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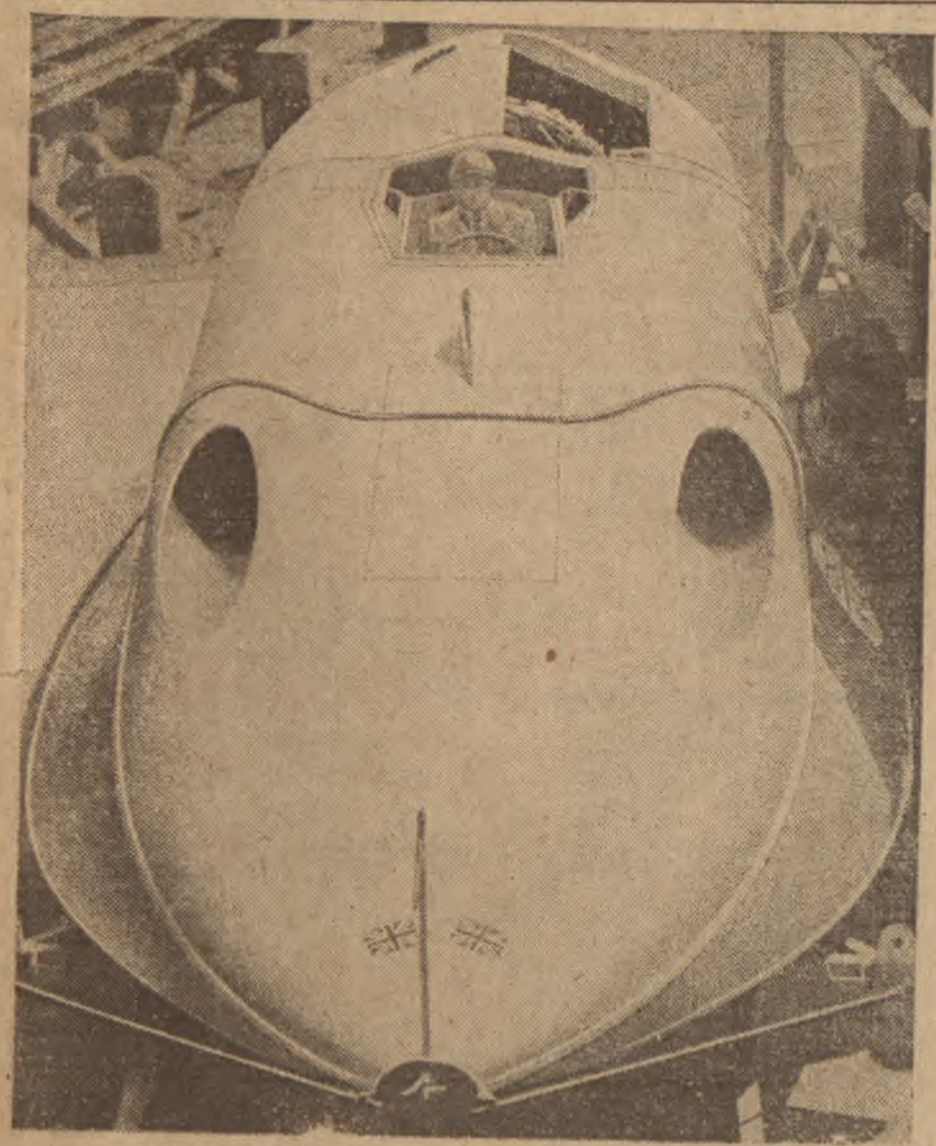
# BANTU WORLD



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You see here a picture of the enormous speedboat with which Sir Malcolm Campbell hopes to beat his own world speed record of 141.74 miles per hour. Sir Malcolm Campbell is seen here sitting in the cockpit of the Bluebird.

## Austerity Returns To Britain

Britain, which is faced with a serious economic crisis, will see the return of war-time austerity back on her soil. During this week, Mr. C. Attlee, the Prime Minister of Great Britain, announced the measures by which the Government hopes to avert a complete economic collapse. The standard of living of every citizen in the country is affected by these measures.

In the House of Commons on Tuesday, the Prime Minister, Mr. Attlee gave notice of a Bill which gives the Government power to resume control of man-power, dispense with inefficient industrial management, direct the flow of investments, and otherwise supervise rigorously every aspect of national rehabilitation.

The measure is a prelude to a sweeping catalogue of economic and industrial changes which Mr. Attlee will announce in the House of Commons on Wednesday as the Government's plan to overcome Britain's financial plight.

The Bill gives the Government power "to promote the productivity of industry, commerce and agriculture, to foster and direct exports and reduce imports from any country, and to redress the balance of trade."

It also provides the Government with power "generally for ensuring that the whole resources of the community are available for use, and are used in a manner best calculated to serve the interests of the community."

### U.S.A. REACTION

The United States Government has been told of the Government's proposals.

A State Department spokesman said in reply to questions about Britain's economic crisis, that there will be no statement from the United States Government until after Mr. Attlee has spoken in the House of Commons.

The policy here is to collect all relevant facts and await developments in Britain before deciding what can be done to help. There is no doubt about American willingness to assist, and this will in-

crease in direct ratio to the resolution and practicability with which the British Government helps itself.

Britain's exports to South Africa and the Union's exports to Britain will not be affected by the measures approved by the British Government for meeting the serious economic crisis facing the country, it was learned authoritatively.

These emergency plans will impose severe restrictions on expenditure to save dollars, including drastic cuts in imports, principally from the United States, Canada and other dollar-currency countries.

South African exports to Britain will not be curtailed. The fruit and food contracts arranged in London recently by the South African Ministers, Mr. S. F. Waterson and Mr. J. G. N. Strauss, will be accepted in full.

There will be no attempt by the British Government to transfer British goods intended for countries in the sterling area to dollar-producing nations in order to win more hard currency. The Government believes that, by stepping up production all round, there will be sufficient exports to bring in urgently-needed dollars and also satisfy the demand from countries in the sterling area.

## CEASE-FIRE ORDER VIOLATED

The Indonesian Republican Radio station at Jogjakarta has charged the Dutch government with violating the cease-fire order a few hours after it was issued last Monday, reports Sapa-Reuter Press. The Republican radio station said that the Dutch forces, in capturing Gombong, 52 miles west of Jogjakarta, had 2½ hours after the cease-fire order was given at midnight. Gombong was a Dutch pre-war army training centre.

The dispute over Gombong began after the Dutch Navy announced that it would continue to blockade Java and Sumatra. When the Gombong incident was reported, Mohammed Hatta, the Indonesian Vice-President, called on the Indonesian Army and people to stand by their positions and remain alert.

### MOPPING-UP OPERATIONS

The Republicans also accused the Dutch of conducting mopping-up operations after the cease-fire order came into effect.

Dr. S. K. Gani, the Vice-Prime Minister, has cabled Dr. Sharir, who is on his way to United Nations headquarters at Lake Success, telling him to inform the Security Council about these operations.

A Dutch official report said that protective measures had been taken on the rice-growing island of Madura, off the north-east coast of Java, where Dutch troops landed on Monday.

Mopping-up operations were also said to be taking place west of Surabaya, in eastern Java, Gombong, in central Java, and in Sumatra.

Lieut.-General Van Spoor, the Dutch Commander-in-Chief, told his men that they were not to take any lack of Republican compliance with the cease-fire order as an excuse to take matters in their own hands. If lawless elements did use force, strong action would be taken.

He claimed that the Indonesians were still fighting in spite of the cease-fire order.

### INTERVENTION BY UNO

The cease-fire order came into effect as the result of the efforts of the United Nations Organisation to end hostilities in Indonesia. On

that occasion, the Indonesian Prime Minister, Dr. Sjariffudin, said in a broadcast that order to cease fire would be given without reservation, but the Republicans would press for the cessation of hostile propaganda by the Dutch. The Linggadjati Agreement had been cancelled by Dutch aggression, he said.

According to a communique broadcast over Jogjakarta radio, the Republican Government asked the Security Council to send a United Nations Committee to Indonesia to supervise on both sides after the cease-fire order became effective. The communique said that Republican communications had been wrecked and that the Republican Government did not know the positions of all its troops.

Earlier broadcasts by Jogjakarta radio said that Republicans were prepared to carry out the cease-fire request, but that this would be effective only if the Dutch forces relinquished their gains.

### TO WITHDRAW

The withdrawal of the remaining British troops in Greece is unlikely to take place in the immediate future, in spite of the British Cabinet's decision to effect a complete evacuation, says Reuter's diplomatic correspondent.

## "Bargain" Sale At Moroka

More than 1,000 African residents from the hessian charities at Moroka scrambled to an unusual bargain sale of 800 army blankets sold by the Red Cross last Tuesday morning. The whole consignment of blankets was cleared during the morning for sums ranging from 2s 6d, downwards according to quality.

The blankets and other clothing (consisting of 30,000 blankets, about 10,000 overcoats and about 16,000 pairs of khaki drill trousers) were obtained from War Stores Disposal Board.

The Red Cross intends to distribute one-third of this stock, at low prices in the Johannesburg district and the remaining two-thirds in the country districts.

### SALES TO COME

Future sales will not be conducted at the townships, but from two spare rooms in the Noord Street Red Cross Buildings. The co-operation of location managers will be invited in the issue of tickets to would-be purchasers and something in the nature of a retail shop will be organised.

The rate of selling will depend upon the rate at which the blankets can be sterilised. The Municipal Native Affairs Department and the Health Department, which are assisting the scheme, are sterilising the goods free of charge, and are also providing a number of African guards.

## BUCHANAN AND THE BOYCOTT

Mr. D. M. Buchanan, M.P. for the Transkei has tested the feelings of his electorate in regard to the boycott by writing to each voter to ask whether or not he was in favour of the boycott. Only 190 out of 2,372 voters affirmed their support of the boycott. This represents less than 10 per cent. of the total.

Mr. Buchanan states that he was attacked by the African Press for accepting nomination. As far as the Bantu World is concerned, this is not true. At the time of the election we took the stand that the boycott had not the support of the majority of the electors and also that it would be ineffective. We believe that Mr. Buchanan will be a worthy representative for the Transkei in the House of Assembly.

### Dedication Ceremony

The dedication of the new mission buildings of the Dutch Reformed Church at Ladyselborne, Pretoria, will take place on Saturday, August 9, at 2 p.m. The buildings comprise the African ministers' college and four school buildings erected by the church according to departmental plans.



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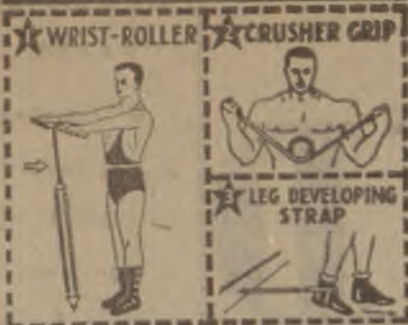
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# Tribute To Lembede

(Henry Nxumalo)

The African community mourns the untimely death of Anthony Muziwakhe Lembede, M.A., LL.B., a popular and promising 32-year-old Rand lawyer, who died at Coronation Hospital, Johannesburg, last Wednesday week. President of the African National Congress Youth League and a member of the African National Congress executive, Lembede had a brilliant scholastic career which helped to explode the myth that the Africans are an inferior race and was one of the few African men and women who, in different walks of life—and particularly in the educational sphere—succeeded in proving that the African, too, is capable of achieving great things.

In 1935 Lembede completed his third year teachers' course at Adam's College, Amanzimtoti, where he excelled in brilliance and showed remarkable devotion to duty.

### ACADEMIC CAREER

While teaching, he took private studies and in 1937 wrote the Matriculation, and earned a distinction in Latin. Within another three years he wrote the bachelor of arts degree, with Philosophy and Roman Law as his majors. Two years later, he wrote the bachelor of laws degree.

In 1945 he submitted a thesis on "The conception of God as expounded by, or as it emerges from the writings of philosophers from Descartes to the present day," for which the Masters degree of the University of South Africa was conferred upon him.

### EPIC STRUGGLE

This signal achievement was

the culmination of an epic struggle for self-education under severe handicaps and difficulties—a dramatic climax to a brilliant scholastic career, remarkable for the fact that Lembede studied privately and without assistance.

Lembede was a man of stringent principles and character; of aggressive and sagacious political views characteristic of an emerging political vigour among modern Africans fighting for a world in which it is worth to live. In addition to being a scholar, he was a philosopher and a patriot—in fact, he was everything in one and nothing short of a genius.

### MAN OF THE PEOPLE

Why should I, a mere reporter, pay tribute to his greatness? Lembede was a man of the people and worked for the people; he was not a "stiff."

Perhaps only sheer lack of a rational sense of human values could have failed to endear Lembede to anybody's heart; for, although a compound and complex human curiosity, an interview with him was an education all by itself.

Among others, he was responsible at Bloemfontein last October for the Congress resolution to boycott the elections, for the "idea of a toy parliament within a parliament" was, in his opinion, "a political absurdity."

### PHILOSOPHIC DEDUCTIONS

According to his philosophic deductions, which were of stimulating interest, unless something was done soon about the disabilities of the African people, the entire

## REV. SCOTT TO SPEAK IN CITY

The ordinary monthly meeting of the Johannesburg Joint-Council of Europeans and Africans will be held at the Bantu Men's Social Centre, Eloff Street Extension, Johannesburg, on Monday, August 11, at 8 p.m. Rev. Michael Scott will speak on "Conditions of Farm Labourers." The meeting is open to the public which is cordially invited to attend.

Bantu population of the Union would be wiped off the face of the earth in another 5,000 years.

"Where are the Bushmen?" he would ask.

Within the comparatively short period of eleven months of his legal practice in Johannesburg, Lembede had already built for himself a steadily flourishing practice; and being one of the few African lawyers who can plead their case before this country's courts of law in Afrikaans, even the bench held out great promise for his future.

Indeed, Lembede's type is a rarity in the history of any race. He was too good to live.

### THE FUNERAL SERVICE

Tributes to Lembede were paid by African and Indian leaders at the funeral service held in the Leake Hall, Orlando, last Sunday. As early as 9 a.m., great crowds were streaming to the hall for the funeral service. Dr. Dadoo, in summing up his tribute to Lembede, said that the deceased was a lover of freedom, Mr. T. T. Ntwasa, a colleague, Mr. A. P. Mda, Drs. P. ka I. Seme, A. B. Xuma, representatives of the Location Advisory Boards, Transvaal African Teachers' Association, Pathfinder Scouts, Natives Representative Council, Trades Unions, Ministers of religion, the African National Congress as well as several other organisations all paid tributes to Lembede.

## LUIPAARDSVLEI MEETING

The African residents of Luipaardsvlei Township passed a resolution at a meeting held there during the past days, calling on Councillors Richard Victor Selope Thema, Paul R. Mosaka together with Senator H. Basner to address a meeting of all Location Advisory Boards in the West Rand on the boycott resolution passed by the African National Congress, and the call made on all Location Boards to adjourn in sympathy with this resolution.

Earlier in the day, the Luipaardsvlei Advisory Board reported to the local residents on the adjournment of Location Boards and the Congress boycott resolution.

A meeting at which all African Leaders have been invited will be held on Sunday, August 17 at Luipaardsvlei. The meeting will begin at 2 p.m.

## SPEAKING CORRECT ENGLISH

"This little book does not pretend to be an English Grammar Book. It is simply a list of about 400 Bantuisms or typical mistakes often made by South African Natives when using the English language."

The above extract is from the preface of a book entitled, 'Typical Errors' by J. P. Marx (Morijsa Press) price 2/6 which we have recently had the opportunity of studying.

Although primarily intended for Bantu readers, its contents might be studied with advantage by many South Africans other than the Bantu. Indeed, an alternative title could be 'South Africanisms!'

The errors made in speaking English have been most carefully chosen but we suggest that in any future editions the following be included.

"Man, that was a fine goal he kicked!" and "I suppose you are coming with to-night; not so?"

On page 25 the author explains that it is wrong to apply the name of village to a number of Native huts or houses where one man lives with his family. That is so, and it is suggested by the author that the words 'place', 'kraal' or 'homestead' correctly describe such a situation. We are somewhat doubtful about the word 'kraal,' which correctly used is a term applied to an enclosure for animals. However, that is a small matter, and we have no hesitation in recommending the book to teachers and others who take a pride in speaking English correctly.

Typical Errors may be obtained from the Bantu News Agency, Box 6663, Johannesburg, for 2/8 post free, or from the Sesuto Book Depot, Morijsa, Basutoland.

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**THE BANTU WORLD**

SATURDAY, AUGUST 9, 1947

**BRITAIN AND AFRICA**

This week the British people have been given grim news by their Prime Minister, and have been told that even the austerity that they have been called on to endure both through the war years and since, must now be even more severely enforced if the country is to evade bankruptcy.

Whether or not the policy of the present British Government has contributed to this position is really beside the point, because the basic reason is that Britain expended her all in World War II. When she stood alone she certainly saved Europe from Nazi domination, and very probably Africa too.

There are many people who, for their own ends, rejoice in Britain's present position. We believe they are most short sighted, if they continue to think of Britain as an "Imperial Power," despite that to Britain they owe the freedom they enjoy today.

They ignore the tens of millions of pounds which the British tax payer is spending on the Colonial Development Fund, most of which will come to Africa. We believe that however hard pressed Britain may be economically, this Development Fund will continue. Its benefits we can see very near at hand in the High Commission Territories.

Britain has already stated her objective in the political field as self-government for the various colonies. Ceylon, for example, is very soon to have a status equivalent to a Dominion. In the West Indies, political progress and amalgamation are rapidly taking shape. Another aspect of world strength is that given adequate administration, it means the rapid development of a country, and Britain in that respect has a record equalled by none in the fairness and experience of her administrators. Yet the link between Britain and Africa goes even deeper.

The World is still in turmoil, and there is little hope that the danger of war will be removed for a generation. The only way in which it can be avoided is to be ready to prevent any attempt at world domination. Britain will never embark on a war of aggression, and for this reason her full recovery is vital for world peace.

Those who hope to see a weak Britain are perhaps without knowing it, the friends of aggression.

Africa has a big part to play in the preservation of peace, and this must mean keeping a close and friendly relationship with those who seek peace. Primarily, this means friendship with Britain.

On quite a different plane, this friendship is also necessary. In Africa we have not the capital or the goods necessary to develop our continent, and without economic development there can be no permanent educational advance—and so a higher standard of living for all. We suppose such capital could be obtained from Russia—at a price of political enslavement, or possibly from India in another 10 or 20 years—at a price of Africa opening its frontiers for vast Indian immigration, not in tens of thousands, but millions.

But it is only from Britain and the West that a true partnership will be forthcoming. The reason is simple to find. Africa needs Britain's experience and guidance, and Britain needs African support. In such circumstances, a true partnership is both desirable and possible.

**A Glance At The Ciskei**

(By Howard Mehlomakulu)

Visiting Kingwilliamstown and its environs twenty years since I last set my foot in the Capital of the Ciskei was as fascinating as it was interesting to a man who left the rural areas at an early age and spent practically all his life in town. My interest was greatly aroused in the country side after the train had crossed the Orange River; each mile of the journey brought me to realise that life in the Cape had changed in some ways from what it was twenty years ago. In some areas there were signs of advancement while in others again retrogression seems to have put back the clock of advancement.

Among the tribes in King, certain groups show signs of marked changes in their customs and institutions: where at one time men displayed great trust and respect for one another, today scepticism and suspicion play their part. A walk to the official quarters of the town reminds one of life in the urban areas; there is the term 'location' which is used to designate the homes or villages of Africans. People who desire to move from one location to another must first obtain a permit from the Native Commissioner.

**HOUSING AND AGRICULTURE**

It is no longer surprising to see a young woman from a location calling at the Commissioner's office to lodge a complaint against her husband. Parents do not seem to matter in domestic quarrels between a man and his wife; no longer do man and wife appeal to their elders for mediation in family disputes; this tribal custom has gone.

Rondavels spotted over a wide area in the district still hold sway; but in some of the larger villages a number of houses built on the western pattern suggests that Africans in King are gradually abandoning the mode of life of their forbears in preference to the civilised way of life.

Those who still live in rondavels prefer such accommodation for the simple reason that their structure lends warmth and keeps out the cold blast. Fresh air is not a factor with which these people reckon. Notwithstanding this, however, it must be said in fairness to them that because of their low cost, many families have sufficient accommodation; there is adequate sleeping accommodation and unlike in the big towns where a whole family is crowded in one small room, provision is made for separate bedrooms for girls, boys, and their parents.

Lately, there has been much talk on the need to improve the reserves. Kingwilliamstown district contains several stretches of fertile soil; the people there need to be schooled in the use of that soil to save it from taking the course of a desert.

During my brief sojourn there, I did not meet an agricultural demonstrator; glancing over the lands, contour ploughing was conspicuous by its absence in spite of the fact that most of the arable land lies on the hillsides. Damming up of the numerous rivers in the area is another urgent necessity.

It is true that on the trust farms, Government officials can be seen at work; but that is not enough.

**CONTROLS**

Controls are not unknown in the area, inspectors of one thing and another are in abundance in the reserves. The people have, however, accepted restrictions on the movement of livestock, for they are aware of the danger to their own stock through disease-ridden animals wandering uncontrolled over the district.

Health services are a crying need in the district; here and there is dotted a clinic. There are only two hospitals which serve the huge African population in Kingwilliamstown district. They are inadequate, and the need for more hospital accommodation needs no emphasis.

Again, because of the inadequate number of medical practitioners, many people have to walk long distances to the clinics or to see a doctor in town. The thought of a sudden attack of sickness overnight in the case of such people is a source of discomfort to one who, living on the Witwatersrand with its many hospitals and doctors, is not accustomed to life such as it is in the reserves.

**"SJAMBOK" ON: THE ENGLISH LANGUAGE**

Some Africans have complained that our race has far too many languages and dialects which they want amalgamated into two only. "Not two only" in Africa, don't think sanity and I have parted company. We are still firm friends, don't you worry! "Two only" in South Africa, I mean.

