

Printed in ZULU—XHOSA SESUTO SECHUANA Both Official LANGUAGES Subscription 9/- per year 5/- half yearly 2/6 Quarterly

THE BANTU WORLD

THE Bantu World Circulates throughout the Union of South Africa adjoining High Commission and the Territories

SOUTH AFRICA'S ONLY NATIONAL BANTU NEWSPAPER

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

VOL 7 No. 71

SATURDAY NOVEMBER 23, 1940 JOHANNESBURG

REGISTERED AT THE G.P.O. AS A NEWSPAPER

PRICE, TWO PENCE

GERMAN ATTACK ON GREECE SAID TO BE IMMINENT

ITALIANS WITHDRAW AS GREEK FORCES ADVANCE ON KORITZA

WHILE SIGNOR MUSSOLINI WAS THREATENING IN AN ADDRESS TO MEMBERS OF THE FASCIST PARTY IN ROME THAT THEY WOULD BREAK THE LIONS OF GREECE AS THEY BROKE THOSE OF ABYSSINIA, THE GREEKS WERE KNOCKING AT THE GATES OF KORITZA IN ALBANIA AND IT HAS BEEN REPORTED THAT IF THE TOWN IS NOT ALREADY IN THEIR HANDS, ITS FALL IS IMMINENT.

ITALY'S FAILURE CAUSES ANXIETY

THE FAILURE OF ITALY TO BRING GREECE TO HER KNEES, AND THE SUCCESS WITH WHICH UP TO NOW GREEK EFFORTS HAVE BEEN CROWNED, HAVE CAUSED A GREAT DEAL OF ANXIETY IN BERLIN. HITLER, AFTER HIS CONFERENCE WITH M. MOLOTOV OF RUSSIA, HAS BEEN HOLDING MEETINGS WITH KING BORIS OF BULGARIA, SENOR SUNER, THE SPANISH FOREIGN MINISTER, AND COUNT CIANO, THE ITALIAN FOREIGN MINISTER. IT IS FELT IN NEUTRAL COUNTRIES THAT GERMANY AS THE RESULT OF THESE TALKS WILL GO TO THE RESCUE OF ITALY AND ATTACK GREECE THROUGH BULGARIA.

R.A.F. STRIKING HOME FOR VICTORY

WHILE HITLER IS ENGAGED IN DIPLOMATIC MANOEUVRES, THE ROYAL AIR FORCE IS STRIKING HOME FOR VICTORY BY SMASHING UP AMUNITION AND ARMAMENTS FACTORIES, NAVAL AND AIR BASES AND OTHER MILITARY OBJECTIVES IN GERMANY AND GERMAN OCCUPIED COUNTRIES. FIERCE ATTACKS HAVE BEEN DIRECTED AGAINST BERLIN, HAMBURG, GELSENKIRCHEN AND KRUPPS' FAMOUS ARMAMENTS WORKS AT ESSEN.

600 ITALIAN SOLDIERS SURRENDER

The Greek communique refers to heavy fighting in Epirus and east of Koritza, Greek successes both there and in the Kalamas River area, and the bombing of Greek positions by large numbers of Italian aircraft.

It says that an Italian counter-attack in the Koritza area was repulsed and the Greeks occupied positions which were fiercely defended by the enemy. Italian detachments which have been working into the region south of the Kalamas River for several days have all been pushed back north of the river.

According to a report from Djevdjelijs, 600 Italian troops with 130 tanks crossed the frontier and surrendered to the Yugoslav authorities on Sunday night.

It was subsequently reported in Belgrade that 139 Italian tanks had surrendered near the monastery at Sveti Naum, which is only 200 yards from the Yugoslav-Albanian frontier. A further report states that 1,200 light machine-guns and 400 heavy machine-guns formed part of the Italian war material surrendered to the Yugoslav authorities.

In a village near Koritza material captured by the Greeks includes 10,000 blankets and large food supplies. The Greeks have also captured 10 guns, 33 anti-tank guns and 15 mortars.

BLITZ FAILURE "EXPLAINED"

Dr. Goebbels explained to a meeting of Nazi Party leaders at Nuremberg why the blitzkrieg was not immediately successful and exhorted the German people to "make an effort to the very last minute."

He said the German people knew from history that embittered opponents do not acknowledge defeat after the first blow Germany was waiting for the day when an annihilating blow would be struck at the enemy.

Hail Of Bombs On Gelsenkirchen

Almost the entire striking force of the Royal Air Force was concentrated on one German town.

Gelsenkirchen, in the heart of the Ruhr Valley, with its important synthetic aviation fuel plant, oil refinery and railway communications, was subjected to a terrific attack lasting for three hours, and many high explosive bombs and nearly 1,000 incendiaries were dropped over the town.

The hydrogenation plant at Gelsenkirchen, which was designed to produce 300,000 tons of aviation fuel a year, is one of the most important in the Reich. By the time the Royal Air Force had finished with it half a square mile of the plant was in flames many buildings were in ruins.

READY TO DIE IF NEED BE FOR COUNTRY

The loyalty of the Africans is demonstrated by two generous gifts sent to the Department of Native Affairs.

The Bakwens-ba-Magopa tribe, Ventersdorp district, under Chief More, have given £100 to the Government, the money to go towards the purchase of a war plane.

The Bathokos tribe, under Chief Ramokgops, Groot Spelonken, Pietersburg district, have presented £100 to the Government "in aid of the war."

In making the gift, the chief said that it was the great desire of his people to give His Majesty's Government every possible assistance in the prosecution of the war, either with manpower or financially.



The magnificent defence of Britain by fighters of the Royal Air Force has made every part of the Empire realise the importance of war in the air and the need for the production of more warplanes. This picture shows warplanes bought for the R.A.F. by India.

IMPORTANT MOTIONS TO BE SUBMITTED TO REPRESENTATIVE COUNCIL

The fourth session of the Representative Council meets in Pretoria on Monday, November 25. The session, which will be opened by Colonel Denys Reitz, Minister of Native Affairs, at 10 a.m., will, among other matters, discuss resolutions submitted by members dealing with the loyalty of the African people to the British Crown, and their participation in the war.

Other important resolutions deal with education; the conditions of African life in urban areas, the pass laws; land matters; the status of African chiefs under the Union Government, the teachers' salaries; African trading in urban locations; the employment of educated Africans in the various State departments dealing with Africans; and the representation of Africans in the Provincial and Municipal Councils.

Four motions dealing with the war situation will be submitted by Councillors R. H. Godlo, R. V. Selope Thema and Dr. John L. Dube respectively, and they are as follows:—

COUNCILLOR GODLO TO MOVE:

"That this Council desires to re-assure the Government of the unwavering loyalty of the African people to His Majesty the King and to His Majesty's Government of the Union of South Africa in these anxious and trying times; and that with a view to the effective defence of this country against invasion, and having regard to the many offers made by Africans to serve their King and country, the Council requests the Government to recognise the right of every one of its loyal subjects, irrespective of race or colour, to receive military training in all its aspects, and be fully armed with proper weapons of war."

COUNCILLOR THEMA TO MOVE:

"That this Council re-affirms the unwavering loyalty of the African people to His Majesty the King and to His Government of the Union of South Africa, and prays for the victory of the forces of His Majesty and his Allies in the present War; and that, inasmuch as the African people are not only His Majesty's loyal subjects but are also themselves vitally concerned with the overthrow of the enemies of their freedom, this Council urgently begs the Union Government to recognise the natural right of Africans to defend their own homes and their freedom by admitting them into the combatant forces of the Union for service anywhere in Africa."

"That this Council, while renewing its pledge to support the Government in the War, also expresses its disappointment that the co-operation of the members has not been sought by the Government in matters of such national importance as the recruitment of Africans for War service and the conditions of recruitment; and that the Council urges the Government to realise that it is only through

ably far greater significance for them than for any people in the world."

COUNCILLOR DUBE TO MOVE:

"That this Council earnestly trusts that in future recruiting there will be no question of reducing the rates of pay, as these have already been announced to the people in the various districts by the Magistrates, and that adequate pension provisions in respect of any killed or injured on service will be made."

SENATOR BROOKE'S ARTICLE

Owing to lack of space on account of war news, Senator Brookes' article has been held over and will appear in the next issue.

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

BIG BEN

A Turkish Blend of Special Merit

THE BANTU WORLD

SATURDAY NOVEMBER 23, 1940

UMKANDLU EPITOLI

U Mkandhlu uzobe uhlangene ePitoli ngoMsombuluko ozayo. Pakati kwezindaba ezinkulu ozozi-Snuka nazi izinhloko zezinye zazo. Odabeni lokutobela umbuso nokutbutwa kwabantu

U MNU. GODLO UZOCELA njengoba abantu sebeveze obala ukutobela kwabo umbuso nangokufisa ukuyusiza ngezindhlehla zonke uHulumeni icelwa ukuba abafundise ukupata izikali nangenmeto yonke yempi.

U MNU. THEMA uzocela ukuba abantu bavunyelwe nabo bayilwe lempi bavikele izwe nenkululeko yabo.

U MNU. J. L. DUBE uzobeka udaba lwehlo kulabo asebojoni- nile acele ukuba amaholo abo angehliswa, ngoba asemenyelwe abateti—macala bezigodi. Wete-mba futi ukuti abalimeleyo nabafileyo bayomxeziswa ngemfanalo.

ODABENI LWEMFUNDO:
U MNU. THEMA uzobeka ukuti umkandhlu ukubona kuyiqiniso ukuti intutuko nenhlalakahle yalelizwe igxile ekubeni abantu batole onke amatuba emfundo. Ngakoke uHulumeni kusveleke enze yonke imizamo yokuba izingane zabantu zifunde. Asize izikole nge mali ukuze zamukele izingane.

U MNU. GODLO uzocela uHulumeni ukuba ahlole izinqumo zonyaka odhlule ukuze kuvele izindhlehla zoba asize izikole zabantu ngemali.

U MNU. MAPIKELA uzokalela otisha babantu abahola amaholo amancane kakulu abedhlulwa nayizisebenzi ezitile. Acele futi ukuba uHulumeni abezwele ngenkati yempi. Asole isenzo sokuqasha abalungu ezikolweni ezikulu zabantu babe bekona abakiti, abafundiswe kakulu abangazitata lezo zikundhla.

KWEZOMHLABA:
U NKOSI MSHIYENI DINUZU- LU uzocela ukuba amapulazi aziwa ngokuti "Emakosini" eBabana-ngo lapo kulele kona amakosi akwaZulu atengwe iNative Trust yakwaHulumeni ubekelwe abantu.
U MNU. JABAVU uzocela ukuba bantu abanamandhla bavunyelwe bazitengele izindhlu kulawo-mapulazi atengwele bona.

KWEZOLIMO:
U MNU. MAKAPAN uzocela ukuba kuvulwe izikole zolimo e Transvaal, Orange Free State naseBechuanaland.
U NKOSI MSHIYENI uzacela ukuba uHulumeni abasize ngombhila abantu kumaRizevu ngoba abeLungu babiza kakulu ngombhila.

KWEZAMADOLOBHA:
MNU. BALOYI uzocela ukuba njengoba iKomishini eyabihlola inhlalo yabantu yati kakukuhle ukuba oSihlalo bama Advisory Boards kube abapete amaLokishi ucela uHulumeni awuqede lowomkuba.

U MNU. MAKAPAN acele ukuba abantu bavunyelwe bazitengele imihlaba bazakele emadolobheni.

U MNU. GODLO uyocela ukuba abantu bavunyelwe nabo bazimele emikandhlyini kaKopeletsheni bakulumele abakubo.

KWEZEMISEBENZI
U MNU. BALOYI uzocela ukuba uMnyango wemisebenzi uluhlole udaba lwoyokuba abantu bavunyelwe babenezinhlango zezisebenzi.

Kakuzona lezi kupela izindaba ezizoxoxwa ziningi kakulu. Sitate izinhloko-nje ukuze abafundi betu bazibonele ukuti uMkandhlu uya-sebenza yini noma qz. Okuzobasiza abafundi ukuba bazisondeze kumapepa-ndaba ukuze bazizwele izindaba.

dotela unezilonda emapashini. Walondolozwa ekaya eFafa ngo- lwesiTatu, November 13. Inkonzo ipetwe ngu Mfundisi S. R. Cele wase Adams M.S. no Mfundisi N. M. Nduli waseFafa. AmaKabela alale ngenxeba, bakiti, ngalensizwa ebisencane kangaka apucwe yona. Sabe sibolekiwe; sesapucwe. Sibonga imisebenzo emihle etemisayo ayenzile umufi esikatini esincane apiwe sona emhlabeni.

Amadodakazi As e Bateze Afrika

UMHLANGANO E ALEXANDRA.

Inggungqutela yomhlangano yesimame sakwetu uyoba se A.M.E. Church, Hofmeyer Street no 10th Avenue Avenue ngo Mgqibelo November 23 ngo 2 p.m.

Zindhlehla zini ezingcono esinga zenza ukusiza intsha le ekulayo oje ngabazali balesizukulwane singenza lisu lini?

Bodade, wozani sizobonisa na ngazwi linye sisukume sisebenze. Izikulumi ezigqamileyo ao Mrs. Dr Xuma, Mrs. Dr. Molema, Mama Mabiletsa, Nkosz. Mkwana, u Mongameli namaDodakazi ase Afrika no Nkosk. R. G. Baloyi umgini sikwama.

SAFA U FAH FEE

"Isifo" esingenele obhuti nosisi emalokishi eseFah Fee umdhlo wamaShayina. Umdhlalo odhlalwa ngamapupo odwa. Ukuze uwine kufanele upupe kuqala. Noma yini oyipupayo, bese uyibekela uzucwa noma utiki—beseke uwina. Noma upupani elapa emhlabeni nengeko emhlabeni, izilwane, izinyoni, imiti amaselesele, abafazi namadoda afile, izimbongolo ezifile, amakati, izinja, izinqe zabantu—hawu, madoda, noma yini ongayipupa uma ulele isisu siqumbile. Uti uvuka-nje ekuseni bewutata izinombolo ezigondene naloko okupupile ukunike abahamba beqoqa imali. Uma une "laki" uzowina. Kakusadhliwa kulomuzi, kupekwa ufah fee. Kayiseko enye indaba ngapandhle kweka fah fee. Abanye bayawina babambe ama"da-buli" kafah fee; abanye baluze, banxape kuze kuse. Babize amanye amapupo ebusuku; bapupe nabantu abangazange bababone emhlabeni—kuyasa baqonda ku fah fee. Uzobona bepete amapeshana angcolile abhalwe inombolo; ubone behlala kuwo njengoba kwenza abamahashi bebhala "oWini" "no-pleyisi."

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Amadodakazi As e Bateze Olunen kume

IMPI OLWANDHLE

Imikumbi yempi yamaNgisi e-bhasobhe ulwandhle lweMediterranean enhla nalelizwe emva kwe-sikati eside "itandazela" ukuba imikumbi yamaNtaliyane ipamele ngapandhle kulwiwe ize yabamba inyati ngopondo ngeSonto elidhlu-le.

Yayimbezela imikumbi yamaNtaliyane etekwini lase Taranto eningizimu nase Italy, yayihlasela ngamabhanoyi esizwa imikumbi yempi. Yawafisa amaNtaliyane enganake luto, edhla isiniNtaliyane kupela. Bezwa ngoba sekuduma izulu, amabhanoyi amaNgisi i R.A.F. seyihlasela imikumbi ka Mussolini eyabibhace lapo.

Kwafa gula linamasi lapo. Imikumbi elimele kabi ukuba ikude ukulubhala olwandhle eyohlobo olusha. Omkulu okutiwa yi Destroyer, nomunye futi ocishe ufane nalowo. Bese kuba emibili etywa Cruisers nemikunjana yempi esizayo.

Ngalesenzo amaNgisi ayipungule kakulu imikumbi yempi yamaNtaliyane eyabe iyingozi enhla nalelizwe, okuyiyo futi eyabisiza amabuto amaNtaliyane eLibiya ngokuwatutela impahla nezikali. Seloku amaNtaliyane ahlasele e-laseGreece amabhanoyi amaNgisi awapete kabi amadolobha aseItaly. Uyazibonela—nje uMussolini ukuti uzitzele olawenkame namhlanje.

Kubi e Rumania

Lombuso owazinikela ngesitebe kuHitler ungabonanga upate nesodwa isikali uvelelwe ingozi yokunyakaza kwomhlaba. Umonakalo kutiwa iziudhloko zawo zingama £2,500,000 abantu abafileyo nabalimele bayizi 10,000. Lapo umonakalo umkulu kona kusemitonjeni yamafuta lawo uHitler ayewagacele mbha engenele lelizwe. Kutiwa namafuta lawo kuyotata isikati ukuba amsize uMkize.

Pela lelizwe labe lifungele ubuhlobo pakati kwalo namaNgisi, okwafut lapo uMkize eseligamele kabi lawalwale pansa amaNgisi, lazisondeza kuMkize. Walitata engalilwela-nga ufeleba, ngokusuka angene-nje namabuto ake akawise ngapakati. Kuyilapo nidoda ehola uHulumeni uGeneral Antonescu eyisikonzi sikaHitler. Inkosi yakona eRumania, inkosi ngegama-nje njengeyase Italy lapo uMussolini engungqongqoshe. Inkosi ilandela yena noma etini ngoba icenge isikundhla sobukosi.

Namhlanje eRumania siyezwakala isandhla esilukuni sikaMkize. Bayabubula namhlanje.

Kaseko u Armstrong Dhlomo

Sibikelwa nguMlisa wakiti u-Mnu. Isaac Dhlomo oseMbumbulu ukuti amaKabela alahlekelwe omunye wawo umlisa Armstrong Dhlomo ka Esau Dhlomo eFafa M. Stn. Lomlisa ubefundisa emBumbulu Intermediate uStandard VII washonela esibhedhlehla sakwaMcCord eTekwini ngo November 11 emini. Wab'egula bati o- (Ipelela ohleni 1)

EZOMFANA OMDALA

UMNU. E. E. MCUNU UPENDULA uMNU. FED-UP.

Mhleli, Ake ungivamele ngipendule U Mr. Fed-Up. Into yokudala, Mhleli, ngitanda ukwazi ukuti uzalwa ubani, akepi inkosi yake kungubani, ikuhlupeni indaba ye "Primitive life" ungowakwa Fed-Up-nje?

