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PRICE TWOPENCE

A.M.E. Celebrates Golden Jubilee

A gigantic and extensive programme has been arranged by the A. M. E. Church Golden Jubilee Committee for the commemoration of the 50th Anniversary of the Church in Southern Africa which will take place in the City of Johannesburg from the 16th to the 19th June. Delegates and visitors are expected to come from many parts of the country including the High Commission Territories, Rhodesias, Nyasaland and Portuguese East Africa. The celebrations will be in the nature of thanksgiving to the Almighty God for His guidance, re-dedication of the leaders and members of the Church for further devotion and service, financial offerings for a more extensive educational, missionary and Church extension and literary programme.

The celebrations will start with a Youth programme which will be conducted all along the Reef on the morning of June 16. Delegates from various centres will address meetings in all A. M. E. Churches. This will be followed by a thanksgiving service which will be held in the City Hall, Johannesburg at 3.30 p.m. and will be presided over by R. F. H. Gow, D.D., and Rev. J. R. Coan, M.A., D.D., General Superintendents of the 15th and 17th Episcopal Districts respectively. A Government Spokesman representing the Prime Minister and the Mayor of Johannesburg will address the congregation.

Monday the 17th will be devoted to historical and educational programmes of the Church in Allen Temple, Sophiatown. In the evening a grand reception will be held in the Incheape Hall.

Tuesday the 18th will be devoted to financial reports of the Golden Jubilee fund. Wednesday morning will be taken over by the Missionary Sisters an organization which is the backbone of the Church. The final event in the evening of the same day will be a Grand Historical Pageant which will be directed by Dr. F. H. Gow at the Bantu Sports Ground. Picked Actors will depict the historical arrival of the first Settlers in South Africa, and the beginning and growth of the Church in the Sub-Continent. Another interesting event will be the crowning of the A. M. E. Queens representing the 15th and 17th Episcopal Districts of the A. M. E. Church. Mrs. Pienaar, the wife of the Administrator of the Transvaal and the Mayor of Johannesburg have been asked to perform this eventful duty of crowning the Queens. It will be interesting to know that those who will be crowned are women of the Church who had won one of the biggest contests the Church has ever had. Each of them had in that contest raised not less than £125 towards the Golden Jubilee Fund. On Thursday morning another important event will take place at Wilberforce Institute when two new Industrial Class Rooms will be officially opened and the ground breaking on a farm which has been purchased by the Church to allow the extension of the Institute.

HISTORICAL SKETCH.

The A. M. E. Church was founded by a Negro Slave Bishop Richard Allen in 1787. It grew rapidly in that country and became the largest Negro Church. In 1892 Rev. M. M. Mokone founded the Ethiopian Church. This Church also grew rapidly and soon Rev. Mokone was followed by a galaxy of men among whom were Rev. G. Xaba, M. G. Gabashane, J. M. Dwane, P. S. Kuze, A. Mngqibisa, J. Z. Tantsi and S. Mtintso. During that period a young woman Miss Charlotte Manye who later became the famous Mrs. Maxeke was at Wilberforce University in U. S. A. She called the attention of Rev. Mokone to the greatest Negro Church operating in America — the African Methodist Episcopal Church.

At the Conference of the Ethio-

pian Church held in March, 1896 Rev. Dwane and Rev. Xaba were elected to proceed to the U. S. A. with a mandate to effect the union of the Ethiopian Church and the great A. M. E. Church. On the 19th June 1896 Rev. Dwane was received by the Senior Bishop of the A. M. E. Church Rt. Rev. H. M. Turner in Allen Temple, Atlanta, Ga., U. S. A. after the Council of Bishops and the Missionary Board of the A. M. E. Church had accepted the proposition for the unification of the two churches. Thus the A. M. E. Church penetrated to this country. Bishop Turner was appointed the first Bishop to supervise the work in South Africa. Great leaders like the late Dr. F. M. Gow who became the first General Superintendent joined the forces in their forward march and carried the banner of the Church from land to land over hills and valleys.

SOFASONKE MPANZA WINS APPEAL

Bloemfontein, Monday.—The Appeal Court last Monday allowed an appeal by James Sofasonke Mpanza against a conviction by a Johannesburg magistrate on a charge of failing to comply with an order issued by the Governor-General, which required him to remove himself from Orlando, Johannesburg, to the farm Cold Place, in the district of Ixopo, Natal.

The order said that the presence of Mpanza at Orlando was detrimental to the peace, order and good administration in that area and that it was in the general public interest that he should be removed.

GROUNDS OF APPEAL

Mpanza appealed unsuccessfully to the Transvaal Provincial Division of the Supreme Court on the grounds that, as holder of a certificate of exemption issued in 1908 by the Governor of Natal, he was not amenable to the provisions of the Act under which the Governor-General issued the order.

Further he contended that the Governor-General did not personally exercise his discretion in ordering his removal from Orlando, and that the removal order was invalid, because he was not given an opportunity of answering the allegations against him.

The court said that the reasons for its judgment would be handed in at a later date.—SAPA.

The 'Bantu World' has been advised by high legal authority that the judgment of the Appellate Division entitles James Mpanza to return to Orlando Township as and when he wishes.

RATIONING AND REGISTRATION

One of the main difficulties facing both Africans and the Food Organisation when rationing comes into effect will be correct registration. Without correct registration it is obvious that rationing will be ineffective, for some families would get more than they are entitled to, while others would go without.

A representative of the "Bantu World" called on Major Rodseth, Under-Secretary for Native Affairs, to ask his views on the matter. "The Department of Native Affairs has been approached by the Food Organisation," Major Rodseth said: "It is, of course, too early to give you any decisions, but the Department is opposed to identification by thumb-prints, a method which should only be introduced if all other methods fail."



Major Rodseth is seen here addressing a recent Wayfarers' Rally in Atteridgeville.

"The tax receipt is already used in various ways beneficial to Africans as, for example, in pensions. I suggest that the tax receipt might also be used for rationing. The dependants of the holders would then be able to make their claim through this registration card."

"I have two suggestions to put forward. The first is that African clerks should be employed outside their normal business hours to help in the work entailed of registration. Thus the African people will be helping one another and at the same time, these clerks will be able to earn additional wages."

"Secondly, I hope employers will increasingly provide food for their employees. In these days of food hardship, bulk buying is far easier than individual."

"I must also emphasise that the success of the rationing scheme, which has already received wide support, can only be achieved by the full co-operation of the African people. I would say this: "Rationing is in your interests. Give it your full support by understanding the necessary details."

India Withdraws High Commissioner

NEW DELHI, Tuesday. — The Government announced on Tuesday that it has recalled its High Commissioner in South Africa.

An official announcement said that the High Commissioner had been withdrawn as a protest against the South African Government's "attitude of indifference" to representations for the postponement of the Asiatic Land Tenure and Indian Representation Bill.

EMPIRE VICTORY CELEBRATIONS

Throughout this week, London has been agog with excitement on the occasion of the victory celebrations. Preparations for this great victory pageant had been arranged over a number of weeks and came to a climax last weekend.

Before the Victory procession, the King and Queen drove through the streets in state on their way to the saluting base in The Mall. The Royal coach was drawn by the Windsor Greys, ridden by wigged postillions as of old. The escorting Life Guards and the landaus in which Mr. Attlee, Mr. Churchill, General Smuts and Mr. Mackenzie King drove, were the only other concessions to the pageantry of the past. For the rest the procession was modern—a vast panorama of England as at war.

EAGERNESS TO SEE SMUTS

The cheering crowds shoved and strained to catch a glimpse of General Smuts who, to most, is not the "Oubaas" but a legendary figure of greatness.

Crowds cheered lustily as the King and the Royal Family cruised down the illuminated River Thames in the Royal barge. Men stopped in awe and women wept as they passed one of London's burnt out churches. There was dancing and singing in the streets, and cars carried roof-loads of merry-makers with paper hats, coloured switches and rattles. The enthusiasm was great and the subsequent fatigue immense.

The entire parade was a display such as London has never seen before. There were tartans, leopard skins, sporrans, drums, pipes and the breath of men of fighting spirit.

The South African men and women in the procession marched

News in Brief

ITALY TO BECOME REPUBLIC: In a referendum the Italian people have rejected the Monarchy by nearly 2,000,000 votes, over 12 million people voting for a republic and some 10 million for the retention of the Savoy dynasty. Signor de Gasperi, the Italian Prime Minister becomes head of the State until June 25 when the Continent Assembly meets to elect a provincial President.

ADULT EDUCATION DIRECTOR

APPOINTED: Dr. G.W. Eybers has been appointed Director of Adult Education and will administer the national scheme of adult education. The Government will co-ordinate and subsidise the work of voluntary bodies on education for fuller citizenship; scientific, technical and commercial development; family life, health and gymnastics; and appreciation of music, drama and the fine arts.

Dr. Eybers hopes to persuade local and other authorities to establish adult education committees.

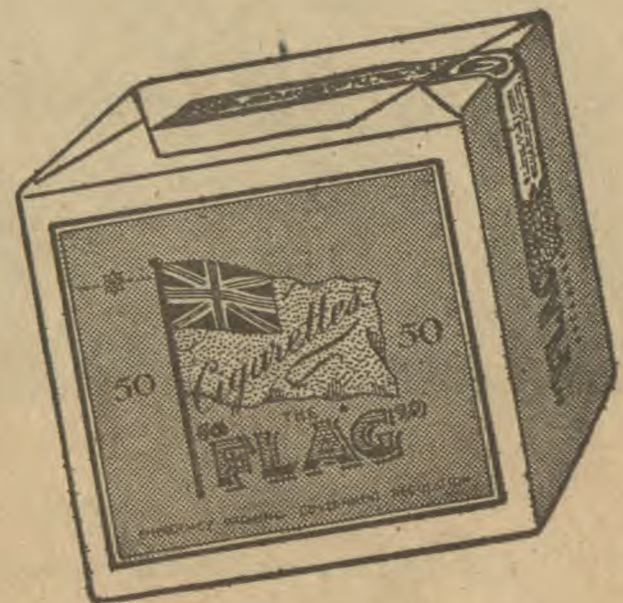
YOUNG SIAMESE KING

FOUND DEAD: King Ananda Mahidol, 21 year-old ruler of Siam was found dead in his palace at Bangkok on Sunday. It is stated that Ananda's death was due to an accidental gun wound. He ruled Siam for 11 years.

proudly past the King and Queen and General Smuts, who had been eagerly awaiting this moment, even refusing to take cover from the rain in his desire to miss nothing of it.

With the Africans and their shining assegais bringing up the rear, the contingent fittingly represented a war effort that, starting so precariously and from such small beginnings, exceeded all expectations.

Old Friends
are best—



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CIGARETTES

LESEA LA HAU LE LOKILE JOANG



Ha lesea la hau le tepelletse le tsoenyehile ke moea, mahlaba ka mpeng, le ho pipitloa u ka le thusa ka pele ka Phillips' Milk of Magnesia. Lingaka le baoki hohle lefatseng li bolella batsoali ho fa bana moriana ona o ts'epahafang o se nang kotsi.



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3. Le sebelise 'meleng oa ngoana o ruruhileng, o khophohileng ho o thapisa.

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TSE QOQOANG KE "PHAFA"

Tsatsi le latelang leo Stofelina a neng a ts'oeroe, e ne e le lona le ileng la mo bula mahlo, la mo neela kelelelo, la mo ruta go tseba phapang magareng a bobé le bolle. Ke ka lona tsatsi leo a ileng a tseba phapang magareng a go lateia mehlala ea Modimo le ea Satane. Ke eo Stofelina oa batho, o eme pel'a Masterata, mahlo a sa ntsa a ela dikeledi; o oa thothomeia, o sitoa go lebella batho mahlong. A re utloeng tsa kgotla juale.

Stofelina Pel'a Masterata

Masterata: "Ga go ntho eo nka e buang gagolo gobane monna eyme a neng a go rekisetse phahlo, o sa tsoa tsoa mona lepokising leo o keneng go lona O dumetse molato oa gage. Feela, ka tsamaiso ea molao, rona ba kgotla lena re fuoa matla a go romela motho ea seomong se jualo ka sa gago teronkong."

Kahlolo Ea Masererata
Che, ga e-ba boima gore kgarebe ena ea Mo-Afrika e arabe potso tse na, gobane pelo e ne e sisa, sello se iphile matla juale. Eaba Masererata o tsoelapele le kahlolo ea gage. O re:

"Ke ntho e bohloko go ba Masererata. Ke na le sebaka se setelele ke le mosebetsing ona. Gangata taba tse kang tse na di hlaga mona kgotleng lena. Bona, u nguana ea sa tsoa filha Gaudeng mona. U qetile kguedi tse tharo feela u le mona. Ka baka la go ba kgakala le batsoadi le bafemedi ba gago, go ile ga etsagala gore u be le metsoalle. Kamoo re utloileng ka teng, go bonagala gore lise ga u kgetha metsoalle ua kgetha batho ba babe. Baroetsana bao e neng e le bona metsoalle ea gago, bona bao ba ileng ba go kenya tseleng tse sa lokang, ga ba eo kgotla mona kajeno. Ga ba leka le go ka go thusa. Le ne le le sehlotsoana le kena tseleng tseo tsa bokgopo; empa kajeno ke moo ga go na le ga e le a le mong feela oa bona ea leng mona go u thusa kapa gona go u utloela bohloko. Tsietsing ena, tlakotsing ena, u eme u le mong feela."

Tsietsi Le Sello

Stofelina oa Modimo nakong ena o n'a hlagesoe ke tsietsi: motho a qala go hlaga kgotla, a bile a le dihlong go ka ema gar'a batho ba teteang ntloang eo ea kgotla, ba bang e le ba tileng go utloa ga go sekisoa metsoalle ea bona, o n'a sa tlo jeoa ke dihlong juang? Bakeng sa gore a arabe potso tsa Masterata, eaba Stofelina tsietsing eo ea gage, o pata e-fahlego sa gage ka sakatuku, o lla ka matla. Go hlomoga go juale ga pelo bakeng sa Stofelina ga baka gore nguana eo oa batho a sisimose le dipelo tsa batho ba bang gona ka nako eo. Masterata a lebisla gape potso go Stofelina, tjena:

Masterata: "Na ua bona juale bothoto ba go lateia mehlala e sa utloagaleng; ke'ng juale monna eo a go rekiseditseng ntho tse na, eaba kamora moo o ithagisa go uena ka tsa lerato, ere moo a go aketseng tebetebeng e kang ena, ga a sa go thusa? Ga ke bua tjena, monna ea go digetseng molekong ona, metsoalle ea gage mona e tile le chelete ea go mo lokola. Moemedi oa gage le eena o lekile ka matla gore kahlong ea k'otla ena, monna oo a se ke a romela chankaneng, a mpe a lefise feela. Ntho eo e paka gore motho oo o na le chelete, empa juale ke moo uena ga ba go thusa. Na u sa tla ts'epa dinogana le dinokoane, tsona diphiri tse na tse"

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EYE-GENE

O Tsiule Teronkong

Stofelina eitse a tsoe teronkong, a leba ga beng ba gage. O n'a ea teng moo, e le ka morero oa go na phutha phahloana ea gage a iponele ditseta, gobane juale, kamoo a neng a nagana kateng, mosebetsi o ne o mo senyegetse.

Ga a filha teng moo, mosadi oa lekgooa a mo amogela ka pelo e ts'oeu. Go bonts'agala gore mosadi enoa oa lekgooa ke Mokresete oa 'nete, motho ea neng a rata tumelo le Lentsoe la Magodimong, ea neng a tsamaea kereke. Eitse ba kopane gape, eaba o nka Stofelina juale ka nguana oa gage, o mo

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Seemo sa Lefatshe

Nageng ea Italy: Ga esale Mussolini a digela sechaba sa Italy ka lengopeng la timelo, ga go kgotso ka T'ung ea borena ba Italy. Kgueding King Victor Emmanuel o ile a lahla marapo a bogosi gomme a hudugela nageng ea Egepeta.

Kajeno motato o tsoang Rome o bolela gore sechaba sa Italy se voutitse Mmuso oa Repapolekeng gomme King Umberto, eo a neng a nkile setulo sa Victor, o tsiule Rome a sa tadime le morago. Borena ba ntlo ea Savoy bo fedile Italy.

Nageng ea Java: Ga moo go leng boiketlo mona lefatseng la African Mats'huenyego, Mogala o tsuang Batavia (Java) o bolela gore Machaena a 1.000 a bolailoe ke Ma-Indonesia motseng oa Tongerang.

Nageng ea America: Batho ba 59 ba shuele, ba 200 ba gobetse motseng oa Chicago, go rialo mogala o tsuang Chicago. Kotsi ena e hlagisitsoe ke go cha ga Hotel a eo ba neng ba robetse go eona.

Tlala ea borotho e iphile matla nageng ea America, go rialo motato o tsuang New York.

Nageng ea Turkey: Batho ba 1.469 ba bolailoe ke thurumo ea lefatshe nageng ea Turkey, go rialo mogala o tsuang Ankara.

negela setulo oa mo omanya jualeka metsoadi, oa mo sokolla mekgong ea gage ka dikeletso le dikgothatso.

Thapelo Ea Stofelina.

Eitse moo ba qetang, eaba mosadi oa lekgooa o mo bolella gore a se ke a hlola a ikgathatsa ka taba ena gobane mosebetsi oa gage ga oa senyega. Eaba ba qetella ka thapelo. Ba kgunama, mosadi oa lekgooa a qala a rapela. Moo a qetang, ga latela Stofelina, tjena:

"Oho! Modimo Ntate ea Magodimong, Uena Modimo ea matla, ea lerato le se nang tekanyo; Uena Modimo ea utloelang baetsadibe bohloko; Uena ea se nang go lahla mosokoli ea ikgutlisang go Uena, kea go rapela Ntate gore lega ke le tjena kajeno, ke lahile tse la gago tsa 'nete ka baka la mafeela-feelane a lefats'e, nkamogele o neele setaka pelong le Teroneng ea gago. Mphe matla gore ke loane le tiabolose le bahlanka ba gage."

"Kajeno ke bone tse hlomolang pelo; kajeno ke bile sets'ego lefats'eng; kajeno ke ithutile gore setsoalle sa lefats'e ke se se nang molemo. Ke bile ke ithutile gore ga go na metsoalle oa 'nete ga e se ea latelang melao le mehlala ea Gago. Ke ka leo lebaka, Ntate ea mogau, ke kopang gore O nts'oarele dip'hoso tsaka, U nkamogele sehlopheng sa balatedi ba gago. U mphé matla a go loants'a lefats'e, e le gore ke kgutlele go Uena nakong eo ke qetang leeto laka lefats'eng lena. Ke t'samaile gaboima; ke lahilo ke lefats'e, ga ke na metsoalle o mong ga e se uena feela. Lefats'e le menate ea lona ke monono le mohudi feela; ntho tse se nang moputso, tse se nang thuso, tse se nang 'nete, tse se nang bophelo, tse bolaeang moea, tse felang di sa leteloa. Neele bophelo bo sa felang. Ke ipheha pel'a maoto a Mora oa gago Jesu, eo e leng Eena morapeli, molokoli le mofemedi oa rona, A-Men!"

Moo thapelo e felang, mosadi oa lekgooa a mo dumedisana ka letsogo, a mo aka mothamong, a re go Stofelina: "Juale di fedile. A re se ke ra hlola re e ama taba eo. Empa gosane, ke batla gore o ee kerekeng mane toropong. Selallo se tla kena ka 8 goseng. Ke tla go neela lengolo le eang go moruti, 'me u tile u bonane le eena. Go tlogela juale, u se ke ua hlola u arogana le kereke. A ke re u nku-tloile?"

Stofelina: Ee Misisi, ke utloile, 'me ke lebgilile thata la gago lerato bophelo ba gago ketso tse na tse pakang lerato, di feta leloko la 'nete la kereke ea Modimo."

A re di tlogeleng moo bageaso; re tla di utloa ka e tiang. Oa lona metsoalle ka sebele, "Phafa!"

MAIKUTLO A BABALI

Tsa Bakwena ba Mogopa

(Ke Sol. W. Mahuma)
Pitso ya tlang ka dikobo e ne e le teng mono Bethanie ka di 28 Mots'eanong 1946. E ne e epilwe ke Morena Mosweswe, Komsasa wa Tlhabane. O ne a biditse Bakwena ba botlhe ebong ba: Bethanie, Hebron, Jericho le Swartrand, go rerisana ka tsa "Acting Chief" gore lona Bakwena la reng.

Gantlha Morena Mosweswe o begile gore go tla e kgolo mo lefatsheng le gore batho ba tla reka dijo ka dikarata, a tselela gore ga ele khulo ya diriwa yona e teng, lo thokomele gore lo se ka la fisa naga.