**Hornets' Nest**

I am going to stir up a hornets' nest, and these vicious insects may sting me if they wish to. I agree with those who complain of our many languages, if it be at all necessary to express agreement with an axiom, but my solution is a "double quick march" one. Let us make English our language.

When our children get to school, let them be taught to speak, read, and write English.

**Children At School**

Let the parents who know English speak English to their children at home. Let everyone make up his or her mind to leave no stone unturned, no step un-taken, and write English just as well as Mr. Winston Churchill himself. Let the time at present wasted on the Bantu languages in our schools be all devoted to turn Africans into Englishmen, as far as language is concerned.

**Accelerating Africans' Progress**

In a very short time if what I have so far said were done, Africans would find their progress accelerated a hundred times. In their meetings and in their churches a great deal of time would be saved as there would be none of that interpretation — very often badly done — which would annoy a visitor from Mars who would wonder if the inhabitants of earth lived in time or eternity.

Whether "Sjambok's" ideas are palatable or insipid, the truth is that English has become the civilised world's language. Africans, by making it their tongue would also enrich it most generously by translating their idioms and proverbs into it.

**BEYOND THE UNION**

The action of the Security Council in bringing about a voluntary conclusion to the war in Java will be welcomed in all countries. If disputes can be settled wherever possible before the Conference table, is invoked this will be to the credit of U.N.O., for conferences are apt to put a strain on loyalties. The action of Great Britain in withholding her support for the motion is more difficult to account for, as Bevin was the first man to urge intervention.

Indeed, if there is any criticism to level, it is that a fortnight is too long to wait for even U.N.O.'s verdict. To be effective in the future, it must speak right at the start.

**UNIVERSAL REVULSION**

Quite rightly a universal revulsion has been felt at the murder of the two British sergeants in Palestine. Irgun cannot be proud of its record. Thousands of Jews in Europe who suffered during the war took refuge in the hope of one day returning to the Promised Land. Irgun, not content with hampering their war effort, is doing its best to thwart their future too.

It would do well to bear in mind that Britain has in recent years done more for any other nation to work towards an independent Palestine. The task has not been easy, but it would be too much to expect Irgun to be grateful that there are any Jews in Palestine.

Meanwhile in Europe, M. Ramadier has pointed out that it is not the single problem of Jews, but the whole problem of displaced persons that ought to be debated and decided.

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# 'Loants'ang Moleko,' Go Rialo Tona Ea Mapolesa

Mosebetsi oa lepolesa ka nako e 'ngoe ke o tenang, empa lega go tse jua, lepolesa le ts'oanetse go loantsa meleko e hlagang ka nako le nako pe'a lona. Ana ke mantsoe a tona-kgolo ea mapolesa, Major-General Palmer, ga a ne a le kopanong ea mapolesa ka morero oa go bonana le a neng a qetile go ithuta mosebetsi oa bopolesa, bao juale ba tla qalang mosebetsi oa bona oa go disa.

Mong, Palmer o itse Afrika e Boroa ke naga e tletseng mathata a mangata, 'me a re mathateng ao, ga go'moo lepolesa le seng teng. A tsoelapele a re ke ntho e hlokalang thata gore lepolesa le se ke la sebetsa ka leeme le batho; a re mosebetsing oa lona, lepolesa le se ke la dumella dipolotiki le kgetholo ea 'mala gore e ba tsona ntho tse mo supising tsela eo a ts'oanetseng go sebetsa ka eona; me dipelaelo tsohle le dikopo tsohle lepolesa le tle le di amogele ka boima ba tsona.

'Le se ke la lebalala gore ga le go rialo Major Palmer. tsoa sekolong sena kajeno, le tsoe- Eitse a qete go bua ka bao ba la ka ntle go lebalala le lefats'e, le sa tsoa qeta thuto tsa bona sekotle le be le mamelo le kutloisiso long sa mapolesa, a re mosebetsi mosebetsing ea lona e 'mengata,' oa bopolesa o na le meputso e me-

tle go motho se o loketseng, 'me bohle bao sebokeng seo ka lona tsatsi leo, ba buletsoe tsela es go sebeletsa meputso eo.

### BACHA

Ka morero oa go thiba tahlegelo e ka hlagang bopolesa ka go se fumane thaka e ncha, mosebetsi oa bopolesa joale o buletsoe thaka ena e magareng a dilemo tse 16 go isa go 19. Dikolo tse phahameng mona go la Kopano di eteloa ke diofisiri tse phagameng joale, 'me seo e le ka morero oa go hlalose-tsa bahlangana sohle se mabapi le mosebetsi oa bopolesa.

Ba kenang bopoleseng esale bahlangana, ba tla abeloa mosebetsi Gaudeng le Tshuane, moo ba tla ba paballong e kgolo go fihlela ba e-ba le tsebo e tebileng. Kamor'a moo, ba tla 'neeloa mosebetsi o pele.

Thuto sekolong sa bopolesa e nka kgoedi tse supileng; 'me go tsena, e 'ngoe kgoedi barutuo ba tla ithuta mosebetsi ofising tsa mapolesa moo ba tla fuoang lesedi bakeng sa mofuta oa mosebetsi oo o ba letetseng ga ba qeta thuto tsa bona.

# DITABA TSA LEFATSHE

(Ka Leihlo-Nchocho)

Moea oa kgotso, taelo ea Modimo kapa Mora' Oona bakeng sa kgotso le lerato bathong ke ntho tse sa tsejoeng lefats'eng lona kajeno. Re ne re lebelletse gore kamor'a nto, difaqane, dithogakano, lehloeo le dintoa e tla ba ntho tse sa tsejoeng. Re ne re lebelletse gore dirukguhlile le bats'olli ba madi; dikanono le dibetsa le tsohle tsa tlang le mefere-fere e bakang go se utluane le tsona dintoa e tla ba ntho tse fetileng 'mogo le Hitlara le Mussolini le balatedi ba gage.

### KAJENO

Empa ke ntho e soabisang thata go fumana gore kajeno lona, moo re neng re lebelletse moea oa kgotso, re fumana mefere-fere e sa le teng; dintoa di sa le teng; tseki-sano di sa le teng; lehloeo le sa gaketse; leru le lets'o le reng ts'o la nto le sa ntse le re okametse. Che, kgotso ga e-s'o be teng banna ba sa ntse ba loutsa marumo. Kamor'a nto ea Hitlara le Mu-

ssolini, dichaba tsa lefats'e tsa kopana ka merero ea go atlisa kgotso; 'me tsa ipopa ngatana ea thupa; tsa rera go aga Lekhotla La Dichaba Tse Kopaneng (UNO).

Bakeng sa go bua ka tse bapileng le kgotso, re bona Lekgotla leo kajeno le fetogile lekgotla le kang la masterata—go utloa ditsekisano dinyeoe, magareng a sechaba sena le sane; morafe ona le oane; setho sena le sane sa lona Lekgotla leo la Chaba Tse Kopaneng.

### HLOGO TSA DITABA

Ga re bula koranta tsa veke e le 'ngoe feela, re makatsoa ke hloogo tsa ditaba; di bolela mahlomola, dintoa, ditsekisano, mefere-fere; ebile taba o e fumana hloogong ea eona o e-s'o e bale kaofela 'meleng oa eona. Go etsa papiso, a ke le bonts'eng hloogo tsa ditaba tse hlagileng ka veke ena e fetileng:

Mandaga, Phupjane, 28: Ma-Indonesia, ntoeng ea oona, nageng ea oona moo ba loanang teng le Mahollenare, ba ikemiseditse go chesa meru; Mahollenare a gapile kou e kgolo; Ma-Indonesia a futuga ka matla.

Palestine, moo go tukang mollo o bogale oa ntea magareng a Ma-juda le 'Musu, borogo ba terene bo chesitsoe ka mollo.

Mane Athens, nageng ea Magerike, e sa ts'oarane magareng a marabele le 'Musu.

Labobedi, Phupjane, 29: 'Musu oa India o tla isa nto ea Indonesia Lekgotleng La Chaba Tse Kopaneng; Ntoeng ea oona, Ma-Indonesia le Mahollenare a re a atlhaga gantle. Dirukguhlile tse tharo di kgaotsoe melala motseng o boits'e-po oa Jerusalem.



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Tsebetso JOALE e seng BEKENG E TLANG! Tokoloho ea kapele liketeketeng tsa batho.

"ASPRO" e ea PHELA EBILE TABA ENA E NA LE BOPAKI.

BOLOKA "ASPRO" E LOKILE HAHOLO TSEBETSONG EA KAPELE HA U JEOKA KE—

Hlooho, Falimeho, Tepello, Serame, Fefa, Ramathesele, Kopelo le Mahlaba, Rame tsa Lehlabula.

MAHLOKO A LELAPA A EA TLOSOA

Bahlomphehi, Ka baka la tsebetso tse lokileng tse hlahileng ka ho sebetsa "ASPRO" lapeng la rona, ke ikutloa ka lokela ho u bolella taba ena. Ke na ke atisa ho jeoa ke hlooho e nepellisang le mahlabo molaleng, empa leha ke lekela meriana e mengata, ha ke thuso le ko o mong. Meriana oke joalo a nkeletsa ho sebetsa "ASPRO". 'me ka mor'a sebetsa sa pele feela ka ikutloa ke le betere ke bile ke lakatsa ho sebetsa. Monna oaka o lokela ho leboha "ASPRO" ka bophelo ba hae bo lokileng; ke sono feela e ileng ea mo thusa lafung la methapo; le siki tse manganga li felisitsoe ke "ASPRO". Mora oa rona o monyane, sa neng a jeoa ke fefa le hlooho ha esale bongosang, o phakotse a thuso ke "ASPRO". Ha esale ka 1933 "ASPRO" ke moriana oa rona o molano wa lepeng, ebile ha ho lezatsi le liketsoeng re sa e sebetsa. Ba hau ka bopaki. H. S. HENNING (Mofumahali)

No. 524

THEKO E KA KHONOANG KE MANG LE MANG 9<sup>d</sup> 1/9 3/6

# Lenyalo Ka Pulungoana

Lenyalo la Boreneng—magareng a Princess Elizabeth, moja-lefa Boreneng ba Manyesemane le Lieutenant Philip Mountbatten—le tla ts'etsoa ka la 20 kgueding ea Pulungoana selemong sona sena mane Westminster Abbey, go rialo molaetsa o hlagang ntlong ea boreneng, Buckingham Palace.

Tsebisano ea Boreneng o ra: "Motlotlegi le Mofumahadi ba dumetse gore lenyalo la Princess Elizabeth le Lieutenant Philip Mountbatten le be ka la 20, Pulungoana, 1947, ka hora ea 11.30 a.m., ka Labone, mane Westminster Abbey."

Lena e tla ba kgetlo la pele la lenyalo la Boreneng mane Westminster Abbey kamor'a dilemo tse 13.

Mo-Arkishopo oa Kanteberi (ke gore hloogo ea kereke ea Manyesemane—Chache—lefatseng lohle), o lebelletsoe go nyadisa ba-

nyadi bana ba Boreneng; 'me mosebetsing oo, o tla thusoa ke Dean (moruti e mogolo) oa kereke eo ea Westminster. Ts'ebelletsoeng eo. Mo-Arkishopo oa York (eo e leng mohlalame oa Mo-Arkishopo oa Kanteberi) le eena o tla ba teng.

Ka go nyala kgueding ea Pulungoana, Mofumahatsana Elizabeth o latela mohlala oa bo rranngoa'na hae—Duke ea Gloucester le Duke ea Kent—ba ileng ba nyala ka eona kguedi eo. Motlotlegi o se a laeditse Mo-Arkishopo oa Kantebari gore a lokisetse ts'ebelletso eo ea lenyalo.

# LA SEKE LA SENYA MEKOTLA

E EA HLOKAHALA HO TS'ELANG LIJO HO TLOHA MAPOLASING HO EA MALOALENG LEMAVENKELENG LE HO UENA

## HA HO SE MEKO TLA-HA HO LIJO

HONA HO PHOSO

HONA HO LOKILE



Monna enoa o sebetsa thipa ho qhaqholla mokotla ka tsela ena mokotla o ea senyeha.



Monna enoa o poma khoele o bula mokotla hantle ka hloko 'me mokotla o lokile.



Monna e mong o hulanya mokotla fats'e. E mong eena monna o lahlela mokotla fats'e.



Banna bana ba phahamisa mekotla ka hloko ho e tlosa kariking ba e kakasa.



Monna enoa o bolokile mekotla ha bohlasoa. Litoeba li se li phuntse o mong, e meng e sentsoe ke metsi le likokoanyana. O lahlehetsoe ke lijo tse ngata mekotlana e senyehile.



Monna enoa o hlokomela mekotla ea hae e ts'etseng le e sa ts'elang. Ha a senye lijo kapa eona mekotla.



Monna enoa o lahille o sentse mekotla ea hae kaofeela—joale ha a na hona ho fumana lijo tse ling hape.



Monna enoa o khutlisetsa mekotla e sa ts'elang 'me o fumana tikitiki ka eona. Joale a ka reka mekotla e mengata bakeng sa lijo.

# MEQOQO EA 'PHAFI' BA HLABEHILE KA LEKOA

Basotho ba na le lentsoe le monate, le letle thata, 'me le re: "Ngoana ea sa leng o shoela tharing." Ga go lebaka le bitsang hlaloso ea lentsoe leo le kgabane, mang le mang ea tsebang Sesuto, o e tseba gantle hlaloso ea lentsoe leo, 'me 'na ke le sebedisa mona mabapi le seo ke ratang go se hlagisetsa babadi mona kajeno. Kea kgolola gore le sa gopola mantsoe aka a veke e fetileng, 'me ga kea ikemisetse go a pheta mona gape, gobane ditaba di ngata thata tse ts'oanetseng gore re rerisane ka tsona.

**'Mogo le maele a Basotho, go teng le leng gape, leo re tloaetseng go le utloa, leo ke kgoloang gore le masca sekolong mane a le tseba gantle. Leo ke lentsoe le itsoelang gabobebe melomong ea rona, empa go le sebedisa ke ntho e thata gobane mang le mang o rata go dira kamoo pelo ea gage e ratang ka teng. Lentsoe leo ke le leng: "Kopano ke matla;" le leng gape, le re: "Bana ba kgaole bo bitsana ka melodi." Ao ka bobedi ba oona a tsamaisana le le leng gape le le leng: "ntjana-peli ga e hloloe ke phokojoe."**

## Khetho Ea Maloko A Boroto

Gangata, ga motho a tsamaea metseng ea Ba-Afrika ditropong, ntho e tleng e mo makatse ke bodulo bo sa kgotsafatseng leihlo. Bohlasoa ba matlo le tlhokagalogo ntho tse ngata tse loketseng go ba teng metseng eo ke ntho tse makatsang ruri. Motho o tle a ipotse gore ana batho bana ke'ng ga ba sa tsose lerata ba hloedie beng ba motse gore ba ba lokisetse motse oa bona go ts'oana le oa makgoba ditropong?

Ka nako ena, re se re le gaufi le kgetho ea maloko a boroto tsa metse tsena tsa Ba-Afrika mona ditropong. Go tla utluagala dipuo tsa bo-"nkgetheng" ba tlang go iketsetsa boipiletso, gagolo-golo go basadi bao go tla thoeng go bona: "Re kgetheng; re tla le buella go bang ba motse gore ba le dumelle go ritela juala magaeeng a lona."

### Juala Ga Se Letho.

Re tseba gore mantsoe a kang ana, a tle a amogeloe ka atla tse pedi ke bao ba beileng leihlo go chelete eo ba ka e etsang ga ba ka dumeloa go ritela juala; empa juala gase eona ntho e kgolo molaleng oa rona oa tsoelopele. Re batla matlo, re batla dikolo, re batla mosebetsi, re batla go dumeloa go ba bagoebi metseng ea rona, re batla tsohle tse tsamaeang gammogo le tsoelopele ea rona. Ke tseo ge ntho tse re ka ratang ba bonkgetheng ba ka di bea pel'a rona mohlaleng ba tll'o re kopa gore re ba kgethe. Juala bo bongata mane Maleikampa le Fitasi; le teng mane Seteketeng bo bongata ka mokgoba o makatsang. Ga re bo batla, re ka ne ra ikela teng moo ra inoella go fihlela re tagoa re lahlegeloa ke kejllo tsa...

### Kgoebo Le Mosebetsi.

Empa le bona botagoa ga se ntho eo re e batlang; ke e ngoe ea tse bakileng botsotsi gobane bashemane juale ba ikentse thaka tsa bo nta'a bona; ke ka lona lebaka leo ba shoang esale masea; ba noa juala nako e-s'o fihle gobane ere ba bona ditedunyana tsa bosoaana di medile melomong ea bona; ere ba tseba go tsuba ts'oinya-pere le matekoane, ba ipone banna.

Che, juala ga re bo batle, re batla mavenkele metseng ea rona, ele gore re atlisa merero ea kgoebo; re batla mesebetsi, e le gore bana ba rona le rona re seke ra bolaoa ke tlala. Metseng e mengata moo Ba-Afrika ba leng teng ditropong, ga go matlo a kgoebo; ba bang ba re bolella gore beng ba motse ga ba dumele gore motho e mots'o e be mogoebi moo. Ntoa ea pele eo bonkgetheng ba ts'oanetseng go e loants'a, ke eona eo. Ga go sechaba se ka tsoellang pele ga se se na bagoebi. Kgoebo ke oona mohlala oa tsoelopele, 'me ga sechaba se se na bagoebi, se ts'oana feela le ga motho a ka tsoa moea!

E ngoe taba eo re ka ratang gore bonkgetheng ba e nagane, ke eona ea mesebetsi. Re na le bana ba bangata ba rutegileng thata, 'me ba hloka mesebetsi. Keng ga re sa kope gore e be bona bangodi offising tsa metse eo ea rona?

### Matlo Le Bodulo.

E ngoe gape taba, ke ea matlo le bodulo. Na re tla ba batho ga re ntse re lefa rente mehla ena kaofela, empa re se na go ba beng ba matlo ao re a lefellang? Se se batlegang, ke gore beng 'muso o re fe dit'sa tseo re tla ikagelang magae a rona go tsona. Kae le kae moo u tsamaeang, u bona naga e ituletse feela, empa batho ba kgo-

bokantsoe motseng o monyenyanane. Re batla go fuoa naga le rona gore re phele matlong a rona, dits'eng tsa rona le bana ba rona mona ditropong. Ga re batle go dula metseng ea ba bang, re dula jualo ka letsoalo la go lelekoa ka gobane re sa lefella rente ka nako. Gape, re batla go ikagela matlo a rona, e-seng go dula matlong a ba bang moo go tla thoeng re lelekoa ka mabaka sa utluagaleng. Ke eona polelo eo re e lebisang go bao ba ratang gore re ba kgethe. A ba ithagisa ka ntlha tsena ga ba e-tla go rona.

**Rona Le Bonkgetheng.**  
Lega re hlagisa tsena, go teng ntho e bohloko eo re ts'oanetseng go e ela hloko ga re nagana ka tsa rona le bonkgetheng. Gangata, re phoso ka go kgetha ka leeme. Re kgetha motho ka gobane re mo rata sefahlego, eseng ka gobane a e-na le lerato la batho le thato ea go ba sebelletsa. Go feta moo, bona bonkgetheng, ka nako le nako re fumana gore ga ba sebedisane gammogo, 'me ba tsekisana tseo re sa di tsebang. Ntho tse kang tsena ke tsona tse re hulelang morago. Ga ba ntse ba loana ntoa tsa bona jualo, ga ba hlokomele seo re ba romileng sona, 'me etlare selemo se feela, re fumane gore ga go letho leo ba re etseditseng sona. Ke ntho e batlang gore re e hlokomele thata eo; re lekeng ka matla gore bao re ba kgethang, ke batho batlang go sebedisana gammogo. Monna ga a ke a pana pholo tse hlabanang, tse hloeaneng, tse sa huleng gammogo, gobane o tseba gore koloi e ke ke ea tsoelopele. Le go rona go jualo; a re kgetheng bao e leng batho ba tlang go re sebeletsa, go re bolella ka nako le nako seo ba re etsesang sona, eseng gore re dule re maketse go se letho leo re le utluang ka bona.

### Mohlala Oa Bona.

Motseng o mong mona Gaudeng, banna ba legotla la keletso ba loanne ntoa e kgolo ea go lokisa motse oa bona. Ba ile ba lla, ba loana ka matla go fihlela beng ba motse ba etsa dits'episo tse kgahlang. Ke oo ge mohlala oa 'nete go lona ba batlang go sebelletsa bana ba bo lona. Re ka thaba thata ga bonkgetheng metseng e meng ba ka latela mohlala oa banna bao. Oa lona motsaalle le moeletsi ea le ratang thata ka sebele, "Phafa."

## MOKGATLO OA BARUTI

Mokgatlo oa Baruti o bitsoang The African Bantu Ministers' Association, o hlabela sechaba kaofela mokgosi gore baruti mokgatlong ona ba mo tirong e kgolo ea go etela difofung, e leng bana ba sechaba sena, le bana ba bo nta'a rona, bo kgaitsemi ba rona, bo 'm'a rona, bana beso kaofela, bana beso kaofela bao e leng difofu motseng oa Hammanskraal le Roodepoort, le tulong tse ding. Baruti ba re ke eona tiro eo Morena Jesu Kreste a e laetseng Baruti gore ba boneng difofu, dikgutsana, bathologadi le digole.

Go lokisetse leeto la bona, Baruti ba kopa thuso sechabeng, 'me ba gatisitse dikarata tseo ba di rekiseng ka morero oa go fumana seo ba ka se etsesang difofu, 'me di rekisoa ka 1/-.

(Li tsoella qepheng la 7)

(Julius Caesar Selea)  
Hangata re bala taba tse hlabang tsa keletso, empa he, ka nako tse ling, re fumana matanta a litaba pampiring ena ea Sechaba, "Bantu World", taba tsa mafeela-felane, e le tse ngotsoeng ke "bo-feeloana." taba tse sa ameng sechaba ka letho.

