

THE
BANTU WORLD
IS PRINTED
IN
ENGLISH
AFRIKAANS.
SESUTO
SECHUANA
ZULU AND
XHOSA

1942
SOUTH AFRICA
INSTITUTE OF RACE RELATIONS

THE BANTU WORLD



SOUTH AFRICA'S ONLY NATIONAL BANTU NEWSPAPER

Authorised To Publish Government Proclamations And Notices of The Native Affairs Department
Registered at the C.P.O. as a Newspaper

Vol. 10 No. 40

SATURDAY JANUARY 31, 1942

16 Pages

SUBSCRIPTION
RATES
9/- PER YEAR
5/- HALF-YEARLY
2/- QUARTERLY.
WRITE TO
P.O.BOX 6663
JOHANNESBURG

PRICE TWO PENCE

ALLIED NATIONS WILL BE VICTORIOUS SAYS MR. CHURCHILL

"IT LOOKS AS IF WE ARE IN FOR A BAD TIME. BUT PROVIDED WE ALL STAND TOGETHER AND PROVIDED WE THROW IN THE LAST SPASMS OF OUR STRENGTH, IT ALSO LOOKS MORE THAN IT EVER DID BEFORE AS IF WE ARE GOING TO WIN." DECLARED MR. WINSTON CHURCHILL IN THE HOUSE OF COMMONS WHEN HE OPENED THE THREE-DAY DEBATE ON THE WAR SITUATION.

REFERRING TO THE WAR IN LIBYA, MR. CHURCHILL SAID: "WE HAVE 36,500 PRISONERS IN OUR POSSESSION, INCLUDING MANY WOUNDED, OF WHOM 10,500 ARE GERMANS. WE HAVE KILLED AND WOUNDED AT LEAST 11,500 GERMANS AND 13,000 ITALIANS—IN ALL A TOTAL ACCOUNTED FOR OF 61,000."

SPEAKING OF THE ARRIVAL OF AMERICAN TROOPS IN THE BRITISH ISLES, THE PRIME MINISTER SAID: "THE VANGUARD OF THE AMERICAN ARMY HAS ALREADY ARRIVED IN THE UNITED KINGDOM. VERY CONSIDERABLE AMERICAN FORCES ARE FOLLOWING AS OPPORTUNITY MAY SERVE. THESE FORCES WILL TAKE THEIR STATIONS IN THE BRITISH ISLES AND FACE WITH US WHATEVER MAY BE COMING OUR WAY."

AMERICAN TROOPS IN BRITAIN

Mr. Churchill, who spoke for 90 minutes, reviewed every aspect of the war and outlined the results of his visit to the United States. When he and Mr. Roosevelt parted, the President "wring my hand and said: 'We will see this through to the bitter end, whatever the cost may be.'"

Referring to the war in Libya, Mr. Churchill said that little more than one-third of Rommel's original force remained. The Premier added that Rommel, whom he regarded as a daring and skilful opponent, had certainly received reinforcements, and he refused to prophesy what the outcome of the present battle would be.

The battle for Cyrenaica would have been lost on November 24—the day after the Springboks' gallant stand at Sidi Rezegh—if General Auchinleck had not intervened, changed the command of the Eighth Army and ordered ruthless pressure of attack to be maintained without regard to consequences.

"But for his robust decision we should have been back on our line," said Mr. Churchill. "To bruk would probably have fallen

Italian Ships Destroyed In Mediterranean

British submarines in the Mediterranean have sunk two large fully-laden enemy tankers, one medium-sized transport and an Italian salvage vessel.

Announcing these losses, an Admiralty communiqué says:

"Two large fully-laden enemy tankers have been successfully attacked by submarines of the Mediterranean Fleet. It is considered that both were destroyed. One was hit by three torpedoes, and the other, which had both air-and surface escort, was hit by two torpedoes. A fierce explosion followed a short time after this tanker was struck and it is likely that the vessel blew up."

An escorted convoy of three medium-sized transports has also been attacked. Torpedo hits were obtained on two of the vessels and one was seen to sink.

The Italian salvage vessel Raminio, in addition, has been torpedoed and sunk by one of our submarines."

battle. Repulsing enemy counter-attacks and overcoming his resistance, our troops advanced and occupied several inhabited localities.

Thrilling encounters have been reported off the Philippines, in which the Japanese suffered severely in losses of aircraft. A particularly fine exploit by United States motor torpedo boats against two waves of Japanese dive-bombers is recorded by General MacArthur.

Allied units have arrived in the Netherlands' East Indies.

The Netherlands East Indies authorities report that a Japanese battleship is believed to have been sunk in the Macassar Strait.

A supplementary Soviet communiqué reports that two German generals have been killed by Ukrainian guerrillas.



Mr. Winston Churchill, Prime Minister of Great Britain

MANY JAPANESE SHIPS SUNK IN PACIFIC

Later news shows that of the Japanese convoy sighted in the Macassar Straits last week-end by Netherlands East Indies aircraft, at least ten ships have been sunk, another five probably sunk, and 17 damaged.

One of the "probables" is a Japanese aircraft carrier, which was torpedoed by a United States submarine, and at least one other is a heavy cruiser, hit by a torpedo from a Netherlands submarine. Three other cruisers were hit by bombs and are listed as "damaged."

A United States Navy Department communiqué stated that "United States naval forces have scored further successes against the Japanese convoy in the Macassar Straits. Heavy hits on enemy destroyers and transports have been effected."

"While it is still impossible to estimate the total damage inflicted by our combat vessels, the known results are substantial."

EXPEDITIONARY FORCE

The total strength of the convoy has not been revealed, but observers in Batavia, says Reuter, believe that the greater

Red Army Still Advancing

Continued advance and the reoccupation of more inhabited localities in the face of enemy counter-attacks is recorded in Soviet's communiqué.

The communiqué says:— Our troops continued to carry out offensive operations against the German Fascist troops.

Attempting to check the advance of Soviet units, the Hitlerites threw reserves into (Continued at foot of column 2)

Scholarships For Medical Students

It is officially announced that the following graduates of the South African Native College, Fort Hare; have been awarded medical scholarships at the University of the Witwatersrand:— W. Z. Coneo, of Incala, Natal; W. Jojo, B. Sc. Kingwilliamstown; Miss M. Malahela, Roodeport; and L. Msimba, B. Sc., Alice.

The scholarships are given by the South African Native Trust and are available for the full medical course of five years.

U. S. Troops In British Isles

Several thousand men of a United States infantry division landed at a Northern Ireland port on Monday. They are combat troops with the usual components of field artillery.

Major-General Hartle, their commander, was first ashore and was greeted by the Duke of Abercorn, Governor of Northern Ireland, Sir Archibald Sinclair, Secretary for Air, and Mr. J. M. Andrews, Prime Minister of Northern Ireland.

Chines Advance On Hong Kong

A communiqué issued at Chungking states that Chinese troops are continuing their advance towards the frontier of Kowloon-Hong Kong mainland territory, now in Japanese hands.

"Chinese forces, after occupying Tamshui, advanced South-west. Japanese remnants are fleeing towards Shumchum, with the Chinese close on their heels."

BIG BEN
A Turkish Blend of Special Merit

MAFOKO A NTWA

(Di Tswa Tsebeng Ya 16)

MMABA O YESI MO MATLHONG A BOSHULA—LETSATSI MOSHAWA, LENYORA, TIRO LE MARUMO.

Mo malatsinyaneng a hitieng ke ne ka nna tshego gore ke pate Mosimegi—mokaedi wa mephato ya Bantsho ha a ne a jela ntlo ya kokelo nala gautshwane, mo mephato ya Afrika Borwa gammogo le ya Bantsho e okebwang gone.

Mosimegi—mokaedi wa mephato ya Bantsho ke, a ke tihalose mosimiga tlhogo mono yo o mono yo o mo tishong ya Bantsho, ye o bonang kaga ngongorego le patlo tsa mephato ya Union ya Bantsho. Mosimegi vo e kile ya nna Magistrata le Kommissinara mo karolong di le dints mo hatushing ja Union, kwa bohelong e ne e le Presidenta ya kgotsa ya tsoseletsela-melato—kwa—pele mo Transvaal le Natal me fa morago. ya nna Mekaedi wa tiro (mosebe) tsa Bantsho mo Union le Kommissinara mo Witwatersrand.

Ka ntata kitso le temogo tsa gagwe ke vena tota tota vo lebaganweng ke tiro ya tse tshwaneng Bantsho gare ke bona a ba diretseng mo nakong yothle ya boshelo jwa gagwe.

Ga re boela morago kwa loetong lwa rona lwa ntlo ya kokelo, nka re ne re ile go bona bantsho ba ntlo ba tseneng ba tswa kwa sekakeng sa Bophirima, ba ba neng ba le mo tihabanong e e santseng e hetlh. Re hitthetsi bantsho, ke go re Cape Coloured, Indians, Malays, le ba bantsho, ba le mo boitumeleng jo bogolo. Kana e ne e le mashole tota ka ba ne ba amogetse se Ma-English ba se bitsang "kolobeto ya molelo". Ba ikuwi ba na le toka le boikgantsho jwa seatla se ba se tse-ntseng. Bangwe ba bona ba na le pelaelo e yosi hela me ke ya go boela gape go ya go tihabana gore ba ba shwetsa ntwa. Montsho mongwe o ne a lela thata ka gore go no go sa tshwanelo gore a tsi-siwsa tsela yothle e telele go tia go okelwa mou. Ha diganka tse di tla gae di ora molelo ka maitsho ba tla lo bolelela polelo tse shwareletsang moriri ka temego tsa bona. Bontsi jwa bona bo no kgweetsa dikara ha ba tihasewa ke mmaba, me bauo re ba bonyeng ba ne ba na le mababadi a marumo le phatsa tsa dipitikwe me ba ne ba tihasetswa ke mmaba ha hatshe le mo loaping. Bothle bauo re ba bonyeng ba ne ba hol-la sentle. Ba ne ba le mo tishong ya diganka mo tenteng tsa bona, baopepetletsi le badisana ba ntlo ya Kokelo ba mpno Afrika Borwa. Re lekile go batlisa ha go no go na le sengwe se ba se batlang me ekare ba ne ba na le sengwe le sengwe se ba se batlang. Legale bangwe ba ne ba batla dikwalo tse ba ka di balang, segolo setona ba neng ba sa bobole me ba emetseng gore ntho tsa bono di hole hela. Ka mokgwa o, dikwalo le dikwala tsa mehutahuta tsa bo di kokwangwa mo ditsaleng tsa Makgowa. Setlhapha sa rona ke gono seneng se boetse se ba fa dikwalo mo tlung ya kokelo, me mo go tsone go na le tsa dikopelo tsa Sesotho tse ke laodisitseng ka lona ke laodisitseng ke lona le le direlwang ke mohu-magali. Mma rona rothle Smuts. Mo godimo ga dikwalo le dikopelo, re ne ra rwala le maungo a a ditlhare a itumelelwang thata ke batho ba pobol. Madi a re-kileng auo a ne a romelwa kwano ke lekhota la madi a ko Hilton Road, gaufi le Maritzburg mo Natal. Lekgotsa jeonto le lopile gore cwe-cwe a madi a dirisetswe go rekela Bantsho dinco le dinametsi boitumelo le ditelogo tsa mephato mentsho to no bo le togolo bo rokgonya pelo. Eule ha re tloga bontsi jwa dipapana le dinamunne bo no bo setse bo nyelte me tasene ya banha ba ne ba setse ba dutse ha thoko ga hola bongwe ba tshwere dihela, ba opela hela jaka e le bantsho ba Afrika Borwa e le bona ba tseng go opela ba le bosi.

Bantsho ba Afrika Borwa ba itumelela merafe e mengwe e tsileng go tsaya marumo mo ntweng e kgolo ya tshiamo mo lehatshing la bona. Ke a sholohela gore ka hose ka re mo dicong tsa lehatshe Bantsho ba Afrika Borwa ba simolola go bua kafa ntlo ga Union ka le mo ntweng ya 1941 ha ba ya moseja ba ne ba ile go thusa jaka badiri bangwe ba le kgakala le marumo. Mo malatsing a tlang bana ba Afrika Borwa, makgowa le bangwe ba tla bala ka boikgogomoshlo le boitumelo sore ka 1941 Bantsho ba Afrika Borwa ba simolete temana e ncha mo dicong ka go shokashokana le ntwa e kgolo ya Sekaka sa

Libya.

Eseng bana ba rona hela, le ditulgolwana di tla simolola go sheba Bantsho kafa tlhakoring e sele ya lesedi. Mashole a makgowa mono a simolola go utlwa gore madi a bathlabani ba lweleng ka boganka mo malatsing a bogolo a Afrika Borwa a santse, a bela ka thata mo tshikeng tsa bona ba bantsho.

Mo godimo go tse, thulaganyo e kgethilweng e tla direlwang bantsho ka sedihi sa mafoko a phefo. Thulaganyo e tla tsenya molaetsa o tshwanetseng wa Kresemose o tla balelwang bantsho ka diteme tsohle. Kafa morago dipina le dihela di tla opefelsa tantsmo "loaping." Lokalo lo tla romelwa kopano tsotlhe tse di nang le batho mo setlhopeneng se, me lo tihalose thulaganyo, nako le letsati meba lopiwa go re ba kokoanye bantsho ba bone gore le bone ba tle ba utlwa molaetsa le dipina mo sedihing sa mafoko a phefo. gongwe le gongwe mo se leng gona. Ka tsela e re tshepa gore ka leano leuo re tla dira gore montsho mongwe le mongwe a ikutlweng gore leene o a kgathale-iwa—leha ba ko ditlharpeng teng teng ga mpa ya lehatshe, kgakala le mosadi, bana, legae, masimo le kgomo tsa gagwe leha ba ka ne ba dutse mo lehing la sekaka se segolo so tsididi. Kwa moragonyana ha ditlhulaganyo di hedile, lo tla go bolelela tsona ka bophara go gaisa.

Ere ntswa go tshwanelo gore go lowe le mmaba wa rona yo kontle ga lebaka o amogileng merafe e menaye dilo tse ba neng ba di rata tota, lena go le jalo ga go na thibelo epe ya gore rona re se tshegetse maatlwelo botloko. Ke a lobaka loo ha re disa bakoahadiwa ba mmaba jaka ba rona me keshona se re disang ditshwarwa tsa ntwa sentle. Ka tsela e, bangwe ba mmaba ba tla ithuta gore ga re kgopo go lekana le baetapele ba bona, le gore re na le mmusho o dumeleng motho kgololesego le boipelo. Bone ba patelewa ke pusho tsa bona go lwa ntwa e me ba gakega gore kana rona re tloga tse magae a rona a boipelo ka re rata kgololesego, e sang bogkoba. Ba bua phatlalatsa gore ba ne ba sa rate go ya ko Italia, leha e le kafa morago ga ntwa lena e ne e le go nna ba arotswe le ditsala le bakaulengwe. Mata-riana a le mantsi a lwang a ntse a utlwalega hela jaka ditshwarwa me re itsentle gore be ka seke ba lwa sebaka. Ba ba lwang ba kgoediwa ke basimegi ba Jeremane ba ba galetseng go ba gaisa. Me hela le ona Majere-mane a simolola go shupa gore ga ba rate mokgwa wa sekaka me bontsi jwa bona bo itumelela go tswa ditshwarwa. Go netefassa polelo e ke ne ka bolelela kganyana malobanyana. Ko Tobruk ye o ntse a tshegeditswe ka lobaka ke mmaba, ditlhophana tsa Majere-mane di ne tsa tla go inela. Ba ne ba tlhola ba tshwerwe ke le-nyora ka metse a tlhokwa mo sekakeng. Gape ba ne ba tla ba sa tshola tlhobolo tsa bona, ba re di ba latlhegetse mo sekakeng. Se ba se dirile ka bomo gore re se bone tlhobolo tsa bona. Ka nako ngwe ba tla ba sa di tshola, me mophato wa Australia wa ba leleka ha ba re ba batla metse le go inela, "tlhobolo tsa lona dikae, yang lo di lere, me elile ga re lo batle ditshwarwa." Di latlhigile mo sekakeng" go bua Majeremane 'me ga lo bone metse kontle ga tlhobolo tsa nyena." Mo go heta mou go bona gore ba bolelela tsala tsa bona ka erile ha se tlhophwa se sengwe se tla sa tla se tshotse ditlhobolo.

Mashole a rona a Bantsho mona ba itumela ka ba sa direlwang jaka mashole a re laodisitseng ka ona. Tlhomamisang gore ba itumediswa ka dikwalo me le palo e okeditseng ke mephato e masha e seke ya utlwa gore ga ba tshegetse ke batho ba maga-bona.

Wa nyena.

Ramafoko a Batho.

DIKWAOKOLO

(Se se abetsweng)

Bogologo ha ke ntse ke tsamaya ke fitlhetsi motswedti o metsi a teng tswang a le maruru a tswela bijaka sethitho fa o simologang tlase ga thaba. Bojang bo godile go fitlha fa mangoleng, go medite ditlhatsiwa tse di kgolaganeng mme dinonyana di agile moo, difselsane si thunse too. Metsi a elia kgafetsakgafetsa ka mephato go fitlha motswedti o tsena mo nokeng e kgolo kwa tisse. Fa morago ga dinya ha ke tla gape mongwe le mongwe a ka ikutlweng

gore le ene o gopotswe. Santsha mophato o baakanyetsa mongwe le mongwe wamashole a mantsho go amogela kokeletso ya dilo ka tsatsi ja Kresemose. Kokeletso e tla mo godimo ga dijо tsa le-tsatsi lengwe lengwe e tla nna lib ya nama, lib disweets, bojalwa ja Setswana kgotsa ha bo sa bongwe, namaneite le letlojana ja 25 sakarete. Mo kampeng dingwe basimegi ba ntsha madi a bone ba nee bareki go oketsa neo tsa mashole a Bantsho.

Mo godimo go tse, thulaganyo e kgethilweng e tla direlwang bantsho ka sedihi sa mafoko a phefo. Thulaganyo e tla tsenya molaetsa o tshwanetseng wa Kresemose o tla balelwang bantsho ka diteme tsohle. Kafa morago dipina le dihela di tla opefelsa tantsmo "loaping."

Lokalo lo tla romelwa kopano tsotlhe tse di nang le batho mo setlhopeneng se, me lo tihalose thulaganyo, nako le letsati meba lopiwa go re ba kokoanye bantsho ba bone gore le bone ba tle ba utlwa molaetsa le dipina mo sedihing sa mafoko a phefo. gongwe le gongwe mo se leng gona. Ka tsela e re tshepa gore ka leano leuo re tla dira gore montsho mongwe le mongwe a ikutlweng gore leene o a kgathale-iwa—leha ba ko ditlharpeng teng teng ga mpa ya lehatshe, kgakala le mosadi, bana, legae, masimo le kgomo tsa gagwe leha ba ka ne ba dutse mo lehing la sekaka se segolo so tsididi. Kwa moragonyana ha ditlhulaganyo di hedile, lo tla go bolelela tsona ka bophara go gaisa.

(a) Kopo e ka etsoa ofising e romelang chelete ke pa nang le dimotorokara le dithuthu ba setse ba bone tsebiso dikoranteng hore petrol e tla abioa ho tioha ka di 2 February, 1942. Kamora tsatsi lena petrol e tla fumanoa ke beng ba dimotorokara le dithuthu ba nang le bukana tse bitsoang "Coupons". Ba tla fumana di-coupon tse di ba dumellang-ho fumanoa petrol e lekaneng dimaile tse 400. Bukana tsena ci ua iu-manoa Poso Ofising e romelang chelete tse di 26, 27, 28 le 29 tse Pherekhong. Ho tla tsamaisoa ka tse ena e boholo, e hlokome-leh sentle.

(b) U ee u tshuere lakesentse ea 1942, kapa ea 1942 u eso ho nte e ea u tshuere ea 1941 posong ofising ea batho ba batsho u tshuere stampa sa 3d se khumareditsoe kamora Lakesentse. Lakesentse ena e neeloe-ho mosebetsi oa Poso Ofisi. Eena o tla ho neea dicoupon tse supang dikalone tsa petrol tse ka nooang mong oa motorokara kapa sethuthu ka kguedi. Lakesentse e tla khutlisetsoa ho mong oa eona ka nako eo. Ha mokopi a batla petrol e ngata a ka kopa mosebetsi oa Poso Ofisi ho re a monee lengolo la kopo. Lengolo lena le entsoe hore le fumanoe Poso Ofising e le hore batho ba se ke ba tshuenehyha. Poso Ofisi ha se mosebetsi oa eona ho sebedisa mangolo a kopo. Ha mong oa motorokara kapa sethuthu a fumane lengolo lena o tshuanetse ho le tlatsa me a khumaretsetse setempe sa 1s. Hore taba di tle di tsamae habonolo, mokopi o tshuanetse, honka lengolo lena la kopo a le ise ho, "Justice of the Peace" kapa Commissioner of Oaths, me a fihle a nee kamoo molao o batlang kateng. Ha a feditsa a rike lengolo lena a le ise ho Molaodi oa setreke (District Controller) seo mokopi a phelang ho sona. Ha Molaodi a khotsafaditsoe ke kopo, o tla laela Poso Ofisi hore e ho nee petrol e lekanang dimaile tse batlehang. Lengolo la taelo le isoe Poso Ofising e romelang chelete, hammo-ho le lakesentse ea motorokara kapa ea sethuthu, me ho khumaretsetse kamora eona stempe sa 3d, me u tla fumana dicoupon.

Molaodi oa setreke oa Petrol mane Cape Town, Port Elizabeth, East London, Durban, Bloemfontein, Johannesburg le Pretoria ke "Assize Officer." Ditereng tse ding mona Kopanong le South-West Africa, Mastrata ke ena Molaodi.

la mctsweding o, ka fithe'a dikgomo digatakile maribana a ona, dikgolobe di pitika mo seretseng fa e kileng gabu go le mogoboe. Motswedti o ka gatsakilwe, wa tswalwa ke magate a o, wa se the o elia.

