyimini eyodwa impi yesifundisi ayibanga nako ukufikelela ngenxa yokusukela iiplati zangaphandle.

Umzi wase Tinarha uohume wonke ukuza kwamkela u Mfu Jafta, abanye bathumela imikhonto njalo njalo Into kaMatomela yazibulala ngeentsana zayo inkoliso yabantwana bakhe bafunda ku Sid I, koko ingoma yabo bantwana ivuthiwe; benza isimanga abantwana ekuzeni kokusa kwakhona ivuthwayo ingoma yabo befuna undikho, kwacandakala ukuba kungaphikwana nabo kungasa sikhleli sibiza impinda.

Loombutho yokwamkela umfundisi yenza £10.16.2, noko uyakukhe uphile okwentsuku ezimbini maneli.

ABANTU: Sike sahanjelwa ngu Mnu. S. P. Akena, ngeCawe ephelileyo, washumayela kwinkonzo ka leven kwi Cawa yase Tshetsi. Sike sabona no Nkos. Fula wase Cradock ochithe iintsuku zambini kwa Mnu. Calata; kanti naye u Mnu Nation David uhe wathi gxada ngase khayeni lakhe ngezi holide, phofu ngomcimbi. Sikhe

sathi tshu uMnu. W. W. Jabavu wodumo lwase New Brighton, etsho ngento eqkulu yemoto, hamba jili! Ufikile u Maneli Mika, uthe esihla waye sele shumayela kuzo zonke iinkonzo zange Cawa, hayi ngoku uzakuhlala mpela. Wanga uManeli uyakulithanda eli lizwe lethu. Ubuyile u Mnu Hoyana kwelase Bholani apho ebeyokuchitha ezi ntsuku zimbilwa. Kwanempie ye tennis nayo yabuya kwelase Rhini.

Sivelana kakhulu no Oopa Nkamela ngokulahlakelwa yintombi yakhe engu Emma Notoyi emva kokugula ithuba elide; kwanempie yakwa Genu, ngokulahlakelwa yintwanazana yabo engu Francis kwanaba kwaPepeeta ngonalo.

Impi yomdlalo womboxo iqalise kwegaphaya iveki, yavula ngokubetha impi ye Swallows 13 nil ye Star of Hope. Impi ye Hamilton ibethe impi ye Home Sweepers, 6 nil. Kulo Mgaqibelo uphelileyo kudibene i Swallows ne Hamilton kwadlalwa i draw, kwadityanwa impi ye Star ne Home Sweepers, yatiya i Home Sweepers. Asazi ke kodwa ngathi iStar iyakuzibala iinkwekwezi zezulu mhla yadibana ne Swallows kwakhona.

Ihlo yasekhaya pha iyakuqaliswa ngomhla wokuqala ku Mfu, Huntshul Nge Cawa kudibene umzi ngenjonnng yesikolo ekuthiwa yiSecondary, ekudela kuxoxwa ngaso yi Joint Council. Naleyo sinetamba ukuba kuza kuqaliswa kwakamsinyane.

Ngoku sibhalayo siva ezokusweleka komntana wakwa-Zingela, nabo siyavelana nabo kweso sehlo.

Sibone kufiha o Mnu. Mafu Mgabi emva kwemivaka engange 20 wemkayo apha. Hayi Hlongwana lelinye ngoku eli naye uyabona. Into ka Dowse u Stephen akanaxesha uthatha abantu abaya ngaphandle.

Simcelela imithandazo u Mam Pinga osesibhedlala ngokungaphili uNkos. Nginza, phofu noko ngathi uyancoma, kwano Nkos. Makeke ogula nzima kwatapho, masimkhumbule kwimithandazo yethu.

Klerksdorp

NGU MBHALELI WAKHONA

U Mnu. Harry Mgxaji ulele esibhedlele sisifuba, siya velana naye uMpinga lo saye simyaleza ngeshushu imithandazo kuzo zonke iimvaba.

U Mfu. J. Kwebulana noMvangele wakhe u James Nono banduluke no President wabo u Mfu. Mntuze wase Pretoria, sibacelela ihambo entle kumicimbi abayihambeleyo.

U Nkos. Martha sulelo usathe gxada eRhautini ngokufumana incwadi yokuba intombi yakhe enkulu igula nzima yayiye ngokungaphili kakade.

Udlulele apha uMongameli Matambo wase Lichtenburg ukuya kubeka ilitye kowabo e Harrismithe kubantwana bodade wabo; uyakuthi ukubuya kwakhe skugqita e Alexandra Township.

se kuqelile ukubethelelwa izikhonkwane zokusika izitandi ezitsha, akaphumli uNolokishi ngabafuna izitandi. Bakukhe bathi khefu abaqashi koluqasho lunzima aabo bathe balungelwa.

Abanumzana T. Mhlongo no S. Mvula sebe liggibile iKhaya lokutyela sekulindleleke ukuba oavule bathengise. Bakukhe bancedakale abatsihileyo be tshiswe ziiselo. Siwanqwenela impumelelo entle aembekela phambili lawo manene kwelo nyathelo lenqubela Hambani Mvula nomhlongo kufa ayayol!

Ubuyile uNkos. S. sobekwa kwa Khayakhulu; ubuya ekhangeleka uMankomo lo, ebuye kwa Mnakwabo okubeka ilitye.

Ibandla lika Tata uLimba likhe lenza oweNkbu umtsi ngelori ukuya kuphelelela eKroonstad phantsi komfo (Ipelela ku mhlati wesi 2)

NDIMELWE KUBA NEPETROL E YOMELELEYO

XA KUNJALO KE THENGA i SHELL

ZINGISA EKUTHENGENI I SHELL

Ekungekho nanye eyidlulayo

THE BANTU WORLD

14, PERTH ROAD, WESTDENE,
JOHANNESBURG

SATURDAY APRIL 20, 1940

THE LATE REV. T. M. RAMUSHU

One of the largest funerals in the history of the African people was witnessed last Sunday when the remains of the Rev. Tlaeng Malakia Ramushu, President of the Bantu Methodist Church of South Africa, were interred at Brixton Cemetery. It was estimated that over 10,000 people attended the funeral. Besides members of his own Church, there were representatives of other denominations and non-Church goers. Some of the people came from the Cape, Orange Free State and Natal. It was indeed a great gathering which revealed the growing spirit of unity, love and brotherliness among Africans.

But no one can gainsay the fact that this great gathering of the Africans would not have taken place if the late Rev. Ramushu had not been a great leader not only in Church affairs but also in matters affecting the welfare of his people. He was a man who won the respect and admiration of all who came into contact with him in the religious field and in private life, by his human qualities. He was a real Christian man, who lived a simple, humble life and who, like His Master, worked hard to break down tribalism in Church. For this reason he was respected and loved by all Africans—Basutos, Xhosas, Bechuanas, Zulus, Shangaans and Swazis.

Although he was not a highly educated man he was at home among the educated as among the uneducated. His sterling qualities of leadership won for him the support of all classes of people. His freedom from tribalism and racialism enabled him to lead congregations composed of the various tribes and races of the African people. It cannot be denied that his success as preacher of the gospel of Christ, whether under the Methodist Church of South Africa or as a leader of the Bantu Methodist Church, was largely due to his broad-mindedness, his love of the African people and his intense desire to follow in the footsteps of his Master. If ever a man endeavoured to "do unto others what he would like them to do unto him", that man was Malakia Ramushu and that is the reason why he was respected and loved.

His passing is mourned not only by members of his family and members of his Church but by all Africans in every walk of life. The gap created by his death will not be easily filled. Already there are men and women who are asking the question: "Who will succeed him and what kind of a man will he be?" It is not our intention to interfere with the internal affairs of the Bantu Methodist Church. We are aware that there are men in the Church that are highly qualified in certain respects to go into his shoes. But we would like to emphasise the fact that the unity of the Church and its future development will depend largely, not on the educational qualifications of the man who will succeed him, but upon his love for the African race, his Christian spirit, his broad-mindedness and his freedom from tribalism and racialism. The Church, it must be remembered, is composed of members of the various tribes of the Bantu race, and, therefore, it requires as its head a man who knows how to deal with these elements. And no man can do this successfully unless he is imbued with the spirit of humility and service and unless he has outgrown the influence of tribalism and racialism.

No doubt, the Church with the guidance of God will appoint a man who, like Joshua of old, will put on

the mantle of Moses and lead the church into the Promised Land. The Bantu Methodist Church, in spite of the irreparable loss it has sustained through the death of Malakia Ramushu, must grow from strength to strength because it has been established for the spiritual salvation of our race. With proper leadership it is destined to play an important part in our spiritual, social and educational advancement. It is needless, therefore, to point out how the unity and harmony of its members are essential to the welfare of the whole race. It was the spirit of nationalism that gave birth to it, and that is the reason why its unifying influence is spreading. Under the leadership of Malakia Ramushu the Church has grown tremendously in membership and in influence. Its financial position is sound and it owns several properties in the Union.

Now people are asking whether this great work will stand or fall, and whether the men at the helm will be capable of carrying it on without quarrels and divisions. It, therefore, behoves those who, together with Ramushu laid the foundations of this Church, to steadfastly stick to the ideals which inspired them and to the vision which they saw and thus prevent a break down which will be a great blow to the whole of the Bantu race.

It is not because we do not believe in the ability, honesty and sincerity of the men who have been associated with the deceased that we write in strain. No, it is because we love the work they have created and do not, therefore, like to see it destroyed by petty squabbles and jealousies. The work is too valuable to be destroyed. We are hopeful, however, that God Himself will appoint the successor and that the people and their leaders will give him their wholehearted support.

Headlines and sub-editing of political news and articles in this issue by R. V. Seloje Thema, 14, Perth Road, Westdene, Johannesburg.

There is enough matter to make and the cost of printing and binding is now so high because of this dreadful War, that it would be very difficult to get any printer to do the work.

There is one thing that disappoints me very much. It is this—that not one person has answered my call for "Health Songs".

I do not know why this is so. You like singing; many of you, especially the teachers, are good at making up little songs for children. You know how to "haya" or "qamba," but you have not done it for this big indaba of health.

We do not need complicated or long songs—but something short, pointed, easily remembered, that will help children and grown-up people to remember some of the "Rules of Health."

In the new edition of "Umendo" and the new book "Indlela ye Mpi lo" I want to put some Health-songs in Zulu, but none have been sent in! Please try!

We must not stop this last talk without some questions—so here are some for you to think about.

1. Why are Health Songs useful?
2. What are four big things that help to keep us well?
3. What are four big things that help make us ill?
4. What are YOU doing to keep yourselves and your children well?
5. In what ways have you benefitted from these 52 talks "Let's Ask Questions"?
6. Write down ten things that you remember out of them!
7. Are YOU going to say "Thank you" in the four ways suggested above?

But I must stop, I thank you all for listening to me for these fifteen months in which we have talked together, and I hope we shall meet again to "xox" indaba."

Salani kahlé.

Yimina-ke

TANDUBUNONO.

The Week In Parliament

Africans And The War

[By D. B. MOLTEÑO, M.P.]

Apart from a further debate on the Electoral Bill, which I referred to last week, the time of the House of Assembly during the past week has been taken up with debates on foreign affairs and defence. These debates took place during the discussion of the detailed estimates of expenditure for the coming year. Before money is voted for financing any Government Department, a full debate takes place upon all matters within the scope of such department's administration. It was, therefore, the votes of the External Affairs and Defence Departments that the House was considering.

Foreign Affairs
Of the two debates, that on the Defence vote was by far the more interesting from the African point of view. Foreign Affairs has been fully debated at various earlier stages of the session, the issue on each occasion being, of course, the wisdom of the Union's participation in the War. The subject had, therefore, become a trifle stale by the time that the External Affairs vote was searched, and the enthusiasm of the Opposition for neutrality can hardly be said to have been stimulated by the fate of those two small neutral states, Denmark and Norway, at the hands of the Nazi aggressor. The debate faded out sooner than had been anticipated.

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African Troops

But during the Defence debate a full discussion arose on the expediency or otherwise of the Union's raising and training fully armed levies of Native troops.

The Prime Minister, in his speech generally reviewing the Union's Defence position, referred with appreciation to the numerous offers of help and service that the Government had received from many African Chiefs, leaders and organisations. He said that it was proposed to take advantage of such offers and Africans would be asked to volunteer for service in labour battalions and other non-combatant units. The Prime Minister stated that public opinion in the Union (by which he meant European public opinion) was adverse to arming African troops.

At a later stage in the debate, however, one of General Smuts' supporters, Mr. Bowen, M.P. for Cape Town Central, declared himself to be in favour of arming non-European (African and Coloured) troops. He was immediately attacked by members on the Opposition Benches, who declared that such a policy was inconsistent with Afrikaner tradition.

Then an interesting development occurred. Two Afrikaner (in the sense of Afrikaans-speaking) supporters of the Government, General Manie Botha and Dr. Steenkamp, declared themselves in favour of arming African troops.

General Botha who, as his title implies, is a man with considerable military experience, recommended the policy on grounds of military necessity. In any important war in Africa, he argued, the enemy would most certainly use large forces of African troops. As the man-power for these was more readily obtainable in Africa than for European units, the Union would be at a disadvantage if she refused to follow the example of her adversaries.

Dr. Steenkamp roundly declared that the Africans had more right to defend their country than had the Europeans, as the former had been here for thousands of years as compared with the latter's three hundred! He challenged the Opposition's assertion that the arming of African troops was contrary to the traditions of the Afrikaans-speaking people, and cited instances in Voortrekker history where Voortrekker leaders had allied themselves with Africans against other African tribes.

Mr. Hemming who intervened in the debate supported the contentions of the Government supporters mentioned above in favour of utilising the levies of Africans in a full military capacity. The debate has not yet been completed, so more of this matter is likely to be heard next week. Up to the present perhaps the most significant statement in the discussion has been made by Mr. Serfontein, Nationalist M.P. for Boshof. In an argument AGAINST the arming of Africans he raised the contention that if full military responsibilities were laid upon them, their representatives in the House would next claim the vote on their behalf—a clear recognition that military service being a duty of citizenship, logically carries with it the corresponding RIGHTS of citizenship. The fact was realised by the last Annual Conference of the African National Congress, when it linked the concession to Africans of full rights of citizenship with a demand that in the defence of their country they shall be allowed to shoulder full military responsibility.

Copper Belt Strike

The recent strikes of African workers on the copper mines in Northern Rhodesia have been in the news lately, with particular emphasis on the tragic loss of life among the workers, occasioned by troops having fired upon them. The questions relating to the merits of the dispute and the necessity for military action have still to be investigated.

Mrs. Ballinger addressed the following question to the Minister of Defence:—

"(1) Whether troop carriers left the Union Defence Headquarters for Northern Rhodesia on the occasion of the recent strikes on the copper belt; and, if so,

(2) (a) How many troops were sent up; (b) with what purpose and (c) under what agreement?"

The Minister's reply was:—

"(1) Yes, on the appeal of the Southern Rhodesian Government but they were sent back from Bulawayo.

(2) (a) None.

(b) and (c) fall away."

LET'S ASK QUESTIONS

By "SOUTH AFRICAN DOCTOR"

(TANDUBUNONO)

No 52

We have come to the place where we say "Good-bye"—for a time, at any rate.

For about fifteen months we have asked one another many questions.

If you have enjoyed talking with me as much as I have done so with you, then I am satisfied.

I am sorry to stop, for there are many other questions to be asked and answered, but a series like this cannot go on for ever.

Perhaps I shall be allowed to tell you some more things about the "Way of Health" in the days to come, I hope so.

Some of you have said that you are grateful for the work done, (and the writing of 52,000 words has been

HARD work!) and for the lessons learned.

Your thanks are appreciated by me, but you will best SHOW your real gratitude in these ways.

1. REMEMBER the things I have tried to tell you.
2. DO those that are good, and GO ON so doing all your days.
3. STOP DOING the bad ones.
4. TELL other people about these things.

It is possible that one day these talks will be made into books that you can read and keep and pass on to other people—in Xhosa, Sotho, Zulu and English.

twelve books, but the price of paper (Continued at foot of column 2)

R. Roamer, Esq.

On

"GESIEN"

It is only those who have been "gesien" ten or twelve times a day on Sundays by members of Law and Order who will say "hear! hear!" to us to-day. Last Sunday, April 14, 1940 if we were "gesien" five times for our special pass we were "gesien" ten times. And what actually made this business almost humorous was that on one occasion we were "gesien" twice by the same people at the same spot!

On our way to George Goch Station we were stopped and asked to produce our special pass. We dutifully did so and we were allowed to pass on. We had been "gesien." Half an hour later we passed the same spot now on our way to the Eastern Native Township. We were asked again to produce our special pass. The very one we had produced half an hour ago. We mildly reminded the Law that we had already produced it, but we were nearly given "five shillings" for talking back at the Law and Order.

Again dutifully we produced our pass which was now looking tired and worn out. It was glanced over and thrown back at us angrily. We had been "gesien" the second time. But just as we crossed the road leading to the Southern Suburbs, we met an innocent looking covered car on its way towards the Main Reef Road. The sight of us brought this nice looking van to a sudden stop.

Wondering with whom it was colliding, we glanced fearfully at it—to meet the eyes of Law sitting next to the driver. We were called by a finger of the right hand, with a "Hey, Kaffer!" to come nearer this innocent looking van. It had now dawned on our mind that it was a Pick up. Trembling like jelly we went nearer as commanded. We were told to produce our pass. What! Yes, the very same pass we had produced twice before just that afternoon.

Almost falling on ourself with fear and misgiving our trembling fingers at last unrolled the miserable looking pass so as to give the Law and Order chance to read it carefully. He glanced at it and then said, "Trek, Kaffer!" We understood, by instinct what "trek" meant and we "trekked" hurriedly towards the location gate. There are lime—and this was one of them—when we feel that we need no teacher to teach us the second official language of this country. We always hear and understand what is said to us in a flash.

For instance, when we were told to "trek, Kaffer," we knew like a flash that we were being told to go and go fast. While we were puzzled by the word "Kaffer" for our name is R. Roamer, a thought told us that "Kaffer" was our new name given to us at that moment by Law and Order. So without troubling to ask him what it meant or why he gave it to us we just obeyed and "trekked." Another word which we have learnt to respect when we hear it is "Hey". When we hear this word spoken by those who want our passes, we instinctively feel it is addressed to us. We are "Hey!"

But all this is just an introduction to our real talk which is: "How can we be spared from being "gesien" twenty times a day for one pass?" Motor cars, when once "gesien" are given a testimonial pasted on their wind-screens to show the next Law and Order that that particular car has already been "gesien" and need not be "gesien" again that day—or year, for that matter. Now our case! The pieces of paper called "Passes" or "taxes" or "Specials" are thin and get easily worn out. Handled roughly and continually they soon look dead washed-out.

Consider now having to fold this piece of precious paper nicely and put it in your wallet. The folds wear out the paper. Imagine again what happens to it when it is to be folded and unfolded so many times a day—and, even thrown at you in one of the particularly "rough gesien" moments? It is needless to say, the precious paper soon wears out. You also get worn out. Your self-respect wears out first, then your temper and finally your common-sense. And losing your temper and common sense with Law and Order is inviting trouble.

Cannot a mark be used to tell the other people at the next corner that your pass has already been gesien? For instance, as Mr. Theodore Myeza suggested in "The Star," a blue coloured flower or pin pinned on your coat lapel to show the next Law and Order that you have already been "gesien" and should not be "gesien" again that day or that month, for that matter?

Letters To The Editor

Tvl. A.M.E. Ministers' Alliance

Reply To Rev. Tilo

Sir,
Allow me space in your paper to reply in short in defence of the Alliance activities.
I do like the Rev. Tilo to know that the Alliance is not a new organisation; it has been active for more than 10 years. It may be my friend is a new member in the Conference and has not been keen to interest himself in the different branches working together for the good of the Church in general. We have the Laymen Movement which is another organisation I would like the reverend gentleman to be aware of in time when it should wake so that he may not term it a new thing.