Pampiring ea 5 ho Phupu, rona ba Lekoa (Vereeniging) re balile tse re hlolang, tse re soabisitseng ka ho etselletsoa hore re hloile sehlopha se seng sa libapali tsa bolo, e leng sa Happy Hearts. Tabana ena e khitlile maikutlo a ba bangata ba rona, re sulafalletsoe rona ba Lekoa.

Rea sehlehla, rea lla,  
Re lla sello sa 'Mokotsane,  
Re qetha meokho, metsi a mahlo,  
Re tlakotsing, rea feeloa,  
Re lubehile maikutlo, re tamukane  
Re ka tlas'a leru le sekhobo, rea hlohoheloa,  
Re tantloae, ra tanteloa  
Ka likatana tse bolileng, rea nkha  
Rea lapa ha re je  
Re jela khoebeleng.

Ke bakka la mongoli eo oa tabahali e kaalo, leha ba bang ba re ke "Sepotane." Holim'a taba eo a e jetseng har'a sechaba o qetelletse a itse o tla boela a hlalosa, empa ho fihlela lena le holimo ha a e-s'o hlalose mabaka a mo memileng ho phatlalatsa bobeba rona.

### TABA ENA E BOHLOKO

Monghali, taba ena e ea hoaea-hoaea maikutlong a rona, nyooko ena ea khaphalelitseng nkong tsa rona, ea baba, e re nkhele habohlolohloko, o hotelitse hlaha, joale matlo a rona a kotsing ea mollo oo. Rona bo bong re kile ra leka ho phopholetsa hore bana ba hloileng club ena ea Happy Hearts ke bo-mang, le hore sesosa ke sefe, le hore phapang ena e thehehile neng, joang hona, ha re fumane le monyenetsane feela.

Kapa rea pateloa, kapa ha ho taba e kang eo ha re nepe. Joale taba e bohloko ke hore le rona bo-"Thambo-kade-bemqongqotha" bo-"Diza-kade-bemkwahlaza", rona re loanelang toka ea sechaba, le kutloano ea sona, re apesitsoe kobo eo e bolileng ea thoo. Joale le "pheteli" eo o honyelletse khochaneng, lefifing moo re sa 'moneng, ea ba oa lenyaha la koloba, a thola a re tu!

Ekaba ha a eelloe hore o hlabetse nyeo ka khotla? Hana eena eo ke mang? Ke monna oa ntlh

ea hae ekaba. Na o kile a imame-lla tabahali eo pele a isa ka khotla? Seo a se batlang hore sechaba se mo etsetse sona ke sefe? Batho ba bang oee! ba li ratile litemeteme tsee!

### RE MEMELE MOTHO EO

Joale Monghali ea hlomphehile, re memele motho eo kapele ho lekhotla, mokhopi o 'mone, a hlalelle poaneng, a totobatse mabaka le bopaki ba hae, hore sechaba se tle se tsebe ho mo thusa, le hore rona baqosua re tle re be le-boikarabelo bo fofokapa bo joang.

Re rata hore a utloisise hore e be o tile ho seo a se bolelang le hore re se re befille re senyehile lipelo hoba rona re re o re sentse mabitsa kapele ho sechaba.

Taba ena e re qhoetse, 'me ho ba bang setsokotsane sena se ferehla ka boimahali bo tla senya moea o motle ka har'a libapali tse ling. E re ka ha re sa lakatse ntho tse kang tseo ke ka hona ho hlokalahalang hore eo a beholle taba ena hantle.

Meea e putileng, e bolileng e nkha hampe, 'me qetellong ea kulisa. Ho kula ke'ng ha e se lefu le lebitla?

### O NYATSA S.M.M.

Morena ke kopa sebakanyana pampiring ena ea Moifo ho hlalisa maikutlo aka pela polelo ee hlalileng pampiring eona ena 'me ee hatsitsoeng ka la 21/6/47 ee reng re ea itlontlolla.

Morena enoa ea somang batho ba bats'o ka hore ba ea itlontlolla ha ba buoa Senyemane moo ba tsamaeang o beha lebaka le le leng feela e leng le reng Makhooa le ha a ka tseba puo ea rona a ke ke a tsamaea a e buoa moo a tsamaeang teng ka ntle le ho lebaka le ba tlamileng. Joale ke rata ho beha pepeneneng maikutlo aka ka Morena enoa S.M.M. Morena S.M.M. ha a na lerato chabang sa habo 'me le haeba le le teng, ha le ea phethahala.

"Mali ke rata hore u utloisise seo ke se bolelang ka monna eo S.M.M. 'me haeba ke mosali o tla nts'oarella.

## BALEKANE BA HAE BA RE JIM KE MOSHANYANA EA LEHLONONO !

Kamehle u Bonahala eka u na  
le Chelete ea ka e Senyang.



HONA ke 'nete hobane mong oa Jim o tsebe hore Jim o etsa mesebetsi oa hae hantle, 'me o mo lefa hantle baholo. Kahoo lea bona ha e hlile hase lehlolonono, hobane Jim o sebelisa chelete ea e sebeletsang ka tsela eo e leng eona e lokileng. Tiki e feng eo a sa e sebeliseng o e romella bankeng, hobane a ka e fumana neng feela ha e batla.

Lebaka le leng hape la katleho ea Jim ke hobane kamehla o boloka 'mele oa hae o mathisoa hantle e be sa le o phetse ka Phosferine, e mo nehang matla a mang hape, e thibela mokhathala le ho tepella, e etse hore mesebetsi o be bobebe o be monate. Aku e leke ka matsatsi a se makae u tle u iponele ka ho nena.

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# MADIRENG A DITULO KA DITULO

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FROM ALL CHEMISTS

**Good-bye STUFFY NOSE!**

A few whiffs of handy little Vicks Inhaler... and nose stopped-up by a cold or dust feels clearer in seconds!



**Vicks Inhaler**

**VREDEFORT:** Ho fetile lilemo tse ngata baruti ba ntse ba leka ho fumana sets'a sa kereke ea A.M.E. mane Parys. Joale selemong se fetileng, Khansela ea motse oa Parys e ile ea re lumella ho fetola ntloana eo re neng re ntse re ts'oarela mosebetsi ho eona hore e be sets'a sa kereke ea rona ea A.M.E.

Joale, re sa ntse re thabetse eona ntloana eo, eaba e ea heleha; me ra hloka tulo eo re ka ts'barelang mosebetsi oa kereke ho eona. Ra boela ho bona ba ha 'masepala hore ekare ha ele moo e oele, ba re lumelle ho aha. Ba re lumella ho aha kereke.

Ka khoeli ea Phupjane, selemong sona sena, re ne re bea lejoe la motheo teng moo; 'me ra euloa ke Moruti P. N. Selepe, a e-na le Moruti R. Makhene; ba ne a tle ka oona morero oa ho bea lejoe leo la kereke. Ba bang ba bileng teng ka lona letsatsi leo, morerong oo, e bile Moruti W. Lethumba oa Meyerton, le Moreri Lucas Lethoba oa Vereeniging. Moruti oa sebaka sa Parys, eena Moruti L. N. Lethoba, a tloaka a

e-na le khoare tse peli tsa Parys lea Vredefort; ba ne ba sa bini kea u bolella; ba ne ba haula.

Mosebetsi oa peho ea lejoe oa ba monate haholo. Batho ho tlele ba bangata thata; ba bang ba hlaha Kopjies le Vredefort. Tichere Magau, le bashemane ba sekolo sa Wilberforce, ba aha kereke eo joale; 'me ba aha ka tsela e makatsang. Ba ikemiselitse ho e'aha ka khoeli feela. Lehloanonolo le kaalo na le e-s'o bonoe lefats'eng lena; bashemane ba bapala ka trololo ruri. Ba rata ho qeta ba tsoe ba khutle hape sekolong.

Moruti Lethoba le bats'epua oa kereke ea A.M.E. mona Parys, ba ts'oere mosebetsi ka thata; ho banahala eka e tla buloa ka la 5 khoeling ea Mphalane selemong sona sena ha Morena A rata.

—“Oa Teng.”

**LEFIFI LE BA TS'OERE:** Ke boledisoa ke taba tseo ke di boneng haeso ga Molepo ga ke ne ke ile teng ka veke tse pedi ka morero oa go phomola. Che, ke ba fumane ba sa ntse ba phela sentle; empa mabele oona ga a teng gobane a neng a lemole selemong sena, a ile a senoga ke sefako. Taba e ileng ea baka gore ke soabe thata, ke gore Molepo o ne a kope gore a dumeloe go aga kholege; 'me lega 'muso o le oa dumela gore go etsoe jualo, batho ba tsebile feela go foma setena seo juale se senogaeng ke dikgomo le dipula. Bana ba mshate ba lebelletse dikgomo feela, ga e le go aga ntle eo ea lebene le tlang go bonesa bana ba sechaba, ga ba na taba le seo. Ke leboga ba motse oa geso oa Mogano ka sekolo sa bona lega se fokola, ga se fokole ka mokgoa oo soabisang gobane barutisi ba eng moo. Sa geso sekolo se kene 'musong, ebile se na le kamora tse tharo, Barutisi ba teng ba tsogile kgale. Ke bona gore ke ts'oanetse go elets'a batho ba ga Molepo gore go teng monna ea bit'oaang "Phafa" 'me ke tla ba bitsetsa eena. Lebitso leo la gage le

paka gantle gore ga a bapale le batho ba sa tsamaeng mohlaleng oa lesedi la hlapollo go ka ts'oanelo. O tla le tsosa lefifi leo la lona la boroko.—L. T. Mogano.

**EVATON:** Bohle ba mo tsebang, ba hlalhetsoa mona hore Moruti J. R. Coan, eo e leng Mookameli oa kereke ea A.M.E., le sekolo se segolo sa Ba-Afrika, se bitsoang Wilberforce, se motseng ona, o lokisetsa leeto la gage go ea Amerika. Eitse ka kgoedi ea March, selemong sona sena, Dr. Coan a kopa gore a ke a phomots'oe mosebetsing oa sekolo, a tle a sale le oa kereke feela. Eaba lekgotla la kereke ena lea mo lokolla nako ea kguedi tse lesHOME le metso e mhlano; 'me a arolela le Moruti Selepe, oa Vereeniging, bakeng sa sekolo seo sa Wilberforce. Eaba o nka leeto go ea phomola Kapa beke tse pedi. Eare ha a khutla teng moo, a ea ho la Rhodesia nako ea beke tse nne. Ke moo he ereng ha a kgutla, a hlalhang a re tsebisa hore o nka leeto ka sefokane ho kgutlela hae Amerika koana. Ke senatla sa monna; o re sebedititse nako e telele thata, 'me mosebetsi oa hae ke o motle ruri.

**WARDEN:** Re bile le mokete oa peo ea lejoe la missione kerekeng ea A.M.E. ka la Phuphu 7, selemong sona sena. Ho ne ho le teng mookameli oa sebaka sena sa rona, e leng Moruti Z. B. Tiger oa Betlehema, Frei Stata. Mosebetsi o ile oa qala kerekeng, oa buloa ke moruti oa sebaka, eena Moruti J.J. Phakoe, ea ileng a hlalisa mookameli ho phutheho le liphutho tse li leng teng. Mookameli a nka ts'ebetso, a khothatsa hamonate, a leboha kamoo a boneng likereke li chaketseng ka teng. Kamora moo, hoo behoa lejoe. Mookameli a thusana le baruti bana: Mdlalose oa Ethiopian Church of South Africa le E. Z. Tshabalala oa African Congregational Church, le moruti oa sebaka.

Ba bang bathusi e ne e le magosa

a likereke tse ling, e leng Beng. A. Tsote'sa, oa Presbyterian, le Twala. Re leboha lithuso tse matla tsa likereke tse bileng teng. Baeso, kopano ke matla.—S.L. Moloi.

**ZANDFONTEIN:** Lefatshe lena, la bo n'ate, le rwadisitse Modimo makete. Ke lefatshe le le ka beng le le lesego thata ka ge e le lengwe la mafatshe a ntlha a go amogela lentšwe la Modimo mona Waterberg.

Kajeno kereke le sekolo di a bakiwa mona Tsiditsane. Badumedi ba bantsi, thata bona medi ya Tsiditsane, ba ratile go nna batsamaisi thata gore ba tle ba baane le lebitso le le ko godimo; 'me botsamaisi bo a bapalla.

Motho wa bona ge a ka re a ikana are; "Ka 'ntate versekerlik hei sal nie," a ka se tihole a kgonwa ke motheo. O tlele go batla mokgwa o a ka dubang badumedi ba bantsi ka ona; gore ba tle ba sekekege, ba ngale. Ba ba jalo ka barutisi, batsamaye, ba fumane "transfer." Taba ena e bile e ua lemaditše!

Thata ba tihole batho ba ba na leng matlho a go ba bona ge ba dira tse di sa lokang.

Kajeno badumedi ba bantsi ba dubegile! dikereke le dikolo di dintsi thata mona Tsiditsane. Ebile go na e ngwe ye e tsentshentseng medi ya Tsiditsana mala. Ba setse ba thibela badumedi ba bantsi go eta kwa malapeng a badumedi ba kereke yeo; ka gonnoe ba gopola gore e tla gape dipelo tsa badumedi ba ba dubilwego ke bona.—“Sebatladi”

**SEDIBA RESERVE:** Re bile le mokete o mogolo mo motseng wa Rra-Sehume, e le tebogo mo kwadi le mofumagadi ba ba ne ba tuiso oa sekgametsi, Malome Isaac Ramagaga a roka mokwadi; Mme. Marna Mosadi wa Mohurutshi a goelets'a ka mogolokwane, a! Tiro ea bulwa ke Mong. J. Coangae wa sekolo sa Saint Monica. Mokwadi a leboga morafe matsapa ao ba a dirileng go tla go bona ngwetsi e tsoang Kuruman. Lefa e le nako ea thobo, e ne e le batho ba bangata thata. Betswana bare; "Pilediwa ga loelwa kgotsa ga e tihabisi dilhlong." Bagolo bare "mosadi ke dikgong."—A. P. Sehume.

**KARABO GO MONGWADI:** Monghadi Joel Paul Mamabolo, lengolo la gago la July 11, go bonts'agala gore ga u hlagonye gore ga go boleloa ka N.R.C. koranteng ena go boleloa ka'ng. N.R.C. eo go boleloang ka eona, ke Lekgotla La Baemedi kapa Babuelli ba Ba-Afrika 'Musong. Ba kgethiloee ke Ba-Afrika ka tlas'a molao oa kgetho ea Ba-Afrika oa 1936. Ka Sekgoa, N.R.C. Ke Native Representative Council." Gase 'nete gore N.R.C. ena go boleloang ka eona e romela batho merafong kapa mapolaseng; oo gase mosebetsi oa eona, 'me go bonts'agala gore o nagana ka e'ngoe N.R.C. e sebetšang mosebetsi oo.



## O ITUMELA FA A PHETSE SENTLE

Didikadikite tsa ho-mma ka lefatshe lotlhe ba nonofisa bana ba bona ka go ba fepa ka Phillips' Milk of Magnesia. Tekanyo e se kae fela ya seno se e fodisa mala a bothoko kgotsa a bipetsweng; e didimatsa go lela ga ngwana mme ka bonolo le ka nnete e mo thatswa mala.

**ELANG MAAKA TLHOKO.** Botsa kaga PHILLIPS' Milk of Magnesia mo botleleng e kwebu e e kwadihweng "Chas H. Phillips" mo pampiring ya tlhaloso.

**DITRISO DINGWE TSE DI TLHOKEGANG**  
Fa Phillips' Milk of Magnesia e tlhakantswe le mafsi a kgomo, e siamela mala thata mme e ka se ka ya bela.

Fa e tshasitswe mo marinining a lesea e itibatsa bothoko le go baba fa meno a tlhoga.

Mafsi a Phillips' a fodisa le go rufatsa letlalo la lesea fa le goteise le na le dintho.

E ka bonwa mo dikemising tsothe le mabenkele.



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THE BLUE LID HAS THE WORDS "BLUE SEAL"

THE RIGHT NAME ALWAYS LOOKS LIKE THIS



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For ● SORE THROATS ● HOARSENESS ● LOSS OF VOICE, Etc.



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# MADIRENG A DITULO KA DITULO

**FOURIESBURG:** Letsatsi la Phupjane 26, e ne e le letsatsi le lehlole le bohloko mona Mashaeeng. E ne e le letsatsi la tumeliso ea tichere J.O. Matona, ea rutleng mona ka lilemo tse tharo.

Mots'ehare oa mantsiboea, hona ka tsatsi leo, baruti ba likereke, mesuoe, baholo ba bana le bana ba sekolo ba phuthela kerekeng ea Fora. Molula-setulo e ne e le Morena oa Makhoakhoa a mona Fouriesburg; eleng Ntate Molefi Noosi, moholo oa kereke ea mona; a tsamaisa mosebetsi ka bokhabane bo bohloko; a bolela ka moo tichere Matona a sebelitseng hantle ka teng sekolong le kerekeng.

Manager oa sekolo, baruti ba likereke, baholo ba bana ba sekolo, le metsoalle, ea fa tichere limpho tse fetang 40. E ne e le ligalase, likopi, mepootjoana, lifountain pen tse peli le primus stove; Bible le chelete.

Bana ba sekolo ba ile ba nehoa sebaka sa ho bua; me ba bolela ka moo ba soabileng ha ba arohana le tichere ea bona e molemo. Bakeng sa matichere, Mong. Putsoane a bolela kamoo tichere Matona a sebelitseng ka kutloano le matichere a hae 'me ho n'o ho etsa hore li lahlobong tsa 'Muso bana ba fete ka bongata.

Mookameli oa sekolo, le baruti ba likereke, le bana ba bolela mosebetsi o motle le boits'oaro bo botle ba tichere J. Matona.

Qetellong, ha ema tichere; a le-boba bohle ba mofileng limpho; a leboha School Committee, mesuoe le baholo ba bana. Le eena a nts'a mpho ea sefela, a e abela kereke, 'me are: "Molimo o re thusitse ho fihlela mona."

Tichere Matona e ne e le principal; empa o ne a tsoana le tse ling tseo mekhoha ea tsona e sa fanang le ea Hitler le Mussolini, ha ba-sebetsa le matichere a mang. O ne a lokile, a le mosa, a khothaletsa matichere ao a sebetsang le 'ona ho sebetsa ka matla joaleka eena.

Ka lebaka leo, eare qetellong ea selemo se fetileng, Fouriesburg ea hlola likolo tse ngata tse e fetang ka bohloko lihlahlobong tsa 'Muso tsa Std VI. Fouriesburg e lahlel-tsoe, e soabile.

Tsela tsoeu mor'a Matona, oa tsena:—J. M. S. Kgosiemang.

**RUSTENBURG:** Rona Ma-Afrika, ga re na maitseo a letho, 'me re tla sitoa ke batho bamerafe e meng ga re sa lemoge. A ke le boneng baetapele ba rona; ba hlola ba mathile bosigo le mots'ehare ka dilo tsa rona tseo ba di lebisang go babui ba rona, 'me mokgosi oa bona o utluagala dikgutlong tse nne tsa lefats'e. Empa ga go letho leo re le etsang go ba thusa ga ese feela diketso tse mpe tsa rona. A re tlogeleng bogodu le bonokoane. — J. K. P. Seome.

**WORCESTER:** "Ho tsamaea ke ho bona"; Kapa, "Tsamaea le lefatshe 'me o tla bona mehloko." Maoba ha ke ntse ke tsamaea le motse mane Sakkiesdorp, ka utloa melilitsane; ka Setswana bare: "Mogolokwane." Eaba ke tsamaela teng, ke hopola hore ke lenyalo, hobane 'na ke "marata-helele" matsoa kotsi; ha ke talima, ka fumana hore ke bashanyana ba khan-noa, 'me ha ba apara!

Ha ke bota, ha thoe ke thaka e tsoang mophatong! Melilitsane e le e thibang litsebe; batsoali ba matha, ruri mehloko e le e mengata, tsohle tseo li neng li etsoa nke ke ka li bolela, hobane ke tse hulelang tsoelopele ea rona morao. Bana, baroetsana, bahlankana bohle e le ba talimileng methaka e tsoang mophatong. Taba eo 'na ke sa e utloisiseng bana ba bolotsoa ke bakreste, balateli ba lentsoe la Molimo, leha mohlomong nka hlooa ke ba bang empa 'nete eona ke tla e phatlalatsa.

Ruri lebollo lena le senyetsa bana ba rona nako ea ho ithuta; le ruta bana ntho tse fapohileng.

Ngoana o lula likhoeli naheng. Kereke ha se ntho eo a e tsebanq; sekolo ha sa se tseba; o lutse hole le batho, o se a tsaba batho; e se e le phoofolo!

Batsoali, ke eng ha le hloka kutloiso? Na le tla sokoloha neng? Makhoaa a re bitsa "Die Kaffirs" hobane ba bona ntho tse-na. O ka fumana High Street e tletse batho ba itlotsitseng matsoku; peipi e ka letsoho ka moo e leng telele ka teng. Mong. "Phafa," ha ke sa tseba seo se ka etsoang ka batho ba tjena.

Baruti, matichere, bohle ba nang le thuto kapa leseli, emang ka maoto le rute batho boits'oaro; le seke la 'bua feela; etsang 'me ba tla le latela. "Mooa kgotla ha a tsekiiso."

—P. G. Mothupi.

**PETRUSTEYN:** Kala li 29 June methaka ea Reitz e ne e hlasetse Maama; ka foot ball papali ea hoseng 1—1; ho se na e hlotseng ea motsehare oa mantsiboea papali e bile tjena Maama 3—0.

Joale re bona Ma-Reitz a tsoa a poonne ka lebaleng la papali.

Ka la li 13 July mathaka a Maama a ne a hlasetse mathaka a Arlington. Eitse ha mathaka a Maama a fihla eaba lillo feela ka ngeng ea ka Arlington.