Ngiyakucela ukuba usivulele lesosikolo somculo otandwa nguwe, mhlaumbe ukuluma njena indhlu yako inje ngenyegagu yona iti ineta libe libona ezabanye. Bani- ngi abantu baka Nkulunkulu abantanda ukuyibona mhlaumbe ngu- we wedwa oFed-Up. Mina ngazi ukuti omaSibhikili abaFed-Up uma uyinzule, nonxa umSutu, noma umXosa, ungaboyiveze izinto ezinye lapa epepeni. Ukuluma-nje awukwazi nokucula ukuti kwenzwa njani. Ulingisa laba abagxeka amaBand beti adhlala u"tsabatsaba" kanti abajulisa abantu bakiti. Uze ungapindi usebenzise igama lase Newcastle kulenkulamo yako.

Ngicela impendulo Mr. Fed-Up.

sukela ngo January 1, 1941. Kutiwa kwamanye amahotela inyama yehashi seyiyadhliwa. Zinjalo ke ezempi bakiti; kusobala ukuti uma sekunje eJamani, amaNgisi ka? wasineki.

Inyama ye Hashi

Kubikwa ukuthi uHulumeni wase Jamani ayolwesiNe oludhlu- le wakipa izwi lokuti inyama yezi- nja, namahashi, ingatengiswa ku- Ipelela Ohleni 4)



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UMFISI KA CHAMBERLAIN WE SISU

U-Mavuka ne nkosikazi yake batshata ngemigcobo bada bafumana nonyana aba bini. Into entsha ku Mavuka yaba kukuziwa izikali zomzimba ziwile ebuthakathaka, waza wahlaselwa sisi- sisu, sada sasese gati no ntyondyoshe. Kwa nonyana wake omkulu wabonakala ekwangohlaselwe yilo nkathazo ino yise

Kwaza kwaqala ukubak uludwe olunendleko lwa malinga okufuna uncedo. Bonke oMagethuko abazange babe nalunceda kubo noxa uMavuka wabahlala imali ezinkulu. Izinto zaya zibambi. Yaye imali i nqabile Umlungu oqeshe u Mavuka wambhombhozela

ngeliti ukuba akabonakalisi kucaca uyaku mncama emsebenzini.

Inkosikazi ka Mavuka nayo ngelishesha yayise ijonge enkaweni umtyeleli omtsha. Ngetamsanqa uMfundisi watyelela kwa Mavu a weva ngalo nkathazo yabo.

Wabacebisa ukuba bathenge uMfisi ka Chamberlain weSisu okhe wasindisa abantu abaninzi ababe gula kakhulu sesisigulo sasi khathaza u Mavuka.

uMavuka Watoba. Baza banyangwa bobabini bapila. Wafik'umtyeleli omtsha watiywa igama lokuba ngu Chamberlain

Chamberlains COLIC AND DIARRHOEA REMEDY

Abafunda Ohlange

Baba, Nami ngingomunye walelobuto e-lapekwa kuleloziko las'Ohlange, ngako ngikubona kungaba ukudelela nokweyisa okukulu uma ngingaye-ka ukusekela umqondo ka Mnu. Albert Myeza awusakaze ezinhleni ze Bantu World ngomhla ka 9 November 1940 ekulekela ukuba bonke abafundi balesisikolo bayeze owabo umqondo osekela Jesismemezelelo.

Bayicosana impela abantwana abakuliswa abazali babo ukuba bakumbule lapa abazali sebegugile bedinga umondhli nombatshi.

Natike kunjalo namhlanje masikumbule u Mafukuzela owasipa isipo ezinsukwini zobusha bako ukuba uma sesipumela emapandhleni sisekaze leyomfundo asipa yona esizweni sakiti esidinga usizo, namhla sigafakazi bako emagumbini amane e Nyonyane lapa sitola kona ubufakazi bokucopela nempumelelo kwabafundi baka Dr. Dube emisebenzini yabo ngokutembisa nenhlonipho.

Amazwi ka Mnu. Myeza makulu ngokumangalisa, omunye nomunye makawasebenzise emqondweni wake azamnika impendulo. Ukugula kuka Dr. Dube kwanyakazisa izwe lonke lapa imisebenzi yake yaziwayo noko u Sowandhla wamlumisa kuloko kugula pinde sizwe ukuti use-ngocono, masimbonge owakwa Myeza ngokuveza lomqondo ukuba nabakude abamazayo uMhlobo Dube bazizwele ngoba ngiyatombisa nabangafundanga kona bayoba nozwelo kulesisikalo sika Myeza.

U Zulu angabayini uma engeko u Mafukuzela? Veza izindhla ezi-bonayo Myeza sinawe kuludaba insika yesizwe lo J. L. ingapuka nani s'ahlakelwe.

Yimi owako,
TITUS MABASO

Amaxoxo Ase Pitoli

(NGU TITUS MABASO)

Soloko ngacina ukuloba zase Pitoli, umuzi wase Marabastad umi e-bunzimeni bokututa okukulu ukuya emuzini omusha wabantu e Atteridgeville. Pelindaba ngase Ntshonalanga kweDolobha lapa abantu bakelwe kona izindhlu ezifana ne Orlando e Jozibele, ezokuqashiswa kupela asikezwa luto ukuti abanini bezitende eMarabastad bayo kubekwayi.

Zimelene izinkunzi ukuketwa ku Advisory Board nonyaka, ziyasikizana, kubi kutunqa utuli. Omunye nomunye uzibika kubavoteli ukuti uma engaketwa uyobenzela loku naloku. Abavotayo abazinakile zonke lezizimbiso, bafuna nje ukuba banikwe amalungelo okuzipekela obwabo utshwala hayi bukaMasipala.

Impi lena inezinkatazo isipendulo eDolobha leli into esingazange silyibone, ukunyakaza kwa masosha amhlope namnyama kuzozonke izindawo, pela nesifazane esimhlope siyawa ku lempi, nezikali uShaka angazange azipupe ekupileni kwake ziyakaza onke amagumbi eDolobha. Izindawo esasivama ukuzingenela kuzo ngokutanda namhla azisangene nwe kume isosha nesikali salo sempu, kungenwa kupunywengezipesha kupela.

Enkantolo ngesonto elidhulileyo bokutwa icala lomuntu owabulala lokosakazi yake ngendhla ebuhlungu kabi, wayifilizahlizwa yatolwa seyumbengo isidumbu sesingabonakali. Indoda iti ngamutola eele ne-nye indoda, alikapele icala lelo lisa-quitshwa.

uAndries Muleka, Johannes Matjeke no William Sulwane ababesebenza ukumba umgodi eMagazine badikalelwa umhlabati walowamgodi bakishwa sebhafle.

U Mnu. Benjamin Dhladhla ongowokuzalwa eNewcastle obesebenza kwa Ndaba zaBantu eYipoyisa use-shintshelewe enkantolo yaseGoli esikundhleni sikaMnu. Elijah Makus oze neno.

UMnu. Kleinbooi Sibiya wathunyelelwa e Witbank etshintshana no Mnu. James Mlati. Sibafisela impilo ne mpumelelo enhle kulezo zindawo abakuzo.

EZASE PIET RETIEF

Ngomhla ka 2 November boku-kona ikonsati enkulu lapa, ebeye-nziwe ngamatshela u Mr. Mginqi no Sibiya akona lapa, enzele bonke abantu bangapandle.

Nanka amakwaya abekona:— Evening Birds (camp), W. C. Lander (Kleinfontein), Morning Cups (town), Lucky Stars (location) namanyeke. Onke lamakwaya ahlabelele kahle impela, ngoba ubani nobani ubewutanda kakulu lomculo wawo.

Kepa kuwawonke lamakwaya i W.C. Landers beyihlabelela kakulu kudlula onke lamakwaya. Angazi ukuba ngubani owabafundisa ukuhlabelela okungaka. Nabake labafana abahlabelela kahle kangaka:— Robert Dladla (umhloji wabo), Absalom Mtetwa, Jacob Zwane, Samuel Mtetwa no Josiah Nxumalo.

Hambani na W.C. Landers choir kude lapa niyakona.

Ngiyabulala nxa ngibona isizwe sakiti siqubekelela pambili.

S. B. Sibiya.

EZEBHOLA E GOLI

Kwabe kukubi eWemmer ngo Mgqibelo nangeSonto elidhile. Ngo Mgqibelo kwabe kubambene iPimy-ille champions ne Eastern Leopards, sezibuyelana ngoba pela umdhlo woniwa amaChampions eOrlando ngeSonto leliya aiwa. Kulomdhlo-ke weNkock-Out, ehluwa ama Champions ngo 7 to 1 amagoli. Ayevuta upelepele amaLeopards.

Kanti ngeSonto indaba izokw-nakala lapa sekubambene owabo nowabo amaAll Nations namaEast-ern Leopards emadhlalweni wama-poyinti e Championship Division. Ebopela esuka amaAll Nations no-ma wayengeko uHarp no Bha. Nama Leopards ebopela noma wayen-geko uFihla no Up and Down. Pe-lo. Bayuka ngesibili abafana be-ayitshaya ngo 2-1 Leopards, kuyi-lapo abafana babengemile kahle. Namhlanje bekungamangamu.

Zadumelana kwakubi. Yateleka ezintini iNations pela noButter-fly wab'edhlala. Kute sisati yini aiponsa pakati amaNations. Kwa-za kwapela isigamu sokuqala kunjala. Bayuka ngesibili abafana be Leopards. Badhlala ibhola impela. Dukuduku, balikuzi pakati. Dukuduku, balipinda. Po, ayesadhlala yini amaAll Nations ayendiza emoyeni, kodwa bala abafana. Umdhlo wapela kunjalo ehluwe ngo 2-1 amaAll Nations.

Noma kwabakona ukupatana oku-bana kubadhlali abatile, noko umdh-lalo weza kahle. Ngisole uNgco-ba mina owapetele umdhlo ngendh-la engangelisanga mina. Iso lake lingebukali nhlalagoti zombili. Ngincome futi uMore and More um-foka Hlubi, elidhale ngempela ibho-la, kodwa edhlala ngomoya omuhle kakulu. Naye uEvery Time wadh-lala ubu gentleman naye noma se-kukubi.

Ngo 4 p.m. yapinda futi iEastern Leopards yadhlala neLadysmith Try Agains. Po, abafana kade be-shukwa yiAll Nations langa futi likuzile yabadhla umsobo iTry Again ngo 3-1. Yabakumulisa i-jezi leKnock-Out. Tokoza, Mloyi. Uhlabele, ndoda noma bebika ukukatala loko. Ayadhlala wona amaTry Agains kubi okwamanga.

I Rebellions esyizo njalo-nje izi-zinyembezi kumatimu. Ngesonto idhlule kuma Natal Express nakuma Hunt Leuchers. Isiyoze ibhekane neLeopards kumapoyinti kupela.

EZASE PIGG'S PEAK

Ngifuna ukudumisa umsebenzi walapa engiwubona wenzwa bantu bakiti ngoba nabo sebaya-kupuka kancane. abasafuni uku-sebenza umlungu, sebefuna uku-zisebenzela, balime. Sihlushwa ilanga ngoba izulu ali sani, bona bazimisele ukusebenza, ngoba se-kwakiwa namaderi bazimisele ukuxuba ubisi. Angazi mina ukuti ngokwenze njani ngoba mina ngitanda amasi.

Nomlimi wetu u B. J. Hlope wase Mahamba usazibambile zolimo. Uyazibalula azifundi-swayo umfana abambiza ngokuti umntwana Dokotela, wase Maha-mba usazi tata izitombe lapa. Nebhiloho selipilele lapa, eliqon-de ebhalekane. Siyababula ngoba sekulula ukuya kamanzi (Bremersdorp).

Bakiti, zadula izinto, asazi ukuti sizokwenze njani, loku nendiala ite bhe indoda ikala izinyembezi, ngokukalelw' abantwana, asazi ukuti kozalwa nkomoni, nonyaka.

Yimi Sen of Doctor.

MASIBONISANE NGOMHLABATI

(NGU M. MVELASE)

Umsele ukujula kwawo ingalo yonke, ukakezelele isife ububanzi bawo kusuka emweni opakati ku-za eedolobhweni. Wenzwe pakati ko cingo nesife. Kungumsebenzana noko. Kodwa umanzi ayizikula a-qamuka noma ngapi kwesife ayaba-mbeka kuwo. Ahlale izinsukwana noma amasonto amabili. Ngalenkati ke ummetisele usengadamane eka-la-pa anetisele ngawo. Awawenge ngoba avama ukuhambisana nembewu yokula. Kakulu ngalenkati ka-kade kusebusika kwa yutuka imbe-wo yokula lotshani nemiti emaduze ngalenkati kuhle aqale awuhlakule aqoqele idawonye ukula alushisele ngapandle kwesife mezansi nesife.

Nala pakati emseleni uma ku-ge-nzeka angabeka utshani bugijime ngomsele ashise. Luyafa olunye u-kula yiloku noma olunye lubangeka Noko kungati iwane ukula luze lukahlele ludale olunye okuzoti seluhlangene nolupuma emaduze nesife ludide ingqondo. Noma lunga peli nxa iloku kwenza kodwa luya-dikamezeka. Namanzi unge wesabe ukuti agwele lona njenga noma lu-zizenzela.

Lomsele futi uvimbela ukugugul-owa ko mhlabati ononileyo esifeni. Noba pela imvula ingaketi ukuku-kula kodwa kungefane njenga nesife esihlezi hleke ngapandle komse-le, ovimbele iziwidi zamanzi aqam-uka ngapa nangapa nemvula, ihlan-gnane sale ewele esifeni bese izen-zela ngokubona. Kudaleke imisele futi ngokweqile. Kukule izilimo e-zikatele zingadli luto.

IZINTO ZOKUSEBENZA ISIFE— Amandla etu mancane ezimalini ko-dwa ukuqongelela ngakunye nxa kunye singaze sipumelele. Isipete, ne kuba nehala lesandla; nemfoloko yo-pake isiza kakulu ekujuliseni noma ungesamfuyo, futi nxa utuba umh-laba ngayo iyenzi njenge sipete so-na esiyicindezela yonke inhlabati ka-niti bewuqonde ukutubuzwa igabade elitili. Lapa kutengiswa amageja kukona konke loku.

(ISAQUTSHWA)

EZEBHOLA E WITBANK

Mhleli. Sekuyiko lokoke njengoba nga-sho ngati asazi ukuti izozala nkomoni kubafana baka Teacher Sililo (Secondary School), igama labo (Shramrocks). Bayizimbu-ngulu impela bayaluma kute mhla ka October 20 zangena ku Motherwells ground zabambana ne Black Burn Rovers kwashisa bangena ati ama B.B.R. tina siya-dhla siyabulala, bati abafana ake siqintisele kancane. Wasezibika omnye wabafana wati amatambo alukuni kulabantu kwabuye kwa-tula du. Wezwa nje ngesigubhu sikala ungasababoni abafana ba-ka Sililo abapete kabi amabhube-zi. Ngisabheke lasha selipakati lasha futi lasha futi bayishaya i B.B. Rovers, 3-0 iseza futi asazi ukuti izoba ngumbala onjani.

Kute ngomhla ka October 27, kwabambana izilwane kwangati unghlanya i Sweepers ezipetwe ngu A. D. M. Masuku ne Mother-wells ku M. wells ground ngezwa osisi bekala kwangati nose Mbabane uyezwa, ngabona wonke umuntu enwaya ikanda sekukona izintwala. Hai noko zehlulana zashayana 1-1. Yebo bafana base Witbank yenzani njalo, ngoba sisafuna ukungena kona emzini omkulu e Wema, kebasibone kona nati bazi kuthi siyayi-bona lento abati isigubhu.

Ngiyabonga, Mhleli.
Owenu J. E. M. S., Witbank.

EZASE HOPEDALE

Sake samenywa uMfundisi wase Gedagtenis nezingane zami ukuba siyoba nomdhlo kona ngo October 26 ntambama. Waqalwa umdhlo ngo 8 oclock. Saba nesikati esihle kakulu impela badhlala abantwana kwaminyaka kwayisinkwa ne bho-tela ngangingayanga nabo bonke abami kodwa bacela ezika Miss Hermie Zamisa wase Hopedale.

TENGA KWA Mirsky's Cycle Works

Zonke izinhlobo zamaBhayisikili amaNgisi namaGramafoni, namaRe-kodi amasha abantu. Amanani apansi kunawo onke edolobheni. Sika-ndo ngesiNiselo, Sikupa ilayisense nocweve lwenombolo ngesihle uma uteng' iBhayisikili kiti. Phone 43: 1533.



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THE BANTU WORLD

Printed and Published by the Bantu World (Pty.) Ltd., at their offices, 14, Perth Road, Westdene, JOHANNESBURG

SATURDAY NOVEMBER 23, 1940

IT IS A WISE STEP

The withdrawal by the Governor-General of a Proclamation applying Chapter IV of the Natives Land and Trust Act of 1936 to the district of Lydenburg will be hailed throughout Bantudom as an act of a real statesmanship, and it is to be hoped that it will never become necessary to enforce it in any part of South Africa.

The object of Chapter IV is to enable the farming community to obtain labour as cheap as possible, for it requires labour tenants to give six months' free service to the farmers while it imposes the payment of heavy rents by those European companies on whose farms most of our people find refuge from the miserable conditions created by congestion in the reserves.

We, in common with all thinking South Africans, be they white or black, are convinced that the farming industry should be highly developed, and we agree that for its development and expansion sufficient and efficient labour is absolutely necessary.

The farm labourer, like workers in other industries, can only give his best when he is satisfied with his working conditions and his wages. No man, here on earth, works for the pleasure of exercising his physical powers; he works for the satisfaction of his needs and wants.

In the first place the insufficiency of land for cultivation purposes has made Africans depend for their livelihood upon working for Europeans for wages and also upon buying foodstuffs from European storekeepers.

The farmers of South Africa should, like those of Canada, Australia and New Zealand, understand that the development of their industry requires that they should put their hands deep into their pockets and pay for labour. No industry that depends upon government subsidy, whether financial or legislative, can hope to grow beyond the experimental stage.

We have endeavoured in this report to show that many of the restrictions asked for are already in existence and to explain the procedure necessary to set in motion the administrative machinery to obtain a remedy. At the same time we have endeavoured to show the futility of employing force to compel Natives to accept employment not desired by them.

service by subscribing to any policy which might be unjust. There is no reason why Natives, who have demonstrated their willingness to serve on farms by actual employment there, should be singled out for restrictive measures when they desire to better their position by legitimate service in more remunerative spheres.