A tsena mo tabeng are, ke romilwe ke Muso ka tsa puso ya Bakwena. Ke sebaka se se tlele ke le Komsasa, mme Bakwena lo ntshwentse thata, le lona lo ipuseditse kwa morago ka mofereferere wa lona. Bana ba lona ba tla lo latofatsha khularong tsa lona ka lo ba senyeditse sebaka sa thuto.

Tse re tla di buang, di tla atholwa ke Mmuso (N.A.D.) eseng rona fano: Bakwena ba ne ba simolla go di tlang; mo puong ya bona ba ne ba tswa dikano tse nne (4) Bontsi ba re yo o ka tshwarang setulo se ke Sub Chief Charles Mamogale. Bangwe ba re ge re dira tshiamo le thulaganyo Mong wa Setulo ke Sub Chief Aaron Mamogale; bangwe ba re setulo a se boele kwa go Morena Daniel Mogale More, bangwe ba re a mafoko a a busediwe morago Bakwena ba ipone pele, gore ba se tswa dikarafa pele ga Morena Commissioner.

Bofelong go ne ga bodiwa Morena D. Mogale More gore ene a reng, mme a ema a re nna ke ne ke tshwareletse ngwana wa mogolle ka 1903-1905, mme ke dirile ditiro tse kgolo—byanong mo puong e nna ka re bana ba mogolle ba teng setulo se ka sa bona ebong Aaron, Charles, Solomon le David. Pula! Mokwena!! Kgang e fedile.

Sub Chief Charles a leboga Rragwe ka puo e molemo, are ke gopola gore rra-rona o re latlhile kathe o ntse a ntse pila.

Bakwena ithuteng, "Naka tsa go rweswa ga di kgomarele tlhogo" le gona batho ga re lekane re se meno!! gape lo itse gore lefoko ga le boe go boa monwana.—"A bana ba motho ga a tsenwe." Ke tseo Bakwena ba Mogopa.

Ho Tsamaea ke ho Bona

Mor Napo Takane o re ha u le ha Dukuza, ka bophirimela, moise o teng o bitsoang kwa Madundube, ke sona Sekhutlo seo ke buang ka sona hona Joale.

Le tseba ka bophara hore le fatse lena leo ke buang ka lona le koana Natala ka Tsela e eang ha Zulu, lefatse la lifate le Moba.

Bashemane ba bonya le Baroetsang ke hore le leghekoana le se le tseba hore Morali oa nyeo o bonya le Mor'a nyeo ha feela Mokhoa o se o ile oa eba teng.

Mona, Moshemane ha atla fereha, o batla Ngaka e ka mo nehang sehlare sa ho hlatsa hore mali a toke. Moshemane o ee a ferehe, ha Moroetsana a khahloa ke eena, o tla Molella hore ba Kopane Tulong e itseng e lifate. Tau Tona ha e filha e fumana enoa Moroetsana a ena le Khaitsele ea hae.

Hang feela ha a re batha! pela bona, Moroetsana Monga litaba ngoa-ngo ara! Sefate, Putla! holi-m'a lekala. Joale he Mohlankana o lokeloa ke ho ntsa ponto tse tharo (vula Mkwama), ebe o li neha enoa ea fatse. Joale eane (Lovi O Maifohloza) o tla theoha sefate, ho felile lerato le teng. Ho tlaha

Tsa Barutisi

Mor. A. R. Gwangwa o re: Morulaganye Ntumelele sebaka Pampiring eahau ke arabe Morena B. A. Mashile, taheng ea hae e bonahtseng Pampiring ea 4th May 1946, bakeng sa hose lekane ha Meputsp ea Mesuee (teachers), esa phe-thang le ephethileng thuto tsa eona Kolong tse Phahameng. Rona ha hangue re fumana ele tshuanelo kahobane hahalekane leka thuto. Haele ho sehetsa motho ea sa rutehang. Kamehla, leholhe lefaseng o sebetsa boima hona le ea rutehileng. Hape ha Mmuso one oka ha lefa ka ho ha lekang. Lefase le ka tlaa teacher tse sa rutehang. Joale taba eo e ka re hlopholla dichabeng.

Taba e batlehang teacher ebe teacher kahohle, hangata ebe e nang le lengolo la Primary Higher kapa B.A., hore atle a lekane le ba chaba tse di ngue. Eseng teacher ka Lebiso Empa ehe Monna Banneng, teacher ea sebile. Leha Mona haeso hona le khethollo le tlontlollo (Colour bar) empa bao eleng diteacher le Baruti hahe le thuto e tletseng Bana ba banyane bao luholelang kohona Babatla horutoa ke morutisi ea tsebang ea Phethileng hore atle a hiee motheo o tiileng. Batho ba bangata ha ba batle Barutisi le Baruti ba sa phethang. Bonang! dikereke kajeno ditletse Lefase Batsamaisi le Baruti ba tsona bo ngata ha ha tsibi ho bala Bible tsa bona. Ha ba tsebe ho etsa thapelo ea Morena kahloho. Ha ba tsebe ho ngola mabitso a bona. Kena ha u hlahioe ke dihlong ha u hona Moruti oa hau ale ka tsela ena? Evangeli ba e rera kamokhoa Mapaneng le thuto ea Krete le Bophelo ha hae. Mmoso ha one oka hana ho nida Batho ba rutehang mangolo a Buruti re ne re tla ba Batho ba bangata ba ruti-hilen. Hobane thaka eena i batla Buruti le ho dumedisoa, ho hlophioa ho Phehloa di tiee (tea) le Mace ha bafihla matlung a Batho. Baruti bunyane hane tshuanetse hophetha, N.P.L. Native Primary Lower. Mmuso ona o dumella Batho ba senya Lefase.

Tshole tsena ke di bontsha B.A. Mashile. Rebatla teacher tse rutehileng tse Sarutehang dikhutlele dikolong dieo ruta hape Menyako i butsue. Relehoaha mmuso tabeng ea hoselekanye Barutehieng le Basa rutehang.

moo le ha mokhoa o le teng o tla kena a sututsa motseng habo Moroetsana.

Bo thata bo teng ha Moshemane a sena chelete, hobane Moroetsana a keke a theoha sefate, me ha a theoha, ke ka Thato ea hae; joale he Moshemane a tsebe hore o hlotsoe. Ho a mangata mafereho a kang ana, ke ne ke atisa hoba teng ke lebella ha ngoale e khiba; hobane E ne e hloke mohatla ke ho romeletsa.

Puo ea Sesotho

Bahedene-batimela o re: Taba ena ea phetolo ea puo ea Sesotho sa Boroa ga se eona eo e ka tsho-nyang megopolo ea ba bangata. Motho e mong le e mong o tseba ga botse gore puo ea batho e se-pela le go hlalefa ga bona; gape e tsamaea le gona go kopana ga di-chaba; ka gobane re tjielana mantsoe. Ke fetolang "Ntate" a e e-tsa "Rra" le gona ga go ea ka fetolang "Papa" go e etsa "Ntate." Morena Moshoeshe, eena o belaela ka mantsoi a yoaleka ana; "Nna fa" gore a ka se fetoloe ka gore "lula mona;" le lentsoi le yoaleka "Qhala gore le ka se fetoloe ka gore "Thoma."

Empa Mor. Moshoeshe o lebala gobane lentsoi lena "Lula" le "Mona" ga a hlalosa moo Bukeng ea Hlaloso ea Mantsoi a Sesotho a hlalosa ka gore: "Lula" ke gore "Nna." "Fa" e hlalosa ka gore "mona." Sepedi, Sesotho le Setsoana, le puo tse ding mona Transvaal, kante go Setshakane le Setsuetla (esita le tsona puo tsena pedi, re ke re fumane re hlakana mantsoinyaneng a mang.) Ke puo tsee hlakanang mantsung a mangata. Ka baka leo re ka paleloa gore re phethe see boleloang ke Buka ea Mor. Nhlapo yoang? Taba ena ea phetolo ea puo ke taba e botse; ka eona re tla tseba go ipopa goba Sechaba sa Basotho, sa Afrika ea Boroa; me ka go etsa yoalo, re tla ba re tsosa Moago oo e sale o Thubega ka Tora ea Babel.

Banna ba geso, re seke ra hloea "Thaka" (Letere), empa re hloee see se emeng tseleng ea Kopano ea Dichaba. Thlaka ena "X" kapa eona "W" ga se tsona tse ka thibelang phetolo ea puo. Go fetola puo ga se go kgaoganya Sechaba, empa e le go se kopanya. Nna ke Mopedi; feela ga ke kgethe gore ke ngola ka puo efe kapa efe; empa uena Motsoalle Mor. Moshoeshe ga u bala mangolo aka u utlwa ga bope gore go boleloang A re ageng Chaba sa rena Ba-Afrika, re se ke ra emela tsatsi la gosasa. Mangesemane bare: Do not put off till to-morrow what you can do to-day."

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Lefu la M. M. Marumo

Mor. P. J. Moguerane o ngola a re: Ke tsebisa ba leloko le metsalle kaofela ka lefu la Marena Matsiepe Magdalena Marumo, morali oa Mohlale Motse oa Groenhoff, Vrededorf. O hlokahtse ka la 9 May, 1946, ale lilemo tse 76. O hlahile ka selemo sa 1869 ka la 14 October, a nyaloa ka July 17, 1881. E bile modumedi kerekeng ea Wesele ka lilemo tse 56. O timetse ele Molula-setulo oa basadi, ba merapelo. O siile bara ba ba beli—Andriase le Alfred—le barali ba bane; ba bararo—ba nyetsoe, Mrs. Naume Moguerane, Mrs. Rebecca Phele Mrs. Leah Mpshe le Miss Meriam Marumo.

Mofu o patiloe ka May 11 ke Moruti N. D. Matsie oa Methodist Church of South Africa, a thusana le Moevangedi J. Litelu oa Kopjes. A khotatsa bana le bohle ba ntlo ea tumelo ka mantsoe a matla. O balile lengolong la Johanne khaolo ea 14, mantsoe a reng "Meaho e mengata ka tlung ea Ntate, ha hono ho se jualo nka-be ke le bpleletse."

Mesebetsi ea Marona e, lokileng e pakiloe ke moruti, moevangedi le monna oa Lekhooa, Mr. Sare. Van Wyk, eo a neng a emetse banna basali le bana ba Makhooa bao palo ea bona e neng e filha mashomeng a mabeli. Batho ba neng ba tile phihlong ene ele 240. Lithuso tseo ba li ntshitseng ke £15. 0. 0d. Ba ba ntshetse lijo, phofu, stampu, sukere le poone e tala. Lithuso tsena kaofela re ea li leboha bakeng sa Ntata rona, Joshua Marumo.

Robala ka khotso Mofurutshe.

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"Have one of mine . . .
they're Hartley's"



THE BANTU WORLD

SATURDAY, JUNE 15, 1946

People Need Food and Not Beer

A few weeks ago it was reported that on account of the shortage of Kaffir corn the City Council of Johannesburg might be compelled to close down its beer halls. Those who have been fighting against these halls, no doubt, received the news with great rejoicing. But their joy has been destroyed by the news which recently appeared in the Press stating that the Department of Native Affairs has asked the Native Trust, that Trust which we have been repeatedly told that it was created solely and primarily for the promotion of the African people, to come to the rescue of the City Council.

The Trust, it is stated, has offered to sell Kaffir corn to the City Council for the purpose of enabling it to go on with the brewing and selling of Kaffir beer to Africans. It is needless for us to point out that this news has surprised and shocked African leaders, particularly members of the Representative Council who, on more than one occasion, urged the Government to stop the sale of Kaffir corn for the purpose of brewing Kaffir beer in view of the starvation in the Native reserves. No heed was paid to these pleadings although thousands of our people were living under the bread-line. It is true that the Department of Native Affairs has done everything in its power to relieve the situation. For these efforts the African people are grateful. However, they cannot but view with misgivings the sale of Kaffir corn by the Native Trust to Municipal beer halls.

It will be argued, no doubt, that in offering the sale of Kaffir corn to the City Council, the Trust was fulfilling the purpose for which it was created; it intended to enable the City Council to promote the welfare of the African people. The beer halls, it will be said, provided Municipalities with money which enabled them to carry on social amenities and provide educational facilities among the African people. It would be unfair, of course, to deny the validity of this argument. But the point we want to make is that the Trust has no moral right to take corn, which could have been used in feeding thousands of starving people in the Ciskei, Northern Transvaal and Zululand, and give it to Municipal halls. Whatever may be the food value of beer, the fact remains that it is not the kind of food which can sustain life. It must be remembered that the property of the Native Trust, be it crops, money or cattle, belongs to the African people, and that the Native Affairs Department is only a Trustee who must administer it in the interests of the people concerned.

The question which the authorities should have asked themselves, before going to the rescue of the City Council, is whether the beer halls are effectively carrying out the purpose for which they were established namely, the elimination of the brewing, and selling of poisonous concoctions by Skokiaan queens in the African townships. As far as we know they are hopelessly failing. The Skokiaan queens are doing roaring business with their "Barbertons, Sishimians, Sebapalemasenke and Pineapples," in spite of the beer halls. No doubt the Municipalities are also doing roaring business with their beer halls, but the Africans are being morally and spiritually degraded.

In the beer halls men drink their money when their families, both in the urban and in the reserves, are starving to death. Should this be encouraged by the Native Trust which, as we have already pointed out, was created for the promotion of African welfare? God forbid! The closing down of beer halls, as the result of the shortage of Kaffir corn, will not be regretted by intelligent Africans who have the welfare of their race at heart. It is food that the people need most and not beer.

FOOD FRONT FACTS

Rationing Planned For August Crowds Storm Johannesburg Food Shops

"We are striving to introduce food rationing by the first week in August," said Dr. H. J. van Eck, Director of Food and Distribution, in an interview on Tuesday.

"Everybody concerned is working day and night to this end, for we all realise, in view of the wheat situation, that this great step must not be delayed a moment longer than is absolutely necessary."

"To expedite matters we have had to be content with a less elaborate scheme than that originally planned. Application forms will have to be issued to every family unit—and something like 4,000,000 of these will be needed, and these forms will have to be registered and the applicants identified before we can issue ration cards.

"There will be only one card for sugar, tea, soap and other commodities in short supply, and holders of these cards will have to register at one grocer and one grocer only.

"With regard to sugar, the position is not as serious as is generally thought. There is enough sugar in the country to-day to provide every man, woman and child with one pound a week."

Census Organisation Takes Over Rationing

In Pretoria, the organisation responsible for the recent census will be used for food rationing. The ration books to be used will have the consumer's name on the front page together with instructions concerning registration.

Three pages of coupons follow, for bread, mealie meal and other foods. A further page will come into use only if certain commodities become in short supply. No names will appear on this page. The book will contain coupons for the best portion of a year.

To prevent Natives from suffering during the difficult period of the change over, they will be issued with ration books first.

LET US KNOW YOUR FOOD DIFFICULTIES

In a short time rationing of bread, mealie meal and perhaps other foods will be brought into force in nine urban areas. We shall keep our readers fully informed through our columns of the various steps being taken to get the rationing system working.

In addition, we want to help you individually. Therefore, if you have any question you want answered or if you have any complaints to make, WRITE TO US. We shall do our best, in conjunction with the Food Organisation, to help you with your difficulties.

Address your envelope:

Food Queries,
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DRAWING COMPETITION Important Announcement

We have great pleasure in telling the competitors in our recent Drawing Competition that, in the opinion of one of the leading art critics in South Africa, the results are quite outstanding. Indeed, they are so excellent, that the 'Bantu World' is going to do something really big.

Each year we are going to have

What is The Best Food to Eat?

Everyone knows that our health depends largely on the food we eat. We should therefore be sure that we eat what is best for us.

Consider mealies and wheat which are both good foods. On the one hand we see the European races, who for long have used wheat as their principal food, and on the other hand we see the Bantu, who for many generations have lived mainly on mealies. Both races are strong in body and in spirit, so we cannot say that either mealies or wheat are bad foods.

But in recent years bad health has been increasing among the Bantu, largely because they have not been eating enough of other foods along with mealies.

The truth of the matter is that mealies or mealie meal is not a complete food, as it contains too little of the substances which make flesh and bones in the body. Such foods as meat, milk and beans which contain plenty of the flesh forming substances must therefore be eaten along with mealie meal.

Wheat is superior to mealies, because it contains more of these flesh and bone forming substances, and wheat is therefore a more complete food than mealies.

When milk, meat and beans are hard to get, wheaten bread is therefore a better food than mealie meal.

Spinach, fruit, vegetables and milk are all foods which keep the blood clean and make the body vigorous. Neither wheat nor mealies alone will keep a person healthy—especially not a growing child.

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NGU AFRICAN

Mhleli, Ngifisa ukuba kengi khiphe amazwi engicabanga uku thi angamaqiniso angaphikwayo.

Ukuze uhlanga olunsundu luye phambili, alube namafindo avimba ukuba umuntu onsundu angayitholi indlela kalula yokuphindela emuva abaleke, ahlubuke abaya phambili nabaholi. Amafindo ohlanga nanka: 1. Umshado. 2. Isembatho. 3. Imfundo.

Sonke isizwe esiluhlanga lungenawo lamafindo siyakuba izikibili (serfs) zohlanga olunhlalo yalo emhlabeni iboshwe ngalawa mafindo, ngokuba siyakulibala ilize nemfeketho. Lawa mafindo kawa namkhuba nxa uyise nonina bengekho. Uyise inkolo ka Krestu, unina impucuko. Umshado uma umiswe ngokwazi ubuqotho ufanele ukuba uvimbe ukulehla ukuze amafindo omathathu adumise uyise nonina. Ukudumisa uThixo imvelo yomuntu noma emubalamuni. Uma leyo mvelo iphanjukiswa ayihlali ithule idala izithixo.

Impucuko nayo imvelo esemandleni akhulayo adalelwe ngaphakathi komuntu. Uma lawa mandla esokhuleni ayasisitheka. Impucuko ayisheshi ukungena njenge mfundo. Isikhathi sokufundisa umuntu wanga phandle impucuko singaside kunesoku mfundisa amabala encwadi. Kwesinye isikhathi ungaqinisa umuntu efundile kakhulu kodwa engaphucukile. Umbala womuntu awunandaba namandla kulezizinto nanxa umona ungangena usebenze-owakufundayo.

Lawa mafindo amathathu ayesabeka kulabo abasezigqili zemfeketho nenkungu. Isimilo somshado sisodwa; isimilo sesambatho sisodwa; isimilo semfundo sisodwa. Kodwa njengeminwe ehlangene esandeni kawunaku zehlukanisa lezizimilo. Uma ukwenza lokho sonke isandla siyakuzwa ubuhlungu. Futhi uma uzihuntubeza zonke lezizimilo uvimba inkulo yamandla emvelo. Umuntu kanasone emphakathini uma eziphethe kahle, isono sakhe singaduleli kumuntu wesibili. Ukungashadi nokwephula umshado kuyisono emphakathini naku Nkulunkulu ngokuba lapho kukhona umuntu wesibili.

Ukungembathi kuku vezela amanye amehlo angaphandle ubuze bakho. Ukungafundi kumenza umuntu abe ilitshela elikusinda kwalokuyimbambezela emphakathini. Akekho umuntu onelungelo lokukhubekisa umuntu womphakathi. Ngakhoke lezizimilo zimiselwa ngumphakathi imithetho yazo, umphakathi umi emsini kaNkulunkulu. Lemiliba ijulile uma singakayiqondi soloku sithi lezizimilo ngezalowo othandayo kanti isaphulo sazo, isifo esithathelwanayo okufanele nakanjani kubuse umthetho womphakathi kuzo.

AMASIKO MAWANAKELELWE

Ngiyasihlonipha kakhulu isizwe samaNdiya kodwa ngifisa ukuveza umbuzo olukhuni ngaso, engifisa futhi ukuba amaAfrika athole isifundo ngawo. Kwabangelwa yini ukuba amaNdiya engawaphesheya kuze kube namhlanje esephansi konyawo, athunjwe esinye isizwe siwalethe lapha njengezintandane ezingenamphenduleli, njengokuba izizalo zenkolo ka Krestu nempucuko zaseduze nawo kunabase ntshonalanga? Ngokwami ukubona imilando (history) ngithi impendulo ile:

Abamakhandla lukhuni balibala ukuzibopha izandla nezinyawo ngamasiko asebumnyameni, abaze babona ukuthi lokho kuyinyumbakazi. Nxa eseqala ukuyilahla leyo nyumbakazi asewela emgodini wamaGreek asendulo wona afundisa isilisa sodwa ashiya isifazane ngemuva aze abona muva ukuthi ayaduka ngokushiya olunye uhlangothi lwesintu sakubo. Nibonileke futhi ukuthi naleso silisa sawo esesifundile siphindele emuva enyumbazini, amasiko oyise-mkhulu saze sabona amanye amaAfrika afundile eseyitusa ubuhle bayo inyumbakazi. Lenyumbakazi igxile kakhulu ekwenzeni isifazane sibe izinto zokudlala isilisa. AmaNdiya asimosa isikhathi sawo ngokusobala.