Che tsa kena e le khale li batlana eitse li sa tlhoa a ba se a e lahlela oa Arlington. Khele, ba hana ho utloa bana ba motse o monyenyane papaling ea hoseng.

Maama e hlotsa Arlington 2—1. Joale papaling, ea mantsiboea Maama ebile tje 5—0. Re lla ka A.B.C. mona Maama?—S. Letsela.

**PRETORIA:** Ka monagano oaka, ke fumana gore ekaba ntho e molemo gore marena a rona a kopane, a rerisane ba bona go bona seo ba ka ba etsatsang sona. Ke nagana taba ea mochele oo ke bonang gore ekaba ntho e ntle gore e be oona Marena a o kolekang go batho, magae, 'me ba o ise 'Musong. Seo se tla etsa gore mapolesa a se ke a romeloa metseng ea batho ka mochele; batho ba sebetse ka kgotso magaeng a bona ba sa tsoengoe ke mapolesa. — A. Moepi.

**HLOBANE:** Ke ka masoabi ho tsebisa lefu la Samuel Ntjotini, oa mane Matatiele, ea re sileng haufinyana tjena, a patoa hahabo ka la Phupjane 26. Mofu o n'a sebetsa le 'na mona Natal, re le mapolesa bobeli ba rona ho tlhoa selemong sa 1938. Mora oa hae o ne a chate ka selemo sa 1942. Lithapelo ho Molimo re li lebisla ho bao a ba sileng. — S. J. Joseph.



Sena ke sets'oants'o sa Mong. Titus Mabaso, oa Pietersburg. Ke e mong oa baromedi ba ditaba le-sedinyaneng lena. Maoba o sa tsoa nyala Moradi oa Mkasibe haufi tjena. Re ba lakaletsa katlheho.

**EXCELSIOR:** Re bile le mokete oa peo ea mats'oho motseng oa Groenebloem, kerekeng ea Ethiopian Catholic church. Mosebetsi o ne o tsamaisoa ke Bishopo Menzi, a tlatsoa ke Dean Nteo, oa Bloemfontein. Batho ba ne ba tletse kerekeng. Maoba re siloe ke lesea la rona mane Bothaville, la patoa ka la 19 ho Phuphu. Lelea leo ke la Magdalena Mokoteli, 'me mats'eliso a rona ho ngoana eo oa bo rona. — I. Mokoteli.

**VENTERSDORP:** Mof P. J. Kgaticoe o ile mats'ilisong a ngoana koa Alexandra Township a ga Annah Kgaticoe ea faletseng ka kgoedi ea April ka di 10 tsa cone.

Ntatagoe moroetsana ke J. S. Kgaticoe. Annah o patiloe ka di 12 tsa April. Ngwana o patilwe sentle feela gose molato ke baruti ba bararo ba kereke ea New Jerusalem. Feela P. J. Kgaticoe o

fetsa kgoedi a le sieo mona, e sale a tloga ka di 1 tsa July.

—J. S. Kgaticoe.

**GERMISTON:** Ke tsebisa metsoalle eaka eotlhe gore ba itse gore Miss Rachel Peete, moroadi oa Mr. le Mrs. R. M. Peete o nyetsoe ke Mr. Michael Sedibe, moroa Mr. le Mrs. H. M. Sedibe mo kerekeng ea Luthere kwa ga Mosetlha, Makapanstad. Ga e sa le Miss Peete kajeno e se e le Mrs. Sedibe.

Che, lenyalo le be lele monate 'me mosetsana o be a apere gantle lieta e le tse ts'oeu, mosese 'ona e le o navy blue. Go ne go tlhabilo kgomo tse pedi. Ra ja dinama le di-cake, ra itumela thata ka di 24 July, 1947. —M. N. Sedibe.

**LYDENBURG:** Ke tsebisa hore khoeling e fetileng ka la 13 Phuphu, re bile lehlohonolo ho fumana ngoana oa moshanyana. Che, eena le 'ma'e ba ntse ba phela hantle.—John Lebalo.

**HARRISMITH:** Mona moo re leng teng re sebetsa moo ho etsuoa ng likobo. Ha re tsebe hore na morena Phafa o tla ke a tle neng ho tla re thusa. Au, rona batho ba ratang ho hlomphang batho ba bahole re thibane litsebe, hlompho ha e eo mona ebile ke ts'aba le ho li bolela tsa teng ke tse soabisang.

Ha re sa tseba le batho bao e leng bona ba baholo ka lebaka la litaba tse buuoang mona tse sa lokang. Re thuseng ka ho ba hopotsa tsa khotso. Ke sa tla li bolela ha nka ka fumana sebaka tsa teng.

—P. Molaba.

**REITZ:** Maloba re ile ra fumana mohala o re tsebisang tsa lefu la 'Ma-rona Maria Malakoane' ea re sihang a le dilemo tse mashome a robong. O hlokaletse ka li 29 tsa May a patoa ka le latelang. Che, ts'ebets'o ea ba ntle, a ruta moruti oa kereke. —Oa Teng.

## BA TLA LOKISETSOA MOTSE

Kopanong e bileng teng magareng a ditho tsa Makgotla a Keletso a masipala oa Gaudeng le Lefapha la Tsa Batho ba Bats'o la Masipala oa Gaudeng, Mohlomphehi George Albu o il'a hlagisa seo masipala o ikemisitseng go se etsetsa baagi ba Orlando gaufinyana tjena. Go tja aguo ntle e kgolo ea dijo tse phehiloeng go thusa bao ba e batlang; go tla ba teng ntle eo go ka fumanoang lebeso go eona; gape, go tla ba le maraka oa dijo motseeng oo, gaufi le seteishene sa Orlando. Le teng West Orlando go tla ba le ntle ea diponts'o (cinema), le maraka le ntle ea dijo.

Kopanong eo, gape, go ile ga rerisanoa ka tsa kutloano magareng a Lekgotla la Keletso le beng ba masipala, 'me ga dumellanoa gore go be teng kopano magareng a makgotla a keletso le masipala jualo ka mor'a kguedi tse tharo, 'me setho sefe le sefe se ratang, se ka na sa bonana le modula-setulo mabapi le tse amang tsamaiso ea motse.

Gape, go tse tla etsetsoa baagi ba Orlando, go tja aguo ntle e matlo a boitapolo malokeisheneng a Orlando, 'me go se go ts'oailoe chelete e kang £5,000 mabapi le moago o mocha oa Donaldson Community Centre.

## MOKGATLO OA BARUTI

(Li tsoa qepheng la 5)

Juale ba kopa sechaba go thusa morerong ona ka go di reka, gago-golo ba kopa thuso go badumedi, go baetapele dikerekeng, go baruti kaofela, basadi ba thapelo, bagogi le bareri. Godim'a sena, go tla ba le tea-party kerekeng ea tonki, Sophia, ka la 21 August, moo go tla hlalosing gant' e tsohle tse ameng morero ona, 'mogo le go bea letsatsi le nako eo go tlang go eteloa difofu ka lona. 'Me le gona ka lona letsatsi leo la tea-party, go kopuoa gore bohle ba ratang mosebetsi o kang ona ba fihle ba felle teng moo.

## HAEBARAMOTHESE EA HAU E SA U LEBATSE LE HANG FEELA

Sebelisa Lipilisi tsa De Witt's



Batho ba bangata ba re lipilisi tsa De Witt's li lokolla mahlaba a ramathesele hobane li ka bua ka tsebo ea khale.

Ke tsena ntho tse peli tseo u ts'oanetseng ho li tseba.

1. Mosebetsi oa liphieo ke ho ts'oasa le ho qhala chefo le ntho tse sa hloekang tseo, ha li ka tsa lumello; ho sala 'meleng, li ka bakang mahlaba a ramathesele.

2. Lipilisi tsa De Witt's li sebetsa liphieo tse botsoa—li etsa liphieo hore li be le matla a ho sebetsa hantle.

Haeba, 'he, ramathesele ea hau e bakoa ke ho se sebetse hantle ha liphieo tse botsoa, u tla thusaha ha u sebelisa lipilisi tsa De Witt's.

Lipilising tsa De Witt's u na le moriana o sebetsang butle empa o le matla. Li hlatsoa liphieo tse bokellang chefo le lits'ila ebe li etsa hore li boele mosebetsing oa tsona. Moriana o ka u thusang ho felisa mahlaba a hau o batleha ho lekoa hang-hang. Kahoo fumana botlolo ea lipilisi tsa De Witt's kajeno.

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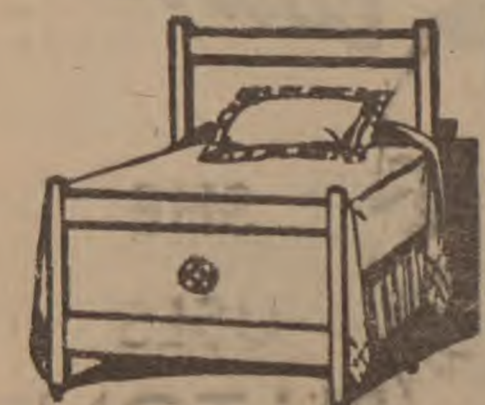
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E se e na le lilemo tse fetang mashome a robong e hlomiloe Afrika e Boroa . . . .

- Re tla thaba haholo ha re ka u bona venkeleng la rona sejoale-joale moo o ka rekang ntho tsohle tse batleheng tlung ea hau le lejarateng la hau ka chelete e nyenyane. Re boloka ts'episo ea rona e tsejoang ka bophara ba lefats'e . . . .

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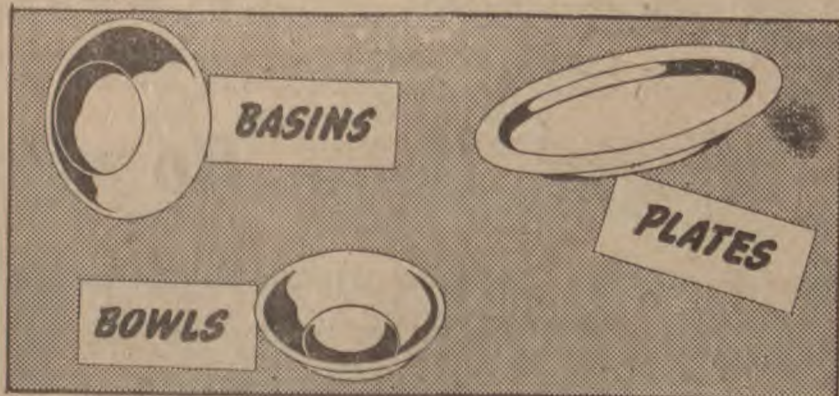
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BW 9/8

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Look for this label. It is printed in blue.

If you want long lasting buckets or pails ask for T.S.P. too. T.S.P. quality saves you money every time.

Home Corner For African Women

GOSSIP ABOUT WOMEN

I refrained from commenting on the letter published in these columns from the pen of Sgt. Peter Ntloa who took it upon himself to flay the fair sex under the pretence of an "appeal to Eve." I took this course because I wanted someone other than myself to reply to the Sergeant. This week, I received a letter from one of my readers, Nurse Constance Zana Sningwa, who writes:

Sgt. Peter Ntloa, has proved to the world at large that young men are inconsistent and not the ladies. In August 1944, if my memory serves me faithfully, he put up a very sound defence on behalf of young ladies against Mr Sikiti's vicious attack; and also against Sgt. Makgoka, who had in 1946 called the fair sex the worst addicts of liquor.

Granting that Sgt. Ntloa was sincere when he took up the defence, how does he reconcile his present sarcastic view with his previous statements? Has he just realised that the plain truth he had so ably brought to light then, has been too hurting to young men, and has as a result unduly taken a chance to make amends by turning on his own word of honour? Surely this sudden somersaulting seems unimaginable to me.

Admirable Achievement

All that Sgt. Ntloa has been able to achieve by his recent article has been to eliminate permanently that "age-old", misleading impression from the public mind that, a young woman changes sweethearts as often as she would change her skirts, rather than make her supposed black "reputation" appear twice the colour of pitch. Indeed, all young women ought to congratulate him on his unparalleled achievement.

Right to Jilt

That the right to jilt men at will has been the legacy given solely to young ladies by sweet "Dame Nature" is an immortalised fact which no man will ever alter. In fact, it is the only weapon of defence that "Eve" has effectively used to rid herself of deceitful men throughout the ages.

Exhibition of Jerseys

Considerable interest has been aroused by the exhibition of some of the jerseys knitted by the African women attending the knitting class run by the Pietersburg Non-European Welfare Society. The jerseys are displayed in a window of African Stores, kindly lent by the proprietors for the

purpose, and numbers of passers-by who stop to inspect the garments have expressed surprise at the workmanship of women who only learnt to knit a few weeks ago.

No two jerseys are of the same design, and great talent is shown in varying patterns and designs, even by beginners. Numbers of enquiries have been received from persons anxious to purchase the jerseys, and it is possible that a useful home industry for African women may be started later on.

Wedding Bells

A Benoni reader, Mr B. Z. Nkosi has sent me news of a wedding which took place there recently, the contracting couples being Elias, the second son of Mrs Modiga of Benoni Location and the late Mr Modiga, whose bride is Elizabeth, eldest daughter of Mr and Mrs Kunyumane, also of Benoni Location. To both Mr and Mrs E. Modiga, go my sincere wishes for a happy and safe passage on life's rough sea. Also to Mr and Mrs T. Mabaso who recently joined hands in holy wed lock in Pretoria.

Her relatives and friends will rejoice over the news that Miss E. Maluleke, staff-nurse at the Boksburg-Benoni Hospital is engaged to Mr J. A. Mhangwane of the Department of Native Affairs, Germiston.—"Eva."

A MOMENT WITH THE BIBLE

Two Lady Hymn Writers

"Just as I am, without one plea,  
But that Thy Blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come."

The story of how this hymn came to be written is an interesting one. The writer of the hymn was Charlotte Elliott. Her brother was a clergyman, and Charlotte was staying with this brother when she wrote this hymn. Charlotte Elliott was not strong, and one day all the family went off to work at a Church bazaar.

Charlotte longed to serve Jesus, and wished that she too could have gone to the bazaar. As she was feeling rather sad, and even a little useless, she bravely decided to think about the happy side of her religion—the grand sureness of Salvation, the Power and Love of her Saviour.

SADNESS VANISHES

Soon all her sadness was gone, and she felt all uplifted and happy in her Blessed Lord. Taking up her pen, she wrote without any effort the words of this hymn.

Charlotte Elliott herself had been brought to the Lord, by an earnest evangelist, who challenged her (when she was thirty-three years old) and his bold questioning, she at first resented, but it made her think, and led her to full surrender to Christ.

THE TOWN OF DON'T YOU WORRY

There's a town called Don't You Worry

On the banks of River Smile,  
Where the Cheer-up and Be-Happy

Blossom sweetly all he while;  
Where the Never-grumble flower,  
Blooms beside the fragrant Try,  
And the Ne'er-give-up and Patience

Point their faces to the sky.

Rustic benches quite enticing  
You'll find scattered here and there;

And to each a vine is clinging  
Called the Frequent-earnest Prayer.

Everybody there is happy  
And is singing all the while,  
In the Town of Don't You Worry  
On the banks of River Smile.

We first make our habits then our habits make us.-(Dryden)

The secret of life is not to do what you like, but to like what you do.—A World Treasury of Proverbs.

After Charlotte Elliott's death, over a thousand letters were found in a locked box. These letters had been written by grateful people who had been helped spiritually by this great hymn.

"In the secret of His Presence how my soul delights to hide!  
O how precious are the lessons which I learn at Jesus' Side!  
Earthly cares can never vex me, neither trials lay me low;  
For when Satan comes to tempt me, to the secret place I go.

These words were written by Ellen Lakshmi Goreh, a Mahratta Brahmin lady of high caste who became a faithful Christian.

Ellen Lakshmi Goreh had been rescued from heathenism, and trained by devoted missionaries, and she developed into a very fine Christian.

Until her earthly life's end Ellen laboured untiringly amongst her own people. She met with much opposition, but she had the joy of seeing some of her country-women enter the Kingdom of God through the atoning Blood of Jesus.

Many other wonderful and inspiring hymns have been written by women.



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# EZIKA NDONGENI UMANTSHINGELANE

Hho! Impela ikhiwane elihe ligowala izimpethu kwasho abadala. Lelo gama lihle ngoba likhuluma into ekhona ebonwa ngisho nawubani nobani—ibonwa ngisho na inkukhu jmbala. Iningi lithi iyathathelisa ekuboneni; kwayo lakufwa khona; kodwa cha akunjalo. Anobheka ngoba impangele iseyiyona inkukhu kodwa la umbila uqoqene khona umningi, ayiyi, ngoba inayo ingqondo yokuthi uzubemningi nje uthelewe ngubani?

Uma ungazange welusa ungek e wayibamba impangele ngonoxhaka. Wothike uma ufuna ukucupha impangele, uzibekke izinhlamvu zakho uziggalingise, kuthi lapho uthele izinhlamvu zaningi unoxhaka ubeseceleni kwalapho. Kuthi phezu kwawo ubeke, lubelunye nezibana ezithe yalayala. Belo ngikhuluma ngamatsbitshana angamajuniya namabhungwana lawa afika njalo phakathi nonyaka nasekupheleni kwonyaka.

## Kuze Kulandele Umaqumbane

Ngize ngikhulume ngezinkukhu nje, ngenziwa ubuntshingelane bami engivalwe ibona—angikwazi ukubhala inkompozishini. Mina qobo lwami bengingasiqondi isimo sawo ukuthi, athi thu kuphi—athi nyamalala ngaphi. Ngize ngabuyiswa umakhelwana wami oga da ebhilidini elikude buduze, nelakwethu kwaku Jubhele Stilt.

Wathike, lamajongosana namabobhodlana zi Tshudeni ezibuya ezikoleni ukofundela ubulungu nathi esesithembela kuzona ukuthi loze libuye elika Mjokwane kaNdaba, Lompakathi mihle kakhulu, futhi hhayi ekwembatheni kulandela oMaqumbane ngemuva.

Kodwa langifike ngithole isimana nesimangaliso kulamatshithana, ukuthi kanti ayalwa yini ukuthi angabe esahamba no Bhi Ayi phela bona ababuya khona, nabafika nabo ngingazike noma asuke esbacasukela yini ngoba ehlala nabo njalo.

Ngisho njalo nje ngoba ngibasathe qhamu ngapha nangapha emakhoneni ebhilidi ngibone itshithana noTsotsi omahlkhillana. Lokho impela kuyazihlala izinjintimane eziningi.

Minake umfana owelusa ngishe sha ngithwase nje ukuthi lamatsithshana anengqondo yokuthi ngeke alahla okukhona ngokungokho kungenakucosha muntu. Anengqondo futhi efana naleya engasenhla yempangele.

### OTSOTSI NEZIVAKASHI

Phoke njengoba wazi nawo ukuthi imali ayiluthezi olumanzi, oBhi Ayi bawa kanjalo ke ngoba bona bahlala ematsheni kwa Mai Mai bekhuluma isangisa esingabanjwayo—oTsotsi bona bazidlalela amadayisi bakhuthuze imali bathathe lezivakashi bazise emabhanasikobhe nasejayivini bazijabulise.

Ninake zinjintimane noBhi Ayi abahlalabekayo, thathani nasi isagila sami mina Mantshingelane esikhathazo, esiqed' oTsotsi, Wothani nje zwi kwa Mai-Mai ngozuka, ngoba okungaphezulu kwazuka kuyasishya isangisa okhambeni.

Uma uthe zwi ngozuka ejikini—usele belo uzukwa webhanyasikobhe wokuyakashisa isivakashi, kanti futhi nesangisa sisekhona asikadungeki, Lesagilake esikhathazo, yisona engake nami ngawisa lesiyasiphofukazi esasishuqule ikhanda ngo lhamfu-shidi lokulala.

Nakhoke njintimane noBhi Ayi nobuya ningitshela ngekhatshazo lami kodwa ngithi ningalukohlwa ugxa lami. Yimi Owami, Ndongeni.

## SHUKUMISA INYONGO ESESIBINDINI

Ngaphandle kwe Calomel—Ekseni ayokweqa embeleni uzizwe ulungela ukubamba.

Kufanele ukuba njalo ngelanga isibindi sithulule inyongo engangama phayinti amaBili ingene esiswini. Umakhe lenyongo ingahambi ngokufanele, ukudla akwetshiseki ngendlela efancile-kileyo. Kuyagayeka njena emathunjini. Bese umusi usugcwalisa isisu sakho. Beseke uyayumba. Ubenesilungulela, ukhathale umhlaba ungabe usathandeka.

Umakhe ungathatha amaphilisi amadala aziwayo, Carter's Little Liver Pills ukuze akhiphe lawo maphayinti amaBili enyongo agijime ngemfanelo naweke uzizwe "ukhululeka". Zuzi iphakethe namhlanje. Uwatathe njengokuba ulaywa. Ayanoqoba enze ukuba inyongo igelaze kahle. Biza ama CARTER'S Little Liver Pills. Inani 1/3.

### EZEZIGODI NGEZIGODI:

#### Laphaya eWarden

Ngu Makhwikhwi)

Ngomhla wesithathu ku July sibe nomshado ongandile lapha eWarden kushada umVangeli Israel Mathane noNkosk. Melita Kabela. Bekubuthene amakhosika zi omthandazo nezintombi nezinsizwa zomthandazo, befake izimbatho zabo bonke abefundisi bebalanu laba: J. J. Shongwe we-Presbyterian Church okunguyena obophe ifindo lomshado. S. Mantsoe wase Topiya, J. J. Khakoe wase A.M.E., E. M. Mdalose wase Topiya no A. Tshabalala wase Ndiphethe. Benze amazwi ezikhuthazo amnandi.