Oppressive Law Withdrawn

The Governor-General has repealed the proclamation issued in 1937 applying Chapter IV of the Native Trust and Land Act of 1936 to the Lydenburg district, so that farm labourers in that district need not now give more than the three months' service to the farmers, which is the period they have served in the past.

New Pietersburg Plots

During the past few months I have been trying to save the African purchasers of plots in New Pietersburg from losing the properties for which some have paid in full and others have paid instalments.

TABA TSA NTOA

(Li hlahla qepeng la 18)
QAQISO E 'NGOE EA NONYANA
Mehleng ea bohlobo-hoho batho ba ne ba le teng ba neng ba re ba tseba ho hlalosa ketsahalo tse tlang ho tla ka ho fofa ha mehlape ea linonyana.

MAFOKO A NTOA

(Di tswa tsebeng ya 15)
Ihabano, dikai tse di shupilweng ke dinonyana di siame.
Tse e ka ne e ne e le mokgw wa dipegi tsa bonoge. Ha nonoyana e bina e bitsa kgotsa e gwe-tlha hela jaaka go ne go ntse molodi wa lentswe ja yona o ne o tlhokomelwa.

DIKABELO TSA MADI A NTOA.

Andreas Sesenyi wa Zastron O.F.S. o rometse 2s, 6d., "ka kutlwelobothokho mo baneng ba ba rometsweng-mono gore ba boleleke mo ntweng."
Mokwadi wa merero ya Kgetse tsa Bantsho o ne a re "Ke na le mafoko a mabedi ke gore hela. Lefoko ja nthla ke gore ke go eletsisa boitekanelo, iwa bobedi ke gore ketso yago e e nang le motheo wa yona mo pedung ya sago ke e e tshwane-tsweng ke pako tota."

R. Roamer, Esq. On Fah Fee

Some residents in the Eastern Township are simply mad over this great fortune pulling game. This game, unlike such games as racing horses and dogs, does not require its supporters to pay admission fee at the door.
As far as we know it has only one door through which the man who is in charge of the game enters and leaves the room. Fah Fee players pay their tickets and sixpences and stay at home—praying for success.

The Readers' Forum

"AFRICA FOR THE AFRICANS?" THE WOULD BE PANDEMONIUM

Sir,
The favourite party shibboleth of a good many political charlatans in Bantu circles, "AFRICA FOR THE AFRICANS," makes me wonder what would happen if all of a sudden, and by the stroke of the pen, self-government was given to the Bantu peoples of South Africa overnight?

To a large section of Bantudom, this announcement would be met with great delight, and for a time there would be transported to their hearts a sigh of relief, as it would then be considered a very kindly gesture on the part of the white man to hand back Africa to its 'Aboriginal' inhabitants! To this section of Bantudom, temporary joy would fill their hearts, because such a step would mean emancipation from them from the pick-up van, the pass laws and from the whole gamut of laws which make life for them a perfect "Hell" in the land of their own origin(?)

To a certain extent, this emancipation may be true, but notwithstanding that, however, the question must be asked, "will the handing back of Africa to its aboriginal sons and daughters be for the good of the country, for the advantage of the Black man who will be left to run it as he wishes, or will this measure prove fatal for Africa, and thus even sound the death knell to the advancement of the Bantu?"

A glimpse at certain aspects focusing on the life of the Bantu peoples past and present will suggest an answer to all this. The Bantu race consists of many tribes, and these can conveniently be divided into three groups namely, the Xhosas, who are largely settled in the Cape Province, and who have given much trouble to the early settlers. Then there are Zulus who populate Zululand and Natal, the Basotho people who dwell in Basotho Land, and the Transvaal Bapedis.

These groups have much in which they differ, and racialism, which is a scourge from which emanates much ill-feeling of one tribe for another, has sown the seeds of disunity and discord among the Bantu peoples. That this feeling is not so easily discernable is largely through the firm hand of the white man who saves the Black man from the curse of racial wars of the past barbaric ages. Thus if the country goes back to the Bantu at this stage, one may well expect the return of the days of Chaka, Dingaan, Hintsa and Mzilikazi.

The Xhosas regard the other Black races as Philistines and their natural inferiors. They have an air of superiority over other Bantu tribes, and they consider themselves second only to the White man. They do not associate themselves freely with their "underlings" whom also they contemptuously refer to as "dogs". These sons of Gaika and Hintsa regard themselves as the "Aryan" race of Bantudom. They have a marked dislike for their mortal foes, the Zulus, and this is attributable to the past barbaric exploits of Chaka, that cruel and ferocious

Zulu chief, who, by his devastating blood-spilling wars, littered the country with innocent blood of the Xhosas who subsequently had to migrate, nay, flee southwards if only to escape the ruthlessness and callous butchery of mankind by this Black Napoleon, indeed, this Zulu herald of the Hitler regime and Nazi brutality!

For the Bashedoe of Basotho land, the Xhosas have much despise. They regard the Basotho as cowards who went and perched themselves on a mountain top away from Chaka, and in typical Rumanian fashion played off the aggressors of the day with gifts of fattened cattle, the pick of the king's kraal.

The Zulus on the one hand still claim superiority over all other Bantu tribes, and in accordance with tradition, they see no way of sitting at court or government with lower breeds (Xhosas and Basothos) whom they would gladly dominate if only the hand of the White man was not in the way. They too despise the Basothos whom they call cowards of the first order who cringed under the Black dictators of the past. They also consider the Basotho people a decadent race.

The Basotho on the other hand take sides with neither of these formidable natural enemies of theirs. They hate the Xhosas, because they are an arrogant, uncompromising

ol' innate lot, whose one aim in life is to belittle the lot of others, and impose their superiority on all the Bantu tribes. Their hatred of the Zulus is even more pronounced since they, too, have been victims of the Chaka regime.

In the face of these facts, Bantu unity and concord falls out of the question, and with the withdrawal of the last vestige of the White races, there would begin to arise the need for governing the country. Here then would certainly begin a series of commotions and clashes such as the struggle for racial superiority and the right to rule, which must lead or pave the way to the end of things. The sophisticated gentry, such as African Congress (the leading Bantu Political body), The All African Convention (also a strong Bantu Organisation) might try to seize the reins of government and attempt to form some sort of government, but the chiefs who enjoy overwhelming support, would soon crush this movement, as it offers an immediate menace to their positions. That overcome, and some "compromise" government formed, the question of selecting or electing a figurehead of the government, that is, the virtual ruler of some seven million souls, would arise. The Xhosas will clamour for their man, and ditto the Zulus and the Basothos, and the result would be disintegration, the revival

of racialism on a grand scale, the beginning of tribal quarrels and friction culminating in the declaration of war.

The Xhosas being the most active, the most obstinate, wayward and self-willed of the lot, would naturally be the aggressors. Their first objective would be the "invasion" of Basotho land, to seize its cattle and corn, to take hostages, to subdue the Basothos in preparation for a bigger battle against a much more formidable and war-like race than the Basothos, namely the Zulus. While or before this step is attempted, they will have to ensure that the Transvaal Bapedis and Venda peoples are rendered helpless to aid either the Zulus or the Basotho armies. In this respect, the Xhosa armies would offer or carry out a "blitz protection" of the Transvaal, and even extend this unwanted generosity to Swaziland, both of which centres would serve as excellent bases for carrying out operations against the Zulus.

It would be difficult to say what the outcome of all this strife might be, but assuming that the Xhosa armies eventually go under, this turbulent state of affairs would never cease, for, with the spirit of racialism so prevalent among the Bantu, war will always beget war, battle would be followed by battle, peace would be short lived, and there would be no rest until the struggle for racial superiority ceased. This, of course, would be a mere repetition of past history, which the "AFRICA TO AFRICANS" movement can only hope to gain.

BANTU X.Y.Z.

Johannesburg.

AFRICAN ART AND CULTURE

NEED OF A THEATRE

Sir,
In our struggle for the upliftment of aboriginal Africa to a place of glory, honour and prestige we must face the realities of life, we have to face the great issues of the day; and put aside the minor question for a future date.

There is only one main road through which our race can travel to the land of freedom.

I do not propose just now to discuss the main road but one of its avenues "Art and culture."

When one spares time to attend African functions in this city of Johannesburg one often wonders whether the African does not deserve a theatre.

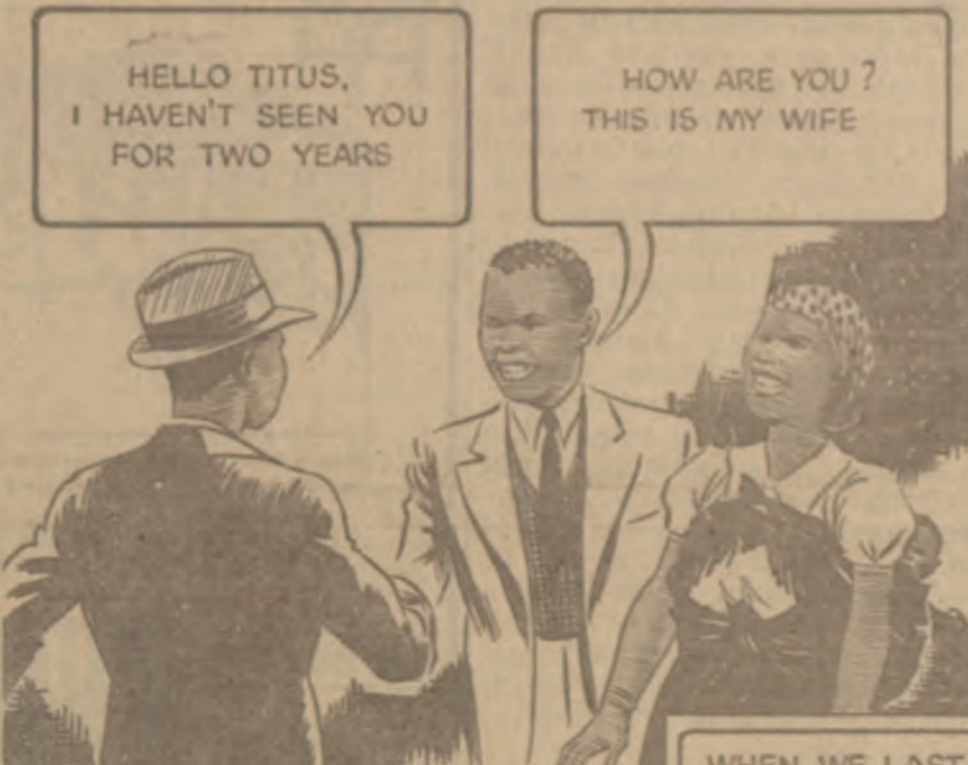
Our artists have proved to us now and again that they are worth and deserve a theatre. They are coming up the ladder and must be helped and pulled up.

Our literature and musical compositions suffer a great set back because they have no place in the world market, and the way to make it through will be our theatres. The artistic talent of the Bantu needs encouragement in a more vigorous scale than it is to-day.

I would urge that a company or companies similar to those that govern American theatres be formed, and theatres be established throughout the principal cities of the Union, and that our artists be trained for professional careers in the theatrical art.

ARMSTRONG M. MOQELEPO, Brakpan.

Titus says WIFE was VERY ILL



Titus Simbini, who lives in Langlaagte, Johannesburg, is one of the many native men who have proved the power of Feluna Pills.

In his letter he told how he met a friend who was surprised to find Mrs. Simbini so well and strong. Two years ago she was very ill.

Mrs. Simbini was restored to health by Feluna Pills. She is to-day a happy mother. And Titus is a proud father.

We do not claim that Feluna Pills will make every woman a mother, but we do say that this wonderful remedy feeds the blood and creates

the vigorous health so necessary to happy motherhood.

The first doses of Feluna Pills prove that cleansing has begun. Lazy bowels become strong and active. Dull headaches are banished. Eyes become bright. Pains in the loins and limbs no longer make life a burden. Work is a pleasure, a joy. Spirits revive, and the hitherto sour depressed woman becomes a cheerful companion.

And with the Feluna cleansing action is combined a blood-feeding treatment which nourishes the body and gives strength and vitality for the daily tasks.

A weakened constitution must be built up through the blood. And it is here, mainly, that Feluna does its restorative work. Feluna Iron enters the blood in a form immediately assimilable, strengthening and multiplying the red corpuscles which maintain bodily strength and resistance to disease.

With this Feluna Iron are combined other powerful elements which stimulate the glands governing the flow of digestive juices into the stomach, duodenum and intestines.

Thus food is "conditioned," while passing through the body, to make its nourishment beneficially available to the absorbent processes operating throughout the alimentary canal.

Waste matter does not clog and mildly poison the Feluna woman, causing headaches, acidity, flatulence, impure blood and nausea. Complete daily bowel action soon becomes a "habit" with her as the organs and muscles are quickly strengthened by the guiding and stimulating processes ensured by the Feluna formula.



We strongly advise sick women and girls to give Feluna Pills a trial. Results are certain. There is no doubt about that. And just as Mrs. Simbini and thousands of other sick women have been restored to health and strength, so you, reader, can know, feel, and prove their wonderful restorative power.

Feluna Pills for Females Only are sold everywhere in red packages at 3s. 3d. per bottle (Trial size 1s. 9d.) by all chemists and stores. If any difficulty send Postal Order to P.O. Box 731, Cape Town and supplies will be sent post free. Avoid disappointment by insisting on Feluna, designed and compounded to achieve the results we claim.

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Constipation	Furred Tongue	Palpitation	Acidity
Backache	Bad Breath	Irregularities	Belching
Weakness	Pimples	Blurred Vision	Irritability
Tired Limbs	Specks before the Eyes	Lethargy	Trembling
Lack of Energy			etc., etc.

EZASE KAPA

(NGU A. Z. HEWU)

Apha kwaLanga sibe nomnyadala we Konsati yesi siKolo—Secondary School emenywe yinto kaMkize, intloko yesiKolo esingentla.

U Mnu. Ntshinga, usibonda womzi wakwa Langa ufumene le mbheko yokokuba makaphathele abagwabi intambo kweli theko ebhalelwa ngu Mnu. I. C. D. Mkize, B.A. (London) Izikolo zimi ngoluhlobo, ebeziko kulo mgwabo: (1) Secondary School phantsi komfo kaQunta owavula esi Kolo salapha siyiSecondary, watsho ngomtyabulo wengoma ekuthiwa "Lityala lamawele" etsho wonke umzi wema ngenyawo; hamba Mbongwe omkhulu; (2) Methodist School phantsi kwe gwanga lika Ngambu, nawo lo mhlophe utsho ngoncuthu lwengoma ekuthiwa "Luhambo Lomhambi," hayi ndathi ndakuphosa iliso ndabona okokuba kudlana iintsimbi, sikukhangele nto ka Ngambu abathi ukuyibiza nguMdengentonga; (3) St. Louis School phantsi kventonga yomfo ka Galo, umThembu omkhulu utsho yena ngento ebethe amaNgqika emna ngenyawo xa ebebonga uNgqika omkhulu into ka Jabavu—udlwabevu lwengoma.

Kwabebekho siphaula abaNu. Mears oyi ishelumani ye Bhodi kwakunye nesikolo esi simeme eli theko lwaba gwabi. Mnu. no Nkosk. Nyombolo, Mnu. no Nkosk. Rametsi, Mnu. Mhavu, Mnu. A. Mbezela, Mnu. W. Mhlom, Mnu. Sololo, Mnu. Nkolombe, Mnu. Lubelwana, Banumzana E. Bam, J. Bam no Matshiqi, Nkosk. Sibolo, Nurse Mpondo; Makhosazana Funani, Mehlomakhulu, Mtwana, Sibolo, Mnu. no Nkosk. Mbilini, Mnu. Mvinjelwa.

U Nkosk. Mears ucele uxolo ngokungaphumeleli ukuza wathumela i10s. yakhe. Imali eyenziweyo: £16.

Boxola esingabakhankanyanga kweli theko, kodwa umntu ongezanga uyakuva into embi ngokukodwa abazali baba bantwana abebesenza le nto imnandi ngolu hlobo, kuba akukhonto egqitha ingoma ukuziyolisa izizwe eziphucukileyo. Enkosi nto kaMkize, ungabowulinganisela umzi wakowenu.

No Mfu. Joboda ukho phakathi komzi apha noko ekhangeleka empilweni; no Mfu. Ndiibongo we Bantu Church owayeye eKomfeni waza wahlelwa yingozi kuvakala okokuba isicaka esi seNkosi sihubela ebubheteleni.

U Mnu. J. Mafu uNgxabi ukhe wathi gxada ngaseRhautini ngehambelo, uncoma ububele athe wabufumana usiXimba, ebuya esempilweni—kwabonakala okokuba ebekhe waya kwelomileyo.

Sibone kufika nomhlobo wethu uMfu. R. Tladi we A.M.E. Church noxa yona ihambo ingahanga ntle kuba unina wenkosikazi yakhe ubesuswe kukugula kwakhe baqgibe nje iintsuku ezilishumi elinanye wasweleka, kwathi emveni kokusweleka kwenkosikazi leyo ingunina kwagula kakhulu into mbi le yakhe uNkosk. Tladi. Umfundisi lo uthwele obo bunzima kwezi nyanga zine athe kanti noko uBawo wobuya ngencebha kuba ke simbona noJefrou lo ekhangeleka ebubheteleni noxa abhityileyo. kuthi thina bantu bakhe. Hayi yena umfundisi usempilweni ngaphandle kwezomvandedwa. Siya velana nawe mfundisi nonkosikazi.

U Nkosk. Susela womfi uMfu. Samuel Susela weOda wabalapha eze kwantombi yakhe uNkosk. Maqubela, wafika apha egula efe necala, usekuloo ntlungu ke inzi ma kakhulu ineenzingu ezinkulu. Ke le ndawo styibeka kubantu bakhe abantu bomthandazo ngokukodwa kulempi yaseBhai kwikhaya lakhe nakubafundisi behlelo lakhe.

Kwingxelo yeBhodi kule nyanga yeDwarha, amalungu kuphauleka okokuba aphantse ukuphelela kuba libelinye elingabangakho, isiphakamiso ebe sesokuqala ibe sika Mnu. P. Zilwana, sokuba kwakhiwe iivenkile ezintsha zibe mbini kwanezilarha ezimbini kulo mzi mtsha wakhiwayo esithi urhwebo nemfundo zezonanto zizintloko, ekuphuculeni isizwe noxa kubonakala okokuba avukangeni ezingqondweni zamanye malungu. Ngevoti kwabonakala okokuba mauxoxiselwe intlanganisyo ezayo.