Umdlalo wokuqala omiyo emhlabeni ngesifazane ngowokusiqo-



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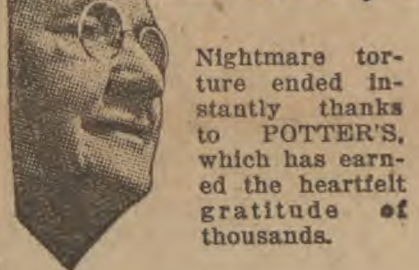
the ukuba ziyithathe zaqala ukusika lingena nkomo makaye kwenye indoda abengayiqomile ayofuna izinkomo. Kubizwe ngokuthi ukubaleka kwentombi iyokudla izinkomo.

NGESITHEMBU

Ngibuye-ke Mhleli futhi esithenjini. Uma indoda inabafazi abalabanu isebenza ayikhokhelwa ngobuningi babafazi, abane abanamadoda. Kuma Urban Areas lapho kusweleke indlu yomfazi oyedwa kuzodaleka izinkinga ezilukhuni uma abaholi bengaqaphele. Uma indoda yehluleka yona ukunamathela kumfazi oyedwa ingamsola kanjani owesifazane ngesimilo? Iyiphi inhlango yesisilisa ezamela onina bohlanga lwakithi ukuba lamaketanga anqanyulwe? Noma kungavela isizathu sokuthi siningi isifazane kunesilisa kungebelona iqiniso nelungelo lempela, ngokuba uma bekungavela isibalo sesilisa esesafa nesifayo ngezimpi kusukela endulo kepha nanamuhla sisesiningi kungafakazeka ukuthi isilisa esasisiningi khona ekusukeni.

Loku ngikukhuluma ngokuba ngihlose ukululeka abaholi kulomsebenzi omkhulukazi abawuphetheyo kanye namaDodakazi ase-Afrika ukuba alwe aqinise. Ngibonga kakhulu Mhleli impatho yakho ngiyazi ukuthi usesikhundleni esilukhuni kakhulu impela.

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Lentokazi inhle impela isiphala sesitubheka yalaha eyayo indoda iyilahlela eyami. Hayi bakithi ezomhlaba azipheli. Lowomame wonde namhlanje uyesabeka igama lakhe esebemethe lona bathi nguNomadodeni. Ngamangala njena uma ngifika eRietz ngiphuma kwelakithi, ukuthi owakwanal usetheni esekhaka nje lokhu sasiswana okumagalisayo kanti usebhle le leti engakhala isililo esikhulu ngenxa yayo ngoba phela kwaqala ngemali ngingasayiboni ukuthi iyaphi. Lentokazi izishaya njalo.

BHASOBA INYOKA IMPILO EBUTHAKA



Noma ungazibhasobha kanjani, sikhona isikhathi lapho uzizwa ubuthaka ungaphilile kahle. Unezinhlungu nokuqaqanjelwa, uzwe nomzimba utheleke phansi, ucalulwe ubala, kwale ukuba udle nobuthongo bungchli, eqinisweni zonke izinto zibe nesidina. Bhasobha!! Zonke lezimpawu ezinje zisuke zizhengisa wena ukuthi kukhona okungalungile esiswini nasemzimbeni. Njengoba kawusoze waphila kahle unjalo into engcono engaqeda lezo zinhlungu zakho ukuba uthathe umuthi olungile ozakuhlaba khona esifweni, kawusoze wawuthola umuthi oncono oyokusiza ngaphandle kwe HUBER'S REMEDIES. U Mnu. Huber uneminyaka engaphezu kwama 20 enzela abantu imithi futhi ke useyazi kahle yonke imicikilisho edinga abantu. Bhalela khona namhlanje incwajana ezokunika onke amanani emithi yezifo ezehlukene.

QONDISA INCWADI YAKHO KU:-

J. HUBER, M.P.S.
Sydenham Pharmacy, 418 Randles Road, DURBAN.

Musa ukwephuza. Ngoba uma uzelapha isifo sisaqala uzakuba uyazisiza kunokuba ugule iminyaka emva kwesikhathi. UYAKUPHILA KAHLE UMA ULANDELA U HUBER.

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



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



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



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Intshukumo Elizweni

Mhleli,
Namhla kukho intshukumo phakathi kwelizwe lonke liphela, umhlaba uya zamazama ukusukela kweli letu lomZantsi Afrika. Kukho intuku emane ivunduza phakathi kwebala elimnyama neli-mnlophe, Soloko kukho inguqu-guqu engade ivume ukubonakala ngamehlo, kuphela siva ngendlebe. Kuyakala ukuba kuza kufuneka omantyi kunye nabatshutshisi, ndawonye nabaphathi bamapolisa kwitaka elimnyama. Xa sikhangele le ndawo akwaziwa nokuba iveliswa nguSomandla ekukhaleni kwethu kweminyaka emininzi, sibheli ebunmyameni obungenanyanga. Angaba Usikhumbule ukuba olo daba lunokuphumelela kubekho uncedo olunjalo phakathi kwethu.

Lithi elam, hambani nijonge phambili nibe zimantyi, kodwa ni ngalibali eyona nto iphambili nisakufika kulomgangatho. Nicinge ngohlango oluNtsundu indlela oluhleli ngayo kwilizwe lalo lokuzalwa. Maze nithi nisakufika kulo mfundo nifunde ukugweba, ningakhethi onxhova-nkulu nincine elinye iliso kuba, koliniki—niki ninquqele egoqweni. Maze nizame ukulungisa kubo bonke abantu, khona ukuze sibonako ukufunda imthetho siqhubele phambili, sikhangele kwabo bathe babekwa ngomthetho kwezondawo.

AYATHETHA AMATHAMBO OOKHOKHO

Lendawo se kuxoxwa ngayo ngabamHlophe, akwaziwa ke ukuba ijongephi na, iza kuzala nkonomi na apho iya kuthi thaphu khona. Ngoko ke ndiya nicebisa. Ixesha se libomvu kude kufuphi. Hambani miDaka, kudala ilizwe likhala. Amathambo ookhokho belhu aya thetha, nje ngoko uninzi lwabo lwalala kobandayo bezama ngezandla ukulwela igwe labo, badliwa zimbumbulu, yaba sisiphelo sabo. Namhla bajonge kuthi kaluzi, thina sijonge phina ke, sakulwa siphelele phina kweli lethu ixesha.

Hambani miDaka, izinyanya zinjongile. Aninedwa, bakhona nabo bahamba nani. Namhla zonke izizwe zikhethana nje ngamanzi olwandle, ezikhetha kwawomlambo naxa ehamba kunye. Unobangela wezi zinto yintoni na? Lixesha lisondelile aliqhutywa mntu, liqhutywa ngoDale wagqiba, nguye owaziyo apho ziphuma khona ezi zinto, kuba zisesandleni sakhe. Yibani nongqalelisela wezi zinto nibe, thethe inxaxheba ngazo, nimane niqhawula niginya krwada, nilumke ningahluthi umoya endaweni yokuya.

Ukunchwatywa KweJoni Elwandle

(NguSydney K. Nxe)

Xa sasingena elwandle sikhwele kwinqanawa iCarnavon, kuphauleke ukuba noko ngathi iya cotha, kwade maxa wambi yanga imile. Kubekho uxokozelo phakathi kwamajoni ayengaphezu kwamawaka amathathu. Wathi umntu ngathi kukho bani ogulayo, kwaye ngathi izinto aziginyisi mathe. Noko kuba kambe amasoja la ingengobantu ulwimi nokuthetha into engekho, olo daba lathatyathwa ngokwencoko.

Kuthe ngentsimbi yesibhozo ngokuhlwa, zabe zvakala iindaba kusithiwa ngoku isisinyile laa ndodana ibingapnilanga. Siye kulala ngobo busuku kuyakala emzimbeni ukuba iindaba zimbi. Ngentsasa elandelayo amaza axela iintaba, namafu amnyama egubungela isibhaka-bhaka. Siphume isibhengezo sisithi kofhlwa emini emaqanda.

AMAJONI ENZA ISANGQA

Amajoni athe thande enza isangqa, kuthe cwaka. Esanzulwini kwakukho "izitlwana" ezibini ezimnyama zipahlwe ngamapoyisa asibhozo. Kuqale oomaphuzu neziphatha-mandla zenqanawa, zafika nazo zeethande kuhle kumfundisi. Safika isidumbu sigqonywe uge'farha' yamaNgesi.

Umfundisi uyiqhubile inkonzo emfutshane. Siqutyulwe ke isidumbu sathotyelwa elwandle. Bonke oomaphuzu ababekho bakhahlala. Wawuqukumbela umfundisi umsebenzi wokunchwatywa kweJoni elwandle, kwabethwa ke ngoko ixilongo lokugqibela.

AmaTiyopiya eBloemfontein

(NguRev. J. T. Magwa)

Ngomhla wama 27 kuJune kobakho ingxikela yomsebenzi wamaTiyopiya apha eBloemfontein. Iya kuba lapha iPresident yethu uMlu. S. M. Magasela. Sinqwenela ukuba uThixo Amnede aphumelele kulo msebenzi wakhe kumacala onke eziphaluka zamaTiyopiya.

AmaTiyopiya aphakathi komsebenzi omkhulu, akusalalwa apha malunga namalungiselelo. Nto inqwenelwayo kukuba le nkonzo yamaTiyopiya iphakame iye phezu.

Sikhe sabona noMfu. Ngqedeshe waseHerschel edlula esiya esibhedlele ngenxa yempilo ukungabintle. Isithili esi siphantsi koMfu. P.O. Motsoeneng.

Xhego Ndini Lempucuko

(NguB. A. M. Ghu)

Uvela phi na ulambatha nje? Ndivela phesheya kwamanz' aluhlaza, eNtshonalanga, Ndaazalelwa kwimimango yangaphesheya, eNtshonalanga, Ndaavela ndikwazi ukuthetha.

Ndisemncinci ndafunda ukulamla, kuba, Bendingena kwizindlu nezindlwana, Ndiphethe ikrele lam, uLungisa, Ndisike ngekhwawu lam, uSindiso.

Ndamisa imizi nemizana, Ndahlanganisa izizwe nezizwana, Kuba bendibetha ngoLungisa, Ndihlanganise ngoSindiso.

Ndakhethwa nje ngekroti, Ukuba ndishiye izwe lokuzalwa, Ndiwele amanzi amakhulu, Ndisiya kwelemimango eMpumalanga

Ndathi ndakuvela kwimizi nemizana, Ndahlangana nanja ikhala esikrakra;

"Kutheni, ufelwe na mfo ndini?" Yathi yona, "Hayi mhlekazi.

"Ndithe kuba ndibona inkosi yam inqhukuva,

"Ndafuna ndijikeleza umzi, "Ndifuna yezana ndini ndenze nqhukuva,

"Kwaw! Qanda ndini undenzile!" Itshoinja.

Ndangana mna Mpucuko, Kwahlek' abantwana neekati, De nomlingane wam waqikileka, Xa ndisebenza umsebenzi wam.

Ndamkelwa kwizindlu nezindlwana,

Kuba kusoyikwa ikrele lam, Ndaya nasezidolophini,

Ndabeva bethetha ngam bonke, Ndathi ndakujonga, ndafumana kudlalwa ngam.

Inkokeli neenkokelikazi, Zindithi wambu nje ngelanga lam-bethe umhlaba, Kanti ngaphaya lisikizi elicima nomli, Soloko besithi ndigugile andisaboni.

Mzi ndini kaNtu niya kundamkela ni ni na, Niya kundambatha nini na ezintliziyweni zenu, Noxa ndigugile nje ndiyazi ndiya bona Kuba ndiya kwazi eningasozwe nikwazi.

Nganisuse inkwethu emehlweni nijonge phambili, Niya kubona phezu kommango ekuphumlani Imfundiswa zeli lizwe zijonge imisebenzi yazo, Ukumosha nokulungisa kukaNtu apho bezityeneneze khona.

Andigugile mna ndiya kufa nezizwe, Ndim endiya kuwela mva kumlambo weYoredane Ndiquhuba ezo zizwe zindinxibe ngaphakathi Kuba zona zalandela ikroti laseNtshonalanga ngenene.

Mna ndoda yamadoda ndininika ikrele nekhawu, Lokuhlanganisa izizwe nezizwana, Elo krele luThando, Ikhawu lonu yiNyaniso, Wena! Wena! Wena!

MHLAUMBE NGABE ANIKWAZI LOKHU MAYELANA NE ASPRO

I 'ASPRO' iqukethe ubuqotho bonke bemithi ehlasela izifo kwabagulayo. Kuyiqiniso ukuthi lobuhlakaniphi obukhulu i 'ASPRO', emva kokubuthana kwegazi, iyisi HLAMBULULO SOKUPHUMAYO OKUMUNYAWANA—Nga'choke izikhala, njengokufaka lokhu okudumbisayo nezinye izifo ezifana nalezo, ziyashesha ukuphela ngenxa yalomuthi. Imvamela kuyaziwa, noma(unjalo KUYIQINISO, ukuthi izigulani zemfiva, njenge mfuluwenza, nemfiva yamakhaza, nokunye okuningi KUNGEKE KUZIMELELE uma unciaphisa ukushisa. Manjeka i'ASPRO' ngokungabazeki inciphisa imikhuhlane ngemizuzwana nje. Konke ukuphatheka kabi nokudinwa kuyaphela nokhuhlane ukufa kuqokeke. I 'ASPRO' ingumuthi osebengayo olungile futhi ngaphakathi ezintweni ezimbana nezilwanyana. Thatha i'ASPRO' izinhlungu beseziba INTO NJE ESITYEDLULA—ukungabi nabuthongo yinto okungafanele ukuba uyizwe nje mpela. Awuke ulinge i'ASPRO' ayisilimazi isisu noma inhliziyo. Futhi kakuqambi kujwayela lokhu. I'ASPRO' yiwona muthi othembekileyo kawunangazi.

Uma ufuna ukubona umsebenzi osheshayo landela lemilayezo IKHANDA ELIBUHLUNGU.—Thatha amaqatha amabili.

UMZIMBA OMUBI.—Ubuningi be-'ASPRO' engathathwa ogulayo kufanele impela ukuba kuye ngesifo ubunzima nobudenga baso. Amaqatha amabili kuye kwamane angathathwa emva kokudla ngokungesabi futhi nesigcino siyathokozi.

UKUFA KWEMITHAMBO amaqatha amabili emva kokudla nelidwa emva kwehora njalo izinhlungu zizeziphele. UKUFA KWAMALUNGU NOMZIMBA OMUBI amaqatha amabili kane ngelanga njalo emva kokudla.

UKUPHATWA AMAZINYO.—Ucezu lwe-'ASPRO' uma lufakwa embombeni ye zinyo luphelisa ubuhlungu. UKUTHUTHUMELA NOKUNENGWA amaqatha amabili azosheshe apholise lezinto.

UMKHUHLANE NOKUSHISA KOMZIMBA.—Ezikhaweni zemfiva njengemfiva ethathelwanayo, nemfiva lena yamakhaza nokushisa kuxubene nomaleveva. Ukufa kwezinkukhu nokufa okuphatha abantu kwezinkukhu, i'ASPRO' inciphisa ukushisa komzimba ngaphandle kokuhlupha. Amaqatha amabili emva kwamahora amabili angathathwa ngaphandle kokulimaza ngaphakathi.

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Nganisuse inkwethu emehlweni nijonge phambili, Niya kubona phezu kommango ekuphumlani Imfundiswa zeli lizwe zijonge imisebenzi yazo, Ukumosha nokulungisa kukaNtu apho bezityeneneze khona.

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Mna ndoda yamadoda ndininika ikrele nekhawu, Lokuhlanganisa izizwe nezizwana, Elo krele luThando, Ikhawu lonu yiNyaniso, Wena! Wena! Wena!

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Umbulelo Nokufihlwa
Komfi G. F. Pono

(Ngu Alfred M. Pono)
Lwathi lakufika kum ucingo luvela kwinto kaSabongo eRautini, lubika ukutshaba komfo ka-Bawo uGeorge Fuzile Pono, unyana ophakathi kaMhlabeni Pono, ndaziwa ndixakelile, ndaliva ukuthi sithi kwalo ilifu elimnyama phezu komzi wakowethu.

Yehla ingxaki yokuba ngubani na oya kuhamba noNkosk. A. M. Pono ngenxa yengxakelile endandikuyo. Xa kumnyama yathakazela into yasemajwarheni, uMlu. L. Soga, yaluthabatha olo hambo lulusizi, yaluthundeza usapho lwasemaNtandeni ukusuka eRhautini apho ilele khona iMakuti e-Ntsundu.

Xa bebalisa bathi bawubonile umsebenzi omkhulu omhle, abantu bezenza idini ngomntwana womnye umntu. AmaTemple, ityalike kunye nabantu baseRhautini ababekhaphe lo mfo wakowethu babe ngaphezu kwama600, imikhonto yangaphezu kwama£26.

ANDIKAKWAZI KUTHETHA
Mzi waseGoli, andikwazi kuthetha, se ndoyekela kwizinto zakowethu ezikwalapho eRhautini, ibe zizo ezindibulelelayo, iinto zoolTollie, Sondlo, Skweyiya Sabongo, Ntuli noMfu. Mafiwana.

Ndinivulele madoda, ningabalisa ngale poni isidodolo. UbuTemple yabuqala ngo1906, ubutyalike ngxi ngo1908. Lo mfo ushiya umhlolokazi, intombi yasemaCetheni, nabantwana abahlanu, amadoda amabini neentombi ezintathu nabazukulwana.

Kha nivele madela-kufa akwa-Ngubenchuka ebaThenjini, nindibulele komzi waseGoli ngokufihla ihlazo lam. Nindibulele nakuMfu. L. Soga. Wenje nje ke umntu xa wayethe ma kazali emzini. Nibulele nakwibandla lakhe ngokumvumela ahambe. Nibulele nakumfana kaSixaba uPhilip noka-Nxazonke uWalter abalubophe usapho lwakowethu batshe ngeqilima. Nibulele nakumaTemple e-Sibane kulukanji.

ABANGASEKHOYO
Akasekho uMn. Edwin Liganiso Sonxi obehlala eSidikidini kwaminakazi uNkosk. Mcata, Uguile ithuba elide emana ephakama. Uchwatywe malanga ngowama26 kuMay ngenkonzo ephakame kunene yamaTshetshi phantsi koMlu. A. E. Kuse. Ukusuka ekhaya inkonzo ikhokelwe ngabashumayeli abaNuz. P. T. Mona noP. Mangu, ecaweni intambo zanikelwa kuMfu. Kuse.

Kuthethe uMn. Mona ngobom bomfi, wabalula ukungamazi kwakhe, kodwa wamqonda ngokumbona futhi enkonzweni yetyalike. Uphaula ukuthobeka kuye ade naye wanovelwano wafaka igxalaba kumsebenzi lowo. Edlakeni kuthethe uMn. J. M. X. Mboni ongumbambi ntambo kwigela labadlali eliyiBreakers R. F. C. abelilungu layo umfi. Ekuthuzeleni abazali uchaphazele imisebenzi yentembeko yomfi owada wangumncedisi kaNobhala. Uphethe ngelethi ma bangalili ngokungena themba ngokulahlekelwa nguye.

UTHWELE IMBASA
Kugqibele umfundisi ngelibuzayo ukuba ngaba bakhona abanye abafana abaxele umfi ngokuba ngamalungu etyalike nawebhola. Umfi yena uthwele imbasa kuyo yomibini imibutho leyo. UMN. Mona uzenze idini elikhulu ngokunyula owona mkhombe wexabiso. Asinako ukumbulela ngokwethu, wobulelwa phezulu. Abantu efihlweni babe ngama250.

Ngokunjalo kungosizi ukuvakalisa ukusweleka kwentombi yakwaMhuluhulu. uNomvula onchwatywe naye kwa ngowama-

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Khala Zome

(Ngu L. M. S. Ngewabe.)

Nde'va zwana lisebeza, Ndaniphezu kwelo nchwaba Lesithandwa, ndithandaza, Ndeva zwana liphendula:

"Ungenzani unditha'nda? Se ndikude, ndafuduka, Awunako ukucanda La mathafa undilande.

"Khala zome mnta ka mama, Andinako ukubuya, Nentliziyo seya ncama, Andisaz' isithintelo.