The statements of Rev. Tilo are misleading in that they imply the idea of disloyalty of Ministers in the absence of the Chief Pastors. There is nothing serious against the Alliance's appeal to all members of the A.M.E. Church on matters arising shortly after the departure of the Bishop and the Gen. Superintendent. It is a common occurrence which has always been met and responded to by these bodies in the past years. They thus save, at times when higher Officials of the Church are absent, situations which would otherwise developed and cause us trouble which could have been allayed in time. The Alliance has been doing its part for the good of the Church. Almost all subjects carried forward to the Annual Conference have been accepted with nothing to show that this was an inferior body.

My fellow ministers and others will do well to remember that the SAC Recorder is the organ where matters of this kind could be dealt with, be better understood and responded to.

In any case we are not going to look on and see the Church going down in the absence of the Fathers. The circular letters advertising the tour of the Organiser should be heeded by all the members of the A.M.E. Church. Members of the A.M.E. Church in Schweizer-Reneke are loyal enough to understand that work should be done even in the absence of the Master as well as in his presence. The Organiser elected by the Conference is nothing but a humble Pastor of the Church appointed by the Conference, responsible for the Circuit where he is assigned to and subject to be dropped and another elected in his stead.

S. L. LESABE

Benoni Location

Emulation

Sir,
Emulation, if it does not excite feelings of envy, is productive of the most beneficial effects. It stimulates the idle and animates the industrious to make still greater exertions. No matter what the attainment in whose cause it is exerted; be it the perfection of virtue, of knowledge, of the arts, of mere personal accomplishments, emulation is equally useful, but still to be praiseworthy it must be free from all feelings of envious competition.

At the time that we are striving for the victory, we must not feel anger towards those who outstrip us in the race, nor be cast down or sicken in our endeavours, because others possess a superiority which we can never attain. All may in prove their faculties, though all do not possess the same talents; there is no reason because we receive little, that little should not be improved.

The steward, who received one talent, was expected to improve it equally with him who received five. Let us bear this warning in mind and not sit down in contented indolence, heedless of what we do possess, because more has not been committed to our charge.

P. J. B. KWAZA
Port Elizabeth.

Religious Reaction

The Bantu in a Shuffle

Sir,
This nation of ours is certainly heading for mighty interesting times if judging by certain phenomena is an indication. Look at the way we are reacting to religion. Our sects are increasing by leaps and bounds.

We have more ministers and preachers than the rest of the world put together. That 75 per cent of them are illiterate does not tickle us one bit as long as we can sport uniforms whose colours beat the rainbow to a frizzle.

As for church buildings we do not have to wink an eye. Every other African home does equally well.

But all this is nothing compared to the high jinks turnout that manifests itself between Saturday evening and Sunday night. Then our religious fever reaches the sky. The shouting and screaming that one hears in the streets of our very peaceful locations in the name of "The Lord" makes a Western front artillery Barrage sound like a chicken before it is an egg.

If that is not saying anything I would like to know what is. A very interesting specimen of a problem child this African!

S. B. R. MODISE

Dunn star

Lobolo Custom

Sir,

The tone of some Bantu people about the above subject has revealed that we are hardly true to ourselves. We are uncertain of ourselves. We suffer from what is fashionable to call in the psychological jargon of the day, an inferiority complex. We have not realised the greatness of our history or our heritage or our mission as a nation. We are ashamed of what was really characteristic of us. We have tried to assimilate ourselves to other standards, and we have made a mess of them. It should be our aim to show the world that we have our culture, and the custom represent culture.

When Bantu people become a bit educated, they either shun or evade their responsibility as a people. That is why to day some preach the abolition of lobolo. It would be inappropriate to eliminate without substitution, now what is the substitute advocated for? The European has his dowry and what do we want? Some of us have a wrong attitude towards our customs. In the past they were devotional and experimental standard. They safeguarded the norm of our experience. Some of us in our homes speak either English or Afrikaans. We fear our language and the whiteman laughs at the black foolish monkeys. Yet our language, as well as our customs, has its grandeur, chastity and stateliness.

Some advocate for the abolition of lobolo. Behind all this sort of preference there is a subtle distrust for the paradox and custom. We have allowed many of our characteristics to perish to ape wrong ones. We have multiplied all sorts of things apeing the whiteman. If anyone says it has lost its use and is archaic, I simply deny that, and challenge that statement. From some of our customs we learn more of the sheer realities of life than in nothing. The Bantu, it seems, are nervous about anything that is distinctively and exclusively Bantu and only retain anything in our tradition, because it is endorsed and adopted by somebody else. All the nations of the world have their festivals and repeat what the remote ancestors did hundred of years ago, and what has the Bantu?

Lobolo does not cause poverty nor is it buying but just compensation. I have sisters, cousins and nieces and would not like to see them got for nothing despite the money wasted on their upbringing and education. Those who advocate for the abolition, I believe, they have no sisters, or if they have, they have no prospects of receiving a penny for them. This advocacy is but the modern story of the fox with a tail.

If we retain our good customs, that are peculiarly our own a witness that we can bear and of the work we can do, then there is still a chance for us.

The counsel of Polonius, "To thine ownself be true" should be adopted by the Bantu. It is only when a nation is true to itself that it retains any real energy and vitality; it is only when a people is true to itself that it has either power to grow or, indeed the right to exist. How much longer would the United Party survive, for example, if it becomes a pale copy of Malanazi Party?

It is an impressive fact of history that every new development in human thought of experience has its real source in the past. The new lamps are always lighted from the old flames. The Renaissance was due to the re-discovery of Greek literature and thought. Reformation was a return to the New Testament and the Primitive Church. The human spirit is always renewed by some creative contact with the past as the strength of Antaeus was renewed whenever he fell back upon earth, which was his mother. It is always so.

Now, what is the cause of advocating for the abolition of lobolo? Our customs should not be made the target for anyone who wants to vent his venom, or be prey for anyone who has hatred in his heart and unreason in his mind.
WALTER M. B. NHLAPO
Johannesburg.

Notice

We still appeal for brevity in letters to the Editor.

Correspondents are therefore, asked to deal only with relevant points in their letters and be as brief as possible.

We also remind correspondents to sign their names on their letters, even when they are written under a pen-name.

EDITOR.

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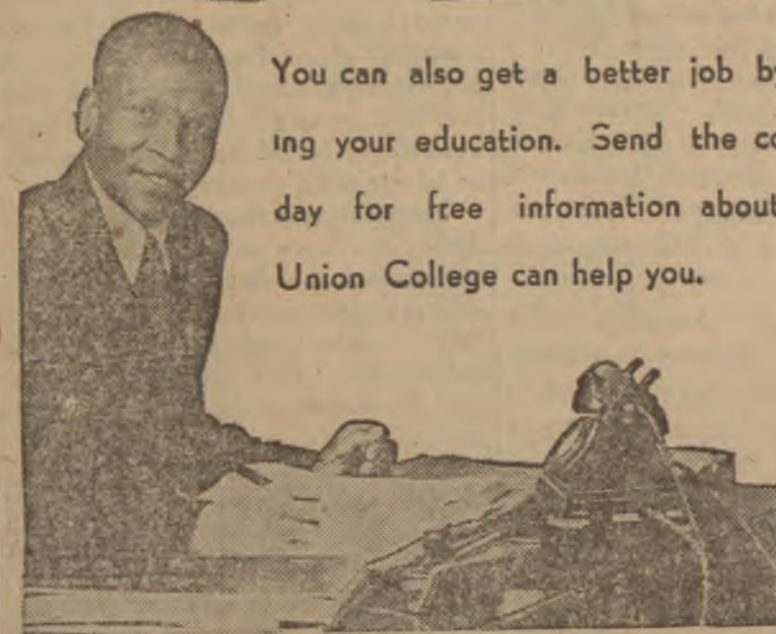
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THE BANTU WORLD

14, PERTH ROAD, WESTDENE, JOHANNESBURG

SATURDAY APRIL 20, 1940

Ukuhlaselwa Kwe Norway

Impi Enkulu Olwandhle

Ngolwesibili ekuseni lwesonto elidhule ama Jalimane ahlasele izwe lase Norway ngemizila emitatu. Apaka eyomoya, eyolwandhle neyamabuto. Loku ati akwenza ngoba ama Ngisi evale ulwandhle njengoba sabika ngelidhule. Ati ukuba ama Ngisi aluvale ulwandhle kutiwa i Jalimani yatumele izwi ku Hulumeni wakona yati kayivumele ukuba ingene ezweni lase Norway, ngokukwenqaba loko i Jalimani yahlasele. Yacanda pakati kwerwe lase Denmark elinabantu abayizi 10,000 yalisoobozela-nje. Kabaze balwa nokulwa. Bangenele i Norway. Amanye amabuto bawaleta ngemikumbi yempi, amanye eza etwelwe imishini endizayo. Azitumba ezinye izindawo zase Norway, ikakulu ezise duze nolwandhle.

Imikumbi yamaNgisi

Ama Norway ayazabalaza. Ama Ngisi nama Fulenshi ate azoyelekelela i Norway ngamandhla awo onke. Silobe-nje ama Ngisi olwandhle ese cwilise umkumbi omkulu wempi wama Jalimani nomunye futi omkulu, eduze kwase Norway. Omunye umkumbi awucwilisile ama Ngisi wabe utwele amabuto ama Jalimani eya e Norway.

Ngolwesine oludhule amapepan-daba abika ukuti isabambene kakulu eduze kwase Norway, aveza ukuti ama Ngisi okwamanje ayipete kabi eyama Jalimani. Ngolwesibili nango lwesitatu oludhule imikumbi eya cwiliswa yama Jalimani yaba 18, eyama Ngisi yamibili, eyalimala yama Jalimani 5 eyama Ngisi 4. Ku zwakala ukuti amadoda amakulu ase Norway eyati isuka impi ama Jalimani ayengena kuyo, aseiyatitile ama Ngisi. Kwelinye elikulu lase Oslo kutiwa ate ama Jalimani mawapume kulo, uma engavumi azolidubula.

Izinkukbela Eziningi

Namabuto ase Norway ayalwa impela osekubikwa ukuti ama Jalimani afileyo maningi kakulu. Kule mpi u Hitler angase aziklinye ngo wake umculo, ngoba uma ama Ngisi engapumelela amabuto ama Jalimani ase Norway azobas' Opathe. Indhla yokupuma angayitoli. Sekuzwakala umoyana oti u Hitler angase ayipake e Holland nase Belgium ukuze allnge ukubhobosa imbobo eNtshonalanga. Nalemibuso seyimlindlele ngezi kali.

Kuke kwabakona nomoyana oti u Hulumeni wase Norway ucabanga ukucela uxolo kuma Jalimani; kodwa kwabuye kwapikwa loko. Ama Ngisi ayeselikipile izwi eliti noma kunganjalo, wona angeze alwamkele loloxolo ngoba i Norway ingabe ilucele ngoba ibambeke kalukuni. Nayo i Norway iyakupika loko it, izimisele ukulwa kuze kubesekugcineni. Ama buto ama Ngisi akona pakati e Norway noma engakabikwa ukuyibamba.

Afile AmaJalimani

Ngolwesihlanu imibiko eyafikayo yati imikumbi yama Jalimani eseyi cwilile iyi 18 ubuningi, empini yezi nsuku ezine. Eyama Ngisi ecwiliile mine kupela kawuko wama Fulenshi ocwiliile. Silobe isabambene ngezinkulu izinkani, kutiwa e Jalimani kuma izixuku zabantu zilinde ukuzwa ngo kuhamba kwempi, Kusobala ukuti na kona ama Jalimani anovale ngaloku telwa kwe Norway.

nzi luto olubi. Si andi ukupika ukuti inkomo izokulwa abantu abamnyama, belafize ezinhupekeni zabo.

Izindatshana

Kuzobakona iKonsati enedumela eholweni yase George Goch ngomgqibelo ozayo ziye 26 ku April. Kuzohlebelela ama Morning Stars apetwe ngu Mnu. Mavundhla. Abasiki bebunda bayibabaz lekwaya okutiwa ngeyase Newcastle. Sesiyoyizwa konike e George Goch. Sizwa ukuti uMnu. A. D. Gwala uyob'epete isihlalo.

Kubikwa owesifazana omnyama edolobheni okwati esemotweni yasesibhedhela eputuyiswa kona ukuba wab'esezobeleta, kwenzeka ukuba shalelele kuyo imoto leyo. Kuti kuserjiso yona betu imoto leyo ingqubuzane nanye, ibheke pezulu. Kodwa wasinda umame neng-ne yake. Kwa izwa enye i noto yamputumisa esibhedhela.

Abacwiye Umuntu eSwazini

Abantu abane enkantolo yase Mbabane eSwazini ba qunyelwe ukuba ngokubalala omunye. Ubufakazi kutiwa buveza ukuti babononde ukumcwiya kutatwe izito ezine ukuze "kwelashwe" ng izo ululu ukuba line.

Eyase Moyeni eNtshonalanga

Ngelidhule kubikwa ukuti amaNgisi namaFrench alwa impi enkulu emoyeni nemishini end zayo yama Jalimani. Kubikwa ukuti eyama Jalimani eyisi 7 yasakazeka panshi yasha yonke Seyimining kus kela loko ebulewe yama Jalimani. Kusukela ngesonto imishini endizayo yama Jalimani ebulewe iyi 19, eyisi 8 ibulewe e Sepa Flow lapo kade iblasele kona imikumbi yama Ngisi. Eyama Ngisi ebulewe iyisi upa. Pela kute lapo ubhici lusugonyile e Norway ama Jalimani atumela imishini endizayo ukuba ivogdhla emaNgisini. Kodwa yahlulekile kwazise wucwilianga nowodwa umkumbi.

Ututuva e Nkana

Kuzwakala ukuti uMnu. Ballinger uzohambela kona lapa ukuba ezwise isimo sodaba lonke lolu. Omunye umqondo ofana nawo lona uvezwe yimhlangano ye Joint Council yaBelungu naBantu yalapeGoli ekipe isinqumo kuswelekile lol'udaba luhloliswe ukuze kuvele obala okwalupembayo.

Iisinqumo senkantolo eyabihlola ukudutshulwa kwa antu abafayo, site inkantolo iyaneliswa ukuti amasosha adubula ngoba ezisindisa ekufe i, esindisa nalabo ababepakati emahovisi enkamponi. Yati ubufakazi buveza ukuti kwenziwa yonke imizamo yokuba kungadutshulwa kodwa yahluleka.

Umteti-nacala wazeza izwi l kulelelabo abafelweyo. Wati kuyadibukis: ukuti ngapambi kokuba iwelhalakale lol'ututuva imali yehelo yabantu yab'isikushuliwe ngo 2/6 ngenyanga.

Kuvela uku i abayiswa esibhedhela beyob'ishwa nokunye mayelana nalo ututuva kwaba abantu bangama 82 u Mnu. Malcolm M. McDonald uNobha wamazwe lawa kuHulumeri was'e Ngilandi ute uHulumeni wase nowase Rhodesia bayaluhlola; bazomisa iKomisheni ezoluh o'a lonke.

Inkomo e Hovisi

Inkomo ngasa e Krugersdorp, inga b'v' b'casulwe yini yangena ehovisi elirile kona yaxosha amakosazana amhlope ayes benza pakati Yaqonda esigqokweni somnumzana omhlope oyi lungu leKanseli yedolobha, yasisumela ifuna ukusidhla.

Kodwa basisindisa isigqoko ingase- (Ipelela obloni lokuqala)

Kaseko UMfu. T.M. Ramushu

Abantu abamnyama betuke kabi ngelidhule lapo bezwa ngokufa kuka Mfundisi T. M. Ramushu u Mongameli we Bantu Methodist Church. U Mfundisi isifo simzume lena e Belfaat kwandodana yake. Ukufa kwamzuma lapo ngoApril 9 ngolwesibili. Kuhambe indoda emadodeni kwezika Nkulunkulu, indoda eyab'inomoya wobu Krestu ngempela. Nakoni lena kwa Gogo wabenobuqoto obuhle emsebenzini wake ayezinikele kuwo ngenhlizyo yonke yake. Okwati nal po esepumile kwa Gogo weza lapa eMbongolweni nakona waba umholi weqiniso kubantu bake. Waba yisibonelo sebuto elihle lika Jesu Krestu. Wafihlwa ngesonto elidhule, April 14.

Abazokululwa Ngu Hitler!!

Basebaningi kakulu abantu bakii abanemigo-do emifushane abacabanga ukuti uma u Hitler eyinqobi lempi uzobakulula ezi hlupekweni zabo. Bonke ububi obenziwa ngu Hitler e Jalimani bokubulala bonke sbangezwani naye nokuh'upa kabi abase Poland nabase Austria nabakulezo ndawo azinqobayo, kabakushayi mkuba. Bati amanga lawo. Kepa kabakombi nokukodwa okuhle abati kwenziwa ama Jalimani lipo ebusa kona. Kanti uma bekumbula ukubusa kwawo e German West Africa nase German East Africa bazokubona caba ukuti isandhla sawo saba silukuni kangakanani kubantu.

Wona umbuso ka Hitler unesandhla esilukuni ngokwesabekayo eziteni zake nakulabo abangesiwo amaJalimani. Kayiko into engenziwa abantu bakiti eyedhula ukuba batobele umbuso wamaNgisi bawucelele impumelelo ku Somandhla ngobu isandhla sawo sipata kahle zonke izizwe.

Umhlangano WamaDodakazi eAlexandra Township

Bonke abaholi bezinkundhla zama Dodakazi omdabu kuleli kanye nama shoshozela kuzindaba zehhlalo yesizwe esimnyama sonke bayamanywa ukuba babekona emhlanganweni wama Dodakazi ohlanga la e Goli ozo butana e Alexandra Township e Howden P. L. D. ku 9th Avenue ngo mgqibelo ku April 27 ngo 11 ekuseni nge.

Sicela ukuba bonke abazayo, noma amanzusa eze eleta imibiko nemibuze ezokwaka indhlu yetu yama Dodakazi omdeni. Nishehe nifike ukuze siqube nani nonke. Kyauba kona i Lunch ne Tea.

Kuxoxwa izindaba ezinkulu kakulu Lomhlangano umenywa egameni lama Dodakazi ase Afrika ase Alexandra, azibumbele lelililelo. C. L. TSHABALALA. (Umsunguli).

IMelika Ne Jalimani

Kusobala ukuti amaJalimani asaca sukivo isenzo seMelika sokunika ama Ngisi namaFrench amabhaloni ob' b'olusha o upambili lokulwa amaJalimani awakufani loku, a i kuyawimiz Okw'ibili ngaloku azama ukub' avuse izita zika Roosevelt eMelik enetamba lokuti hleze kuti oketwe e Melika, lesisenzo sawo simiswe Roosevelt; kungene omunye oyob neso elingcono ngakuwo amaJalimani Kubonakala songati ama Nazi anetamba efizulu lokuti i Melika hlez ngangeni empini noma ikwenziwani.

Njalo ube ofuna

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Ohlanzayo

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Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisa nomkabo iminyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona wona muti abafanele ukuwudhla nxa bezizwe bekatele, bedangele bepelelewe amandhla nesibindi, bengase njengoyise mkulu ababelwa izimpi ezinkulu bazinqobe izita zabo. Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukipe yonke int' embi esiswini, matunjini nso sonke isihlungu esingapakati. Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugewele ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla, nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepeni usityele ngawo kuze nabakude.