U Mnu. Zelwana uphakamise kwakhona ngemfuyo eziLokishini wafuna okokuba umthetho uhini na ngemfuyo. Amagwanqa ajo-

ngana ngalo meimbi, umgini sikhlo uphendule ngelithi into echasekileyo emthethweni weLokishi ziFagu kuphela kangokuba noMphathi weLokishi ubonise nangolimo ukumkhulula kwezi ndawo okokuba azivalelekile.

U Mfu. Citashe ufune ukukhe achukumise kwakwezantaka zomoya zagxala abantu apha zaya kubatshonisa emaXhoseni bebengekathandi noko. U Mphathi we Lokishi le ndawo uthe noko ayisenandawo ngoku ngeso sizathu, kuba abantu bakuthi ngamaphaphasi kwizinto zenkqubela.

Amalungu abekho Maceba: P. Petu, W. Ndunyana, Qongqo, Msutu, Mtole, P. Zelwana, C. Citashe, Nongauza, H. Gcilishe.

Ndikhe ndahambela kule Hospital yalapha, ndaphaula okokuba abantu bathe kumba zizisu ezingaxelwayo umonakalo okokuba uye ngantoni na uze ngantoni-na. Wena, sisisu njalo kwanoyekelelo lwabazali ekubavuseni abantwana, bathe kuba zilonda bona. Noko loo nto ibonakalisa utyefezo kubazali ngolu hlobo aluluhle konke.

EZASE DE AAR

(NGU P. MSIMANGA)

Ndivumele Mhleli ndenze amazwi mayela nento endiyibonileyo eDe Aar endingazange ndiyibone.

Ngomhla wesine kwephezulu inyanga nomhla wesihlanu kubekho umyhadala weKonsati apho bekuvuma izikolo ezine. Kuqale uMnu. Mbolekwa, itishala endala yase De Aar kwalandela uMnu. Pitasi, kwalandela uMnu. Funani, kwalandela itishala yeBala. Zonke ezo ngqonyela zina matshamba luvuyo.

Eyomhla wesihlanu bayenzela abeLungu. Ke mna ndine 19 iminyaka apha eDe Aar, andizange ndizibone zidibene ngenqoma.

Ke Mhleli nabalesi bakho injongo yezo Konsati yeyokunceda isibhedlele.

U Mnu. Molteno ilungu le Palamente usemjikelweni wakhe. Ngomhla wethoba ube nentlanganisyo apha eDe Aar, aphinde ayokuba nenye eKimberly.

Ezesixeko Sengcwele

(TIWHIT—TOWHO)

UNkosk. Agnes Mavavana uduluke ngololiwe wase Bhai ngokufumana iindaba ezilusizi uciso (Telegram) ngokubhubha komna kwabo u M. Mavavana, ukhatshe nguNkosk Winnie Kwaza. Apho kukubi khona olu daba lumfikele engaphilanga ngokwakhe.

NguMnu. January oSula nzima sele vela eTinarha. Kuthe ngokukhula kokufa kwanyanzeleka okokuba abuyele kwaseRhini.

Kufike uMnu Kolokile Qasana wase Ma-Xhoseni e Iquibica ngokuhambela imicimbi.

Kunduluke uNkosk Dorcas L. J. Mosala ngololiwe wase Dayimini (Kimberley) ngokuhambela imicimbi.

Kufike ngololiwe waseCawa uMnu Ngeam ngemicimbi yakwa Rhulumentu.

UmDali wethu Ophezulu siyambulela ngokusithumela imvula exolisayo iintsuku zide zantathu, isina. Sinethemba impahla ebambayo iza kuphila ilizwe likhangeleka kakuhle.

NguNkosk. G. Mabindisa ogulayo uGqirha Ross usamana emvelela, ucelelwa imithandazo.

Ngomhla we 9 kwinyanga yeNkanga ibiyinxikela yekonsati kwisikolo esikhulu sase Tshetshi (Large School Room) isenziwa yirhamente yaseGqume yaseTshetshi—St Pauls Mission School. Kuvume iikwayala ezimbini, eyaseGqume ikwayala phantsi kwe Ngqonyela yaso u M. K. Yili, eyesikoto saseTshetshi eSt Philip's Mission School phantsi koMnu Dumile Neame, iponi engevayo. Esihlalweni inguMnu E. P. Ngxiki. Injongo yekonsati yeyokuzama imali yokwakha isikolo netyalike eGqume. Kuthe ngokungalingu kweZulu isina imvula igalela ayabinampumelelo yanelisayo bambalwa abantu; kugqitywe okokuba iphindwe le konsati ngomhla we 29 kwi nyansa yeNkanga, iyakuba seGqume. Ziyacelwa izihlobo ukuba zekuyiwe ucelwa izandla kumsebenzi wetyalike.

Umhloli ugqibile eTshetshi St Philip's Mission School uMnu. Gordon Magobiyane. Inani labantwana besikolo sase St Philip's Mission School 746 kuphumelele (Khangela kuphepha le 7)

EZASE BHAI

NGAMALUNGU EBODI

A. B. S. NTSHINGA

Ndivumele Mhleli ndiwenze abemabini kumihlathi yephepha ndaba lakho malunga nonyulo lwamalungu eBodi olusele kufutshane, Ndiphaula ukuthi oliqela amalungu azigqatsileyo. Kunyaka odluleyo umzi waseBhai wonke uphela wanyula la malungu; Mnu Jabavu, Mnu Dubula, Mnu Nguna, Mnu Zokufa. Nonyaka nje kuvakala ukuba kukho ukungavisisani phakathi kwawo la malungu elide elinye laphuma laya kuzimela amathathu ke asadibene yaye sivisisa ukuba afuna umzi uwanike eli lungu lesine uze uwaphindisele kwakhona eBodini. Endithe mna kwezam izimvo okokuba kunjalo achane uCwethe ngotolo.

Mzi wase Bhai wanikeni la manene eli lungu lesine niwabuyisele kwakhona eBodini umsebenzi wawo usemhle kakhulu. Ndithetha ngamava nangokuwazi la madoda kwimisebenzi nemibhutho emininzi akuyo ekuthe nam ngethamsanqa ndakuyo. Nje ngenye yeenkokheli kwezomdlalo ndicebisa wonke umdlali wawo nawuphina umdlalo-Cricket, Tennis, Golf, Rugby, neFootball ukuba avotele la malungu; Mnu Jabavu, Mnu Zokufa, Mnu Nguna nelo liyakuthi ke libonwe ngumzi wase Bhai.

Ngezi zizathu kuni badlali nokhumbula ukuba okoko yamiselwayo i "Board of Custodians" i qumrhu eliphethe amabala omdlalo mhlana kwakhiwa lo mhlaba ubiyelweyo waseNew Brighton ngo 1934 akuzange kubekho lunyulo lweziphathamandla kwahlala loo madoda yonke le minyaka singazange sifumane nengxelo yonyaka (Annual Report) ngaphandle kwekandyebo Treasurer u Nolali (Superintendent) kungekho namithetho (Constitution) ekuhutywa ngayo, kodwa ithe yakuba ngala madoda eBodini yonke into yalunga yenziwa imithetho (Constitution) yakho, kwanuyulwa iziphathamandla esathi sanyula wona ukuba abe ziziphathamandla kweli qumrhu (Board of Custodians). Ukuwa kwawo ke kolu nyulo zenazi ukuba kukuwa omdlalo, nokufa kwawo e Bhai. Kuba anikube niwafumane la malungelo nonyaka nje. Xhasani abantu abazimisele ukuwuxhasa umdlalo.

Kula madoda akukho kuthi kuza kufuneka sicenge unantsi nonantsi ze silifumane iBala okanye ingene intlanganisyo yeBoard of Custodians.

Ninga lahlekiwisa ngamadoda angaphesheya awayengabadlali apha eBhai. Ukuba akunaso isiphiso sobunkokheli akunako ukuba yiyo. Ukuba mhlantombi anixelela ngamava awo ukuba kudala edlala esadlala nanamhla, loo nto ayisebenzi kuba bekungafuneki ukuba abe asadlala avale izithuba ezininzi zabadlali abasebancinane loo nto yona yinyaniso epeheleleyo. Kwakhona yintoni na enake nayezenzela ngawo la manene? Nje ngokuba sisawatyisa ngecepe (spoon fed) nanamhla ngaphandle kokuba uya kuwafumana efake isixalaba kuzo zonke izinto ezi bethabethana nenqubela-phambili yomdlalo eBhai. Nakumbutho akuyo niya kuphula ukuba akazozinkokheli. Niya kuthini nina

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ukuthi mabanikhokhele okanye ke bakuthini ukuthi bafuna ukukhokela isizwe? Banganenzela ntoni? Bakhe benza ntoni kakade ngaphandle kokunilahlekisa, kuba bafuna ukukhokhelwa ngokwabo yaye beqhele ukukhokhelwa.

Ndiza kutshonela ngelithi mzi waseBhai ndiyanicela nonke ngabanye ukuba siphinde sibuyisele kwala malungu ethu onyaka oph-

lileyo angala: Mnu. Jabavu, Mnu. Zokufa, Mnu. Nguna nelo wothi ubone umzi ukuba lifanelekile. Kude kube ngaphozulu kuni badlali nakulahlekela zimfanelo zenu ukuba aniwabuyiselanga e Bhodini la manene. Ndithetha njengenye yeenkokheli kwezomdlalo, nothanda umdlalo egazini nawuphina umdlalo kwanenqubela-phambili kuhlanga lwakhe.

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E WORCESTER

UDUDILE OKA NJULAPHEZULU

(NGU GQUNQHEBRUKWENI)

Lude lwafika usuku lomhla we 27 ku October, ebelikade lulindwe yiVhusteli iphela kuba kaloku ibe lusuku lokumanya ngezibham-bhathiso ezingwele zomfo ka Njulaphethu nentombi kaGogo.

Kuze uqonde okokuba ibisisi hikahika somtshato kuthe emva kokuba kukhutshwe amaphepha ezimemo kulosoka nakulontombi kwenzeka into ethe yamangalisa uninzi lwabntu; kaloku kuse Bholanti apha, kwelamaSukwini ke apho izinto ziye zilibaleke ebantwini.

Usontombi wenze isimemo kwakhona sokuba ngomGqibelo we 19 ku October yidinala engayiwayo emzini wakhe apho aya kwakwela amabhaso khona.

Ngalo mhla ke watya umntu watsho walibala okokuba kuyasa nosuku lomtshato alukafiki. Emva kwesidiso kuqokelelwe imali engange £2 yamabhaso.

Kuthe kusasa ngeentsimbi zo 10 sabona umhlophe ka Dhlomo u Geelbooi Mgxaji negosa lethu elimabhovu mabhe u J. Fazzie besaleleka ukuvula esitishini nentsumpa yamaWesile uGwanini omhle abathi ukumteketisa ngu "Nkom'yahlaba" uMlung. Joseph Bam wakwa Langa, selixanelwe ukubaqamgela ngeqhina lomtshato. Hayi ke bethu yangamaye-ye ye namashwi-shwi-shwi kaloku kweli lethu lamaSukwini ezomtshato ingoma ngoo "Suiker bosie" noo "Julle moet nie kuil en huil nie." Hai ke sithe singena baye sebedwelile abatsathi ingabanini baseWolsey ababesebeqinile yaza yangulo owesithathu.

Abakhaphi ibingoo Mnu. J. Gogo no Nkosz. Elizabeth Modise ngakulontombi; ngakulosoka ingu Mnu. Sidumo Kalako no Thenjive Maneli, umntana wesikolo.

Yakuba inkonzo yokumanya ezukileyo igqityiwe umaneli wenza amazwana ambalwa nakhethiweye ukuyala abatshati watsho esithi abatshati zebalume bavule amehlo kuba ezi zithembiso bazenza namhla nje phakathi kule ndimbane zizinto ezizakumane zivela ngazinye ize ke balumkele a m a c e b o abayakuwanikwa n g a b a n y e abantu kuba imizi emininzi icithwa ngamacebo alolo hlobo avela ebanntwini angathi alungile kanti yipetrol yokutshisa umzi wakho ubhange tu. Yilumkele into yokucetyiswa ngomzi wakho mfazana ndini!

Emva koku kungenwe kwithuba lokwenza izithembiso zokubhala ekuthe xa kubhala umfo kaNjulaphethu umyeni lwavakala uduli lwakhe obeluphantsi komfana ka Nyhalela omncinci yena lusitsho ngepholileyo ingoma watsho lo mfana sakhumbula eNever-Never apho singaziyo. Ngexesha lokubhala komtshakazi kuphakame olwakulontombi uduli obeluphethe ngoka Marsh umfana omncinci ongu Phantsi, lwatsho kwa bhewabhekwa endlini waye umfana etshila ngokwakhe eyintar-bhanane kwabonakala okokuba ezi dyongwana azikemki nomfula weveyini. Izinto zasemakhaya zisaziginile. Ukuzala kukuzolula! Hayi yona ekaKrobemnyango ikwayala yoyiswa yancama nezongonyana zayo oo "Julle monie huil nie!" yabizana ngamakhwelo ukumka apho yayakuzibethela amagogo ayo ezantsi komzi. Yahlukana namaSukwini Krobemnyango!

Emva koku yayimikrozo abantu ukuya kulontombi ezantsi ePotyi apho iimbiza zazikhona kwahlutha namakhwenkwe kukudla okwakulapho. Baye abafana bezibalula apho ngokubetha isihlungu zivuma jintobi zethu zikhuphe imfihlo kuba kaloku iKatara nababethi bazo zibaleke ngokuyana bezibizana ngemilozzi waqala umtshato wandileka zaye izinto zoo Ntwasa ooElliot zibila zisoma zibetha isihlungu lihlobo lengoma zentombi zethu apha. Kowu Kunnandi apha!

Kuthe kusemmandi njalo zavela izimanga zePotyi. Gqi enye inkunyevukazi selithe qhiwu ibhosokazi elikhulu ingxamele omnye wabapheki ilila ngokuthi ayiphwanga nyama ngoko se ibona ukuthi mayiyikhuphe esiqwini salo mpheki ngoku. Safa zizirhovu!

Kaloku mzi wakowethu le nto ingumtshato asinto yakufida abantu abalambayo ikho indawo yokufida abantu abalambayo.

Emva koku kuyive kwa Mnu.

E KLERKSDORP

(NGOWA KONA)

Kuntlanganiso yeBhodi yenyanga ibenenyhweba yokubanjelwa ngohloniphekileyo uMnu. R. Jones wadumo ebalisa apho alwela khona abantwini ekufumaneni umhlaba nawo onke amalinge awalingela indlu enNyama. Phambili mfoka Jones uThixo akuncede kuleyo mizamo!

Isikolo sase Itirele siya kuqalisa ngoJanuary 1941 ukubeka isiseko sesikolo, seleqaliwe amalungiselelo kuba ngomhla we 13 ku December bane konsati yokujongana neso sakhiwo, selethengiswa amatikiti 2s. emnyango jikelele. kodwa kumntu onenkosikazi bangena ngaleyo 2s. kanti isoka nalo likwa rhola leyo 2s. Phambili mfoka Lesone xa ndiqwalasele ingathi kuya kugqibela ngokukhonya wena apha.

Kumzi wakwa Oliphant kubhubhe uNkosz. Oliphant no Nkosz. Deseko, ibe ngumgwabo omkhulu ngabantu ababekhaphile ababe ku 700 uphethwe lufafa olude luka Molo, ungewatywe ngenkonzo yama Wisile.

Eaye indawo efikelelwe liliso lomzi yeyepemiti yabantwana bokuzalwa abasebenza eWestern Reefz bengenakufumana pemiti, loo nto kusapheguliwa umthetho kodwa ke singasemoyeni sobuye sinivise.

Umtu ongavumi ukuba nempilo ngu Mnu. Selby Yekela, lo mntu zethu ingxamele ukuba nkenkenene mpela impilo yakhe uphakama jintsukwana nje abuye alale. Asilibali umkumyaleza emithadazweni; ngokunjalo no Jifrou Mqobho uke wantsuku mboni eise ngumqala, noko ke ngoku waphakama.

U Mfu. E. Seodi uke wexada ngaseSchweizer Reneke ngezeliZwi ethatha umjikelelo phakathi kwabame nte.

Umtu omana ukufumana kwinewadi ezivela ekhaya zibika ukungaphili kwexhego uMnu. C. Gogela oseTyhumie loo nto imhlabise kakubi unyana lo ongu W. D. Gogela zinto zokunqaba kweqhosa kuba ngeseleke wenza owenkawu.

Uye wabuya uMfu. J. Ntoi kuntlanganiso yabfundisi ebise East Wood, Pretoria, uncoma ubuhle nobuhle ababenzelwe apho komkhulu, kwaye ngoku belungiselela ukuya kweyonyaka eBleomfontein. Phambili mpandla yakwa Mbanjwa kuya kude kuvokothoke noko ngathi kuzinyana!

U Nkosz. F. Galo usisingqinane ukuthengisa amatikiti ekonsati yase Itirele ndithetha akalali, uhla enyuka uMakhambule; ngesiba sithi, hamba bhakile msukuhlala ndawonye jikeleza kuya kude kusondele nabo bakhe umkhaya ekuhambeni kwexesha kugxalshile.

Ezesixeko Sengcwele

(Isuka kwiphepha 6)

682. Inqubo ibe yencomekayo kwiitshala ingxelo yenziwe ngu-Cannon J. K. Mather kwintlanganiso yeBhungalalyalike (Church Council). UMnu. E. P. Ngixiki ingqonyela yesikolo saseTshetshi—St. Philips Mission School uthwe jize ngomxhaka ngumHlo- li ajikeleze zonke iiklasi nezikolo zaseTshetshi eTantyi naseRhabe nase St. Philips avelele ezi zikolo, amane ukuzivavanya kwizifundc ezithile ukuqalela ku SubStd. A kude kuye ku Std 4. Unikwe wonga lobuSupervisor.

A. Nyobole kulo myeni apho ke kuhlutha nenja kukutya.

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EZASE LUSHINGTON

(NGU J. J. MAHOLA)

Uxolo ngesithuba Mhili ephethe- ni, ndakumane ndikhatshaza futhi ngenxa yezinto ezimane zisenzeka apha kule udawana yethu idelekileyo, ingaziwayo kakuhle ngabanye.