"Se ndilele enzulwini, Amathunzi obumnyama Aya nd'sinda emehlweni, Avingcile andiboni.

"Nokukhanya okukhoyo Ngalo mehlo akho s'thandwa, Ndakubona kuluvuyo, Bengezela! bengezela!

"Mehlo akho zizibane, Yimitha yelasehlobo, U'jong'ile umzuzwana Ukhanyisa iminyaka.

"Lo mzuzwana u'jong'ile, Ndivusiwe ndiya phila, Ndingavuyayo umi le Apho ube yinyibiba.

"Hlala njalo u'jongile, Khe ndizuze isiqabu, Khe ndifumane umqhele, Ngalinge ke ndithi 'yiza'.

"U'ngezi' nje kodwa, yiza Ngomphefumlo nomcabango, Ngelo futhe unok'ubiza Ndisabele ndize s'thandwa."

Kwi "Izimbonono zakwaXhosa"

Indatyana

UNkosk. S. S. Tshazibana wase-Western Native Township eRhautini ukhwele ngomhla we4 kuMay esiya ekhaya lakhe ngodaba olubhulungu lokusweleka komnkwabo uMn. W. F. Tsibi.—S. S. Tshazibana.

UNkosk. J. B. Mgidana wase-Western Native Township obetyelele kwaNkosk. E. Nkobongo eKapa iinyanga ezimbini, ukhwele ngomhla wama24 kuMay ukuya kwelokuzalwa kwakhe eVictoria West eyindlela esinga ekhaya lakhe eRhautini. Udade lo sizitye kunye iiholide zeGood Friday, sawaqoshelisa kunye namanqina egusha zePasika phantsi kweempembele zeOrder of Ethiopia Sithi ndlela ntle.—Moses Bovungana.

26 kuMay ngenkonzo yeSt. Saviour Catholic Church phantsi koMlu. Goxo. Nalo umnchwabo ube ngomkhulu kunene, abantu bengama-440.

Sivelana kakhulu nabashiywe zizihlobo zabo. NguThixo Onikayo, Ikwa nguYe Othabathayo. Zonke ezi zinto Uzenzile ukusikhumbuzo. Ma zonele izihlobo macala onke.

ILISO LOMZI KUKOMANI

(Ngu Nta nomhle)

Intlanganiso yeLiso Lomzi ihlangene eDipende, esihlatweni ingu-Mnu. W. H. Ngase noNobhala uMn. J. Mbengo. Kuxoxwe izindululo zabaNumz. F. P. Gxoyiya noC. Mngqibisa kwaphauleka ukuba makhe zime kuba kungekho ndlela yokudlulela phambili ngaphandle kweBhodi eyaziwa yiKansile.

Ezi zindululo ibizekuba amanchwaba abhalwe afakelwe neenkencana ekukho kuzo amanani awo agecinwa kwaNolali, nesokuba kuxoxwe ngepasi lokuhlala elingene kubafazi nabantwana.

Kumcimbi wempahla efuyiweyo abantu aboneliseki ngamanani abadliwa wona ngumgcini sikiti. ILiso Lomzi lide laya kucela imithethwana eKansileni UMn. T. D. N. Saleni wenze inxhelo nje ngekomiti eyayonyulelwe ukuphanda le mithetho. Kuphauleke ukuba abantu badliwa gqitha nokuba impahla ibanjwa namhla kuse ikhululwa ingaluswanga. Kubekho ababini ababonise ubungqina bokuba badliwa nemali yokwaluswa kwempahla esikiti ingekho loo nto.

KOPHONONGWA KUCHULWE IINTLOKO
Awuxoxwanga lo mcimbi, kuthiwe ma ulindele ukuphonongwa

Indlala Nengqele eMolteno

(Ngowakhona)

Bungene ubusika, ngoku abantu apha eMolteno bonganyelwe zinto ezimbini; indlala nengqele. Ikhephu likhe lazibonakalisa emva kwemini ngowe3 kuMay.

Ngenxa yokunqaba kwento etywayo, umzi ube nesigqibo sokuba uhlanya ngomantyi ngosuku aya kuthi aphumelele ngalo, akhe azokuchaza eyona ndlela emakuphilwe ngayo ngabantu elalini. Loo nto itangwa kuba iKansile ayide isiphendule isindululo sokuba indlu yotywala (Beer Hall) ivalwe, umgubo osetyenziswa ekwenzeni utywala obungena ngeniso eabantwini. uthengiselwe abantu.

Alonwabanga iqela lamaWesile apha, ku'ngiselelwa isynod eza kuba lapha ngoJuly. Nalapho kuya qondakala ukuba iya kuba ngumsebenzi ophakamileyo kakhulu.

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HOME CORNER FOR AFRICAN WOMEN

A STEPMOTHER

"Ask, and it shall be given you; seek, and you (ye) shall find; knock, and it shall be opened unto you." St. Matthew, Chapter 7 verse 7.

In 1867 a special mission was held in a town called Wigan. During those special services, a young man, and two young women were converted.

Later, two of these young people, Samuel Lax, and Jane Tatley were married. Although Samuel and Jane were very poor, their joy was extremely great when a little son was born to them.

When Jane pressed her newborn son to her breast for the first time, she said,

"Let him live to preach Thy word.

And let him to Thy glory live; His every sacred moment spend In publishing the sinners' Friend."

Jane's baby was called William, and although Jane had hoped to see her son as a great and good man one day, instead, Jane sickened and died while still quite young.

As Jane lay dying, she spoke to her old school friend, Mary Lowe. Jane told Mary that she was going to ask Samuel to marry Mary after she (Jane) had died. Mary and Jane had been converted at the same time as Samuel Lax and Jane asked Mary to bring up little William for the Lord's work.

Two or three years after Jane's death, Samuel and Mary were married, according to Jane's dying wish.

Samuel and Mary were very happy together, Mary did all in her power to give little William a Christian upbringing. Mary had to work extremely hard to keep her children and husband and home respectable. As they were very poor, Mary had to darn

and patch, and plan to make their little store of money go as far as possible.

Family prayers were held in that poor simple little cottage every day, and they were a happy and united family.

William Lax was converted when he was still very young. Shortly afterwards he had to start work. He earned 2/6 a week, and was so proud to bring his stepmother his earnings.

And then a strange thing happened, William Lax began to stutter badly. His stuttering became so bad, that his whole face

became twisted when he tried to speak, and he suffered mental agonies of despair and pain on account of this affliction. William's stepmother was almost heart-broken, for it seemed as if William would never be able to preach a single word. But Mary Lax prayed long and earnestly about this trouble of her stepson's. This went on for years, and Mary's faith was sorely tried; in fact she began to doubt if William would ever speak easily and well again.

But William kept on trying to serve God, in spite of a very heavy heart. One Friday night William went to a small Salvation Army meeting. At that meeting

William felt the Power of God coming into Him, and he felt God-possessed, so he prayed. And lo! he spoke easily, and without any effort at all! From that time onwards William was a fluent and excellent speaker.

When William Lax decided to study for the ministry he had no money, but to his amazement, his stepmother gave him a hundred pounds, she had saved up, all in small silver coins (3d and 6d mostly). The good woman had slaved early and late, and had denied herself, buying only the barest necessities in clothing, and she had denied herself many a pleasure, so that she could help her stepson.

Mary's greatest wish was realised when William became a Christian minister in the Wesleyan church. William Lax was greatly used by God, and he became a much loved and mighty Christian minister.

A girl who is a vision at night in the morning.

What seems to grow fairer to me as life goes by is the love and grace and tenderness of it; not its wit and cleverness and grandeur of knowledge; but just the laughter of little children and the friendship of friends.

—John Richard Green.

A Puzzle

A glass bottle closed by an ordinary cork contained an amount of nearly eight shillings in ticeys.

A mother promised her daughter that she could have the ticeys if she could get them out of the bottle without breaking it, or by using a corkscrew to pull out the cork. The girl after a little thought did it quite easily.

Could you? Think about it.

Stone Walls Do Not A Prison Make: Nor Iron Bars A Cage

Of the two weary prisoners who peeped out their bars One looked at mud, and the other at stars—

One looked on the dark side, and one on the bright, His reward was a smile from the gems of the night.

No matter how great all our sorrows may be, Our unsullied thoughts from such fetters are free.

No one can disturb them—our thoughts are our own, So keep them untarnished for high things alone.

And so like that prisoner who looked out his bar, Let's all hitch our waggon to one shining star.

No matter what happens, keep one ideal in view And great the reward that is given to you!

A friendship that makes the least noise is very often the most useful; for which reason I should prefer a prominent friend to a zealous one.—Addison.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—Dr. Johnson.

Were there nothing else For which to praise the heavens but only love, That only love were cause enough for praise.—Tennyson.

Look backward with gratitude; Look upward with confidence, Look forward with hope.

—Rev. R. Wardlaw.

Little girl: "Isn't Wover a naughty dog, mummy? He ate my dolly's slipper."

Mother: "Yes, darling, he ought to be punished."

Little girl: "I did punish him. I went straight to his kennel and drank up all his milk."

A Statistician accompanied his wife and children on a Saturday afternoon shopping expedition. Later he handed his wife this:

Dried tears,	11 times
Tied shoes,	13 times
Toy balloons bought,	3 per child
Balloon's average life,	12 secs.
Told children not to cross street,	21 times
children crossed street	21 times
Number of Saturdays I will do this again,	0

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5/- PALMOLIVE SOAP

Reader's Poser For Dr. Macvicar

"Interested," Springs, writes: I was very interested to read Dr. Fox' letter on the value of yellow mealie meal, and also Dr. Macvicar's letter, in a recent issue of the Bantu World. I prefer the yellow meal, and it is good to know that yellow mealie meal is a better food than the white variety.

Dr. Macvicar says that porridge should be cooked for an hour. Can he tell us how to do this without waste? Most people make their mealie porridge dry, and this always leaves a hard crust at the bottom of the pot. The longer it cooks, the thicker the crust becomes and so the greater the waste, for most people throw away the crust. If Dr. Macvicar could tell us how to avoid this waste he would be helping not only ourselves but the country as a whole, for the total amount of mealie meal wasted in this way in South Africa must be very great.

Railway Facilities For Africans

"Regular Passenger," Pretoria, writes: It is time that the S.A.R. & H. realised the great need for accommodation required by African patrons of this service who hold first and second class railway tickets. The position at present is that African passengers who travel first or second class are crowded in half a portion of a carriage, the rest of the train (local trains in this case) being made up of two third class and five other carriages for Europeans. I do not propose depriving any section of accommodation, but what I suggest is the provision of an extra first and second class combined carriage for the more ambitious African traveller.

Africans and The Royal Visitors

E. M. Chalabesah, Mariannhill, writes: On the occasion of the British Parliamentary Mission's visit to South Africa, much criticism was made of the manner in which these distinguished visitors were 'conducted' round the country. Most people felt that it was unfair to the Africans that the visitors were shown round selected places which gave a wrong impression of the Africans. With the impending Royal visit, one must ask those concerned to see that in their arrangements of tours for the Royal visitors, account should be taken of a cross section of African life. The visitors should not be shown the African in his backward stage alone; they should not merely be shown African war dances and other places where Africans still lead primitive lives.

There are many bright spots in African life which the visitors should see. We do not want the King to go away with the impression that his visit to South Africa justified the view held by many that the African is still one hundred percent raw or savage.

I hope that leaders of such organisations as the African National Congress, the Transvaal African Teachers' Association will make arrangements for meeting the King in person. His Majesty must know that his African subjects are not as backward as many have tried to paint them; His Majesty should know or see at first hand the efforts Africans

have made towards their own uplift despite numerous obstacles and difficulties bestowed on their upward path. I do hope, also, that a concert will be staged to afford the Royal visitors a chance to hear our African musicians, especially Zonk, the de Pitch Black Follies, the Merry Black Birds and the Jazz Maniacs—to mention a few only.

I hope, also, that our leading African artist, J. K. Mohl, will be given a chance to paint a portrait of the Royal visitors; this would be a great gift which South Africa, white and black, could present to their Britannic Majesties.

Education For Africans

Dan Rexie, Pietersburg, writes: What is "Native education?" According to leading authorities, education is a preparation for complete living. In South Africa, we find that one section of the populace is given this type of education, and another, the Africans, a kind of education called "Native education," an education which prepares the candidate for incomplete and inconvenient living. The question we are forced to ask is: why all this discrimination in education? Are we to see in this a move for turning out a whole community of misfits, square pegs in round holes, people who must for all time remain unskilled for purposeful occupations?

The department of education has introduced knitting as a school subject for boys, and this is termed 'arts and crafts.' I expect next to hear that our girls are being prepared for posts as agricultural demonstrators.

Some African "Gentlemen"

"Nolutshungu," Pretoria, writes: Watch the behaviour of the smartly dressed Africans you meet in the public; it leaves much to be desired. These people call themselves gentlemen; that is, gentlemen because they are smartly dressed—that is their definition of the word 'gentlemen.' But let us see the creatures under the cover of this smart dress. I give one case which holds good for a number of such people.



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JOHANNESBURG.

Quite recently when I was travelling in a crowded train to Pimville, one such 'gentleman' was the cause of serious injury to an African woman. At a particular halt on the run, the man made a wild dash for the door, pushing aside women whom, he said, had no right to travel on the trains as they should remain in theirs or their mothers' houses. One woman was knocked against a window and sustained injury to her arms. Consequently, she had to remain at home for a number of days nursing her injury.

Teaching of "Native" Crafts in Schools

Ray E. Maphalala, Bremersdorp, writes: The inclusion of "native" crafts in the curriculum of African schools is to be deplored. As a school subject, there is to my mind no purposeful gain to the African child on whom this time-wasting pursuit is forced. School life should prepare the child for serviceable occupation in adolescence. The child should not retire from school life only to be a misfit in the world outside. Wood carving, clay modelling and grasswork are of no value to the African child. Many of these "native" crafts are no longer put into use. Most of the children attending school come from homes where wooden spoons and clay pots are unknown. There is no need, therefore, to waste children's time in teaching them these arts at school. The correct thing to do would be to teach children arts of some useful purpose, such as carpentry, metal work, iron work, and so on.

(This is a topic of great interest to parents and all others interested in the welfare of the young. The Editor invites further expression of opinion on this matter—Ed., "B. W.")

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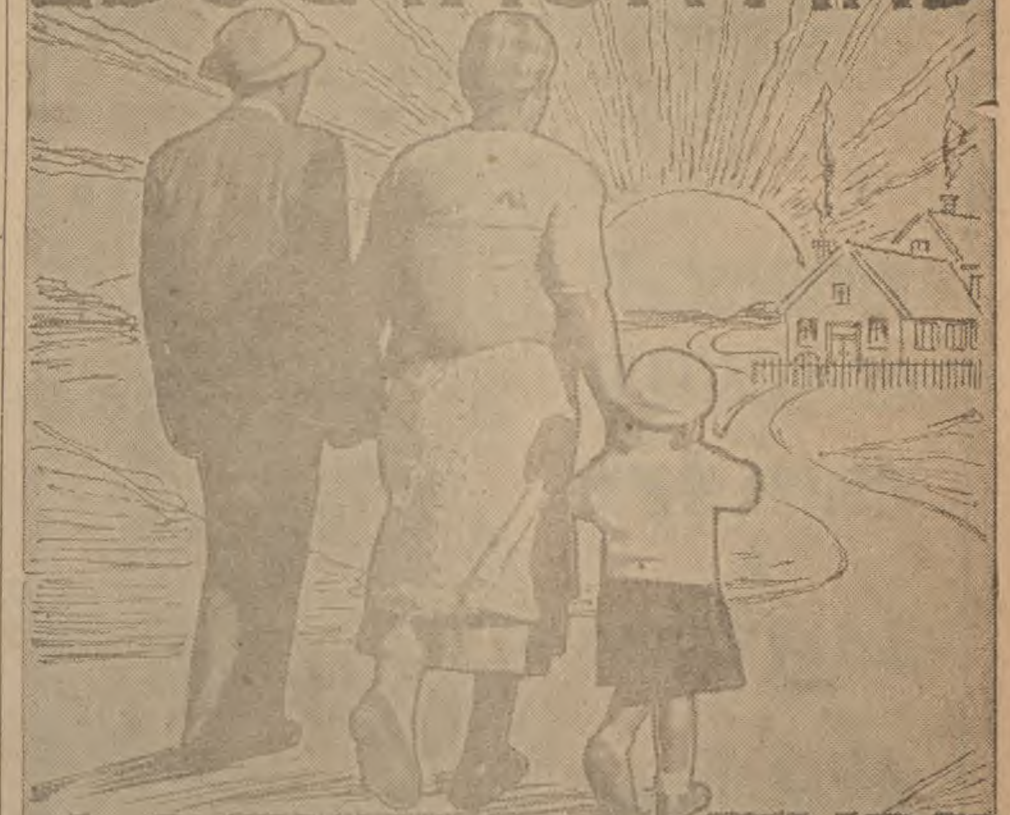
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THUTO YA KAMOGELO YA MAIKARABELO A BOETAPELE

Thuto eno e bua kaga mafoko "maikarabelo ditiro," "dikakanyo tsa puso" le "boetelepele"—mafoko a mararo a gantsi a dirisiwang fa go kwalwa dikgang tse di amang puso, mme ntswa tota-tota tlhaloso ya one e sa tlhalogannwe ka botlalo.

Tlhaloso: Lefoko je le reng "politics" le bapetswe mo puong ya bogologolo ya morafe wa MaGeriki le le tlhalosang gore moagi wa motse. Mo metlheng ya gompieno le dirisiwa fa go buiwa ka dikgopolo le dikakanyo tsa morafe kgotsa makgotla a banna le basadi ba naga kgotsa setshaba kafa ba fa-paanang ka gone mo dikgopolong tsa kafa baagi ba tshwanetseng go busiwa ka teng.

Mo phuthololong ya dikwalo tsa tlhaloso ya mafoko tse di siameng lefoko je le reng "leader" le mo go lone go tswang lefoko "boetelepele," le tlhalosa go supa tsela ka go tsamaya fa pele; go goga yo mongwe ka letsogo; go tsamaisa kgotsa go goga ka mokgwa mongwe wa tsietso. Lefoko ja moetapele le dirisiwa mo ditiro tsa botlhalefi fa go buiwa ka lekotwana je legolo mo dimatshining tsa go dira. Mmuso one ga se sedira se se jaaka matshini, mme lefa gontse jalo tlhaloso e dirilweng fa godimo ka lefoko "boetapele" e re sedimosetsa gore se le se bolelang godimo go tsothe ke gore moetelepele wa mmuso o tshwanetse go ira motho yo o nonofo kgolo mo nameng, tlhaloganyong le moveng gore a kgone go rwala makete le matshwanyego a boetelepele; mme go tlokega gore a rutwe le go nonofetswa go sikara maikarabelo a lesomo kgotsa morafe o a o eteletseng pele, a o rweleng tlhogo le go o tsamaisa.

bokanngwa dilo tsofhe tse di irang kitso ya mongwe le go bapala kitso mme di ithutiwa go dirisiwa mo botshelong jwa merafe.

MAKGOTLA A BORUTELO JWA BAETAPELE BA PUSO

Lefatshe lotlhe la Souta Afrika le tletse diphuthegwana tse dintsi, dikopano, dikwele, makgotlana, mekgatlo, makgotlana a boemedi jalo jalo. Lengwe le lengwe la makgotlana a le simolotswa ka morero wa go ntsha maikutlo le megopolo ya makoko a fapaanyeng a baagi ba mo gare ga bone go ka nnang ga bonwa ba mokgwa le botlhale ba bone di ba tshoalang go nna badiredi ba tsa loago le tsamaiso ya puso.

Ka go tsamaya lengwe la makgotlana a boletseng morago moetelepele wa puso yo o solofetsang o a bo a simolola go tsaya kgato ya ntsha e potlana mo tseleng ya boetelepele mo ditiro tsa puso mme ke teng mo a tla amogelang kitso ya tshimologo. O tla rutwa melao ya thulaganyo ya tsamaiso; go dirisa dikgopolo tsa ba bangwe; le go rutwa go ila go gogela batho mo tlhakoreng ya gagwe ka mokgwa wa dipuo tsa kako le ditsholofetso tse go seng mo nonofong ya gagwe go di dirafatsa. Gape o tla ba a ithute go tlatsa dikgopolo tsa gagwe ka dipolelo tsa nnete tse di boletseng le gore kganetsanyo e gaisa kgalefo mo go fenyeng moganetsi le gore mo mabakeng a mangwe kitso e duelelwa ka go ithokisa sebaka le go itima kgatlhego.