Batsho ba ba kaufi le motswedti ba neng ba ga metsi mo go ona ba tlatsa dinkgo tsa bona ka metsi a a setseng, tyalo e nnye-e e neng e le tsireleto ya leitlho ya motswedti ya nyelole e gatakilwe ke dikgomo le go jewa ke dipodi.

Go fetile dinya mme mo malatsing a, ke amogetse setshwantscho sa ona motswedti oo. Motikologo ya ona gona le legora le le nonofiling, sedibana se agilwe go tshwara metsi aa clelang ka mosele o mokhuihwane wa ditshiphi mo basadi le basetsana ba tsatsang dinkgwana tsa bona. Go tsologa ga sona go lekanye mehlope le dikhutshwane tsa moo.

Motswedti ka o thusiwa o tla go feta, leitlho ka le streliditsc le a goa, dinonyane di simolobtse go ega ditlhaga tsa tsone gape moo me tshwana di hilihela go bantsho go baa balaodi ba Petrol.

Ka Mo-Evangelist W. J. Dickens, 470, Relief Street, Pretoria-West, go amogetse £1.15.0, e e leng kabelo e eabilweng ke setlhophwa sa Members in Christ Assemblies of South Africa ka Moruti Elliott Jayiya, Vugelstruisbult, G.N.A., P.O.Box 218, Springs, ke kabelo ya nthla ya Kere-e. Re leboga thata.

The Additional Native Commission er wa Rustenburg o remetsi £1.4.6. Baabedi ba batla gore madi a sebedisive fa a batlegang ka bonako.

Palo ya £1.4.2, e abetswe ke batho Bantsho ba Norwegian Mission, District by Mahlabatini ka Magistrate Assistant Native Commissioner we District tse.

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Printed and published by the Bantu World (Pty) Ltd., at their Offices, 14, Perth Road, Westdene, Johannesburg.

SATURDAY JANUARY 31, 1942

GENERAL SMUTS POINTS THE WAY

General Smuts' great speech at the conference of the South African Institute of Race Relations last week, dealing with the problem of our inter-racial relations, has given the people of South Africa, both white and black, food for thought. It has made them realise that the so-called Native problem can no longer be considered from the South African point of view only. "If you touch this question" says the Prime Minister, "you touch Africa because in this generation, this continent has made an enormous march forward towards contacts which were never dreamt of—you have opened up communications, inter-trade movements, from one part to the other, much of it to South Africa." This opening up of the African continent has awakened the black man from the sleep of ages; it has lifted the veil of ignorance and set his mind thinking. His contact with the white man, whether in the mission stations, on the farms, in domestic service, on the mines or in factories has changed his outlook on life and has brought about the disintegration of his tribal life. All over Africa, the black man has been started on the road to civilisation. Whether the white man likes it or not, he is marching forward; he is climbing the ladder of civilisation and he will not be stopped. He who formerly was slothful and sluggish, often wrapped up in dense ignorance, with the psychology of dumb animals, is to-day wide awake, articulate and ambitious.

This development, we submit, has changed our inter-racial situation and, therefore, it is absolutely essential that the question of the relations between white and black in Africa should not be considered in accordance with the beliefs and racial doctrines of the past which have outlived their usefulness but in accordance with the conditions which civilisation has created on this continent. The change that has come over Africa makes it imperative for men to change their minds and face the stern realities of Africa's changing life.

"In recent years there has been a migration of Africans to this country" says General Smuts, "especially to the Transvaal, the El Dorado of the Natives. The result has been an intermixture of various tribes and the population generally which has not been dreamt of before."

This is a fact which cannot be ignored. Here on the Rand, where every tribe south of the Equator is represented, tribalism is gradually dying out. The Rand, truly speaking, is a great University where the African learns not only the ways of the white man but also how to sink his tribal differences and unite for the salvation of his race. It is here where he is discovering the fact that he cannot be saved from oppression and tyranny or achieve a position of importance as a Zulu, Mosuto, Xhosa, Shangaan or Nyasa but as an African who has destroyed in his heart the demon of tribalism. He is discovering, too, that as far as the white man is concerned what matters is not that he belongs to this or that tribe but that as a black man he is denied the right to enjoy the fruits of his labour and to live his life to the full.

How is this new African to be treated? That is the question which General Smuts wants White South Africa to answer. The Prime Minister has condemned the policy of repression and segregation because it has failed to solve our inter-racial problems. He pleads for a policy of co-operation and goodwill, and he says this will be brought about by Europeans realising that their mission to Africa is not to exploit the labour of its inhabitants but to bring them within the pale of civilisation. First, he says Europeans should adopt trusteeship as a guiding principle in dealing with Africans. But it must not be a trusteeship which will benefit the guardian but which will "benefit the ward." As Lord Harlech stated when thanking General Smuts, "the true conception of trusteeship is that of a guardian for a ward who would eventually

come of age." Indeed trusteeship implies that the guardian will not do anything that would retard the growth and development of the ward in the political as well as in the economic field.

General Smuts struck the right note when he said: "I think that what is happening up North Africa—the common task, the common duty, the common danger which is being shared by white and black alike as a service to their country—is going to build up happier and more wholesome relations and be helpful in building up the South Africa we are looking forward to."

"We want European contact to mean for Africa, and for South Africa in particular, a blessing and not a blight. We do not want hatred, hostility or alienation to arise from this great experiment which is being tried in our special continent."

These are great words uttered by a man of vision. All who believe in the possibility of the peaceful development of Africa and goodwill between "the two great sections of mankind whom Providence has placed on this continent" will agree that General Smuts has to-day given South Africa a lead which is the bounden duty of every rational man and woman to follow. There is no security for white civilisation in Africa in tyranny and oppression. Let the African feel proud to be co-heirs of Africa with his European fellow countrymen and this will enable us to "build up a pattern of a new South Africa which might be a lesson to the rest of the world."

The Week In Parliament

BY DONALD B. MOLTELNO M.P.

The week under review commenced with the conclusion of the interminable debate on Dr. Malan's extraordinary motion for the establishment of a Republic. Despite the utter unreality of the topic under discussion in the present circumstances of the Union and of the world, the spate of Opposition eloquence only dried up after an all night sitting. On the morning of January 17 the final division on the motion was taken. The motion was defeated by the decisive majority of 81 votes to 55.

MRS. BALLINGER'S SPEECH

The closing stages of the debate were, for a time, relieved of the dreary arguments centering round constitutional and racial issues by a speech from Mrs. Ballinger. As usual, Mrs. Ballinger's approach was from an entirely different angle from that of most members representing European constituencies. She pointed out that constitutional issues had occupied a great deal of the House's time for the past 20 years, and that she had never been particularly interested in these. What interested her were "bread and butter questions," i.e. questions affecting the standard of living and the health and progress of the masses of the people. She held the view that there are a great many things wrong with the society in which we live, but she did not see how a republic of the type that Dr. Malan desired was going to provide a remedy for these things. According to the motion, the republic was to be "Christian National." She simply did not know what this phrase meant. Nor did she know what the Leader of the Opposition meant when he declared that his republic should "be protected effectively against a capitalistic and parasitical exploitation of its population." Did this mean that Dr. Malan disapproved of some people living on large and comfortable incomes while others lived on very small ones? Did he approve of Europeans living comfortably on the labour of Africans and paying them starvation wages? Was this not "capitalistic exploitation" and did the Doctor approve of it? She drew the conclusion that all that this part of the motion meant was that the Opposition desired to substitute Afrikaner capitalist exploitation for English capitalist exploitation.

SIR JAMES ROSE-INNES

On Monday, January 19th, the House of Assembly passed a unanimous resolution recognising the services of a great South African, Sir James Rose-Innes who had passed away. In Sir James' death we have witnessed the passing of the last of that distinguished line of Cape Liberal statesmen who, during the last century, laid the foundation of a policy that sought to guarantee

(Continued in next column)

MR. CHURCHILL'S SPEECH

(continued from front page)

Mr. Churchill did not believe that Japan would attempt an invasion of Australia at present.

Referring to the arrival of United States troops in the British Isles, Mr. Churchill said that very considerable forces were following. "Numerous United States fighter and bomber squadrons will also take part in the defence of Britain and in the ever-increasing coming offensive against Germany."

In his peroration Mr. Churchill inter alia said:

I expect—and I made no secret of it—that we shall both of us receive severe ill-usage at the hands of the Japanese in 1942. But I believe we shall presently regain naval command of the Pacific and begin to establish an effective superiority in the air.

And later on, from the great bair areas in Australia and India and in the Dutch East Indies, we shall be able to set about our task in good style in 1943.

It is true that the defeat of Japan will not necessarily entail the defeat of Hitler, whereas the defeat of Hitler will enable the whole force of the united nations to be concentrated on the defeat of Japan. But there is no question of regarding the war in the Pacific as a secondary operation.

It is most important that we should not overlook the enormous contribution of China to this struggle for world freedom and Democracy. (Loud cheers.) If there is any lesson I have brought back from the United States that I could express in one word it would be "China." That is in all their minds.

We shall pursue the struggle hand-in-hand with China, and shall do everything in our power to give them the arms and supplies which are all they need to vanquish the invader of their soil and to play a magnificent part in the general forward movement of the united nations.

Although I feel a broadening swell of victory and of liberation bearing us and all allied peoples onwards safely to the final goal I must confess to feeling the weight of war upon me even more than in the tremendous summer days of 1940.

MANY FRONTS

There are so many fronts which are open, so many vulnerable points to defend, so many inevitable misfortunes, so many shrill voices are raised to take advantage, now that we can breathe more freely, of all the turns and twists of war.

Therefore, I feel entitled to come to the Commons, whose servant I am, and to ask them not to press me to act against my conscience and better judgement and to make scapegoats in order to improve my own position—not to press me to do things which would not help in our war effort, but, on the contrary, to give me their encouragement and aid. (Cheers.)

I have never ventured to predict the future. I stand by my original programme of blood, toil, tears and sweat which is all I have ever offered, but to which I added five months later many shortcomings, mistakes and disappointments.

It is because, however, I see the light gleaming behind the clouds and broadening upon our path that I make so bold now as to demand a declaration of confidence of the House of Commons as an additional weapon in the harmony of nations. (Loud and continued cheers.)

equal rights for all races. Those foundations have now been destroyed. Not only did Sir James uphold this policy in the old Cape Parliament, but, in his latter days, after he had retired from his high office as Chief Justice of the Union, he continued to champion the cause of the African people, and his counsel and advice was always available to those of us upon whom the duty of representing the African in Parliament falls. I personally shall never forget the fight Sir James put up against the Native Bills in 1936, and I do not believe that the African people will ever forget it either. I was glad to have the opportunity of paying a last tribute to him on behalf of the Native Representatives in the House. I concluded that tribute with the words:

"In the death of Sir James Rose-Innes South Africa has lost one of the greatest of her sons, the Native People have lost their most distinguished champion, and we on these benches, have lost a trusted counsellor and adviser and a deeply valued friend."

R. ROAMER ESQ. K.A. ON TALKERS

AN S.O.S. signal reached our office at 8.30 a.m. yesterday from Jeremiah, of the firm of Messrs Joshua and Jeremiah and Co. Ltd. The message says that this worthy son of Africa is suffering from a bursting head-ache as a result of his "tail-talk" last week in this column. It appears as if his long words were intended to impress the students who glory in the "education" of long words.

UNFORTUNATELY, Jeremiah burst his blood vessels in his great attempt and had to be rushed to the Imaginary Hospital where, as we write, he is being attended to by Nurse Jane Maplank in Ward I on the floor of the Ward where he is lying on a mattress. So the Editor of this newspaper told us to dish out our talk instead. We cast about for a subject and after a fruitless search, we decided to write on Talkers.

WE read in one of the columns of this newspaper last week about Good Street. We even saw a photograph of one who is said to have brought peace and safety to Good Street. What surprised us was to read that this man who is sacrificing his life and sleep in order to safeguard the Africans in Good Street, is the idea of the Bus Owners. He is not the idea of African Property Owners and tenants of the much persecuted Sophiatown.

OUR people can talk. Just arouse their feelings over something and hear them talk about it. They will talk in buses, trams, trains, on bicycles, along footpaths, in their rooms and everywhere. They will talk; and listening to their talk you would think their actions would be of a remarkable nature. But that is where you would be wrong. Their talks are seldom followed by actions. They end in talk. Something happens to them perhaps a tragedy overtakes them. What do they do about it? Do they subscribe towards funds opened to ease the sufferers in that tragedy? Do they show their feelings by actions in order to help the sufferers? No. They talk about it; going as far as to name different causes of the tragedy.

THEY will greet one another like this: "Good morning. How are you?"

"We are all right. But this terrible happening has broken our hearts."

"Yes, it has. What a terrible thing it is. It was done purposely."

"Of course, it was. Our people are always suffering."

"Yes, we were made to suffer."

"I hear that something will be done to help the sufferers."

"Oh, that is good. What a terrible thing it is."

"Yes, what a terrible thing it is."

That's all...

Everywhere where Africans meet they will talk about this "terrible thing" but not one will talk about the action that should be done by Africans to help those who suffered in that "terrible thing."

THAT is why you see our people surrounded by suffering and disappointments. These terrible things are always with them, because they are never taken in hand and righted. They will talk about them, curse them to the four winds and then do nothing about them. Do not tell us that some of these terrible things cannot be righted by a determined people. They can. The "righting" process may be slow and halting but it would be an effort in the right direction anyway.

BUT who is to do the righting when we are all talkers and not doers? Some tell us that the cause of this is racism. We believe it. Because a member of a certain tribe has pointed out a way of action to others, before they can join him, he must tell them who his parents are. Where he was born and educated. You will note that this is still talk. If he cannot satisfy them that he belongs to an Exalted Tribe they will not follow him. They will only talk of his suggestions.

THAT is why Jeremiah and Joshua are so popular in all the townships they visit at the weekends. They can talk. Magtig, hulukan praat. Some of the things they talk about are pure and utter nonsense; but because they can talk pure and utter nonsense well, they are welcome everywhere. We are a race of talkers. This would be all right if we did not expect great things for our people. But as great things only follow great deeds, we'll have to wait a long time before we become a great people.

SATURDAY JANUARY 31, 1942

GENERAL SMUTS ON FUTURE NATIVE POLICY

Speaking on "the basis of trusteeship" at a meeting convened by the Institute of Race Relations in the City Hall Cape Town, General Smuts said that segregation had failed to solve the major problem of the African Continent, and that the concept of trusteeship offered the only prospect of happy relations between European and African.

His hope for South Africa was that European and African would work together to build the future pattern of Africa. A hopeful sign was the good feeling that existed between white and black soldiers in North Africa.

On the platform were several Cabinet Ministers, Lord Harlech, High Commissioner, for the United Kingdom in South Africa, Sir Shafiq Ahmed Khan, the Indian High Commissioner, Dr. da Fonseca, the Portuguese Minister Plenipotentiary, and many other distinguished people.

Professor R. F. A. Hoernle, who presided, welcomed General Smuts, and said he had for long been a leader of the movement towards greater unity both in South Africa and in the world outside. It was as such a leader, one of the great men in the contemporary political world, that they welcomed him.

General Smuts said his presence at the meeting was largely a tribute to the fine work being done by the Institute of Race Relations. His intention was not to make a declaration of policy but to explore as a student the most important problem on the African continent.

The problem would have to be taken out of the heat of politics and controversy and the world would have to get down to calm, scientific inquiry before they could emerge from the present tangle. The institute was doing this.

As a Rhodes memorial lecturer at Oxford he had pointed out that the Native question in Africa was very difficult to deal with because the facts were not known. Subsequently, the comprehensive Hailey report had been produced, and it was one of the most valuable documents available.

On a larger and more intimate scale the Institute of Race Relations was making inquiries into race relations, conflicts, the economic conditions of the underdog in this country and many other important matters. It was a labour in the cause of science and would bear great work in the future.

TWO SCHOOLS

On the great problem of the relations between European and African rested the fate of peace and harmony in South Africa.

Two schools of thought had arisen, one advocating equality between the races and the other based on what might be called "African realism," maintaining the idea of the superiority of the European.

The struggle between these points of view had produced little good for South Africa, but more recently another viewpoint had been put forward—that of trusteeship. This idea had been put into the Covenant of the League of Nations, which said that the uplift of backward peoples was the sacred trust of civilisation.

This idea did one service in by-passing the barren controversy between the advocates of equality and race superiority. It represented an advance but the subject remained very difficult.

In South Africa the problem was intensified by the fact that Europeans—an almost insignificant minority—were subject to the motive of fear. In addition there was the fact that in South Africa there were advanced and less advanced peoples.

In the 19th century the world was moving towards something like internationalism, but after the last war something very ugly had arisen in Central Europe which intensified race feeling. In Nazism, race was defined and became not merely an idea but a religion.

The Nazi ideology had also come to South Africa with its ideas of a "herrenvolk." It was almost a reversion to slavery. This idea had had the effect that people in South Africa were more inclined to accept the idea of race superiority.

MOTIVE OF FEAR

In South Africa a complicating difficulty was the motive of fear, the fear of the Europeans that if they did not retain complete mastery they would go under.

He hoped there would never

come a day of alienation between white and black, a day when they would no longer look upon themselves as co-Africans and fellow-South Africans, standing together in the hour of danger.

It would be an evil day if distrust and hatred arose between the two great sections of mankind whom Providence had placed on this continent.

EUROPEAN DUTY

In Native housing the country was beginning to make a move. When the Native was brought into urban areas and "planted down" in insanitary conditions it was a duty to look after his housing.

What was being done about the feeding of the Native? If the European connived at the continuance of the conditions which had arisen, a heavy price would have to be paid. A start had been made by giving milk to children, but this would have to become more of a public duty.

Unless drastic measures were taken to deal with Native nutrition the results would be more lamentable.

What was the position of Native wages? In the big town alone all the evidence showed that the African could not support a family in most places on the wage he was getting.

For good and sufficient reasons, of which he approved, the urban Native was made to live apart from the European, but usually the distance from the town was great and the Native had to bear the cost of travelling long distances to work.

"We as a community, and the municipalities as communities, ought to give far more attention to these matters and ought to extend help and sympathy far more than we do."

"Even if we do not do it in the interests of the Native, we shall have to do it in our own interests because if we don't, there will be something to pay."

He had great faith in South Africa, and, when he spoke like this he was not merely blaming people, although a measure of blame was due to the people and the Government. But things had to be pointed out. People wanted to be helpful and they would follow the light when they saw it.

"I think that the people of this country will rise to action and do their duty, and that conditions, which to-day are lamentable, unwholesome and intolerable, will be ameliorated in the days to come."

One of the factors which would be helpful was what was happening in North Africa, where to-day Europeans and Africans were doing their duty to their country. (Applause.)

"I am told in all the accounts which reach me that there exist the happiest relations among them: that the South Africans are getting on very well and that there is the best of feeling between white and black up in the new big army we have in the north. And what seems to me very significant is the news I get that where our European boys have come into touch on a very large scale with African units from other parts of Africa—from Central Africa, from East and West Africa and from Nigeria

City Of Johannesburg

NON-EUROPEAN AND NATIVE AFFAIRS DEPARTMENT

The attention of the public is drawn to the facilities offered through the Departmental Employment Bureau, (telephone No. 33-9418) situated at the Wemmer Hostel, No. 5 Eloff Street Extension.

The service, which is a free one, is a means by which Africans in search of employment may register and so be made available to employers in need of various types of labour. The Bureau may be telephoned between the hours of 8 a.m. and 4 p.m. and servants may be interviewed at the office.

A clinic, where Native female servants can be medically examined free on request, is attached to the Bureau.

G. BALLENDEN, MANAGER

Adv. No. 2. X31

—they have liked each other and good relations have arisen between them. The significant thing is that these Africans from other parts, who had learnt to look with suspicion on us, like the boys from South Africa.

I hear that from many sides. That shows that there is a good sound basis to build on for the future in this country if we are fully to do our duty as trustees.

"I think that what is happening up in North Africa—the common task, the common duty, the common danger which is being shared by white and black alike as a service to their country—will build up happier and more wholesome relations and be helpful in building up the South Africa we are looking forward to."

We want European contact to mean for Africa, and for South Africa in particular, a blessing and not a blight. We do not want hatred, hostility or alienation to arise from this great experiment which is being tried in our continent."

THE PROBLEM TODAY

The great problem in the world to-day was that of contact between races under fair and decent conditions and his hope for South Africa was that European and African would work together to build the future pattern of Africa.

"If we gave a holiday to the old ideas that brought divisions and strife to this country, if we were to bypass the old controversies in which there is no benefit and come down to facts and try, to the best of our ability, to carry out this principle of trusteeship, we might build that pattern of a new South Africa—a pattern unlike the pattern of any other continent, but something worth having; a pattern which might be a lesson to the rest of the world." (Prolonged applause.)

Lord Harlech, who proposed a vote of thanks to General Smuts said that the true conception of trusteeship was that of a guardian for a ward who would eventually come of age. He was in favour of a degree of segregation in the sense that he did not believe that it was the duty of everybody owing allegiance to the British Empire to try to copy

everything the Englishman did.

The problem of trusteeship was to combine recognition of the fact that every race was entitled to preserve its national characteristics with recognition of the fact that if that idea was carried too far it became the basis for hostility and war.

(Continued in page 12)

—Imithi Ne Mpahlia Yo—

Kwits'

Kusoloko kuko ummqweno wokuba umntu azakhle umzi webhongu ngangemali anayo. Eyononto ibalulekileyo yeyokuba agende ngoku eacleyo ukuba utenga impahlia ephilleyo ngexabiso ellantsi. Sithumele iplanu yendu yakoxe zonke tzilinganiso saye siya kukuxela okukuba impahlia yonke efunkayo iya kuba neyelipina ixabiso. Uyaku mangalisa ngeno oyondlalo ngoku tengu kuti ngemali.