Buza esitolo sakini kuqala noma utumele i Postal Order lika 1/6. Lowo owenza manje unazisa ukuti uma nifuna ukuqonda kakulu, ngaso ningabhalela ku:

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Usuku lomgqibelo April 6 luyokohleka kade ezi ngqondweni zase Wit Bank. Nansi eyonanto yayenziwa ngaleyo mini. Umfo ka Maseko wadumo e Wit Bank waye kipa intombi yake iya komkonzela kwa Japan. Yeka ngikunike. Lomfo ka Maseko ukuti ungubani ngokuzalwa "ngu Wilfred Z. Maseko, umfoka Zwelibanzi," udunga ndaba isa mhalele! ngobucakide behle ntsbeni yaciteka! Umfo ka Nomahlanjana! Unomabincina ngo pondo lwenkomo kungasi Nkosi." Nguve ke owayenze lolo suku olukulu. Kwati ngolesiblanu wazwa imilingwane inga nqamuki komame wabona nje ukuti konakele, intaka ibekelwe amazolo kwati nxa kupelele ukhulwa, yangena inkosazana ka Zwelibanzi ngo mnyambalala we motor.

Lenkosazana yilona gugu lamadodana akwa Maseko, ngu Mrs Mtshali wase Alexandra Township nguma "Standi" kwasa okungali! Mina! Wabona nongazi ukuti umfo ka Maseko usekaya, lokupela kwazisa ukuti ugo wo lomtwana kulapo inekaba yake ikona. Kute ngo

2 p.m. zakala izintsimbi zoku bopa ifindo, kwangenwa. Inkosazana ihlobe ungamfuni umuntu ohlobela unyeni wake, uti uma ubeka emva uvume uti yebo zalwa ngabantu, loku nonina yi Ndhlovukazi isikizela nje! Yeboko, kwangenwa lokupela izoboshwa eBantu Methodist Church endlini lapo uyise etandaza kona u Nkulunkulu wosindiso lweke.

Laboshwa ifindo ngu mfundisi u Tladi ngamazwi nezinyalo ezi kulu kwati nxa sekunikezwa umtwana, ngapambi koba izipo zibizwe yezwakala imbongikazi engu dade wabo yise, yangabuzal kulapo ngabamba izibongo, wawa bona amadoda ekalipisa amehlo yaqedela ngesipo. Uyise womtwana wati ushaya inkomo yake ukuze baqonde atakwa Japan ukuti upuma kwabo nkomo omncane uyise wamupa imbuzi, kwalandela nezinye eziningi nezavela eJohannesburg ku Mrs Vilakazi ne ndodakazi yake ikumbula uNtatobana ababe dhlala naye.

Amagama abashadi: Elizabeth Maseko eshadano Billy Japan. OWAYEKONA.

U-Komfa We Independent Methodist Church Of Africa e Longlands M. Station

U Komfa waleli bandhla wesitatu kusukela kowoxolo ubuhlangene kulomuzi lapo u Mfundisi we Sekete ekona u Rev. I. I. Marwa. Wavulwa ngolwesitatu ngo March 7 ngu Rev. Zeph. Kunene i President. Ababekona kuyilaba Swaziland: Revs. Zeph Kunene, Thos. Mabuza, Geo Vilakazi; Transvaal: Revs. J. P. Motsuane, S. M. Lekgale, Lazarus Seemiso nawo Mnu H. L. Kubheka, Jas Cindi, Phin. Pilane, J. Libudu, Madam Fannie Magie; Cape: Rev. J. N. Mhlongo; Natal Revs. S. Mazibuko, K. W. S. Qwana, R. F. Sitole, P. P. Mhlongo, N. N. Masango, S. T. Zimema nawo Mnu. L. M. Mkiye, N. D. Ndhlovu, P. Mikhulu, A. Nkosi, R. N. Mkhazi, S. S. Mhlope

Abafundisi ababengeko kodwa betume izincwadi zokuzibika yalaba: Revs. L. Tshelombe, D. R. M. Thoele, J. B. Maimela, G. R. Mpoedi, A. P. Nkosi, M. T. Sithole, J. Qwele, J. A. Mhlongo. Abangatuma nga ncwadi yilaba R-vds. E. Ngcono, D. Mtungwa, J. M. Kumalo, Theo Z. Kunene.

u Revd. Zachariah Dhlamini watu ma incwadi engazwakali ukuti utini. Ngisapinda futi ngiti obesenokunabaza ngokuhlangana kwalelibandla kazizwele futi namuhla. Lokomfa waquba zonke izinto ngomoya wokuzwana okukulu: Yati ingonyama yikwaNgwane kuzitunywa ezabe zi unywe ngukomfa odhlu kuyo uRev. Z. Kunene i President no I. I. Marwa anobhala beyobonga isenzo sayo esihle sokwenza uxolo kulelisonto ya i: Uma umlilo kade utshisa isigang utu ama sewu cinyiwe kusale kutungama alongwe acime ngamanye eze apele nya. Ama Trustee a i District ayaleziwe ngu Komfa ukuba alungise izincwadi z-sonto nokunye (church documents and properties). Kwatunyelwa u Pondo noshe eni (one guinea) Embusweni wa Mayors War Fund.

Kwati lapo sekungena kwezoko lwezihlalo kuketwa ngamape, a uRev. Z. Kunene waketwa futi ukuba yi President yonyaka no Rev. I. I. Marwa ekulobeni, i Vice-President Rev. J. P. Motsuane, Vice-Secy Rev. S. M. Likgale Ama chairman ama District, Transvaal: Rev. S. M. Likgale; Cap: Rev. Mhlongo. Natal: Rev. K. W. S. Qwana.

Umfundisi owabekwa izandla Rev. Lazarus Seemise, owakonjwa e Pilanesberg lapo sekupembeke ubu Diperde kona. Indodana ye chief yakona uPhineas Pilane ubekona i chief uyise ukete lelisonto ukuba libe kuyindawo yake kunalelo ebekade likona. Umfundisi owamukelwe ebulingweni ngu Samuel Tshavinyoni Zimema wase Harding lo Mnu uyi Chief naye kodwa ubalahlele ubakosi balelizwe wak-ta ukuba ngumfokazana we Lizwi lika Nkulunkulu.

Ngomgqibelo ngo March 30 u Komfa waya emzini womufi u President Philip Job Ngwenya wayobeka ilitye etuneni lake kanye nelindodana yake umufi u Albert Gen Ngwenya. Kuhlatshe inkabi kwasetshenzwa kakulu lapo. I Komfa yabeka panshi £247. Ukonga isisala ezinhleni zo Mhleli bayoxola bonke abase Natal sizoveza amagama alabo abase Goli: Mr. no Mrs. S. P. Nko i 10/-, Mr. Sol' Nkosi 10/-, Mr. Phil. Mbuvisa 2/6, Mrs. Bessie S. Nkosi 1/-, Mrs. P. P. Sikonde 2/6, indodana kamufi u Samuel P. Ngwenya £1. Intshumayelo zenziwa ngokusa nangokuhlwa. U Komfa wadhlala imazi yenkomo nezimvu ezimbili. Indaba ka keke nesinkwa nemfe nombilo nginayeka Kwaba yinkonzo enkulu ngesonto yesitebe se Nkosi. Abantu babe ngu 209 U Komfa wici eka ngomsambulako. eTelelela Mhleli angivami ukhulupha.

Yimi ohloniphekileyo, STRIKE SIBIYA.

YIMI OWAYEKONA

Umngcwabo Omkulu

Setemba uku i indaba yo nngcwabo ka Mufi uMfundisi I. M. Ramushu siyoviveza ngelizayo uma itinyelele kahle. Anokasi esiZulu acindezelwe ngomgqibelo ongapambi kwesonto. lomngcwabo kesabe sisakwazi ukuyiveza. Wabe umculo ngok mangalisa e futi inkonzo yacitsho yatats usuku lonke abantu befakaza ngesimilo sikamufi Ramushu.



HEALTH in every drop

WHEN you find that you get tired very easily, when you begin to worry over unimportant things, when you often get irritable and bad-tempered, the trouble is probably that your nerves are tired out. Hard work and worry will very quickly tire out your nerves. To make them well again, you need Phosferine. Phosferine is the medicine specially made to strengthen up tired nerves. It is in the form of very small pills or liquid. You can buy whichever you like. Your nerves only need a tiny quantity of Phosferine to make them well and strong, so only take a few drops in a little water.

Each one of these small drops is packed full of health and strength for tired-out nerves.

Do not think that you have to drink big doses of medicine to make your nerves well. Start taking a few drops or a couple of pills of Phosferine every day and you will soon find yourself feeling better and happier.

It makes no difference whether you buy Phosferine in the liquid or tablet (pill) form. Both have exactly the same effect in building up your health.



PHOSFERINE The Greatest of all Tonics

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

Amadodakazi Ase Pentrich

Mhleli, Sasinomhlangano wama D.O.A. egatshehi lase Pentrich e Mgunundhlovu Wavulwa ngu Mnu. C. Mpanza ngomtandazo, nencwadi ka Mfundisi Mazibuko eyafundwa u Nobhala yokusekela u Mnu. Mpanza ngabafazi ababekala beti "Ubani, oyosisusela itsho etuneni lika Jesu?" Kwafundwa amaminiti omhlangano odhlule avunywa.

Kwase kungenw' odabeni. U Mnu. C. Mpanza wabeka indaba ya Komkulu abezayo bezobonga ku Hulumeni ngokubeka i Paramount Chief u Mshiyeni ka Diazulu uyoba mhla zingu 12 kuyo lea ukuba ama Ddakazi ez lungisele ukuba azobonga nokulungiselela isi so se Ndhlunkulu. Kwase kuketwa abayokuluma emkandhlwini abayokulumele amakosikazi Kwaketwa u Sihlalo u Nkosi. E. Tetwavo kanye no Lusiba lwake u Nkosi. E Mhlongo. Wawalwa umhlangano ngo "Nkosi Sikelela," wabusisa u Mnu. C. Mpanza.

ELIZABETH MHLONGO.

(Yafika lendaba sesicindezele nge lidhlule Noma sekudhlulile ekubikayo siyifakile ngoba ikomba izinyatelo eziqonde pambili z besifazana bakiti. - Mhleli.)

Isikalo Sabase Bethal

Mhleli. Kufanele ukuba sicele u Hulumeni kwandiswe amalungu etu e Mkaandhlwini e Cape Town ngoba tina sibona ukuti akusizi luto ngoba seloku saba nama S rators akuko luto eselibonisa ukuti sizopumela endaweni y bungcono sibona umgoqo we bala uya pambili. Sicela ukuba izwe lisihonise ukuti. Iona libona kanjani Sicela bonke basipendule.

Abenu, D. SIBANYONI S. M. NKONDE. Bethal.

Ezakwa Mahamba

Mhleli, Ungeke wanginika ithuba lokuba ngikhulule nge Football yase Piet Retief.

Impela abafana abadlala ibola ePiet Retief, babokile kulonyaka, ang izi ukuba benziwa yini. Ind ela abadlala ngayo iyamangalisa.

Ngo February, laba bafana, babase Maha nba beyodlala ibola i 1st team yakwa Mahamba ayizange ilibone ikhasi elibomvu. Ngoba umfoka Sibiya wase Piet Retief walishaya phakathi. I goalkeeper yakwa Mahamba zange ilibone. Kwahlulwa uMahamba nge 1-0.

Nge Easter Monday, lezizimbungulu zase Piet Retief bezise Paul Pietersburg, (Dumbe). Kwadlala ibola elihle kakhulu nayo zange ilibone ikhasi elibomvu. Ngoba umfoka Nkonyane wase Piet Retief walishaya phakathi ku goal yase paul Pietersburg. I Piet Retief yabafaka 1-0.

Ngomhla ka 6th April, lezizimbungulu beziye kwa Zomboda e Swazini ziyodlala nabadlali bebola bakhona.

Ngo 5 p.m. umfoka Dladla wezwakala eshaya indweba. Bangena bonke abadlali bebola enkundleni vokudlala ibola. Yabe seyasukake. Kuthe zi siphethene kabi wezwakala umfo ka Sibiya wase Piet Retief eshaya ibola elisimangaliso, walifaka phakathi. U goalkeeper zange alibone. Umfoka Dlamini wase Piet Retief wakhabhalela ipenalty esimangaliso yasho ingena phakathi, ngabona umfoka Kunene ethukuthela, uthe nxa umfo ka Masilela emnika ibola washo elitaka phakathi ku goal yase Zomboda. Izomboda yehlulwke nge 3 : 0 goals.

Hambani bafana base Piet Retief ababizwa ngokuthiwa ama Lucky Stars, ekamnumzane Masuku. Sibeko kuzozonke izindawo abasifunayo. U Ngiya themba mhleli ukuba uzo-yiloba.

Yimi ohloniphekileyo, STRIKE SIBIYA.

EDWALENI

Edwaleni Industrial School wants a dozen good Christian Native boys to come and learn Leather work under a long experienced teacher and in an Up-to-date Machine equipped shop. Also three boys to learn Tanning. No Tobacco Users allowed to enter. For particulars mention this advertisement, and write to:

J. S. RICE, Principal, P.O. Ingolweni, Natal.

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MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

PAGE EIGHT

THE BANTU WORLD JOHANNESBURG

SATURDAY, APRIL 20, 1940

Cleaning A Vacuum Flask

A little vinegar added to the water used for washing a vacuum flask will remove any musty smell. If the flask is badly stained, add a crushed eggshell to the vinegar and water and shake vigorously for a few minutes, then leave the mixture to stand for a short time. Do not cork a vacuum flask when putting it away, or it will develop a musty odour.

When You Fry Fish

To fry fish to perfection, wash and dry well, brush over with beaten egg, dip in fine breadcrumbs and fry to a light brown in boiling fat. Take out, drain quickly and serve very hot.

It is no use trying to fry wet fish. The fish must be really dry.

The fat must be absolutely boiling when the fish is put in. Wait until you see a thin blue smoke rising before adding the fish.

Never try to fry too many pieces of fish at the same time. If this is done the fat gets chilled and the fish is greasy and sodden.

If eggs are too dear, dip the fish first into milk, then into seasoned flour, and then into very fine breadcrumbs, and the result will be nearly as good as if you used eggs.

Fish fried in butter should not be kept waiting an instant longer than is absolutely needful.

Make Coal Last Longer

Now that winter is here this hint on coal economy should be read.

Half a teaspoonful of saltpetre mixed with half a cup of water and poured over a scuttle of coals will not only induce a brighter fire, but will make the coal last longer.

A good handful of common washing soda dissolved in half a bucket of warm water, if thrown over a hundredweight of coal and allowed to dry, will prolong the burning power by 25 per cent.

Lay old newspapers, paper bags, paste-board boxes and wrappings in water until they are reduced to pulp, then squeeze them into tight balls, the size of your fist. Roll them in coal dust to be used for stoking fires.

Burn all orange and lemon skins. They give out a great heat as well as a most delightful aroma.

When you have any hot dirty soda water use it to moisten coal dust. Leave it for an hour, and then bank up with the mixture any fire that you are not wanting to sit beside for some time.

This Week's Thought

"Learn to keep your troubles to yourself.

The world is too busy to linger over your ills and sorrows.

Learn to greet your friends with a smile,

They carry too many frowns in their hearts to be bothered with any of yours."

Cookery Recipes

KIDNEYS

Like all other internal organs, kidneys must be well washed and soaked in salt water before cooking. Then remove the skin, which peels off very easily after soaking. Wrapped in bacon and grilled and served on fried bread with tomato, kidneys make a very tasty savoury or breakfast dish.

STEAK AND KIDNEY PIE is an old favourite, but in a large family there is always the possibility of some one getting all the steak and another all the kidney. A good way of avoiding this is as follows: Using stewing steak and ox kidneys, cut the steak into thin slices enough for an average helping, soak and skin the kidney and chop into small pieces and place a spoonful in the centre of each piece of steak, roll up and tie or skewer the meat and roll in seasoned flour.

Fry an onion until soft, and add the meat and fry till a good brown colour. Add sufficient stock to cover and stew gently 2-3 hours. Remove from the pan and put into a pie dish, cover with pastry and bake till the pastry is cooked.

Our Children

Delirium

Delirium is the condition in which a child, though apparently asleep, carries on a lively conversation, and may throw itself restlessly about in bed. It is usually accompanied by fever, and occurs at the beginning of several of the infectious illnesses, and also in pneumonia. In influenza the child may leap from the bed and walk about the room. Delirium may also occur at the end of a very long and dangerous illness, such as typhoid or rheumatic fever, when the child is exhausted.

Some children get delirious after slight concussion, such as can be sustained from falling off a bicycle. The condition passes off in a few hours, if the child is kept quietly in bed. But when it occurs during a serious illness it is a bad sign and the doctor should always be informed.

Just A Smile, Please

Father: "Mary, I've just had a visit from Harry, and I've consented to your marriage."

Mary: "Oh, but, father, I don't want to leave mother."

Father: "Don't let that worry you; you can take her with you."

"How much of your salary do you take home to your wife each pay day?"

"None of it."

"How's that?"

"She meets me at the office and takes it home herself."

"Look here, waitress, I have just found this shirtwaist button in my soup," said an angry customer to his waitress.

Waitress: "Thank you so much, Sir, I have been looking everywhere for it."

Ink Stains

How to Remove

CHAMOIS GLOVES and other wash-leathers may be washed as follows: Make a lukewarm soap solution with a reliable soap powder, and add 1 tablespoon olive oil or glycerine. Soak the gloves for a few minutes if they are very soiled, then slip on to the hand and work the dirt out. If the water becomes very discoloured, use another solution as above. If the leather is very hard it will be wise to rinse the gloves in a clean, soapy solution with oil or glycerine, and dry on a clean towel, away from any artificial heat—in fact, in the open air. From time to time with the hands, so that they will time they should be worked gently not dry hard and stiff.

TO REMOVE INK STAINS, soak article in lemon juice, buttermilk or warm skimmed milk for about half an hour, then boil or wash in the ordinary way.

If the satin is dry, spread the stained part over a basin and pull taut; pour a little boiling water on it and sprinkle with salts of lemon; if a little of the blue colouring remains this will boil or wash away. The above method can be employed on white silks, using hot instead of boiling water and afterwards neutralising the portion which has come into contact with the chemical with carbonate of soda solution.

Black Indian ink can generally be removed with a nailbrush, soap and warm water.

IRONMOULD.—Pour boiling water on to the stain as described above, then sprinkle with salts of lemon. If this is ineffective use oxalic acid crystals, which are much stronger, and must never be used on delicate materials. Then boil.

Household Hints

FISH.—Although frying is the most generally popular way of serving fish, there are many other ways equally appetising and more digestible. Steamed between two large plates over a boiling pot, with a little butter, milk, parsley and seasoning added, the delicate flavour of the fish is preserved and the flesh becomes very tender and easy to digest. This is an excellent way to serve fish for an invalid.

Cooked in an ovenproof covered dish in the oven, with sliced onions, tomatoes and potatoes, nuts of butter and a little milk, it is also most tasty.

It is most important that fish should be fresh when bought, as it deteriorates more quickly than most foods, and may cause serious cases of ptomaine poisoning. When buying it see that the flesh is firm, the eyes bright, and the gills and spots red.

FLOORS (to stain).—Permanganate of potash, dissolved in water to the right strength, is one of the cheapest stains for floors or woodwork. When using it be careful not to get it on to the hands, but "paint" it on quickly with a large soft brush, rinsing the brush well after use. The wood will need polishing after staining with permanganate, as it leaves a dull surface. Cracks in floors may be filled with one of the plastic materials intended for this purpose and obtainable from most timber or hardware merchants.

What a weak baby!



If you give your baby plenty of food, but he is still sickly and thin, and cries a lot, it is a sign that he needs better, more nourishing food



Give him the **RIGHT** food—



Give baby "Nutrine." Doctors and nurses will tell you it is the right food for babies because it is good and nourishing. "Nutrine" makes babies grow sturdy and strong

and then see the difference



"Nutrine" is easy to make, too, and all babies like it. Ask for "Nutrine" at chemist or store



NUTRINE BABY FOOD

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

a Free BOOK for you!