Esontweni lase Topiya ekuseni ngomhla 6 July kwakuvalelwa uNkosk. Jefrou S. Mantsoe ongumNgameli eBasutoland. Obevakashele lapha ebukhweni bakhe ngumkhwenyana kamVang. A. Malinga. Amabandla ayehlangene lapho. Kwahlanganwa emasontweni amathathu kwaze kwashaya useveni kusihlwa lapho zavalwa khona izinkonzo zalolo suku zokuvakasha kukaMong. Mantsoe neNkoskazi. Babenzele nomvaeliso ngemali engangezimpondo ezine neshumi.

Siyababongela labafundisi ababonise uthando emabandleni. Ngesinye sezibonelo ezinhle esizweni sethu. Sengathi abefundisi abanje banganda.

Njengoba isikole sivaliwe nje, sibone abantwana befika ubuthaphu. Kuyajabulisa nokubona abantwana befika nemibiko emihle beyela ezikoleni ezahlukene. Sithi phambili.

UJefrou E. J. Tshongwe nowakwakhwe ubehambele emzini wakhe eEvaton ngezempilo engathandi ukumchuma kahle. UNkoskazi lo ngu dadewabo Dr. J. M. Nhlapo. Simfisele impilo uMaNhlapo. Amakhaza abhokile kwelase Reitz nonyaka kanti namalahle anqabile.

## Ugodukile uNkk. M. Radebe

'Bayobusiswa bonke abafel' eNkosini bashiye izinsizi zalapha emhlabeni.' Umama usishiye lapha waya ekhaya lapho kungasekho zinsizi.

Ababemphelikezela ukuya endaweni yakhe yokuphumula ngolwesine ntambama yilaba: UCommissioner Allister Smith, omdala esele emva kokusebenza eMpini Yosindiso isikhathi eside impela, no Lt-Colonel G. King, uNobhala Omkhulu weMpini Yosindiso kunye nowakwakhwe uNkk. G. King, Major H. Skoldjhammer uMong, wesiqhingi esiphakathi kunye nowakwakhwe uNkk. Major Skoldjhammer, Major Lewis umphathi sikolo sase Fred Clark Institute, Major Eurrelle, Major Anderson, Major Bishop, Major no Nkk. Malisela, Major Ramhlala. Nkk. Major Mncube, Rev. Maphumulo, Rev. Brander, Adj. no Nkk. Mthlkhulu, Adj. no Nkk. Buthelezi, Adj. no Nkk. Luhlongwane, Envoy Mampone kunye nezihlobo zethu. Inkonzo endlini yavulwa nguye uMongameli yase inikelwa yona uNobhala Omkhulu Wempini Yosindiso uCol. King. Abakhuluma ngo Mufi bababaza ukuthula kwakhe okwakugwele ukumomothake kothando. Nasemathuneni inkonzo yaphathwa yibo ababeyiphethe endlini.

Usandulelile ukuya kulelo khaya esethenjise lona. Siyeza nathi. Uhambo lwethu kulomhlaba asilazi. Kungakanani kodwa uma sazi ukuthi wena usuyosihlangabeza.

Zihlobo eNkosini ngiyabonga kinnina enathi nasizamazisa kulesosikhathi sethu esinzima kakhulu. Noma sazi ukuthi silindelwe yilelo-hambo kodwa libalisha ngazo zonke izikhathi.

—Ben Hadebe, Pretoria

## Udaba Olubuhlungu

Kwephelileyo, kwelase Pietersburg kuvele udaba oluyinxenxa. Umfana noyise babulelene. Kuthiwa baxabana ngesaka lombona. Kusenjalo uyise womfana wambi ba ngomkhonto wamhlaba kuqoqo.

Umfana wawudonsa umkhonto wawuphindisa kuyise wamhlaba ngaphezu kwenziliziyo wathatha imbazo ngaphambi kokuba afe naye wagawula uyise emva kwakho wawa waphela naye kude-buduze nesidumbu sika yise.

## Zifa Ngamvunye

## Akasekho uMphafi

Muva nje kuhlupheke abantu abaningi laph' eGoli beseshiswa ngenxa yedlanzana elithize elenze isibi. Kwathi ngolwesihlanu, intombazana emhlophe ihamba nomlisa omhlophe naye bahamba baya ebhangi bayolanda imali yezisebenzi.

Lokhu bakwenza njalo imoto abahamba ngayo ishayelwa ngumuntu. Batha sebebuya bethi bayaphenduka enqulwini yomgwaqo batheleka abantu izigebengu.

Umsheyeli bamhlaba laphaya badubula intombazana ngasenziziyweni nendoda eyayimphelika bayithathela nevolovolo. Owesifazane wasiwa esibhedlela lapho kungaziwa khona isiphetho sakhe.

Lokhu kukhatshaza abaningi abangenacala, kwenza imithetho emibi. Kufaneleke abanjalo baphelelwe phakathi kwethu—bayingozi kithi.

Ngomhla 26 June nonyaka, sibe nosizi olumangalisayo lokushiywa ngumbhobo nomakhelwane wethu uMnz. E. R. Mphafi wase Chesterville, omuke engagulanga. Kwamhlaba samkhulane ngomgqibelo mhla 21 June waze wathuthelwa esibhedlela eKing Edward Hospital VIII, Durban. Kuthi emuva kwamalanga amabili eseshayile amadina wasishiya.

Imukile insizwa. Ishiya uyise nomkayo uNkosk. Laura E. Mphafi. Umngcwabo wayo wawunesikhulu isizotha. Wabuphethwe ngumshumayeli wesonto lakhe lase Sheshi. Izintshumayelo ezenziwayo zazidabula. Nempela isitsha esihle kasidileli.

Uyabongeka umndeni wabaThokoa wafika wonkana. Lokho kwamduduzwa umntwana ka Mollie. Kungathiwani ngoba "kudla fumuka kudle silaza." Umhlaba kawunoni ukuba uyanona ngabe usuncina amafutha ngezihlobo zethu. Uzibophe ngebhande lokholo. Sinjengezihambi ezidavuzwa ehlane kulomhlaba.

—J. B. A. Luthuli, Durban.

## Oduzuza iJupiter Wanderers

Mhleli, Ngivumele ngomusa ngithi fahla lamazwana ami ngengekubonayo osekuyinhlakisa kungafanele kubantu bemidlalo eBantu Sports eGoli. Ngithanda ukwekhuzwa loluhleko ngoba labafana iJupiter Wanderers nonyaka abaphumelelanga ku "first round" kodwa ibhola labo liyamangalisa, kephe ubuye ukhohliwe ukuthi yini.

Noma sebeyinhlakisa nonyaka ayikho i 'team' enegama njengayo eBantu Sports ngokuwina izinkomishi. Ngabafana abangahlali ngaphandle kwenkomishi noma ke sekunje madoda akungalalekwa.

—E. Kunene, iNteth' eManqondo.

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# PFUNZO HA MUKULA

(J. G. Ligege)

Kha vavhali vha tari ili nga luambo lwonolu lwashu, na vhothe vkhakhi elwa zwa murahunyana. Vho vhalo tshipida tshinopfi "Mitodzi yo fhumudzwa nga nwahe wa fhelaho."

Zwo ambiwaho afho tarini ila ndi u dzenwa ha vuhosi ha Mukula nga vho Vhatshinyi N. R. Takalani. Vhene vho zwitshiswa phanda hupfindi vha funi vha pfunzo. Vhu nga vhone vho Takalani mulala ngauri vhone vho ita mushumo mu hulu wauri vhana vothe vha shango la vho vha funzwe. Mushumo wavho ri u vhone ngauri vhothe vha shango lavho vha funzwe.

Mushumo wavho ri u vhone ngauri hothe dzidoroboni na mashangoni kha mishumo minzhi ya muvhuo hu wanala vhana vho wanaho pfunzo ngau kombetshezwa nga vhone vho Takalani Mulala.

Tsumbo khazwo ndi uri kha mapholisa a Railway, ria vha wana vho fara mishumo ya vhudi, na kha one mapholisa a S.A.P., ri wana vhe hone; kha vhudededi na minwe mishumo, mbalo ya avho vho wanaho pfunzo nga vhone Khosi Takalani Mulala, ndi vho ya munwali adivhi mbalo ya vho nga u anda.

## UFUNA MVELO PHANDA

Munwali a amba ari vha musanda vho vha tshinyi ndi mufuni wa mvelo phanda sa mune wa vho. Zwinga munwali wa itsho pida tsha Mahola o vha ono tou sumbedza bono la zwidela ho mukula na khosi ntswa. I zwa ri zwi vho na ngau musu hu saathu ufhela minwedzi mivhili vho hosi ho vhumbiwa, ha mbo divha nau vusulusa dzi ndu dza zwikolo zwo raloho zwo itiswa nga vhone.

Vho vha tshinyi. Tshitshe tshifhinga tshi thihha vha nau suka zwiidi na zwaugengedza dzinndu dza zwi kolo henefho tshokoloni tsha Takalani.

Ho sukwa zwidina zwezwa khokhiwa Mabiseloni a zwo mararu a milomo mitanu mitanu. U bva u vhumvhuwa ha vuhosi vhana vho kombetshezwa u da tshokoloni, na zwino vhana vha re henefho tshokoloni ndi vhanzhi nga maanda. Ndi hune ra vhana u tama pfunzo ha Khosi.

## U LINEDZWA HA MUSHUMO

Mushumo wa u isa phanda na u funa u fhata wo lindedzwa nga dzi mvula. Hone tshifhinga tshenetsho, vhamusanda vho isa mushumo phanda ngau vha vhatshirenga zwinzhi zwa u fhata ngawo. Horengwa zwinzhi zwa u do fhariisa u fhatani. Tshelede yo rengaho vhunzhi ha zwithu ine ya nea muthu zwinzhi uri a ambe.

## MUSHUMO UYA PHANDA

Zwezwa takadza ndi musu kha avha vhatshirenga vha mafhungo a kale vhatshi vho touri namusi ho fhela nwahe Vuhosi ho dzenwa. Musi hutshithonwa u do biwa ha mathomo a mutheo watshikolo tshiswa.

Namusi ho thomiwa ubwa afha hune ha do fhatiwa mutheo. Ndi zwihulu zwaufhata; zwine zwaitwa nga vhatshi vho takalaho vhavho Takalani husina mutsinda. Mushumo ukhou tou ya phanda zwa vhu-di; uitwaho nga vhatshi vha Shango na thuso ibvaho kha vhadededi na vhothe vha ha Takalani ndi khulu.

Zwinga zwililo zwa munwali wa tshipida kha tari ili ngala 31 Lamhani a tshiri: Mahosi a Venda swika fhate zwikolo; zwi khou ndevheni dza vhapfi vhumkuma. Sa vho Takalani na vhanzhi vhanze zwa khou swika ndevheni dzhavho. Zwi hulu zwingafha Makula hu songo fhela nwahe; ri lindela zwi fhirisaho afha unga muvhidzeleli a tshi khou zwiita zwifhinga zwithe uri: "Shango la Venda namaha si alo a vhone mvelaphanda."

# U REMBULUWA

Ho bvelela tshanduko khulu kha shango la-hashu. A hu shanduki vhatshi fhedzi, hu khou shanduka na zwithu. Tshifhinga heshi kha vhe vha tshila kale, vha vhone zwakale, tshifhinga tsha namusi tshi tou vha tshiswa. Dzinndwa dzine dza khou lwiwa namusi, a dzi tsha fana na dzila dza vhomakhulu. Dzikhorho dza namusi a dzi tsha fana na dza mulovha.

Ku dzenelele kha vhutendi kwa maduvha ano a si kuthihi na kwa o fhelaho. Ku tshilele kwa vhana vha vhatshi, vhakalaha na vha kegulu a vho ngo zwi vhone kha maduvha a vho Mohoho-ya-Ndau.

## A NGA VHUYA A HUMBULA

Muthu a nga vhuya a humbula uri kani idzi nndwa dzo phelaho ndi dzone dzo itisabo hezwi, kani tshine tsha pfi tshikhuwa ndi tshone tshine tsha khou shandukisa. kani pfunzo ndi yone ine ya kou shuma hezwi.

Muthu u a dovha a di wanela nga ene mune ari hezwi zwi khou sokou tavhanyisa.

## ZWI PHIRI

Vhathu vha vho kona u ri vhudza manzhi nga ha dzinaledzi. Vhathu vha vho divha zwidzume zwithe zwa vutshilo.

Vhathu vha vho divha maanda na ku shumelele kwa zwivhumbiwa zwa Mudzimu. Vhuluvhi ha muthu na vhutshilo hawe zwo talukanyiswa zwa fhedzwa. U tshi vhone hezwi u mbo di vhone uri a huna tshi so ngo shandukaho.

## MUFUNZI WA KERIKE

"Kerike yo vha hone kalekale, pfunzo khulwane yayo ndi ya Testamente Ntwa. Zwinzhi zwo nwaliwaho ngomu ndi zwa maduvha ane ri si tsha a divha.

Zwithe zwithe ri tshi khou zwi vhone zwi tshi khou shanduka. mbudziso ndi heyi: "Kerike i khou kona vho na u tshimbila na zwifhinga kha shango heli la tshanduko, arali zwo ralo, zwi vhonevho ndi zwifhio kha mikumbulo yayo na vhutshilo?" A tshi isa phanda uri: "Zwine ya fanela u ita a si kha ipfi fhedzi, kha hu wanale ndila ya ku andadzele kwa mafhungo a Mudzimu. Maitele na kufarelele kwa kerike nga ku vhe kuswa."

Ngangoho arali muthu a tshi sedza a ri khou tou pfana zwa vhudhi maitelehi. Vhakare vha ri, rishuma nga ku itela kwa kale. Vha zwino vhone vha funa maitele maswa ane a tshimbilelana na tshanduko.

## KOKODZA

Vhanzhi vha murole mutuku hu vho tou vha u di kokodza. U gumani hazwo hu mbo di vha u humela murahu tshothe.

Vhudzuloni ha u neana maanda ri khou neana gonobva. Vhudzuloni ha u layana ri a solana ra fhedza nga u kwelelana, ra takala muhwelelwa a tshi tshinyala.

Ndi u funa wahanga vhunga ndi tshi di funa zwenezwo, ndi u khathutshela zwenezwo, hutha hkotsi ashu e mukhathutsheli. U layana na u kaidzana kha zwi si zwone ndi lwone lufuno.

Kha ri shandukise maitele.

# KHA RI YE U VHONA PHIPHIDI

(O. S. Radziilani)

Ho vhuya ha simwa luimbo kha la Venda, lu tshi pfi: "Fhumulani singo, mashango vha a tumukanya." Ngoho mashango vha khou tumukanya namusi. Masimu man zhi namusi ndi zwiribelele; na mashango namusi a khou onyedzwa.

Khamusi ri nga ri u tukufha la ha shango, ndi uri vhatshi vha khou di dala vha tshi ya; a hu na ane a nga hanedza ngoho ri khou dala ri tshi ya. Shango la hashu la South Africa, li tshi fanywa na manwe mashango; li pfi a li na vhatshi. Na zwino ha vuhwa khakhathi ya u engedza vha thukha lino.

## MADI AWO

Vha engedzwa ndi lushaka de vhabashu; ndi vhatshena.

Nna kani rine a ri vhatshi? Vhafhinduli vha do ri a ri athu u dihua sa vhatshi.

U vha shango la Venda ndi shango la mukhaha na notshi. Pfulo ndi khayo, madi ndi vhabagabage; khuni a ri athu; u tou vha na tsiku yadzo.

Tshine tsha khou dina hezwi, ri tshi nga zwithe zwi a shaea ndi uri a ri khou zwi shumisa zwavhudu.

## MASHUMISELE

A huna vho na uri ri langane mashumisele a zwifhwa hezwi zwe mune washu a ri vhetshela.

Madi aya e mangafhangafha nna a khou shumiswa nga pfanelo naa?

A ri khou a shumisa nga pfanelo, nangwe vha nga tou ri itela migero, u putulula nala dzashu zwi a ri lemela. Tshashu ndi u dzula ra gungulu; ra tama na uri arali zwi tshi itea na vhuswa ri tou kapudzwa.

Vhane vha mashango ndi zwone zwine vha da vha ri dzihela mashango nga u sa a shumisa zwa vhudu; vha ri fharaledzela dzithuvhani.

Muthu we nne nda mu vhone ndi munna muthihi kha lushaka lwahashu lwa Vhavenda. Nne na khonani dzanga mbili, Z. Mutsila na E. Thenga, ro ri u swika ri tshi vhone zwa a ita ra farelela zwitefu izwo zwi no khou nangela uho vhudobvu, ra ri a vha dali vha re na mihumbulo mingafha.

## MISHUMO

Mushumo we ra vha ri tshi khou kanuka, ndi wa L. Marole. Mushumo hoyo, ndi wa mugero wo bviswaho kha mulambo wa Mutshindudi. Rothe ri a zwi divha uri mulambo hoyo, nga nzulele yawo, a u bvisi mugero.

Munna hoyo, a shuma mugero hoyo a sa vhlalali; fhedzi o fufufhela uri u fanela u vulela. Minwaha ya tandulukana, i tshi dovha lwe vhatshi vhothe, vho zwi vho naho vhe ri ngavhe nyu munna a vhlunge mali yawe, namusi o vha e tomo.

U kondelela hu nea mashudu. Muthu o vha a tshi u swika a ri kani ho dzeha danamaithi, wa do mangala u tshi vhone muthu a tshi khou bva na fosholo.

Namusi mugero hoyo wa vulela; u tshi elala; i tou vha mahuvhula. Wo ri u tuwa wa swika wa vhea mutshila dipeni la Phiphidi, wa mbo awedza vhafumakadzi u kelela madi dipeni.

Zwino, ngauri madi awo a swika tsimusi ye, wa itelwa yone; muhulwane a dzula fhase e ri: "ndi fanela u fukula dzanga henefha."

Hafha he ya limiva wo vha u tshi u swika wa ri nna kani ho vha ho rambiwa thagalu, he pfi hai ndi dzembe, nga muthu.

Zwo tavhiwaho hafho namusi, u tshi swika u do ri, nna muvhuru wa fhano u dzula ngofhi? He pfi ndi tsimu ya Marole!

Khavhe rothe ri tshi shumisa mavu nga ndila yeneyo, nna ro vha ri tshi do vha ri si khou a Jondola nna?

Kha ri sale murahu ri edze Marole, na avho vha sa ri tendiho vha do kona u zwi vhone uri avha vhatshi, vha khou shumisa mavu nga pfanelo. A vho ngo sokou dzadza shango lwa u sokou vshivheza ndimo.

# ZWA SIANI LA VHULANDZI

Shangoni hu khou thoma u itea zwithe zwine zwa vho nga zwi a ofhisa na u shavhisa. Vhanzhi vhanze vha divha thungo ya Vhulandzi, kushango kwa Tshitavha ku nga si vha kanganyise. Henefho, Tshitavha ho ri kha maduvha o fhelaho ha pwashiwa vhengele vhusiku ha dzihwa tshelade i liganaho u mala muthu.

Ri tshi kha di iina ndi zwone, ngei Pisanghoek, Phahwe, ha pwashiwa vengele ha dzihwa mali nanzhi. Afhoha, ho dzihwa na ya vhatshi ine vha rumela nga posvo.

Maduvha mavhili e si mararu. Linwe divha nga madekwana mutshini wa Mapasimane wa matanda na swa wothe wa tou lore, khathihi na mabulannga a hone.

## TSHA TAKADZA

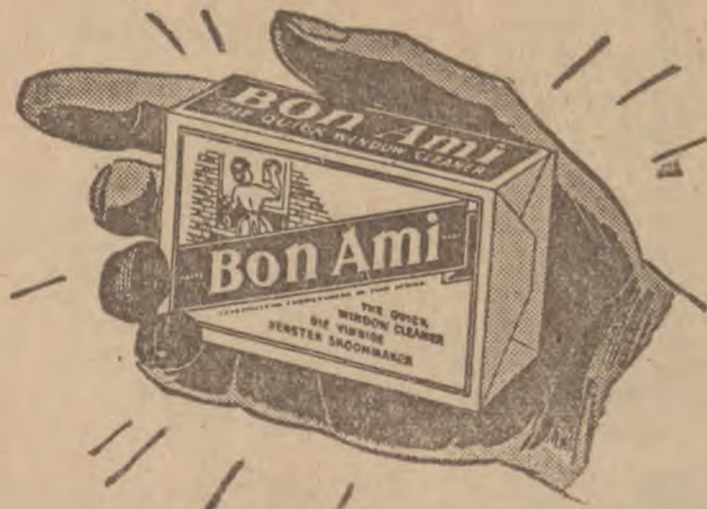
Tshe tsha takadza, tshi si tsha u suka na u shata matope, ndi zwe vho-Thovhele vho Nyatema, Khosi ya Vhulandzi; vha bvisa mulayo wauri shangoni lavho a vha funi u pfa zwa uri halwa vhu rengiswe. Vhe kunwele kwa vhatshi kwonokula kwa kale ndi kwone kwa nakaho. Midi a si mabara, hai ndi midi ya vhatshi yo fanelaho u alusa vhana tshelade. Arali ha hula zwone zwa mabara, midi i do thuthea. Madavha ha tsha do shumiswa.

A zwi sumbedzi u bvisela tshedza vhatshini, na lukuna a luho. Vha tshi bvisa mulayo hoyo ndi uri ha vha ho no di thoma u nangela vhanwe vhe vha vha vha tshi vho farelela kha hone u navhisa milenzhe.

Vho-Nyatema vhe ane a wanala e kha u ita zwa u rengisa halwa ndi mu nea mulandu. Vhatshi vhothe vho zwi tenda nge, vha vhone swina li re ngomu hanefho mphorosini.—"O.R.S."