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The Bantu World

SATURDAY JANUARY 31, 1942

Udushe Ngokubanzi

Empumalanga imo yodushe iseyenyebelekiyelo ngokukodwa kwinyoba yaseMalaya yama-Ngesi apho ntshaba selumayile zima 75 kude kwintsiya yenqaba yama-Ngesi yaseSingapore. Ubahazwa ngakunxweme olungase-nchonalanga apho ngaseMuar nangaseBukit Payong.

Phofu kuvakala nezokuba uncedo. IwanaNgesi namaMerika empumalanga selungumsinga ukufika apho noko iseza kuba situ-tyanana phambi kokuba lugale-lwe emsimi olo ncedo.

A saxhathise ngokuncomekayo amaNgesi kwaye ngoku encedi-swa ngoohketshe abatsha abakhova kufika apho. Aaba khetshe bokulwa abathwala imipu eli 12 emnye bakhe bavuthulula abo-tshaba kwedluleyo ivedi ababeli-nga ukuqhekeza ngeebombo e-Singapore. Baduphanzise olo hla-seloo ngokubagegela phantsi ka-kubi.

Iziphathamandla zamaNgesi zibonakalisa ithembu lokuwabam-bela kufuphi amajap eMalaya kungekabi ntsuku zatywala.

Entla kwaseMalaya kwelase-Burha uhlaselo lotshaba oluke lwasabuleka kwedluleyo ivedi lusanqunyanyisiwe ngenila kwase-Myawaddi. Kanti nangezantsi kwaseMalaya kwelamaHolani la-seBorneo kuxelwa umxathis-i onenkan i wamaHolani ngase-Bal Papan.

Kwiziqithi zeMerika zase-Philippines umlo kuthiwa ubuye wema ngenyawo ekubeni ubuko-wathotha. Uxewa ngokumandla kwiziqithi saseLuzon apho ku-thiwa utshaba lunomakhusi oku 200,000 esongezwayo ngeminy-ngamazibuko aseLingayen nel-i-seSubig Bay.

Iziphatha mandla zaseAustralia zithe kwedluleyo ivedi isiqithi saseNew Guinea esingentla kwe-Australia ngathi sesisemchiphe-kweni wokungenelwa lutshaba Loo nto ke iyenze iAustralia ukuba ibhinjele phezelu ukusab-ela loo ngozi.

Zisemi njalo ke ezodushe empumalanga, iSingapore iphekuza ibaphekuze oohketshe botshaba. Kuvakala nomingimbingi lokuba iJapan ixa kuvaranya ezo-xolo phakathi kwyo neChina phofu kuqinisekiwe ukuba iya kuwakhabela kude loo maqhetse-ba otshaba.

Entla eaFrika into kaRommel ungewi wamaJamani ophethe imikhosi yotshaba ulwa ngoku-ugathsi ngundali wombhoxo, kuba-uthi sisithi naako, ethwele inyawo esesaba athi nqumama ange wenza inguqu athi akurba-wulwa aphinde athi phundlu kwesa sikram athwale inyawo ukusing' entshonalanga.

Ekubeni besithi wenze ingu-qu kwedluleyo unyebeleze ngu-mathunz' okuhlu wabuye wace-la kooshongo phofu urheme akalibali ukumane eshiya intonga yaselkosi ukukhusela imikradu-lo yakhe nokulibazisa imikhosi efuzayao yamaNgesi. Kusangqu-zulyana nelo qaqoba lakhe ke ngoku.

Iseguloo qheula-mbambe ke entla phaya nezulu jilibi kanye.

ERussia amalamani asaxhwi-thwa eleqwa kakubi kuluhlu olu-phakathi emva kokukhutshwa kwavo kwidolophu elalukekileyo yaseMozhaisk. Ngoku esabela ngaseSmolensk.

Kumahlu angaseutla kanye ngeanzansf eDonet naseCrimea umlo usabambe shushu kuloo ngqele yobusika baseRussia.

Ookhetshe bamaNgesi abakha-nge balunqumamis idabi feebho-mbo. Ziqhekezwa njalo iindawo zotshaba eYurophu naseAfrika.

eMhlophe neNtsundu entla phaya emsimi ithe iNjengele le iya themba ukuba abamhlophe naba-Ntsundu bayu kuhlalisa kakuhle nje ngabamelwane babeke phantsi iyantlukwano neneuke-lano bayaakhe le Afrika ibe ngumezelok elizweni.

Injengele le ibulelwé ngale ntehlo nguLord Harlech umMeli weNgilani kwele lomDibaniso weleka ngelithi ulondolozo (Trusteeship) lusekwe phezu-kwengqondo yokube olondolo-zwayo usakukhula ngenye imini azilondolozele isiqu sakhe.

EZESIXEKO SEENGWELE

(NGU TIWHIT-TOWHO)

UNkosk. W. P. Ngxiki ubambe uloliwe waseBhai ngokuya kubona noGirha ngokungaphili.

Kufike uNkosk. G. Singapi ngo-lioliwe wase MaXhoseni eOnce, ubuya ekhangaleka kakuhle nge-mpilo.

Kufike uMn. China Manana, iCaptain yeEastern Province ngololiwe waseBhai ngokungaphili nokuza kuthatha umoya omtsha ekhayeni lakhe kabazali. Ungu-nya ophakathi woMn. noNkosk. Maqgabi ngofefe.

UMn. R. R. Ngxizele ubambe uloliwe waseBhai abeze ngokuza la intsapho yakhe unkosikazi ongaphilanga obeze kuthatha umoya wempi. Ulundwendwe luka-Mn. noNkosk. S. Mene.

Uswelekele uMn. Nkolovane Ndumo. Kufike ngololiwe wase Kapa uMn. F. Smith Ngxingo ongum-sebenzi waseKapa ngokuya kubo-na abazali bakhe.

Kufike uMn. Ndyoko waseMa-Xhoseni ofundisa intsapho kwisiko saseMhleko, eOnce. Ube lu-ndwendwe lukaMn. noNkosk. Goodland Ndumo.

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UMfu. Dakada wehlelo lase-Tiyopiya ubambe uloliwe wase-MaXhoseni pheshey kweNciba ngokuya kubona intsapho yakhe. Wenzelw umbuliso yirhamente yamaTiyopiya.

Neumntwana woMn. noNkosk. G. H. Nduna uMpilo cngaphila-nza.

Inkosikazi yornfi uMn. Heyman Njoli kunve nabantwana basaphili ixheukazi lisathanda ukufura-ela epheda iBantu World.

UMfu. J. J. Jorha wehlelo lase-Rhabe ezimelovo ubuyile kwintila-niganiso yetyalike ebengumthu-nya kuyo eDurban-Natal.

Ubuva encooma ubuvele abufu-mene kwilizwe lamaIndia leswe-kile namabanana, uthi uphantsi akabuva.

Kunduluke ilori ezimbini zisira eMaXhoseni eldutywa kum-shato woMn. Clever Mangena Sincani unvane woMn. roNkosk. D. Singani zilele reabantu base-Rhini abakulu nabantwana.

IZIGANEKO ESIXEKWENI

Ngentsasa yenyi imini abantu bothuswa sisandi sezithuthuthu zizibini zilele ngabacuphi (C.I.D.) bebane 4 ngokuza kulanda imali engange £5 komnye umfana o-Ntsundu efika kusasa ngololiwe waseBhai efikile kumhlobo wa-khe. Uthe efuna ingxowa enemala yakhe epokothweni yebati ya-khe ebyishiyi endlini ngokusuke aphume ayishiye ibatyi inale malu wathi engena wafumanisa okukuba ilahlekile, abacuphi ba-yilandile yafunyanwa ibhijelwe. Asikazi ngesiphumo.

UMn. J. L. Ngangca unoPosi usafumene isick leave ngokungaphili iiveki ezimbini uhanjewa ngooGirha uDr. Ross, noDr. Heathott. Simnqwenela imnilo entile uQhinebe lo. Ubanjelwe nguMn. Stephen Moyake.

Irhamente yamaWesile (Methodist church) venza amalungiselelo okubulisa uMf. J. K. Zoendi om-kayo ngokuya esikolweni sezi-Bhalo (Holy Orders) eFort Hare. Umfundisi lo simnqwenela im-pumelelo kwifinjongo zakhe.

UMn. Wellie Mafana oseBhai ngentsbenzeno udlule arha ukusenga eMonti aphi eva kuba nsebenzi khona. Wenze iintskuku zimbini ebukhwensi bakho kwa-Mn. J. L. Ngangca nasekhayeni lakhe eFort Brown.

Inani labantu becawe yeBantu Methodist abebeku Convention abavevela eNatali naseFree State kwakunga makhlul amathandathu namashumi amabini ananye (624).

Ndibulela umfo kaMhalo owasi-xhelela iinkabi ezintathu. Sabu-va ngomoya omhle. Kwanga u-Thixo angabanabo bonke abafun-disi bethu.

Yavalwa inkonzo nguPresident Rev. Mvambu ngokuhlwa emva koMhendeleko weNkosi.

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OKA SMUTS NABA MNYAMA

Injengele kaSmuts ithetha en-tlanganisweni yelnstitute of Race Relations eKapa ngolwesi-Thatu lwedluleyo ivedi uyiseke intetho yakhe phezu "Kolendolozo" (Trusteeship) lomntu o-Mnyama ngoMhlophe.

Uthe kweli lizwe kaide kukho fiziimvo ezimbini eziphikisanayo ngomntu oMnyama, elinye icala lithi makalingane noMhlophe umntu oMnyama elinye lithi makahlale umntu oMnyama engaphantsi kunoMhlophe. Uthe loo mpikiswano ayibanga nasihamo sibonakalayo koko isuke yayenza yantsonkotha ngakunabi indabu-yomntu oMnyama, kuba into yo-lwahlulo lweendawo zokuhala, eshunayayel yinxelenye yabe-Lungu ngokoyika ukuginyawa-linani elongamileyo labaNtsundu aluncedanga nto nalo ngokwalo oIwahlulo. Kanti nento yokulunga kwabaMhlophe nabaMny-

ma ngaxeshanye ayinedinto ngenxa yokushiyana kwezitho-nga empueukweni.

ULONDOLOZO LOLONA

Uthe ke ulivo zocenda ukuba luya kuyinyibilisa yonke le mpikiswano noluya kuseka imvi-siswano phakathi koMhlophe no-Ntsundu lololondolozo lomntu o-Mnyama ngomhlophe.

Uyichazile ke indlela yolo lo-dololozo esithi ukulondolozo asi-kokukhwela emhlana kolondolo-zwayo koko kukukhangela impilo yakhe ukuba ibe yentle nefane-le impucuko, afumane ukutya okwaneleyo nesilili esifaneleke-ye kwanezinye izinto zempucuko.

Uthe ke ezo zinto zimewe ukwaniwa leli lizwe ngokukhuleza okukhulu, ngokukodwa ezi-malunga nemplontie.

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Dear Sir,

I would like to express my gratitude for the way Chamberlain Tablets cured me of constipation, sick head-aches and loss of appetite. I was ill for a long time off and on, and though I took many medicines the troubles would always come back. I was a continual misery to myself and all those round me for I found that I could not take part in any of the enjoyments of my friends without feeling ill.



Then one day a friend suggested that I tried 'Chamberlain Tablets' so I sent for a packet and felt better almost immediately. To-day I am the picture of health and thoroughly enjoy life and I tell all my friends about Chamberlain Tablets because I think every one should keep a box handy in case of need.

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Yours faithfully,
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THE BANTU WORLD

CHILDREN'S NEWSPAPER AND FAMILY SUPPLEMENT

Serial 56

CHILDREN'S NEWSPAPER SUPPLEMENT TO THE BANTU WORLD

JANUARY 31, 1942

The Editor's Column

The experiment of a "back to land" school for Africans, which is being tried out in Southern Rhodesia, by the Rev. Edward Patterson, should be given all the encouragement it deserves.

Mr. Patterson, until two years ago, was a well known missionary in the Transvaal. Then, when his Church was granted a tract of land in Southern Rhodesia, he was called upon to initiate the experiment. The land consisted of two farms, with outhouses, cattle and farming implements.

He collected money to build a large central hall, and to provide the school with cooking and eating utensils. After that he issued an announcement, to the effect that he was opening an "Institution for the development of art in agriculture and craftsmanship," and waited to see what would happen.

Nearly a hundred Africans turned up on the first day. The idea that not only would they find "book learning" at this school, but also "hand learning", appealed to them. They realised that they would have a chance to revive their ancient skill as artists and carvers in wood—a skill that unfortunately is fast dying out with the advent of European civilisation.

In short, Mr. Patterson wants to regain for Africans the self-sufficiency they had in the early days—with a difference; because naturally, conditions are different today. Mr. Patterson wishes to teach Africans, apart from religion, to be able to farm under today's conditions, to care for their cattle, to build their own houses, together with the furniture to go inside them, and to be able to do simple repairs to either house or furniture, if necessary. Added to this with their knowledge of wood-carving, they can beautify their homes.

In teaching these Africans agriculture, they are not only taught to use European implements, but they are encouraged to manipulate both the traditional hoe and the ox-drawn plough. In this way they do not lose sight of their own civilisation of years gone by.

This experiment, indeed, seems really worth while, for there must be

(Continued bottom of second column)

Victory Briefs

Each of the following have received 1/- for their victory brief as a consolation prize.

Melted honeycomb is good for making candles. Ground egg shells are good for people needing calcium. Ground chalk mixed with linseed oil makes putty. Narrow planks cut from wooden boxes can be nailed over windows as a protection against hail.

C. H. J. Mtshali

* * *

When you have strained your kaffir beer don't throw away the dregs (intsipho) as it is an excellent feed for pigs and makes them grow rapidly. Scraps of soap are useful for washing woollens if you pour boiling water over them from a height, only adding the cold water when they are quite melted.

Ernestina Mbebe

* * *

Cow dung can be mixed with coal dust and made into tablets. This makes excellent fuel and will be bought by any blacksmith. After a hair-cut collect the hair from the floor and sell to a shoemaker for making inner soles. Rotten potatoes can be used for feeding rams, fertiliser, and boiled up with ass urine as rat poison.

E. D. Monchusi

* * *

An old portable gramophone makes a good suitcase if the inside is removed, polish with shoe polish. Empty tea tins can be used for keeping odd bits of soap, blue, or washing pegs. Apple peelings boiled in water for about half an hour and strained when cold make a refreshing drink.

M. Mkolitoa

(Continued from column one)

many Africans, who would welcome such an opportunity to learn a useful trade, besides the ordinary lessons taught at school.

Perhaps it will not be too much to hope that the Union will soon follow suit considering that a new handicraft policy is to be introduced in European schools in the Transvaal, according to Mr. H. H. G. Kreft, Director of Education in that province.

EDITOR

Tickey Tales

We pay Half Crown for a Tickey Tale. It must be just long enough to be told over a cup of tea:

This week we are presenting the prize to P.F.Ndzamela for his story about

THE ELEPHANT AND THE TORTOISE

Once upon a time, there was a tortoise, who told an elephant that he could jump over his (the elephant's head). Not rally enough the elephant disagreed with him, although at the same time, he agreed to meet the tortoise and give him a chance of showing him what he could do.

On the following day, unknown to the elephant, the tortoise brought his wife with him, and hid her behind a tuft of grass, six feet away from him. "When the elephant comes and stands between us" he said "shall stand up and say 'Hi-i' and then hide again quickly, after which you will get up and say 'Hi-i' and then hide again. Elephants have very short sight, so he will never notice that there are two of us."

When the elephant appeared, the tortoise said "Good morning brother I am now going to jump over your head. When I start to jump I shall say 'Hi-i', and when I have landed on the opposite side I shall say 'Ehe-e.'"

"Very well" said the elephant flapping his enormous ears.

Everything went according to plan, though the elephant was rather mystified, because the tortoise jumped so fast that he could not see him. He was a little suspicious all the same, and commanded the tortoise to jump over his head once again.

This time the elephant watched one side only, and very carefully at that, and he noticed that the tortoise only pretended to jump and then disappeared behind a piece of grass.

"Very clever, my friend" boomed the elephant, "but not quite clever enough for me," and so saying he half drowned the tortoise with a jet of water from his trunk—for he had just come up from the river, "and," he continued, "you had better keep out of my way in future, for although elephants have short sight, they also have long memories—the saying is you know 'that an elephant never forgets.'

TEATIME TALES

The Story Of Nomathemba And Jinoyi

Nomathemba first met Jinoyi Mbele, at one of those dreary railway stations, that one finds scattered all along the railway line. Nomathemba's train arrived at the scheduled time, but there was no one there to meet her, in order to take her to the school, where she was going to teach for the first time.

She did not know what to do, as the school was at least 30 miles away from the station. She waited about for some time, and then decided to collect her things from the railway office. After doing this, she sat down on a green patch of grass behind the station, and ate some sandwiches which she had over from the train, and refreshed herself with the remains of the tea in her thermos flask.

She had almost given up all hope of anyone coming to fetch her, when suddenly she saw a huge cloud of dust in the distance coming towards her. This turned out to be a car, which pulled up at the station.

Out of it jumped a young man, immaculately dressed. Nomathemba immediately stood up, smoothed out her dress and put her hat on at the correct angle—over one eye. He smiled and raised his hat. "Miss Sifali—I guess" he said as he advanced towards her with outstretched hand, "I am Jinoyi Mbele." Nomathemba smiled and shook hands with him.

In a few minutes Jinoyi had all the luggage in the car "Is everything here Miss Sifali?" he asked. "Yes" she replied.

"We will have to drive rather fast" he continued "I am a bit late for which I must apologize, but my car developed engine trouble."

Nomathemba watched Jinoyi as he opened the door for her. She felt that she could trust this young man. He was a good talker too, and his conversation was amusing. Nomathemba was very relieved, she was no talker, and it was pleasant to sit back and listen.

Occasionally she put in a word or two to show she was taking an interest in what he said, but for the most part, she was quite content to divide her attention between listening to him and looking at the scenery.

In half an hour they reached their destination, which was the house of Jinoyi's uncle, where Nomathemba discovered she was to stay. Before leaving his uncle's house, Jinoyi was asked to come and see them now and again so as to amuse Nomathemba, since there were no girls of her own age there. The way he smiled at Nomathemba when he said "Good night" proved the willingness of his assent.

Nomathemba started her duties the following day, and found her pupils well behaved on the whole, though of course there were some naughty ones among them. But she managed to make friends with all of



them, and so was extremely happy in her work.

The first Sunday, Jinoyi fetched her after tea for a drive. The scenery round about, as she had discovered on her arrival, was very beautiful. She was very thrilled with everything she saw and showed her appreciation which pleased Jinoyi very much.

Several times after that she went out in Jinoyi's car, and it was on one of these occasions that Jinoyi proposed to her, just as the sun was going down, which made the setting even more romantic. Nomathemba accepted his proposal.

When school closed, she returned home, Jinoyi driving her to the station. It was arranged that after a week, just before Christmas, Jinoyi should visit Nomathemba's people and ask their permission for marriage.

After dinner and evening tea on the first day of Jinoyi's arrival the family had evening prayers. Jinoyi would not take the hymn book saying that he had left his glasses behind and so could not read without them. After prayers, he was shown his room by Nomathemba.

Here he was very surprised to find that his bed had two white sheets, a pillow in a white pillow case, and a white quilt. He was used to sleeping on a mat at his home so it all seemed very strange.

He at once began to take these extraordinary things off the bed. First of all he removed the white quilt, then the pillow case, and then the two sheets. All of these he folded up neatly and put them on the dressing table. He then slept peacefully on the bare mattress with the blankets over him.

Next morning when Nomathemba brought him his morning tea, she was horrified at what she saw, but she did not show her feelings. Instead she quietly explained to him how a bed was made in the European way.

It was then that Jinoyi, very upset, told her that he thought he had better break off their engagement as she was too good for him. He could neither read nor write, and he had only pretended that he could not follow the hymns because of his glasses.

But Nomathemba was a sensible girl, and a kind girl. "What nonsense" she said "I can easily teach you everything you wish to learn. After all it is a pleasure to teach those we love, and I'm sure with your intelligence you will learn very quickly. Also there are probably many things you can teach me about our ancient customs that I do not know, owing to the very fact that I have been educated."

And so this wise girl made a successful marriage, where many another girl would have broken off the engagement, because she thought she was too good for an uneducated man.

"NOVICE"

The Favourite Wife

(BY EUDOCIA NTSHANYANA)

Once upon a time a man called Jimaro married two wives whose names were Nomaya and Noneya. The second wife, Noneya, was the favourite, and this was because she was gifted at serving good meals for her husband, and also, because the tea she made him he always found delicious and tasty.

Although he had great affection for her, yet according to African custom, he had to place all his belongings and treasures in the care and trust of his first wife, Nomaya.

Jimaro was a hunter by profession, and a noted killer of buck and other game, whose flesh he always took to Noneya's hut. He did not always feel inclined to go to his first wife's hut, because she served him with beer which made him lose his senses, and then being too "tipsy" he would have to lie down at home instead of going out hunting!

Nomaya naturally grew jealous at this favouritism, and she began to weave plans in her mind whereby she could rob this other woman of their joint-husband. At length she decided to go stealthily to Noneya's house, and to steal all the meat that was placed in the store room. This she did, bit by bit, and it was a puzzled Noneya who found herself faced with a shortage of meat; with the result that she had to cut down the family rations considerably.

The husband, Jimaro, eventually began to squeal against the insuffi-

Victory Briefs

WE ONLY GIVE PRIZES FOR VICTORY BRIEFS RECEIVED BEFORE 22ND NOVEMBER.

ciency of food, especially meat, and poor Noneya was at her wits end, as she could not give any explanation for the mysterious disappearance of meat from the store room. However, she had a strong suspicion that Nomaya must have something to do with it. So one day when Nomaya called round, Noneya questioned her about the meat, in rather a tactless way. On account of this a quarrel sprang up between the two women, a fight followed, and each returned to her parents' home.