Nathi ke apha njengezinye iindawo sinomjikelelo wamanisa ase Wesile oqhubekayo kule sekete yase Bofelo noMpofo. Umjikelelo ke ubulapha kuthi e Canga nge 31 ku O- lelekile ke lori yase Mpofo noJ- tober ngoWesile ngokuhlwa. Iga- frou u Nkosz. R. Mlomzale emva kwemini naphakosikazi neentombi zomanyano kwakunye nefafa lomfo ka Gqomfa (ongasekhoyo uyise), lo ugu J. T. (Evangelist).

Kuthe emva kokuphuma- kancinane yangena ikomiti yalo mombi kodwa ibehle yaphuma ngoba ebengekafiki uRhadebe omhle uMnu. R. Mlomzale wale Sekete.

Ugalelelele u sibili (R. M.) emva ko 7 p.m. ngorhatya okukhulu eyiloo- nto ukudinwa ngoba uhambe ngen- dlela yentaba engayiqondinakokhla. Ufike ngenkabi yakhe yehashe en- gwevu uGuyfawks igama lavo. Uhambe iiyure ezimbini kule ntaba kaNtsikana ethi aksoze ayilibale u- bunzima bayo. Inkabi le yakhe yona iphilile ihamba kakuhle ayifuni luswazi lmfanele uRhadebe lo.

Umbali lo umbonile namhla nje uNkosz. R. Mlomzale kwayinto em- nandi ukwazana. Unkosikazi lo ulincome kakhulu eLizwe ubuhle balo, ndathi kunjalo maDiamini li- lizwe elinemphepo lentaba elimanzi angatshilo.

Umfikazi Hendriatha Magwanya

NGOKUSWELEKA KWAKHE

(NGU J. KHWEBULANA)

U Hendriatha Magwanya owasi- shiya kunyaka ophelileyo July 31, 1939, wafihlwa ngomhla wokuqala ku August 1939, ngu Mfu. Shaka wase Boarolrsville we Independ- ent Church of South Africa.

U Hendriatha lo ubenguNobhala wentlanganiso zeCawe apha e Mahlosane (Klerksdorp). Ngoku- zalwa uyintombi yakwaMvelo. Akabanga naxesha lide noko phantsi komcimbi wokubhala.

Wayese ngumntu obudala buyi- minyaka emashumi mane nemi- nyaka emihlanu (45). Ndingenge- kho mna mfundisi J. Kwebulana umfundisi we "circuit". Wasishiya neendaba ezibhalwe kwincwadi ka Mateyu 25: 15-18 ezithetha nga- madoda amathathu neentalente azinikwayo.

Kwathi ke ngokuhlwa kunge- Cawa washumayela ngala mazwi, wathi ke xa eyakulala wafaka iculo neBhayibhile ezinyaweni za- khe—ezabonwa ngexesha sele hambile sebemstusa endathi xa ndifika mna Mfundisi wakhe nda- ziva ndivuyiseke kakhulu gesi senzo sale ntombi. Umfundisikazi u Esther Khwebulana owanduluka eSprings ngomhla lowo wama- shumi amathathu ananye waba- kho naye emchwabeni apho.

Umchwabo wakhe wabamkhulu kakhulu. Nabantu babephekisana bethi asinguye.

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Ingenile inkonzo ezuke kunene emva kwesophelo yonganyelwe ngu Mlungiseleli wethu u R. M. Amazwi okuvula owaseke kwi Ndamiso zika Davide 126 vesre 6. Kumazwi athe- tha ngokuhlwayela. Wacacisa ka- kuhle phambi koba ahlale phantsi kungqine abanye.

Inkonzo le ndingathi ibe nebu- shushu obukhulu yamanisa. Kufu- maneke babane oodade abajoyina- yo, ekunga bangathi kanti abaxoki- si uMoya, bazakunyaniseka phantsi kwezivatho ezibomvu.

Iphumile ke kusasa kwandulu- kwa emva kwebulakfesi. Umame! yena ubambe enye indle- le ngoku ukuya ekhaya ekhatshwa ngunyana wam yakuqinela kwa Gaga.

IZIQHAMO eST PHILIP eRHINI

Roll	746	presented	682	Passed	
	437	failed	225		
Std.	R.	Pres.	P.	F	
IV	57	57	44	13	
III	73	70	50	23	
II	84	83	60	23	
I	96	94	67	27	
B.	89	86	63	23	
A	347	292	168	124	



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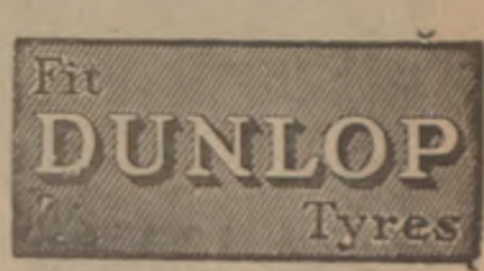
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UNION COLLEGE



MARCHING FORWARD

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"



PAGE EIGHT

THE BANTU WORLD JOHANNESBURG

SATURDAY NOVEMBER 23, 1940

JUST A SMILE, PLEASE!

Junior: "Do you remember telling me how you were expelled from school, Dad?"

Senior: "Er—yes."

Junior: "Well, history has repeated itself."

Jinks: Yes, sir. I gave it to the rascal. I can tell you. He's twice as big as me, a regular giant, in fact, but I told him exactly what I thought of his rascally conduct. I wasn't afraid of him.

Binks: And didn't he hit you?"

Jinks: No, sir, not he; and when he tried to answer back I banged down the telephone receiver.

Teacher: Prove that the world is round.

Joe: I never said it was.

(See column 5)



Keep Your SKIN HEALTHY By Rubbing In **ZAM-BUK** Regularly Every Night. PURE HERBAL OINTMENT. Zam-Buk is sold for 1/6 or 3/6 a box by all chemists.

Mothers in out-of-the-way places need not worry



There is no need to worry if your baby cries because he is suffering from teething pains. Ashton & Parsons' Infants' Powders are absolutely harmless and will quickly ease the pain so that baby can sleep and regain his strength. Healthy, natural sleep helps a baby to fight sickness and to grow up fat and strong.

You can buy Ashton & Parsons' Powders at every chemist and store. They are very cheap. All you have to do is put the powder on the baby's tongue. Babies under six months should be given half a powder. Older babies may be given one whole powder.

Ashton & Parsons'

INFANTS' POWDERS

Proprietors: Phosferine (Ashton & Parsons) Ltd., Watford, England.

HOSPITALS ARE GREAT WORDS

Editress.

I have often wondered why some of our African people look down upon hospitals. The most disgusting thing is that no matter how poor and lonely a person may be she will never think of going to hospital for treatment. They dread hospitals as poison. It is high time our Bantu people knew the good things offered to them freely.

I once visited an elderly patient in her home, and found her in a very disagreeable condition. She was ill, starving and lonely. She was left alone. I suppose the roof was supposed to nurse her to normal health. I was not brave enough to mention the word "Hospital" at the very outset, since I have so often tried to avoid many on that subject in vain. I just advised her on diet and on some laxatives. She openly confessed that she could not afford any of those things. I seized that very first opportunity of telling her about all the comfort and care one gets in hospitals. She could not bear to hear me mention the word and I was told what I have often heard about cruelty of nurses and the like. I have no interest in argument, especially with an ill person and so I held my peace.

I have been in three different hospitals as a patient, and, believe it or not, I never had cause to complain. On these three occasions, ill as I was, I cannot forget the understanding and kindness shown to the patients by nurses, sister and doctors. They never seem tired of the patients' rude remarks, they are always at peace, trying hard to answer to every call.

My friends, why suffer pain and misery when you can get protection and comfort freely? Why prefer to lie ill uncared for in a shabby, untidy room when you can sleep in a well-polished ward in a clean bed?

(Continued at foot of next column)

BEAUTY THROUGH FOOD

(By THE EDITRESS)

"No nation is great unless its women are great."

Women lead the world in reality. Men will be what women intend they shall be." Bishop Carey.

I should like to repeat these words: "men will be what women intend they shall be."

Some of our womenfolk will run away from this great challenge. It is too much for them, for whenever they fail in life they attribute their failure to men. If they are married, they blame their husbands for all their shortcomings and weaknesses.

Yet women "lead the world in reality." A woman was given great power by the Creator. Wisely exercised this power can change many lives and help weak ones to overcome their difficulties. But to many women this power is only used for self: So that the woman gets her way in everything she does.

A woman who fails to use this power will give many reasons as to why she could not realise her responsibility. Yet if you were to examine her opportunities, her life and her surroundings you would find that she had every

THIS WEEK'S THOUGHT

Our deeds still travel with us from afar.

And what we have been makes us what we are.

—George Eliot.

opportunity of doing the right thing, but failed.

You will find that she neglected all favourable opportunities of joining women's organisations, neglected serving her people in church, social and educational spheres. She neglected choosing morally responsible women as her friends. She neglected her mind, her soul and her conscience. She took the easy path and easy paths seldom lead one to greatness.

Women must realise their responsibilities if they would save their people from falling behind other races.

WHY NOT PUT A HAND INTO IT?

(BY C. A. MAAKO)

Thousands of people are doing what they can to help in the war, and the majority perhaps are giving financial help, but if we cannot help financially it does not mean we should put it off. Let us not be reserved and selfish. A hand in the war, and you will feel happier.

Now my very simple suggestion is, would it not be possible for our married sisters to invite one or two soldiers to tea, dinner or some other meal, when he is off-duty, or even be so kind to him as to allow him to spend his week-end leave under your roof, if his home is far from his camp.

Being kind to a soldier or two will mean you have done your share in the war, surely he who defends the right, when right is miscalled wrong, he who shrinks not from the right, cannot be grudging a happy hour or two under your roof.

I have seen soldiers having something to eat just outside a fruit shop in Marabastad, of course, they appeared to be the happiest people alive, but these good, unselfish, courageous men would look happier under your roofs, dear sisters.

tion and comfort freely? Why prefer to lie ill uncared for in a shabby, untidy room when you can sleep in a well-polished ward in a clean bed?

This of course, is just a mere advice to those who think ill of hospitals. Evil rumours are easily believed, so do not fear to go to hospitals when illness overcomes you.

Alberton. WINTERED

AN OLD FAVOURITE

MACARONI CHEESE (1)

1 cup macaroni;

1 pint milk;

3 eggs;

1/2 salt;

pepper;

1/2 teaspoon mustard;

Drop the macaroni into boiling salted water, cook until tender, drain, place in a greased baking dish. Beat the eggs, milk, mustard, salt, pepper and cayenne together. Then mix in the grated cheese. Pour over the macaroni and stand in a dish of water. Bake in a moderate oven of 350 Fahr., or number 4 for about an hour, or until set.

A woman whose husband had been called up saw him off at Durban station. As the train left she burst into tears.

When friends tried to cheer her up by saying that her husband would probably come back all right, she said: "It's not him I'm crying about—it's them poor Italians. I know what my Bill's temper's like when he starts."

The newly-weds were having their first row.

"Anyway," snapped the wife, "a woman has more honour than a man."

"Yes," retorted the husband, "and usually the man pays for all that's on her."

PALMOLIVE'S

Beauty Oils



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

THE PALMOLIVE WAY TO BEAUTY:

Try the PALMOLIVE beauty treatment every night and every morning. It is very simple, it costs only a few pennies, and it will give lasting freshness and beauty to your skin. Make a rich bubbly lather with PALMOLIVE Soap and rub this lather into your face, neck and shoulders. The lather will sink into the skin, make it clean and refresh it. Rinse the lather off with warm water and dry yourself gently. Remember! There is nothing like PALMOLIVE Soap to keep your complexion lovely.



PALMOLIVE—THE GREAT BEAUTY SOAP

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Education, as we pointed out in our previous issues, should be a national passion with us, because it is upon knowledge that we shall be able to build our national progress and greatness. It is education which is emancipating us from the chains of ignorance and superstition and it will be education which will show us the way of salvation.

It is the knowledge which was imparted to them by the Romans and the Greeks which brought about the freedom of the peoples of Europe from the thralldom, first of their ignorance and superstition and secondly of their political enslavement under the Feudal system, and thus paved the way for their political and economic advancement which has made them the leading peoples of the world.

EDUCATION IS THE KEY TO NATIONAL PROGRESS AND SALVATION

There is one thing which we, as a people, must always keep in our minds and that is, the greatest nations of to-day rose from obscurity, passed through slavery and oppression and faced and surmounted all difficulties and hardships such as are confronting us to-day. In the school of tribulation, they learnt to work out their destiny. They did not allow their grievances and their dis-

abilities to overshadow their opportunities. They were not to resign themselves to the circumstances of their life, but to work ceaselessly for the removal of the difficulties and obstacles placed in their way. And so with this object in view, they decided upon securing that knowledge which had placed power in the hands of those who had made themselves the masters of their lives.

NOBLE EFFORTS

We, to-day, are passing through the same process and unless we equip ourselves with the power of knowledge we can never hope to fit ourselves into the new life created by the coming of Europeans to Africa. European missionaries, following in the footsteps of the Great Master, are ceaselessly working for the emancipation of our race from ignorance and superstition. They are doing all in their power to provide facilities for the education of our children. They are establishing institutions and colleges in the various parts of the country in order to bring knowledge to our doors. And it is our bounden duty to see to it that these noble efforts are not made in vain; to see that these colleges are filled with boys and girls of our race.

CHANGING AFRICA

In this Europeanised and changing Africa, we cannot continue to live as our forefathers and hope to escape the fate of races that have become extinct as the result of their coming into contact with European civilisation. We must change and adapt ourselves to the new life. But we cannot do this unless we do what the Japanese did over sixty years ago. When the Japanese discovered that the ancient life of their race was not suited for the conditions created by Western civilisation, they decided to westernise their way of life. They sent hundreds of young men and young women to centres of learning in Europe and America for the purpose of acquiring the wisdom of the West. These young men and women came back equipped with knowledge in all its branches and started imparting it to their fellow-country men until Japan rose from its obscure corner in the East and became a respectable nation in the world.

TURKEY'S EXAMPLE

Another nation whose example we should copy is Turkey. The rebirth of Turkey is surely the most incredible achievement of this age, an astounding example of what may be done by a people determined to rise in the scale of civilisation. After the last war, there arose among the Turkish people a man who discovered that the Turkish people could not hold their own in the struggle for existence unless they become Westernised. He ordered the whole nation to abandon its old life and adapt itself to the new life which Western civilisation had brought into existence. He established schools and ordered men, women and children to learn the wisdom of the West. Today Turkey has a respectable place among the nations of the world.

NEGRO ACHIEVEMENT

What has been done by the Japanese and the Turks has also been done by men of our own colour and race. Over sixty years ago the Negroes in America were freed from the chains of chattel slavery and ushered helplessly into a strange world of freedom to fend for themselves. Faced with the difficulties of this new life, they decided that what they needed was education, not only for children but for every man and woman. With the help of liberal-minded white men, who established schools for them, they undertook the task of educating themselves. They discovered what we have not yet found out, that education was the foundation upon which to build their racial progress and stability. They realised that the arch-enemy of their existence was ignorance and superstition. So they inaugurated a crusade against it. Education with them became a national passion. Men and women attended evening schools in order to acquire the white man's knowledge. To-day, these children of the slaves, have secured for themselves a place of honour not only in the national life of America, but also in the world. They have produced great men in the field of art, literature and science.

In mentioning the achievements of the Japanese, the Turks and the Negroes, we wish to impress the African people with the fact that education is the key to progress and to salvation. The colleges advertised in "The Bantu World," if well supported, will enable us to achieve progress in every sphere of human activity and thus give us the respect to which we are entitled as human beings.

ST. MATTHEW'S INSTITUTION

This picture shows part of the St. Matthew's Church.



Education IS PRICELESS SEE THAT YOUR CHILDREN RECEIVE SOUND EDUCATION

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Special consideration given to applicants belonging to the Church of the Province of South Africa or to the (Anglican) Order of Ethiopia.

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New Students who wish to enter this College, must apply, if possible, in December, before all vacant places are filled up. State which Department, whether Standard VI, VII, VIII, IX and J.C. or whether the student wishes to learn Cookery, Dressmaking, Housewifery, Laundry, Knitting etc. in the Domestic Science Department; or Spinning and Weaving.

FEES: £10 a year and 15s. 6d. for books.

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Enhlonhweni,
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- Ho etsoa likhathatso tsa hore thuto e be tsa se-Afrikaans, seo motho-motso ea ntseng a atisa ho se hloka.

Etsa kopo ho:

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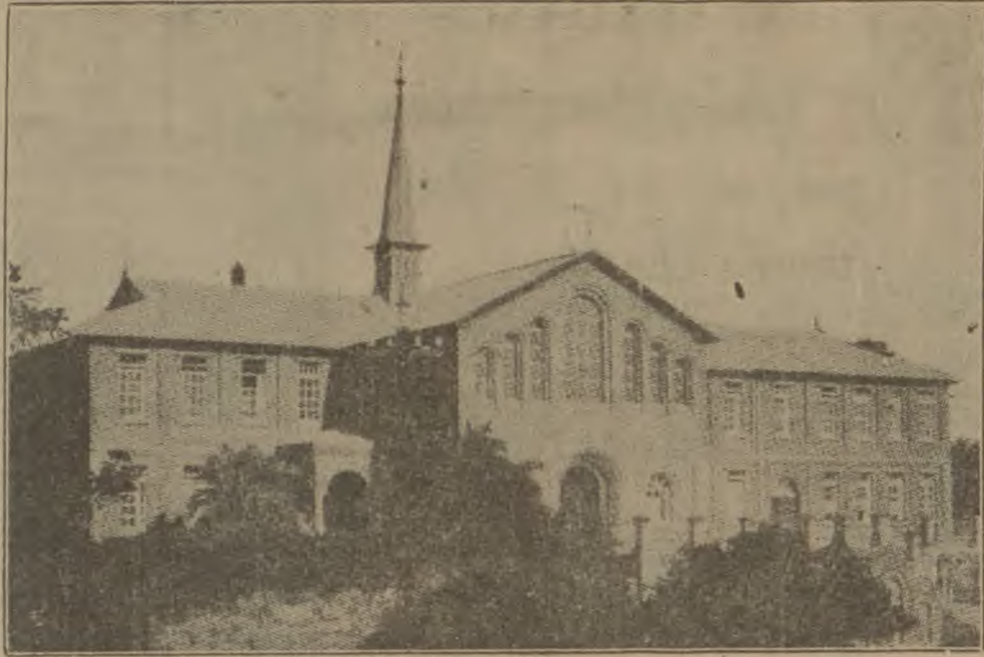
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THE SOIL CONVERSATION CAMP AT MAPUMULO

YOUNG AFRICANS PIONEER IN TAKING A NATIONAL RESPONSIBILITY

BY H. H. ALDWINCKLE, B.Sc. (Eng.)