Write at once for a FREE Simplified Diet Chart showing you how to mix "Nutrine" and the best time to give it. Available in English, Xosa, Zulu or Sesutu. State Language preferred. Write to HIND BROS. & CO., LTD. Department Q1, Umbilo Natal

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FAIRY DYES ARE EASY TO USE EITHER WITH COLD WATER OR BOILING WATER.

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You can get them from your Chemist or Storekeeper.

Councillor Mrs. H. F. Atteridge Given Great Welcome

(“By Squib”)

Councillor Mrs. H. P. Atteridge, chairman of the Native and Asiatic Administration, Pretoria, was given a rousing reception by the residents in the Douglas Hall, on Thursday, April 4. Mr. A. C. Lowe, Superintendent of Locations supported by Mr. J. R. Brent, introduced the members of the Native Advisory Board.

Cr. Mrs. Atteridge said: “I wish to thank you most sincerely for the honour you have conferred upon me in giving me this reception and the entertainment. I deeply appreciate your kind thoughts. I am pleased to see so many women to-night. The men are the bread winners but the women are the backbone of your homes. I respect your confidence in me.

“I have found a great joy and a great interest in it. They say that in passing through life, we should at last try to leave it better than we found it. In my life I have attempted to do this. I only hope that in some way, however small, I have been successful. Those in need have always appealed to me most—the oppressed, and it is for this special reason that for years I have considered specially your welfare.

“The Bantu can be advanced and helped in many ways—economically, socially and educationally—I deliberately leave “politically” out of consideration. It cannot help you in the least, for years to come. I appeal to you to keep away from all isms—Communism, Socialism, Nazism, Bolshevism, Capitalism and Fascism—they are only snares, and may lead you into serious trouble. I sincerely offer you this advice.

“I want to tell you that throughout South Africa, today, there is a genuine awakening—a slow but sure realisation of our obligations to you and there is a real interest being taken in

your welfare—many are striving—striving sincerely to find ways of improving your position in the social scale—in this country. They are endeavouring to find practical solutions to the many difficulties that confront us. I ask you people to



put your confidence in these people and to appreciate the efforts that are being put forth on your behalf, and in your interests. In my opinion there is no such thing as a Native problem—we make the things appear far too difficult. With good-will, honest hearts, we can improve living conditions and by improving living conditions, we can and will promote the happiness and the contentment of the Bantu.

A famous English poet has said: “man wants but little here below, nor wants that little long.” And I am sure the Bantu's wants are little and very reasonable and they should be met in a sympathetic way. We are all children of ONE GREAT FATHER, and it behoves

us not to act in a selfish way towards even the least of these.

Councillor Mrs Atteridge went on to say the Bantu should put their energies into improving their homes and social life. The father and mother should be examples to the children. Take and copy from the whiteman only what is good—and don't take only his vices and bad things. When you pick up an apple, and some part of it is bad and rotten, don't eat this bad and rotten part. It will only make you sick. Eat only what is good, and it will make you strong and healthy. Remember this. It teaches you all that you need to know and all that you have to know.

“We are helping you all we can” she continued, “to advance and improve your living conditions. At a great expense, we are building you a Village to live in—possibly the best in South Africa. The houses will be new and health. There will be schools for your children and churches, to help you to improve your lives and make them useful to the community in which you live. With schools and churches, your educational, moral and spiritual needs will be met.

“Reasonable sporting facilities—sports grounds, a social club and reading-room (Pretoria B.M.S. Centre) will help you to get some pleasure out of life, after you have finished your work for the day. We

are going to provide you with these facilities, so that you can have something to do in your leisure time. You must interest yourselves in something and have something to do otherwise you will get into mischief. “Sata” still finds work for idle hands” is a saying that is very true. Half of the crime and the wrong-doing in his world, is due to idleness. As this is a social evening, I want you all to enjoy yourselves and I do not intend to say more to-night. But I do want to thank you once again for your kind thoughts. I appreciate your action deeply. I also wish to thank the members of the N.A. Board for the wonderful work they have done on your behalf.

“I advise you to bury hatreds and to work for the common welfare of the Bantu community sink your party and personal animosities and do not let your disabilities overshadow your opportunities.

Messrs A. G. Ngolave and Keble Mote spoke after the Chairman. The Chair was taken by Mr. P. Gienge and the speeches were interspersed with some fine musical selections by the Roaring Forties under the conductorship of Mr. B. Mngade and the J. D. C. C. under the famous White-clove baton of Mr. A. Jas Gombi.

The Joint Council of Europeans and Africans is again alive in this City and is somewhat active. We are delighted to see this movement trying to assist the Bantu people who are without leaders, because they would be—leaders—are fighting for a bone without meat.

PENTECOSTAL HOLINESS CHURCH

The Annual Conference took place at Bantule and the Revs Juel E.

hodes and P. Nkiding were responsible for all arrangements. There were many Ministers of religion who came from all parts of the Province. This Church would seem to be making good progress amongst the Bantu people.

MANYANO WOMEN IN SESSION

At a reception in the Douglas Hall the following were some of the speakers, His Worship the Mayor Cr. A. B. Midey, Mr E. W. Lowe, Chief Native Commissioner J. R. Brent Esq; Manager of Municipal Native and Asiatic Administration, Rev J. Webb. The Manyano of the Methodist Church is proving a real force in religious sections. As a race we must embrace christian religion. The Conference was fully represented on the following Monday at the Burial of the Rev. H. D. Habagane.

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OBTAINABLE FROM ALL CHEMISTS
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Just look how Pa eluded that half back. And now he's on his way to score. He'll take a lot of stopping. When Pa gets possession, he's dangerous. He's got Nerve, Stamina and Speed.

He's no chicken. But despite his years he plays centre and feeds his wings untiringly and unselfishly. He's the most popular man on the field. A real sportsman.

He has a happy secret. He keeps his digestive tract clean and feeds his Nerves with a strong tonic. He keeps the Bile flowing and his Nerves up to concert pitch with Parton's Purifying Pills.

For Parton's ensure generous secretion of Bile into the intestinal tract, thus aiding digestion and ensuring thorough elimination. And blended into Parton's cleansing is a Nerve tonic which expresses itself in energy, action, laughter, happiness. Do you wonder Pa is the man he is?

Parton's are sold everywhere in bottles of 50 pills at 1/6 1812-2

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APERE TSENA TSA
MEBALA-BALA ELENG
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Beacon Blankets di tšona lefatsheng lohle ka mebala ea tsona e metle; boea ba tsona bo bolets; go futhomala ga tsona go senang boima.

Beacon Blankets ke kompe tse ratoang ke makgolo-kgolo a diketse tsa basadi lefatsheng lohle, gobane di na le mebala-bala e khahlisang bohle. Engwe le engwe e lekane mpete ka tlung.

Di boneng mabenkeleng kompe tse tsona tse sa hlalaleng kapela, phophola morumo oa tsona gomme u tla u thua ho futhomala ga tsona.

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KE METSOALE E FUTHOMATSANG

Ga u sa di fihlele bebenkeleng ngolela go “BEACON”,
P.O. Box 1255, Johannesburg, kapa go Box 1778 Cape Town.

8th Birthday Of 'Bantu World'

Years Of Growth And Progress

Fights For Fairplay & Justice

(BY SCRUTATOR)

The Bantu World is celebrating its eighth birthday this month. Since its inception in 1932 this national journal has been growing steadily, not only in size but in influence and power. Its leading and other articles have already been quoted in several books and newspapers dealing with the problems of the relations between white and black. The authors of these books speak of the Bantu World as "the leading newspaper of the African people."

This clearly shows that the paper has become a mouthpiece of the African people, expressing their opinions, aspirations and desires fearlessly but moderately and intelligently. Its policy of inter-racial co-operation is certainly bearing fruits, because it is the only one policy that will eventually bring about harmony and mutual understanding between the races. It is the intense desire of those who direct its destinies to bridge the gulf that separates Africans from Europeans, to create a spirit of friendliness and enthusiasm; a spirit of tolerance that will enable both white and black to realise the importance of their interdependence.

EUROPEAN READERS

Because of its ability to present the case of the African people in a language that does not anger, but penetrates and wins, The Bantu World has an increasing number of European readers, who, no doubt find it useful and helpful in enlightening them on questions that affect the welfare of the African people. There can be no doubt that with its growth and expansion, white and black will be brought more and more into close contact with one another and in this way learn to appreciate each other's point of view.

One day I was in "Jolly Jack Barnard's" bookshop when a middle-aged white man came and bought a copy of the Bantu World. He told jolly Jack that he was a regular reader of The Bantu World and that he finds it useful and helpful. "The paper", he said, "is not one-sided; it criticises both white and black alike. It helps me to understand the black man's point of view, his desires and aspirations. I wish every white man and woman in the country could become a

reader of this paper, and I am quite sure it will do them a lot of good; it will open their eyes and they will begin to see things in a different light. They will begin to understand that the black man is human and, therefore, he feels hungry, thirst and cold just as the white man, and that his desires, aspirations and ambitions are the same as those of the white man.

LIKE COLUMBUS

"I tell you, Jack, after reading The Bantu World one cannot help feeling that, like Columbus, one has discovered a new world, full of interesting human life with its difficulties and problems."

The Bantu World, in its fight for fairplay and justice for the African people, employs many methods and one of these is to open the eyes of the European business men so that they can see the vast, uncultivated home market, consisting of millions of Africans. An increasing number of European business men throughout Southern Africa has now ceased to look upon the African as an asset to their commercial and industrial enterprises only as a labourer; they now see him as a potential consumer of the commodities they produce and sell. Only the other day, General Smuts told a large gathering of Europeans at the Show Grounds that "the Native can no longer be regarded as a mere aid to production. He is becoming more and more a consumer of the products of civilised industry." When Europeans begin to think of Africans in this manner, one can safely conclude that a new page is being written in the history of South Africa, and The Bantu World's contribution to it has not and will not be insignificant.

The Bantu World, of course, has not only attained to this position of influence through the efforts of those who direct its destiny, but also through the support given to it by its numerous readers in every country and territory of the sub-continent.

Amazing Progress Of Other African Newspapers Steadily Growing In Influence

The progress which The Bantu World has made during these eight years has been shared by other African newspapers with which it is associated, such papers as the "Ilanga Lase Natal," "Mochochonono," the "Imvo" and "The Bantu Mirror." In their spheres of influence, these papers have captured the imagination of their readers and are finding their way as counselors into their innermost life, meeting their needs, solving their problems, inspiring their thoughts and voicing their opinions on matters of national importance.

The "Ilanga" in Natal has made wonderful strides in progress since its removal from Ohlange to Durban, where it is housed in imposing premises at Umgeni Road. The paper's circulation has increased tremendously and its popularity among the Zulu people shows that it has established itself as their mouthpiece. There can be no doubt that it is playing an important role in the creation of enthusiasm for reading and in the development of Zulu literature.

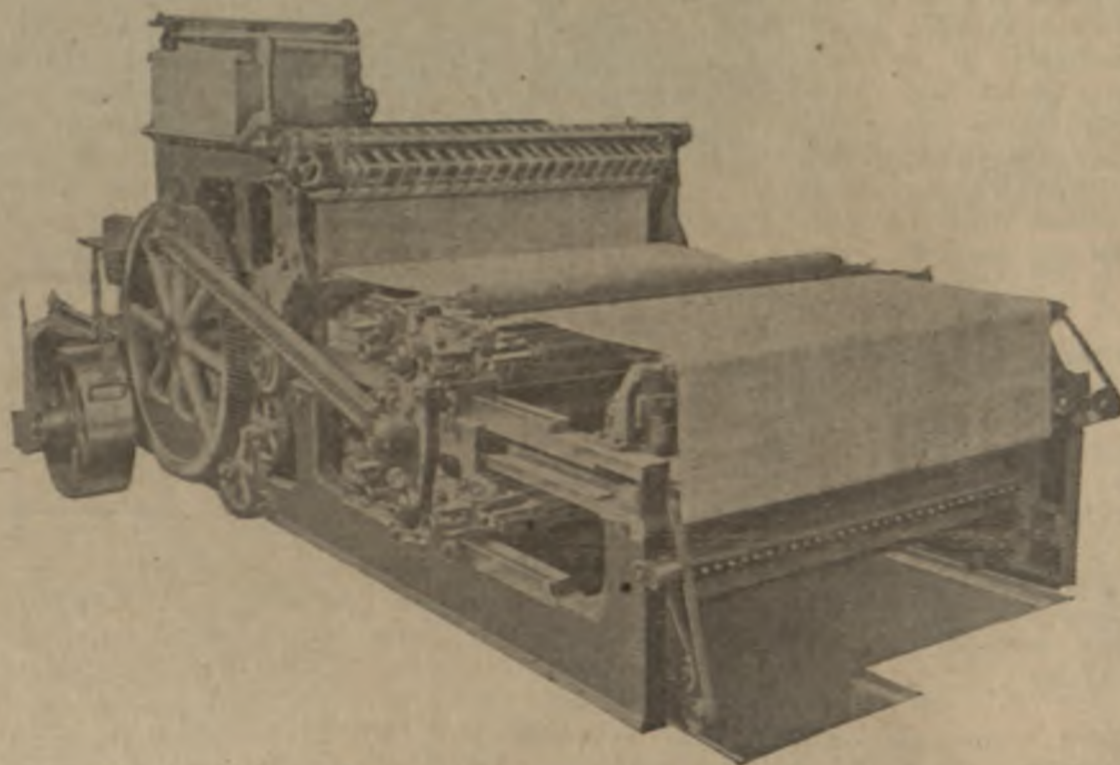
The "Imvo" in the Cape is recognised as the leading newspaper of the Xhosa-speaking people. As the oldest

African newspaper in the country it has played an important part in the development of the Bantu Press. Since its association with the Bantu group, its circulation has been increasing steadily. The paper is looked upon as the mouthpiece of the Xhosa-speaking peoples, directing their thoughts and shaping their destiny.

In Basutoland and the Orange Free State "Mochochonono" is steadily establishing itself as the paper of the people. With its Free State supplement, it is bringing the people of Basutoland and those of the Free State into closer contact. Its circulation is steadily increasing, and its influence in the political life of Basutoland is considerable. Its same policy is helpful to the administration, the National Council and to the Paramount Chief and his advisers.

Beyond the Limpopo, the Bantu Mirror has certainly become a mirror (Continued column 3)

THE NEW MACHINE



This machine is Swiss, Duplex flat-bed, rotary press. It is the only machine of its kind in the country and can print and fold 6,000 copies of the "Bantu World" per hour. The introduction of this new machine will not effect the size of the paper.

through which Africans in Central and East Africa can see themselves. It is steadily gaining influence among both Africans and Europeans. It is the David Livingstone of the Bantu Press, exploring and opening up the interior of Africa for the development of African journalism.

These four papers together with "The Bantu World," are steadily creating enthusiasm for reading among Africans. In 1932 their combined circulation was about 10,000 but to-day it is over 200,000.

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This photograph shows compositors of The "Bantu World" preparing for an issue of the paper in the splendid building in Westdene

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Child Training In The Home

Let The Child Choose His Work

(BY "NOMPILO," M.A. (CAMBRIDGE))

"What will you be when you are a man?" This is an interesting question for the boys to discuss. They nearly all go through the stage of wanting to drive a motor car, and some show a really strong desire for some special branch of work.

With the girls there is not very much choice; a clever scholar generally turns her thoughts towards teaching, though she may not have the gift of giving the knowledge which she easily gets for herself. One who is fond of babies says she will be a nurse-girl; another wants to learn cooking, while the girl who likes tending sick people thinks of nursing.

The boys can choose many different kinds of service, in the various factories, offices, houses in the big towns. Some want to learn agriculture, others to teach; now there is an opening for a few to learn how to look after the sick.

There is a great deal of chance in what work the young people take up,

as it depends on the opening that is before them, but where possible let us try to put them into the kind of work that is suitable for them.

In talking over the different kinds of training, let us see that they consider REAL REASONS and not fancy. The girl who thinks the uniform smart and wants to go to town, without any idea of sacrificing herself as a sick nurse, will not be much good. The boy who thinks more of a big salary than anything else and chooses the care of the sick for that reason... these are not being guided by the common sense which should decide such an important matter.

It is a pity that so many educated Bantu should feel a dislike for manual work, i.e. that which is done with the hands. Most races that have risen from barbarism to a state of civilisation have had to pass hundreds of years in toiling with their hands before even learning to read. This craft-work had given them strength of character, as working with the hands does this. But the civilised African generally thinks it beneath him to use any tool heavier than a pen. There are too many clerks, teachers etc. and too few men who can earn a living with their hands.

The same thing happened in Roumania after the Great War, and the development of that country. So many of the country people got education, becoming lawyers, doctors, clerks and so on that a movement had to be put on foot to get them back to the land, and to encourage the young people to stay and work there.

So when we see that our boy has clever fingers, let us try to give him the opportunity to learn to be a carpenter, or tailor. If he has skill in cooking, let us send him to baker; if he loves the garden, let us see that he earn his living out-of-doors in work among the plants. And never never let him think that his teacher brother or young lawyer is more of gentleman than he is, because he never soils his hands.

It is a fact that we only DO WELL WHAT WE ENJOY. If we have to force ourselves along a certain line, then we can never be as successful as in something that we really like. Directly we are trained to do some thing well, we take pleasure in it. There is a real joy in cleaning a house if it is clean enough to shine, and real joy in cleaning a house if it is clean enough to shine, and real joy in making something that is strong and beautiful.

While the African race is lifting itself to a level of general civilisation, a large number of its youth will be employed as domestic servants. This is the quickest way of learning to be civilised, and probably every race in the world has had to learn lesson the same way. In Europe, the ignorant country girls and boys go and work in the houses or shops in the villages and towns, and there learn ways that are more advanced than in their own simple homes. A girl who has had several years in a fine home, carefully learning and watching her mistress' ways, will make her own home, when she marries, superior to the one where she was brought up, and so the race progresses.

Here again, it is no good letting a boy who has no gift for house or kitchen work go into a European home and try his hand. He will only be made unhappy by failing to do his work properly. He must find a job where fine movements are not needed and get work of rougher nature.

It is good news to learn that in one town, at any rate, the Bantu are looking after their young brothers and sisters who are in service in European homes. The time has come when something MUST BE DONE to protect the girls who go into the towns for work, and there are enough educated Bantu in every town and village to get together to ask for,

Clean Clothes

Four Reasons

1. If we get a cut or scratch and dirty clothing rubs against the place it is apt to suppurate. With clean clothing (and clean skin) we escape this danger.

2. The disease "lous fever" (typhus fever) accompanies dirty clothing, that is, clothing with lice.

3. The disease "the itch" (scabies) also accompanies dirty clothing.

4. Dirty clothing has an odour it is not pleasant to sit beside a person whose clothes are not clean.

Bed-Bugs

Bed-bugs cause irritation of the skin and loss of blood. So far there is no definite proof that they carry any disease, though they have been strongly suspected of conveying the infection of leprosy.

Bed-bugs inhabit houses, beds and furniture. They can survive for a year without food. They are best destroyed by hydrocyanic acid gas, but as this gas is a deadly poison to people also, persons desiring to use it are required by law to satisfy the authorities that they are suitable persons and to obtain a licence for the purpose.

Bed and walls may be treated by poking a feather dipped in paraffin or oil of turpentine into all the crevices. Boiling water is also fatal. Iron bedsteads can be flamed with a spirit lamp or other flames such as a blowlamp.

A very effective method, where it can be done thoroughly, is to close the holes with putty and varnish them over.

Health Hints

FLIES are among the most notorious distributors of germs and disease. Frequent spraying of the rooms with one of the preparations sold for this purpose in the best way to keep them down. In a new suburb where flies and other insects are rife, flyscreens should be fitted to the windows of the house. Flypapers, though not slightly, are preferable to the pest, though they should be replaced where they are not likely to be accidentally touched.