The matter was referred to the chief and his councillors, and the court ordered this by way of judgment: "Spin a long string of the sinews of a buck, and span it over the village river, and let each of the accused walk over this bridge of string. The one at fault will surely cause the string to break." And so they did as the court commanded, the first to walk over the bridge of string being Noneya. As she walked in trembling fear over this bridge, she sang the song, "Sinews of the blesbok keep strong so that I may not fall into the river." The string did not break, and she got safely across.

Then followed Nomaya, a haughty, self-confident woman, who appeared not to suffer from a guilty conscience. She also sang "Sinews of the blesbok etc." and she crossed. But halfway, the string broke, and down went the wicked woman. And so Jimaro was left with his favourite wife and thus was able to continue enjoying his cup of tea every evening.



DURBAN.

My dear friends,

As you know, George was instructed to report at the African Recruiting Office in Durban in his last telegraphed instructions. Well, while he was doing this early on Monday morning—we spent Sunday bathing—I went off sightseeing by myself.

I went from the Marine Parade, with its hotels and tall blocks of flats, right up to the top of the Berea. From this high ridge overlooking the whole of Durban, I had a glorious view of the town and harbour—where I could see the ships of a convoy berthed at the docks.

Taking a tram back into the centre of the town, I found the streets full of soldiers, sailors and airmen. They had all come ashore from the convoy ships and were enjoying their first day on land since leaving England over six weeks ago. Many of them had already found friends, others were being picked up by cars to go for drives.

All these troops added greatly to the colour of Durban's streets—already made gay by the ricksha boys and the Indian women with their bright clothes and "saris." The Indian population have had a great influence on Durban and their many temples give the city a very Eastern air.

When I met George later in the morning, I remarked on this, so we decided to go off and have a look at the Indian Market. It is a huge place, with every available inch of space taken up by stalls, loaded down with things to buy. We were interested to see that amongst the bustling crowd of shoppers were quite a number of Europeans. Apart from ordinary foodstuffs and meat, there were wood and ivory carvings, basketware, and clothes. Two sticks of burning incense, stuck into a bar of blue soap, wafted a pleasant aroma round the curio stalls.

We had some tea in one of the small cafes which line the market. These cafes were very clean, with white tiles that could easily be washed down. The tea was very badly made, as was all the tea I tasted in Durban, in spite of the fact that it was made by an Indian. It was all I could do to prevent George from going into the kitchen to show the proprietor how to make it properly.

We next passed the Municipal Beer Hall, though we heard it before we saw it, for there was a concentrated roar coming from that direction. First of all, I thought it was a fight in progress, but then realised that it was merely the combined talking and laughing of many happy Africans. Outside the hall itself, there were some African stalls: old clothes, watchmakers, skins, brass and wire bangles for the ricksha boys, and the most lovely bead work including walking sticks.

We drove back past the Bantu Sports Grounds, which are near the Old Fort. It was from this fort that Dick King and Undongeni set out on their famous ride to Grahamstown in

1842, when Port Natal, as Durban was known in those days, was besieged by the Boer burghers. I remembered seeing a statue of Dick King on the Esplanade earlier in the day.

After lunch, we went for a drive down to the South Coast. George had been given a car by the recruiting office, as we have to drive up to Johannesburg through Zululand and Swaziland.

We had tea at Clairwood on our way through. This is populated largely by Indians, and it is here that one can see fire-walking. We drove first to Isipingo, though I was disappointed by the beach, having seen it advertised so much. Some African fishermen rowed out through the surf to lay a net, much to the enjoyment of the small boys bathing, as they were allowed to help pull it in again.

We drove on further to Amanzimtoti where there is a lovely beach. People were fishing in the shallow water, others were bathing. George bathed too, while I lay in the shelter of a sand dune. It was not long however, before George came running up as if his life depended on it. "I've had an electric shock," he called out as soon as he came into earshot, "it must have been an electric eel."

"Nonsense," I replied, "it's much more likely to have been a jelly fish." And jelly fish it was, as we went back to look and saw the nasty fellow looking for all the world like a parachute floating under the water. After that George wasn't interested in anything much besides nursing his knee and drinking some tea out of a thermos that I had brought with me.

Back in town once more, we were delighted to see some Zulu girls, who had come in from the country. One of them had a skirt composed entirely of beads, and it was interesting comparing their "get-up" with the Xhosa girls. The flamboyant trees were full out, their flame coloured petals making a pretty picture against the sky.

We went to bed early, as we are off early tomorrow and I want to be fresh for the trip, never having been to Zululand and Swaziland.

*Your
Uncle Arthur*

FARMERS NEED MORE TEA

Farmers in Britain complain that they cannot get enough tea for their harvesters, in spite of the Government allowance of five extra cups of tea per head per day. Mr. H. Davies, a Welsh farmer, speaks for many of his fellow workers when he says, as he does in a letter to the "Farmer and Stock Breeder": "What is five cups of tea per head per day to men who sweat all day to harvest the crops? Most men can do with at least three cups at one meal. There is no doubt that if the Ministry of Food really knew our needs something would be done."



Money For The Magistrate

(BY AMBROSE NZUZA)

SCENE: Mtongo an old Zulu warrior sitting in front of his hut sipping a cup of tea. Andrew rides past on a bicycle.

AND: (getting off) Good evening father. I did not know you liked tea.

MTO: Yes, I do, but it is the only European custom that I do. Will you have some too?

AND: Thank you I will. But what is your trouble?

MTO: I am just going off to the magistrate's office.

AND: What for?

MTO: Don't you know that we have to pay him taxes? We give him our money every year, he must be very rich by now and yet he cannot give me even a penny.

AND: But father the magistrate does not use your money for his own benefit.

MTO: You are deceived by Europeans who tell you in books and newspapers that the money is used to benefit us.

AND: You pay poll tax, local tax, dog tax, hu-

MTO: Forgive my interrupting but with local tax alone there should be enough money to benefit us when you consider that the number of Africans paying it are as the sands on the seashore. I wonder why you agree with the men who rob us.

AND: As I was saying you also pay hut tax and wheel tax. A good deal of this money goes to educate Africans, some is spent for building hospitals, while some is used to combat epidemics such as small pox and influenza that no longer ravage the country as before.

MTO: I don't agree with you. In 1918 the influenza almost wiped us out.

AND: Yes nearly, but thanks to the European doctors it was overcome at last. Then there are the enclosed pastures and dipping tanks.

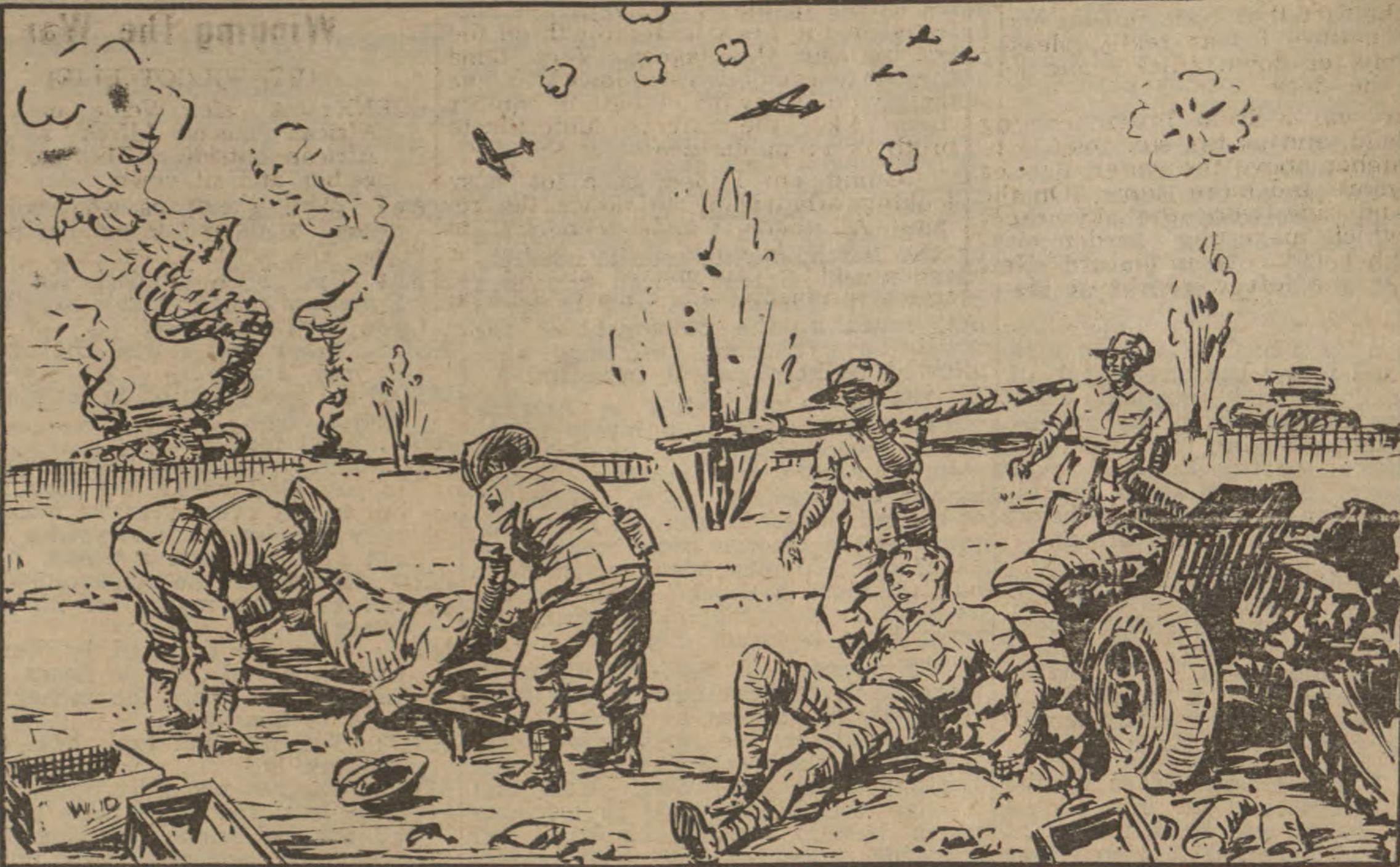
MTO: You don't mean to say you think those are any good to us?

AND: Why of course. Enclosed pastures are as good as store houses for grass for the cattle, while ticks have decreased greatly since we have had dipping tanks for the cattle. Then also, have you considered the roads and bridges built by the Government which have saved the lives of hundreds of people who would otherwise have been drowned in the flooded rivers? Or the trained agriculturists who give us free advice on new farming methods? Or the Police force who keep law and order in the country.

MTO: (getting up) Well I believe you are right Andrew. Come with me to the magistrate's office so I can talk with you further, then when we return, my wife will make you another cup of tea.

HISTORY IN THE MAKING

CUT HERE



AFRICAN HEROES OF SIDI REZECH

Africans also played their part in the colossal tank batt'e at Sidi Rezegh. Here you see them working as stretcher bearers, with bombs dropping all around them. One African chier was recommended for the Military Medal for his bravery.

CLUES ACROSS

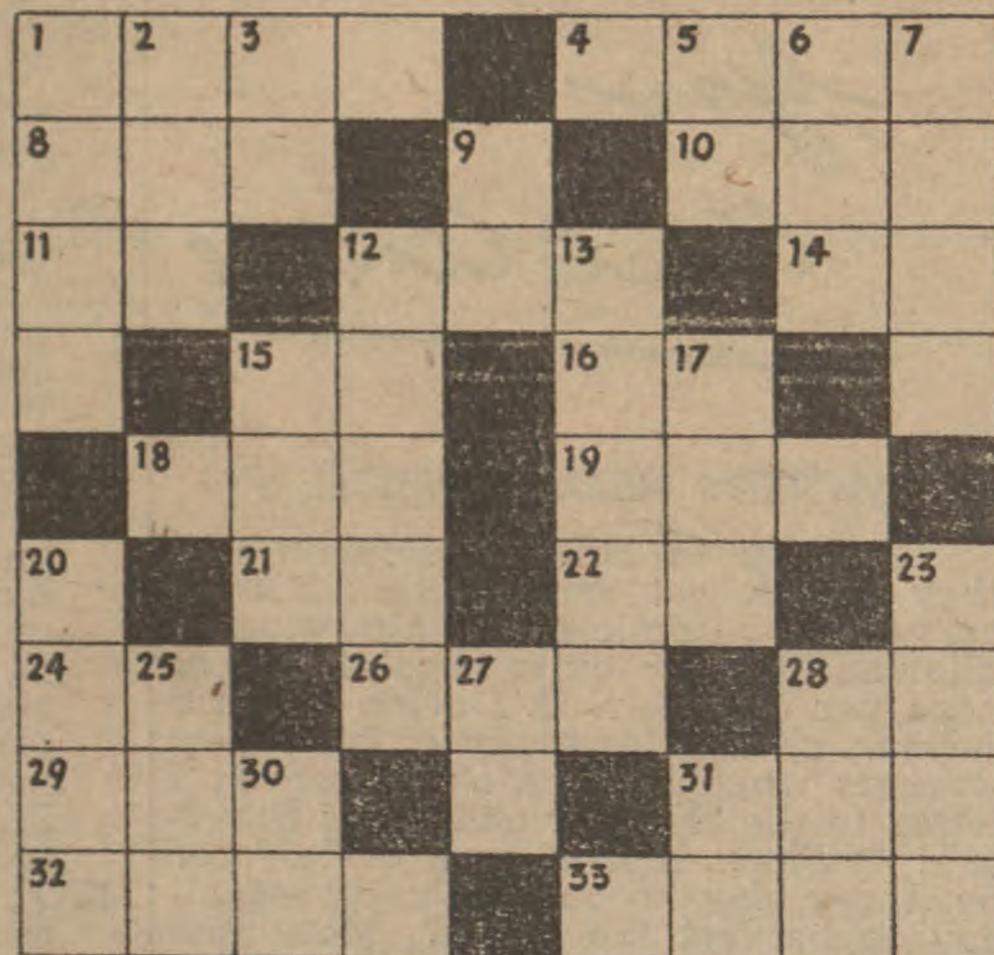
1. Noise of a car's hooter.
4. Before.
8. Substance secreted by bees.
10. Road or path.
11. Neuter pronoun.
12. Part of the verb "to have."
14. Between North and East.
15. Where you can receive or send letters (Abb.).
16. To a higher place.
18. Add tea to this and you have a useful vehicle.
19. Something put into the mouth to prevent speech.
21. Doctor of Divinity (Abb.).
22. Yes.
24. Preposition.
26. Organ of the body.
28. Negative.
29. Mat.
31. This gives heat.
32. Famous Boys' school in England.
33. Opposite of "mad."

CLUES DOWN

1. One of two.
2. A grain.
3. Nothing and ten make this animal.
5. A direction.
6. Anagram of "ant."

Tea Table Quiz No. 56

(BY SAUL DLHAMINI)



Bantu Press (Pty.) Ltd.

CLUES DOWN (Continued)

7. We see with them.
9. Master of Arts (Abb.).
12. Troop of cruel men.
13. This sweetens our tea.
15. Number of sheets of paper joined together.
17. Money given in exchange for work.
20. Part of a wheel.
23. Brittle part of the body.
25. Mcnkeys love these.
27. Part of the verb "to be."
28. A woman who takes religious vows.
30. To depart.
31. South Africa (Abb.).

Solution To Tea Table Quiz No. 55

CLUES ACROSS. 1. Smuts. 4. Ruins. 7. Raise. 8. Tes'y. 9. Seek. 10. Here. 11. Grab. 13. User. 18. Money. 19. Small. 20. Style. 21. Seeds.

CLUES DOWN. 1. Sores. 2. Unite. 3. Shed. 4. Ruth. 5. Issue. 6. Style. 11. Games. 12. Annoy. 14. State. 15. Rules 16. Dyke. 17. Uses.

Ukuhleba Phakathi Kwabantwana

(NGU W. N. FILE)

Khaundivumele Mhleli khe ndenze abembalwa kumanina ngokuhleba phakathi kwabantwana. Amanina kwakufuneka alinge elinye icebo ngendaba ye ntibendwane. Into eggithe yade yadluwa yagqibela yinto yokuba le ntibendwane ikumanina banya nabantwana babo ezindini, into leyo ufile umntwana sele ngasaphanyazi etho ntsho kunina ephulaphule.

Andazi nokuba ngaba yimpuko na le nto yokuba abantwana bangabi nandawo yabo ngoba ngokwesiNtu indawo yabantwana isemsini ekhitshini. Kuthi noba bade beza kubaphakathi kwabantu abakhulu kanti abalibele ukuthi basesekhitshini nakubeni belapha phakathi kwabdalala ngokungaphaphulili iinto ezithethwayo ngabantu abakhulu ngoba ke aningede niphume izindlu zenu xa nifuna ukuhleba umntu. Kodwa ke noko bazalikazi abantwana babuyiseleni endaweni yabo ekhitshini.

Ngelinye ixesha kuyenzeka ukuba kubekho orhaphuzayo phakathi kwabantwana emzini osuke athi yena las nto bebeiyithetha noonina ayithetha sekukho umhetywa lowo, ufile ngoku unina sele maya-mayeka engazi ukuthi makathini na. Kuthi ukuba kubekho ongathi mkhudlwana umbole emane emnqanda ngamehlo umraphusi lowo.

Yinto ekuthi nokuba kungene umntu omkhulu wenye indlu emthi ndlu emehlweni endaweni yokuba bamike indawo yokuhluwa, ngoba ngani kuthi qatha eza nthetho bezithethwa ngalo mntu. Lingani elinye icebo bafazi bo-kuthandaza.

Komani amkele ufe. Kwangewwa engxikeleni vedinala, izidlo ibizintlobu ngentlobu neziselo zonke zodidi. Kwerziwe isiyalo ebantwaneni ngabdalala, banike-lwa umntana abakhosi.

Ezase Simonstown

AKASEKHO U-H. CONA

(NGU P. Q. MVULA)

Sishiyiwe ngumfana waseMatunzini ogama lingu Henry Cona. Lo mfana ugule iintsku ezilithoba sisusu. Kuthi kanti loo ntu yabalubizo lwakhe njalo. Lo mfo waseMaTunzini ndiyokumbona ngecawa ngomhla we 11 January Mn. Jonathan Siyengo noNkosz. Olga Tselele Sigabi, intombi ekuphela kwayo kuMn. C. J. Sigabi waseJukuwa.

Lo msitho ughutywe ngenko-nzo ezukileyo yakwaDyani ngeRev. S. P. Freeland ecaweni ya-sellukwa encediswa ngeMn. E. Ningiza umvangelisi weskete.

Enveni kwenkonzo kuyiwe ekhaya ugelori yoMn. T. Wood, umveni nomtshakazi baye bagqusha inkundla yakkwallhadobe, umtshakazi enxibe isivatho esimphlopho sesilika esifanelekileyo sexeshi, abakhaphi bakne benxibe izivatho ezipinksi ezenziwe ngokwesiko leli xesha, ngokunjalo namantombazana amabini epheni findyatyambo. Umnyeni waye nxibhi istuff suit yeshesha nabakhaphi bakne ngokunjalo.

Enveni koko kubhulelwu enkundleni, isikhokela siqhutywe ngugosa Reuben Sishuba, kwa-thandaza umVangeli E. Mancoba waseSkapu, uMfundisi M. G. Sishuba waseKomani wenye inthetho emfutshane, yokubulela nokukhuthaza nolutsha ngobuhle bonthato wasekhaya wathetha banzi jikelele. Enveni koko kucelwe utitshala uMn. C. W. Sigabi afunde uthotho lamabhaso nemigido, zoxta izidlobu ngokunguwapapashu amagama abakhaphileyo amabhaso nemigido nge-nxa yesithuba ephenephi.

Ngokufutshane igusha zemigido zibe yi 24, imal. yezipho ibe ngaphezu £6-0-0. Enveni koko kucelwe uMfundisi Yabo wase-Skapu. (Iphelela kumhlathi wokuqala)

Indibano YamaMfengu

UMn. C. C. M. E. Macingwane wazisa ukuba ngomhla we 15 February, 1942 ngo 2 emva

kwemini yoba yintlanganiso yamaMfengu cholweni eOrlando.

Kuthiwa needani mz- maHubi,

maBhele, maZizi nani nonke ma-

Mfengu.

Ezase Hewu

(Ngumhlele)

Ngomhla we 13 January, 1942 kuwelene indonga kwaRhadebe naXaba, ibe ngumhla omkhulu wokumanaywa emtshathwenu waaba, oof'tshala bobabini u-Mn. Jonathan Siyengo noNkosz. Olga Tselele Sigabi, intombi ekuphela kwayo kuMn. C. J. Sigabi waseJukuwa.

Lo msitho ughutywe ngenko-nzo ezukileyo yakwaDyani ngeRev. S. P. Freeland ecaweni ya-sellukwa encediswa ngeMn. E. Ningiza umvangelisi weskete.

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E Stellenbosch

(NGU T. N. Makasi)

Sinovuyo olukhulu thina mzi walapha kwakchaya-Mandi Location, Stellenbosch xa sibona i-tractor igquma ikhupha imithi ngokulungiselela amabala ebhola netennis club neminye imidlalo. Sinethemba elikhulu ingathi lo-nzi wakuthi uza kuba penkubela phambili.

Singwenela ukuba sikhe sibone izinto zoTena kveliya lase-Fort Beaufort, xa ebetha inteneta kuba kudala eyingxamele. Naanga amagama abadlali bala-ph: BaNumzana Norman Tena, Ashton Tena, Richard Qupe, Sampson Makasi tabanye.

Sikhe sabona apha utishalakazi wakuthi ellewu uNkosz. N. Sishuba obezokuthita iholideyi yakhe apha eKapa. Ebeke wafika apha eStellenbosch ngokuza kubulisa kunnakwabo nje ngomntu ogodukayo. Usixelete ngobumna-ndi baseKapa, nobubele athe wabenzelwa ngabantu baseKomani abaphaya eKapa. Sikunqwenelela ihambo entle ke titshalakazi.