Among the bush-crowned hills at Mapumulo live Zulu people, their beehive huts perched crazily on the slopes among the trees. Kind to the eye, this country is hard on those who have to make their living there. The steep slopes are difficult to plough and hoe, and the tropical storms wash away the precious soil.

One day something unusual was happening in the Native Reserve. People were talking together about it. Two African Travellers have met some people on the road, and they are asking about some queer crooked plough-furrows they noticed in some fields, as they came along.

"Oh, that is what they-of-the-camp

the white Engineer was telling them how to work, and one of the students also explained to me. They make the furrows run absolutely level round the hillside, neither uphill nor downhill,—not even for a few yards. When the rain falls in these furrows, the water stays just where it is, and soaks into the ground; it runs neither one way nor the other because the furrows are level. The water does not gather in the hollows, and so it has no strength, and cannot make donga's. You will see that the furrows are in pairs, a few feet apart. In the narrow strips between the furrows they are going to let grass grow, so as to catch any soil

his home in the Karroo). Yet there is no sign of friction anywhere; these men seem to have the secret of living together in harmony. They are enjoying themselves—working nothing and paying their own expenses!

Surely there is something strange here! What is the secret of it all? It all begins in the early morning, when the Camp first starts coming to life. You will see those who are not doing the necessary camp-tasks sitting down by themselves in silence. Some close their eyes, others gaze out over the hills, but all are thinking. Some make notes of their thoughts. Later they gather together and discuss their thoughts with one another; as each one speaks there is deep silence, broken sometimes by bursts of merry laughter. They are all very interested in what is being said—and so they should be! For these men have been asking God to put into their minds thoughts of the things He wants them to do during that day, and how to do them. When they have finished discussing, they are ready for the day, resolved to put God's will into action, to put right what is wrong between themselves and other people.

And God's will for them appears to be that they should serve their people. That is why they are at Mapumulo. They have come to save the land of their people, which every year is slipping away down the hill-slopes to the rivers, and down the rivers to the sea. Writing as an Engineer who has worked in the Native Reserves for over four-and-a-half years, I can state that this loss is a very real one. In one single heavy storm, such as occurred in May of this year over a wide area in Natal, as much as forty tons of soil may be washed from each acre of field; so that a single man, with an average-sized field, may lose two hundred tons of soil in one storm!

By ploughing in the right way, from half to nine-tenths of this soil can be saved. The furrows which the campers were making are the guide lines for the farmer to follow in his ploughing. In this way they are helping their people in this reserve to protect their soil and their food.

Towards the end of the camp the people of the Reserve began to catch the spirit of the campers, and they began to give, too. They brought gifts of food, while some of the women did the washing for the camp free of charge. And all of them showed great interest in what was being done.

Now the campers have gone back to their studies and their teaching. But they have a new enthusiasm for the work of building up their people and their soil. At Mapumulo the furrows in the fields bear silent witness to this, the first Soil Conservation work undertaken by young Africans, inspired by a sense of God's purpose for their people. Those who were there are sure that it will not be the last camp of this kind.



Some Control Furrows marked out by the Campers at Mapumulo. Note the way the ploughing had been commenced—up and down the slope. This had been done in order to keep the furrows straight.

have been doing!" one man replies, "—but have you not heard? You must have come from far away!"

"We have not heard, Father! Tell us about it!"

"It is a wonderful Indaba! I have never heard of such things before! There are twenty young students from the College beyond Tekwini, with two of their teachers, and four or five *Abelungu* too, and they have camped down there by the empty Missionary's house. They have come to work in the fields to stop the soil getting lost in the rain."

"Have they made those furrows? But who is working for them?"

that may start to wash away down the slope. Several fields have been worked in this way."

And so they go on talking. Let us leave them for awhile and take a look at the camp. There are twenty young Bantu men, teachers and students, and five white men, of whom I will just say that they were helping to organise the Camp and instruct the others in the work. Those Africans come from homes widely scattered, from Natal, the Transvaal, the Cape, Bechuanaland, Rhodesia, and Kenya. (One teacher, whose employer helped to pay his expenses, has come eight hundred miles from



The other end of the field. The strips have come right round the hill from the spot shown in (1). Some of the aloes in the foreground were planted along some of the strips.

"They work themselves, with their own hands,—all of them; they seem to enjoy it!"

"And who pays them? Such clever and educated people must be well paid!"

"That is where you are wrong, Strangers! They are not paid anything!"

"Hau!—But why should students come all this way to work in the fields for nothing? Are they to receive part of the crop? or cattle to drive home—?"

"Listen Strangers, it is like this: these men have been talking about a new spirit that is needed in the people. They say that donga's have been washing out in the fields, and that donga's are also washing out in the lives of the people, because everybody wants to get something for himself, and nobody wants to give anything to others. But they say that God has given them the new spirit, which likes to give. And so they have come to spend their holidays here to help stop the donga's and to spread this spirit of giving. They have been working in the Reserve for a week."

There was a pause, while the hearers pondered this statement. Then they asked:

"But why do the furrows run round in curved lines, instead of going straight?"

"I know!" spoke up another man in the group. "I was listening while

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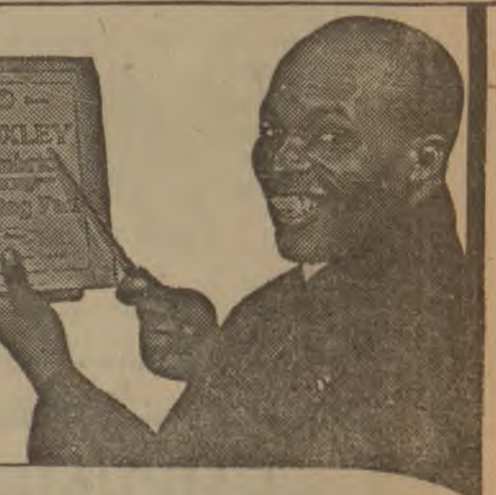
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SPOTLIGHT ON SOCIAL EVENTS

REVIEWS AND COMMENTS ON CITY'S ACTIVITIES

BY WALTER M.B. NHLAPO

GOOD HOUSE

The concert and dance sponsored by the African Theatrical Syndicate at Communal Hall, Eastern Native Township on November 6, in which the Pitch Black Follies were booked can boast of the best house of the year so far. Eastern Native Township people are very conservative and do not simply attend any show and even school concerts. The Merry Blackbirds Band played for dance.

BAD LUCK THURSDAY

On November 7, the night was enshrouded in a summer atmosphere. Along Eloff Street, as I walked towards the Bantu Men's Social Centre, I spotted many casual pairs strolling. Well, after all, it was a Ladies day off. I expected the B.M.S.C. to be a gay spot crowded, with domestic servants as it was. African Domestic League show but it was lousy with not more than 8 persons. There was a good programme of singing by some promising and popular artists.

Merry Blackbirds Band was in attendance.

Disappointed by the show at B.M.S.C. I wandered for consolation to the Ritz Hall where there was dancing. Along the way, I fancied the place as a fashion parade.

with dances gay, delighted and good to look at, but I was shocked to find the same state of affairs existing as at the B.M.S.C.

BANTU TRAINED NURSES ASSOCIATION

On November 10 the Bantu Trained Nurses Association held a meeting at Western Native Township. It was a sad spectacle to see few nurses present. The number present was seven and despite the fact that some nurses were on duties, but the fact truthful fact, remains that not only 7 nurses were off duties from Randfontein to Springs. It has always been a dogmatic conception in me, that of the many girls who take up the sacred course only a handful are called to the career by the deep instincts that gave the profession illustrious and lasting names as Florence Nightingale, Edith Cavell and Lady Dudley.

PROGRAMME

The programme began with a visit to Talitha Home, an institution which is really doing excellent work for Bantu delinquent girls. It is a place revolutionary in principles as compared to Auckland Park. Talitha Home where our sisters and nieces and cousins are "jailed" is a very

homely place. Here the punishment combines with some well-directed education.

AT THE HOME

The people were welcomed by Miss Walrond and Miss Nettie Nkosi.

The first place visited was the "House of Safety" which crudely is the "Waiting Trial." The place is very tidy and impressive. Miss Weir showed the people round and explained as many things as possible. From there, the next stage was the hospital, which though too small serves its purpose.

Our final stage in the establishment was Talitha Home, a place for those serving their sentences. Miss Walrond was in charge of the "tourists" in sight-seeing at this place. The girls should really exploit the experience of Miss Walrond who spent 9 years working at St Cuthberts Mission, Cape. She showed the people work done by this Mission and what work! unbelievable.

The Home has many opportunities and I believe many leave the place having learnt a great deal of a variety of things—health, hygiene, respect, religion, needlework, handicrafts and other objects.

The most interesting item of the afternoon was the afternoon service, which unfortunately we listened to from without. Their voices rang sweet, clear and serene into the heavens.

THE MEETING

The meeting was held in the clinic with Mrs G. R. Kuzwayo in the chair. After prayer the minutes having been circulated were adopted.

Miss Ruth Cowles reported on the subscription sent to soldiers at Welgedacht and the appreciation shown. She also reported on the Central Board of the South

African Nurses Association. She commented highly on the newly formed Bantu Nurses Association at Bloemfontein and thanked the women concerned to have realized that there is need for such an Association. She remarked that the younger movements are full of vigour and determination and soon would outstrip the older ones. (Applause)

She handed in a gift of 10s. to the Association from Miss E. Winters.

CHRISTMAS PARTY

The Association will give a party at the Sherwell Street Hostel, Doornfontein on December 8. This occasion will be strictly for Nurses and student nurses which the Association will invite. The house resolved that instead of presents being given out, each person should bring along a present which will be handed over to Bantu soldiers. The programme for the day will consist chiefly of Christmas carols and hymns.

COMMITTEE FOR PARTY

The Committee chosen to make arrangements for party are as follows: Mrs H. I. E. Dhlomo, Misses Nqubu, Londa, Bitini and H. Mbata.

WILL YOU BE THERE?

The African Theatrical Syndicate presents Miss Snowy Radebe with the Pitch Black Follies, The Four Hot Sparks, Pathfinders Sweet Melodians, the Street Singer Ou Bles and his rival David Moeletsi. The Merry Blackbirds will play for dance.

This lavishing revolution in stage revelry is under the production of J. J. Masoleng and is under the auspices of the Pathfinder Boy Scout Association (Western Native Township

Group and under the distinguished patronage of the Divisional Headquarters' Commissioner for the Reef, Mr. Hopkin Jenkins.

NON-EUROPEAN FRONT

Indians, Africans and Coloureds clash in myth and superstition and status very greatly, and whenever S.A. discusses the non-European problems, they separate Indians from Coloureds and from Bantu. For this reason there's Orlando, Coronation and Claremount Townships. Differing from each other so much, is there therefore a possibility of a United Front?

Dr Dadoo sees the misery of Bantu people and in his heart they have overflowing sympathy. Do you remember on August 27 when they carried him shoulder-high down Main Street singing our National Anthem? At this sight I was filled with shame and sorrow at my people's easy-going about things. We will be lead out of bondage by an African not by an Indian or Coloured.

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NOWADAYS, MEN LIKE TO TAKE HER OUT

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



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



THAT CUP OF TEA HAS GIVEN ME NEW LIFE ALREADY.



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



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



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



GIVE THE BRIDE A TEA-SET.

If you know a young woman who is going to get married, give her a nice present, with cups to match. It would not cost much, and it would be useful many times a day, for everybody likes to drink tea often.

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

IT IS VERY EASY TO MAKE TEA

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

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



TEA is good for us!

THE BANTU WORLD

SATURDAY NOVEMBER 23, 1940

MABURU A BATLA RAPAPOLEKE

Maburu a latelang Lekgotla la Mashaenala, le eteletsoeng pele ke Dr. D. F. Malan...

O re Maburu a tshuanetse go itokisetsa rapapoleke o o tla busoa jualeka Germany...

Gape o tsuela pele Mor. Pirow o re Rapapoleke ona o tla laoloe ke Makgoba...

Ba-Afrika bona ba tla kgutlisetsoa seemong sa bontatobona-mogolo gomme ba hlahleloe ka ntlong ea Bohlanaka...

Ga go belatse gore katlase ga Rapapoleke ona o Mor. Pirow sampoko se tla mamola batho mekokotlo...

Mor. C. R. Swart, eo a ntshitseng phakoe boreneng maloba koa Mangang (babadi ba tla gakologela gore Mor. Swart o digile General Hertzog...

Ga go belatse gore Ba-Afrika hao ba letetseng go hlontsa ga Swastika—folaga ea Majeremane—godimo ga Mentjies Kop...

Maburu a latelang Mor. Pirow le Mor. Swart, a letsetse go fumana Rapapoleke go Hitler, gomme ga go belatse gore Hitler, lega a tla dumela gore gobe teng Mookamedi, e tla ba eena "Tulasizwe" oa Rapapoleke...

Ga gole juale go, South Africa e tla busoa ka tsela eo Germany e busoang ka eona kajeno...

Go juale koa Germany, gomme ga Hitler a ka fenyha, ga re kgoloe gore o tla fenyha, go tla ba juale mona South Africa...

Ba-Afrika le seke la mamela phiri tsa Makula le Makgoba tse nang go lona di apere tloa la nku anthe ka-gare ke phiri tse gagolang, tse gape-lang sechaba sena dinalang tsa buo ba batlang go se etsa Makgoba...

Empa ga Mo-Afrika a dumela goba lleri ea badichaba, ga go kamoo a ka fumana tokologo kateng. O tla re a re phaphara, a fihlela a betiloa ke setoopo sa kगतello katlase Mmuso oa Rapapoleke ea Mor. Pirow le Mor. Swart...

thunya tsa Magirike. Gare ga modubadube ona, Mantaliana a hlanotse dinao gomme a tlogela dibetsa tse nsata tse uetseng diatleng tsa Magirike, ao a ileng a di retella gomme a thunya Mantaliana a tshabang ka tsona.

Nokeng ea Kalamas, meeding ea Albania, Magirike a tsauletse Mantaliana segankane, gomme Mantaliana erile ga tshaba a tlogela Balaodi ba 11 le masole a 600 a uetseng dinalang tsa disanka tsa Magirike.

HITLER LE MUSSOLINI BA BATLA THUSO EUROPE

Beke e fitileng e bile beke ea mahlomola koa Rome (Italy).

Taba tsa ntoa tse fihlileng tse-beng tsa Mussolini e bile tse babang tse ferolang dibete. Motato o hlagileng Afrika o boletsetse Mussolini gore madira a gagoe a lelekiloe motseng oa Gallabat, meeding ea Sudan le Abyssinia...

Ga go belatse gore metato ena e kopantse Mussolini hlogo. Mangesemane go utluagala gore a ikemiseditse go thuba Italy magareng ana. Re kile ra bolela gore ka go hlasela Magirike, Mantaliana a buletse Mangesemane tselo tsa go hlasela metse le madibogo a Italy...

Hitler le Mussolini ba ne ba gopotse gore hlaselo ea Greece e tla tsitsa England, empa taba ga di tsamae kamoo ba gopotseng kateng, gomme ke bona kajeno ba tseielegileng.

Mang le mang ea balang taba tsa ntoa ka hlokomelo, o bona gantle gore banna bana ba tseielegile. Ba shiana le lefatsho lohle la Europe ba batla thuso. Ba lekile go gogela France le Spain ka le hlakoreng la bona, gomme gaele ga juale ba paletsoe. Kajeno ba leka go fumana thuso go Russia, empa kamoo re bonang Stalin a ke ke a dumela, gobane o tseba gantle gore ga dirukhuhi tse na di ka di tla uela godimo ga Russia jualeka tau e uela godimo ga...

Mo-Afrika O Khuthositsoe Ke Ba-Afrika

Mo-Afrika ea agileng Western Native Township, o khuthositsoe 45 ke banna ba babadi ba Ba-Afrika be-keng e fitileng koa Rosebank. Go utluagala gore o ne a kganna thekisi (taxi) ea gagoe ga kopana le banna ba babadi setarateng se bitsoang Corlett Drive. Banna ba moemistse gomme ba kopa gore a ba nametse A ba palamisla, Erile ga thekisi e shiana, banna ba ntha diravolore, ba re "emisa!" A emisa, gomme ba motlamelela sehlangeng; ba tsiea 45 ka potleng ea gagoe, ba tsena thekising ba itahla.

Kamorago monna a ipofolla gomme e ea Maphodiseng a Rosebank go bega dikebeke tsena.

Dikepe, Tsa Ntoa Tsa Mantaliana Di Noeditsoe

Motseng oa London (England) go utluagala mekgosi le mekgolokoane e rorisang difofane tsa Mangesemane tse ileng tsa hlasela ledibogo la dikepe tsa ntoa tsa Mantaliana le motseng oa Taranto, Italy. Difofane tsena di rothothile ledibogo lena gomme ga sala go tuka mello feela. Tsa thubaka kepe tse tharo tsa ntoa le tse pedi tse loanang gomme tsa di romela maleng a leatlle.

Ledibogong la Otranto, Italy, dikepe tse roalang dijo le dibetsa tsa ntoa tsa Mantaliana di ile tsa hlaseloa. Sele seng se rometsoe maleng a leatlle; tse pedi tsa fetoloe kgabo ea mollo.

MANTALIANA A THUBILOE LEPETLEKA

Koa Athens (Greece) banna bane ba bina mokorotlo, kosha marumo, gomme basadi ba etsa mekgolokoane, gobane madira a Magirike a thubile Mantaliana lepetleka thabeng tsa Pindus, meeding ea Albania. Masole a mang a Mantaliana erile ga tshaba a itahlela ka gare ga noka ea Acros e hletse gomme a kgangua ke metsi, a mang a tshabela dikgoeng moo a bolailoeng ke diphiri, a mang a re a tshabela dithabeng a uelamelomong ea...

(Di fella serapeng sa 1)

phoofolo tse ding ka, nala tsa eona tse sehlogo.