FORMENTATIONS.—The purpose of a hot fomentation is to draw out inflammation. To make a fomentation for a cut that shows signs of festering place a piece of lint or flannel in a basin and pour boiling water over it then remove it with a pair of tweezers and lay in the centre of a piece of clean material and twist the ends until the moisture is removed from the lint.

Apply quickly while still very hot, and cover with a piece of oiled silk and a bandage. Repeat the process at intervals until the cut is clean and the inflammation reduced.

FLATULENCE may be quickly relieved by drinking a little warm water to which half teaspoon of bicarbonate of soda has been added.

better conditions for them. The room in the yard where the girl is open to the advances of any man must change and safe rooms be provided inside the house, as is done for the servants at the Cape. The Bantu who go into service know how to care for themselves and keep such rooms clean and fresh.

Let us honour any and every form of honest work, and teach our boys and girls to do so, taking it up not just to earn a living but in order to better themselves, and get all they can in the way of progress and enlightenment.

Read

"THE BANTU WORLD" First

Baby Knows What Is Best...



... and what he says, goes.

Only the softest Powder will keep his tender skin cool and comfortable. Remember to ask for Johnson's Baby Powder and be sure you get it.

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BABY POWDER
The Softest Powder in the World

For ECZEMA, RASHES & SORES

Be Sure To Smear On
ZAM-BUK
Regularly Every Night.
PURE HERBAL OINTMENT.
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Mother and Child doing well

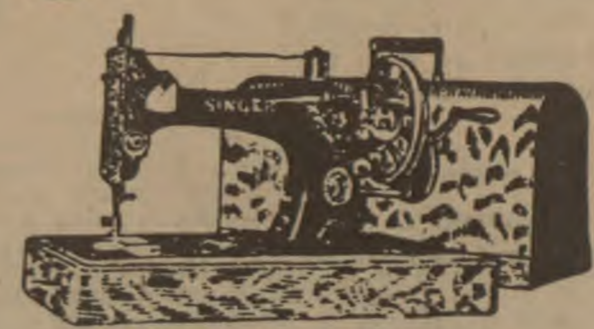


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"Because I give them a last rinse in BLUE"

LOOK HOW WHITE HIS SHIRT IS!

When you wash white clothes, give them a last rinse in blue water, made with Reckitt's Blue. Then they will not dry out a dirty-looking "yellow" colour.

It is a very easy and inexpensive way to keep white clothes pure white—without the least trace of yellow. Use Reckitt's Blue next time you do your washing. See how much cleaner and whiter the clothes will be, when they dry out!

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THE BANTU WORLD
14, PERTH ROAD, WESTDENNE, JOHANNESBURG

SATURDAY APRIL 20, 1940

Le Tla Re Bolaisa Maphodisa

Bekeng tse fetileng go bonagetse mo dikuranteng gore Ba-Afrika ba gaketse ka go khuthosa batho—ba baeuue le ba batsho—ka diravoloro. Ntho ena e entswe gore Mmuso o laele Maphodisa gore a tsewe letsholo la go emisa Ba-Afrika ditarateng go ba secha diravoloro.

Maphodisa a setse a ntshitse mo laetsa oa gore mona Johannesburg a tla tswa letsholo leo gomme a tla emisa Mo-Afrika e mong le e mong ditarateng a moseche. Ga go belatse gore Ba-Afrika ha tla utlulosa bohloko ke bao ba ikokobeditse katlase ga molao. Bakhuthosi bona ga ba kgathale gape ga ba tshabe go ea Chankaneng gobane ba itukiseditse eona.

Re ea tseba ga bakhuthosi ese Ba-Afrika feela, go teng bakhuthosi ba Makgoba, ba Ma-India le ba Makgoba, empa ntho ena ga e boleele gore go khuthosa ke e ntho e lokileng. Ke tshuanelo, ga gole jualo, gore re kgalemele bakhuthosi ba chaba sa rona. Go boletsa nnete Ba-Afrika ba bangata ba tsamaya ba tshuere pelo ka diatla, kabaka la go boifa bakhuthosi ba chaba sa bona.

Kajeno batho ba tla tsamaya ba tshaba bakhuthosi ebile ba tshaba Maphodisa gobane Maphodisa oona a re "pudi ea ja bele e fetetse e ngue." Go rialo ke gore kabaka la bakhuthosi ba leng teng gare ga Ba-Afrika sechaba sohle se lebilole jualeka sechaba sa bakhuthosi. Kabaka lena se tla hlalosa ka melao ea dipasa, ka go emisa ditarateng, ka go leleka ditopoteng. Naa re tshuanelo go hlalosa kabaka la bakhuthosi! Ga re za balla seo, re tshuanelo go bakgetse.

Motheo ope le ope o tshuanelo go phela ka mphofutso oa phatla ea gagoe, eseng ka mphofutso oa phatla tsa bana ba bang. Go khuthosa batho tshuanelo le dikobo tse ba di sebeditseng ga boima ke sebo go Medime le go batho, ke ntho esa tsejoeng gare ga Ba-Afrika ba nnete, gape ke ntho e tla etsa gore rona ba kajeno re furalo ke Badimo ba chaba sa rona.

Hagoso, a re itshuareng setho, eseng sephofofo, gare ga molae ona oa gauta. Ka go se itshuare setho re etsa gore melao e gagamale anthe ka go itshuare setho re tla fokotsa boima ba kgatello. Kajeno re tla lelekisa ditarateng jualeka diphofofo kabaka la bana ba batlang go phela ka mphofutso oa phatla tsa bana ba bang; re tla tselo ka matlung re robetse kabaka la bana ba gopolang gore go khuthosa ba bang ke bona. Go bolaea batho ba bang le go ba khuthosa chelete le kobo tsa bona ga se ntho e tlotlang lebitso la sechaba sa Ba-Afrika, ke ntho e re tlotlang pele ga chaba tse ding. Gape ke ntho e neeang matla go bao ba ikemiseditse go re galleta, go re kgathola le go re hlalosa.

Taba ena e kgolo gomme re gopola gore baetapele le baruti ba sechaba ba tla e fadimegela. Sechaba se tshuanelo go kgalemela gase tsamaya tseleng ea timelo. Bakhuthosi ba tshuanelo go tseba ga re sa tshoris ka bona. Ba tshuanelo go tseba ga re le kgathanoleng le bonokoane, bokebeke la polano.

ke Mo-Afrika koa Mayfair. O nkile mokotlana oa gagoe o e na le e2 le cheke. Go utluagala gore Maphodisa a tsulle letsholo la go fedisa bokebeke bona. Maloba koa Orlando bangi ba ne ba tsenelotse, ke Maphodisa, ka matlung, ba emisa ditarateng ba botsoa dipasa le leggetho. Maphodisa a tsamaya ka dipick-up Van.

Ntoa Ea Europe e Tla Aparela Lefatshe Lohle

Hlaga e tshuileong ke Herr Hitler go tloga tsatsing leo a neng a thuba sechaba sa Czechoslovakia le Poland e ka e tla aparela lefatshe lohle la Europe. Metato e tsoang London (England) e bolela gore madira a Majeremane a gapile lefatshe la Denmark kante le ntoa, a hlalose sechaba sa Norway gomme a bile a gapile metse e mehlano e leng matsibogang a Leosle, gamogo le motse oa Moshate eleng Oslo.

Ma-Norway gotho e loana gomme a tshepeditse thuso ke England le France. Hitler, go bonagala gore, o ikemiseditse go thuba dichabana tse fokolang ele gore a tle a fumane dijo, gobane kabaka la dikepe tsa ntoa tsa Mangesemane le Mafora tsele tshole tse eang Germany ditshibole gomme Majeremane a sitoa go fumana dijo le tshipi tse etsang dibetsa ka tshuanelo.

Cape Motato o tsoang Amsterdam (Holland) o bolela gore Hitler o nte a itukisetsa go hlalosa Holland le Belgium gomme dichaba tsena le tsona di ea itukisa. Go utluagala gore ga ka hlalosa o tla tshuara Tau ka dingana.

Motato o tsoang Stockholm (Sweden) o bolela gore ka Leboea go

Norway go loano ntoa e kgolo le otsheng magareng a kepe tsa Mangesemane le Majeremane gomme ga cha dikgong ga sala molao. Mangesemane a thubile kepe tse nne tsa Majeremane gomme Majeremane a thubile tse pedi tsa Mangesemane.

Gape motato o mong o tsoang Stockholm o bolela gore Madira a Mangesemane a gapile motse oa Bergen le oa Trondheim, eleng metse e neng a gapile ke Majeremane koa Norway. Dikepe tsa Mangesemane di kgorong tsa motse oa Oslo, o leng diatlang tsa Majeremane, gomme molaodi oa dikepe o laetse Majeremane gore a ineele goseng jualo dikanono di tla bua gomme motse o tla thubega. Go bonagala gore Majeremane a leng Norway a emagape gobane tsele tsa ona tse tsayang Germany di thibole. Go bonagala gore Mangesemane a thibile matsibogang ohle. Ga gole jualo, ga go belatse gore Majeremane a leng Norway a tlamagile go inela.

Motato o tsoang Stockholm o bolela gore sekepe sa Majeremane se roalang masole se noetse, gau li lelepo la Norway. Se ne se roele masole a 300 gomme go noetse a 150.

Sephiri Sa Bona Se Pepeneneng

(KE PENE-LE-ENKE)

Mangolo a tametsang mo moferefero o saleng o tshoia teng motsaneng oa rona ke ana:—

27, Glenecks, Johannesburg, 30th. Sept. '39.

Dear Mrs. M.D., E sale ke ho ngolla ka li 17th September, ha ke so fumane karabo e tsoang ho oona. Naa ekaba u ka itlontlolla ha kalo, kapa oa tlontlolla nna hakalo hodima matsapa ao u a entseng le nna ke a e ntseng ha re ntswe, re senya sebaka se sekalo ka hongolana? Ke tsepa hore u molao ea ithateng; ka hoo ke lebeleitse karabo ea hao ka nako tshole. Nna ha ke bone bothata tabeng tsena; ha ele hore u a rata dintso tsena dika leka bona joale. Mohlomong ha u ntsape, u belaela hore ke bapala ka oona. Ke ho boleletse e sale qalong hore ke feletse ho oona.

Joale nkarabe kapela ke le ke tseebe seo nka se etsang ka oona. Ke seke le ka ho bolela hore ha u ngosana, 'me ke lebeleitse ho re u tsoanetse ho elloa ka pele ha ke bua tjena hore ha bona bososoi tabeng ena. Ha ele hore ha u rate, u nahana hore ke tsoanetse ho e tsa joang nna ka nna? Le manyoloi lehodimong a ho tadimile ka thilo le lebe ha untshela dintjeng fatseng lena.

Ke nna oa hao ka mamello le lebello, J.M.

36A Belgravia, "City," 3-10-'39.

Go Mr. J.M., Santlha ke go itsisa gore makoalo a gago ke a fumane. E, ke nnete ke ne ke go belaela, nna ke gone taba tsa gago kea di utloa. Hela etlare ke tlare ke teng ke go bone, atere se eaka oa e itse. Nthomelele foto ea gago, darling. Telephone ea gago e reng?

Ka Sondaha se tlang ke tlabe kele ko George Goch, ke tla khutla ka 9, bosigo goea ko ke sebetlang teng. Ke utloa gotho monna oa ka a re ga khoedi e e fela ga a sa batla gore ke thole ke bereka.

Ke nna rato la gago, Mrs. M.D.

Maphodisa a Tsulle Letsholo

Ba-Afrika ba khuthositse Lekgoba koa Fordsburg maloba. Ba le otla ka melamu gomme ba le khuthosa borikgoe, diata le katiba. Mosadi oa Lekgoba o khuahositse (Difela seripeng sa 1)

Se ile Senantla sa Evangedi ea Modimo Lefu la Moruti Ramushu

Bekeng e fetileng Ba-Afrika bohle ba Gauteng ba hlomotswe dipelo ke go utlua gore Moruti T. M. Ramushu, Mookamedi oa The Bantu Methodist Church of South Africa, o hloketse. Moruti o hloketse Belfast, ga Mora oa gagoe, Josiah Ramushu. O ne a ile teng go ea hlajeka ke phefo. O hloketse ka di 9 April. Lefu la gagoe le robile pelo tsa Ba-Afrika ba ratang tselolepele, gago lo Ba-Afrika ba Kereke ea The Bantu Methodist bao ba neng ba mo-tshepile gagolo gomme ba moshele jualeka Moshe ea tla etella Kereke ea bona pele go fihla meeding ea Kanana ea tokologo.

Setopo sa mofu se ne sa tlosoe mona Gauteng ke ba ga David Cook ka taelo ea Safrican Association for

Burial Aid (Pty) Ltd., se okame-tsoeng ke Morena L. Kgaye.

Phihlo ea Mofu e bile ka Sondaga April ele 14. Empa ka gore e tla re ga tsatsi le fihla, eaba taba tsena di tse ngatlang, re tla gatisa taba tsa phihlo gammogo le tsa bophelo ba Mofu bekeng e tlang.

Gaele kajeno re begela sechaba sa Ba-Afrika kaofela ka tahlegelo ena e se hlagetseng. Lefu le sehlogo le nka bao eleng kokoto tsa bophelo ba sechaba sa rona. Moruti Ramushu e ne ele moetapele ea matla tabeng tsa bodumedi le bokereke. E ne ele monna ea senang moea oa kgetholo ea morafe. Kabaka lena o ne a rata ko Basotho, Masulu, Mathosa le Mashankane, gomme o tla illoa ko Ba-Afrika kaofela.

Ba Supane Ka Menoana Phalmenteng

Koa Phalmenteng, Cape Town, bana ba ne ba bua ka tsa ntoa, gomme General Smuts, erile gobane a hlalose kamoo masole a Makgoba a ntseng a ruoa kateng, a re Makgoba le cona a rata go thusa gomme Mmuso o ikemiseditse go dumela gore a thuswe, eseng ka marumo, empa ka tsele tse ding. Mmuso o tla hloma mephato ea Makgoba ea besebeti, e ka thusanang le masole a Makgoba.

A tsuela pele, General Smuts, are la Ba-Afrika le bona ba rata go thusa gomme ke tshuanelo gore batho bana ba lokisetsoe ka tsele e tla ba tshuanelo.

Go ile ga tsoa kgururu gare ga Matopane a ga Dr. Malan, bare bona

Germolene

ASEPTIC OINTMENT
SE TLA
Alafa Letlalo La Hao
Leha pitsana ea Germolene kapela 'me u tla bo va hore a tla fodisa kapela joang. e alafa Baladu, dise tse marago, imbele chasang, bohlo o ha u ithusa, ho ruruha, dise mao o mabe, Mabela, ho hlohloa, je mofuta e tle khatiso a letlilo ka bonako! Germolene e fodi-a kapela, e fodi-a ho hlohloa le bo baba e fodi-a kutsa ho ruruha, e nchafata letlalo. Re-a pitsana ka jeno. Ha dikhemese le mayenkele. Theko 1/6 la 1/6 pitsana.

SUGAR keeps your teeth strong
Sugar is good for your teeth and it is good for your body too. Sugar will give you energy to do your work without feeling tired and it keeps your body healthy. Eat plenty of SUGAR

SE LOKETSE PHAHLO EOHLE E HLATSOANG!
Se etsa gore phahlo e lebelege o kare e sale e ncha!
SUNLIGHT SOAP
PAKETE KE 4d FEELA
U SEKE UA LEFA GO FETISA

Etumileng ea Basutoland LIKONA Meriana
E NEHA BOPHELO, MATLA LE NCHAFATSO KAPELA
Likoena Pills No 77. "Two-Way PH" e makateang; moriana o matla o hloekiseng mala osebetsa ka tsele tse pedi; Diphoeng le senyeng, le maleng ka nako ele ngue Di matla, me ele ngue e lekane ho hloekisa mala le dipho. Hape e hloekisa madi. E matlafatsa tshebetso ea mmele. Di matla haholo hoo di ke keng tsa sebedisoa ke bana. Ha u joea ke hoo ba ho ntho e molemo ho feta moriana o hloekisang ho ntsaba bolotsi bona mmele. Ha utlua ditshabi ha u ntsaba metsi, phihlo ena e tla ho khosa. U tla bona ho sebetse ha sona hobane e fetola metsi botla, Diphihli tsena di fetsa tshole ho phokotseng malotsi a mala le dipho. Elilela hore di matla haholo. Theko 1s:0d.
Liso Ointment No 88
Setlolo sena se fodisa lise tse boima ho fodiso, hobane ha se fodisa feela empa se kena metseng ea bolotsi. Se matla a ho o phokola; me se tshuanelo ho sebedisoa le No 90 mot na leoa madi oa lise tse mpe. Theko 1s:0d.
Liso Remedy NO 99. Pheko ena e etsedisee ho pheko madi a mabe. E ea fodisa me e thibe hore seke a tsamaya le mmele. Ha u ena le liso kabaka la madi a mabe sebedisoa No 88. Hlokomela ho pheko la bolotsi ba madi ka ho a hloekisa ka pheko ena. Theko 3s:0d.
Blood Mixture FOR Children No 202: Malotsi a madi a fumanoa baneng le ho oas'o. Ko tshuanelo ea hao hore u alafa bana ba hao kapela ka ho hloekisa madi a bona ba tleba phele hantle. Se tshuanelo ho sebedisoa le setlolo sa No 88 ha nguana a ena le liso, -kabaka la bolotsi ba madi. Theko 2s:0d.
Croupine No 203. Bana ba banyenyane le bona ba kenoa ke mokhohlano le ho bohloka le lehohloho meriba. Ha u ka se hlokomela ntho ena e ka etsa hore sefuba se seholo. Seno ena, se monete se thusa ho fodisa malotsi ana kapela. Se pheko la bohloka ha bana mariba. Setlolo sa No 10 seka sebedisoa le sena ka ho tloka ka sona mafahlang ha a robala. U seke a tlohela nguana oa hao a bohloka mariba. Reka Croupine ku jeno. Theko 1s:0d.
NGOLA U RE U BATLA BUKANA E SA REKOENG
Ha u sa difumane mabenkeleng ngolela ho BASUTOLAND MEDICINE COMPANY, P. O. Box 82, MASERU.
BASUTOLAND MEDICINE COMPANY P. O. Box 82 Maseru

Re tla itumela go bona Bareri ba Kagiso

Tsa Bethanie

Bareri ba kagiso ba ne ba tsile mono ka Donderdag 4 kweding eno, banna ba Mmuso, baemedi ba batho batho, ebong Marena R. G. Baloyi le R. V. Selothe Thema, ba na le Mokwaledi wa bona Morena J. B. Marks, lesogana la Afrika le le tsamile mafatshe a mantshi a Europa.

Ka e ne e le la nthla ba etela sechaba sa Bakwena ba Mogopa, ga fela ba itshelwang, go ne go tsile batho ba le bantsi go tla go bona, le bona go baya dingongorego tsa bona le yona kgang ya Bakwena le Moruti Buhr, gore go batwe tsela e go ka diroang kagiso mo sechabeng.

Ka Morena Daniel More a ne a sa itsisa batho, a sa itokisa, pitsa ye e ne ya busediwa kwa morago, gore Morena a phuthe sechaba se sotlhe go tla go buisana ka ga moferefero o o mo mtseng le go batla tse a yago o fedisa ka go dira kagiso.

Bontsi ba batho ba ba neng ba le teng e ne e ele Mavora fela, ba le 215, leagtere le lengwe fela, mmogo e le batho ba le 216.

Re tla itumela go le bona gape Bareri ba Kagiso.