Ndlelante!

Ngololiwe wamalanga ngomhla we 16 kule iphezelu ngentsimbi ka 2 kunduluke uNkosz. Mhantu Amelia W. Ngqaza otitsha kundlovukazi kummandla waku-Komani. Ebeze kachitha iholideapha eRautini kuyise omncinci uMn. B. Ngqaza wakwaThulandivile. Uhambe esenpilweni u-MaMyirha lowo.

Ndlelante! Sowuya kuhamba usibuliselwa nakwabase makhabaya usibekale namatye nakwabafileyo

N guyise Omncinci.

okaSmuts ngentetho yakhe angayiginyiyo ayithetha kwintlanganiso yeInstitute of Race Relations kwedluleyo iverki.

Ezase De Aar

(NGU Michael D. Msimanga)

Sibulela umDali sgokusigcina de siwubone nalo unyaka phezu kobugaxagaxa belf gade.

Sivnyisana noMn. Isaac Petrus omnye wezityudaka zalapha ngekuphumela iPrimary Higher yakhe kwimviwo zonyaka odluleyoy. Sinconna abazali bakhe ukuyamezelza ekwenzeleni unyana wabo ilifa elingaboliyo.

Ngomhla we 11 kwphezulu, sibe nembutho emyoli yokubulisa uMfundisi Faas weEthopian Church ethe ikomfa ebihile yamtshintshela eBhayi. Kuyilahleko enkulu kumabandla alapha eDe Aar, ngokuba yenyenamadoda ubizo, kuba lo mfundisi ngumfundisi ophantsi osoloko ethobekile.

Kuyiminyaka eminzi kuzanya ukuba mayime lo cawa yakhe apha eDeAar, kodwa ayizangide ime. Kuthi kwakufika uRev. Faas yema inkonzo yakwaPojo.

Imibengo

ERhautini kwezi veki zidluley, kubanjiwe amapolisa nabecuphi abaku 314 namapolisa akwaloliwe aku 59 ekukho ubungqina bokuba angamalungu equmrhu elinyebelela umBuso eliphantsi kweOssewa Brandwag. Le mpi ithe kanti ihfeli ixbobile ngeebhombo nezinkone. Isekampini yamabanjwa ke ngoku ngaphandle kwabambala abaseza kuma phambi kwe-kunkundla bazithethele. Ongezwe nangeeKoloni amapolisa alapha e-Goli nangeeCivil Guards.

Ipetrol iyachakwa ekuqaleni kukaFebruary ukulondoloza ukuba ifunyanwe ngabantu bonke abayisenzisayo kuba kunzima ukufika kwayo kweli lizwe ngeenoanawa.

Kusagwadiwa ezomBuso ePalamente eKapa. Ngathi amadlagusa azimisele ukumdia luhiaza (Iphelela kumhlathi wesine)

HE WORKS MUCH BETTER NOW

HOW DO YOU KEEP SO FRESH ALL DAY LONG ? THIS WORK MAKES ME TIRED VERY QUICKLY.



I DRINK TEA WITH ALL MY MEALS. TEA GIVES ME ENERGY AND MAKES ME FEEL GOOD ALL THE TIME. YOU SHOULD DRINK TEA IF YOU WANT STRENGTH.



NEXT DAY:
M-m-m. THIS TEA IS VERY NICE.



YOU ARE RIGHT ABOUT TEA. I HAD TEA THIS MORNING AND I FEEL BETTER THAN I HAVE FELT FOR A LONG TIME.



LATER:
IT IS NEARLY TIME TO GO HOME AND I STILL FEEL FRESH. I WILL ALWAYS DRINK TEA IN FUTURE.



IT IS VERY EASY TO MAKE TEA

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



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TEA is good for us!

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

PAGE EIGHT

THE BANTU WORLD.

JOHANNESBURG

SATURDAY JANUARY 31, 1941

THE TEAPOTS WILL CARRY ON

(By our Special Observer in the Middle East.)

He was a tired little man, a shop assistant in one of Cairo's great stores. All day long he had been besieged by officers bound for the Western Desert, who on making a last inventory of their equipment, discovered that they had no metal flask. They had rushed to buy; now there were no flasks left. One officer expostulated.

"This is indeed a bad show," he said. "How can one fight a war in the desert without a drink?" The tired little man looked up. "The teapots will carry on," he said gravely.

NOTES FOR NEEDLE-WOMEN

Here is grandmother's way of removing a stain on work when you have pricked your finger. Take a thread of white cotton, chew it into a ball—and place it on top of the stain. (This has to be done immediately.)

If you are using a transfer on very thin material, do the ironing with the heel of the iron, that is, the opposite end to the point. This way the weight is more evenly distributed and the ink is not likely to spread out in thick lines.

burden would have been too heavy to lift.

My thanks are also due to our Assistant Secretary and her better half Mr. and Mrs. Ramahane, who are always ready to serve the Association cheerfully at the expense of their daily duties.

Submitted before the Daughters Annual Conference by Organising Secretary C. L. C. TSHABALALA.

WORTH REMEMBERING

Grey with combinations of almost any other colour is fashion's latest decree.

If you have a very broad face don't wear earnings more than is necessary and then make them long ones to add length to the face.

To help your hands to be beautiful, shake them very hard and loosely from the wrists frequently, which exercise is said to be a good preventative against rheumatism.

It's a mistaken idea for prospective parents to foster the thought that, because both their eyes are blue, the baby's eyes will be a different colour, most likely baby's eyes will be blue too.

Unless you are able to keep

THIS WEEK'S THOUGHT

Doctors say that one should always lie on the right side. If one is on the right side there is no need to lie at all.

long nails in good trim it is much better and more practical to keep them short and rounded, for they will keep cleaner and will not break or split.

Giving baby physical jerks from the early age of three months may be great fun, but the greatest care must necessarily be exercised, babies usually try to sit up at about six months.

Letting children grow up with the idea that they can get away with anything is the theory of only weak mothers who find it so much easier to give in to their children rather than fight with them and help to rise above themselves and become in honour to their parents and themselves.

How to sweeten whipped sour cream—to a pint of sour cream add half teaspoon bicarbonate of soda, two tablespoons sugar and one teaspoon vanilla essence, then whip until thick. It will not be possible to distinguish it from fresh cream.

DAUGHTERS OF AFRICA

Annual Report

MEMBERSHIP

One of the most encouraging characteristics of the Association, during the year ending has been the continuity of effort put forth by the members in attending the meetings convened, and the fine spirit exhibited in participating fully in the activities of the Association.

Another gratifying feature this year is that inspite of the war depression, the quarterly attendance of members continued at meetings has been both encouraging and satisfactory all round and the Organising Secretary made every effort to keep the district workers well informed of the general activities of the Daughters of the Province.

During the month of January 1941 a special Executive meeting was convened at the Bantu Men's Social Centre where the President Mrs. Lesabe produced the Natal Programme for their Annual Conference of last January 1941; adding that delegates to the Conference be appointed to represent the Transvaal Association. The following are the names of the Transvaal Delegates who represented the Daughters during the Natal Conference:—Mrs. Lesabe President; Mrs. S. Mokhele Vice-President; Mrs. E. Baloyi Treasurer; Mrs. Violet Ramahane, Ass. Secretary.

Mrs. T. Piliso and Mrs. J. Palmer, District Workers accompanied by Mr. R. G. Baloyi, M.R.C. It was in February that the above delegates made their report on the Natal Conference.

Next was a farewell reception in honour of Mrs. Lesabe who was leaving with her husband Rev. Lesabe, to the Missionary field, Rhodesia, the event taking place at the B.M.S.C., Johannesburg.

THE WAR DONATION CAMPAIGN

It was during the month of March that the Executive Committee of the Daughters had its sitting, after which resolved decided to launch a War Donation Drive within the space of five months from date. The opinion was readily shared by members numbering (20) the afternoon, and the undertaking was accordingly achieved in the months of August 31st—September 1 last 1941, when a representative of four namely: Sarah Z. Mokhele; J. Mabuto; M. Piliso; and C. L. Tshabalala handed the donation to the Native Affairs Mr. Brink of Johannesburg.

It must be noted that the organiser was during the year engaged in touring the reef, carrying on the Association's correspondence, drawing the campaign plans and to see that the same is carried out by the working groups under untold financial strain unassisted.

During the past year there were four societies organised—and there has been an increase of two clubs and one society gained this year, whose services made it possible for the Daughters to report to the Native Commissioner the splendid sum of £63. 3. 7.

One notable support to the year is for the Executive Committee to present before the affiliated bodies of the D.O.A. Association some piece of work to be accomplished within specified season towards our National Housekeeping.

One notable support to the Association this year ending are the two rooms—a club room and an extra room used by the the Organiser—donated this year by the staunch supporters and true friends of the Daughters of Africa in the persons of the Rev. and Mrs. Paulos Mabiletsa of Alexandra Township, Johannesburg.

Who are the valuable donors to the Association all along.

Clubs.

Two clubs from boys and Girls together which meet three times a week in the evenings, at

room for the chairlady to make her general report.

SISTER STATES

We have been most fortunate this year in that the Organiser was successful in linking the friendship of two State Associations, namely—The Bantu Women Self-Improvement of the Cape through our trusted Sister Mrs. F. T. Jabavu of Middelkraal, and the Bantu Women home Improvement Association, under the leadership of Sister Mrs. Ziphorah Mokharto of Basutoland. The delegated representatives of the above mentioned States are expected to voice their Association views as regards the federation of the state clubs and organisations in the near future.

The last but not least is my sincere appreciation, to those daughters who have stood behind the curtains and furnished the organiser with some needed help within their reach; for without their assistance the (Continued in column 1)

PALMOLIVE'S

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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.



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NUTRINE BABY FOOD

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

11-2476-3

DEATH OF A GREAT SWAZI**Mr. Benjamin Nxumalo**

Swaziland and the Swazis today mourn bitterly for the loss thus sustained in the death of a genius, a most prominent Swazi in the person of Mr. Benjamin Nxumalo who passed away suddenly and peacefully at his residence at Bremersdorp.

Mr. Nxumalo at January, 1942. His funeral took place on the 15th January, 1942 and a very large and representative crowd paid homage to this Swazi patriot who in every way deserved the highest tribute that could be paid to a man who has done invaluable service to his country and fellow men. Mr. Nxumalo is survived by his widow, four sons viz: Austin, Stanley, Allen, Dudley and a daughter Constance. The service was conducted by the Rev. Thos. Gqiba of the African Methodist Episcopal Church and was supported by Rev. Lushaba (Methodist), Rev. Mtinkulu (Anglican) and Rev. Sibya (A.M.E.) Dr. P. Ka I. Seme was also present. Those who spoke paying striking tribute to this Swazi patriot were Mr. V. M. Stewart, Mr. W. A. Elder, Mr. Armstrong, the District Commissioner at Bremersdorp representing the Swaziland Administration, Induna Jeremiah Dlamini, Dr. P. Ka I. Seme and Jubumbango Nxumalo representing Chief Mgwejezi Nxumalo of Bremersdorp. Mr. Nxumalo at present held the responsible position of a spokesman of the Swazi nation. He was not an agitator but a man of moderate views whose message was "peace on Earth and good will towards men." He was a brilliant and brave scholar and a man of affairs who deserves from his country and fellow men unstinted admiration. In 1922 Mr. Nxumalo was a member of the Swazi delegation to England and afterwards he was selected as a representative of the African Methodist Episcopal Church in Swaziland to the Annual Conference of that church in America. Mr. Nxumalo was in every manner indispensable to the Swazi nation and was being held in high esteem even by the European community of Swaziland. Lastly when the roll of nation's heroes is called, the Swazi nation will answer with a united voice "Well done, Benjamin Nxumalo, thou faithful servant of God and humanity."

J. J. Nkuku,
P.O. Box 6, Mbabane,
Swaziland.

ROSE DEEP NEWS

(BY L. M.)

Miss Norah Mangala of Somerset East is spending her summer vacations with her brother Mr. S. Mangala, the chief induna of Glen Compound. We wish her happy holidays.

The evening of December 27, was one of the notable nights in (Continued in next Column)

HERBERT THIZWILONDI DZIVANE**Blind African**

(BY A. W. BLAXALL)

On January 16, 1942 in Butterworth Hospital, there passed away at the early age of 22 a blind African whose young life was full of promise and hope.

Only a few weeks after the Athlone School for the Blind was opened at Cape Town in 1927 the news flashed literally across the Union and came to the home of the principal of Chief Mphaphuli's School in Sibasa. Sitting day by day among the children in the classroom was the principal's own son, but he only learned such things as the memory retained, for he could not see to read or write. Without hesitation Mrs. Dzivane made the great journey from Vendaland to Cape Town and handed the sightless child over to the care of Mrs. I. J. Lawrence, the skilled teacher to whom now so many blind Africans owe so much. Standard by standard he passed up with normal development. A few years ago he sat for the Junior Certificate and Afrikaans Higher Taalbond examinations, his typed papers being marked without any privileges because of his blindness—he passed both examinations with credit, and then entered the crafts department of the school to prepare for his life work. It was during the school vacation, while staying with friends in the Transkei, the motor accident happened on January 9 from which he died quietly, in the arms of his sister, Miss Ulrica Dzivane B.A.

But it is not merely for these attainments he will be remembered by his many friends, rather they will always think of Herbert as he was in himself. Lively, versatile, and humorous, he was easily the most popular member of the Athlone School Concert Party which toured the Union in 1936. Almost entirely self-taught he played the piano, banjo and several other instruments with uncanny skill. A true African in spirit he took a lively interest in all affairs which concerned his people, listening to the wireless, asking for the papers to be read to him he was building up a wide store of general knowledge which could have been a great asset to him had he lived to fulfil his great desire to be a leader and public speaker. Withal, he had a humble heart which was truly religious, as the writer of this note knows well. Herbert was lovable in the best sense, and he will be greatly missed. To his sorrowing parents, sisters and brother our sympathy goes out—may they be consoled by the knowledge that, although so young his life was not without fruit for he inspired many by his radiant character, and the courageous way he persevered with work in which he had little interest, holding to a conviction that his opportunity to serve his God and people would come—it has come, but not according to human standards. Relieved from the bondage of blindness he will achieve in the fields we do not know, while his friends continue their work of lessening the burdens of blindness in the lives of Africans, inspired by the memory of what Herbert Dzivane achieved in the short span allowed him.

the history of 1941 when our favourite band the Merry Black Birds Swing Orchestra bid the old year farewell by their sentimental pieces which made every dance enthusiast go crazy. We expect this band to give us 1942 hits sooner or later.

Inter-alia Mr. Varrie, Hosp.

(Continued in next Column)

Zoekmakaar News

(BY K. R. MAKOLA)

The second reception of the Botlokwa Students Association was held at the Ramoroko Mission Station, on December 20. Amongst the speakers were Messrs. G. M. Nakene, B.A., Principal of the Orlando Secondary School, H. J. van Zyl, B.A., teacher at the Lemana Institution, J. M. Thobakgale, Principal of the Ramoroko School and K. R. Makola, Principal of the Botlokwa Amalgamated School. Mr. Nakene and Mr. van Zyl, spoke on higher studies and ambition respectively. The two lectures given by these two gentlemen in particular, were, to a large extent, almost the same in tone and principle. The points they raised were very important and interesting.

Mr. Nakene was accompanied by Mr. D. L. Mapara of Lepheela. Two other gentlemen in the names of Mr. F. Lekgema and Mr. Simeon Motiba were among the representatives of Ramoroko.

After all the lectures were delivered, including those delivered by these students, Messrs. Mnyemorathwe, Satekge and Matsapola, the chairman Mr. E. Rakauana, supported by his secretary, Miss. R. M. Modiba, passed a few remarks on behalf of the Association.

In the afternoon a football match was played between Pax College and Lemana. Although the weather was not very favourable, the players and spectators adjusted themselves to the conditions. Old Stephanus Maketla must be praised for his fair play and sportsmanship during the play. The match ended in favour of Pax College—2 to nil.

In the evening a concert was held which realized £2-18-4d. Thus ended the function.

ORLANDO NEWS

(BY SIMON MALAZA)

Private Doctors: It is an undenied fact that most of all the ladies working under these Doctors are unqualified. It is also a pity that among these doctors there is no one to help in encouraging our people to show what good lies unused in some of our qualified nurses. Thus we are bound to condemn all nurses for small mistakes which at times come from these ladies, due to lack of proper training. We may call these ladies probationer nurses though we have not known of any of this type having qualified after. This truly shows these doctors do believe in cheap labour, which causes unreliable results in some of their work.

Nurses and Sports: Hygienically speaking we are told that sport is one of the necessary needs in life. Yet we wonder how long we have been passing the Orlando tennis courts, Basketball grounds and other play grounds without seeing a single nurse at sport. We have known some of these nurses as sports ladies while at school. We have interviewed some on this question who replied by saying that this is due to their timetable which gives them no chance for games.

School Opening: The Law Palmer Memorial school was opened on December 5, 1941. The Rev. H. H. Chapman B. Sc. was chairman. Rev. J. Walker said prayers. Addresses were Dr. Ennals, Dr. W. Eislen chief Inspector for Native education, Inspector C. A. Jansen, Rev. D. Erikson and Mr. Nakene B. A. principal of the Secondary school. Musical items were given by the Secondary students.

Advisory Board: All the old members of the retiring Board were returned.

School Competitions: The schools singing competitions which was judged at the Hall December 5, 1941, results were as follows: In the girls juvenile choirs the Methodist led, conducted by Mr. Thloelo. Boys: The St. Johns conducted by Mr. Mapule. Junior choirs: Methodist again led, and conducted by Mr. Phamotse. Senior choirs: There was a draw between the St. Johns and St. Marys schools. Mrs. Motuping conducted the St. Marys choir Mr. Mapule the other.

Supt., who has been replaced by Mr. E. D. Punter his assistance is back from his leave of absence and is looking quite refreshed by the sea-breeze of East London where he spent his holidays.

Mrs. S. Jorha has taken a trip to the Holy City for a short holiday.

During his wife's absence who is at Cape Town on holidays, the hosp. Induna Mr. F. Makau is spending the week-end with his family at W. N. Township.

Congress and its**Aims**

(1)

(By "ANCPRO")

The African National Congress is the most important African organisation which came into existence in the year 1912. Its aims are very comprehensive. It is the mouthpiece of the African people of South Africa whom it also sets out to build into a united, educated, industrious, healthy and thrifty nation. Object number 20 in the constitution is a fine nutshell of what Congress aims at accomplishing. It reads thus: "To do all and everything directly or indirectly to maintain and uplift the standard of race morally and spiritually, mentally and materially, socially and politically."

Congress is, according to its objects, more than merely a "political" organisation whose aim is to agitate for political rights, but it is also a large educational and social welfare institution in which Africans of all professions and classes are sure to find scope for utilising their education, intelligence, and money for the welfare of their race. That is why EVERY African man or woman should at once become a member of Congress.

A minimum of 25 persons can form a branch of Congress. According to the constitution "there shall be one recognisable branch of the Association ('Congress') in each district, town or locality."

Everybody recognises, and has very often said, that "unity is strength," "united we stand; divided we fall." All this is true. But let us not just keep saying things without doing them. To be united as a race, let everyone decide to become a member of Congress. That is what unity means, not just fine words about what unity is.

Germiston School**Activities**

Some two or three years ago, the Germiston Inter-school sports association was established.

Several floating trophies for football, basketball and athletic sports were donated by Councilors and Europeans.

All the schools in Germiston compete for these trophies annually.

During the Inter-school sports competitions this season the Germiston Methodist school performed what may be called a "Blitzkrieg". All the trophies owned by the association were won by the school. In the football section two cups were won by the A and B teams and two others by both senior and junior divisions of the basket-ball section. The cup for the athletic sports that was competed for by all the local schools, was also won by the Methodist school.

This is a unique record in the serve congratulation on their fine efforts.

The staff and the pupils all de-history of Germiston.

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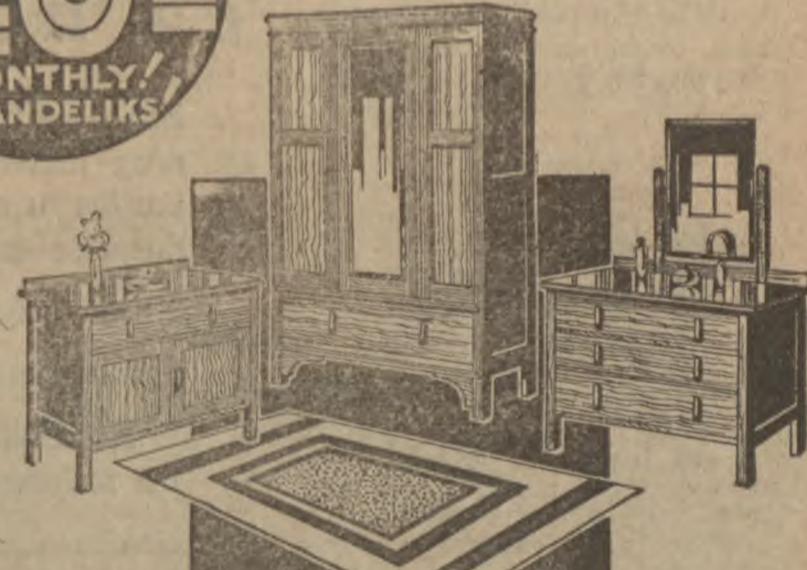
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BA KGUTLISETSENG GAPE PHALAMENTENG

Ka di 8 tsa kguedi ena, Senator J. D. Rheinallt Jones, Messrs R. G. Baloyi M.R.C. le R. V. Selope-Thema M.R.C. ba felegeditsoe ke Mr. J. B. Marks (Mongodi) ba ile ba tshuara pitso e kgolo ea dikgosi tsa setre-keng sa Rustenburg, motseng ea Rustenburg. Sesulong e ne ele Kgosi George Molotlegi ea Phokeng. Baemedi bo hlaositse mosebetsi oa bona, ba bontsha moe ba hlotseg le moo ba sa ka ba atlega. Dikgosi di ile tsa itumeleia puo tsa bona, gomme ka tshitshinyo ea Kgosi Frank Mogale a t'atsoa ke Kgosi Shadrack Zibi, pitso e ile ea bontsha ka tumellana gore e tshepa Baemedi gomme ea tlama gore ba boele ba kgethoe go tsuelets pele mosebetsi oo ba setseng ba o sebedits.