Fa a fetile ka katlego mo ditiro tsa kemo ya sekwele se sebotlana a ka amogela maikarabelo—ke gore o ka tsaya kabelo mo makgotleng a Kgakololano le a Dikgaolo a Legae. Makgotla a okametswe ke baagi nae mme go na le tlhatlhobo e atholang ba ba a tsenang. Motho o ka tholwa makgetlo a ka balwang mme kana foo e bo e le karolo ya thuto ya go ithokela mathata.

Fa a setse a le wa tokololo ya Lekgatlo la Molao jaaka go umakilwe fa godimo, o tshwanetse go oketsa thutego ya gagwe ka go bala le go reetsa dikgopolo tsa ba bangwe mo makgotleng; jaanong o na le maikarabelo mo palong e ntseng e gola go ya pele ya batho ba ene le badiri-nae ba ba emetseng. O tlamegile go tlotla boikarabelo le bothobo mo batsamaising ba Makgotla bao bangwe ba bone e tlaa bong e le ba merafe esele. Teng moo go na le ditsela sa go tsamaisa dikgang tse a tshwanetseng go di ruta; go na e dikwalo le ditshulaganyo tsa madi go ithutwa, mme le kwa motse o a agileng teng tiro ke e kgolo.

Fa motho a fetile tlhatlhobo ka katlego e kgatlhang tiro ya thuto e ka tswelediwa pele ka go tsena Makgotla a Magolo a thuto e kgo-lwane. Ka ga Makgotla a go tlhalositswe sentle ka mafoko a tsweng mo Lokwalong lwa ga Mor. H. Roger lo lo buwang kaga "Puso

ya Bantsho mo Lefatsheing ja Kopano" mo a rileng a bolela ka ditiro tsa Makgotla a Transkei a re: "Ditiro tsa one tsa ntsha le tse dikgolo ke go atamelanya merafe le tshimogo ya madi a ditiro tsa magae; go ba letla go ntsha maikutlo a bone mo tsamaisong ya ditiro tse di amang matshelo a bone; go ba rutela mo ditseleng le mekgweng ya go utlwatsa dikeditso tsa bone mabapi le morero wa puso kaga melao e megolo le ya legae le go nonotsha Mmuso le badiredi ba one go itse maikutlo a baagi ba metse."

Temana e e bua kaga ba ba kgethang baetapele ba bone go ba bulelela mo ditshiamelong tsa botshelo mme tshwanelo nngwe ya maikarabelo a magolo e moetapele o tshwanetseng go e amogela ke bogogi jo bo tswakanyeng le matlhagathaga le nonofo ya go kgatlha balatedi ka go utlwatsa thuto ya bone ka molomo wa gagwe mabapi le tsamaiso le tshimogo ya ditiro tsa bone. Moetapele ke matlho a morafe mo ditseleng tsa mathata le dikgoreletso. O tshwanetse ka mabaka a mangwe a ba a itatola dikgathego tsa gagwe le go intsha sethabelo bakeng sa lesomo je a le rweleng tlhogo.

THUTO E KGOlwANE

Lo setse lo ithutle gore e rile ka ngwaga wa 1936 ga tlhlongwa Lekgotla la Baemedi ba Bantsho mme ka molao le tshwanetse go reriswa mo dikgannye tsofhe tse di amanang le matshelo a Ba-Afrika. Mejako ya Lekgotla je e buletswe ba ba kabong ba le mo kemong ya go amogela maikarabelo a boetelepele jwa puso.

Go tlhokofala baetapele go lebelelela merafe; mme ba ba ikutlwang go amogela maemo a ba tshwanetse go ipakanyetsa go tshola maikarabelo a boetapele mme ba ba botlhale ba tla leka bojotlhe go ithutela kamogelo ya maikarabelo ao, a e ka nnang ya re kgabagare a ira diphatso mo go bone le merafe e ba e emetseng.

Lwabofelo, re thagisa gore e re jaaka e le baetapele ba mmannete ba merafe, ba amogele boikarabelo jwa merafe ya bone go dumela le go ikanya fa Souta Afrika e le lefatshe je le agilweng ke masomo le merafe e farologanyeng mme e sa tshwanelang go lebana ka "yefole," mme e leng gore mmogo ke baagi ba makgotla otlhe a puso. Se segolo bogolo ke tswelolelo le tlhabologo e tletseng ya Souta Afrika otlhe mme re tshwanetse go tsamaela ntlheng yona eo botlhe.

—(XI) TBN.

side of its eyes, small black patches are noticeable. Racoons, (also called Coons), are found only in North America. The thick fur over their bodies serves as a heavy blanket against cold weather. Its fur is a favourite among furriers or people who trade in furs for making sports coats. As a pet, the Raccoon is very attractive. Racoons wash everything they eat.



A Faithful Friend

Blind for thirty-two years, Nathaniel Mankoko Bhabhi Mopane constitutes no burden on others for favours. Khalo, his faithful friend and helper shown in the picture with the blindman, is always at his side ready to lead Mopane to town ten miles from the village. Mopane became afflicted with blindness in 1914. His relatives advised him to train a dog to lead him wherever he chose. The idea pleased Mopane who secured Khalo's services. The response from Khalo was excellent; training did not take long and to-day, Mopane moves at leisure to church, he is able to visit friends with Khalo's help. Each week when "The Bantu World" arrives in Pietersburg, he helps in distributing it among his customers.

From Veld and Zoo

RACOONS

People are often amazed at the behaviour of some animals in the Pretoria Zoo. One animal whose behaviour seems queer and out of the ordinary is the Raccoon.

The Raccoon looks very much like a small bear; it has a long tail. In its wild state it sleeps during the day; at night, in company with others it wanders in search of food. Racoons are excellent swimmers. Fish forms their major diet. Racoons usually fish in swallow water. In addition to fish, Racoons eat insects, nuts, fruit, poultry, rats, turtles and vegetables.

Their customary habit is to deep any morsel of food in water before eating. Winter finds the Raccoon comfortable and warm in its cosy nest, asleep for three full months.

The female Raccoon gives birth to a litter of four to six in spring, and cares for her young a whole year before she leaves them to find for themselves.

Raccoon's fur is heavy and dark brown in colour, and the tail is ringed with black and white circles. A black band runs squarely across its forehead, while on each

(Continued in previous column)

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WHAT THE GROCER TOLD MRS. NGOPO



Mrs. Ngopo: "Tell me, Mr. Grocer, is tea still so very precious, or can we get as much tea as we want, now that the war is over?"

Grocer: "Well, Mrs. Ngopo, with tea supplies still scarce, it is more precious than ever!"

Mrs. Ngopo: "But why is tea still scarce, Mr. Grocer?"

Grocer: "Because now that we have won the war, the men and

ships which used to bring us tea from far away India, Ceylon and the Netherlands East Indies are now busy bringing our troops back home and putting things right in Europe and the East. One of these days soon the ships will once more be on the job of bringing us all the tea we want."

Mrs. Ngopo: "Until that day comes, Mr. Grocer, I will use my tea very carefully. It is so refreshing and good for us that not even a teaspoonful must be wasted."

The happy TEA DRINKER Family always drinks TEA. They say: **TEA is good for us!**

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TIMHAKA TA VUTSONGA

Mahungu lawa mi nga ta ma hambaneke: Mphikizano wa swikolo Shipilongo ya huma ka Henry Mzwayini wa Elim; Masingita a Baloyi wa le Pretoria; Lemana wa Baso, shitshudeni sha Lemana College.

Tivane Leswi

Lava tsalaka swikambelo swa Shitsonga tivane leswaku ku na leswo tala leswi nga hundzulu-shiwa hi Shitsonga. Tsalelani mukamberi wa Shitsonga, Rev. A. A. Jaques, Lemana College, P.O. Louis Trichardt, o ta mi hlamuse-lahikwaswo. Mi nga rivali.

Mphikizano wa Swikolo

Mphikizano wa swikolo wu ve kona haleno Lemana hi siku ra 24 May 1946. Vanhu a va tele ngopfu. A va fika dzana ra Madzana swi tlhela swi hlamula. Lava nga ta ku ta vona i va: Mr. Balk, Komishinari wa Louis Trichardt; Mr. H. Thomas, mufambisi wa Mphikizano; Mr. D. W. Giesike wa le Tshakuma; Mr. A. A. Baloyi wa Messina; Mn. H. E. Nisanwisi wa Lemana; Mr. A. A. Jaques, Lemana.

Swikolo leswi nga wina hi leswi: Elim na Valdezia va tekile khapu ya vana la vakulu; ya vana lava va tsongo yi tekiwile hi Elim. Swikolo leswa le shikarhi (Intermediate Schools) Ribollo o kukurile tikhapu hikwato. E ka leswi switsongo Pfkukane na yena o tshaya a sala a lava. Hi hafu mayela "Shiketleketle" Abel Mzama-ne wa Elim o vo oshile. Hamba na vo mufana!

Hi ukhensa hikwavo lava nga wina na lava wa nga tsangzeka Mundzuku na nwina mi ta vuyeriwa.

Masingita ya Saliboni

Hi siku ra 28 May 1946, hi vone mihlolo haleno Lady Selbone. Manana unwana na unwana wa yena va nga ta shikolweni sha Swiss Mission va ta ombana na va Mistress. Hayi! ko thsama ku nga ha lulami ntshumu. Byo thsama byi ri vungalavangalava! Vanhu vo vuya va ta ku gi! gi! gi! gi! gi! va hlalela.

Hambi swi ri tano hi swikolile ku va lamula. Titshara unwana va nwi himile nhlana hi shitina. Unwana va nwi tsherile hi mpama loko va karhi va lamula.

Lemana wa Kula

Ku sukela lembe ra 1943, Lemana o kula hi ndlela yo hlamarisa. Tindlu leti ntswa lefo saseka ti hundzule Lemana wa rhumbi a va snidrobana.

E ka tindlu leti ntswa leti nga akiwa ku na Khoja House. Yindlu leyi yi akiwile hi mali yo huma a ka Mr. Khoja wa Elim store, la nga nyika dzana ra tipondzo. Kune Mn. Khoja o fanele ku nkhe-nsiwa ngopfu hikokwalako ka tintswalo ta yena. Leyi i ya majaha. Yiwana ya majaha i Livingstone House. Vito leri, ku tsudzukiwa Dr. David Livingstone Mufundzisi wa shikotshi la nga tirhela ngopfu tiko ra Afrika.

Le ka Motsana—laha ku thsamma vanhwana-ku akiwile yindlu leyikulu ngopfu. Leyi yi vuriwa Rheinallt Jones Dormitory, ku tsundzuka mufi Mrs. Rheinallt Jones, la nga tirela Vantima va South Afrika ku kondza a vitaniwa laha misaveni.

Khale na khale, shirilo sha laha Lemana a ku ri kupfumaleka ka kereke. Hikokwalaho ka nyimpi a swi nga endleni ku sungula kereke-leyi. Sweswi swi tsakisa ngo pfu ku yi vona; hambile leswi yi nga se helaka, yi hlamarisa ngopfu. He! ku saseka ka yona na!

Namuntlha Lemana i shikolo leshikulu ngopfu. Hi tlhelo ra tindla na dyondzo a ku na leshi shi tlulaka laha Transvaal. Lava nga va laha Lemana malembe la ma hundzeka siku va endzaka va ta pfanga no lahleka.

Shikwembu a shi katekise Mufundzisi A. A. Jaques na mathitshara la va tirhaka ntirho lowu, na swona a shi katekise Lemana leswaku a kula a ya mahlweni.

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Timhaka ta Vutsonga Vhu-ada ha Mihumbulo

(Muhlanganisi)

Ta Ka Shiluvane: Lambe leri o nge vanhu va ka Shiluvane va thumbilenyapa mavele. A swi nga fani ni malembe manwana. Hi tlhelo ra dyondzo-tiko ra ka Shiluvane ri ya mahlweni swinene.

Mn. Hudson Nisanwisi hi yena wo sungula ku phopha mberha e qondweni ra dyondzo e ka Shiluvane. Sweswi o rbelele p yile kwale Fort Hare e shikolweni sha dyondzo, hamba na vo mufana!

A hi yena ntsena, vanwana va karhi va endla matshatshala, ku fane na Mn. Charles Mathonsi, Mn. Swane, Mn. Gaisi, Myakaya-ka Mn. Perry Mawila, Mn. Shingwenyana.

Ta Le Shiplongo: Kunene Shiplongo a sha ha fani o nkarhi wa va Mureri Berthoud. Mufu-wo be! Ndala hi levi, Dari hi leri! Ku shaniseka hi lokul.

Hambi swi ri tano vanhu, va komba ku tsaka. Shiplongo hi wona ntsena wa dyondzo saikarhi ka Vatsonga. Va le Vukhala va le ka Mplumu, va kumeka a Shiplongo va karhi wa nwa dyondzo. Shikolo sha ka Mhinga leshi fambisiwaka hi Mn. Eparaim Mkhombo shi nyikiwile. Std. VI na shikolo sha Tlangelane leshi fambisiwaka hi Joel Mashara.

Hi sweswo we Mkhombo na we Mashava, kumbisane Elim na Valdezia na Shirley leswaku Muponi-si wa misava o velekiwe a Nazareth.

Ku twakala leswaku Mn. Matthews Jeleni wa le Shirley o thururule Matriculation. Ha ku khoma Shanda mufana ka Jeleni. Lava endlaka matshatshala hi lava: Mn. E. C. Marivate, Mn. Daniel Ndlovu, Mn. Samuel Mabobo, Mn. E. Ndambi, Nkos. Mkombo. Hi twa na swona leswaku: Mn. F. Ndlwe, Mn. A. Shalate, S. Magadzi, Ph. Sombere. Va hetile Junior Certificate. Hamba nayo!

Ta Tihlengaletano: Vatsonga vo tala a va tivi swa ka yona, Hi tlhelo ra dyondzo, tihlengaletano, vatsonga va lemo na vona. Swidyondzi hi leswi:

Mn. Etienne Thakola B.A., Elim; Mn. Christopher Mageza B.A., Elim; Mn. Sam Baloyi B.A., Ephrata; Elim; Mn. Noel Nduna B.A., Pretoria.

Tihlengaletano hi leti: Transvaal Shangaan Association, Muf-Paul Maringa Mashangana Nhlenge Wotiaka, Muf. B. Mabuza Elim Youth Association, Muf. Arnold Mityeni Kuruleni Students Association, Muf. Francis Ndlwe Zoutpansberg Benefit Society, Muf. B. Zitha, Leswi swi hi komba leswaku Vatsonga va ya mahlweni.

Loko swi nga hi kumbi leswaku hi ya mahlweni a ho ha tivi leshi nga ta hi komba. Lavo tala va ka hina va lava leswaku swile swi mi'a ku fana na shikowa, kambe sweswo a swi endleki, na swona a swi se endleka, Vatsonga a hi hambeni mahlo, hi pfukile.

(Nga G. Makaya)

Khoroya Mbvela-phanda yo humbela o nwala "Luvenda na Tshitshangana" kha tari la "Bantu World." Ya tendelwa: Ha vha na dakafo lihutu, kha Vhavenda vhothe na Matshangana. Mawalo abva thungo dzotho ddu ho u tandavhudzwa. Mutandavhudzi ori tendela u nwala kha tshipida tsha tari lithihi, "Tshivenda na Tshitshangana."

Vha-nwa li vha-a-hanga uri; vha fanela u nwala mafhungo a khoro na a mbvela-phanda; vha tshinya-tshithinga nga madai. Ndo no di dlvbisa vha nwa' kunwalele, na zwauri vhasi sole vhauwe. Vha

songo nwa la nga patiloti (pencil) na hone vhasi nwale thungo dzotho dza tari.

Pheledzo: Vha nwe vthathu vha nwala dzinga dzithai, mirero, na zwinwe zwinzhi zwa vhu-dabada-ba. Vhanwe vhanwali vhari manwalo avho (nne) athi a tanda vhudzi: Tshipida tshera fhiwathone ndi tshituku; na hone nne ndi mutoli wa manwalo anu, a thi mutanda vhudzi (Editor).

Vha-nwali vha nda: Phano ndi humbudza vhanwe vhasu; Asi khwine na? Uri sambi livhe lithihi na mulisa a vhe muthihi.

Ndi zwavhudi na; re tshi tangana makwandani, malisoni ri sa tangani? "Mboholowo ya lushaka lwashu, i zwandani-zwashu."

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MA-AFRIKA 'MUSONG OA KOPANO

HO RUTOA MATLA A BOETAPELE TABENG TSA 'MUSO

Hlooho ea lengolo lena la kajeno e na le mantsoe ana "matla," "Muso" le "boetapele" ao e leng 'ona mantsoe a maholo ao re atisang a utloa ha ho buuo kapa ho ngoloa ka litaba tse amang 'Muso empa ho ea makatsa ho bolela hore seo a se bolelang se atisa hore se seke sa utlois'oa hantle kapa se amoheloe.

SEO MANTSOE ANA A SE BOLELANG

A re qaleng ka ho naha'na ka lentsoe lena "tsa 'Muso;" le nkiloe lentsoeng la khalo la Se-Gerike "polites" le bolelang motho oa naha 'me hangata ba ho koafela ba etsang karolo ea naha kapa sechaba re atisa ho ba bitsa ka Senyesemane ka hore ke "Body politic — 'mele oa' le oa sechaba." Kajeno lentsoe lena le se le nkuoa le bolela maikutlo le menahano ea sehlopha kapa mokhatlo oa batho ba banna kapa basali naheng kapa sechabeng ba fapaneng; ka maikutlo a bona mabapi le hore na naha'eo e busoe joang.

Ha le ka la bala buka e lokileng hantle e hlalolang mantsoe le tla fumana hore lentsoe lena la Sekhooa leo ka Sesotho re le bitsang "moeta-pele" moo ho hlalang la boeta-ele, le bolela ho supa tsela ka ho tsamaisa ka pele ho bohle; ho suva ka letsoho; ho lala kapa ho khahlisa. Lentsoe lena "moeta-pele" le sebel'oa hape ha re bua ka mochini o feang fee'a o moholo re bua ka karolo e itseng eo e leng eona e matla ho feta tsohle. Muso ha se mochini empa hlaloso e ka holimo ea lentsoe lena moeta-pele e re ne'na hlaloso eo 'nete ea lona ke hore hlaloso ea hore moeta-pele ho tsa puso o ts'oanetse ho ba matla 'me-leng, kele'long le 'boits'oarong e le hore a tle a tsebe ho jara hantle mathata a boetapele 'me o tla mehile ho ruteha hore a tle a k'o-ne ho jara moralo oa sehlopha kapa sechaba seo a se etelang pele. Ha morao re tla bua kamoo bangata boetapele ho fumanoang ka ho sebelisa khahliso kapa tsela tse ling tsa ho hoaela batho.

Qetellong ho na le lentsoe lena le bolelang matla leo ka tlalo le hlalolang seemo sa ho ba le boikarabelo mosebetsing oo sebitsang kapa oo u nehetsoeng ke batho ba bang.

KE ENG E ETSANG MOETA-PELE HO TSA 'MUSO?

Ha re bala ka baeta-pele ba tummeng mehlang ena ea kajeno lena re fumana har'a bona banna le basali ba nang le metsamao e fapaneng ea lefats'e — babeli, li-agente, beng ba mapolasi, baruti, bangoli ba likuranta, masole, litichere, lingaka, banna ba mesebetsi joalo-joalo. Banna bae ba rutiloeng joang ho ba baeta-pele le hore ba amohela lits'anelo tsa boeta-pele? Karabo ke hore banna bana ba ile ba rutoa mosebetsi oa mofuta ona 'me ba rutoa sekolong se thata se tsejoang ka hore ke sekolo sa "Bophelo le Tsebetso" 'me ha re sebelisa lentsoe lena "ruthileng" ha re bue feela ka tsa ho bala, ho ngola le tsebo ea lithuto tse fapaneng tse rutoang likolong tse nyenyane le tse kholo empa re bua ka hlaloso ea lona ea 'nete eo e leng 'tsela e lokileng ea ho tsamaisa tsebo ea motho e le hore tsela tsa hae le matla li lokisoa ka tsela e mo kholisang le

e kholisang batho bao a phelang ka bona" (H. Jowitz). "Sekolong sa boehelo" tsebo e ea bokelloa 'me 'me re ithuta ho e sebelisa.