Ntho e tshositseng Hitler le Mussolini ke selekane seo se leng magareng a England le America, le legato leo le nkiloeng ke General de Gaulle la go kgothaletsa Mafora, gagolo mona Afrika, go tsuela pele le ntoa. General de Gaulle o mona Afrika gomme o leka kamatla go hloma mephato ea Ba-Afrika go thusa ntoeng ena. Go ntlugala gore Marena a Ba-Afrika le baetapele ba thusana le eena.

Mmuso oa America o bolela phatlalatsa o re lega Hitler le Mussolini ba ka shiana le lefatsho lohle la Europe ba batla thuso, ntho eo e ke ke ea tshosa sechaba sa America seo se ikemiseditseng go thusa England le China.

Polelo ena, go bonagala gantle gore e tla sitisa Hitler le Stalin go utluana. Babadi ba tla gakologela gore Stalin, Tonakgolo ea Mmuso oa Russia, o entsa selekane sa thusano le Mmuso oae China oo loanang le Mmuso oa Japan oo nang le selekane sa thusano le Germany. Gape Japan le Russia ke "ntya di bekane." Kabaka lena boreatseba ga ba dumele gore Russia e ka lahlelsa China, ea tsena selekane sa Germany le Japan.

Phalamente Ea Ba-Afrika Tshuane

Phalamente ea Ba-Afrika e tla buloa ka la 25 November koa Tshuana ga Mamelodi. E tla buloa ke Mohlomphegi Colonel Deneys Reitz, Tona ea taba tsa Ba-Afrika, ka nako ea 10 goseng.

Lenaneo la ditaba le bontsha gore taba tse tla boleloa e tla ba tse kgolo. E ngue ea taba tsena, e tla ba taba ea boikokobetso ba Ba-Afrika katlase ga Borena ba England le katlase ga Mmuso oa Kgosi mona South Africa, le go thusa ga Ba-Afrika ntoeng ena.

Tse ding ke tsa thuto; tsa bophelo ba Ba-Afrika magangeng le ditoporong; boemo ba dikgosi tsa Ba-Afrika katlase ga Mmuso oa Kopano; kemelo ea Ba-Afrika Makgotleng a Masepala le Makgotleng a di Province; theko ea mafatshe tikologong tsa nageneng le ditoporong; go sebetisa ga Ba-Afrika ba rutiloeng diofising tsa Mmuso, go rutoa ga bongaka ke Ba-Afrika mona South Africa; meputso ea basebetsi ba Ba-Afrika le tumello ea makgotla a bona ke Mmuso.

THEKISO THEKISO

Nagana tsa Temo tsa Winterveld

Mafatshe a lokolotsoeng. Leboea go Hebbbron meeding ea Zoutpan E batla eba dimaele tse 25 go tloga Pretoria.

Mobu o nonpang o nang le metsi. Ho rekisetsoa Ba-Afrika feela.

THEKO KE ENA:—

Nagana ea Dimorogo tse 5 ke 75 peeletso ke £6—£1 ka kguedi

Nagana ea dimorogo tse 10—ke £135—peeletso ke £12—£1. 10s. ka kguedi. Tefo ea lengolo la theko le ea mapa di kompantsoe le theko tsena. Ga gona tsualo. Polasa e lokologile 'me bareki ba na tetokelo ea tse ke maleng a nagana tsa bona.

TSEBISO

Ga u rata go bona tulo ena ngoela go adrese ena e ka fatshe mona, gomme go tla lokisetsoa gore u isue teng ka tsatsi la sondaga goeng.

WINTERVELD SYNDICATE,

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U Ka Fumana molemo o mong ho Raleigh

Bahlalefi-e ahlooe ea etsetsoa ka Feketering ea Raleigh...

Ha e ntse kotsi, di preki tsa eona dia phakisa

U ea iketla sale ea boi ketlo. Mmelo o khupeditso ke tshipi esa khoboheng...

Hape e khupeditso ka morodi o sa felang...

Leotoana le itsamaiseng le dipolokoe tsa tshipi tsi tileng...

Dithaere tse sa felang kapela, tse sa phaloeng

Hae turi—mpa e ea sebetisa E fumanoa mabenkeleng ohle a lokileng kae la kae.



RALEIGH RALEIGHP AESEKELA EA TSHIPI

Germolene

ASEPTIC OINTMENT

Seseholo Germolene Setlolo Se Fodisang

Diketeketse di kena mokhatlong o moholo oa Phodiso ea letlalo ka GERMOLENE le nchafatso ea Letlalo-bongata kamora dilemo-lemo tsa bohloko! Ha u le motho ea letlalo le khathatsang U hlirisoa ke BOLA-DU, maqeba a bohloko ho hlohlona, diso kapa U senyeha sebopeho, LE UENA u tshuanetse ho kena mokhatlong u tle u pake kamoo GER-

MOLENE e phakisa ng ho fedisa maletsi a tshuanang le ana: Boladu, Maladu, Chesoa ea letsatsi, Diso, Leoto le bohloko Elohloho, Sesipili, Maqeba, Diso tsa lesaka, Madi, Hose-hoa, Ho Chesoa, Thuroho Maphone Ha u lomilo.

U seke oa mamella bohloko. Germolene ke Poo ea Dipheko e Fodisang kapela! E ea nolofatsa ha e simolla, e fedisa ho hlohlona kapela! E le ka ho phetha maqeba a bohloko.



E rekoa Dikhemiseng le Mabenkeleng. Theko 1/6 le 3/6 pitsana.

OTUKULULAYO (MATUKULULA)

O Feta Meriana Kaofela 1/6



O Feta Meriana Kaofela 1/6

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

Se Hlatsoa 'Mele Kaofela

Se etselitsoe hore se thusa batho. Se rekoa ke marena le mato. Le batho ha hlalileng ba tseba hore sehlang sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlang seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka bo ntata bona moholo ba neng ba loana lintoa tse khoho la hlola lira tsa bona. moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpe tse ka melang, le mhlolo. U ke ke oa sebetisa mesebetsi o moholo o qaqileng, ba 'mele ao hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khothale, u be matla, u thabele lijo le bophelo ba hao.

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

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

A. H. Todd, Ltd., Mokemesi, ENDHLOVINI, RED HILL, NATAL. Mo meriana elokileng haholo o etsoang teng

NYAKISHENG KE TIMELETJE KE MPYA

Ke ka go soaba ge ke ngoala mo pampiring go kgopela babadi ba kamono gagesho gore ba nyakisheng mpya ea ka.

Ke ka go soaba ge ke ngoala mo pampiring go kgopela babadi ba kamono gagesho gore ba nyakisheng mpya ea ka.

Ke kgopela Molepo, Mothapo, Mothiba le Mamabolo gore ba uyakishe. Eo a eboneng ke mono ga Mamabolo le ntsibisho kea rapela.

(Mrs.) F. B. J. MOKGABUDI Mamabolo's Clinic, St. Andrew's Mission, P.O. Leshoane.

LILALA LIFEREHA LI FOFILE LITARATA

Monghali.—Litaba ke tseo tse ke ratang hore u nkenyetse tsona pampiryaneng ea hao, ho tse-bisa metsotse e meng e sa tse-beng, hore ho tsamama bosiu ke kotsi. Hobane mona gaudeng ho na le Maburu a mang a marabele.

Eitse ka la 3-11-40 ka 10 O'clock bosiu, mohlankana e mong oa rona mona motsaneng oa rona, Prospect Township, ea bitsiang Ernest Motsu lebitso la hae, eitse ha ba ea ho basetsana ba bona, mahareng a bosiu le motsotse oa hae. Ha ba fihla jarateng ea Lekhooa ba kena.

Ba fumana basetsana ka tlung. Ha ba fihla ba kokota monyako, Maburu a ba utlua. Ha a sheba ka fenstere a bona ba kena ka tlung. Maburu, kaha ba sa rate ho bona Ma-Afrika jareteng tsa bona, ba mathela ho koala heke, hore ba tsebe ho loantsa Ma-Afrika. Ba kena ka tlung ea basetsana Maburu ana.

Ba fumana bahlankana ba enoa tee katlung ena ea basetsana, ba iketlile hantle. Ba re ho bona. Le batlang? Le tsoa kae na? Ha ba botsa joalo ba ba otla ka lifetisi. Ba ba raha ka lieta. Ba ba tsela ka litee, 'me Ma-Afrika a ruthutha Mahuru ka li-Molonchisi, Makharebe a hlaba mokhosi o tsabehang ha a bona hore ho senyehile kajeno.

Mo-Afrika a thula Ltburu ka hloho a le lahla fatse. Haa e-tsoa Ma-Afrika, a fofa literata holimo Maburu a ba leleka. Ba re ke lilala—li-fereha. "Pas op my kind." Ha u rata mosetsana u mo ngolle hore a tle ho uena e seng ka jarateng tsa Mokhooa. Ho tsamama bosiu ke lefu Gaudeng. J. H. SEPALALI

DI TLILE DITHUBA METSE EA BATHO TSHUANE

Mono Tshuane ga Mamelodi re tseneletjoe ke dihuihuru, dithuba metse ea batho. Go teng mona eo mong oa maina a mantshi, ka tsatsi le leng ke "Squib" kamoso ebe Semanya-Manyane kamoso "Arbiter." Monna eona kamahla o besa ditaba tje eseng therisho le ditsebo tjeo a di topang mebileng, tje ding o ithomela fela ka hlogo ea hae, hore a tle a ferekanye batho le go ba loishanya. Na monna Semanya-Manyane o motho ea juang? Re ntse re sa lemoge, kajeno re go lemogile gore o motho, ea juang, ke oena "Oa geshu ke oaka godimo."

Koranteng ea Bantu World ea di 9 November 1940, o re Morena Matseke le ba hlopa sa Congress Party ha ba rate Morena eo moholo oa Lesotho, Kgoshi Seeiso. Khele nguanamona o hlolea ke ditaba kannete. Nnete ho oena Morena Semanya-Manyane e ea baba na? O sa le setlabosana, Tshuane mona empa o shetje o dubaka, le ho ferekanya Ma-Afrika a Tshuane. Hona teng pampiring ea di 9-11-40 ore ha o fetsa puo ea hao "Re tla boka ha kgomo di oroha" ka ho rialo o shupa gabotse hore eo a tla katang eo mongoe otla boka eena. Khele! A ntho e bohloko ha ihlokisa nnete le boemo! Nguana-Monna o hloile setopo sa Matseke le Congress, eseng mesebetsi ea hae. Na a se nete hore ka 1939 Morena Matseke le mathaka a Congress Party aile a etsetsa Kgoshi e kgolo (Paramount Chief) Seeiso oa Lesotho kamogelo (Reception) e kgologadi Dougal Hall, Pretoria?

Sechaba sa Tshoane sa Ma-Afrika se tseba kamogelo eo. Ke oena Semanya-Manyane oileng oa hlaba mekgoshi le mekgolokokane pampiring ea Sechaba—Bantu World o rorisha Mr Matseke le Congress Party, kajeno o re Mr. Matseke le Congress Party ha ba rate Morena eo moholo oa Lesotho.

Heela! monna hloea mesebetsi ea motho e seng setopo sa hae Mr Matseke o tsoaletsoe ka tlase ga pusho ea Magoshi, a golela ka tlase ga bogoshi. Morena Semanya-Manyane tseba rena ba Congress Party re batho ba leng ka fase ga Magoshi rea bushoa, le bo makgolo ba ne ba bushoa. Re ikgodisha ka kgoshi tja rena tja Ma-Afrika. Ga rea golela ka tlase ga pusho ea bo Aubass, joale ka ge o gopola!

Seo se le teng go oena ke go tsenya hloeano le mfererefe metseng ea batho. Go teng dihuihuru tje ileng tja thuba metse ea batho lemong tje fetileng. Motho ga boleleloe ka leina. Ke oena Semanya-Manyane oa bi tseba. Di thuba-metse-ea batho tjena di ile tja thuba bo Kroonstad, Siklaine, Slate Quarry he eo fihla bo Schoornplaa, kajeno di thuba Marabastad, ka go sepe la di rosa batho le go rera evangendi ea Mocano. Go juang Marabastad matlo a tsoaletsoe, go ha sengetse fela, ke mesebetsi ea bagna ba joalo ka bo Semanya-Manyane le ba kgemang le eena Semanya-Manyane o motjaki Tshuane mona thobela ho ferehla bana ba fase lena la Transvaal, o sitiloe ke tja geno Free State.

Tseba rena re sepela godimo ga marapo a bo Makgolo, re loea ka noka ea Lekoe.

A. M. PERCY MAHLATJIE

Re jele Lenyalo La Lesira Le Bolomo

TSA UDI

A ke u mphe sebakanyana pampiring ea gao, e baloang ke sechaba, ke tsebise babadi ka tsa mono nokeng e kholo ea Udi.

Ka di 25-9-40 re ile ra ba le mokete o monate tota oa lenyalo la Mr. L. Mauoane le Miss. L. Nyatlo. Nyaa Rra, ra iphinsa tota. Pula e na 'me koaere ea sekolo e bina, lesira le tseoa ke phefo e le monate o sa boleloeng. E rife ka di 27-9-40 ra be re le ja koa bo Mohlankana. Dijo, ke palloa le go di bolela ka maina a tsona gobane e ne e le tse rothisang mathe, gape ge o o ja sa teng u tla ba oa re nko e se e feta molomo. Ke tseo tsa Udi. Pas op my kind, Udi, re batla Mr le Miss "Right feela."

J. R. H. MATOME

Mahoko A Kopella

A. R. MOTSEWAKGOSI

Morulaganyi wa koranta ya moraha, ke ya gokopa gore o ntse nyetse mahoko a mopampiring ya Sechaba.

Irile maloba ka di 20 September raba le mokete o mogolo wa bana ba sekolo le batsadi (Parental Day) Batsadi baphuthegile kgosi J. R. Moshoele atsilile le Motlotlegi Mr. L. Wides Ralebentetse. Mokete oa hela ka nako ya 3 o'clock.

Maloba ka di 7 November kgosi e ne e baya lencoe la sekolo sesesha, sese agiwang. Tiro ya bulwa ke Teacher A. R. Motsewakgosi ka pako ya 13 Serolong. Moruti J. B. Nthuping a baya lencoe a kgwathatsa ka mahoko aa monate thata ruri. Ka taolo ya kgosi e kgolo A. K. Moshoele Kunana, Dibui tse di buileng ke tse: Kgosi J. R. Moshoele, Moruti J. B. Nthuping, Weseleyan; L. Sehularo, Mofogi wa B. M. Church; J. Kgosomele, W. Mmusi, A. R. Motsewakgosi.

Koleke ya bana ba sekoto hela badira £1-0-0, Bagolo £1-0-3 madi otlhe ya nna £2-0-3.

Kopella wa gola itseng jalo Barolong a pula e ne, Chwarelo Morulaganyi go go tsela sebaka, sebele, e mong oa bona a bua phatlalatsa a re: "Maakane ka ntate ra le bona." Che a li be mohatla khoiti.

Ka la 22 Loetse phutheho ea Fora (Dutch Reformed) Ladybrand e ne e memilo pulong ea kereke mane Excelsior e ne e le mokete oa semetletsahali oa hloho ea khomo ka sebele, batho ba le bangata ba basoeu le ba batso kereke e tletse, ho menyane fela ba bile ba hlahlile lifestereng.

Ra amoheloa hantle haholo ke Moruti oa teng Rev. J. Motsieloa a itumela haholo ruri ha re ikhathalitse ho ea hlaha moketehaling oo o kalo; a leboha haholo Mr. S. P. Mabuya moholo oa kereke ea rona ka pelo ea hae eohle. Mr. S. P. Mabuya puong ea hae a re: "Ke motlotlo haholo, ebile ke leboha Molimo ntata rona ha, o re thusitse hore 'na le phutheho ea heso e be re kene tempelelang ena e ncha tsatsing lena." Ntate Mabuya ha a rialo ona a lelatitse mahlo a hae 'nga maholimong ho Eo a mo tsepileng.

Ere kaha Mr. C. Mongale a se a kopetsoe mohope oa metsi mane Clocolan, joale ka la 7 Mphalana o na chaketse hona teng bohong, me o tsamame leeto le monate haholo. Ke mo lakaletsa katleho ruri.

MAAKANE KA NTATE KA LE BONA

(Ke E. P. TSEKI)

Monghali a k'u ntumelle nke ke re oaa mantshenyana as makae pampiring ea hau ea sechaba.

Ka la 7 Mphalane re ne re tsoere mokete oa semetletsahali oa bolo (football). Ho no ho tlile libapali tsa Clocolan, ra lebella ka cheeso ha ngoale e khiba, ruri ra bona meeka le mehlobo bashemane ba tsoarisa Clocolan bothata, mahleke ka sebele.

Khele! ruri ha ho tume li melala, libapali tsa pele (first team) Ladybrand ea hlola Clocolan ka 3-1, libapali tsa bobelile tsona L. B.R. ea hlola C.L.C. ka 3-0. Hele! ra thaba haholo ruri ke thohohali ena, ra ba motlotlo ke hona ka

Di fella serapeng sa 3



E sebedise kamehla mmeleng oa ngoana

Kena EAALE hoseng ka 'ASPRO'

FEDISA HOSE BANA. ME U LELEKE MOKHOHLANE, MOCHECHA MOMETSO O BOHLOKO—HO OPA HA HLOHO, METHAPO—HA ROBALLE, LE MALOETSI A

Ke ka baka lang ha u sa reke 'ASPRO' hona juale me u dule u lokile?

SEBAPADI SA THOMO SE KHONA HO SEBEDISA LETSOHO... MOLEMO OA ASPRO HA O FETOHE—THEKO TSA ASPRO HA DI OKELETSOE... THEKO TSE LEKANENG MANG LE MANG 9D. 1/9 3/6



KA NAKONYANA E FETILENG JOHN O NA ALE TJENA... KAJENO O TJENA... Dr. WILLIAMS' PINK PILLS

KE TSONA DI NONTSHITSENG JOHN... Bona hore Dr. Williams' Pink Pills di tseletseng John di montshise ho oteng, di moentse nonna ea nongeng, ea matla, ea shebehang hantle.

SUNLIGHT SOAP advertisement with large text and images of soap boxes. Includes text: 'E ETSA GORE 'MELE OA GAGO O LULE O LE MOTLE O PHEDILE' and 'SELOKETSEBASADI BANNA LE BANA'.

Metsoalle Hlokomelang advertisement for Economic Drapers. Includes address: '313, Marshall Street, Jeppesstown, JOHANNESBURG' and 'MABASOTHO'.