SKANKWAN

Banna Babina Mokoroilo Kosha Ea marumo

Erile maloba ga masole a Majeremane a gapa fatshe la Denmark, a hlasela sechaba sa Norway, ga utluagala mekgosi le mekgolokoane ea thabo mtseng ohle oa Berlin (Germany). Motato o tsuang Berlin o bolela gore banna ba ne ba bina mokoroilo, kosha ea marumo ditrateng tsa Berlin, basadi ba letsa mekgolokoane sechaba se bina "Duitsland auber Alles." Hitler eena o ne a guataka jualeka tshuene ea rotoe gare ga mekgosi e reng "Heil Hitler, Heil"—A supa letsatsi godim a re "Kajeno Mangesemane a tla ntseba. Nna ga ke Kaiser, ke Adolf Hitler, Mmopi oa sechaba sa Germany. Modimo o eme le nna."

Kajeno motso o tsang London (England) o bolela gore Dikepe le Difofa tsa Mangesemane di ruthu thile dikepe tsa Majeremane Lebopong la Norway, tsa tebisa tse 18 tsa Majeremane, tsa Mangesemane go noetse tse 4.

Taba ena e thabisitse banna le basadi ba motse oa London, gomme ba letsa mekgosi le mekgolokoane, ba bina mokoroilo, kgoadi ea marumo, eleng 'Rule Britannia rule the waves.'

MATLAFATSA NYOKO EA SEBETE SA HAO

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

Sebete sa hao se tshuanetse ho tshollela diphaene tse pedi tsa nyoko malang a hao ka letsatsi. Ha nyoko ena esa tsamae ke tshuanelo, dijo tsa hao ha disilehi. Di bolela malang. Moea o kokomose mpa ea hao. U ea bipeloa. Mmele oa hao ohle o kenoe ke chefi mme u ikutlue u le bodila, u tenehile mme lefatshe le bonale le sena mosebetsi.

Ho etsa feela hore mala a sikinyeha ba ho thusi. Ke feela Carter's Little Liver Pills, tse tumileng tse etsang hore diphaene tsena tse pedi tsa nyoko di sebete ka tshuanelo mme di etse hore u ikutlue u phaphame. Ha di na kotsi, di bonolo anthe di ea makatsa kamoo di sebsang nyoko. Sheba lebitso le reng Carter's Little Liver Pills lepakeng le lehubedu. Hana ho reka tseo eseng tsona. Theko 1/3.

Leina La Lekeishene Ea Pretoria

(Le REV. H. W. MAIMANE)

Ke kgopela sabaka pampiring ya gago e ka ke bolele ka taba ya Lekeishene la le fela la Pretoria. E seise e le ngwaga wa bobedi baetapele ba lekgotla la keletso ba sitilwe ke go re fa leina le le tshwanetseng le le bobaba. Ngwaga o ba rila Motsemogolo. Monongwaga ba re Atteridgeville. Tsago ba tla re fa le lengwe ba hangwe.

Nna keitshwenngwa ke gor-mono Transvaal, maina a ohla a itsegeng Mmusong ke Sekgowa. Kolona la Ntatale o fihlela dinoka, ditseishene le metse e reilweng maina a setho. Rona ba-Transvaal le ba-Fraistata re tloga re ila tlogata le leleme. La mogo Makgowa a re fileng sebaka sa go bona go re tla ihlompha re ya pallwa; re ntse re batla go tlotla Baase. Ga ko gane go go tlatwa Baase, empa eseng boemong ba tlotlo ya Afrika.

Ditaba tse di tshwanetseng go tihokomolega si-di: 1. Go batlwa leina la Satho 2. Fela e seke la baya bothata go Makgowa 3. Go e le Sekgowa e seke la baya bothata go ba-Afrika, go bolelweng le go ngwalwang. Ke bona mo tseedi dikgang a pallwa ke go ngwala leina lona le a reng le amogatswe. Mogongwe o kwala Atteridgeville, mo gongwe Atteridgeville. Byanong rona ba re sa itseng Senkgwethe re tla hlola re ragilwe ke Makgowa mo ditimeleng le kae-kae, ka baka la go pallwa ke go peteketsa leina le Marifi a rona a tla time la kago pallwa ke go ngwala leina le.

Ge ele Mapulana le Matladi go ya godimo re ya itse gore tshwane ke nka, eseng motse wa Pretoria. M tse re o bita tshwane ka gore o agilwe mo nokeng ya leina leo, empa gase leina le le itsegeng Mmusong (gase official name). Go ka pla eng gore re le dire la molao (official) kwa mtseng wa rona? Motswedi wa Tshwane ke Mmaseloka tse-rakgowa bare Fou tains. Mme ge ge rasa rata gore tshwane re ka re o 'Maselokatsa, gore re boloke maina a a badimo ba Transvaal a, gore a seke a fela. Tikologo yohle go tloga Pretoria station go fihla Fountains, go fihla Roberts' Heights, ebidiwa 'Maseloka se, ka baka leo e ka seke ga rona ge motse wa rona o o leng tikologong ego o bidiwa Maselokatsa. Ge le sa rate go tloga le re tshwane ka gore la re Tshwane ke Pretoria le ga ese official, e reng Tshwane la le fapotseng ka go oketsa le; byanong leina le tla bolela gore motse o o tswanelag ke leina le le bonolo mo bathong bohle le gona ga le letelele le ka ngwalwa ka bobefe ke ohle. Dimelang-Vumani! swanele Location Haw nice!

Bantu World kuranteng ea 20-3-40 ke 'nete. Re tsoanetse ho ikhobisha ka maina a se hababo rona, eseng maina a sekgooa. Lena maloko a Advisory Board ea 1940 bao le leng ditso tsa "Komiti ea banna ba 15, 1937 tsebang le fetogilo bahlanaka ba maleme le ditlamo tsa lona. A. M. PERCY MAHLATJE Bantule.

Lebitso la lokeishene le lecha

Ha ele lebitso la mo se o mocha 'nete ke ena. Na 1937, hoile ba eba pitso e khohadi tno Dougal Hall e beditsoe ke Lekhotla la toropo, (City Council of Pretoria) mo pitsong reile ra botsa hore Lekhotla la toropo le phethile hore Ma-Lokeishene a rona eleng Marabastad le Bantule a tshuanetse ho hudushia. Pitsong eo sechaba seile sa khetha banna ba leshome le metso e mehlano 15 hore ebe Komiti etla etsa ditlamo le maikutlo ohle a sechaba.

Banna ba sebeditse ba hlalisa taba tsohle ka lengolo 'Memorandum.' Semanyamanyane re esho mo tsebe mona Tshwane, a bile a se teng.

Lengolo leo Komiti ea dumellana ea tlanga nore lebitso la motse e be la Se-Afrika eseng la Sekgooa. Ke mo erileng Advisory ea 1939 ba taba ea ho fa motse o mocha leina, ba tlameha hore ba dumellana ka moraho ha phuthogo tse tharo tsa di Karolo tse kopaneng tse tseletseng. "Joint meetings of 6 Wards" here leina ebe "Motsemoholo" Umzimkulo. Lekhotla la Toropo la le amohela la fetisoa.

Morena Semanya-Manvane, che ha se nete ho ore pitsong ea 19 March, Mr S. P. Matseke oile e s'isinye lebitso la "Motsemoholo". 'Nete ke hore Mr Matseke o rile haele motse o mocha o shetje o filoe leina ke Advisory Board ea 1939, la amohela la ba li fetisoa. Ke Motsemoholo Haele 'nete eo nkabe Morena T. W. 'Mote eo a ipitsang Semanya-Manvane a e bolella babadi ke ena: Pitsong eo ea 19 March Maloko a Lekhotla la keletso a hlagishitse tsisinyo ea hore leina la motse o mocha e be "Atteridgeville" ho hlompheha Mohlomphegi Mohumagadi Councillor Atteridge eo a leng a thoma moshono oa ho fepa hana ba dikolo tsa Ma Afrika mona Marabastad ke disop "soup" Haele lebitsoeng lena ho voutishitsoe tsisinyo eo fela, ha hoo ka ha kop eo tsisinyo e khahlanong counter-motion Modula—Setulo le bona Maloko a Poard erile ha ba bona bongata ba sechaba ha sa voute ba hlaba mekhochi ea hore le amohetsoe! Seo se tuieng ke Mculaganyi ea

SeaHloa Sa Manyatseng Sekolo

KE E. TSEKI

Monghali a ku ntumelle ho kenya mantsoenyana ase makae pampiring ea sechaba. Ke motlotlo haholo ho phatlalatsa hore selemong sena. sekolo sa rona se hoile ka mokhoa o makatsang ke hore, palo ea bana e e khohlo hofeta lilemong tse fetileng, hoo 'Muso o bileng o lemoha hore ho molemo hore mesuoe (teachers) e eketsoe. me oa fela oa re thusa ka limeseterese tse peli eleng Miss Au ea tsoang Clocolan, le Miss Mvabaza oa Lejoe-le-putsoa, eka o na aruta mane Mphate (Bothaville) kotareng e fetileng re ne re e-na le mesuoe e Supileng' ho ekitisloe ka e meraro; kajeno re na le mesuoe (teachers) e leshome. Ithuteng Ma-Afrika.

Re thatha ho utloa hore ka la 18 'Mesa hotla ba le mokete ea kopano ea baruti kerekeng ea A.M.E. E ka Morena Seiso Maama o tsepitise ho ba teng moketeng ona oa semetletsahall.

Hape ka la 6 'Mesa ho no ho e-na le mokete oa lipina (Concert) sekolong se kopano khele! ea e-ba mokete o monate oa boi tsoaro bo bottle ka monate oa boitsoaro bo bottle ka kete oehle ebileng teng lemong tse hlano tse fetileng tseo ke bileng mona ka tsona.

Tsa Wepener

Re kile ra fumantsoa morotholinyana apula veng ena e fetileng hoo rebonang hore ebile thuso e khohlo ka ngeng ea temo ea koro. Re utloa ore banna ba khohla la Keletsa mangolo ao baneng ba a ngelletse batlotlehi bana:— Mookameli tso (members of Advisory Board) ha ba soka ba fumana likarabelo oa merero ea ma Afrika, l...e Motlotlehi Rheinalt Jones ba hlalosa kamoo ma Afrika a mona Qibing a bananang le kaho ea ntlo ea joala kateng.

Libapali tsa Lesokoana (tennis players) tsa Qibing Lawn Tennis Club li ile tsa hlola ba Try Again ba Bloemfontein ka games tse 71,

ka la 11 25th. March, 1940' Bloemfontein. Qibing e tshitse Fologa Haele. Qibing one e nisitse li tsibi tsena ho ea e hlana: Africa Moleletse John Mokhutsoane (President) Augustinus Ramokhethi Adam Lekitlane, Jacob Pholoholo, B. Pholoholo' (Captain) Alex. Pule (Vice Captain Benjamin Stilenberg (Secretary) Christian Thole (Vice Secretary) E. Mofolo, Mrs. Isaac Stallenberg' (Lady Captain) le Mrs. Rosy Jose (Treasurer).

Re ile raba le mokete oo motie ha ntata rona Isaac Taiwe oa hotla bona Mofumahlali oa Mohlomphehi Eneas Taiwe oa Theunissen. Ea kileng a ba mona ke Mong. Mounu le sehlopha sa hae sa libini; e ile ea

eba mokete oo motie oo khahlehang oa konsarete. Re tla thabela ho ba mamela hape ha baka tla mona hape.



Advertisement for Dr. Williams' Pink Pills. Text: "Le uena u ka Nona Oa matlafala oa Phela hantle ka ho noa Dr. WILLIAMS' PINK PILLS". Includes a portrait of a man and a testimonial in Sesotho.

Large advertisement for Dunlop Tyres. Text: "DUNLOP TYRES LAST A LONG TIME AND SAVE YOU MONEY SO ALWAYS ASK FOR DUNLOP TYRES THAIRE". Includes an image of a Dunlop tyre and a portrait of a man.

Orlando News

(By SIMON MALAZA)

In the A.M.E. Church last Saturday night a concert was held of which Mr. G. Kuzwayo was chairman. The hall was crowded. The Wilberforce choir sang very well under the conductorship of Mr. Xabanisa. The local choir was under Rev. Ntobi. Speakers were: Mr. G. Kuzwayo, Rev. Ntobi, I. H. Rathebe, Dr. Coan, Mr. J. Nhlapo, B.A., the Rev. Tansi and the Rev. Tikane. The concert was a success. Orlando Streets: The High's of this location were all out on

Sunday night.

Thanks: Many of those who are far from the main post office thank the idea of having post boxes almost in every place where there is a shop.

Bus Service: There are three buses at the Orlando Station which run thus: The one to the Southern end is called "B," the other "White Church" because it passes that church and the third passes the Police Station and is called Police St. There is

(Continued next column)

Bethulie News

By SYDNEY

We announce with regret the death of Mr. P. Baroaneng who passed away peacefully on April 5, and was buried the following day the Rev. R.L. Burry of the D.K. Church. The funeral was attended by over 271 people.

The friends of Mrs. Lutolo wish her a speedy recovery.

The B.U. School Staff is joined by Mr. A. Settlaletoa who hails from Fair Haven, Wimborg, where he had been teaching previously.

A grand dance was given at the P.B.C.H.H. on Friday night April 5. Thrilling music was rendered by the local band. Mr. S. Maruping, the famous pianist of Bethulie, was in great form.

The Rangeri Football Club proved their superiority over the Bees Football Club by gaining two victories on Easter Monday.

Officers are: J. Jacobs, president; R. Senkatana, vice; W. Williams, captain; P. Siakokotla, vice; S. Rampa, secretary, Old Fashion Xelo, vice; A. Barnard, treasurer.

All the roads lead to School's Recreation Grounds on Wednesday afternoons.

one at Mlamlankunzi which runs up to the water tank the fares are a penny in and a penny out.

Private Cars: There are many cars used as taxis charging 6d. in and 6d. out.

Society Echoes And Comments

SHOW SHOP

(By Walter M. B. Nhlapo)

GUEST NIGHT AT THE B.M.S.C.

WE are getting annoyed with artists all singing the same old songs, doing the same old stuff everytime they appear, as was the case with the Darktown Orpheans at the Guest Night, Friday last. That is not the way to do things. Something new everytime does us poor concert maniacs ever so much good. Really, we have gone deep pale trying to hear something new, and we have failed. If things go thus we shall soon hear the dead join our chorus. Hioscope was shown and the Rhythmic Hot Shots Jazz Band played.

BANTU WORLD BIRTHDAY

I always enjoy a birthday party given by some other person, though I have long since given up the idea of celebrating mine. Anyhow, this month, blessed April, we celebrate our eighth birthday and there is fun afoot and interest and I am all for it. There will be hustle and bustle, endless ringing of the phone, floods of mail and a jovial atmosphere. "The Bantu World" asks for no presents but the occasion is an appropriate one to remind readers about it.

AN ATTRACTION

A spectacular concert and dance will be given at the Communal Hall, Orlando, on April 27. There will be singing, dancing and primitive sketches by the Gee Singers and Bantu Revue Follies. Crazy feet will dance to the strains of the Merry Blackbirds Swing Band.

STARS OF TOMORROW

The African Theatrical Syndicate don't give very many shows, but when they do make one, you can depend on it to be good. New Faces of 1940, at the Bantu Men's Social Centre recently, which rang down a most successful event staged this year, is a stellar example.

Mrs. Florence Chembeni thrilled the house with her good interpretation of the composers she sang. Miss Snowy Radebe will long be remembered for her excellent singing that brought down the house. Mexican Broadway Babies gave a brilliant performance and as a quartet, they follow closely on the heels of the P. & S. Sisters, those fat Negro girls we hear in the records. The Broadway Musical Swingers give fine uniform taping. Dorothy Ndabane, the smallest star, who sang "Jeepers Creepers" will be remembered long as one of the most outstanding performers of the night. Her appearance was sensational. There was applause and laughter and it was a terrible test provided for a child of her age. Even a grown up person would have been scared by the riot and another child of her age would have cried, but she was rather inspired. Her technique and complete mastery of the stage amazed everybody and pennies "rained" from everywhere on the stage. Comedy was present with Mr. J. Shuping at the helm. Unfathomably the dialogue never reached a sane climax but all the same it caused laughter. The high-spot of the night was the dynamic De Pitch Black Follies. All in all everybody gave the best. Merry Blackbirds Swing Band was in attendance.

BRIDGMAN MEMORIAL HOSPITAL

There are meetings that reveal their own past like lightning on a landscape in a single flash, so it was with Bridgman Memorial Hospital Annual General Meeting held at the Hospital, Wednesday last. The meeting was opened with prayer by

Major Malisela of the central Bantu Salvation Army Church.

Mrs. Bridgman who was in the chair welcomed the guests and made a reference to the passing of Mrs. Charlotte Maxeke, B.S. Homage was paid to her by a minute silence. She pointed out the interest of the Government for Africans and how they have taken over Princess Alice Hospital and it was now was a boon to African. She revealed the interest of the University towards Bantu Welfare by assisting in the work of the Alexandra Clinic. She introduced the Administrator of the Transvaal and His Worship, the Mayor of Johannesburg and the wife for the Consul for Japan.

Dr. Lennox, the secretary, read some motions with regret tendered the resignation of Mrs. Bridgman who is leaving for overseas. The appointment of Dr. Dexter Taylor as chairman was unanimously carried and Mrs. Bridgman was appointed the President.

His Worship the Mayor, Mr. Huddle, expressed his gratefulness at the excellent report of the Hospital and the work shown by Mrs. Bridgman towards the hospital and other societies. He conveyed the sincere thanks of the City Council to the hospital which was a boon to the Africans. His Worship paid great tribute to Mrs. Maxeke, "a woman of zeal-spiritual the fearless, full of initiative." He outlined the activities of Mrs. Bridgman for Africans. The Hospital, Talitha Home and Helping Hand Club and registered the gratefulness of the Council towards her work.

The Honourable Administrator referred to the noble work of Mrs. Bridgman and how after the death of her husband she followed his ideals. He outlined the history in brief of the hospital and gave reasons why missionary hospitals cannot be assisted by the Provincial Council. His department cannot persuade the Government to change its medical policy at the hour but he had appointed a Commission to deal with the matter. "We are here," he said, "because higher motives and humanitarian outlook; to impress upon the Native and give him confidence that we are his guardian as he looks to us in this light." He paid compliments to Mrs. Bridgman on behalf of the Transvaal and concluded that the "institution not only immortalized her name but her great work."

Metsoalle Hlokomelang

Adrese ea Mabasotho.

ECONOMIC DRAPERS

313-Marshall Street, Jeppes town.

JOHANNESBURG

Tsebang ke nna. Tailare ea banyali. Mose o roki-ling o mosoen kapa oa ch nhl o bitsa ho tloha hoel ho isa hollimo.

koo Jeppe ha ho Tailare e phalang

MABASOTHO.

Hape rena le di phahlo tsohle tsa basalile tsa bana

TEA makes every meal tasty!



1. Mrs. Mohapi: My children don't grow nice and fat like yours. I think it is because they won't eat much. Yet I give them good food.



2. Mrs. Sililo: I give my children nice hot tea with every meal. They enjoy their food more, and the tea is good for them!



3. Makwedini: Can I have some more bread and butter, mother—and another cup of tea. It is nice!



4. Mrs. Mohapi: Look at my boy now! He is eating more since I started to give him tea with his food. He is doing better at school also. Tea is really good.

TEA IS GOOD FOR US

Give your whole family tea. It will make them feel fresh and strong. Serve tea with every meal of the day. It is easy to make and pleasant to drink, and it brings renewed energy just when tired bodies need it most.

IT IS VERY EASY TO MAKE TEA

Buy your tea in ½ 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.



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

TEA is good for us

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I WOULD LOVE A TEA-SET FOR A WEDDING PRESENT

Give a tea-pot, with cups and saucers to match, to friends who get married. Everyone likes tea, so it would be a useful present. They would be proud of it, too, when friends came to visit them for tea. Tea costs very little.