SEKOLO SA BAETA-PELE 'MUSONG

Hohle mona Afrika e Boroa ho na le mekhatlo e fapaneng, likopano, mabotho, mekhatlo ea tsa hlokomelo joalo-joalo. E 'ngoe le e 'ngoe ea ntho tsena e thehetsoe ho hlalisa maikutlo, lipelaelo 'le litakatso tsa lihlopha tse fapaneng tsa baahi ba naha, ebile har'a mekhatlo ena re tla fumana e meng e sebitsanang haholo le mesebetsi ea tsa hlokomelo le puso. Ka ho kena ho e meng ea mekhatlo ena moeta-pele ea nang le takatso o tla be a kena moo re ka bitsang ka hore ke qaleng kapa bukeng e nyenyane sekolong sepa sa boeta-pele litabeng tsa puso 'me moo o tla fumana thuto e lokileng ea ka pele-pele. O tla rutiloa melao ea tsamaiso; ho bona hantle maikutlo a batho ba bang; ho hlokomela kotsi ea ho hoaela batho ka lehlakofeng la hae ka ho ba nehela lits'episo tseo a ke seng a li phethisa. O tla ithuta ho hong ka ho hloka-hala ha hore a tlatse

maikutlo a hae ka taba tseo e leng tsona tsa 'nete; a ithute hore ho pheha khang ka taba ho molemo bohale ha motho a rata ho khohisa motho ea hanyetsaneng le eena le hore tsebo e fumanoa ke motho ea etsang sehlabelo sa menate ea hae le litakatso tsohle tseo a nang le tsona.

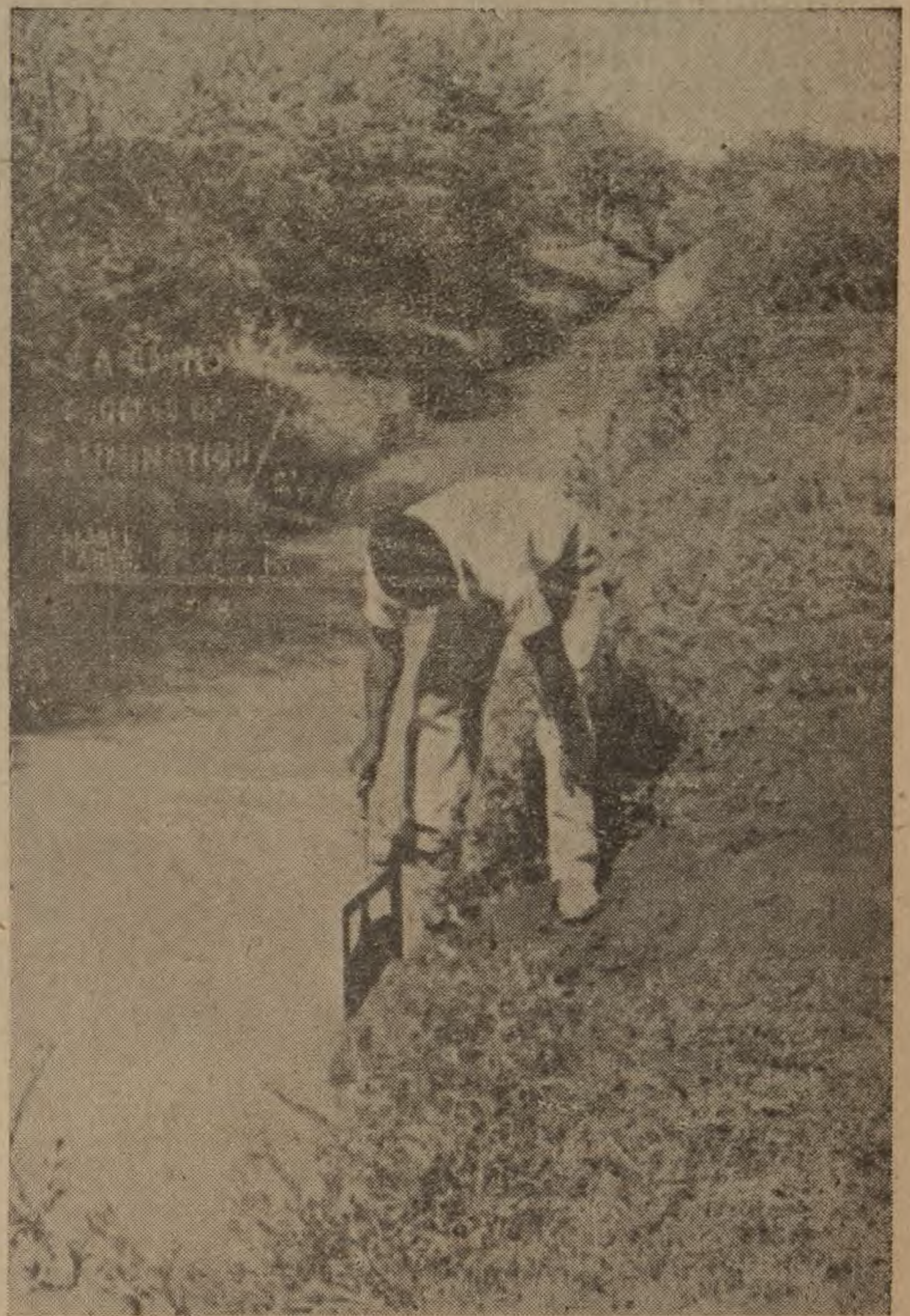
Ha a se a tsoetse pele hantle a se a fumane setulo se phahameng sekolong sena seo re ka se bitsang ka hore ke se senyenyane pa tsebo, ha a khona,—ke hore ha a je moralo oohle — a batle ka matla nako ea ho lumelloa ho ken'a moo re ka bitsang ka hore ke sekolong se senyenyane se mahareng. Re bua haholo mona ka ho ba setulong sa ho ba setho sa Makhotla e keletso, makhotla a mahae le a litereke. Mona ho na le hlalobo e itseng e tsamaisang tsa ho kena 'me ena e tsamaisoa ke ba ahisanang le sona le balali ba baholo ba sekolo se mahareng. Motho o na le hona ho hloleha hang, habeli kapa hangata ho fumana kamohelo empa hoo ke karolo ea hae ea ho kopanya mathata le tse bobebe 'me e tla mo thusa hore a tsebe ho bona le ho lokisa phokolo thutong ea hae ea ho ba moeta-pele ea sa tlo qetella ka ho tlontloleha.

Ha qetellong a e-ba lelelo la mokhatlo o behiloeng ka molao, o joalo ka lekhotla la keletso kapa lekhotla la hae mosebetsi oa hae hammoho le moralo mabapi le batho ba mo khethileng o ea ata. O tla tlameha ho eketsa thuto ea hae ka ho bala le ka ho ikopanya le batho; joale ha a sa tla ba le bolisa ho ba mo khethileng feela, empa o tla ba le bona ho batho ba bangata bao eena le ba sebitsang le eena ba ba emetseng.

O na le moralo le hlomphe mabapi le seo re ka se bitsang basuo e ba sekolo seo ho sona ba bang e ka bang ba mofuta o ele empa leha ho le joalo ba le tsamaisong e le 'ngoe ebile moo ho na le melao e lokileng hore e hlomphe.

Ho na le tsela tsa ho sebetsa tse batlehang li ithutloe; ho batleha motho a ithutle tsa tsamaiso ea chelete, ebile ho na le mosebetsi o mongata oa hae o batlehang a o entse ho thusa libaka tseo a li emetseng le o mong hape o etsoang ha sekolo se se se tsoile. Hangata matsatsi a phomolo a manyenane ebile a tnta ho fumaneha.

Ha a se a fetile sekolong se hare ka katleho e khohlo-khohlo nako ea ho ithuta e ka boela ea tsoelisoa pele ka ho kena mekhatlong e meng e kang Makhotla a Maholo



Ena ke foro e isang metsi masimong a Ma-Afrika a foro. Ho noesetsa ke ntho e batlang bohalefi bo boholo ho haheng matamo a hlokehang ka tsela e lokileng e le hore a tle a seke a khoholoa ke moralo. Joale liforo ho batleha ho bona hore monna ka mong o motheo o ts'oanetseng e le hore metsi a tle a tsebe ho matha hantle ho kena ts'imong.

a nehelang motho hoo re ka ho bitsang thuto e tsoetseng pele. Hona ho beiloe hantle ka tlalo temaneng ena e latelang e nkileng bukeng e ngotsoeng ke Mong. H. Rogers eo hlooho ea eona e leng "Native Administration in the Union — Puso ea Ma-Afrika naheng ea Kopano," moo ha a bua ka lekhotla le lehlo la mafats'e a ka mose ho noka ea Kei (Trans-kei) a ngolang a re:

"Mosebetsi o moholo o matla oa makhotla a mofuta ona ke ho etsa hore batho ba tsebisoe tsa tsamaiso ea chelete ea mahae a bona; ho ba nehela lentsoe tsamaisong ea merero e amang hantle bophelo ba bona; ho ba ruta tsela ea molao ea ho ba neha sebaka sa ho hlalisa litakatso tsa bona mabapi le tsela e amang bona ka kakaretso le ho tsebisa 'Muso le li-offisiri tsa 'ona maikutlo a batho."

HO BA NEHELA LENTSOE

Lentsoe lena "ba" le lebisoa ho baahi ba khethang baeta-pele ba bona ho ba buella 'me taba e 'ngoe e khohlo ea boeta-pele e ts'oanetseng ho amoheloa ke ho etella pele, ho tsamaisa le ho khahlisa balatelli hore ba be le takatso ea ho hlalisa lipelaelo tsa bona ho motho ea ba etellang pele, ka morao ho moo e tla ba ts'oanelo ea moeta-pele hore a ba etelle pele ka bohale le ka ho tiisetsoa ho fihlela a fihlisa batho moo ba ratang ho fihlela teng. Ha ho batlehe hore moeta-pele a leke ho fumana batlatsi ka ho ba ts'episa nthoana tse ngata tseo a tlang ho ba etsetsa tsona.

Baeta-pele ba mofuta ona ba atisa ho se fihlele kae ha nako e ntse e tsamaea. Tsela e lokileng ke ea ho tsamaea le sehlopha sa balatelli empa ba etelletsoe pele ha ho batleha ho bile ho shebanoe le mathata a itseng ao ho khahlanoang le 'ona le ho bona hore ho latelloa tsela eo e leng eona e lokileng le hore ka matsatsi a mang ho fumanoa tsela e kathoko ea ho lokisa tabanyana e thata e emeng tseleng ea batho. Ke tabeng tsa mofuta ona boeta-pele bo tletseng bo ts'oanetseng ho amoheloa ke moeta-pele ebile o tlamehile hore a lahle mesebetsi e meng ea hae bakeng la sehlopha sa habo.

THUTO E TSOETSENG PELE

Le se le balile hona mangolong ana hore ka selemo sa 1936 ho ile ha hlangoa Lekhotla la Boemeli ba Ma-Afrika 'me ho ea ka molao o teng libukeng, lekhotla lena le tlamehile ho boleloa mererong eohle e amang Ma-Afrika. Lekhotla lena le neha nako ea thuto e 'ngoe hape e tlang ho ba seng ba phethile thuto tsa bona mabapi le ho amohela moralo oa ho etella batho litabeng tsa 'Muso oa naha. Ha ho boleloa 'nete, ho ka thoe le nehela nako e tletseng ea thuto e latelang ea moralo o mong hape o moholo ha nako li ntse fetoha 'me esita le nakong ea nako ea ithuta ha e eme hobane ha batho ba ntse ba bonts'a cheseho ea ho amohela matla a bolaoli ke hona hape ha libaka tse ling li ntse li ata ho holeng ha tsona.

Nako ea ho ithuta ha e na bokhutlo ebile re ka sebelisa eona polelo ena mabapi le tsoelopele litabeng tsa 'Muso e ka lekang ngoang le sehlopha sa maloti a phahameng a nang le libaka tse tsamaeang li sa loke mahareng a maloti ana a fapaneng. Baeta-pele ho batleha hore ba supise 'me ha ba amohela mosebetsi oa ho etella pele ba tlamehile ho ituki-setsa ho amohela litokelo tse ka bang boima ho bona le ho balatelli ba bona.

Qetellong, hore erekaha e le baeta-pele ba sechaba sa habo bona ba ts'oanetse ho amohela moralo oa ho etella bana ba bona pele hore ba lumele Afrikeng e Boroa eo lihlopha tse fapaneng le batho li sa nkuoeng e le lira empa e leng batlatsi ho nonnts'eng le ho fepeng 'mele oohle oa motho. Ntho e matla e batlehang ke tsoelo-pele le katleho e tletseng ea Afrika e Boroa ka kakaretso 'me ho batleha re shebile pele ho fihlela boikemisetsong boo.

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MADIRENG A DITULO KA DITULO

Makumane a Tsa Tshwane

(Ka "Semanya-Manyane")

Matsatsing a veke tse fetileng ho bile dipotso tsa baagi ba lla ka dijo. E'ngoe e bile lepateleng la Pelandaba moo morena Jas Tlolane e bileng modula-setulo morero le qeto tsa seboka seo e bile dijo.

Pitso e latelang 'me e kgolohadi, e ne kgobokane sekolong sa Hofmeyr e bitsitsoe ke Lekgotla la Keletso. Hona modula-setulo e bile mora O. R. Mushi oa Tagane. Ntlo e tletse banna le mafumahadi 'me dikgang ele buiba ba tlala e oetseng motse oa Tshwane. Baagi ba lla ka go hlokafora ha bopi, tee, Boroto 'me juale re tla nka mofufutso goba sesepa le sona se nyametse. Ha ele ba noang tee le kofi ke boima bo fetisisang. Pitsong dibui li bile ngata ka maleme a monate, haholo marena C. B. Mbolekwa, E. Makhobotloane; F. Mareka; H. K. Binda, I. B. Moroe, monna o molao li tichere Mr. A. T. Sule. Ha ele Tellenyane mora Selematsila a etsa dikgoba ha a bolela ka tsa dijo, a hlabisa makhoona 'me a thabisa Ma-Afrika, ho batleha lijo.

Mokoloko oa Dijo

E'ngoe pitsong e bile marakeng doropong kadi 18 May. Modula-setulo ele monghadi N. Mokgatle. Thaka eohle ea diphura-mollo; Koos Molefe; E. Ditsele; Mike Muller; Keble 'Mote ba eja mollo ha ba bolela senyemane ka hara mpa ea toropo. Morero le boikemsetso ele ho leka ho sisinya pelo tsa babusi le gore ba lokolle dijo le boroto, tee le seekere. Tabeng e-na ho nyamela ha dijo makgotla le batho ba eme ka maoto ho batlisisa sesosa. Banna ba Mokgatlo oa United Front, B. H. Mngade; Ish. Petlane, Laruis Motsepe le ba bang ba loants'a boturu bo etsoang ke mavenkele a mang a Batala.

Kgetho ea Boroto

Ka veke e fetileng Mr. F. J. Mareka o ile a etsa polelo e rorisehang, e bontshang gore kgethong ena e tlang taba di tlabo boima. Bakgatla ba bolela gore ba lapile gore selemo ka selemo go kgethoe bo-ramavenkele le bo by-house, barui ba hirising dikamore. Lady le Marabastad. Banna ba babedi feela bao maikaello a bona ele ho bankela tsoelopele ke O. R. Mushi oa Tagane le J. Koos Matli. Sello sa morafe ke (a) Dijo, (b) Go Hlokafora ha matlo (c) Mats'oenyego a ho jara Babereki (Transport). Bakeng sa pheko re shebile Native Advisory Board. Che matsatsing ana re bona gore marena Koos Molefe; Jas Tlolane; Chris Moatlo; H. K. Binda ka ba bang taba di tla loka ga eba ba tiisetse. Lekgotla la lekala la Konkrese le la Baruti ka ntate (Rev) J. M. Malachi Segola 'ba eme le morafe gore tsela di buloe tsa kgoebo, tsa dibese tse ngata le gore taxis di dumelloe motseng oa Pelandaba.

Papadi tsa Likolo

Lepatlelong la Mbolekwa Sports ho no ho bokane bana ba dikolo ka palo ba ka feta 2,500 le batho ba hodileng, e ne ele tsatsi la Basupa-tsela. Motsamaisi le mohlala

hlopi G. H. Franz, a thusitsoe ke morena Louis Mangena 'me ho toloka Mong. J. S. M. Lekgetho.

Polelo e Kgothatsang

Polelo e hlabosang, e khotatsang ea etsoa ke Major F. Rodseth oa Fapha la tsa Batala a re: Ke tsatsi la Tsoalo ea Queen Victoria-mosadi ea tsejoang, ea ileng a busa lilemo tse mashome a tseletseng a metso e mene (64) ka lerato; kelello le toka, haholo batho ba fokolang. A tsoelapele a khotatsa banana le baroetsana gore ba tsamae mohlaleng oa Victoria. Ha ho sechaba se ka phahamang go feta basadi ba sona. A supa gore ke boits'oaro ho hloekileng ha banna le bahlangana ba tlang hoba le bots'ephehi 'me pheletsong re tla hlompheua ke dichaba tse ding.

Mokete oona o ileng oa tllisa mesuoe e tsoang hole le haufi. O na jeroe ke tichere E. J. Masinoane le ba Khemang le Matichere a bile mangata-ngata 'me ho rateha. Bana le batho ba tone-tse ntho tsa tsoelopele le thuto mahlo. Khotatso ea Major Rodseth e kene pelong tsa batho ea matlafatsa ba bang haholo.

Kgoeding tseha ho teng moea oa go ipopa go mafumahadi a Tshwane. Ho no ho ile Mrs Violet Matli le banna ba mokgatlo oa Diphura-mollo ba eteloe ke moruti Padi go nyakala morafe dijo. Ke tsoa utloa gore (Mesdames) Mafumahadi Grace Moroane; R. More; Janet Mashupye; R. Mashishi; B. Matolong; Metta Mogatle le bona ba nyaka ho thusana le marena ho aha Areka ea Afrika.

Edenville: Ka 15 Motseanong ka nako tsa hosasa ke ha e bua foni-foni a re bua mothaka Kopjes, a bua le mothaka oa Edenville, oa libapali tsa bolo oa Hungrey Lions, e leng Mr. S. Lerotholi Morabe e 'eng mongoli, hore methaka ea Kopjes e tla futuhela Edenville ha tsatsi le e hloa likota. Ka ha methaka ea motse oa rona ke malu'a a lalloe Lerotholi a araba ka hore ho lokile tlong-Kamora hora ea pele thapama, ea eba lehlana-h'ana la ho lokisetse papali. Methaka ea bona lori e se e hlaha e nkile methaka ea Kopjes, a e teha pha'a Mr. Phoofole Captain, a bokana mathaka. A e hoa pina. Mr. O. Maleti. Ea hoereana methaka ea re re tla bona teng. Ba kena lebaleng pilo li le boh'oko bo S. Thibile (Laluma), Albert Pitso (B'ack Mamba) E. S. Mokhali (Tikimuntu), Alex Pitso (Chief),

T. Konyana (Tshabalala), J. Mochela (Cowboy), P. Setene (Timbaktoo), Methaka ea kena e le mesehla ka haro lebalala. Motsamaisi oa papali a e teha phala Jo! Jo! ea kubella lerole ba li akhela bo D. Maleli le Ezekiel Mokhali. Ba Kopjes ba hlile ba leka ka thala a hana ka lipalo. M. Seruwe (Black Cat). Qetellong methaka ea Kopjes ea tsoaela ka penalty kick. Papali ebile tjena Edenville 5, Kopjes 1. Etsang joalo methaka Joale methaka e ntse e itokisetse ho ea Steynsrust. Ka ha ka la 8 Motseanong ke ha Steynsrust e shapuo 2-1 mona Edenville. Re tla utloa ha li oroha. Le methaka ea lesokoana e ntse e itokisetse ho futuhela Steynsrust.

Re mohau ho hlahisa mona hore ngoana oa Mr. Ernest Mekhaneli e leng mobali oa Bantu World ha a phele hantle le Mr. Ephraim Ramoliko o ntse a le hae ke ho se phele hantle. Eka Molimo a ka ba thusa. Modimo ha o ke o tselise ba ntlo ea Mr. David Segale ba lahlehetsoeng ke ngoana ka la 17 Motseanong. Ho ba kileng ba eta re ka bolela Miss M. Tentsi (Germiston) Mr. A. Serobe (Kroonstad le Vereeniging).

Kala 15 Motseanong ke ha Miss E. K. Molelekwa a tsoere mokete oa birthday party ha Mr. le Mrs. P. F. Morake. E bile mokete o mot'e haholo. Molulasetulo e ne e le Mr. M. Lethoba, mongoli e le Mr. D. Maletle. Ho ba neng ba le teng re ka bolela Messrs N. Theletsane, A. Pitso, D. Motsi, S. L. Morabe, S. H. S. Mofube Misses R. Kotobe, M. Tentsi, B. Molotsi, S. Mosebi, S. Mokhaneli, S. Ramoliki, M. Mokoena le ba bang-Motsana oa rona o ntse o tsoela pele.