Go dikgosi tseo di neng dile teng go ka blosioa tsena: Kgosi O. Pilane, G. Molotlegi, F. Mogale, S. Zibi, Mabe, E. Mogale le D. More le kgosi tse ding.

MAJEREMANE A LATSOA KE SA MAGAGANE

Ga esale go tloga mohlang Majeremane a leletoea kgorong tsa motse oa Moscow, go rialo motato o tsoang Moscow, madira a Hitler a lahegetsoe ke banna ba 300,000. Ma-Russia a thopile dikanono tse 4,801, dikanono tsa ka dikantsheng 8,000, dithunya tse ithuntshang tse 3,071, dithunya tsa machini tse tse 15,000, dithunya tse 90,000, dit-tanka tse 2,753, dikolo tsa dikano tse 2,000,000, dikolo tsa dithunya tse 30,000,000 le lori tse 33,000. Gape go thubiloe difofane tsa Majeremane tse 1,100.

Majeremane a sa hlanotse dinao gomme Ma-Russia a diretheng tsa oona. Mor. Stalin, Tonakgolo ea Mmuso o Russia, o laetse gcre Majeremane a seke a neoa sebaka sa go phomola, a latsoe ke semagane motshegar le bosigo. Motato o tsuang Moscow o re Ma-Russia a gapile motse oa Mozhaisk tseleng e eang Smolensk; ga-pe, a gapile metsana e 150.

DIPICK-UP DI OLELA MAPHODISA

Go dubegile, ka Serolong go nyelgile, mona Gauteng. Maphodisa a tshuara Maphodisa, Mafokisi a tshuara Mafokisi. Go setse go tshueroe Maphodisa le Mafokisi a 314. Ditshipi kajeno di ngamela bao ba neng ba ngamela ba bang ka tsina gagolo Ba-Afrika. Dipick-up kajeno di olela bao ba neng ba olela ba bang ka tsina.

Maphodisa le Mafokisi ana gothoe ke maloko a Ossewa Brandwag. Ke banna ba neng ba ithuk'seditse go eka Mmuso mohla tsatsi le fihlang. Go fumane go bona dibetsa tse tshabegang gammogo le dibomb, le mangolo a nang le kotsi.

Marabele a gona mona South Africa, empa lehlo la mmuso le bogale, le bona le tse sephiring.

Ga Go Phomolo Go Baetsadibe

Majeremane koa Russia ga fumane sebaka sa ga phomola. A lelekisoa ke Ma-Russia gare ga sefe sa lehlo le tsidisi. Ma-Russia a gapile metse e mengata gomme ka bophirima go Moscow a suthiseditse Majeremane kgorong tsa motse oa Smolensk oo leng dimaile dile 230 go tloga Moscow. gape a gapile motse oa Kirov o leng dimaile tse 85 go tloga Smolensk. Masole a Ma-Russia a kgorong tsa motse oa Orel le motse oa Kharkov.

Majeremane a ne a sa itokise-tsa ntao ea mariga. A ne gopo-tse gore a tla phomola gomme ere ga selemo se finla a simolle go hlasela Ma-Russia. Empe a ne a sa rerisana le Stalin, Tonakgolo ea Mmuso oa Russia.

Ga Hitler a ne a rera go photso masole a gagoe mariga; Stalin o ne a ruta masole go loana mariga godimo ga lehlo.

BAEMIDI BA BA-AFRIKA PHALAMENTENG

Pitso ea All African Convention e neng e kopane Bloemfontein kgueding e fetileng e dumellana gore Baemedi ba sechaba sa Ba-Afrika Phalamenteng ba kgutlisetsoe kaofela ga eona. Go rialo ke gore Mor. C. Malcomes, Mor J Welsh(Cape), Dr. Edgar H. Brookes (Natal) le Mor. J. D. Rheinallt Jones (Tvl. le O.F.S.) ba boele kgethoe gape ba romeloe ntlong ea Senate; Mrs. Ballinger, Mr. D. B. Mcleto le Mr. G. Hemming ba kgutlisetsoe ntlong ea House of Assembly.

Gape Pitso ea dumellana gore banna ba Phalamente ea Ba-Afrika le bona ba kgutlisetsoe jualega ba bale jualo. Go rialo ke gore Messrs K. H. Godlo, B. Xiniwe, le A. M. Jabavu ba boele ba kgetheloe go emela Cape; Messrs. R. V. Selope-Thema, T. M. Mapikela le R. G. Baloyi ba boele ba kgetheloe go emela Transvaal le Orange Free State; Dr. John L. Dube le Messrs W. W. Ndhlovu le A. Sililo ba kgetheloe go emela Natal.

All African Convention ke ledikota le okame-setsoe ke Profesa D. D. T. Jabavu, Dr. J. S. Moroka Ramatlotlo le Mr. Lepolesa (Mongodi) le Profesa Z. K. Mathews.

THUSANG DIGOLE TSA ORLANDO LE PIMVILLE

Ba-Afrika ke sechaba sa banna le basadi ba ratang sello; ba dirang dintho ka puo eseng ka diketo. Ba ka go utluela boholoko ka molomo eseng ka diketo. Ke kgale re hlabla mokgosi oa go re thusang digole iss Orlando le Pimville, empa mokgosi ona o arabetsoe ke banna ba se ka bae. Chelete e re e fumaneng ke ena-

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no. Seo banna bana ba se etsang koa Leboea, gare ga matshuenye-go le dikotsi, ke seo se tla thusa go ageng ga Africa e ncha.

A re tlogeleng diphangap tsa bogologolo gomme re leke go tsula pele le moea ona o mocha oa setsoalle. Ga re ka etsa jualo, re tla aga Africa eo e tla bang thu-to go dichaba tse ding.

"Na u batla ntho e tlosang lenyora . . . Me ea ho nchafatsa?"

Seno sa "Eno's Fruit Salt" Ka galasa e tletseng metsi se monate, me ha u se noa u tla ikuthua u nchafetse. Seno sa Eno se ea matlafatsa, se ea thapsa, se ea fodisa?

Ke ka baka lang ha Eno e matlafatsa, e fodisa?

E etsa hore mala a hao a sebetse hantle.

E Nafatse mpa kapela, e ntshe ditshila tsohle tse maleng.

Seo u se batlang ke metsi a mangata. E noa a mangata, empa u etse hore a ho nec bophelo ka ho a noa le "Eno's Fruit Salt."

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ENO'S FRUIT SALT



100g 100ml

Tahlegelo e Kgolo Tharing e Ntso

KE A. P. MAREME—MAHLATJIE
Morulaganyi,

O tla ntsoarela, Thobela! ka ge Kgongoana ke kile kare nyame makabakanya a fetsileng ke be ke sa fodishitje "Skop." Mona Tshoane re sellong te lahegetjoe ke methoo ea sechaba ka lefu la Mohlompegi S. P. Matske, Mookameddi oa Transvaal Afric Congress. Eri le se thibigcile melomo, ra oela ke lero le lesu, leo sechaba sohle sa Ma-Afrika se ileng sa ba manyaming a tsabegang. Goa hlokalala Morwa oa Kgoshi-e-Kgolo Sekukuni, eleng Mojalefa (Prince) Thulare oa Maroteng. Go hlokega sebaka go ka bolela ka Baetapele bana ba babedi gona joale, eupya ke tla bolela ka monu Matske.

Re lahegetjoe ke senata sa dinatla, mogale ou bagale. Mohlabani ea ileng a itebala eena ka bo ga gagee, a incha sehlabeled sa sechaba seso. A tsena ditoronkong bakeng sa Iona Ma-Afrika.

Ke ka mohu Matske, lehono ba bang re filoeng ke Mmusho mangolo a Tokotcho (Letters of Exemption) ke ka eena re sepe lang dithupung ija Pretoria. Ke ka eena le baetapele ba Congress re lokolojoeng go patella bana ba rena chelete edikolo. Ke ka mohu Matske Ma-Afrika a Tshoane a getjoeing motse o moswa o motbotse.

Lehono le bao ba beng ba mo hlole ba tla rorisha mediro ea gagee. Ke bile lehlogonolo ga keile ka ba le sebaka go eo molekola Sondaga sa gague sa bofelo ga a le mo lefatseng! Mantsue a gague e tla ba tlu go 'na me ke tla kgopela thuso go Modimo gore ke a dirishe, ke leke go sepe la mehlaleng ena Ntate Matske. Mantsue a ha'e ke a: "Moetapele o soanetje go tsabala, a lebale le lapa la gague, ka baka tje ding, a inche sehlabeled go direle sechaba sa gabo." Me sena ke theresho eo go senang motho ea ka epheshang gore mohu Matske oile a incha sehlabeled sa sechaba sa gabo. Mohu o thoniloe ke boletji a se mo gae eupya a le modirong ea sechaba.

O phethile Khan! o loele nta tie kgolo, o re fnyedite tie ding! Re be re sa leboletje re tsepile gore o tla re hifabanea nta tie tlant! Eupya Mong da dilo tsophle eleng Jehova Modimo oa legodimo, a re amoga oena! Moafaplhogo a phenyo o tla a fumana pele ga Mdimo!

Baetapele ba Congress, ke dira chishinyo go lena kere "A go diroeng sekgoama / sa go direla mohu President Matske letlala la segopotjo" o soanetje go diroa joalo ke lena Ma-Afrika gobane o ratile sechaba sa rena, ka mediro e megolo eo a re diretjeng ena.

Tshimologo Ea Thuto Mo Bethanie District Rustenburg

(R. L. KOMANE)

Thuto e simologile mo Bethanie ko November a le 29, 1864 ge mosui Moruti W. Behrens a tsena koa Mandabole, District Rustenburg, go ruta Bakwena ba Mogopa. Ge a fitlha, amogeloa ke bona ka boitumelo bo bogolo. A simolola kapele, thapeilo, kerek, ka Sondaga. Me bogole sekolo sa kolobeto le baitehene ba tla go rutona, baithutha ka mettha le ka pelo ephethile. Lesomo la ntlha la kolobetodia ka Februry 1865. Me gole mo bona bao hanshenketseng matina a: Lasarus, Marea le Martha.

Me Moruti a fetola leina la Mandabole, ea ka Bethanie, gonne leina la Mandabole le ne le thelio ke Mapono a Moselikase ge a nts'e dinya faeng. pele ba fetela kaa Rhodesia, ba tshabile ko a fatsheng la Mazula.

Moruti Behrens, o ne a tshotse Tente e kgolo, me Bakwena bantila bale 100, ba kolobelitsoe motenteng eco.

wo ka 5s, le kae?" Karabo: ga se aka a mpho lona. Wena ge monna tseba gore o tla dula matsatsi a mabedi setokising. Ra-mpete tseba mpete o ye gae. Lahlal go ta-gwa.

The World's Greatest Liver Pill



Moruti Kompese o Loanchoa Le Ke Bo Baasa

(KE "KHUPA-MARAMA")

Mehlamunyana ke eo, Thobela Malobanyana, pele ga letjatji la matsaalo a Morena (Christmas Day) monna e mong oa Lekgoa mo Pretoria West oile a koa sella banna ba joale ka bo Dr. Puula-Tsela. Prof. Semanyamanyane, kabo Pat "M.P." malebana le theru ea Bishop Kompese. Monna eo a Lekgoa oile a lemosha Moruti eo mong oa kerekere oa Kompese gore kerekere ena ea gago ke se hlole ke e bona e tsena mona jarateng ea ka, go seng, joalo ke tla apara kobo e tee le oena.

Ebabi Jeffrou ore go Morutinya ena eo, o seke oa tsoga ga go selo se a ka sedirang, nka tlogela merokonyana oa ggoe. Morutinya enoa go koalagala gore o tsoa thokong tja bo Kolony, me o tille perekomo—mono Tshoane. Ke e mong oa bo Mapalane Komponeng ea ditshipi gona ka Pretoria West. Joale o ilz koete e tsenala boruti kerekeng ena ea mai-thirelo.

Eri le Satardaga sa pele ga Kristnose a eo soara kerekere gona jarateng eo tja Baase, ebile re koo o be a eo fa le selalo sa matirelo. Oena! anthe Baas o apere mapana, o panakete. Eri le go jona Sondaga bo esa, Baase a kokota monyako eaba Jeffrou oa bulu Oena! a gana nang Baase, are o sjambok! Moruti a golola. "Jo! Jo! Jo. Assablie my, Baas ek saal nie mier hier kom."

Baas are niks nie ek het vir jou ge se ek wil gelaat nie nonsense in my jaard nie." A re

Tsa Bethulie

(KE SYDNEY KA'NETE)

Ke ka masoabi re tsebisang lefu la ntata'rona A. Mothibedi. Ke motho ea neng a tsejoa kholo motsaneng ona oa rona. Moholo kerekeng ea D.R.C. Mofu a timela ka li 4 August, a patoo ka le late-lang ke Moruti R. Barry oa D.R.C. Phihlong Moruti a bua mantsoe a matle a khotthato. "Me a ea robatsoa ka khotso mohlanka o Molimo.

Ba ileng ba ba teng phihlong e bille Mora H. Mothibedi (Bloemfontein) Morali E. Mothibedi. Mofumahli B. Scholtz le metsolle e mengata. Re hile mohau ho bona bana le metsolle e meng e fihi ka mora nako, e leng Mong. S. Mothibedi (Parys) barali E. Mothibedi (Kopjes) J. Scholtz (Parys).

Mofu o tlohetse barali ha babei le litloholo. Mong. E. Mancle le Mofumahli ke bona ba kileng ba re khalo ka Mangaung lefeng la moholoanee'hae. Re lla le lona Bakwena.

Eo re mo thabetseng matsatsing ana ke mooki oa rona e mocha lea tsao Port Elizabeth e leng nurse J. Zwiede. Re lakatsa eka a ka seke a lahla moea ona a fihiang ka ona mabapi le mosebetsi oa ho thusa "Banchu" ba Afrika. Mooki o lula le Mofumahli J. Letale.

Tsa Mabieskraal

Kerekere ea Ba Methodist selemong se tsao feta e tsao lahlleloa hampe ka 'fu la Mrs. Mabe. Mofumahli Maope e ne ele mohatsa Tumahole Maope, ke ba bore-neng. E ne e le senata kerekeng ea Modimo.

Palo ea batho phihlong banane ba feta 300. Dimpho tsa matschediso che tsao ba ngata e le chelete, poone le mabapi.

Tshebeletso tsa phihlo tsa tsamaiso ka masisi, a maholo ke Moruti Matsobane. Moruti Matsobane ka baka la lefu la moholoane oa ha Samuel Matsobane o se a tsao boea Vrededorf, Orange Free State, matschedisong

"**Germolene**
ASEPTIC OINTMENT
SE PHEKOTSE BOLOETSI BO
bohloko ba fetlalo"

Ke pheko e futa ehole ea phekolang me

Thuruho Maqeba Maladu Diso Kokumoho Khebalo

o sieta, o sieta, o sjambok! Oena anthe ke dinya—a-dikgolo di sa tla. Sheetja gore Missus o shetje a teile mogala. Ba fihi mpya tja moshate (police) ba re o ditsipi O tialapa! Morutinya a tja ma-nelenyana o gagogile a letja korestina.

Ba fihi ba mo hlahlela ka setkisi. Oena! joale hikomela Offising ea Bonapalane ea tsomega ke moshipilogo (Monday) awo mothaona ca batho phuthego ea gague eamo peilela.

Baas! a gana nang a tja morapo, a eo bona Morena Radikompoena a motja taba tja morutinya enoa. Oena! Oena! a beleshe tjaosse hoseng! a nchios ka kgoro: Ge ke ngola tjeni ke koa gore o tshabile le phuthog ga a laela. Hlokkelang masogana! Jarateng tja bo Baas le tla fuma-na tosa ka 'nete. Julie sal sjambok kry.

Tsa Daggakraal

(A. E. MAPELA)

Ke tlohilie fatseg la Lesotho. Ke fatseg la Transvaal moo ke sebetsang kerekeng e kholo ea St. Mary's co e leng ea Makholokoe. Mazulu, le Mazwazi moo ba ithetseng lefatseng. Ke fihile hampe ka moo ngoanana oa ka Vivian Veronica eo a oalehileng ka relle Mohales-hoek. Leha ke thabetsse fatse lena bobo ke boo re beheng merapeleng hahlo ngoana eo za rona ea kulang. Thabo e kholo mona ea fihiola rona hoo hong song ho bilo ho lokisetsoa tsakamohelo ea rona le mohumahali (reception). Ke fihile mo kerekeli leng ngata. Re hile le Xmas e monate eo Sakramente seng se hlahisoa ke Moprista e mocha Rev. S. Moloi ba thusana le R. F. Yate e a tsao Ermeio.

Ka li 29 December ebile lenyalo la Nel Tshabalala oa Stykraal eka Molimo o ka hlohonolofatsa banyali bao. Ke lebola phuthog ea S. Michael's Mohlakoa Quathing kamoo e re fileng mafaho e thabiseng pelo tsao rona, ba bonahala hore re tsao hara batho ba 'nete baneng ba re rata re ba rata. Ke nyolohile le 'Me Annie Mabitte le moralie ona hae Emma Mabitte, bao ba ile ba khahlanyetsoa ke mura oa hae Mr. M. L. Mabite, Germiston, ea e ba thabo e kholo.

O ile a Robetse Bolao bya tsewa

(KE SOL M. MAMABOLO)
Tseba gore tse ke' tsao Chrome Mine fao re buswang ke Radikompane wa rena raperare.

Eri le letsatsi le lengoe monna yo mongwe a robetse le mosaadi oa gagwe ba tagilwe ba e-tswa byaleng ya re ge ba tsoga ba hueisa mpete o tswile o sepe-tse.

Ka tsatsi le lengwe monna a bona Palane (Schildpadnest). Ge a botsisa mong wa ntlo 'gore' mpete wo o o tsere kae" Monna are "Ke o rekile go Sephelemenya na wo o kae?" Karabo ya re "O setse a tswile merekong o ile Bleskop."

Mong wa mpete are. "Byale ke a o tsaea." Phetolo ya re: "le ge o ka ema ka thilog." Ditaba tsao feta go Radikomponi ka moso, yeo a swerwego le bolao a bitswa go ka iphotolela. Molato wa se-kwa gomme kgang ya re tsao bitswa mong wa bolao. "O tseba byang gore o be o robetse godimo ga mpete." Phetolo: "ke a tseba gobane ke waka le gona ke ka ntlong yaka le gona kebe ke robetse le mosadi wa."

Byale wena moreki wa mpete "lengwalo la gove o rekile moete

(Li feela serapeng sa 1)



E reko a Dikhemesenglebenkeleng Theko
1/6 le 3/6 pitsana

Pula E Na Ka Tumelo

(KE P. M. MOTAUNG)

Babadi ba tla iemoha hore ke-re ena e rera efangchedi boholo ka ditiro le metlholo. Ka di 9 January 42 re tlohilie ra ea ga Khoshi F. Matlala Maserumula re humane ho omeletse thata pula ea teng ho utluaha hore e atisa ho phatlatalsoa ke madimo a diphefo. Ho e kare ena ba no hole ditladi thata. Ho humance masoba a 7 a phuntsoeng ke ditladi lefatseng leo. Khoshi Maserumula ka ho tsaea botlhale ho Morena Davida Solomon o ithutle ho phutha sechaba sa hahle hore a se ise ho Modimo ho llela hona.

Ka lebala leo o ile a bitsa Mokganyane hore a tla a bue le Modimo oa hahle yoale ka Khoshi Akabe le Elia thabeng ea Karamela. Yoale mothanka oa Modimo o ile a tlohilie a baakanya tsaa pula ka Friday eare ka Saturday sechaba sa Matlala ka maemo otlhle le ba dikereke tsotlhe tsaa tla. Ho ile ha oia ditluto tsae thata tse matla foo. Moraho ha tsenoa mo mosebetsing ho ho bua le maatla a le hodimo hore-pula e tle e ne. Eile ea re he a thomana le maru a bua le ona ka tumelo a tsamaisa patla ea hae a ba a ntsa pamphu e pentilo ka potlotlo a re se ke maru aothle a lefatshe a nessang pula. A laela hore ka nako eotlhle ea buang le maru ka maemo a ona le ka mephato ea ona khutlong tsae metsa lefatshe ho opeloe sefela No 12 Difeng tsaa Sione.

Ha sefela se hoasa eena mothanka—Modimo a tsao a butse sakatku e tsoeu a ea ntle lebaleng, ea phephetha matshong a hae a ea

ko le lea, a lebaletse lehodimong. He a feditsi phutheho ea phatlatalsoa. Pula e, Go bontsha boitume-lo le kamogelo ea Khoshi Mmase-rumula o ile a tlohabla Morena Lekganyane le batho ba hahle khomo.

Beware the signs of



CONSTIPATION

1. BILIOUS HEADACHES
2. COATED TONGUE
3. IRREGULAR MOTIONS

Neglected constipation is bad enough, and may be positively dangerous. It can give rise to many ills in later life, including Piles, Colitis, and Gall Bladder trouble.

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Intestone is a gentle, natural laxative, combining fruit and herbs with blood-purifying alternatives. It clears away waste matter from the body, removes bad breath and headache and purifies the blood. Children and adults like its pleasant flavour.