# SOLOKO TSHIYA

# UKUKHAZIMLA!



SOZE - -

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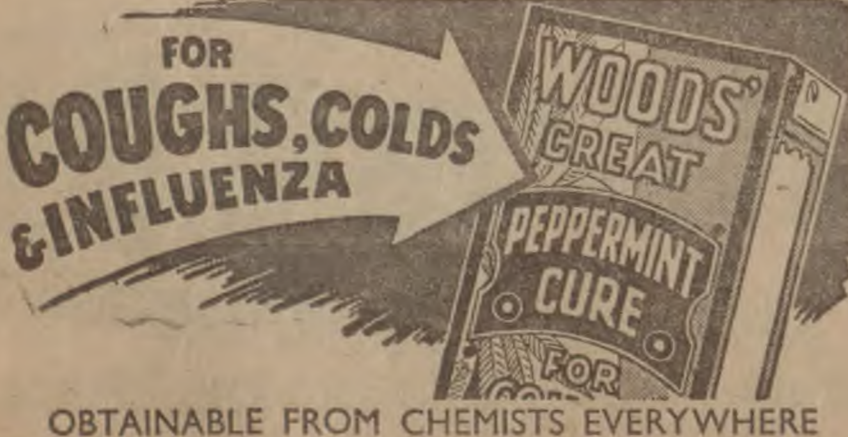
Ivasa izintso, nesinye, ekuthi umboniso ibe kukujika komeitho ubeluhlaza. Isusa onke amahlaba adla ngokuvakala emhlana kubantu abasebenza umsebenzi oqatha. Ithandisa ukudla incedisa ngokunjalo amanye amasebe omzimba. Ikhusela umzimba kwintlobo zonke zezifo.

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# VASUMI VA KA HINA NYU NGHILANDI YA VAHLENGWE

(Hi D. D. Ma longane)

E ku "Bantu World" ku humelele timhaka tinwana ti tsariwe hi munhu unwana. Munhu loyi a tsalela vasumi va tinsimu va Matshangana: hambi leswi a nga boshangiki mavito va vanhu, vanhu vo tala va tile ka mina va ta ndzi hie vela leswaku swinwana swa leswi a swi tsaleke o vula mina. Hikokwalaho ndzi hlamulaka. Kumbesha-na vasumi vanwana va ta hlamula na vona.

Leswi mutsari loyi a 'tsundzusha ka' vasumi va tinsimu, ndzi ta nwi vula 'Mutsundzushi.' Mina hlamulo ya mina ndzi ta yi kongomisa e ka nwi na vasumi va ka hina. Nwi na vasumi va ka hina, 'Mutsundzushi' wa hi tsundzusha. Kambani swinene switsundzusho swa yena, kumbe mi ta kuma shantshumu kona. Loko a ri mina a ndzi kumanga ntshumu; swinwana swa leswi a swi vulaka swipfa no ndzi hleki-sa.

Wongeti 'Mutsundzushi' o hlamula shivutiso sha mina leshi ndzi nga tshama ndzi vutisa, leswaku hikwalaho ka yini vasumi va ka hina va nga twali, ko twala vasumi va tinshaka tinwana ntsena? Kutani yena o ri o vona leswaku 'shihosho i shinwe shikarhi ka vasumi' va ka hina; kambe o humesa timhaka ta 6; a ku: (1) ku tisingulela. (2) Ku pfanganisa. (3) Risima ra vuyimbeleri. (4) Ku tiyisela. (5) Ku ala ku susiwa swihosho. (6) Ku lava ku nkhenisiwa va ha hanyana.

## U TIVA YINI

Loko mi hlava timhaka ta yena ku ya mahlweni mi ta vona leswaku shisandzu sha yena sho sungula hi leswaku tinsimu ta hina 'ti landza unwana la' nga sungula ku sumisa sweswo.

Shana 'Mutsundzushi' o tiva yini hi mhaka leyi? Kumbe shana o anakanya "Vakhale Va Vurile," rismu ra D. C. Marivate le'ri fana ka na "Ixegwana" ra R. T. Caluza? Kumbe o anakanya "Swa Yila Nwana Nga" ra S. J. Hlekane le'ri landzaka "Shirimu" ra D. C. Marivate? Kumbe "Mhlabakaza" ra S. J. Hlekane le'ri fanaka na "M'lete We Jimi" ra R. T. Caluza?

Kwalaho ndzi nga nwi twa. Kambe ndzi vutisa: Shana 'Mutsundzushi' o tshama a twa "Shipilongo" ra sirha Edwin Mahleza? Ri fana na tinsimu ta mani?

## TINSIMU TA BUKU

Shisandzu sha vumbirhi hi leswaku 'tinsimu ta hina i ta buku ntse-na.'

Leswi swi le kule na ntiyiso; swi kombisa leswaku 'Mutsundzushi' o tsala swilo swo ka a nga swi tiva. Ndzi ta tlhela ndzi vutisa: Shana 'Mutsundzushi' o tiva "Shirimu" kumbe "Shinyenyani," kumbe "Khale Ka Jiwawa," tinsimu ta D. C. Marivate? Ti vulavula yini swa buku? "Ndzi Kumile Jo-no" ra Samuel Madadzi, "Guguku-bantwana" na "Jewu" tinsimu ta Thomas Masuluke, "Swilondza" ra James Masuluke, "Dora" na "Loko Munhu a Dhiye Ntlhamu" ta E. A. Tlakula.

Ti khumba yini swa buku? **HI ENDELELA MATSHANGANA** Sha vunharhu, 'Mutsundzushi' o ri tinsimu ta hina 'ti hava risima, ro fana na va "Tikoloshe," na va "The Heavens Are Telling" A a tive leswaku hina loko hi endla tinsimu a hi anakanyi leswaku ti fanele ku fana na va Tikoloshe kumbe va The Heavens Are Telling. Tinsimu teto i ta Maxhosa na valungu; hina hi Matshangana. Loko 'Mutsundzushi' a tsandzeka ku twa 'risima' ra tinsimu ta hina hi nwi twela vusiwana. Na swona a hi vulanga leswaku hi maka tinsimu leswaku 'Mutsundzushi' a ta twa 'risima' ra tona. Na swona a hi nwi kombelanga leswaku a yimbelelele tinsimu ta hina le'ti nga hava risima.

A a yimbelelele to'ta Maxhosa na Valungu ti nga na 'risima,' a hi tshika hi titshamela.

## U TIVA YINI HI VASUMI

Sha vumune, o ri a hi na 'ku tiyisela.' Inkomo we 'Mutsundzushi,' kumbe u nga hi nyika murhi wo hi pfuna ku tiyisela.

Sha vuntlhanu: 'hi ala ku susiwa swihosho.' O hi byela swa va Beet-hoven na va Bach, lava a va sandzi-wa. Hi tlangela vukulu bya vutlharri bya yena le'byi tivaka na vutomi bya swiyimbeleri na swisumi swa khale; hina a hi tiva ntshumu swa vanhu valavo.

O tshama a ya ka musumi wihl a kombela ku nwi susa swihosho, kutani musumi yaloye a ala? A a

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ti aka; mina na switsundzusho swa yena, ndzi ta nwi yingisa. A a yi a ka va Marivate, a ka va Masuluke, a ka Magadzi, a ka unwana na unwana musumi, o ta kuma tindleve le'ti yingisaka. A hi ali ku susiwa swihosho; kambe mususi wa swihosho o fanekele ku va munhu l'a tivaka leshi a shi vulaka. Loko mususi wa swihosho a ta tanehi 'Mutsundzushi,' i sori, kumbe vasumi va ta tsandzeka ku nwi amukela.

## TA MAVHAVAZA

**Swarivala a swi heli hla tsatsawani nje! tatani a ndzi tswalo. Va rikwerhu, ndzi na shihundla shikulukumba na nwi na va ka hina, andheni ndza mi rhabhela leswaku mi nga tshuki mi byela na munhu na wunwe; ndzi mi byela hikuva ndza mi tshembha ngopfu, ma swi twa ke?**

Siko rinwana, loko rivoningo ra siko ri te va-a-v-e-hi loko ndzi suka ndzi kongoma e Greensight kwale byandlani, ndzi ya fika mbilu ya mina yi ri karhi yi ku, kwitsi-kwi-tsi-kwi-tsi yi vava swinene. Mianakanyo ya mina se yi ri kaya e masavasi, hi mpfhuka sha le swi ndzi nga suka hi lembe ra nyimbi ya mabhunu na Manghezi hi 1902, ku nga ri na Johannesburg.

Ka nabe swi ri swihlahla ntsena nkarhini wa lowo, kutani ndzo na ta fika hala, ndzo khohla, na swiporo sweswi nga si akiwa ndziri kwala swo tlhela swi rholo, swi tsemeka. Ndzi kholwa leswi ndzi ngalaha kutani hikona ndzi sungulaka ku enghena hi miehleketo yaku ya e kaya kumbe hi 1975 kumbe 1979 loko Hosi yi swi rhandza.

Loko nkarhi wo etlele wu fika, ndzi ti latile ndzi nga ha lavi na ntshumu, ndzi tlela mbilu ya mina yi tlhavelike, na ripfalo ra mina ri handzukele. Kutani, loko ndzi etlele, kota e ka mina. Hi norho, nwana manana lo' ndzi nwi siyeke a hari ri tsetse le' ra ha bhebhuriwaka, a vaku i Nwarighedlengwani vito ra yena, hi loko ata yima kola mi lengeni ya mubhedwa wa mina. A ri karhi a rila, nwana manana, yo-o-o-o-o! Shana ndzi to swi yini mino-o-o na miringo ya mjavava. Nwana loyi, andzi yimbelelele risimu le'ri nge: "Vutomin le... byi nga tata u ta va kwihi makwerhu, Ndzi byele u ta va kwihi, Vutomini le byi nga tata, Vutomin le... byi nga tata u ta va kwihi ma-kwe-rhu-u."

Ndzi lorha na mina ndzi ri karhi ndzi bhizha ndzi nwi byela leswaku "ndzi ta va ka Satani makwerhu."

Loko ndzi ku phaphara! ndzi ku kengerhele! dzi vi ni ni! Ndzi twa mbilu ya mina yi wile ku funa na ntshuri, Marhambu ya nga ya ninginika wonge a ma hlangana ngi.

(Hi Solly M. Mabaso)

E ka nwi na va makwerhu la va nga Shipilongo, tsundzuka kaya e nhlengweni a ka Gaza a nambyeni wa Sabie na lundze la ha loko ri shile ku dyiwaka tinhlampfi ta swidluwani, mivanga ndzhungulu ndaka, mbayivayi, kwelele, shibha-henhla, hotama, nwenga, shimondzo, mbungu, jezi, sofu na nhlampfi ntsila, hi swona le swidiwaku le London ya Vahlengwe.

## MIHANDZU

Mihandzu le yi dyiwaka e London ya Vahlengwe a ka Gaza i vutsema vutsuwani tinwambo tihlantswa, makwangala, timbindza, tshakwarhi, madhokomela na vakanyi.

## VULOMBE

Vulombe, ku dyiwa bya tinyoshi mbonga shimongolwani, tshone minthani, na swinwana na swinwana.

## KU HLOTA

Mufana wa le nhlengweni ofanele ku tiva ku hlota na ku dlaya swi hari. Mufana wa le nhlengweni o fanele ku dyondza vutomi bya le handle.

Ku na swo tala ngopfu le swi ndzi nga ta mi byela ha swona swa Vahlengwe e nkarhini lowu taku-

## LEYI KARHATAKU

Mhaka leyi karhataku hi leswaku se Vahlengwe hi nkwa vo va tsutsumile le Nghilandi va ta la Transvaal kambe le swi endlwaka mina andzi swi voni: "East or West, home is the best," ku vula malandani ya Great Britain.

A yi pfuki nhlengwe hi vuyela e kaya ka hina. A nhlengweni hile Londhoni ya va ka Tshauke-Tshahumba.

moya wa mina wu hisa wo nge wu lo oshiwa, bhiku! Ndzi rila hi shitivi. Lo tsatsawani lo ndzi tshamaka na yena, o pfuka, vutisa kuri swi loyini ke?

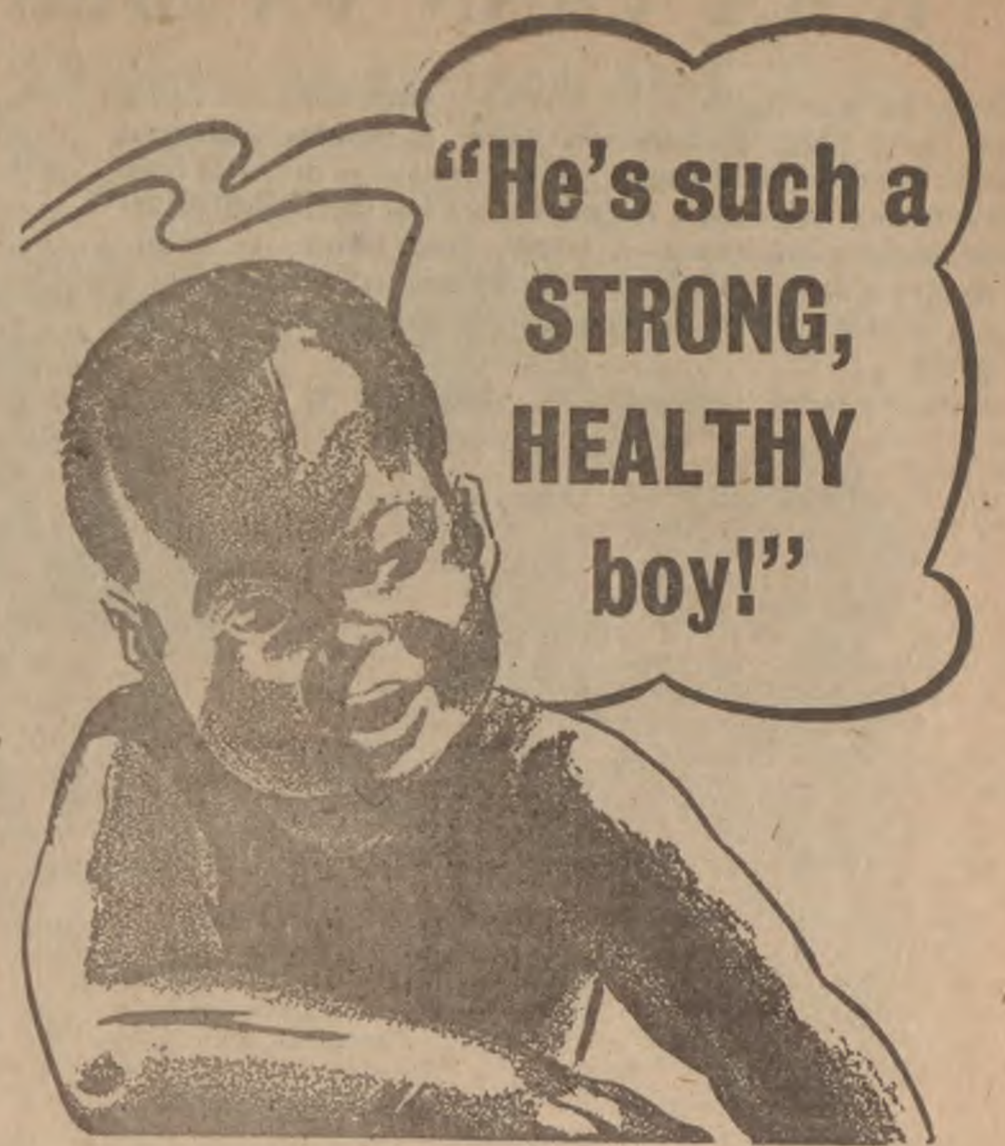
Hi ku nyuma ku nwi byela le swi ndzi humelele ke, ndzo nwi hlamula ndzi ku, "Ndzi rielela wena hikuva ndzi ku rhandza ngopfu, and ndzi lorhile u file." kasi ndzo nwi shisetela leswi va tsotsi va nge: "Ek jie hom."

Loko ri sha ndzo tiphoticha ndzo ambala kahle, ndzo suka ndzi byerile tsatsawani leswaku ndza ha nga horisa moya, kasi ndzi ya e Doornfontein Swiss Mission Church. Andzo ya ro sungula e kerakeni hi mpfhuka sha loko ndzi fika la matikweni.

Loko ndzi fika kona ndzo kuma leswaku ku na Nhlengweletano leyi vuriwaka Tanasivhala Sosecheni ya Matshangana, ka karhi ka vulavuriwa, ve matshangana ma tifi-hla, kasi va pflatanya mino-o-o-mbuyangwani va takwe. Whi-whi-whi, ko ta nghena kwahayere ya va Lekezandha Church kwahayere, yi fambiswi hi mufana wanwana wo koma wonge o tharihile ngopfu, va yimbelelele risimu le ri nge.

"Leswi u swi lavaka, kombela Joni rita ku nyika."

Hai, se vo engetelele ku pflatlanya shilondza sha le mbilwini, se ndzo hundzuka Muvabyi. Ndzi ta hundela e mahlweni viki le'ri taku—Salani kahle vakithi, himina wa nwi na la' mi byelaka.—Bhavasite Vebese Mavhavaza.



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## MATSALELO YA SHITSONGA

(Hi M. Mbhanyele)

Mhaka ya mina ya siku ra namuntlha i ya matsalelo ya Shitsonga, tani hi laha hi komberweke ha kona hi Muhleri ku humesa miehleketo ya hina e mhakeni leyi.

Hi swi twile kuri Matshangana Association yi vile yi hlanguana na Rev. Jaques na hinkwavo la'va ingi va vitaniwile e ku ta hlamusela miehleketo ya vona eka nhlengeletano leyi.

### NHLENGELETANO

Hi twile na hi laha mi nga va na nhlengeletano leyi le Doorfontein, na hilaha yi nga bhohangiki ntshumu ha kona.

Ina nwina madjaha yaka hina, miehleketo ya ku hlanguana matsalelo ya Shitsonga e shikarhini ka Shitsonga, Shirhonga ni Shitswa ya twakala swinene, kambe ndzi vona leswaku ku nonoha ku nga va kona e mhakeni leyi, hikuva unwana ni unwana u ta kokela le ka yena leswaku i ngi swa ka vona swi va swona leswi tirhisiwaka.

Ku nonoha ka vumbirhi ku ta va ka ku hambana ka tikereke. E shikarhini ka marharu la marharu ya Vatsonga hi kuma tikereke leti, Swiss Mission, Roman Catholic na American Board.

### NDZI TSAKA KU TIVA

Mina ndzi tsaka hi ku tiva leswaku hinkwenu mi ta va ti "Victims" ta American Board, hikuva sho sungula, Swiss Mission mali ya yona a yi tivivi hi munhu ntrho wa yona, American Board yi na ti printing plants, na swona yi na mali swinene, kutani yi ta fanele ku endla leshi yi shi rhandaka.

Hina hi valuveri "A begger can not be a chooser," na hina hi ta fanela ku shavelela ku printeriwa tibuku ta hina hikuva hi hava leshi hi nga na shona.

Mhaka ya mina leyi ndzi yi solaka hi le'yi tsariweke hi Mr. A. Mpapele, ya matsalelo ya Shitsonga. Mhaka leyi a tsaleke ha yona a yi twali, leswaku tshikani la'va tivaka Tiphonetics na ti philology va endla.

### RIRIMI RA VA VATSONGA

Tiko hwaro ri langutele vanhu vo fana na va Mr. Mpapele ku lwela ririmi ra vatsonga, na ku vula-vulela Vatsonga hikuva hi vona lava hi anakanyaku leswaku va tiva

ti phonetics na ti philology, kambe ha hlama ku twa leswaku "Tshikani la'va tivaka ti phonetics na ti philology va tirha."

Shana i va mani shana la'va swi tivaka swilu sweswo na?

## VASUMI VA KA HINA

(Hi R. B. Masingi)

Hi hlayile marhungula ya Mr. Baloyi na hi laha a ehleketaka ka kona hi tlhelo ra vasumi vaka hina. Eku heteleleni a tlhela a vula leswaku "Ndza swi Tiva Leswaku Ndzi Ta Phatluriwa". Kunene hi ta nwi phatlulela a sala swiphizaphizana. Mr. Baloyi ndza kholwa wo va Baloyi ntsena hi vito, kumbe a hi muTshangana. Loko awonge ari muTshangana ndza kholwa a nga ta kholwa tinsimu ta ShiTshangana na vasumi.

Swi ndzi kombisa leswaku Mr. Baloyi u ti tshula mutivi wa Music, kambe mina a ndzi si tshama ndzi tva vaku risimu ro kari kari ri sumile hi Mr. Baloyi. Swa hlamarisa loko Mr. Baloyi a tsala mhaka leyi anga rhangangiki a yi ehleketaka kumbe ku yi vona hi mahlo.

Mhaka leyi a yi tsaleke i ku sola vanwana ntsena, kasi la' a vutisake a nga vutisangi leswi a swi hlamuleke. U tlhela a tsala a ku vanhu va ka hina va lava ku dzunisiwa va ha hanya, kasi va Beethoven and Co. va dzunisiwile, va file.

Kunene hambu vasumi va ka hina va nga voniwa hi Mr. Baloyi a ri yeshe leswaku va suma swa tibibele, ndza kholwa leswaku Vatsonga hinkwenu mi ta pfumela leswaku i mavunwa ntsena.

Hi ta kombela Mr. Baloyi ku rhangana a ehleketaka mhaka, a nga si yi humesela e vanhwini, hikuva a nga phatluli hi vasumi ntsena, kambe na hina hi nga tiviki "Music".

## MUDYASHIHI

(Albino J. Bila)

Loyi i Mudyashihi, Nwheti masasa hinkwaswo; Tiko shi etlele hala ni hala, Ko twakala ntsena ko ku suma ni ku hleka.

Dyambu ra kufumeta, Kwale kule Nwalungu, Byanyi byi etlele miri nayona; Ya orha masana swihari ni tinyanyana.

Lowu hi wona nkari, Masimu matlhelo hinkwawo, Vanhu va tsele ndluwa ni manganga; Matshala wona ma shura ni switlati.

arimi va le kaya, Ndzilo tuvi-tuvi, Swi fuwo mahlangeni vusiku ni nhlekanhi, Swa tsakela naswona ndzalo mawaku.