TSA MATLAKENG.—Re leboha

ho tsebisa ka hohle hore motse oona oa rona o ntse o tsoela pele haholo hoo re fumanang hantle hore le ona o ntse o hata mehato kaofela ea metse e tsoelseteng.

Likolo li ntse le tsamaea hantle lithutong tsa tsona ka tlasa Mor'a Mangope, 'me litichere li atile haholo. Ba bacha sekolong sa rona ke bo-Mong. V. Sello le Mof. Rexe. 'Me re ba thabetse haholo.

Lehlakoreng la lipapali, haholo bolo (soccer), re motlotlo hore le rona re hoabaletse ho ea fihla tse-bong e khahlehang ea papali ena. Hoo re kileng ra etsa morero oa ho chakela libapali tse tumileng haholo tsa Lesotho, eleng Majantja ea Mophale's Hoek le Bantu ea Mafeteng'khoeling e fetileng ea April,

ka la li-19 le 22 tsa eona.

Che ruri ra e fumana ntho eo re neng re e batla. Ha nkha ho sa bola letho. Ea tsokotseha sekoto se utloahalang bolo, Ha thola ha re tu!! Ra khutla li 1st Teams li fasa-fasane joalo—Draw.

Empa che, leha ho le joalo, ho li 2nd Teams ra hla'ra betsa ho tsoileng matsoho.

Ba neng ba tsoile le sehlopha sena sa rona sa libapali (Pure-Vuur) e bile Mong. H. B. Moeno (mobapalisi) le Mong. T. Mphophuka le G. Pietersen (lihloho).

Maobane ka li 30 tsa khoeli ea May, re bile le mokete o moholo oa lipapali koano ha rona. Re ne re chaketsoe ke lihlopha tse na tse latelang; Bantu ea Mafeteng, Park-Rangers (Rouxville, The Callies (Dewetsdorp). Me li ne li tile le bahlomphehi bana, ba neng ba tile ho tla kopana le litho tsa tona tsa lipapali ho tla thea mokhatlo oa lipapali koano, eleng tsa lebatsoa la Boroa la Freistata, eleng barumuoa bana (Delegates); Bang. M. Lephatsa, Seotsanyana, Ramanamane, Nteu Leeuw, Phooko, Bookholane, Monare le Lewis.—M. M.



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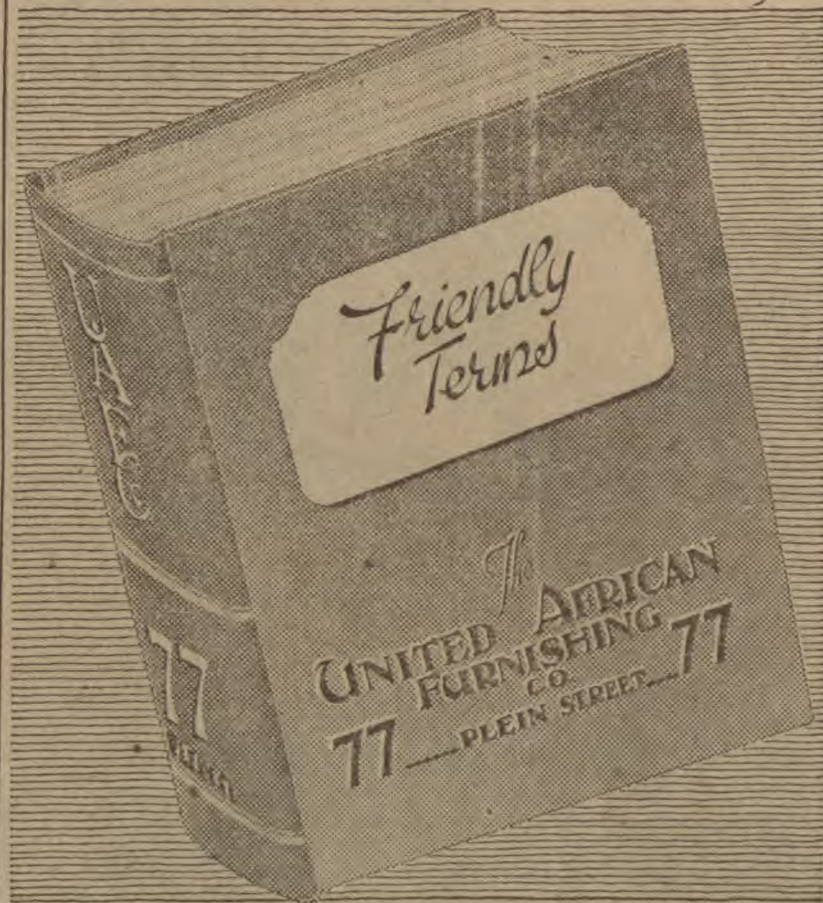
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Fort Hare—Itinerary

The Fort Hare touring team will play at the following places: Bloemfontein African Football Association, June 22. Basutoland Football Association at Maseru, June 23. Bethlehem Football Association, June 26. Durban and District African Football Association, June 29 and 30. Lourenco Marques Football Association, July 4. Johannesburg Bantu Football Association, July 6 and 7. Johannesburg Bantu Secondary Schools, Combined Team or Transvaal African Students Association, July 10. Robinson Deep Eleven at Bantu Sports Club, July 13. Johannesburg African Football Association, July 14. Kroonstad Football Association, July 17. Lovedale Institution at 4 p.m., July 20.

Talk to Teachers

(By Observer)

During the past months it has been the writer's privilege to meet and receive messages from teachers of various parts of the Province and I gathered that there is an "air" of expectancy about the outcome of the forthcoming conference.

Thus, one is led to believe that the Nigel Conference may prove to be a momentous one.

I must not be round-about; I must set your mind on the burning questions of the day.

"What about the office of Organising Secretary—has it been a blessing or a drainage? Should we not abolish it?" Let me remind the teachers that this office has been the subject of every conference since 1942, and to repeal what took us four years to resolve and, more so before we had given it a fair trial is not becoming of us.

All strong organisations such as ours have a paid official and an office and so why cry when you have done the normal thing? In any case our secretarial work has outgrown the old system and if we want efficiency we must pay for it; one can't have it both ways.

What about the "salary" question? We have not heard a word about that scale which was drawn by the "1944 committee." It's time the T.A.T.A. did something; if not, we shall lose interest in it. In a word, we expect the Executive to tell us that the day for "action" is at hand.

This question is quite legitimate but the unfortunate part of it all is that none of us is in the know as far as that is concerned. All we can say is from Press reports namely, that this question has been referred to the Union Education Board (Native) which has appointed some of its members to draw its own scale and submit it to the Minister of Education for approval or for modification.

In view of the issues involved and in view of those deplorable incidents of the past months one is constrained to counsel teachers to close their ranks and meet the common enemy, Party spirit and "high" politics which had a full play of late are luxuries of peace-time. There are other issues which, although important in themselves, (the eisteddfod is one), only help to divert our minds from the burning issues of the day.

What we should bear in mind is that our cause is good, just and noble. Let us therefore conduct our affairs at Nigel in a spirit with loftiness of mind and all will be well.

African Football Association

A large crowd of people were seen at the Bantu Sports Club in Johannesburg on Friday 24th May (Empire Day) to witness the Match between the Jupiter Wanderers and the leaders of the Log, the Zulu Messengers.

The game started off and both sides were strongly attacking during the first half, the Messengers were really out-classed. For nearly thirty minutes the Wanderers played attractive football which delighted the crowd enormously.

Naughty Boy, the Wanderers centre forward received the ball from the inside left, Curry Powder, and opened the score with a brilliant shot. Wanderers were leading 1-0. The Messengers then battled hard to break through the halves of the Wanderers, but unfortunately, they could not. Cries were heard from the crowd shouting at the Wanderers half line backs, Wiwi Star, Lagubudur Iwandhle, Wireless. The game went on and before interval the Messengers had equalized the score.

Jupiter Wanderers 1 — Zulu Messengers 1.

At the resumption of the second half the Wanderers goalkeeper never once touched the ball. The Messengers defeat would have been greater because the Wanderers missed a number of opportunities of increasing their score. Then the Wanderers were given a free kick from twenty five yards and Black Cock, the Wanderers outside Right netted at once and this put the Wanderers in the lead again, 2-1. Immediately after that the Wanderers Inside Left, Curry Powder, scored the third for Wanderers, which gave them a lead of two goals.

The Jupiter Wanderers should win more matches this season as their short passing has improved considerably, and with such a good goalkeeper, Puzigazilo Mlungu, this should be quite easy.

This defeat was a very hard blow for the Zulu Messengers who until the match against the Wanderers had never lost a match.

The Score was as follows: Jupiter Wanderers 3 — Zulu Messengers 1.

Yanks Spar With African Boxers

The American boxers, Proctor Heindol and Jimmy Ainscough again boxed with the same two African sparring partners they fought against last week. There was a large crowd present in the gymnasium.

An old-time pugilist Lou Kemper didn't find this very strange as he had fought twice against an African Johnny September in Kimberley before the Boer War. He further states that he had a couple of first-rate African sparring partners.

Tennis in Middelburg Tvl.

By A. B. G.

The Jansen Lawn Tennis Club had again during the month of May, many matches to play. On the 24th we were visited by the Botshabelo L. T. C. From the very beginning, the home team proved superior to the visiting team.

On the 30th May we had another visit from the Impucuko L.T.C. of Brakpan. As in the previous match we played against this team, no one could foretell, what the result would be. However at the end of the match the home team led by 6 games. The last visit was from the Eastern Transvaal combined teams. This, we had hoped, would be a very interesting match. But all our hopes were in vain; for the Eastern Transvaal team exhibited very poor tennis. Had it not been for Messrs. Gumede and Mobeng (E. T.) the match would not have been interesting at all. Messrs R. J. Segolela and J. Matlala simply gave their opponents a stream of eggs, in the sets they played.

Miss, Liza Mtombeni a scholar at the D. R. C. School, won a thrilling singles, against an experienced player in Mrs. Gamida of the Eastern Transvaal.

We hope that Liza will like this sport, and improve a great deal, so that in future she may be ranked amongst our South African Tennis stars. In the absence of Mr. J. Masimula, our men singles player Mr. P. Makoela known as "Heavy Bomber" played all the Singles against Eastern Transvaal, and he won them all with ease.

The lead against all these teams is as follows: 1. Against Botshabelo the lead was 23 games. 2. Against Brakpan the lead was 6 games. 3. Against Brakpan Eastern Tvl. 59 games.

Alexandra Football Association

Alexandra F. Assn. vs Witwatersrand African F. Assn.

(By F. F. N'Tsie)

After the strenuous Henochsberg Cup Competitions the Alexandra F. Association went in for matches against other Associations.

On Saturday the 1st June, 1946 the Alexandra XI played against the Stellas, an Indian picked-team from Durban. The match was played at Bantu Sports Club. The first half of it was dull because Alexandra did not meet sufficient opposition. The final score was 6-4 in favour of Alexandra.

On Sunday the 2nd June, 1946 Alexandra sent two picked teams to play against the Witwatersrand D. A. F. Assn. picked teams at Bakers Park, Boksburg. The first match was rather uninteresting probably due to the poor resistance offered by the home team. The match ended 2-1 in favour of Alexandra. The second match was very interesting. Both teams seemed determined, and the opening exchanges seemed to spell a victory for the home team who scored the first goal. The tide changed when the visitors began to 'feel at home.' A very stupendous game ensued, and a high standard of football was displayed. The final score was 3-1 in favour of Alexandra. Thus Alex. F. A. had a complete victory over W. D. A. F. A.

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XHIPHU: Mna Louisa Nomagala Xhiphu ndazisa indoda yam, uRobert Bhasi Xhiphu, owandishiya ngoMay, 1943 eRhautini ukuba akabuyeli kum ngoJune lo, 1946 ndiza kuthatha amanyathelo okuqhala umshato.—Louisa N. Xhiphu (umtakhe), 6th Avenue No. 34, Parktown North, Johannesburg. 262-22-6

Ngifuna uElias Mtshali, owangishiya endlini ngo nyaka ka 1940. Umake engafiki kuze kube ngomhla wama 30 kuJune, 1946, sengothabatha amanyathelo okwahlukanisa umshado ophakathi kwethu. Yimi Bella Mtshali. 275-29-6

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At the Appropriation meeting held on Friday, June 7, 1946, Appropriations were made in favour of the undermentioned members:

- Benoni Location: Share No. 101, Appropriation No. 00216, Modder-Bee: Share No. 2872, Appropriation No. 03043, Pimville Location: Share No. 4664, Appropriation No. 04651, Roodepoort Location: Share No. 13564, Appropriation No. 13782, Roodepoort Location: Share No. B.8841, Appropriation No. B.08927, Nigel Location: Share No. B.9217, Appropriation No. B.09274, Orlando-Township: Share No. B.3353, Appropriation No. B.03421, Orlando-Township: Share No. B.10002, Appropriation No. B.10233.

We specialise in Motor Bike repairs and spare parts. Send us your motor bikes for re-bore, resleeve or repair. Brand new, guaranteed 12 months, Harley-Davidson and Indian Motor Cycle batteries, £3. 15. 0, other makes, £2. 12. 6. New tubes, 10/-; New saddle covers, 25/- each. We have for sale the following reconditioned Motor Bikes: Norton, Sunbeam, B.S.A., Excelsior, Manxman, Triumph, Panther, Indian Scout and Royal Enfield. We also want scrap motor bikes and spare parts. Lighting plant batteries, 17 plate fitted with special terminals, £10. 10. 0, 13 plate, £3. 10. 0; 15 plate, £4. 5. 0; 17 plate, £4. 15. 0; guaranteed for 12 months. Also good secondhand spares. Parts for cars and trucks; also new spares. Piston Rings Ramco Perfect Circle, etc. **SOLLY APPEL**, 28, Sauer, Street, Ext., Johannesburg. Phone 33-9979, P.O. Box 4225. X-29-6

MESEBETSI EA HA POONEE

Bakeng sa mesebetsi eohle e metle, me e tla 'ne e nts'etsoe pele, ka theko e utloahalang, bakeng sa ho etsa makase a bafu le mekhabiso eohle-eohle ea teng, ithahise ho batho bana—

Phone: 35-9169. Std. 564 Steyler Street, Newclare, Johannesburg.

BUILDING

We undertake building and house repairs at the lowest prices and easy terms. We apply for Building Permits and Building Materials for our customers. Build your home today the Nyokana way. **B. T. W. NYOKANA** and CO. 32c Diagonal Street, Phone 32-1233 Johannesburg.

LAND FOR SALE

We have for sale throughout the Union, Farms, Vacant Stands, Built Properties, on easy terms. Apply for a new list of Properties for Sale, from **B. T. W. NYOKANA** and CO. 32c Diagonal Street, Phone: 34-1233 Johannesburg.

HAWKERS AND TRAVELLERS

First try **S. D. Levy**, Wholesale Merchant, 105 Market Street, Johannesburg, for assorted soft goods, at the best and lowest prices in town

ROMA CLOTHING AGENCY

Dress suits, top hats and all clothing requirements for weddings and parties. May be hired from **Roma Clothing Agency**, 42B, Diagonal Street (off Bree Street,) Johannesburg. Pay a visit or phone 33-7742. 9845-15

MOTOR CAR OWNERS

From the 1st of May all motor cars have to be insured. Insure to-day your motor car or Life through **B. T. W. NYOKANA** and CO. (Agents Dominion Insurance Co. of S.A.) We insure cars and people throughout the Union 32c Diagonal Street, Johannesburg.

FOR SALE

Stand No. 2426/2483, Pimville, comprising of 2 shops, etc. Submit highest offer in writing to **B. STERN AND CO.**, 29, Sauer's Buildings, Loveday Street, JOHANNESBURG. X-22-6

Stand No. 2186/2331, Morosi Street, Pimville, Submit highest offer in writing to **B. STERN AND CO.**, 29, Sauer's Buildings, Loveday Street, JOHANNESBURG. X-22-6

FOR SALE

I plot of 8 morgen at Cala Road Xalanga, C. Province, with improvements. Please write to **J. Xakaxa**, 442 Matta Street, Western Native Township, Johannesburg. 279-15-6

SITUATIONS VACANT VACANCIES

Applications are invited for the following posts at the Nchaup Secondary School, Makapanstad, Pretoria.

- (i) Assistant teacher (Graduate) ability to teach History, English, and Afrikaans a recommendation.
- (ii) Qualified Woodwork Instructor.

Applications accompanied by recent testimonials on character and conduct, to reach the: Departmental Superintendent, P.O. Box 203, PRETORIA.

NOT later than 30th. July, 1946. Duties to commence on the first day of the 1st. term, 1947. X-22-6

VACANCIES

Applications are invited for the following posts at the Lady-Selborne Secondary School, Lady-Selborne, Pretoria.

- (i) Principalship.
- (ii) Assistant.

Ability to teach History, English, Afrikaans, Mathematics and Sepedi a recommendation. Under-graduates need not apply. Applications accompanied by recent testimonials on character and conduct, to reach the: Departmental Superintendent, P.O. Box 203, Pretoria, not later than 30th July, 1946.

Duties to commence on the first day of the 1st term, 1947. X-22-6

VACANCIES

Applications are invited for the posts of two assistant teachers (Graduates), and one qualified Domestic Science teacher for the Hofmeyr High School, Atteridgeville, Pretoria.

- (a) **Science Department:** Mathematics a recommendation.
- (b) **Languages:** English and Sepedi a recommendation.

Applications accompanied by recent testimonials on character and conduct to reach the Secretary, Governing Body, P.O. Box 203, Pretoria not later than 30th July, 1946.

Duties to commence on the first day of the 1st. term 1947. X-22-6

WANTED

Native School Nurse
Applications are invited from qualified nurses holding the Health Visitors' and School Nurses' certificate for Alexandra as from 1st August next. Salary etc on written application with three testimonials from Superintendent, 63 New Kempsey Buildings, 115 Fox Street, Johannesburg. X-22-6

PRINCIPALSHIPS: TWO VEREENIGING COMMUNITY SCHOOLS

Applications supported by certified copies of testimonials from suitably qualified teachers will gladly be received by Superintendent, 63 New Kempsey Buildings, 115 Fox Street, Johannesburg. X-22-6

WANTED

Married principal teacher required for farm mission school in the O.F.S. to assume duties at the beginning of next session. Must be Mosotho and member of the Anglican Church. Apply, enclosing two testimonials to the Rev. D. Watts, Modderpoort, O.F.S. X-15-6

TOWN COUNCIL OF NIGEL VACANCY: NATIVE NURSE

Applications are hereby invited from duly qualified Native Nurses for general and midwifery work in Charterston Location Nigel.

Applicants must possess both general nursing and midwifery qualifications. The salary grade is £120 x 10—£150 over 3 years plus cost of living allowance on the Government scale, uniform allowance of £6. per annum and an allowance for quarters. The successful applicant will be required to serve a probationary period of three months.

Applications must be made in the applicant's own handwriting and must give details regarding age, marital state, training, qualifications, experience and earliest date when duties can be assumed and must be accompanied by copy of two recent testimonials.

Applications must be addressed to the undersigned to reach him not later than 12 NOON on MONDAY the 24TH JUNE, 1946.

W. D. PRETORIUS, Town Clerk.

MUNICIPAL OFFICES, NIGEL. 3rd June, 1946. (No. 40/1946) X-15-6

WANTED

Good Christian young man aged 22 or 23, for a mail order, as a typist with a experience and knowledge of bookkeeping. The applicant must be able to write Nyasa and having been born in Nyasaland. Shall expect one from Goman or Mananja, applications not later than 28th June, 1946. To write to P.O. Box 2446 Durban. 270-22-6

Mr. and Mrs. Abiel Madiehe wish to thank all relatives and friends for their sympathy during their sad bereavement. Among those who were present were Mr. C. P. Madiehe, Mr. Mr. Samuels Mr. and Mrs. A. Hlopane, Messrs J. and S. Mosebi Mr. and Mrs. S. Mohapi and many others. The funeral was conducted by the Evangelist Mr. B. Hebe of the Bantu Methodist Church. 271-15-6

WANTED

For Bantu High School—Industrial Department—Bloemfontein a senior instructor in Woodwork to commence duties on 31st. July, 1946.

Salary according to qualifications and experience. Thorough experience in trade work and handling learners absolutely essential. To apply to the Manager, the Revd. E. Muller 3 Goddard Street—Bloemfontein before the 28th June. X-22-6.

EXPERIENCED GARDENER

Wanted with wide experience of growing flowers and vegetables under irrigation on small farm near Johannesburg. Must definitely be non drinker. Accommodation available for family. Wages £5. per month, all found. Only those able to be present in Johannesburg for interview need apply. Good references essential. Write Mr. Donan, Box 614, Johannesburg. Send copies of references. X-29-6

AGENTS WANTED

Energetic Agents for the "Bantu World" are wanted at the following place: Bloemhof, Pigs Peak Kendal, Piet Retief, Belfast, Paarl, Machadodorp, Middelburg, Cape.