Rev. T. Ramushu Passes

Remarkable Last Tribute

Over 10,000 people jammed Sophiatown from morning till dusk as the Bantu Methodist Church "Mosses" is borne to His Final Resting Place over £20 wreaths and flowers Impressive Church Service.

(By Walter M. B. Nhlapo)

THE late Rev. Tloeng Malakia Ramushu, President of the Bantu Methodist Church of South Africa, who died in Belfast at the residence of his eldest son, Mr Josiah Ramushu on Tuesday April 9 at the age of 76 years was laid to rest in the grave of his first late wife, Ketura Mosela Ramushu (nee Maleke) on Sunday April 14, at the Brixton Cemetery, with great honours. It is, probably, the greatest funeral Black Johannesburg has ever seen or likely to see again.

A vast throng, more than 10,000 persons, some estimates made it, gathered in the Bantu Methodist Church, Sophiatown and on the vacant stand adjacent to the church. The church was open to relatives, close friends, ministers, trustees and others taking part in the service. Here a vast mob of Africa in all her shades and representing a 1 her walks of life milled from early morning until deep in the night. Whatever the real number, certainly, it was in size Johannesburg's greatest tribute to an individual. Such gatherings are mostly familiar with kings and celebrates. The street seemed a fair or an exhibition with dark and light faces. Even after it was apparent that not a cubic foot was available on the square for even the tinniest still many forced their way to be nearer the loudspeakers or in good hearing distance. The murmurings, the coughs, the sneezes, the whispers, the official speeches, during all the hours of the service was held, played a weird symphonic accompaniment to the solemn service. There were many notable persons and some people would point at them out to their neighbours. This is a deplorable practice of the African. They do not really pay heed to what they come for but gather news for gossip over the tea cups.

THE SERVICE

The Rev. J. B. Myambo, of Cradock, presided. The service was opened by singing a hymn. Prayers were said by the Rev. Ntshahintshali of Verdriet, Natal. The Rev. Mvabaza, of Port Elizabeth, read a portion from the Psalms of David so and did the Rev. Ntshahintshali. The Rev. Sabe of Krugersdorp prayed. The following made very interesting speeches. The Bishop Coan, Superintendent of the A. M. E. Church; Rev. M. S. Dube, Superintendent of African Congregational Church; Messrs H. B. Piliso, T. M. Mapikele, M. R. C., of Bloemfontein; R. G. Baloyi, M. R. C., Koppo; R. V. Selope Thema, M. R. C., Supervisor Mathabathe, of Pretoria, Dr. A. B. Xuma, the Rev. E. E. Mahabane of Randfontein and the circuit steward, M. Ndzimani.

EXTRACTS FROM SPEECHES

"Africa has sustained a great loss of such a valuable life and it is deeply regretted by all"—Bishop Coan. He was a prominent figure and a staunch supporter of Christianity and this shall be lasting monument to him"—Rev. Dube. "His work will be remembered and thought of. His sterling character, his patience, his sympathy and love will be greatly remembered"—Mr H. B. Piliso. "In the short time I have known him, I have learned that he had a great pull over many a people and was really amazing. His influence was great and admirable"—Rev. E. E. Mahabane. "He had undoubtedly, rendered great services which can never be measured nor can a true devotion be given of its value in kneading together his deeds"—Mr T. Mapikele, M. R. C. "His death removes one of the most influential Bantu ministers and the most admirable character as well as the most eloquent preacher"—Supervisor Mathabathe.

"His death removes a striking personality and a figure almost unique"—R. G. Baloyi, M. R. C. "He conveyed to all the very best characteristics of a Christian and was above all material consideration and nobly accepted the way of life in dealing with his people"—Dr A. B. Xuma. "We were leaderless and we called him to lead us from Egypt and he made a good response. He

left the honour and reach fruits of the Methodist Church to become one of us. With him the church has been able to overthrow Gilbertian obstacles"—Mr Koppo. He also gave the last message of the deceased. "We are poorer by his death and like torlon birds have lost a shelter under the sun"—Mr M. Ndzimani. Mr R. V. Selope Thema, M. R. C., spoke words of comfort and consolation to the family.

PROCESSION TO THE CEMETERY

After 2.30 p.m when the small church doors were opened to the outside public to see him for the last time, a procession was formed for the trip to Brixton Cemetery, the crowd still was seething and the traffic cops had a very busy time and a few people fainted in the press. The streets leading to the cemetery were full. Traffic was diverted and at certain points stopped. Windows, verandahs along the way were full of Europeans. The procession was led by Bishop Coan, Revs. Mvabaza, Ntshahintshali, Dube and followed by ministers, trustees, the hearse, three cars conveying the chief mourners; the Amadodana, the Amakhosikazi Omthandazo, preachers and ordinary members, Band of Hope, Templars and the rest of the cortege which was remarkable; occupying half the street and the whole pavement and being over three quarters of a mile in length. On the way to the Cemetery, the procession moved through a medley of "ohs" and "ahs"—It was an impressive sight just as on the day the Israelites left Egypt.

AT THE CEMETERY

The service was conducted by the Revs. Mvabaza and Mvabaza. Here the numbers had increased; for some who could not afford footing the distance had left by cars and lorries, buses and trams. Some who had not been at the service awaited to be present at the graveside and these were in great numbers. The Orlando Bantu Methodist Church Choir beautifully rendered "Rock of Ages" with Mrs Ethel Fisher as soloist. As the plaintive swells filled the air, many were weeping. Some broke into wailing and moaning. And there were frequent whispers: "What shall we be," "Gone is the old man and we are left alone," "Blessed are they that die in the Lord," "Lord, keep him in perfect peace," etc.

An English eulogy was read.

The funeral attracted many Europeans, Asiatics and Coloureds from the other sections of the cemetery. This was a great funeral. "There never were so many people in this cemetery since I worked here," remarked a warden.

FLOWERS AND MESSAGES

The great mass of flowers placed on the coffin in the hearse and those found at the cemetery can be roughly estimated to be worth approximately £20. And on his grave they made a big mound of colours. These were wreaths and flowers from many people. Many letters and wire messages were received. These are some of the messages received: Lethomela Temple, Alexandra Township, Pimville Interdenominational African Ministers Association; Christian Apostolic Church in Zion, Alexandra Township; Paramount Chief Molema, Mafeking; Rev. Nyatana, Fort Beaufort; and Rev. I. M. Nhlapo, Standerton and many others.

The chief mourners were: Step wife, Mrs Ramushu, Messrs Josiah, Alpheus, Peter, Steven (Sons); Mesdames Rahab Petje and Mrs. Mirriam L. L. Radebe (Daughters); Mr. Phillip Ramushu (Brother) and J. Ramushu.

The funeral was in charge of the African Burial Society. The success of the work has been due to the untiring efforts of the Recording Secretary, Rev. A. A. Tshekeletsa and the Circuit Steward, Mr. M. Ndzimani.

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ORDER FOR RESTITUTION OF CONJUGAL RIGHTS.
IN THE NATIVE DIVORCE COURT.
Case No. 270/39.
CAPE AND O.F.S. PROVINCES
(Before A.G. McLoughlin, President)
Between
GERTRUDE MATSOSO Plaintiff, and
JOHANNES MATSOSO formerly of 410 Commissioner Street, Johannesburg, but whose present whereabouts is to plaintiff unknown Defendant.

BE IT REMEMBERED
that the above-named Defendant was summoned to answer the above-named Plaintiff in an action for restitution of conjugal rights, failing which dissolution of the marriage subsisting between them:
AND BE IT FURTHER REMEMBERED
that on Monday the 18th. day of March, 1940, before the said Court came the said Plaintiff, and the said Defendant, although duly summoned and forewarned, comes not but makes default;
And thereupon, having heard the evidence adduced for the Plaintiff,
The Court grants judgment for the Plaintiff for restitution of conjugal rights and orders Defendant to return to or receive the Plaintiff on or before the 18th day of August, 1940, failing, which to show cause, if any, to this Court on the 18th. day of September, 1940 sitting at Kroonstad why the bonds of marriage not subsisting between the Defendant and the Plaintiff shall not be dissolved, with an order of forfeiture of the benefits arising from the marriage.
Dated at Kroonstad this 18th day of March, 1940.
By order of the Court.
J. G. PIKE, Registrar

LEKGOTLENG LA HLALE EA Batho Ba Batsho
(Cape le O.F.S.)
Molato oa 270-1939
(Pele A. G. McLoughlin, Fsq.) Mookamele
Mayereng a
GERTRUDE MATSOSO Mmela di LE
JOHANNES MATSOSO pele ea nengale 410 Commissioner Street Johannesburg, empa kajeno Mmela di ha tsebe nroo a leng teng
Mosekisoa
HO TLA EELLELOA
hore mosekisoa ea boletsoeng hodimo mona o ne a beleditsoe ho tlo araba Mmelaedi ea boletseng hodimo mona bakangisa molato o kgutlisetso a tshuanelo tsa lenyalo, hoseng jnalo hore ho kgaoloe lenyalo le mahareng a bona.
HAPHO TLA EELLELOA
hore erile ka Mandaga tsatsi la 18 la Kguedi ea March 1940, pele ha Lekgotla lena, ha shla Mmelaedi ea setseng a boletsoe bamoho 'ne Mosekisoa ea setseng a boletsoe, leha a ne a beditsoe, ha ka shla:
"Me kabaka leo, kamora ho utlula lopaki le puo ea Mmelaedi. Lekgotla le shlolela Mmelaedi hore a fumane tshuanelo tsa lenyalo 'melaedi Mosekisoa hore a kgutlisetse ho kapa a amohela Mmelaedi ka kapa pele ho letsatsi la 18 la Kguedi ea August 1940, hoseng jualo a ti bontsha lebaka, bakaba, le teng, lekgoteng lena ka tsatsi la 18 la Kguedi ea September, 1940, ledatse Kroonstad, hore seka thibetang u re lenyalo le leng manareng a Mmelaedi le Mosekisoa le seke la kgaoloe seng.
Le taelo ea nore mosekisoa a se ke fumana puo tsa lenyalo.
Entshitsoe Kroonstad ka di 18 tsa March, 1940.
ka Taelo ea Lekgotla.
J. G. PIKE
Kguedi.

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Deaths
Mr. & Mrs. E. J. Letsoaba of Ebroville, Orlando Township where blessed with a robust baby-boy who passed away peacefully on Sunday afternoon on the 6th April 1940.
"He rests in the arms of Jesus".
3184-20.

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Rugby Season Here Again

SOME SUGGESTIONS
The recent visit of the PORT ELIZABETH BANTU TOURING TEAM has paved the way for the opening of the Rugby season. Their visit came opportunely, in that, it awakened what hitherto was not known, namely that the Transvaal province is capable of producing a good side no matter at what time of the year. Hence we would appeal to the rugby governing bodies to be up and doing in carefully watching the play of each individual player, so that when the time comes for sending a representative side to the next annual tournament, the selectors should not have to scratch their heads at the last moment (as they usually do) and wonder who should be picked and how they will justify their selections.
More above we would like to see a Transvaal team picked three weeks earlier so as to give the players ample opportunity of playing together, and thus make them understand one another. It will be then that our side will prove itself by playing spectacular football which will thrill the crowds down at the Cape.
If these ideas are taken and put into effect, the general talk that the Transvaal rugby is based on mere kick and rush will automatically cease. I can, therefore, assure you that in the Transvaal we have the material if only the powers that be will see to it that each player is watched closely, the team as a whole is picked in time and finally given the chance to play together.
G. W. S. MAQOMA.

Soccer Season Opens

THE MACHUDI DESERT EAGLES

During the afternoon of Saturday, April 6, there was a hot football match played by the abovementioned teams at Mochudi. The standard of play was more than could be expected so early in the season, for both teams played magnificent football.
From the commencement of the match till half time the Mochudi Desert Eagles seemed to hold the upper hand. The fullback, 'Across the Desert,' drove long shots that successfully reached the forwards in nearly all cases. The forwards, passing and dribbling of the ball was very good and resulted in many a goal. By the end of the first half they had scored three.
A few minutes after half time the Mochudi Desert Eagles scored their fourth goal. This certainly dispirited their opponents.
During the last half hour, Thama-ga was given a penalty kick, and they succeeded in scoring their first goal. This encouraged them. They attacked fiercely, and within ten minutes they scored a second goal. A few minutes afterwards the match was called off.
The scorers for the Mochudi Desert Eagles were A. Raisatsi, the Captain; D. Molkangoa and R. Molefe; for Thama-ga—P. Mosielele and Brookes. The Mochudi Desert Eagles won the match by four to two.
F. PHIRIE

Boksburg Sports

(By S. B. SEPANYA)
On Sunday April 7 the Tvl. Rangers F. C. presented the 3rd and 5th Divisions against E.R.P.M. Callies 3rd and 5th Divisions at Baker Park Sports Ground. All the players proved fit for the 1940 competition matches.
The most thrilling match was between E.R.P.M. Callies 1st Division Benoni Rainbows. It ended in favour of the Callies. Honours for the day went to Yahoshimamba and E-Twa-

J.B.F.A. 1939 Report

(By ISIAH H. RAIHEBE)
TRANSVAAL COMPETITION:

It is with pleasure that I make known that our picked tea mhas again topped the league in the competitions of the Transvaal Association for the seventh year. We are glad to welcome our newly born baby namely, the "Central District Bantu Football Association" which has been established at Germiston and actually took part in this year's competitions.

CHALLENGE MATCHES:
Quite a number of challenge matches were actually played during the season among which is included the series of matches the Association played against Lovedale Touring Team. One point of interest is that although we came out with credit, we lost this year against the Transvaal Coloured Football Association which I hope will not occur again. Unfortunately owing to lack of sufficient information, a detailed report can not be given.

REFEREES UNION:
I wish to place on record my hearty congratulations despite the difficult times through which we have had to pass, to the Referees Union for the able manner in which they have executed their duties, especially as this has been a season with a great number of matches played.

ANNUAL FUNCTION:
Owing to the illness of our General Secretary, there was no annual function for the presentation of cups. The Executive Committee decided in view thereof, for the presentation to be made on the Wemmer Sports Ground, on the 17th December 1939.

ST. JOHNS AMBULANCE:
Again I wish to thank the St. Johns Ambulance for the self sacrificing work which they have performed on our playing fields throughout the season.

GENERAL REMARKS:
I wish to thank most heartily my colleagues for the valuable help given during the season—Messrs D. P. Ngoqo, A.K. Nobanda, R. V. Selope Thema; Executive Committee; and the various Committees who worked so very hard throughout the season. I feel that a good deal of credit of our success is due to them.
To Mr. Solomon Senoane our General Secretary who has ruined his health in his unselfish devotion to our course. In consideration of his illness, I have greatly condensed this report.

Last but not least, our appreciations are extended to Messrs J. C. Piton (Treasurer) and R. S. Barclay (Auditor) who sacrificed much of their valuable time in order to look after our books; and also to the Superintendents of the various townships for their support and co-operation.
(The Financial Statement of account showing receipts and payments for the year 1939 will be published in next week's issue to be examined by the affiliated clubs).

Bloemfontein Tennis

(By MOSES S. NKOANA)
The Bloemfontein Tennis Club visited Kimberley during the Easter Holidays to play a return tennis match against the Kimberley Swallows Tennis Club. The Bloemfontein side was represented by Messrs S. J. Bosalete (Captain), J. Thompson, Wilfred S. J. Bosalete, J. Letshuti, J. S. Bosalete, I. Barlow, J. Bosalete, A. Serame, Mesdames Leshuti, R. Nghabe, Misses M. Moncwe and M. Motube. The match was played on Easter Monday. Bloemfontein won the match with a lead of 67 games. Mr. I. Barlow and Wilfred S. J. Bosalete of Balho Tennis Club were in good form.

State Mines R.F.C

Will Crusaders Participate This Season?

(By W. W. BARAYI)

May I ask these two questions: What is wrong with the Crusaders Rugby Football Club? Will the Crusaders participate in the ensuing season?

This Club has long been suffering from plain pernicious exploitation, especially last season 1939. Every time Crusaders went out to play against any team, Mr. Maqanda (Capt) told his players not to entertain the idea that they are going to win the match, but to show the spectators that they can play a decent and appreciative game. Their game, he said, should be appreciated by everybody who has come to watch the match. He warned them against showing the people that they can play rough game and appealed to them not to talk and fight in the field of play.

When Crusaders got into the field of play, the spectators always cheered them up. Perhaps this is one of the reasons why they are not as popular with other players as with the sporting public.

I would also like to protest against the unfair treatment meted out to our Club last season. The Crusaders were too frequently victimised through the referees. When a Crusader player was played foul by his opponent the former almost invariably suffered for the consequence. Sometimes a player appealed to the referee that he had been foul-played by a Crusader and however innocent he may be, the referee would turn upon him and order him out of the field of play. Again we sometimes played two full hours until the other team gained a victory and then the referee promptly blew his whistle. One day I actually heard a referee saying that the Crusaders will never get a score as long as he is still in charge of the match. The following undermentioned casualties

will testify my allegations to a reflecting mind: Messrs D. D. J. Thoko (fractured right elbow), T. D. T. Dude (fract. rib), J. K. Stoto (dislocation right ankle), D. Tau (two teeth knocked out by head), S. S. Maxama (dislocated right knee), M. Maqanda (dislocated right shoulder), H. Millwana (dislocated right knee) and W. W. Barayi (fract. left knee). All these Crusaders players sustained injuries and none of them were reported to the T. R. F. Union by the responsible referees. This is a very sad state of affairs. We (Crusaders Officials) are trying our best to organise and encourage sport, but there are some people who delight in disorganising. This kind of thing cannot be allowed to go on unchecked some way or another. Let us hope with all sincerity that those in responsibility will take up the matter and not only put it right but also guard against its recurrence with our support.

OFFICIALS ELECTED

The Annual General Meeting for the State Mines Rugby Football Club was held on March 26 in the Compound Office. The meeting was well attended. After the last season's reports were submitted, the Life President, Mr. D. J. Strauss (Chief Native Controller), congratulated the Officials, especially the Captains, for the good work, and also thanked the members for their good behaviour during last season. He also pointed out that, he has seen some very foul play on the part of certain members and some have even landed in Hospital with injuries that could have been avoided.

The following office-bearers were elected Presidents: D. J. Strauss (Chief Native Controller) and B. Sibida; Chairman: Mr. S. Motlana (re-elected); Vice Chairman L. S. Toni (re-elected); Captain Mr. D. S. Tau; Vice Captain A. B. Stoto; Secretary E. M. Nongogo (re-elected); Assistant Secretary J. K. Stoto; Treasurer W. W. Barayi (re-elected). The following were elected to represent the States Mines Crusaders R. F. C. as delegates at the General meetings of the Transvaal Native Rugby Football Union: Messrs S. Motlana, L. S. Toni and T. Dude.

Messrs Chamberlain (Pty) Ltd.,
232, Sir Lowry Road,
Cape Town, South Africa.

Dear Sirs,
One night during a recent journey up the River Zambesi, Northern Rhodesia, I received an urgent message from a Native runner beseeching me to go with all haste to his Native master who was dying.
Accompanying the runner for two days, I eventually discovered the Native lying



on a mat in a roughly constructed hut. Noting the short spasmodic breathing, the wrecking cough, and constant expectoration, I saw that he would certainly die, since the nearest hospital was at least five days journey up the river. I searched my small medical equipment, and discovered a bottle of Sloan's Lincture. I ordered the boys to apply Sloan's to the dying man's chest and back, and to keep him covered with blankets. The next morning when I departed I never expected to see the man again, believing recovery impossible, but to my amazement he visited my Mission Station three weeks afterwards, still looking ill, but miraculously cured and brought back from the jaws of death.