## MAHUNGU—HUNGWANA

Shirhami shititimerile ngopfu e ndhawini va Belfast, le ro na mati ya nga koti no huma e tipompeni. Mulungu wunwana a ya vona nwhana wa yena kutani a fanele ku suka cheville malebvu, kutani hiloko ateka 1 pint ya brandy byalwa bya Shilungu, a dhipa Shisibhi koha, a ti cheva se bi kona a sukaku a ya vona nwhana wa kwe.

## YA PIETERSBURG

Hala matlhelo ya Pietersburg, tatana na nwana va dlayene va holovela saka (empty bag). Swi nga leswe loko vari karhi va holova, tata wa kona o teka tlharhi a ri hulela hi kwala nonweni wa nwana, nwana yena a ha ri vata hi ku vulavula.

U te a nga si fa, hi loko a dho-dhombana na tlhari le ri yani, a ri hlumula a teka a tlhava tata a kwe hi le mbilwini. Hi vumbirhi bya vona va fisa sweswo.

A Cape Town e ndlwini ya Mulungu u nwana va kumile nsati na nuna na mbyana ya vona va file, se va sungula no nuha.

## MHLOLO

Hi twa kuri Shikhegudiyana shinwani sha Mulungu shi nga na lo wa malembe shi phabshile a phepheni kuri shi lava nuna lo' a hari ku ntsongo ngopfu kuri vatekana. Twanani mihlolo.

Riyisa rinwana a vaku i Risimati ri tirha a khishini ra Mulungu, hiloko siku rinwana riya nwa byala, iyi se ri ya eka Misisi ri fika, "Misisi, tea is good for you and Beer is good for me." Misisi a ku pfu! tyha-tyha-tyha-a-a, a hleka.

Ku teka ku ta va kona ka Martha Isiah Mtsetweni wa le ka shikundu, na Artholone Baloyi wa Ladyselborne, Pretoria. Va ta katekisiwa kona a Swiss Mission Church, Ladyselborne.

## VATSONGA LA'VA NTSWA

(E. S. Tshabane)

Vana wa ka hina wa ringeta ku ti komba Vatsonga bya pona le Madorobeni, Kusukela khale vakokwana loko va tirha le Kimberley ku kondza loko ku sungula Johannesburg, Vatsonga a va twa-linga hi tlhelo ra mintlangu. Sweswi le Johannesburg, ndzi twile mahungu-ndlela leswaku Vatsonga va ka hina va sungula ku ti dyondzisa futibholo le madorobeni. Hi vona Vasutu ni va ka Zulu va tlanga mintlangu. Vatsonga na Vavhenda a hi va voni. Tsalani e ka phepha lari ra nwina ra Bantu

World mavito vasunguri na vatlangi lava joineke. Nwina la va mi yaka Johannesburg, lava vo dyondza na lavo ka vanga dyondzang, yanani mi ya joiyina va fana lava tinyikeke ku kurisa Shitsonga; yingavi futibholo ntsena, Kurisani na Tsonga Association leyi mi yi sungulike. Minkarhi ya tshitsha na yona. Hi ta swi kota loko hi tisha swinene na Hosi ya hina Jesu Krete. Minkarhi ya tindjoyo yi hundzile; mitshongolo na yona ya hela. A hi ringeteni sweswi Palungu va endlaka swona kumbe hi ta twanana na vona.

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## READERS' FORUM



EDITOR

### COMPLAINT ON PRETORIA NEWS-REPORT

**A. P. Mahlatjie, Pretoria, writes:** Kindly allow me a space to refute some of the untruthful statements by your correspondent, "Semanyanyane" alias "Squib," and sometimes known as "Spark." In your last issue of the 'Bantu World,' he states that a motion by one of the members of the Native Advisory Board, though a very important motion, received no seconder from the other 9 members who were present. It is with regret that the author failed to explain the reason why such an important motion was not seconded.

The motion was one asking the City Council of Pretoria to grant direct representation of African Councillors in the City Council. I was the first member to reply to the motion; I pointed out that the motion had been brought up again and again before the Board, and further tabled at the past conferences of the mother body—the South African Locations' Advisory Boards Congress which took up the matter strongly and placed it before the Union Government and also before the Natives Representative Council.

Further, that the various Town Councils replied in the negative, while only a few seemed to agree to allow European Councillors to represent Africans. I went further and pointed out that the Provin-

cial Municipal Associations deploured such a move, and this being supported by the South African Municipal Association. I thus pointed out that it will serve no useful purpose to bring the matter for discussion at this stage, until we get the report of the S.A.L.A. Boards' Congress on the matter.

I must also point out that at this meeting, only eight members were present; the other two being absent owing to illness.

In a recent issue of this journal, he again repeats the same thing. In his other report, he mentioned certain gentlemen of Bantule as having approached and persuaded the City Council of Pretoria for the erection of a Public School. I regret your correspondent knows nothing of how the matter of the erection of a Public School came about. I was the convenor of a joint-meeting of the three Block-Committees at Bantule towards the end of last year, at Mr. Lekoko's house, where I stressed the need for a Public School in Bantule owing to congestion in the two existing schools; and also because of the inconvenience suffered by many children in going to schools at Atteridgeville, and the expenses incurred by the parents in daily fares.

At this meeting, I was elected chairman of the special Sub-Committee, with the following members: J. K. Matli, L. B. Lekoko, Sol. Maboera and A. Jas. Gomba. The last member owing to some of his engagements, did not take active part during the sub-committee's communications and interviews with the N.A.A.D. of the City Council. A memorandum was drawn and submitted to the Native Advisory Board, and confirmed. A sub-committee consisting of Merss C. B. Mbolekwa, A. M. P. Mahlatjie, led by Mr. C. W. Prinsloo, the Asst.

Manager of the N.A.A.D., interviewed the Transvaal Education Department with fruitful results. It was as a result of this that the Department agreed to erect the school.

### CONGRESS RESOLUTION CHALLENGED

**J. M. Madzunya, Johannesburg, writes:** We hear a great deal of talk on the boycott of elections under the Natives Representation Act of 1936 and that this results from a resolution passed by the African National Congress. Pray, may I ask, where was this organisation in 1936 when this Act came into force? What did Congress do when this Act was placed on the Statute Book? I ask these questions because I realise the futility of the resolution which might have been brought up ten years ago and not to-day. It looks so silly and childish to talk of a boycott now when we all remained silent on this matter in 1936. There was some noise made then, but nobody conceived the idea of a boycott.

Again, let me warn Congress against the danger of deceiving itself into thinking that it is a body representative of 100 percent African opinion. Its membership roll is small, and the vast majority of Africans are outside its folds. This is partly because Congress takes no interest in rural peasants but centres its activities in the urban areas. In the latter, even, Congress is known to a few intellectuals. Congress will fail in its campaign because large numbers are not organised. The action taken by Congress is on a parallel with that of a General who declares war on his enemies without marshalling his forces.

### BOYCOTT OF ELECTIONS IRRESPONSIBLE, SAYS READER

**Albino Joseph Bila, Germiston, writes:** Whereas the State's Native policy is oppressive enough to cause dissatisfaction among Africans in this country, it is nevertheless unwise for us to plunge headlong into a campaign such as the boycott of elections under the 1936 Act.

Advocates of the boycott of elections under this Act, seem to have forgotten that the value of any boycott does not necessarily lie in the tenor of anger or an uncompromising attitude, but it depends chiefly on the reasonableness of their demands; the intelligent methods employed in carrying out the boycott; whether such a boycott will inflict loss on those to whom it is directed; whether the Government is in the position to accede to these demands and whether the boycotters have some other bone to chew at should the boycott prove a failure.

Now, does the boycott fit in with these conditions? While we would only be too glad to have Africans representing us in Parliament, Provincial as well as local Councils, we must give credit to our white representatives in Parliament. Some concessions, though small, have been granted us through their efforts. We all know how some of our Parliamentary representatives have faced loss of their reputation among a good many Europeans because of this, and how they have faced their arduous task and voiced our grievances here and abroad.

It is therefore unkind as well as irresponsible on our part to turn our backs against them at this crucial moment. This boycott of elections is a misjudgment on our part; it will bring us real hardship in its wake and we stand to lose much.

If ever half a loaf is better than no bread, it is now. Indirect representation will yield better dividends than no representation at all.

### AFRICAN'S PLACE IN THE SUN

**I. Diaho-Monaheng, Matatielle, writes:** The modern world proves in every way that educational qualifications give one a chance to achieve one's own ambition. Many an African tries his best to achieve his mark in life, with a view to enjoying the fruits of his own native land—Africa. Stumbling blocks are set in his way.

On the other hand, African leaders have tried several means in the endeavour to guide followers along the path of progress, but all has been of no avail. It would be wise on our part to turn out more doctors and artisans, all of whom should be conversant with the politics of our country. As independent men, they could well give us the leadership we so much desire.

All other progressive nations have adopted this path which has stood them in good stead. History has shown this path which has shown that wild talk and empty programmes serve no useful purpose in life.

### TRUMPETS ARE BLOWING

**M. T. M. Mokhehi, Brakpan, writes:** Critics of the boycott

motion of the African National Congress must be told that we are no longer prepared to accept half measures. We know the motives which actuate these people to criticise the boycott. Notwithstanding what they say, we are determined to see the boycott campaign through. All over the world to-day, trumpets are blowing; they are summoning men to move or die. Here in Africa, as elsewhere, the coin has been tossed; it is "heads up" for the African men and women who are prepared to move forward, and "down" for those who elect to remain behind—to die.

For many generations to come, such an opportunity as this will be lacking, hence our call to all Africans to rally round our banners and march forward with us who desire a boycott of all elections under the 1936 Natives Representation Act.



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PERSONALIA  
PARADE



Here you meet Chief E. Diaho-Monaheng, of Matatiele, a descendant of Monaheng, a former chief of the Basuto nation.

Chief Diaho-Monaheng recently went to Liberia, where he represented all the Chiefs and the people in the Union at the centenary celebrations held recently. Chief Jeremiah Moshesh, who was also present represented the Union Government.

Chief Diaho-Monaheng is highly respected in his area. To many in the Union and beyond, he is known as a man who has the welfare of the African people at heart. He has been a very active representative of his people in the Transkeian Bunga, where he defended and stood for the interests of the Africans in every aspect.

His main aim, together with that of the other African leaders, is to make Africa a better home for the less privileged. He is a leader both in word and in deed. In his area, improvements which catch a traveller's eye are mainly the fruits of his own labours.

He has also cut a figure in the field of education for his people. In this and in other aspects, he has proved himself an indispensable factor among his people.

IN BRIEF

Two Government African teachers, Messrs Julius Nyirenda of the Jeanes School and Jerome Tawe, head teacher of Wusukili School, Kitwe, have been awarded scholarships by the Secretary of State under the Colonial Development and Welfare Fund for two years at the London Institute of Education. They will take the course for the professional Certificate of Education. It is expected that they will leave for England about the beginning of September.

Rev. and Mrs. D. D. Nxele of Lady Grey, C.P., are the guests of Mr. and Mrs. C. B. Mbolekwa of Atteridgeville.

Rev. H. M. Malmane was given a hearty send off by the Anglican community at Lady Selbourne when he left to take charge of a mission at De Wildt.

Rev. Christian Molefe, of Vereeniging recently conducted mission services which were well attended by the Atteridgeville Anglican community.

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IT HAPPENED IN..



**MODDER BEE:** A social gathering in honour of Mr. P. Mdontswa and Miss Florence Mabandela, whose marriage will take place shortly, was held in the new Tandabantu Hall. Mr. P. Mdontswa is on the staff of the local Non-European Hospital where he is reputed for his long, unbroken service. The "Merry Makers Jazz Band" of Springs was in attendance.

Mr. W. Kunene, the master of ceremonies, set the audience laughing with touches of humour, he wished the couple a happy life and many days of sunshine, and read an address from the Compound Manager who could not attend because of a cold he had contracted. The Compound Manager welcomed Miss Florence Mabandela; he expressed his pleasure at the proposed union.

Mr. J. Thomo passed a vote of thanks.

The "Rhythm Hoofers" who were represented by Messrs J. Nolonolo, J. Miya, D. Molefe, J. Molefe, A. Kumalo, R. Lekhoati and M. Ramothibe, moved the audience when they sang "Week-End in Havannah".

The climax of the occasion came when Mr. Kunene requested the couple to ascend the stage. At this moment, dazzling lights lit the garlanded stage; the couple appeared from behind a partition and marched through the hall. The audience cheered and in reply the couple waved snow-white handkerchiefs.

—Ephraim Kumalo.

**BRAKPAN:** A popular wedding took place recently here, in the Lutheran church. The contracting couple being Sarina Masena eldest daughter of Mr. and Mrs. Masena, of Brakpan, and Abner Machaba, son of Mr. and Mrs. E. Machaba of Warmbaths. The Rev. E. M. Ramaila officiated. The bride looked charming in her beautifully cut satin dress of the latest design. She was attended by a long tail of bridesmaids of which Miss T. Mabitsela, student of Bothsabelo was the chief bridesmaid. To mark the occasion, lights were illuminated for the first time in the Lutheran church; behind the bride and bridegroom were a group of ladies dressed in their wedding dresses among whom were Mesdames M. Bopape, J. Masenya, R. Sekgobela and M. Nkabinde.

These ladies escorted the bride and bridegroom to and from church in well decorated cars. After a "parade" through the location, the bridal train reached home just to find everything set for the reception.

Among those present at the wedding were Messrs H. Seabela of Pretoria; E. Maphoto, of Western Native Township, Johannesburg; S. Rafedile, J. Masenya, J.

Sekgobela, J. E. Malepe, J. T. Nchabeleng; Mrs. M. Mvana and Mrs. A. Kumene.—Reuben Mbolekwa.

**108 YEARS OLD:** There are very rare cases of Africans who have lived up to Afrika Setlhabane's age. Born of slave parents in the Magaliesberg district on August 15, 1838, (just before the Blood River Battle) he lived a life anything but pleasant. His parents found conditions rather miserable out there and they decided to try their luck elsewhere. After long wandering from pillar to post in search of work, Afrika's father eventually found work under Mr. Jacob Muller who owned a farm near Vereeniging. There they remained even long after Mr. Muller's death.

Afrika left the Muller children when were fully fledged adults.

Before his master's death, Afrika procured a document (now mutilated) stating his date of birth. This document serves as a real proof of Afrika's age.

Among South Africa's historical events, which Afrika still remembers are the great drought of 1862, the red-water fever 1884, the 1885 out-break of small-pox, the first appearance of locusts in 1892 and the rinderpest. He relates the Anglo-Boer War and events which followed there after as though all these happened but yesterday.

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# BOTSHELO JA BANTSHO DINAGENG

Go tihoka-kotlego ke bone bosula jo bo lereng botshelo jo bo tihokang itekanelo mo baaging ba metse ya Dinaga tsa Bantsho. Ka mantse a mangwe go ka twe, go tihoka dijo—bogolo-thata dijo tse di lekantsweng ka tshwanelo tse di itseng go otla mmele ke gona mo go totisang "malwetse a tsalwang ke go tihaelwa ke dijo". Bongwe ba malwetse a ke jo bo itshupang ka go phanyega ga letlalo mo gantsi go wetsang ka go tsentsha motho (pellagra).

Matlhoko (malwetse) otlhe a ntsa a leka bojotlhe go epa di-sebopego se a leriwa ke go tihoka go ja dijo tsa mmannete. Tsela ya nnete ya go a lwantsha ke go nwa mafsi ka bontsi le go ja dijo tsa merogo; mme kgato ya ntsha go bona dijo tse ke go lema merogo; mme ba ba nang le dikgomo e ka kgona di tshabotlwe go di fetola lesika la mafsi a magolo.

Tsela ya go thibela malwetse gape e ka bonwa ka go aga matlo a mantle a siameng—matlo a agilweng ka ditsela tsa botshelo ja tswelopele tsa pabalelo ya mmele. Ntlo ya MoAfrika yo 4 kobodikhutshwane e agilwe maswe ebile ga e na diphatlha tsa phefo. Ga e na diphatlha tsa go ntsha mosi, e tsetse dilwana tse ka osi e leng ditshila le bongola le botsididi le mefuta-futa ya maswe a lepeletseng mo ditlhomesong—ke matsatsa a dipeba (magotlo) le ditshidinyana dingwe tse di tsamayang ka malwetse. Go aga ka kgotlhagano le go robala ka petagano ke tswaelo e bonwang ka gale—ke gore bolwetse jo bo tshelwang (jo bo phete) bo ka a nama ka kakofu.

**MOLEMO WA METSI A PHEPA**  
Mafoko a pego kaga "Seemo sa botshelo mo Karolong ya Borwa ja Ciskei" a re: "Mathata a metsi mo mafelong a mantsi a lekana fela le a dijo. Basadi ba BaAfrika ba tsamaya dimmaele tse tlhano go fitlha go tse di supang ba rwele dikgamelo go yo ga metsi mo megobeng le madutela a metsi a sa eleng mo dikgomo le diesela di nwang teng le go kgotlela. Go kgona go siamisa seemo mo mafelong a ntseng jaana, ga go a tshwanela go tlhokomologa tiro ya metsi a phepa a go dirisiwa ke batho mo malwapeng."

Lekgotla je le Laolang Ditiro tsa Kgaolo ya Transkei mmogo le Kgotla ya Merero ya Bantsho a

bonwang mo makeisheneng a agilweng bogologolo le a bonwang mo metseng e megolo ya Setswana a tla diragala."

### DITIRELO TSA BOPHELO

Lekgotla la Tlhotlhomiso ya Ditiro tsa Setshaba tsa Bophelo le rile mo pegong ya lone la bolela gore, mo mabakeng a lereng bophelo jo bo tihokang-itekanelo mo merafeng ya Bantsho, a magolo ke bodidi (khumanego) le botshelo jo bo kwa tlase ja go tihoka tswelopele. Ditirelo tse di teng tsa go lere botshelo jo jwa itekanelo gantsi ga di direlwe dikarolo tsoitlhe tsa baagi ba lefatsho ja Souta Afrika—di direlwa dikwakwatla tsa bahumi.

Ditiro tsa kalafi le booki mo metseng ya Bantsho kwa Dinageng tsa BaAfrika ga di a lekana go le gope; mo tekong ya go di tlabolola, go bile gape go batlega ditsela tse di kwenneng tsa go thibela malwetse. Ga go na dipalo tse di tlhomamisegang tsa go supa phokotsego le ditlhagiso tse di neilweng; mme lefa go ntse jalo Lekgotla la Ditiro tsa Setshaba le boleletswe mafoko a lekaneng go ba nonotsha go itse fa merafe ya Bantsho e oketsega ka bogolo ntswa matsalo le dintsho dipalo tsa tsona di le kwa godimo, Palo e kgolo ya bagodi ba Bantsho e fa gare ga dingwaga tsa bo-15 le masome-a-marataro. Go bo go tla lesomo ja dingwaga tse di felelang ka 15—ke gore masome-a-mane mo lekgolong lengwe le lengwe la merafe ya Bantsho; go itse go tla lesomo ja ba dingwaga tsa bone di fetang 60.

### DINTSHO TSA MERAFE

Loso la merafe ya Bantsho le atile thata—gantsi dintsho tsa bone di menaganya tsa Makgowa go feta bobedi. Dintsho tsa masea di farologana thata. Lekgotla la Ditiro tsa Botshelo ja Setshaba je le boleletsweng fa godimo le dumalanye gore palo ya dintsho tsa masea ga e fetwe ke 150 mo sekreteng gongwe le gongwe mme ebile mo metseng mengwe palo e siana ka makgolo a marataro go fitlha go a supang. Mo merafeng ya Basweu palo ya kakaretso ya dintsho tsa masea ke 59.

Loso la masea kafa temogong ya dingaka ke kaelo e siameng mo seemong sa botshelo ja morafe mongwe le mongwe, mme ebile go lemosegile gore mo metseng e ditirelo tsa bophelo le kalafi di tlabolotsweng, palo ya masea a swelang peleging kgotsa mo dikgweding tsa ntsha e ya tle e ngotlege. Malwetseyana a letshololo le mala le ja mafatlha ke one a bakang dintsho tsa masea ka bogolo. Malwetse a letshololo le mala a mahibitswana a tsalwa ke go tihoka dijo tse di lekanetseng go otla lesea, kgotsa go le fa dijo ka phosego, go le nosa metsi a maswe; mme ja mafatlha bo tsalwa ke go sa apeseng lesea ka tshwanelo le tlhokomelo.

### MATLHOKO A NYELETSA BANTSHO

Malwetse a itsegeng bobo, a nameng mo Dinageng tsa Bantsho ke a mala le letshoroma, lepero, botlhoko jo bo bakwang ke dinta, bolwetse ja leroborobo le ja makgwafo. Malwetse a mala (letshoroma) le ja dinta oo-mabedi ke matlhoko a tsamayang mo motlaleng wa khumanego, maswe (ditshila) le go phela mo metseng e senang ditirelo tsa go simega matlakala le maraga-raga a mefuta-futa. Bolwetse ja makgwafo bo bosesane thata mo Dinageng tsa Bantsho go phala mo metseng ya makeishene. Boammaruri jo bo lemogilwe ka tshakatsheko ya botshelo ja BaAfrika ba Natal ba ba diketse tse di masome-mabedi e senotseng gore e ne ya re mo bathong ba ba makgolo a mane ga fitlhelwa bo tshwere a le mongwe fela, athe mo metseng ya makeishene go a tle go fitlhelwe bo tshwere ba le babedi mo go ba ba lekgolo.

Malwetse (matlhoko) a ka molao a sa tlamegang go lemosiwa ba lekala la mmuso ba ba okame-tseng ditiro tsa botshelo ja setshaba ke a tlhaselang batho ka dinakonyana a tsalwang ke malomo a mentsana (menang), matlhoko a kgerepang batho mo dikarolong tsa botho le a tsenang batho ka go thuma mo metseng a nang le ditshedinyana tse tshakatsheko ya bongaka e di senolang mo motlhapong.