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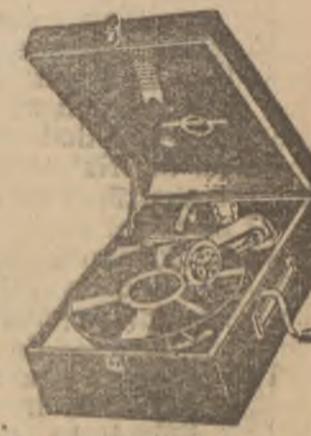
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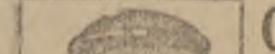
OTUKULULAYO

(MATUKULULA)

O Feta Meriana

Kaofela

1/6



O Feta Meriana

Kaofela

1/6

Matsetse

General Smuts On Future Native Policy

(Continued from page 5)

Thanking General Smuts for a "very remarkable and very courageous address," Lord Harlech said that General Smuts would go down to history among the thinkers and prophets of the world.

PLAIN DUTY

The implications of the idea of trusteeship would have to be worked out honestly and sincerely. If questions of high politics were left alone, it would be possible to see the plain duty which lay ahead. There was much that could, and should, be done in the discharge of the duty of trusteeship. There was for example, education. Missionaries had done much and the Government had followed haltingly.

"But if we honestly and sincerely ask ourselves the question, 'Are we doing our duty as trustees?' I do not think we can lay our hands on our hearts and say that we are doing it."

In the spheres of health and housing virtually nothing had been done for the non-European, though a start was just being made. The European could not continue to "look away from the helpless person on the doorstep."

"If there is one thing we have to do in this continent, and do pretty soon and pretty thoroughly, it is to look after Native health. There is a death rate among the children, a sickness rate among adults which we cannot tolerate if we want to see South Africa a prosperous, good and happy country."

The African was full of sickness—much more so than the European—and the African represented a great part of the population.

"When people ask, 'What is the population of South Africa?' I never say, 'Two millions.' I think it is an outrage to say two millions. It is an insult. This country has a population of more than 10,000,000, and that outlook which looks on the Native as not counting the ghastliest mistake possible.

"If he is not much more, he is the beast of burden and you want him. He is carrying this country on his back. (Applause.) In health we shall have to do much more."

The country's resources were at present locked up in the war and it was difficult to make a move, but he hoped that in the years to come there would be health services not only for the European but also for the African, which would do justice to the duty of trusteeship.

TVL. BANTU L.T. UNION

(By J. J. Mokhoenita)

The Annual General meeting of the Transvaal Lawn Tennis Union will be held at the B.M.S. C. Johannesburg on February 1, 1942 (Sunday) at 10 a.m. Associations and individual clubs intending to join must send two delegates. Agenda: (1) Minutes and matters arising from minutes (2) Correspondence, (3) By-Laws (4) Financial Report, (5) Presidential address, (6) Election of office bearers, (7) Affiliations and (8) General business.

Golf Items

(BY A. MAQUBEI-A)

Among the clubs affiliated to the Transvaal Bantu Golf Union this year is the Regents Park Golf Club, whose course is near the City Deep European golf course. The greens are among the best in the Reef. This club is fortunate in having as its officials the Nhleko brothers and Mr. L. Harrison, who are trying to uplift it as much as they can.

The first club competition at the Regents Park golf course this year was staged on Sunday, January 18, the results are not yet available. Kenneth Nkosi was the runner-up in both the Transvaal Knock-out and Open Championships in 1940. W. Chakale was the winner in the East Rand Championship in 1940.

Since then these two golfers have not been seen in the Union's championships. Will they make their appearance this year?

Mr. R. L. Rantia, one of the organisers of the Braakpan Golf Club writes: "I would like my club to affiliate to the Union." A meeting of the Union will be held on February 8. One of the items in the agenda will be in connection with arrangements for the Knock-out Championship which will commence on February 15. It is imperative that all affiliated clubs, as well as those intending to do so, should be represented in this important meeting.

which the meaning of words has tended to atrophy.

My conviction is that the T.B.G.U. on the whole has been dressed in sheenskin as regards what people think it exists for. This organisation seems to us to exist for sinister purposes, hence its convenient privacy.

Sub Nigel Try Again F.C.

WINNERS OF ALL COVETED TROPHIES

(BY A. M. SIBIYA—MANAGER)

The soccer season has closed and Try Again F.C. is able to give a good account of itself. Although a very old club, it never was able to distinguish itself as it has done during the past two seasons.

With the coming of Michael Smith to Sub Nige, since 1939, the club made notable progress.

NATAL VICTORIES

After a very successful tour of Natal when the team played Maritzburg Picked Team, and Durban Uriqu Jacks, then the Natal Champions trouncing the above teams to the tunes of 3-1 and 5-2 respectively, the boys were greatly encouraged and continued their devastating tactics against all outstanding clubs in the Transvaal.

In 1940 they were runners-up in the Transvaal Challenge Cup, and the Gold Fields Trophies, winning all the association trophies in the South East Rand.

Last year 1941, all coveted trophies found enough room in the office of the Compound Manager South East Rand trophies A. B. and C. and the Gold Fields "A" trophy. The Transvaal Challenge Cup and the Van Tressenburgh Governor General War Fund Trophy. The Gold Fields "B" is the only trophy lost to Vlakfontein—Pirates. We consider the composition of this season stronger than that of 1940.

In 1940 we had easy victories over Blue Bells Rhodesian Motherwell and Winter Roses. In 1941 season although the clubs proved stronger and clever in tactics, Try Again F.C. showed greater combination and refined team work than any other club it had to face. The only clubs which proved a thorn in the side of Try Again were Venterspoort, Robinson Deep and Kilmerton Students.

KILNERTON CRITERION

The last mentioned club has the habit of challenging Transvaal champions to prove their strength against them, and all along they have succeeded in beating previous champions. With Try Again the position was reversed. So in reality Try Again had a thorough test, and are deservedly declared Champions.

The club as a whole is composed of youngsters, who not only play to win but are sportsmen in the true sense of the word. They can give a beating and take it in the same spirit they have given it.

As manager of the club I can safely say the boys have impressed all soccer enthusiasts throughout the Transvaal. The only soccer province not yet visited by Try Again is the O.F.S. I hope we shall be able to visit this province soon. We wish all our friendly rivals a prosperous season this year.

T.B.G.U. And The Press

(BY WALTER M. B. NHLAPO)

The T.B.G.U. is one of the few, if not the only Association in this city which slams and bolts its doors against Press representatives from its ordinary Annual General Meetings. Last year Mr. R.R.R. Dhlomo representing this newspaper was refused admission and on January 11, I was refused permission.

CHALLENGEABLE PICTURE

The Bantu World is thus denied, despite the fact that it donated a trophy the opportunities of seeing conditions at first hand. However much we see and learn from reports in newspapers by the Transvaal Bantu Golf Union officials these cannot be relied upon for obvious reasons, and we have come to the conclusion without fear of contradiction, that they seem to paint a picture in their favour.

NO CONSTITUTION

The T.B.G.U. has patrons and officials but no constitution whatsoever. This is news! They would have us believe that they have principles in view and we flatly say, NONE. We hear of a few vague generalities, which mean anything or nothing in a world in

(Continued at Column 2)

Pretoria People And Events

The Rev. H. M. Maimane, a trading licence. This is the Local Chairman of the Mendi Memorial Committee, had arranged for a meeting that took place on Friday, January 23 at the Committee Room, Dougall Hall at 5 p.m. This year there are branches at Pelindaba, Lady Selbourne and Eerst Rust.

Mendi Day in Pretoria will be held on Sunday, February 22.

Mr. T. W. Keable Mote, who is a likely candidate for the Native Representative Council for the Transvaal-Free State constituency, left on Tuesday for Bloemfontein, Bethlehem and Harrismith to address meetings.

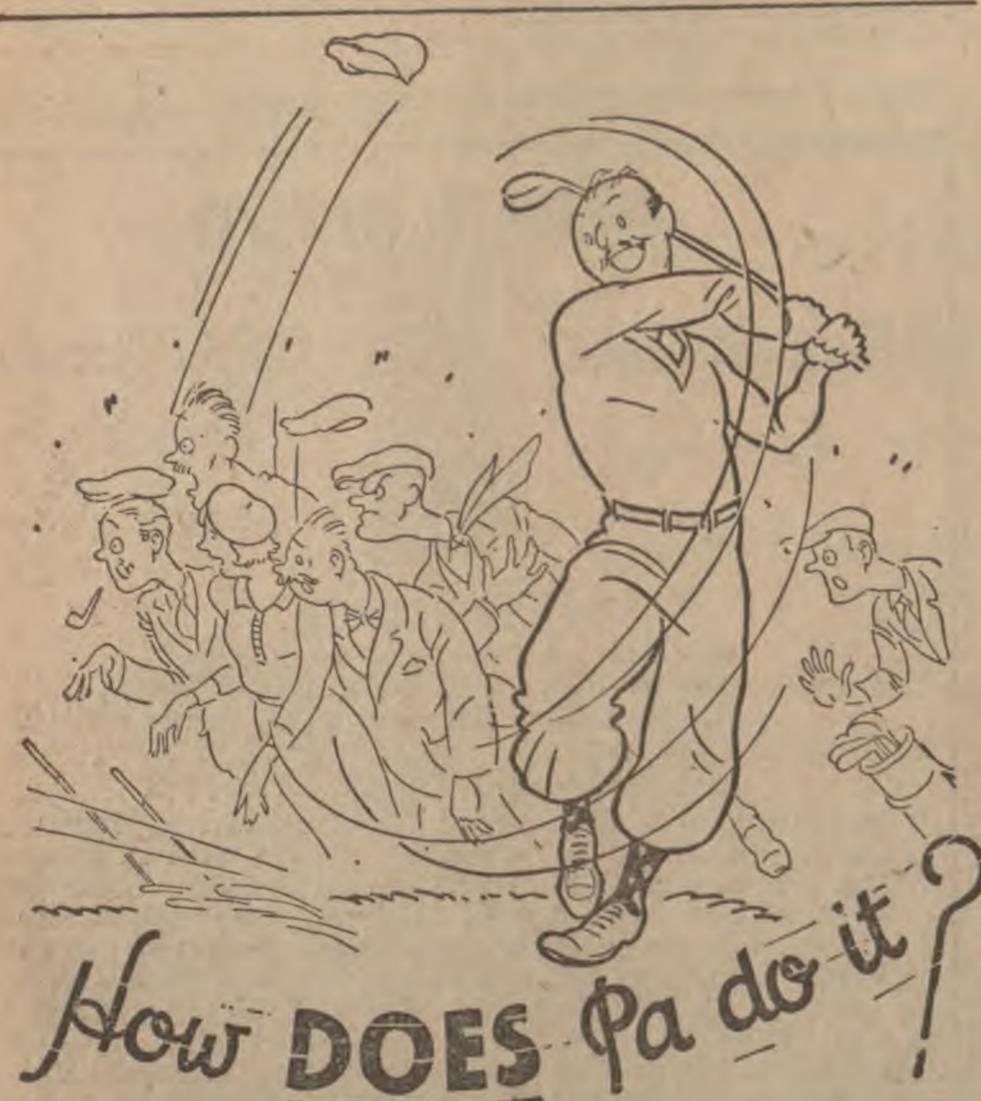
Mrs. Rebecca Mashishi, of Atteridgeville, has been granted

second African woman, the first being Mrs. Albertina Mbokwana.

Messrs. J. W. L. Letsibe, E. E. Mariqua, A. T. Seele, J. Rath Choeu and Stephen Mashupye attended the recent Executive meeting of the Kgudu-Morogo Civic Association at 61 More Street, presided over by Mr. J. K. Matli.

Congratulation to the Principal of the Walton Jameson School, Mr. E. J. Masuana, for the passes in the recent Std. VI examination. Mr. P. P. Gillings' students did very well in the Lovedale Andrew Smith Bursary examination as well as in the Transvaal Education Dept., (Std. VI).

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If you could only have seen where that ball went! Such a swipe!

And such energy! Such ease!

These people may have suspected Pa was a dark horse but they never anticipated such driving as this! They were flabbergasted. Look at them!—And he was that cool about it. Nerves steady as a rock. Pa is not young. But he's fit. Yes, 100 per cent.—His secret is a cleansed digestive tract and strong Nerves. He gets both from the same source. They are blended into Parton's Purifying Pills, which combine tonic with aperient properties. No need now to take two preparations. Parton's tone and strengthen while they cleanse. We Partons are sold everywhere at 1/6 per bottle. Trial size 1/

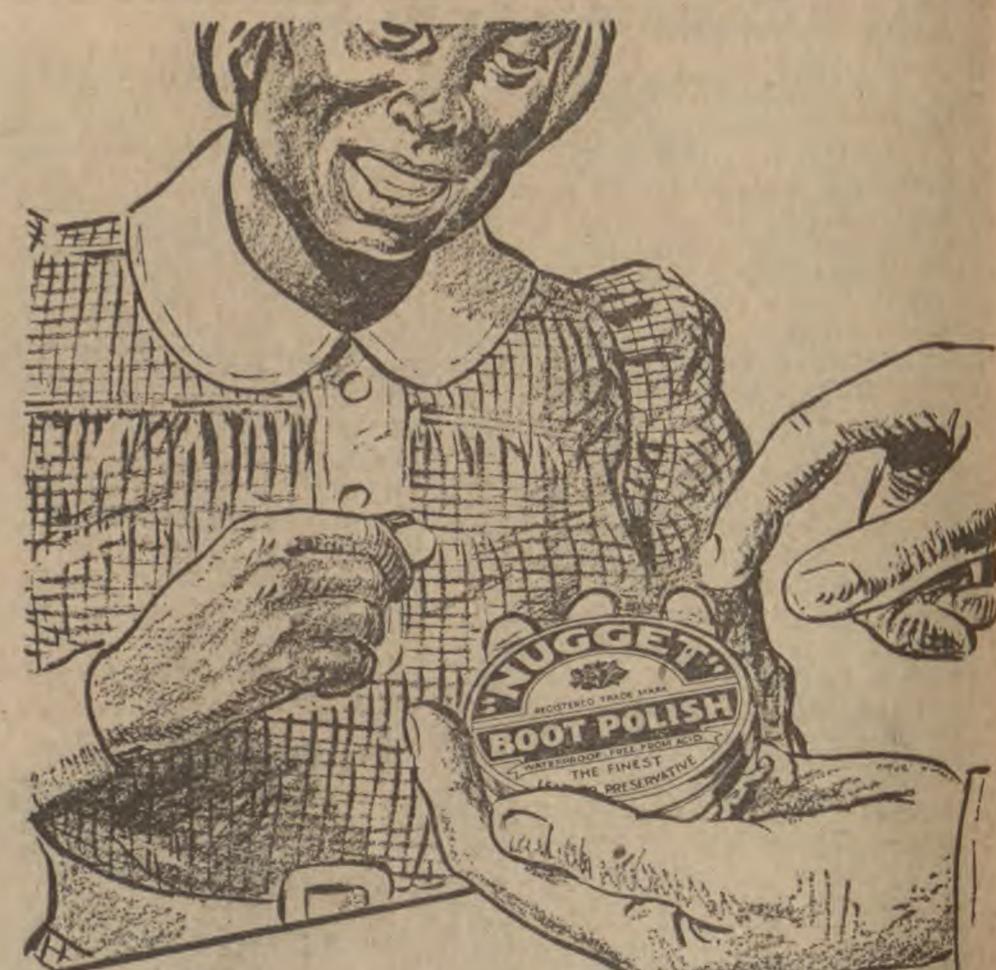
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LITABA TSA NTOA

(Li tsoa qepheng la 13)
bophirimela le bochabela.

Moreana e mong oa sehlekeleke se haufi le moo Java a ba le mona ke tseloolele le kathleca Singapore 'me eaba o romela mphi e kholo ho ea e futuhela Phutuhela eo ea hloleha ha bokloko 'me batho ba Java ba lelekao.

Ho bille joalo he ka likemo tsoa ngata 'me sehlekele-hleke sa Singapore le motsa ca sona o moholo e 'nile ea eba tlo ea ntoa le ts'olohoa ea malo. Lesoia la mo-Portuguese. Albouqueque, le ile la futuhela 'me la nka liohobsheane tsoa sona 'me Ma—Portuguese a lula teng ka lilemo ta lekholo.

Ka selemo sa 1641 ma—Portuguese a leleko 'me a nts'uea ke ma—Holland mekhamong ea meksi ea Malacca, moo sehleke-hleke sa Singapore se leng teng.

Ka 1824 tumellanong mahareng a Britain le Holland Singapore e ile ea getella ka ho oela ka ho Mangesemane 'me ha eba joalo ho lilela jena la kajeno.

Kajeno bo Ma—Japan, Singapore ke Moscow e neng le se sena ho Majeremane, ke hore ke motsa, ke tulo e ts'oanetseng ho nkuea "leha ho ka tla joang le joang."

Joaleka ha ho tsejica hantle tleleng tsoa tsoa feta. Its'iroletso le leliboho la motse ca Singapore. Li ile tsoa matlafatsoa haholo tsoa hohoo 'me tsoa tisosa 'me ka mokhoo o inalo ho ka lokela hore o bitsoa Motse ca Tau.

Majeremane a haholo ka lenatala—patla ho tloha Moscow 'me ho ka 'na ha ets'abala hore Majeremane a gete matla 'ohle a nona ka lefeela le ts'ole tsoe e leng tsoa oona ka ho leka ho hapa Singapore Motse o moholo oa Tau.

MANGOLO A NDABAZA-

BANTU

Middle East,

6 Ts'itee, 1941.

Batho babats'o ba South Africa. POLEO EO E LENG SETS'O-ANTSO SA MAKHOOA LE MA-AFRIKA HA A ITHUTA HO HLO-NEPHANA NAKONG EO A TALIMANENG LE MATHATA-LETSATSI, LEHLABATHE, LE-NYORA, MOSEBETSI LE LIKULO.

Matsatsing a seng makae a feleng nkile ka ba le sebaka sa ho felehetas "Deputy Director of Non-European Army Services" ha a ne a etete sepelela se seholo se haufi le mona, moo masole a South Africa le ao e seng Ma-khooa e okeloang teng.

Ke ts'oanetse ho le hhalosetsa hore morena enoa ea bitsoang "Deputy Director of Non-European Army Services" ke offisir e kholo mona eo boikarabelo ba hae e leng ho bona tso hlokoang ke bao e seng Makhooa bao e leng litho tso Lekhotla la Bahlabani la 'muso oa Kopano. Offisiri ena e ne le Mastrata le Komishinara litrekeng tso ngata tso fapaneng lefats'eng la Kopano. Haromrao ea eba Mookameli oa Lekhotla la Ma—Afrika la Boipi-letso the Transvaal le Natal 'me kamorao ho moo ea eba Motsamaisi oa Mesebetsi ea Ma—Afrika le fats'eng la Kopano le Komishinara e kholo a e Gauteng. Ka baka la tsebo ea hae e fumanceng ka ho lemoha lintho mesebetosi oa ho hlokomela Babats'o bao a sebelitseng le bona le bao a ba sebelitseng bopheleng ba hae bhole.

Joale ke khutlela ho tso leeto la rona la ho ea sepelela. Re ile ra ea bona banna ba pele bao e seng Makhooa, ba tsoang Lepalapaleng la Bophirima moo ba tloeng e sa nteng e loana teng le kajeno. Re fumane banna bana bao, e seng Makhooa, ke hore Ma—Cape Coloured, Ma—India, le mosfuta o bitsoang Malay le Ma—Afrika, ba tlelse moea oa kothahalo. Ke masole ka sebele joale hobene ba se ba ile ba amehola seo Mangesemane a se bitsang "kolobetsa ea oona ea mollo." Ba ea ikhomosoma, etsoe ho ba lokela ho e-tsa 'vilo va lika la kabelo ea bona eo ba e phethileng. Bongata ba bona bo na le bokloko bo le bong feela ka lipelong tso bona, ba ho khutlela hape moo e loanang teng kapele—pele ho ea thusa hore ntao ena e fele. Ma-Afrika e mong o na hliile a bela-ela haholo a re ho no ha sibokehe hore a khutisetsoe hole-hole hakana ho tla fiha sepeleleng sena. Mohla bahale bona ba khutelang mahaeng a bona, etlare ha ba orile mollo le lona, ba le bollle litaba tso sisi'mosang haholo tso ba li boneng ka mahllo le tse ba hlahetseng. Bongata ba bona bo no bo khanna makoloai a mebotokora ha ba futuhela ke lira. 'me bao re ba boneng ba ne ba e na le maqeba a entsong ke likulo le liphatsa tso libomb, hohane ba ne ba ile ba futuhela ke lira tso tsamaeang fats'e le ke lira tso tsamaeang ka

lifeofane sebakeng. Kaofela bao re ba boneng ba ne ba se ba thushile haholo. Ba hlokomeloa kiingka litenteng tso bona tso kholo, le Baoki le bathusi ba Ma-Afrika ba tscang South Africa.

Re ile ra leka ho batlisisa seo ba se hlokoang empa ba bonahala hore tsoho tso ba li lakatsang ba le tsoa. Ba bang leha ho lejealo ba re ba batla tso ba ho bala haholo-holo ba sa kuleng ba emetseng feela hore maqeba a bona a folo. Palo e kholo ea likoranta le libukana ea fumanoa metsoalleng ea Makhooa. Re ile sepetileng seo le libuka tso lifela tso neotsoeng ka Sesotho tso nkieng ka le hhalosetsa tsoa ka nako e fetileng. Libuka tsoa li ile tsoa tsofello ke Komiti e bitsoang S.A. Gifts and Comforts Committee eo ke seng nkile ka le bolla ka ha eona e lisoang ke mosali-moholo eloa ea molemo Mrs. Smuts eo e leng 'm'a rona böhle.