Write immediately for details to: **Circulation Manager, P.O. Box 6663 JOHANNESBURG.**

Vacant post for a male teacher in Bethel Practising School. Commence duty: 30th July 1946. Apply to: Superintendent, B. T. L., P. O. Bodenstein. X-15-6

SECOND NATIONAL ANTI PASS CONFERENCE

TO BE HELD AT GHANDI HALL

10: A. M. 23rd June, 1946. Pass-laws oppression tightened on all Africans—men and women alike. All sympathetic justice-loving organisations of all races urged to send delegates. Programme—

- Reports
- Review
- Fresh Mandate
- A. B. Xuma, Chairman.
- D. W. Bopape, Secretary.
- National Anti-Pass Council, P.O. Box 9207, JOHANNESBURG. X-22-6

WALLMANTHAL AGRICULTURAL HOLDINGS, PRETORIA

A mass meeting of the holders of the above-mentioned agricultural holdings will be held at the Wallmantshal Settlement School on Sunday, the 14th July, 1946, at 10 a.m. to consider the desirability or otherwise of establishing a council or board for the administration of the Wallmantshal Agricultural Holdings and the residents thereon, on the lines indicated in draft regulations explained by the Native Commissioner, Hamanskraal, at previous meetings held by him.

The undersigned was approached by a number of responsible residents to convene this meeting. It is in response to their request that this notice is issued. **Alexander Maruma, 269-15-6**

WHO'S WHO IN THE NEWS THIS WEEK

Mr. John Madiba of Pretoria, spent the other week-end at Deputen. On his return to Pretoria last Sunday he passed through Rooffontein and Beltfontein on business. * * *

The following nurses of the Sir Henry Elliot Hospital, Umtata, were successful in the Preliminary State examinations held in March, 1946: Nurses Caroline Ethel M. Luvuno, Frances Xalisile Dlukulu and Miriam Mimmie N. Tongo. Congratulations are extended to them.

Congratulations go to Mr. and Mrs. J. Tjikane, of Ladyselborne, Pretoria, on the birth of a baby girl on May 4, 1946. Both mother and baby are progressing favourably. * * *

Rev. David Tale, of Pretoria, died at his home on May 9, 1946. His last remains were interred at Bantule cemetery, Pretoria. Rev. Tale was a presiding minister of Pretoria, Rustenburg and Waterburg districts. * * *

Mr. David Malahlela, of Pretoria, spent the other week with parents at Pietersburg. He had gone on domestic affairs. * * *

Mr. M. E. Moseka, of the Benoni Methodist school, was given a rousing reception at Vereeniging last week-end when he had gone on visit to Mr. and Mrs. R. P. Mrobo. Mr. Mrobo is an interpreter at the N.A. Department, Vereeniging. Many notable personalities were present at the reception among them Mr. M. S. Seeiso. * * *

THE JAN H. HOFMEYR SCHOOL OF SOCIAL WORK

Offers a three-year Diploma Course to men and women with Junior Certificate or higher academic qualification, and with acceptable references, leading to employment in the following fields:

- (1) General Welfare and Case Work: as Probation Officers; Investigators with Child Welfare and other Social Welfare agencies; with Municipalities and Corrective Institutions, as Hospital and Rural Social Workers.
- (2) As Organising Secretaries with Social and Community Centres; as Directors of Recreation with authorities, and as Secretaries of Y.M.C.A.'s and youth organisations.

The next term begins January 15th, 1947. Inasmuch as only a limited number of students can be accommodated at the School, intending candidates should apply at once. Prospectus and Application Form may be obtained from: **The Director, 19, Eleanor St, Fairview, X-29-6 JOHANNESBURG.**

LITRARY CLASSES

(Under the auspices of the Donaldson Orlando Community Centre)

At 7 p.m. on: **MONDAYS, TUESDAYS, WEDNESDAYS, THURSDAYS**, at the following places—

- (1) Swiss Mission, Orlando.
 - (2) Dutch Reformed, Orlando.
 - (3) Holy Cross, Orlando West.
 - (4) Baptist, Orlando.
- UKOLO ZOKUFUNDISA UKUBALA NOKUFUNDA E ORLANDO**
Kushilwa ngoMsombuluko, ngolwesi-Bili, ngolwesiThathu nango lweSine kulezi zindawo:—
- (1) Swiss Mission, Orlando.
 - (2) Dutch Reformed, Orlando.
 - (3) Holy Cross, Orlando West.
 - (4) Baptist, Orlando.
- LE HO NCOLA, ORLANDO**
Ka Mantaha, Labobedi, Laboraro le Labone mantsoeba tulong (sena:—
- (1) Swiss Mission, Orlando.
 - (2) Dutch Reformed, Orlando.
 - (3) Holy Cross, Orlando West.
 - (4) Baptist, Orlando.

DO YOU KNOW THE ANSWER?

When your children ask you questions are you ashamed because you cannot answer them? Are you behind, the times. Modern men and women read a newspaper regularly. The 'Bantu World' will meet all your needs. Three months subscription costs you 2/6. Get a postal order for 2/6 TODAY and send it with your name and address to: **Circulation Manager, P.O. Box 6663 JOHANNESBURG.**

ORLANDO CO-OPERATIVE TRADING SOCIETY

Orlando residents! Your long awaited Co-operative Trading Society is here. The first preparatory general meeting will be held on Sunday 23rd June 1946 at 10 a.m. in the Orlando Communal Hall. YOU ARE ALL INVITED... CO-OPERATE AND ECONOMISE. 522-15-6

Pastors R. N. Green and J. Albert R. Ankhoma, of Boksburg North and Johannesburg, respectively, accompanied by elder L. Stanton, of Boksburg North, are back from Messina and Limpopo River where they had gone on matters ecclesiastical. * * *

Mr. and Mrs. E. Masemula, of E. N. Township, George Goch, have been blessed with a baby boy. * * *

The African people of Pretoria have suffered an irreparable loss in the death of N. Mphafodi Komane, of the Bakgatla of Pretoria. The late Komane led his people in many ways and was a keen church man. He served for a long time on the Native Advisory Board. * * *

Messrs M. Sihlali and S. Letwaba, of Olifantsfontein, will soon be leaving for the Cape and Johannesburg respectively. Mr. M. Sekoto, who is an Induna in one of the compounds at Olifantsfontein is now on the way to improvement after a long period of ill-health. * * *

Reports from Olifantsfontein indicate that there is a marked progress in the public school in that area. Two new teachers have been appointed on the staff and school buildings are on the way to completion. * * *

Under the auspices of the Agree Society, a sumptuous tea party will be given by Mrs. Herty F. Nala at her residence, 946, John Mohloho street W. N. Township tomorrow (Sunday), June 16. Invitation is extended to all. * * *

Staff Nurse Winnie Jojo, of the Germiston General Hospital, has left for her home in Kingwilliamstown on annual leave. Among her relatives and friends who saw her off at Johannesburg station were Staff Nurse Cherry Mndaweni, Nurse Maud Shabangu, both of the Germiston General Hospital staff; Sgt. S. Phambana and Mr. Jojo. * * *

Nurse Grace Motsepe, of the Germiston General Hospital, has left for Rustenburg on annual leave. * * *

Ea tsebang Benjamin Moeketse ea phelang le Alina a thuse a motsebise hore ntaatae o tsietising e kholo, a tle ho 'mae kapele-pele, 'mae Alice Moeketse Orlando. * * *

Mesdames Julia Mathe, Hilda Siwahla and Miss Grace Mofokeng of Houghton Estate and Alexandra Township respectively were visitors to the "Bantu World" offices last week-end. * * *

In the who's who column of the issue of June, of this paper it was stated that Mr. E. Mogashoa of Madisha Lutheran School, Pietersburg had died. We have received a letter to the effect that there is no foundation of truth in that statement and we take the first opportunity to offer our sincere apology to Mr. E. Mogashoa for any inconvenience occasioned to him thereby. * * *

Mr. Jacob Mabizela, of Sophiatown, arrived last Sunday from Port Elizabeth, Cape, where he spent a week on matters domestic. * * *

Mr. J. Nkoane of Marapyane, Pretoria has left for Lourenco Marques. At Lourenco Marques he will be the guest of Mr. and Mrs. Bhinial'i who are residents of Monyoane Township. * * *

Nurse M. Phil. Makhetha of Kroonstad spent the last week-end on the Reef. She took occasion to visit friends at Pretoria Hospital. * * *

On Sunday June 16, The Lord Bishop of Johannesburg will conduct a confirmation service at St. Cyprian's Church, City and Suburban. * * *

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THE WIZARD'S CAVE

The Moon Mountains, AFRICA.

Quite often, the sound of angry protests against the system of controls permeates the air and reaches the lofty heights of the Moon Mountains. It has taken some people time to realise the noisome pestilence that is the system of controls; and the African who has long had acquaintance with this nuisance of controls is tempted to ask why those who have been responsible for forcing this system on him should now squeal when they are given a dose of their own medicine.

The Locations

The system of controls is at its heights in the locations. The controlling authorities do not follow the same pattern of control throughout. In certain locations, for instance, it is possible to pass through and obtain access into that encamped area called a location—a residential area specially set aside for African habitation—without having to answer a host of questions from the sentry posted at the gate.

In others, however, the position is different. The controlling authorities lay down that visitors to their locations should report, in the first instance, at the 'location office.' Here the visitors are required to produce a special pass showing that they have been permitted to come to that specific place, and on the strength of that special pass, another is issued—a "permit to enter the location!"

A Queer Difference

Whatever the reason for this system, one is puzzled by the difference in method of control prevailing in the various centres. The ordinary layman would imagine that such a system is intended to check undesirables from entering the locations; but the number of criminals and roughs in the locations themselves, the number of assaults in the locations, especially during week-ends when, with the aid of "Abyssinians"—municipal policemen—the control system is applied stringently in the locations, all go to show the hollowness of this farce.

In some of the larger centres, however, Africans may visit their relatives and friends in the locations without having to obtain this permit; but the position in the smaller towns is quite unbearable; it is such as to make one think twice before undertaking a visit.

Democracy In S.A.

The view is often expressed that South Africa is not a democratic country, and the control system such as we have it in the municipal locations tends to lend colour to this charge. In a segregated area inhabited by Africans, why must Africans obtain a permit to see their friends and relatives? The Central Authorities are satisfied that the pass or special African carries is sufficient to allow of free movement in the towns indeed, in the suburbs and European residential areas. He does not have to procure a further document—a permit—to visit his friends in such areas; but when he wishes to enter a municipal location, the permit is necessary!

FURNITURE ! !

Lowest Prices and Easiest Terms

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Bedroom, Diningroom, Lounge Furniture. Beds complete £1. 0. 0. per month. Inner Spring Mattresses £1. 0. 0. per month.

We give you immediate delivery. No waiting.

It costs you nothing to visit our showrooms. Pay a deposit and you get delivery at once.

—J. DEMBO & CO., 52 Plein Street, (next door to Old Church) Johannesburg.

Serious Offence

But let us hear how "serious" a view the municipalities concerned with the rigid control of Africans in their locations take in the event of an infringement of the regulations governing the permit system. First of all, the

visiting hours are themselves 'controlled' and regulated. A visitor to such locations has his hours of visiting "rationed." On the expiry of this "rationed" visiting period, the visitor must leave; in the event of a failure to do so, he is liable to arrest and a fine. An extension of time might be allowed, but this all depends on the spleen of the clerk issuing the visiting permits. I have known of

cases of people travelling to and fro between Johannesburg and some such places only because an extension of time for visiting would not be granted!

In any case, on the Moon Mountains, controls are unknown; I am free to move at will and to see what ever person I choose, what ever place I like without producing permits and the like.

Yours truly,
—"Thikoloshe."



Just unpacked "Phillard" Gramophones—Finest quality and tone—£8. 12. 6. Other Gramophones for

£6. 6. 0. Let us repair your Gramophone. We manufacture any parts, springs Etc. Thousands of Bantu records and needles in stock. Rand Cycle Works, 305

Marshall Street, Jeppe,

JOHANNESBURG.

Kaya Lami Remedies

For all Ailments

Order your Kaya Lami remedies through the post, enclosing a postal order for the value of each remedy ordered. Be sure you state the correct number for each remedy.



This is not a pamphlet, but a "Guide to Health." It describes briefly every common disease, and we have a remedy for all ailments.

When asking for any of the remedies, always emphasize Kaya Lami. Each remedy has a number, and we start off with No. 1, but the figures on the remedies always bear the initials of the company. Don't ask for No. 1, but always stipulate that you want K.L. 1, K.L. 2, K.L. 3, etc. All your remedies bear these numbers.

Refuse imitations. The only genuine remedies bear K.L. numbers. Take one of these "Guides to Health," read it carefully and feel sure that you will be able to improve your health by picking out a medicine that will surely lead you to the road of recovery and happiness.

The Kaya Lami Medicine Company Remedies as prescribed in this "Guide to Health" can be obtained direct from the above company on application.

K.L. 1. KAYA LAMI GRANDPA HEAD-ACHE POWDERS.
The most marvellous Pain Reliever, curing Headache, Neuralgia, Hay Fever, Sciatica, Rheumatism, Toothache and all nerve pains. Price 1/6 per box.

K.L. 1A GRANDPA HEADACHE AND FEVER TABLETS.
A marvellous pain remover curing Headache, Neuralgia, Hay Fever, Sciatica, Rheumatism, Toothache and all nerve pains. Price 1/6d.

K.L. 2. KAYA LAMI KIDNEY AND BLADDER PILLS.
For weak Kidneys, Inflammation of the bladder, Scalding Urine and Backache. These pills also act on the Liver. Price: 2/6 per bottle.

K.L. 3. KAYA LAMI COUGH AND COLD MIXTURE.
The best and safest cure for Cough, Colds and all Bronchial and Lung affections. It allays all tickling and irritation of the throat and chest. Price: 1/6 per bottle.

K.L. 4. KAYA LAMI BLOOD PURIFIER.
The best and safest way to have pure, red blood and get a regularly circulated system. Tens of thousands of persons were cured from Scrofula, Pimples, Scurvy and Scrofulous Sores, Glandular Swellings and other diseases arising from the impurities of the Blood. Price: 3/- per bottle.

K.L. 5. KAYA LAMI KIDNEY AND BLADDER MIXTURE.
A sure remedy for bladder affections, such as Cloudy Urine, Bloody Urine, Inflammation of the Bladder, etc. Price: 3/- per bottle.

K.L. 6. KAYA LAMI PAIN EXPELLER.
Gives instant relief from all pains such as Headache, Neuralgia, Toothache, Backache, Rheumatism, Sciatica, Gout, Lumbago, and all complaints accompanied by feverishness. Price: 2/6 per bottle.

Colds, Influenza, etc. It gives immediate relief without injurious effects. Of all ailments, Rheumatic Pains by regular use of this remedy, there is not the slightest doubt that these are probably the worst to cure, but rheumatic pains in the back, joints and shoulders, legs and arms will be relieved. Kaya Lami Rheumatic Ointment K.L. 8, should be used in conjunc-

tion with this. For pains which come to the joints, this specific together with this marvellous pain relieving ointment, is a definite help. It makes a body bent by pain, free from all pain. Price: 2/6 per bottle.

K.L. 7. KAYA LAMI RHEUMATIC MIXTURE.

K.L. 8. KAYA LAMI RHEUMATIC OINTMENT.
This ointment is specially prepared for pains in the joints caused by rheumatism. It should be used in conjunction with K.L. 7. This ointment is well massaged into the affected parts. Price: 1/6.

K.L. 9. KAYA LAMI HEALING OINTMENT.

This is a great remedy for Wounds and Sores. It cleanses and heals the wounds and it is an excellent remedy for sore feet, chapped skin, and is also the best and most suitable general ointment. Price: 1/6.

K.L. 10. KAYA LAMI DIARRHOEA AND DYSENTERY REMEDY.

This remedy is excellent and immediately stops all Diarrhoea and Cholera, also relieves a terrible colic, which one suffers when suffering from the above ailment. Price: 2/6.

K.L. 11. KAYA LAMI INFLUENZA AND COLD CURE.

Do not wait for a really bad cold or attack of 'flu to tighten its grip on you. One tablespoonful will give you immediate relief. This is a great home remedy and brings comfort to your aching, feverish body. It clears your running eyes, relieves rapidly, and removes the germs from the blood stream. It is very quick and reliable. Let it be part of your home medicine chest. Price: 2/6.

K.L. 12. KAYA LAMI SKIN AND PIMPLE OINTMENT.

For blemishes on the skin, for pimples on the face, and as a skin food, it will be found ideal. It is an ideal cream for night use in summer and winter, and is suitable for both dry and greasy skins. At a certain age young boys and girls suffer from rash and pimples; this marvellous cleansing ointment together with Blood Purifier K.L. 4, will be found very effective by these young sufferers. It is also excellent for after shaving. It removes all the troubles of rash which are caused by shaving. It beautifies the skin and imparts a marvellous texture. Price: 1/-.

K.L. 13. KAYA LAMI LUNG TONIC.

This is a potent cough syrup for young and old. It is strong but pleasant to take, and certainly does a great amount of good. Price: 1/6.

K.L. 14. KAYA LAMI FEVER DROPS.

A reliable remedy for fever and colds, pains in the body, and other similar ailments. These well-known drops relieve fever promptly and efficiently. Price: 1/-.

K.L. 15. KAYA LAMI ROOS SALVE.

An antiseptic ointment which rapidly cures cuts, wounds and sores. This ointment too, is excellent for sore feet, swollen joints, etc. It should be used whenever you find one of your children with a small abrasion, cut or sore. Price: 1/6.

K.L. 16. KAYA LAMI XXX (EXTRA STRONG) PILLS.

This is a strong purgative. It cleans the bowels and stomach, removes all bile and is suitable for men and women. It tones up the system and purifies the blood stream. For those who suffer from indigestion Extra Strong Pills will give immediate relief. Price: 1/-.

K.L. 17. KAYA LAMI STOMACH AND INDIGESTION MIXTURE.

This is an excellent cure for indigestion, flatulence and heartburn, and has been known to relieve gastric ulcers. For (sejso) a common complaint among our people, there is no better cure. Pregnant women who suffer from morning sickness will find this excellent. Price: 2/-.

K.L. 18. KAYA LAMI UNIVERSAL EMBROCATION.

This embrocation is very penetrating, and a boon to footballers, tennis players, etc. There is nothing better to cure their stiff muscles. For pains in the joints, body and back, it also gives a great amount of relief. This is the most penetrating of all embrocations. Price: 1/6.

K.L. 19. KAYA LAMI HEART TONIC.

When your heart beats quickly, you feel weak tired and dizzy, uncomfortable and suffer from palpitation of the heart, use this good heart tonic. The heart is the source of life; keep it fit and well by using this great tonic. Price: 2/6.

K.L. 20. KAYA LAMI WORM REMEDY (VERMIFUGE).

This is a Worm Destructor. When one has worms, one feels very weak and is easily annoyed; one loses one's appetite. To get rid of these uncomfortable feelings and to feel healthy and happy again, use this marvellous remedy, which is also suitable for tape worm. Safe for adults as well as children. Price: 1/6.

K.L. 21. KAYA LAMI EYE DROPS.

This is a great remedy for sore eyes. It can be used for styes in the eye. It is a tonic for the eyes and makes the eye healthy and strong. Price: 1/-.

K.L. 22. KAYA LAMI EARACHE DROPS.

These Earache Drops are excellent for all pains in the ear. They give great relief when there is discharge in the ear, and often when there are Neuralgia pains near the ear. Can be used by young and old. Price: 1/-.

K.L. 23. KAYA LAMI TOOTHACHE DROPS.

For toothache and Neuralgia pains, there is nothing better than these drops. A little cotton wool soaked in these drops will give immediate relief. If whole jaw is sore, these drops are painted on to the affected parts. Price: 1/-.

K.L. 24. KAYA LAMI TONIC PILLS.

These pills are used as a tonic to strengthen the system. Price: 2/6

K.L. 25. KAYA LAMI LIVER AND STOMACH PILLS.

For Billiousness, Headaches, Liverishness, Constipation and Bile, there are no better pills than these mild aperient pills, which act on the liver and on the bowels. It can be used by young and old. It is a non-habit forming pill and one of the best cures for constipation. Price: 1/6.

CUT THIS CHART
OUT AND KEEP IT
FOR FUTURE
REFERENCE



KAYA LAMI REMEDIES

168 Skinner Street,

P.O. Box 969,

PRETORIA.

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