This man is one of many in Central Africa who have benefited by the use of your genuine healing lincture.
Yours faithfully,
HERBERT PERCY SHERRING.
Lately, Missionary, Sefula Mission Station, Paris Evangelical Missionary Society, Northern Rhodesia.



Who's Who in The News This Week

Pretoria Personalia

The African Labour Council of Trades Unions led by Mr. I. B. Moore is staging revival meetings nearly every Sunday to educate the African workers. Mr. Peter Ramutla is the Organising Secretary, and there are many ex-I.C.U. leaders who are anxious that they should now close their ranks and work for the common good of the race.

Messrs A. H. S. Sehloho, I. B. Moore and Mr. T. W. Keble Mote, Secretary of Pretoria Locations Central Committee, will be visiting Port Elizabeth, Bloemfontein and Kroonstad during this month or early in May. This delegation of the Pretoria Native Advisory Board is studying Housing, Education and the Ward system at the various centres.

The Rev. R. J. Mkwai, Presiding Elder of the A.M.E. Church here, will open an important District Conference on April 25. Professor Coan of Wilberforce will be one of the speakers.

The African Theatrical Syndicate presented Mr. Griffiths Motsieloa the other Friday week at the Dougall Hall and took the audience by storm. Amongst those who attended were Messdames J. Thompson, Martha Mote, Mr. and Mrs. Hicks Nyongwana, Mr. and Mrs. A. Jas. Gomba, Mr. and Mrs. J. S. Malla Lekgetho and many others.

Mr. Munro Richard P. Mphelo is the new Principal of the Salvation Army School at Bantule Location. We welcome him in our midst.

Many African chiefs including Chief Makapan visited the New Location named Alteredidgeville which is a model township in the Union of South Africa.

The Pretoria New Highlands Location was officially visited by Teacher D. J. S. Masekwameng, the Chief B.H.O., on Sunday and was welcomed by the members of the Village Board at the residence of Mr. J. Kgapola. Amongst those present at this reception were Messrs J. Maropeng, J. Stefane, J. Khapola and Malitsi, the Headman of the Location.

Mr. Elliot K. Molitsang, of Queens-town, Cope, arrived in Johannesburg last Saturday week. He is at present staying with Mr. B. T. Nzingi at 5, Morris Street, Sophiatown.

Mr. Macalanzima Gabela of Jackson's Drift spent the last week-end with his mother, Mrs. Agnes Gabela, 1875 Matsemela Street, Western Native Township.

Many of his friends will be glad to learn that Mr. Richard Magwa, who has been lying very ill at the General Hospital for a period of about three months, is now making good progress to recovery.

A marriage takes place this Saturday at 11 a.m. in the Lutheran Church, Orlando between Mr. Abram Setsele of 436 E. N. Township and Miss Salome Ramohase of 766 Orlando Township. The reception will be at 436 E. N. Township on Sunday.

Mr. H. J. Mabukela of Pretoria paid a short visit to Potgietersrust District the other week to see his mother at Laphosela School.

Chief Mohlaba of Letaba spent a few days in the city as the guest of Mr. and Mrs. Mabuza of Sophiatown.

All his relatives and friends will be shocked to learn that Mr. Rueben L. Malobe, a member of the Benoni Advisory Board and an influential business man, passed away last Sunday.

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Mr. S. Mamabolo, an evangelist of the Presbyterian Church at Haartbeestdam, was seen in the city during the week.

The Rev. Canon S. S. Goitsemolimo, General Superintendent of the African Christian Union Church of S. A. for O.F.S., Cape and Basutoland provinces, and Madam Goitsemolimo paid a two days visit to Pretoria from Bloemfontein to meet the President of their Church, Rev. J. M. Malachi Segola on March 20. They left on March 21 for Kimberley via Johannesburg to attend the district Synod held at Kimberley during Easter.

Mr. B. L. E. Adonise of Korsten, Port Elizabeth arrived on the Rand last Tuesday week. He has come to see his mother Mrs. L. Adonise of 97 Meyer St., Sophiatown and will be here for quite a long time.

Among the many distinguished visitors at Black Diamond during Easter Holidays was Miss L. Madlala of St. Peters. A tea party was given on Sunday March 31 to bid her farewell, and the house of Mrs. Zimu whose guest she has been was crowded to the door. Miss Madlala left for Johannesburg on Tuesday April 2 looking quite fresh.

Mrs. Mothlabi, Principal of the Andrew's School, Springs, was seen in the city last week.

Nurse L. Mtyali of the non-European Hospital, spent the week-end in Springs attending her brother's marriage.

His relatives and friends will be pleased to know that Mr. E. M. Mamabolo has recovered. Mr. Mamabolo who has been ill for about three weeks says that he has completely recovered now. Mr. Mamabolo thanks all those who visited him while in bed especially Mr. and Mrs. J. A. Mamabolo, Mr. and Mrs. J. Thema, Mr. and Mrs. Mbanaya, Mr. and Mrs. D. Thema, Miss Ophilia Mamabolo, Mrs. M. Mogashoa, Mrs. S. Mamabolo, Mrs. J. Mapheto, Mrs. P. Seabila, Mrs. S. Rakoma, Messrs Solomon Duze, H. M. Mamabolo, J. Mamabolo, R. Maponya, P. Nyama, Abel Schlapelo, A. S. Makgoba, S. N. Mamabolo, P. L. Magagane, A. M. Thema, J. Mogano, M. Kgoatla, S. Mogashoa, P. K. Seabela and P. Thema and others.

The principal teacher of Alandale in company with that of Krugersdorp Mr. Busakwe were on a short visit during Easter at Mrs. E. Setshibe's place, John Mohohlo St., W. N. T. and returned for the opening on April 2.

Messrs A. D. Gwala, E. M. Mamabolo and A. S. Makgoba have returned to the city from Mamabolo's Location after spending with relatives and friends their Easter Holidays.

Mr. Jones Letsalo returned to the city last Saturday from Pietersburg after a 2 months visit to his home.

Mrs. E. E. Mamabolo left the city on March 17 for Pietersburg to attend her brother's wedding Mr. Refuse M. Mamabolo who was married to the Chief's daughter Miss Annah D. Mamabolo, on March 20. Mrs. Mamabolo was seen off at the station by her husband Mr. E. M. Mamabolo, Miss Ophilia Mamabolo, Mr. D. Mamabolo, Mr. H. M. Mamabolo, A. S. Makgoba, R. Maponya, A. M. Thema, B. Mamabolo, Miss Annah Mamabolo, Albert Bopape, S. Mogashoa and Doctor Macfarlen.

A party consisting of Messrs I. Moeti, D. P. Kgotleng, S. Mankuroane, Messdames R. Mewabeni and Moeti spent an enjoyable afternoon at the residence of Mr. and Mrs. Moeti of Kuruman.

Mr. and Mrs. C. L. O. Gaetsewe spent the other week-end at Motlout Vryburg Dist., B. Beh.

Mr. Kgotleng visited Mr. and Mrs. Kalagobe at Seoding where he met several friends—Mr. B. Lesetedi and H. Tshetho.

The Revs. Lekalake and Thomson have recently gone to Taungs on church matters.

Mr. Motlapela, a well-known business man in Kimberley, paid Mr. and Mrs. Gaetsewe a flying visit recently at their residence at Maropeng, Kuruman.

Mr. W. M. Duiker of St. Peter's College is back from his long holiday and had the pleasure to entertain Mr. Perry Samson, Misses Rebecca and Mary Modimogale, D. Phone and K. Tyamzashe on Easter Monday.

The following teachers of Kuruman attended the teachers conference which met recently at Kimberley: M. Kitchen, S. Myedi, Bomi, C. N. Lekalake, Lesetedi, Mrs. R. Mewabeni and many others.

Mr. A. Mtotoba and Miss G. Khambola of Mafeking have been visitors at Mr. and Mrs. M. C. Mlambo's place W.N.T. Johannesburg. During their stay on the Rand they visited several places of interest and called round to see "The Bantu World" offices and works last Friday week. Speaking well of their enjoyable time here they left during the week for home.

The engagement is announced of Mr. Durbinton, the youngest son of Mr. and Mrs. Mokebe of Basutoland, to Miss Annie, the youngest daughter of Mr. and Mrs. Kgwakwe of Kanye, Bechuanaland Protectorate. Their marriage will take place soon at Sophiatown, Johannesburg.

The engagement is announced between Mr. Nelson Stanford Cwangwa, Principal Teacher of Mapela Central School, third son of Sub Deacon A. C. and Mrs. C. A. Cwangwa of Kalkspruit Location, Pietersburg and Miss Florence Pauline Moncha, the second daughter of the late Mr. and the alive Mrs. N. Moncha of Mapela, Langa Location, Potgietersrust.

Messdames C. L. Mahlamvu, vice Mother Superior of the Women's Convention (A.C.U. Church of S. A.), M. Goitsemolimo, M. Koloku, Rev. I. S. Mokeyane and Juffrou attended the provincial Synod of the A.C.U. Church held during Easter at Kimberley. The Vice Mother Superior accompanied by Madam Goitsemolimo left Kimberley subsequently for Thaba Nchu, O.F.S. to attend the O.F.S. Women's Convention held there under the Lady Superintendent, Sister Esther A. Mafoyane from April 5 to 7.

Mr. A. M. Malatsi, Principal and Chief Instructor of the Motlamobi Driving School had paid a flying visit to the Great North, where he had a nice time with his fellow friends. During his visit he was seen at the following places Mothomeng, Medingen, Duivelskloof and Sekgopo's Location, where he was a guest of Mr. and Mrs. B. P. Mmalapane, a principal teacher of Sekgopo's School.

Messrs Ob. R. J. Mabotja and A. A. Namethe both of Pietersburg are now Corkers in the Weltevreden D. R. C. School.

Friends and relatives will be sorry to learn that Mr. R. E. M. Dikgale is seriously ill. May he recover soon!

The Machine-worker, Mr. Sol. M. M. Chitja, was attacked by malaria fever lately and has gone to Lydenburg for a healthy change of air.

Mr. Ob. R. J. Mabotja proposes to spend June holidays with his brother at Newclare, Johannesburg. He will leave by Mr. R. E. M. Dikgale's car.

Mr. Simon Motloung is the new Agent of "The Bantu World" at 156, 11th Avenue, Alexandra Township. Copies of "The Bantu World" may be obtained at Mr. Motloung's every Thursday.

The marriage took place in Krugersdorp of Mr. Michael M. Mariri and Miss G. T. Moabi of Krugersdorp on Wednesday March 27 at 2 p.m. The reception was at the Bride's home.

Mr. and Mrs. J. M. Lekgetha of Lichtenburg wish to thank all those relatives and friends who sent messages of sympathy and came to see Mr. Lekgetha sick in hospital. It is greatly regretted that it is not possible to reply to all letters.

Miss Kate Tyamzashe of Mafeking arrived in the city on Good Friday and is staying with Miss Rebecca Modimogale of Melrose.

Miss Dinah Phone of Mafeking is in the city on a recuperating visit and is staying with Miss Mary Modimogale of Green House, Parktown.

Mrs. R. J. Mohlamme who has been in Johannesburg for a few weeks, left for her residence Evation Native Township recently.

Mrs. E. I. Seleane and Miss E. L. Mpti both of Maseru, Basutoland spent their Easter Holidays at Orlando with their cousin Mr. J. P. Pheko and family.

Mrs. I. F. Mputa, wife of Induna of Carolina Location, and Miss Emily Nxumalo visited Mr. and Mrs. R. D. Matyeka of Sophiatown last week.

Mrs. Angelina Kumalo of Stirtonville left the other Friday for Hertzog, Cape Province with Sinah, her daughter and the baby Sandile on a month's holiday.

Mr. James E. Motlelang of Reitz has joined the clerical staff of Turf Mines.

The Head Clerk of Turf Mines and his family are preparing for a short visit to Witzieshoek soon.

Messrs K. L. Oliphant and A. R. R. Lebona who have been staying with Mr. and Mrs. A. G. Lebona at Orlando for two weeks left by car on March 29 for Nguthu reserve. They were accompanied by Mr. B. Diamond, Store-keeper at Nguthu, and Mr. E. G. Tsotetsi.

Mr. J. S. Maluka, general dealer and agent at Orlando, has returned from his short visit at Warden, O.F. State.

Nurse Emily P. Phoofole arrived on March 31 from Tiger Kloof Institute where she has been staff nurse. She has joined the Bridgman Memorial Hospital to study midwifery.

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War News This Week

Wednesday April 10.

Baltic Sea: It was reported that a big sea battle was raging off the coast of Sweden, that British warships were at the gates of Oslo and that four German ships had been sunk.

Norway: It was reported that hundreds of Germans were killed by the Norwegians at the battle of Elverum.

Thursday April 11.

Baltic Sea: The Naval battle was raging furiously, and it was reported that Germans had sustained heavy losses—four destroyers and five troopships.

Norway: The King of Norway endorsed a proclamation issued by the Prime Minister, M. Nygaardsvold to the people urging them to resist German invasion.

Great Britain: A big air raid on Scapa Flow was launched by Nazi planes. After a fierce air battle Nazi raiders were driven away by British fighters.

Friday April 12.

Norway: The great sea battle was still raging, and it was reported that since the battle started Germans had lost 18 ships and the British four.

German transport ships were attacked by British bombers on their way to Norway, and a vessel carrying ammunition was blown up.

It was reported that Norwegian resistance was stiffening and that the invaders were meeting stiff opposition at all points.

Because of the sea routes, being blocked by the British navy, it was reported that the invaders were reinforced by air.

Sweden: The German Press violently attacked Swedish newspapers, accusing them of failing to observe strict neutrality.

Norway: It was reported that in a big sea battle between British and German warships, seven German destroyers were sunk at Narvik, Norway. It was estimated that the German loss of life was about 1,000. The German troops at Bergen,

Stavanger, Trondheim and Narvik were reported to have been trapped between British warships and Norwegian detachments on the mountains.

Holland: It was reported that German troops were massed all along the frontiers of Holland, only awaiting Hitler's word of command to march.

Sunday April 14.

Norway: German troops fled from Narvik and took refuge in the difficult country to the North-east of Narvik.

The British Government was informed by the Norwegian Government that German aeroplanes had orders to bomb the King of Norway.

Western Front: It was reported that German infantry units attacked the Allied lines, but were repulsed and suffered heavy losses.

Italy: It was stated that Italy might be drawn into the war very soon.

Yugoslavia: It was reported that Yugoslavia had been told in leaflets scattered by Nazi agents in Belgrade: "Unless you make your peace with Germany you will lose your freedom."

Rumania: Rumania was threatened by the Germans that unless she became an economic tributary of Germany she would be attacked.

Belgium: It was reported that in Belgium, which was arming to the teeth, tension was rising.

Monday April 15.

Baltic Sea: It was reported that mines were laid in the Baltic by the British.

Sweden: It was reported that Nazi agents in Sweden were ordered to seize the "Nerve centres" of Sweden, but these plans were thwarted by the swift action of the Government.

Norway: Norwegians all over the world were flocking home to fight for their country. It was reported that Swedish and Finnish volunteers had already arrived at the front in Norway. It was reported that British troops had landed at several points in Norway.

Death Of Rev. Ramushu Removes Dignified Personality Says Dr. A.B. Xuma

At the death of the Rev. T.M. Ramushu removed from among the African people "a dignified, courageous, determined Christian gentleman," was the keynote of Dr. A.B. Xuma's address to the huge gathering of Africans who packed the Bantu Methodist Church at Sophiatown on Sunday Morning to pay their last tribute to the late Rev. Ramushu who passed away on Tuesday April 9 at Belfast.

"For many years," said Dr. Xuma, "the Rev. Ramushu had served the Wesleyan Church faithfully, both as an evangelist and as a minister. His past is closely bound up with the Albert Street Wesleyan Church, Johannesburg, in which he served his people and his God until he saw a vision, and heard a call to greater service. He was being called to lead his people in a new way to a new cause and a new mission, namely self-help and development of leadership and control of Church affairs from within the ranks."

After mentioning that his loyalty to the Church was such that it meant heart-searching before he could reach so momentous a decision so advanced an age, the speaker pointed out "the success of such an adventure or enterprise required his mature judgement and ripe experience. It needed his restraining and steadying influence."

GOD'S OWN WAY

Dr. Xuma said that he did not think that it was the increase of Church dues from two shillings to a half-crown that made the Rev. Ramushu and others sever their connection with their Church. "The 'half-crown cry,'" he said, "might have been the last straw that broke the camel's back, or better still, an excuse that was to him and others the signal to follow the new vision and answer the new call. To me this seems to have been God's own way, at His own time, of initiating a new type of service among African Church workers."

Continuing Dr. Xuma pointed to the rapid increase in membership, the buying and building of substantial places of worship which showed the determination and strength of this new movement which took root under the leadership of our great departed friend.

Synod Adopts Anti-Smoking Slogan

The synod of the Nederduits Gereformeerde Kerk at Bloemfontein resolved to recommend that the following slogan be generally adopted: "A South African woman does not smoke."

This slogan, said Dr. F.G. Badenhorst, had proved effective in countries with millions of citizens. Whenever a man passed a woman who was smoking in the street he uttered that slogan, and the result was invariably that the woman dropped the cigarette she was smoking.

The speaker then emphasised the value of people learning by doing, planning and acting for themselves, getting real education in self-help and gaining new self-confidence. He pointed out that the Rev. Ramushu was not a man of higher education. He was a simple, plain and dignified man, but he commanded the respect and admiration of those who came in contact with him by his sterling quality—his unimpeachable character and sincerity. "This and almost this alone," declared Dr. Xuma, "was the secret of his success in dealing with others."

After mentioning that as a family physician he knew the deceased from the days of Albert Street, the speaker made a stirring appeal to members of the church not to fight for positions and thus bring about destruction of this great church. He urged them to choose "the man who has most of the desirable qualities for so high a position, while reminding them that there was "no angel on our planet."

"Remember," declared Dr. Xuma, "that if you remain united this work will not only go on but grow from strength to strength. However, you start fighting one another and lining yourselves into factions, the work will fall and you will not only be the laughing stock of others but you will bring shame and dishonour to independent efforts of your race and people."

Crucifix Hurled To Ground

Native Policy Protest In Church

During communion at St. Paul's Church, Bree Street, last Sunday a member of the congregation, standing at the altar seized the crucifix and threw it to the ground.

At the same time the man shouted "Stop it. The white man is killing the black."

A non-European, William Thompson (29) pleaded guilty at Caledon Square to maliciously breaking the crucifix.

He declared that he had broken the crucifix as a protest and quoted the following passage from Chapter 20 of the Book of Exodus "Thou shalt not make to thyself any graven image or bow down to them nor worship them."

Thompson was fined £6 (or two months) of which £3 (or one month) was suspended for six months subject to good behaviour and on condition that he makes good the 15s. damage to the crucifix by June 15.

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Intengiso

NGA MANABISO APHANTSI; mame se zikhez-seteyenziswa zizogama nentsha. Amakho azikali zingany nanzambini, awokuhlakula, awokunwavela amnxusa bantwana mabini, amatye okusila, ifolokwe zikha y-ugunowa, amakhuba okukhululwa nawokutyalala, izikali zokunvevisha, na am zokunqoq-izindaba zehlabathi. Iikazi-izigawo zama nkhoma nezoodonki kwanezikhotshel zikevi namatyathanga. Zonke ezizito zithengiswa ngamxabiso zithobeleve ngenxa yemfazwe le. Ukuba ngaba kukho nto uyifunayo yiza ukuba hlele okanye bualale abanye lwe new di -mf nexisi ya ova mab so ku - KIRKEL'S Maritzburg.



THE PAIN IS LIKE A SPEAR IN MY BACK!

I CANNOT MOVE! THE PAIN IN MY BACK STABS LIKE A SPEAR. I CANNOT GO TO WORK. OH! THE PAIN!

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