Kantle ho likoranta le libuka, re ile ra isa litholoana (fruits) tso ngata tso kamehla li thabellong ke batho ba robeseng liphateng. Litholoana tsoa li lintho tso ka thabisang masole a Ma-Afrika, le litoeboko tso masole a Ma-Afrika li ne li le kholo li bille li ama pello. Ha re tloha, bongata ba libanana le li oranges li ne li se li felile, 'me banna bao e ka bang leshorne le metso e mebeli ba ne ba lute ba potile bete ka hohle ba ts'ore e lifela ba bina joaleka ha batho ba heso ba bato'so ba South Afrika ba tseba ho bina.

Batho babats'o ba South Afrika joale ba na le tbaa e kholo eo ba ka ikhohomosang ka eona hohane litho tso ling tso sechaba sa bona li bille teng ntoeng e kholo eo lebaka la eona e leng le khabane e loanetseng karolong e hole le naha ea habo bona. Ke nahana hore ke nepile ka ke ke le-khetlo la pele lena litabeng tso libukana hore Ma-Afrika a fats'e la Kopano a be teng ntoeng e loanclang kante hohlelefats'e la South Afrika hohane leha a ne a ile mose ho maqebalao ka ntao e fetileng, a ne a thusa ka mosebetsi oa matsoho feela hole koana le moo ntao e neng e loanela teng. Mehling e tlang, bana ba South Africa, ba Makhooa le ba bang, ba tla bala ka boikhohomoso le ka ho li thabekita libuka tso hore ka 1941 batho ba bato'so ba South Africa ba ile ba qala khaolo e ncha litabeng tso sechaba sa habo bona ka ho phetha ea bona kabelo, eo e seng e nyenyan ntong e kholo ea Lepala-paleng la Libya.

Le bona hape ha se bana bana rona feela le litoloholoana ba tlang ho ithutha ho talima mo-Afrika leseling le lecha. Masole a Makhooa mona a ithutha hore mali a bahlabani ba loaneng ka bokole ba bohlo mehling ea khale ea South Africa a sa ntsane a elaa ka matla a moholo methapong ea bara ba bone.

Empa hoo ha se phetho. Ma-Afrika le oona a ithutha tsoa tso e nge e ncha ka ha Makhooa. Ma-Afrika a mangata a ne a qala ho nahana hore Makhooa ha e sa le batho ba matla, ba tise tsang le ba bohale joaloka baahiba pele le Lipula-maliboho tso sechaba e ncha. A ne a se a nahana hore Makhooa joale e se e le batho ba tsebang feela ho pharama fats'e moriting oa lioffisi tso pholileng kapa ho palama lipere a solla polasing le ho ba bo-baas mafafong. Joale ba bona Makhooa a apere marukhoe a makhus'oanyane a sebetsa letsatsang, a cheka lisoro tso likants'i a etsoe le mesebetsi e meng ho filela mekotolo ea oona e cha e bao e mesehla hoo motho a makalang hore na e sa le oona e sechaba seo e neng e le a sona ha a fiha mona. Ma-Afrika a bona Makhooa ana a sebetsa ka letsatsi le leng le le leng ho filela matsoho a oona a ebe gorofo a omella le ho filela mebete ea oona ho bokahala mesifa feela e sisinyehang ho eona. Empa ho feta mona, Ma-Afrika a bona Makhooa a oona e sechaba ka kohthahalo ho palama lifafaneng ho ea loana le lira hole-hole ka holim'a maru, a a bona a tsamaea ka thabo ho ea likarolong tso a tsebang hore lira li tla leka ho a theolela libomb, a a bona a phalale ntong ho ea shebana le likanono le lithuny tso machini, me a a bona a futuhela litanka ka lisabile tso oona.

Tsoa ena ha ho le joalo he, e hloha moea o mocha har'a batho ba South Africa, oa ho hlonaphana

ka ho fetisa, oa ho mamellana ka ho fetisa le ho seli tsolhe tso molemo motufeng o mong le o mong. A mangata masole a seng a ile a re ho 'na "Ha ke khutela South Africa ha ke sa tla boela ke e ba le pelalo bathong ba bats'o."

Ka mokhoo o joalo kea tiisa hore ba bangata ho Ma—Africa bao ka nako e fetileng ba neng ba bolela polelo tso lefeela har'a batho ba habo tso kamoob ba neng ba ka sebetsa hantle ha ba ne ba ka ba le chelete eo Makgooa a neng le eona ba tla thiba melomo ea bona ka baka la ho lemoha hore Makhooa at a the a na le molemo oo batho ba bats'o ba neng ba sa o ellelo. Bao ba sa tloeng karolong eana ba lahleheloa ke metsotsa ea ho bona no hola ha moea ona o mocha le ea ho ba le kabelo tsoelo—peleng ea oona.

Lipitsong tso batho ba bats'o nakong e tlang, ke se ke bona tsoa tso sechaba ha bao ba neng ba le ntong ena e kholo ba bitsoa ho thoe ba hlahele kapelle. Ha ho le joalo etsang le lona hore bao ba sa leng bache har'a lona ba se ke ba tla ba eba har'a ba tlang ho talima fets'e ha mahlo a tsotang a letela bao ba ileng ba ineela ka boikhohomoso.

O lona,
NDABAZABANTU.

MANGOLO A NDABAZA-BANTU

Middle East,

Ts'itee, 1941

Ma-Afrika a South Africa.

Joaleka ha ho atamela nako ea tsoalo ea Morena mehpolo ea rona e khutela morsa ho ea fiha nakong eo hona haufi le mona moe re leng teng, ho ileng ha hoeletseng tsoa tso monate, tso hore "Khotso e ke e be teng lefats'e eng le lereko bathong kaofela."

Leha litaba tsoa tso nyakallo e kholo li tsebitso khale-khale e se e le likete tso peli tso lilemo tse fetileng, ho sa le teng baeta-pele ba libukana hore ba rateng ho phela ka khotso le ka kuiloano le libukana tso ling, ba laelang hore linaha tso nyenyan tse se nang molato li tlatlapuoe li amo-huo le ijo tso tsoa le lintho tso ling 'me ho feta tsolhe, li amo-huo le tlokoalo ea tsoa. Re tsoa kaofela hore kamor'a ntao ena bao ba senyang khotso ea lefats'e, ho tla lokisoa litaba hore li eme ka mokhoo oo ba koheng ba boela ba phahamisa li hloho tso bona.

Ha e le nakong ena ea joale re mpa re lakatsa feela hore lebaka tso chaba kapa phirimana e fihi eo re tlang ho ba lebala batho bana ba hlohileng tlokoaloi e kana-kana, ba entseng hore basali le bana ba lahleheloa ke bao ba ts'eliteng, ba entseng hore bannana ba hlofallle ruri, le hore bannana ba khaofanngoe le basali bana le batsoali ba khaohanngoe le bana ba bona.

Re lakatse hore ka bonyenyane re mpg re bonahatse setsoalle le lereko mahareng a rona re inots'i. Ka ho ets'a joalo e le hore ha re lebale ma-Afrika a rona le bohle bao e leng masole ao e seng a mofuta e mosoe. Hona joalo mona ho teng likete-kete tso oona, 'me ka lebaka leo ha re ka ke ra a etsetsa letho le lekakang ka bonngoe ba oona leha re lakatsa hore bona ka bonngoe a be le maikutlo a hore rea a popola.

Taba ea pele ke hore Lekhotla la Ntoa le rera hore mo-Afrika e mong le e mong a amohole lijo tse fetseng tsoa tsoa tso a kohthahalo ho a kohthahalo ka mangolo le ho eke-sa palo ea oona ka ho kena bo-soleng hore a tie a 'ne a ikutlo hore ba habo oona ba a ts'eliteng.

Metsi a teng a elaa joalo a hloleka pina ea oona e monate ho ea fiha nokeng e kholoanyane ma-ne tlae.

Kamor'a lilemo tse ngata tso hore, hape ke se ke fiha ho so-la se seli tsolhe. Likhomo li ne li se li katakile mabopo a soma le lifariki li se li ile tsoa tso pi-tika seretseng sa oona moe ka nako e fetileng e neng e le lets'a nyanya le lenyenyan e hloekileng.

Seliba se katakiloeng ke ho pi-tika hore ka lifariki ho oona se ne se se thibehle ebile se se se si hlore se kolla.

Batho ba ahileng haufi le sona ba ne ba tloaete ho kha metsi a hloekileng le a eifeng ho sona

Lits'ilabele tse neng li sirele-litse seliba sena li ne li se li nyametsi li hatakets'e ke likhomo le ho joeo ke lipoli.

Ho se io fetile lilemo tse ngata hape 'me joale matwetsing ana ke tsoa fumana sets'oants'o sa sona seliba sena. Se likeletsoe ka le rako le matla le se sire' itseng ho chikiloe lets'a le letle e ts'oarang metsi leo ho lona ho tlohang pompo e khuts'oanyane moo ba sali le bana ba flatsang linkho tso bona teng. A ne a tlaatsa lets'a hoo a lekaneng hore makhomlo le manku a batho ba ahileng haufi le moo a fumane metsi teng.

LINEO TSA MA-AFRIKA MOKOTLENG OA NTOA

Mastrata oa Cofimvamba o rometsi neo ea 5s. ea mokotla oa Governor-General oa ntao, e tsoang ho W. Matabata, Mookameli oa Ncana School, setrekeng sa Cofimvamba.

A. D. Sello oa New Ermelo Township le eena o rometsi 5s. ea oona mokotla oo, ka Mastrata oa Ermelo.

Kopo ea monei oa chelete ena e reng e sebeliso moo e hloka-halang haholo teng e tla phethoa.

Mastrata eo hape e leng Motlatsi oa Komishinara ea Mahlabatini o rometsi £1. 4. 2. e tsoang ho Ma-Afrika a Norwegian Mission setrekeng sa Mahlabatini.

Motlatsi oa Komishinara oa Pilansberg o rometsi 10s. e tsoang ho Elias Kgoroba, oa Tweelaagte Store, Private Bag, Rustenburg.

Stephanus Radebe o neile Komishinara ea Witbank 10s. eo a nts'etsang limpho le lithabiso tso Lekhotla la Ma-Afrika la Bahlabani.

Ka'Moleli W. J. Dickens, oa 470, Retief Street, Pretoria West, ho tlie £1. 15. 0. eo e leng lineo tsoang ho litho tso Kereke ea Members in Christ Assemblies of South Africa e tsoiseng ho eena ke Rev. Elliott Jayiya, Vogelstruisbuil, G.M.A., P.O. Box 218, Springs.

Ena ke neo ea pele e tsoang ho litho tso Kereke ena. Re lebaba haholo.

Motlatsi oa Komishinara oa Rustenburg o rometsi £1. 4. 6. hammohlo le lenaneo la bafani ba ahileng ha Ramathihela le Buffisfontein, 205, le Elanskal. Ka baka la ho hloka sebaka re sitloes ho hatisa mabitsi. Le pele lenaneong ke la Kristof Petlele e be mabitsi a ba bang mashome a mane.

Re ts'oaea hore lineong tsoa ba bangata ba nts'its'e 6d. Hopo-lang rea le rapela hore ke lino-kana tso nyenyan tso etsang linoka tso kholo tso joaloka bo Limpopo.

Mastrata oa Empangeni, setrekeng sa Lower Umfolozi o rometsi cheke £10. 4. 9. eo e eleng lineo tso Ma-Afrika tso nts'etsang limpho le Lithabiso tso Lekhotla la Ma-Afrika la Bahlabani.

WHO'S WHO IN THE NEWS THIS WEEK

The Bantu World agent at Germiston wishes to advise the readers in his area that copies of "The Bantu World" can be obtained at Stand No. 1609, Cape Street, Germiston Location.

The engagement has been announced of Elizabeth, the eldest daughter of Mr. and Mrs. W. Bransel, of W. N. Township, to John, the eldest son of Mr. and late Mrs. M. Maraba, of Pietersburg.

PRETORIA PEOPLE & EVENTS

Mr. W. Rawling, bandmaster, returned to the Capital last week from his extended leave.

Mr. G. R. C. Moetlo, of Pretoria, is back from his leave. He visited Capt. D. Thegashu, of the Salvation Army at Brits Location the other week-end.

Mrs. E. M. Mlahleki, who has been nursing in Pietersburg, is back at her home in Pretoria.

Among some of the prominent figures who attended the fine show held by the Pretoria Bantu Social Club on Monday January 12 were Messrs J. S. Lekgetho, V. V. Mbobo, B.A., F. Mareka, A. A. T. S., H. Tatane, Roy More, M. Percy Mahlatjie, T. P. Moela, who is the secretary of the Club, and many others.

Who's Who In The News This Week

Mr. S. M. van Dassie, of Sophiatown, Johannesburg, is on a three months holiday. His wife who was reported ill some weeks ago, is now progressing well towards recovery at Walmansthal.

Mr. Reuben Grootboom, of Pretoria, spent the last week-end with parents at Orlando.

Mr. S. M. Selanto left Johannesburg on Thursday for King Williamstown.

Nurse M. Hlubi, of Nokuphila Hospital, left the city last Sunday for Durban on holiday.

Nurse D. Sifanelo, of Nokuphila Hospital, left Johannesburg last Sunday afternoon for Cradock on holiday.

News has been received of Rev. and Mrs. J. J. Makasi's safe arrival at Carolina where they are now stationed.

Mr. W. Gogo, of Somerset East, conducted service last Sunday at the Wesleyan Church Sophiatown. He is the guest of Mr. and Mrs. G. M. Ntshanyana of Sophiatown.

Rev. G. Zimba and Mr. S. H. Manda arrived in Johannesburg last Saturday.

Nurses Kate T. Mphahlele and P. J. Tabane, both of Modder "B" Central Native Hospital, were the guests of Mr. and Mrs. P. M. Leo. Mphahlele, of Geduld, last week-end.

The Gay Gaieties will present a sensational musical production "Nodoli" from the musical composition "Nodoli", first of its kind staged by African Artists, also Hawaiian Memories and Gaieties Glamorous Girls, at the B.M.S.C., on Friday, February 13. The Jazz Maniacs will play for the dance.

Nurse Esther Majoro left Ventersdorp on Saturday last to take up a new post at Orlando. She was accompanied by her friend Nurse Hilda Makgoro who returned on Monday.

Mr. P. R. Kakana, of Germiston, and Miss Hilda K. Duipar of Mafekeng, were visitors of Mrs. I. M. Motja at Lewishan Location the other week.

Mr. and Mrs. Stanley Highboy, of E.N. Township, were the visitors at Springs last Sunday and were the guests of Mr. and Mrs. W. W. J. Chirwa.

Mr. Abner Madi, works foreman of The Bantu World, welcomed his son Cyril on Thursday from Natal. He proposes to send him to Adams College next week to study for the Junior Certificate.

A farewell tea party was held last Sunday by Mrs. A. Festile, of Benoni, on behalf of her children Tandiwe and Boyisic who have passed their sixth standard and will shortly proceed to college in Pietersburg. The following were present from Johannesburg, Geduld, Springs and Orlando:—Mesdames H. Malela, P. Modige, M. Dunjwa, P. Mxabela, M. Mankazana, R. Ngoyi, M. Mbikwana, L. Tana, E. Mbiyana, E. Mancoba, L. Babile, A. Ch. Mehlomakulu, A. Pretorius, G. Nojekwa, Lihone, and Mrs. Tindleni Misses L. Rampete, Enid Tana, Dinah Mehlomakulu, V. Ntsiki Somthunzi, Messrs M. W. Somthunzi, W. Ngoyi, G. S. Nkosi, Hud, H. T. Marwede, O. Matomela, C. K. Caleni, A. Festile, B. Fihla, G. G. Nkosi and many school children.

Mr. R. G. Baloyi, M.R.C. and Mrs. Baloyi left Johannesburg last week-end for Cape Town.

Miss Grace Pukwana, of the Athlone School of the Blind Bellville, Cape, returned to Bellville last week-end after spending her Summer holidays on the Rand.

Mr. George Pember, of New Brighton, Port Elizabeth, spent the Summer holidays in Johannesburg.

Congratulations to Mr. and Mrs. A. Monamodi, of E. N. Township, on being presented with a baby girl last Monday week. Both mother and child are well.

Miss S. Sihlabaka and Mrs. Matsitse, both of Sophiatown were the guests of Pastor and Mrs. J. R. Albert Ankoma, of George Goch last Sunday.

Nurse Nellie Swartland of the St. Michael's Hospital, Kuruman, returned last Saturday from Rustenburg where she had paid a visit to her parents.

Miss Harriet Ranoko, of Sophiatown, has joined the staff of the Bantu creche at W. N. Township.

Mr. George K. Banda, of Nyaland, arrived in Johannesburg last week.

J. C. Results

The following are the Transvaal Bantu successes in the University Junior Certificate examination:

St Peter's Secondary School, Rosettenville.—Class 1 Division

1): Mabuya Gordon Hewart N. (Division 2): Gardee Ahmed M. O. Makenete Stroug T.: Makgato, Ambrose B.; Makoena, Peter; Molefe, Conrad M. K.; Musi, Vaughan F. S.; Sebati Kenneth M. Class 2: Mamabolo, Godley; Matano, Iselane M. S.; Mokoboto, Wilfred M. S.; Mzimba, Patrick N.; Pitse Long M. S. P.; Sereme, Ernest; Sitole, Naphtal M. Class 3: Crowe, Robert T.; Gwala Doris E.; Khumalo, Racca D.; Mangisa Vinah V. V.; Mankazana, Welcome D. D.; Mgqwetho, Leonard S. H.; Mnguni, Bethuel R.; Moanakvena, Nonnie M. Mokhotlu, Andrew M.; Mothabi, Kgomozo N.; Motsisi, Mabel N. D. N.; Pityana, Angelina R. B.; Poee, Christopher N.; Qupe, Mildred N.; Seipei, Abraham C.

Private Study.—Class 2 Deanc. Patrick F. Class 3: Carruthers, Robert J.; Zondie Nettleton.

Wilberforce Institute.—Class 3 Jini, Samson.

Private Study.—Class 3: Mabotja, Joseph; Serumola Luca.

Miss Queenie Mphahlele, of Sophiatown, who has recently completed her domestic science course at the Alexandra Township Roman Catholic school, is taking up employment in Johannesburg shortly.

Mr. and Mrs. E. J. Setoaba, of Elvirove, Orlando Township, have been presented a bonny baby boy named Leonard Betram.

The marriage took place on January 15 at the Groutville Mission Station, Natal of Mr. S. Walter Gumbi, youngest son of Mr. and Mrs. E. J. Gumbi, of W. N. Township, Johannesburg, and Miss Edith N. Nduli, third daughter of Rev. and Mrs. N. M. Nduli, of Imfume Mission Station, Natal.

THE MIRACE TRADING STORE, P.O. MIRACE, O.F.S.
Ke' rona feela bao eeng ba rekisiba Meriana ea Grahams le Jones, mona Mirage. U tla alapeha kimi. Re rekisa le phaflo tse ding ka theko e tlaase. 6653-31

The Bantu World

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TEMOSO: Allassyn e phekola he ho biola, serame, sefuba, mafahle, mokoholane, ho hatsela, mometo, ho feheloana, mphikela, ho ethimula, ho bolesa diboko tse nang le kotsi mo netsong, o blockis dinko, e thusa ba bacha le ba batala. E fodisa ho ho hlola le serame kapela. Thoko 1/6 le 2/6. RIGHHOUSE'S Chemists, 71, Loveday Street, Box 5595, Johannesburg. Mahlo a blahloloja kantle te tefo. Thoko ea dibrele e tlaase. T.C.

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T.C.

NOTICE
I hereby notify my wife Mariam Mots'oane who disappeared on the 12th February, 1941, at 1674 Mogorane Street, Western Native Township, and whose whereabouts are unknown to me, that if she does not return to me on or before the 28th February, 1942, I shall institute action against her for divorce.—John Mots'oane, 1674 Mogorane Street, Western Native Township. 6637-31

TSEBISO

Mona ke tsebisa mosali oa ka, Mariam Mots'oane ea nyametseng ka il 12th February, 1941, koana 1674 Mogorane Street, Western Native Township, eo kajeno ke sa tsebeng moo a leng teng, hore ha sa khutlelo ho nna ka kapa pele ho li 28th February 1942, te tla nka lehato la ho khaola lenyalo.—John Mots'oane, 1674 Mogorane Street, Western Native Township. 6637-31

ISAZISO

Ngemukelwe umfazi wami, sekulu imivyska emine Ngiyamulela laeo ekona ukuba angitumelo keli yake nomu buyele kimi. Uma engaviumi ngizotata izintyato zokwana kuanikisa ekupeleni kuka February iona. Inima Edmund J. Ntshingila, Longlands, Dundee.

6678

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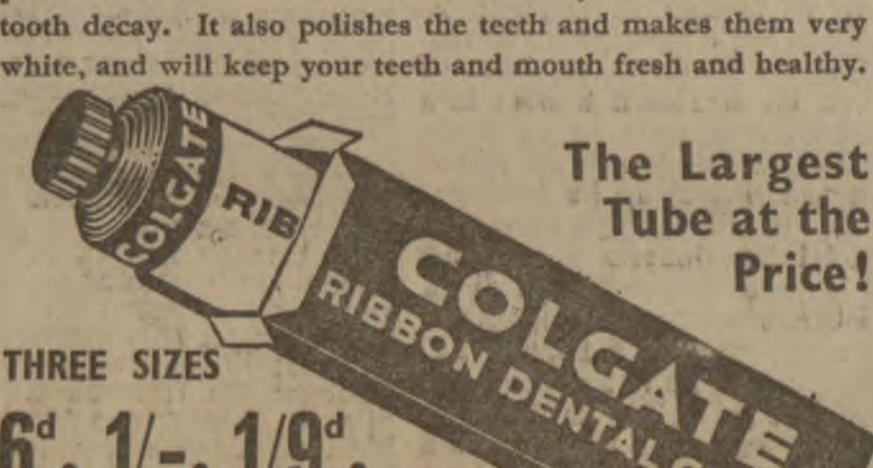
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