IZINGOLWENI NEWS

I wish to inform the readers of your excellent paper of the forthcoming graduation at the above institution. Two students will receive their diplomas on Nov. 28 on the completion of the Pastor's Course. We, the student body of The Duff Bible Institute, will be very sorry to see our two fellow students leave this Bible Institute, for we have enjoyed fellowship with them in the classroom and in preaching appointments in connection with the school. But the old students must go and the new ones must come.

Those graduating are Samuel T. Mazwi, the son of J. S. Mazwi of Toleni, Butterworth, C. P., and Elias Ngwenya, the son of S. B. Nwenya of Breyten, Transvaal. Mr. Mazwi is a member of the African Presbyterian Church and was a former student at Adams College, Amanzimtoti, Natal. He is a constructive critic of other students, a helpful, energetic and influential worker who is ever ready to fight the good fight. Mr. Ngwenya is a member of the Swedish Alliance Mission and was formerly a student at Bethel

Continued in column 4

BODIBE NEWS

The week-ending on November 8 was a busy one here. The three schools, Polfontein, Schoongizicht and Depaarl were taking their annual promotions. The teachers who participated in this respect were Mr. E. M. Segattle (Chairman and Principal of Polfontein Primary School), Mr. P. E. D. Lebotz (Gen. Secy), Mr. C. M. Peele (Vice-Sery and Principal of Schoongizicht school) Mistresses E. K. Legae and J. Pakade (Principal lady teacher of Depaarl.) It was interesting to see children of these schools working together in a harmonious way.

A rough sketch was made for parents, and this was most interesting to the parents.

A. M. C. MONOTOP

BLAAUWBOSCH GOVT. CONT. SCHOOL NEWS

Observers may not find greater impression than that of perceiving with what harmony the teachers do their work; their effort and high ideals at making the school flourish "Educationally and Socially. The Staff is as follows:—HIGHER PRIMARY DEPARTMENT. Mr. P. E. E. Radebe (uBungane) Head Teacher, also President of the N. and D. Boys' Football Association.

Mr. A. D. I. Nxumalo (uMkhahshwa) Hon Secretary N.B.T.U. Newcastle Branch, Baton Master of the Teachers' Choir as well as the School's Senior Groups Choir. Miss Eve Z. Nyuswa in charge of the Std. VII Pioneers, Secretary of the Teachers' Club and one of the leading characters in School Sports Department.

PRIMARY SCHOOL DEPARTMENT. Mr. E. A. Gwabaza in charge of Std. III and IV, Secretary of the N. and D. Boys' Football Association.

Mr. A. R. Zulu (wage) in charge of Std. I and II, a renowned football player and Boys' Tutor in the art of playing Football.

Miss A. M. Sibankulu in charge Second year Infants. Results speak of her experience in handling this class.

Misses M. D. D. J. Simelane and R. N. Mkhize both in charge of the First year class.

Mr. C. A. J. Sithole, Head Teacher Ingagane School, one of our active members in Sports and music.

A few weeks back, the Teachers' choir under the conductorship of Mr. A. D. I. Nxumalo was privileged to sing at the official opening of the Newcastle Colliery School Building.

Among the prominent were:—The District Inspector Mr. M. Prozesky, B.A., Messrs Hampson (Manager), Crankshaw (Monumentalist), Butcher and many other European friend.

Constructive lectures were rendered by the Compound Manager, Mr. W. Hampson, Mr. M. Prozesky and Mr. Butcher.

The afternoon was a grand one. Forge your chain link by link teachers, never be daunted by obstacles on your way, always bearing in mind the saying—"There is no Royal Road to success."

LATE W. W. NGOYI PASSES

Mr. William Wellington Ngoyi peacefully departed from this life at City Deep, Johannesburg, on Tuesday afternoon November 5. Born at King Williamstown in the year 1870, he received his education at St. Matthews and Lovedale, where he qualified as a teacher. He came up to Johannesburg and taught at the old City and Sub. Coloured School for about two years. On leaving teaching, he joined the City and Sub. Mine Hospital staff as a clerk and interpreter, and because of his diligence and patience, he was given more responsible positions to fill. He was commonly known among the Mine labourers as the "Compound doctor." When this mine was taken over by the City Deep, he still retained his post. He married Miss Eva Jafra in 1899, and had six children, three of which predeceased him.

The funeral was conducted by the Revs. J. Young M.A., and C. Mpulo, and was largely attended by members of the Presbyterian Church of South Africa on the Reef, many women Compound Hospital staffs friends from all over the Rand.

The Rev. Young in the course of his address said that when he was appointed to take charge of the Native Mission in Johannesburg, the members of the Assembly advised him to go to W. W. Ngoyi when ever he was in difficulty. True enough he did this and all passed on well. He was the session clerk and ruling elder of the central Mission, and always occupied a seat on his left hand side in all church meetings.

He also spoke of his uprighteousness and wisdom, and his ability to interpret the feelings of his people. He referred to his sense of humour and the smile which he always wore on his face.

Rev. C. Mpulo connected the life of the deceased with the growth of the Presbyterian Church of S.A. in Johannesburg. They had worked together from as early as 1903, and he always found him a true and faithful servant of the Lord; the part he played in the church was amply illustrated by the fact that when ever he was absent from any Kirk Session or Deacons Court, it seemed as if there was no meeting. He was the guiding spirit of the church.

For over forty years, he spent several hours every Sunday morning, teaching and preaching to the mine labourers in the Compound. He was a true Shepherd, who saved the lives of many of his countrymen, and he always chose to work quietly; we thank God for his full and successful life. He was a great scholar and teacher, and read proficely especially christian literature.

Mr. Maurice Mills, Compound Manager of the City Deep, spoke very highly of the good work and christian character of the deceased. For over forty years, the deceased had stuck to his work and this in itself was sufficient testimony of the high esteem in which the deceased was held. Several other speakers also spoke.

He leaves a widow and the three children, Mrs. Mirriam Ntintill, Ruby and Gladstone who is now doing Medical Aid work in Durban, and four grandchildren.

MAYIBUYE SCHOOL FOR AFRICANS

On Wednesday, November 6 a Mayibuye School was opened in Doornfontein, and the first classes held. This is the fourth school to be opened by the enterprising band of European teachers who have offered voluntary service in opening schools to help the African people.

As this one is at the English Church Native Girls' Hostel in Sherwell Street, it is of special advantage to African women and girls, who find it almost impossible to attend classes held more in the centre of the town, on account of the distance from where they live. It is hoped therefore that those living near Doornfontein will take part, together with a number of the residents who have already joined. Classes are formed to suit all needs, so no one can feel that she is not advanced enough to take part, and subjects taught can be chosen by the pupils. On this first evening four classes were being taught, the subjects being English and Arithmetic, with one student of Afrikaans. Modern text books were used, fresh from Jut's, and every teacher fully qualified, and anxious to help each individual pupil as much as possible.

A small fee is charged, to cover the cost of books, but everything else is free.

Generally speaking, the African man is anxious to continue his education, and to take every opportunity of fitting himself

for a share of his responsibilities as a citizen, as well as of widening his mind by more interests and more ability for clear thinking.

Here is a chance for the African woman who wishes to take her part, and overcome past hindrances to education, and in so doing, prove herself the companion and equal of man. Those who take this chance will never regret the time given, even though it comes at the end of a day's work. They will remember that those who come forward to help them are giving two, and sometimes three, of their evenings, after a full day's teaching at school.

At present the classes at the Hostel are on Mondays and Wednesdays, from 8 to 9.30 p.m. Intending students are asked to join as soon as possible, or to pay a visit to the school if they wish for further particulars.

DUTCH REFORMED SCHOOL SOPHIATOWN.

On Friday, October 25 I attended a concert at the Communal Hall Western Native Township, which was given on behalf of the Children's Clinic Fund.

The best choir was the Dutch Reformed school. First the solo started, sung by a smart little girl, her voice was sweet and wonderfully developed. This choir sang remarkably well.

The soloist of this choir was Violet Dwaba, a girl with a beautiful voice, of powerful range. When war broke out there were talks of her going to America to study music.

Training College, Butterworth, C.P.

Duff Bible Institute has given them all it could and now it remains with them to put into practice what they have studied during the past years. May they be "approved unto God, workers that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15

All the surrounding churches are invited to the graduation when the Mansfield Government School will sing.

REUBEN D. TOLE

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WAGON COVERS. Finest Green Proof Jute. Size 10 x 15ft £2-10; Size 15 x 18ft £3-15; Size 15 x 23ft £4-19-6;

WAGON COVERS. Finest 12oz White Waterproof Heavy American Canvas. 10 x 15ft £3-2-6d

Size 15 x 18ft £4-10-; 15 x 23ft £5-17-6d; Size 18 x 24ft £6-15-;

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

Eno's 'Fruit Salt' is a refreshing drink and it is very good for you as well... It helps to prevent constipation, makes your blood rich and pure and so keeps you fit, healthy and happy... Buy a bottle of Eno's 'Fruit Salt' to-day... It is packed in powder form and a large bottle will last you a long time... But be sure you ask for...



ENO'S 'FRUIT SALT'

The words "Eno," "Fruit Salt" and "Vru gte Sout" are registered Trade Mark.

MATLALA SPORT

(BY SPECTATOR)

October 26 was one of the happiest days at Matlala. Our football club had challenged the Schoonveld football club.

The second teams played first and drew 1-1. The first team followed and made a goalless draw.

Among those present were Rev. A. S. Legodi, Mrs. Lexodi and Mr. J. Rakxajane. Mr. F. Morerwa, an assistant teacher of Schoonveld School, had accompanied the football teams.



SUPPORT OUR NATIONAL WAR FUND.

CROWN MINES C. C. BEAT RANDFONTEIN C. C. (BY SPECTATOR)

Randfontein batted first and scored 70 runs. Matyala was top scorer with 25 runs. Masiza was in deadly form with the ball. F. Roro also bowled well as did Brooker. In reply Crown Mines scored 245 runs, thanks to the excellent batting of the first three batsmen: F. Roro, C. Hashe and E. Fihla the rest were at sea to the slow bowling of J. Long. Left with 175 runs to save an innings defeat Randfontein in their second knock could not cope with the slow curly bowling of H. Roro, and were finally dismissed for 74 runs; only M. Ntlebi mastered the bowling and was undefeated with 32 runs. Crown Mines ran out winners by an innings and 101 runs.

Scores in brief: Randfontein 1st Innings 70, Matyala 25 and Masiza 4-15. Crown Mines 1st Innings 245, E. Fihla 65, C. Hashe 53 and F. Roro 45. Randfontein 2nd Innings 74, M. Ntlebi 32 not out, and H. Roro 5 for 17.

Bantu Sports Club Activities

By D. R. TWALA, (Manager)

TENNIS

The new Tennis Courts are between No. 1 and No 2 Grounds. Only practice hard and you will be alright by that day in your strokes. On this same day the finals for the Racket Tournament will be staged. The Tennis Section members are invited to call at the Sports Window of the firm of "Ward and Salmons, Sports Outfitters," Corner Eloff and President Streets, where they will see "Two Brand New racquets" displayed—one for the ladies, one for the Gents. Here is luck coming your way. If you are the winner you will get a brand new racquet from one of the leading Sports dealers in town. Two tournaments will be staged, one for the ladies, the other for the men. All singles. Everyone can take part, champions or no champions. We are only sorry because some of our best ladies will be gone to Bloemfontein for a match, but this is just why you should enter this competition, for you have every chance to win. Bring your Entry fees early this month. Weaker ones will play first. We hope the Stewards and Committee will spread this good piece of news and induce members to join. Entry Fees: Gentlemen 4s. Ladies 2s. 6d. A Racquet for Mahala.

FOOTBALL

The same day we shall have a very attractive soccer programme. The Students from Natal schools will play against the Students from Transvaal schools—an Inter-Provincial match: Natal versus Transvaal. The Presentation of the JOMANNESBURG AFRICAN FOOTBALL ASSOCIATION CUPS will also be held on this day. All the Patrons of soccer will be invited and also the donors. Admission 1s.

CONCERT

In the evening we shall have a Tennis Court Concert. Members of the Tennis Section are asked to attend this concert as the purpose of this show is to raise funds for the New Tennis Courts. Tickets for the concert will be sold at the office. Each member of the Tennis Section will be required to sell 10 tickets. A silver collection will be taken also at the opening ceremony of the Court.

PICNIC

The Wonder Caves—A cockney War Time revelry Picnic, organised by the three African Hiking Kings, on New Year's day Wednesday, January 1, 1941. The reception will be held at the Bantu Sports Club—New Year's Eve, December 31, 1940. The fares are 6s. 6d. for adults. Municipal Double-Deckers will be used for the trip. Get your tickets early from the office. If you pay for your ticket after December 27, you have to pay 2s. extra.

FLOWERS, GARDENS!

Members and visitors are asked to be careful about the flowers, the shrubs, and the trees in the gardens. Please do not walk on the gardens, they make the place look beautiful, and give your Club a good name.

In conclusion, let me remind you to bring your friends along for new members, and also to help us to organise the Garden Party. It all helps to build our Club.

Inaugural meeting of the African Blind Welfare Association

(in connection with the Non-European Blind Society) IN THE BANTU MENS SOCIAL CENTRE Sat. Nov. 23rd 1940 at 4 p.m. Speakers Mrs. M. Ballinger M.P. Mr. J. Nhlapo B.A. Discussion. Mr. H. Menta

To rouse the enthusiasm of the students, the authorities have provided a local trophy to be competed for by the different classes. Yet we must not forget that the Rovers must also win in school. Consequently, the games are slacking down towards the end of the year. Examinations come more into the foreground I would remind, however, that

Inkamana High School

SPORTS

By SPORTSMAN

The Inkamana High School is in the district of Vryheid and situated on a very healthy spot, a hill sloping gently on all sides with a river draining its spurs. The College itself is very progressive. There are now large buildings to accommodate more than 250 boarders, including both boys and girls.

Just this year sports are in full swing at our College. Save on Saturday, there is always a period for games provided. No wonder the students are so healthy and fresh. Death cases are very rare in the annals of our College.

Ever since the Principal, Father Aegid, and the Boarding Master, Brother Aegid, came to hold the reins of the Inkamana Boarding School, they took an exclusive interest in fostering the spirit of sportsmanship and improving the games as a whole. And any student who is neither a member of the Foot-ball, Tennis, Boxing nor Danish-Long Ball Club must really blame himself. All facilities are provided and a player may distinguish himself in any game.

The year 1940 is perhaps worthy of special comment as regards sports activities. Our Football Club, the Rovers F.C., joined the "Vryheid and District Native Football Association." There they distinguished themselves in skill. Some of the players have even had the honour to be chosen in the "Vryheid Pick Team" which played in Johannesburg during the Easter Holidays and won.

Late in the year the Rovers F. C. won the "N.R.C. Cup" which is the biggest in the Association. On this occasion the Inkamana boys displayed "rare dexterity." They played on a systematic and scientific basis which almost confounded their opponents. As a reward the players enjoyed a free trip to Maria Ratchitz, Wachbank, during the October holidays. A splendid game was played there by the first teams in which the "Swallows" of Maria

Ratchitz lost by 2-0. Two days later, October 7, the Rovers were out again to Newcastle. There were three teams now. The second team played in the morning at the Fairleigh Govt. High School. The match was very indecisive till the young Rovers relieved the spectators' anxiety by scoring the first goal which decided the match in their favour.

A grand match was played by first teams of the two schools in the afternoon. But it was a strangely inauspicious day; bad weather prevailed and conflicted with the tactics of the Rovers. No wonder that at the end they came off second best by 5-2 goals. One man's meat is another man's poison. So the weather must have been the meat of the "Swallows" and the poison of the "Rovers." Yet sports are sports, as true as it is old.

"Mens sana in corpore sano" is (Continued in column 3)

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REMOVAL The BANTU NEWS AGENCY wishes to advise its customers that its retail shop at 332 COMMISSIONER STR. JEPPE, has now been removed to the BANTU WORLD BUILDING, 14 Perth Road, WESTDENE. (On tramline close to main entrance to the Western Native Township.) At this new shop large supplies of books in all Bantu Languages are on hand as well as school books, School requirements, Slates, Pencils, Exercise books, rulers etc. Buyers accustomed to visiting the shop in Jeppe are invited to call at, or write to our new address. THE BANTU NEWS AGENCY (PTY) LTD 14 PERTH ROAD. WESTDENE, JOHANNESBURG. Open from 8.30 a.m. to 6 p.m. every day excepting, Saturday when the shop closes at 12 noon.

HUGE FURNITURE SALE THE BALANCE OF OUR SALVAGE STOCK Salvage Sale -- Salvage Stock All those Furniture bargains are obtainable at the undermentioned addresses: 126 FOX STREET: 116 COMMISSIONER STREET: Boris Shapiro & Co., (Pty) Limited:

- We must clear our salvage stock from our recent fire at prices which have never occurred before in the history of Johannesburg: FURNITURE TO SUIT EVERY-BODY'S POCKET: 10 DOUBLE TEAK BEDROOM SUITES @ £18 : 17 : 6 : 6 3FT TEAK BEDROOM SUITES @ £11 : 17 : 6 : 100 3FT TEAK BEDS COMPLETE WITH MATTRESSES @ £3 : 17 : 6 : 100 7 TEAK BEDS COMPLETE WITH MATTRESSES @ £4 : 17 : 6 : 100 DOUBLE BEDS COMPLETE WITH MATTRESSES @ £5 : 17 : 6 : 40 BACHELOR WARDROBES @ £5 : 17 : 6 : 100 DIVANS @ 29/6 100 TEAK DINING ROOM CHAIRS @ 24/6 100 TEAK DINING ROOM TABLES @ £2 : 10 : 0 : 40 TEAK SIDEBOARDS @ £4 : 17 : 6 : 40 CHESTERFIELD SUITES ANY COLOUR MATERIAL AND SOME ALSO WITH LISTER MOHAIR @ £10 : 10 : 0 : CARPETS... RUGS... LINO SQUARES... PASSAGE CARPETING AT RIDICULOUS LOW PRICES: AND A LOT MORE OF SOFT GOODS AND ALSO CURTAINING WHICH IS TOO NUMEROUS TO MENTION IN OUR ADVERT: COME AND CONVINC YOURSELF AT OUR GENUINE BARGAINS

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Collection Name: BANTU WORLD, newspaper, 1935-1955

PUBLISHER:

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

Location: Johannesburg

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