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- HO HLAPOSA BANA**  
—o tla ho abelotse emang ho phala hantle ho ba motle
- HO HLOEKISA NTLO EA HAO**  
Letlalo le ngata le Sunlight le tla thusa ho leletsa bophelo ba tshoro la hae, e hae e hae e hae
- MO ITLHATSOA**  
—e tla thusa 'malo oa hae, o hae e le monoto.

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# Mahae A Rona Le Tsela Ea Ho A Nchafatsa

## BOPHELO KA MAHAENG

Phepo e mpe ke eona e bakang bophelo bo sa lokang ka mahaeng. Ka a mang mantsoe, re ka re ho hlokahala ha lijo, haholo-holo ho ba sieo ha lijo tse lekaneng hantle ke eona ntho e bakang mafu a mona a tsejoang ka hore ke mafu a "bakoang ke ho hlokahala ha lijo tse matla." Lefu le leng le atileng haholo sehlopheng sena ke lefu la masapo leo ka Senyemane le bitsoang "pellagra". Kaofeela mafu a mofuta ona a bakoa ke ho hlokahala ha lijo tse lokileng.

Tsela e molemo ka ho fetisisa ea ho loants'ana le mafu ana ke ho noa lebehe le lengata le ho ja meroho e mengata ea majaredeng, e-be moo ho bolokoang likhomo batho ba hlokomela taba ea ho lokisa likhomo tsa bona e le hore li tle li nehele lebehe le lengatanyana.

Thibelo ea lefu le eona e boitse e kopane haholo le taba ea matlo a lokileng, moo ba phelang ho 'ona ba latelang tsela tsa 'nete tsa bophelo ba bona. Hangata ntlo ea Mo-Afrika e ahiloe hampe ebile e hloka mamati le lifenstere tse lekaneng. Ha ho moo mosi o ka tsoang le teng ebile hangata e mongobo e lits'ila. Litoeba le tse ling tse sa lokang li fumana boits'ireletso ntlong ea mofuta ona.

Ho qotetsana ke ntho e atileng 'me taba ena e bolela hore lefu le ts'oetsoanoang le ka kena ka pele-pele mothong.

Raporoto e buang ka "Maemo a le metse ho ea hlokahala hore ho ka Boroa ho Ciskei" e na le mantsoe ana a latelang: "Taba ea metsi ka libakeng tse ngata e matla joaloka ea ho hlokahala hoo hoholo ha lijo. Basali ba Ma-Afrika ka nako e 'ngoe ba tsamaea maile tse hlano kapa tse supileng ho ea kha metsi letamong le seretse moo likhomo le lipokola li noang metsi e-be li ea lubaka. Ho neheleng thuso libakeng tse kang tse-na, taba e ke seng ea lebaloa ke ea metsi a hloekileng a fumanehang ka nako le nako bonyenyane a sebelisoang ka lapeng."

Lekhotla le Lehlo la mafats'e a mose ho noka ea Kei (Transkei) hammoho le Lekala la Merero ea tsa Bats'o ka nako e ka pele le ile la kena morerong oa ho etsa liliba, la 'etsa lipompo, la aha matamo le mehloli e mehlole ea moo metsi a tsoang teng la teratela liliba le lipetse, empa holim'a ho le joalo, ho sa ntsane ho batleha hore ho etsoe boholo feela.

Tokisetso tsa matloana a ka ntle ka mahaeng a Ma-Afrika ke ntho e leng sieo hohang, 'me ho fumanoa ho le thata-thata ho ruta batho tsebeliso ea 'nete le ho ahoa ha matloana.

**TOKISO EA SEEMO SENA**  
Ha le eletska ka tsela tse ka lokisang seemo sa mofuta ona, Lekhotla lena le re "Tokiso e feng feela e ka etsoa ka ho lokisa seemo sa bophelo le hlokomelo ea batho ka kakaretso. Hase hore matlo ana ha a loka feela, empa ho ahua ha 'ona le ho hlangoa ke ntho e sa lumellaneng le mekhoha ea joale ea tsoelo-pele.

Ho hlalisoa ha tsela e lokileng ea ho beha libaka, haholo-holo ho lokisetsa libaka tsa moo ho luloang le metse, ke ntho tse ka etsang boholo ho thusa morerong oa ho hlalisa litokiso mabapi le matlo, metsi, matloana, tsoelo-pele le eona thuto. Hape Lekhotla le khothaletsa ho ba teng ha libaka tsena mererong e meng, e kang ho batlela batho masimo ha ba se na 'ona.

Ha ho hlalisoa taba ea morero ona oa tokiso ea matlo le mahaeng tse bonts'ang hantle seemo sa bophelo sa batho ba feng feela, ebile e bonahala hangata hore moo tsa mesebetsi ea bophelo le meriana li lokisetsoang, lenane la masea a shoang ke pelehi kapa khoeling tsa pele tsa ho tsoaloha ha 'ona, lea fokotseha.

Ts'ollo, ts'ollo ea mali le mafu a sefuba ke tsona tse bakang karolo e phahameng ea mafu ana. Mafu ana a pele a boletsoeng mona ka holimo a bakoa ke ho fepa hampe ho fepjoa ka tsela e sa lekanang, ho sebelisa metsi a lits'ila; le ho se hlokomela hantle liaparo tse sebelisoang ke batho.

**MAFU A BONAHALANG**  
Mafu a atileng a bonahalang hantle ka mahaeng a Ma-Afrika ke feberu, lepera, lefu la lintla, seoa le lefu la mats'oafa.

### LEFU HAR'A MASEA

Patlisiso ea lefu har'a masea e fapane baholo. Komishini ea Mesebetsi ea Bophelo ba Sechaba e ile ea fihlela pheletsong ea hore lenane lena ha le ka tlase ho 150 holim'a 1.000 kae feela, ha ka libakeng tse ling teng le le holimo joalo ka 600 ho isa 700. Har'a Makhooa teng lenane ka kakaretso ke 59.

Lefu lena la masea a manyenyane kaha le bitsoa, lingaka li hopola hore ke e 'ngoe ea ntho

Feberu le lefu la lintla a bakoa koang ke bofutsana, lits'ila ham-moho le ho hlokahala ha matla a ka ntle.

Lefu la mats'oafa ha le eo ka mahaeng ha le bapisoa le ka metseng e ka litoropong. Taba ena e pakoa ke patlisiso ea Ma-Afrika a 20.000 ka Natala, e ileng ea bonts'a hore motho a le mong holim'a ba makhooa a mane o na le lona lefu lena, athe ka litoropong teng karolo ena ka nako tse ling ke ba babeli holim'a ba lekhoo.

Mafu a sa bonoeng, ke hore mafu ka molao a sa ts'oanelang ho boleloa ho ba lefapha la bophelo, le akaretso mafu a kang lefu la menoang mokaola le a mang a nkelanoang hammoho le belesera.

loa hasba le ne le hlokomeloa hantle e sale ka nako. Har'a Ma-Afrika ho hopoloa hore lefu lena le kena ba 400 holim'a ba 100.000, 'me lenane lena le phahame ka ho fetisisa.

Ka libakeng tse ling haholo-holo ka Bophirimela ho ka Leboea ho Koloni le Transvaal e ka Bophirimela le e ka Leboea, lefu lena le hile le phahame ka tsela e makatsang haholo, ho hopoloa hore le ka ba 1.000 le 2.000 holim'a 100.000. Hona ho bolela hore bonyenyane motho e mong le e mong ho ba lekhoo libakeng tsena o na le lefu lena la bofufu.

Chelete e senyehang holim'a lifofu ka khoeli nehelong ea leshome la lisheleng joale e fetile £160.000. Dr. P. H. Boshoff o re "Hape-hape mona moriana ke ho



Matlo ana ke ho qaleha ha faktori ea pele ea Ma-Afrika, "Zwelitsha" haufinyane le Kingwilliamstown, Koloni. Ho tla ba le matlo a likete tse peli qetellong toropong ena e lokisitsoeng hantle ke Komishini ea matlo a sechaba e le hore ho tle ho be le tsohle tsa tsoelopele tse kang mabala a lipapali, matlo a kokelo, matlo a lipapali, joalo-joalo. Raporoto ea Borobong e hopola hore faktori tse ling hape tse ngata li tla ahua mahaeng a Ma-Afrika kapa haufinyane le 'ona.

Lefu la mokaola lona le bakoa le ke taba ena ea mesebetsi oo batho ba sihang malapa a bona, 'me Lekhotla le hopola hore ho batleha puo e khole le hlokomeloa ea lefu lena.

### TSELA TSA THIBELO

Tsela tsa ho thibela lefu la menoang ka Natala le ha Zulu moo ho nang le mahaeng a Ma-Afrika li nkiloa ke Lekala la Bophelo ba Sechaba. Mona mesebetsing ona ho sebelisoa haholo Ma-Afrika a rutiloeng ho thusa tateang ea lefu la menoang.

Ho na le libaka tsa moo ho fumanoang moriana o thibelang lefu lena ka libakeng tse ngata-ngata feela, ebile ka likhohlong tsa naheng, ho thibela mengoang ka ho fafatsa ka moriana.

Mesebetsi oa ho shebana le lefu la monang ka Transvaal o shebane haholo feela sebaka sa patlisiso ea Lefu la menoang tulong ea Tzaneen. Mona no na le bathusi ba ka bang mashome a supileng kapa a robeli libakeng tse leshome le metso e 'meli ka tlas'a tsamaiso ea Komishinara ea tsa ba Bats'o.

Lefu lena le menoang ke mohlala o motle ka ho fetisisa oa moo tsela tsa thibelo li iponts'ahlit-eang li lokile haholo. Mona ho bonahala hantle ka hore ka Natala ka selemo sa 1932 ho ile na shobatho ba 3.677 ba bolauoa ke lefu la menoang, 'me lenane le fokotsehile ka 1941 ea e-ba 12 feela.

Ho fumanoa ha moriana o matla oa likokoanyana o bitsoang DDT le ho sebelisoa haholo ha 'ona e tla ba ntho e tla boela e ntse e tsoela pele ho thibelang lefu lena le menoang.

Belesesera (Bilharzia) ke lefu le fumanoang karolong e khole ea la Transvaal, Natala le karolong ea leoatleng e ka Bochabela ho Koloni. Ke lefu le bakang mafu a phepo e mpe le bophelo bo sa lokang, haholo-holo har'a bana ba banyenyane.

### BOFOFU

Bofufu ke ntho e ntseng e ata, empa ha ho belaeitse hore boholo ba lefu lena le ka nna la thibe-

thibela. Haeba motho a ka kopanya chelete eohle e senyehang ka tsoho ho lifofu, ho mahlomola le bohloko bo teng, a akaretse le tah'eho ea basebetsi, le lefu le lieh-sitsoeng, bakeng sa hore le ka be le ile la potlakeloa, teng thibelo ea lefu la mahlo Afrika e Boroa h. ho belaeitse ke ntho e kang khoabo."

### KA BOKHUTS'OANE

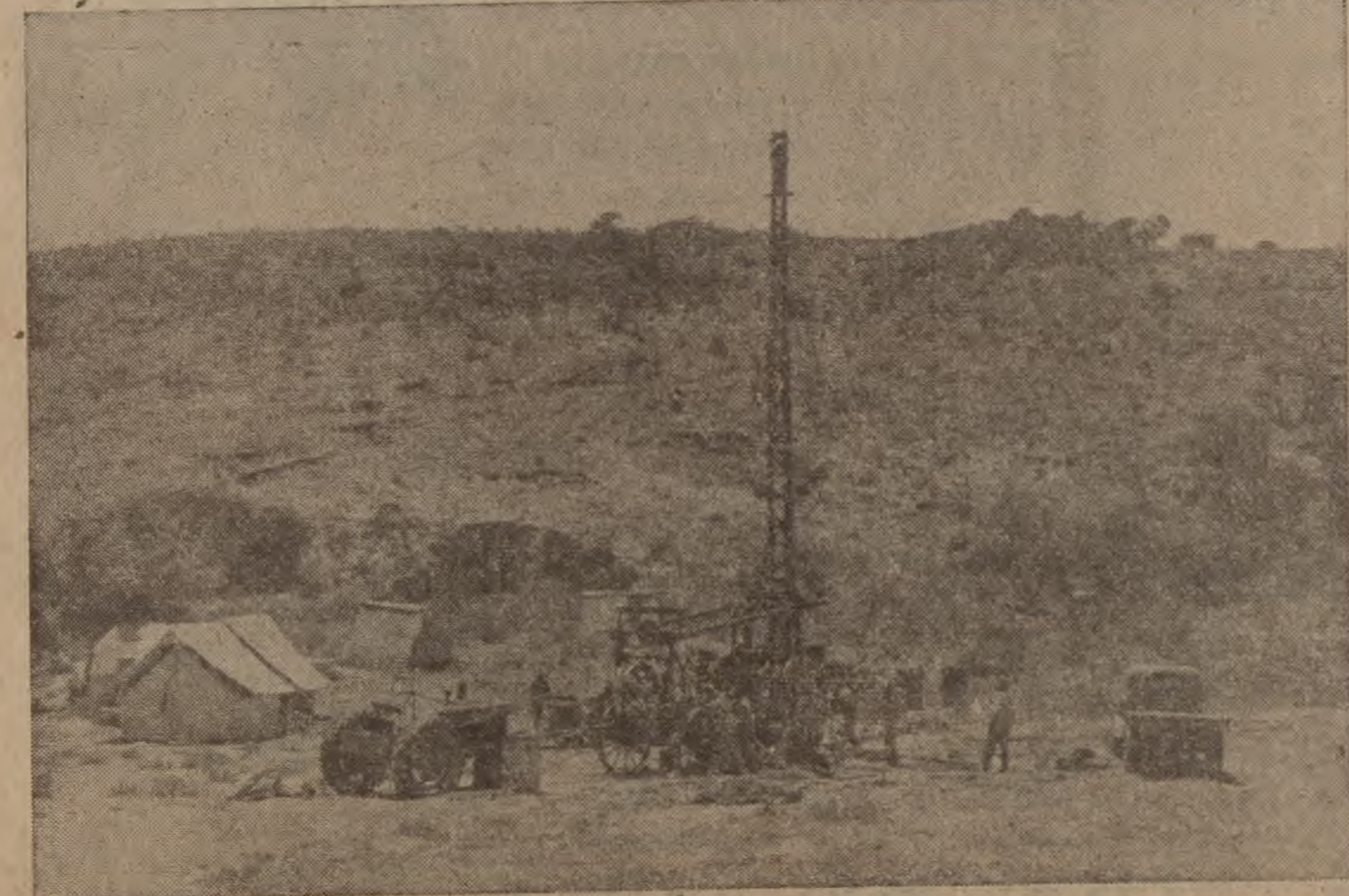
Ha le ne le bua ka bokhuts'oane ka seemo sa joale sa bophelo, Lekhotla le re: "Mafu oohle a teng ka mahaeng a Ma-Afrika a bakoa ke ho qotetsana, tsela e fokolang ea paballo ea 'mele oa batho, matloana a ka ntle a sa lekanang, metsi a sa hloekang, phepo e sa lokang le bofutsana ka kakaretso ba batho. Ho fihlela mona mafu ana oohle a ka nna a thibela."

Ka ntle le ho tsena, ha ho belaeitse hore bongata ba batho ka mahaeng a Ma-Afrika bo ntse bo eketseha ka potlako. "Kahoo", ho rialo raporoto, "tokiso ea bophelo e ka nkuoa feela e le ntho e batlehang empa e-be feela ha ho ka ha etsoa teko tse khole haholo ho lokisa phepo e lokileng ea batho." E eketsa hape e re: "Ho seng joalo ho lokisa tsa bophelo feela ho ka phakisetsa ts'enyeho ea Mahaeng."

E tsoela pele raporoto e re Ma-Afrika a mahaeng ha a nehela melemo haufinyane le mahaeng a 'ona, a sebelisa hantle tsela tse teng tsa joale tsa mesebetsi ea meriana. Moo ntlo ea kokelo e sa khahleng bakuli, lebaka boholo ke hobane ntlo ea kokelo ha e soka e lokisa tsela e lokileng ea mesebetsi oa lehae la bakuli.

Empa batho ba meriana ha ba ea ts'oanela feela ho thibela bofutsana, empa ba ts'oanelise le ho thibela bothoto le ho se utloisise ka pele-pele. Ka lona lebaka lena, lekhotla le khothaletsa polelo e matla, hobane "tsoelo-pele e tlamehile ho emela khole ea batho ba leng morao-rao."

—75BM (vi)



Ke ona mochini oa 'Musu o fat ang o sebetsa lokeisheneng le leng sete rekeng sa Middledrift ka Koloni. Ho batla metsi a hloekileng a kang ana ke taba e molemo haholo ho basali.

# SPORTING EVENTS ..

## SPORTS BREVITIES

At the Bantu Sports Ground, last Monday, Bloemfontein lost to Johannesburg African Football Association, score being one nil. Bethlehem Football Association was beaten 9-1 by Johannesburg African Football Association "A" picked team.

Alexandra "B" beat Wemmer "B" 3-2 in a soccer match played at the Wemmer Sports Ground last Monday. The Alexandra vs Wemmer seniors ended their match 4-2 in favour of the former.

Mercury tennis club of Vereeniging scored an easy victory in a match played with Napoleon tennis club, also of Vereeniging. During the morning session Mercury played havoc on their opponents and by lunch-time, Mercury lead by 26 games. At the close of play, scores were 96 games for Mercury and 33 for Napoleon. This victors wish "to have a go" with any tennis club which cares to address a challenge through: No. 525, Top Location, Vereeniging.—"Ys Koud."

The soccer and basketball matches played by Klerksdorp Amalgamated school were incorrectly reported in a recent issue. The matches were played at Klerksdorp, not Viljoenskroon, by the Bantu Primary School of Viljoenskroon against the local school. Soccer results were 5-1 in favour of Klerksdorp Amalgamated School "A"; 3-1 in favour of

K.A.S. juniors. In basket-ball, K.A.S. senior and junior teams won the matches, scores being 43-17, 20-9 respectively. Playing against Randfontein Methodist school teams in soccer and basket-ball, K.A.S. senior soccer team drew with Methodist 4-4; K.A.S. junior soccer team beat Methodists 2-1. In basket-ball, K.A.S. senior and junior teams won 31-21; 32-31 respectively.—D.J. Matsepe.

There was tough play at the Bantu Sports ground last week-end when the Johannesburg African Football Association 1st and 2nd teams played against Johannesburg Bantu Football Association. In the senior clash, both teams drew 2-2; the second match resulted in a defeat for J.B.F.A. which was beaten 2-1.

## STONEBREAKERS DEFEAT NAUGHTY BOYS

(R. Moselana)

Naughty Boys' senior and junior teams fared badly in soccer friendlies played with Stonebreakers at Pietersburg.

First to take the field were the junior players who attracted considerable interest from the large crowd of spectators present on the occasion. The game was fine; Stonebreakers soon proved their superiority over their rivals when they scored with ease within the first few minutes of play. Score was 3-2 in favour of Stonebreakers.

Subsequently Stonebreakers "A" beat Naughty Boys "A" 2-1.

## NEW WING FOR SIBASA HOSPITAL

The new wing of the Donald Fraser Hospital at Sibasa is nearing completion, and it is hoped that it will be opened before the Superintendent and his wife, Dr and Mrs R.D. Aitken, sail for England, where they will spend their leave. Nearly a thousand patients were treated at the hospital last year, and the number of maternity cases is steadily increasing. The patients are cared for by Miss Wookey, formerly Matron of Kimberley Hospital, and a staff of African nurses, with two doctors, one of whom is a woman.

The Native Affairs Department has made a grant regularly every year since the hospital was opened for the training of African nurses, and has in addition made a special grant of £250 a year since 1940.

These grants have now been taken over by the Transvaal Provincial Council which, after the introduction of free hospitalisation, will give a subsidy of 5/- per patient per day.

The two resident doctors also visit the clinics, or dispensaries in the district which are staffed with African nurses who are doing splendid work.

These dispensaries were visited last year by Miss Broekman, of the Union Health Department, who helped and encouraged the nurses in their lonely work.

Two new dispensaries, one at Thengwe and the other at Rembander, have recently been opened.

## Mine Soccer Team For B.P.

A strong team of African football players from the Gold Mines will arrive in Gaborone on September 26 to play a team which will be chosen from the Southern Protectorate African Soccer League and the Northern League. The team will represent the Bechuanaland Protectorate in its first all-Protectorate soccer match.

It was proposed in 1946 to bring a mine team to play a representative team chosen from the Southern Protectorate, but unfortunately the idea was abandoned. The mine team that had then been chosen included seven Transvaal players. The 1947 team will probably be even stronger and the match should therefore be of the very highest order.

The Protectorate players are confident and intend to put up a strong fight against their opponents.

## CURTAIN-RAISERS

It is the intention of the organisers to bring a team from the Western Transvaal to play a Southern Protectorate team as curtain-raiser to the big match. This in itself will be an exciting match and should make the spectators, of whom there will be many thousands, even more keen to see the big game.

On August 30 the Southern Protectorate team will travel to Serowe to play the Northern Protectorate team. At this match the Protectorate team will be selected by experienced players representing both the South and the North. Chief Bathoen Gaseitsiwe II, O.B.E., and Chief Mokgosi will represent the South as selectors. It will be their task, in collaboration with the Northern selectors, to choose a Protectorate team.

## AMERICAN BOMBERS BEATEN

On Sunday, July 27, a huge crowd of spectators witnessed an interesting match at Moffat Square, in Lady Selborne, between the "American Bombers" and the Lady Selborne combined teams. The first match ended disastrously for "Bombers" were beaten 7-4 in favour of Lady Selborne. The results were contrary to what spectators had anticipated for, when the match started, "Bombers" moved fast and swift and kept their opponents scared all the time. "Bombers" even registered a goal before their opponents.

After 30 minutes of play, "Bombers" showed signs of fatigue and thus gave their opponents strength and courage. The score for Lady Selborne was opened by Moses Mankga. Other scorers were R. McKenzie 1, Peter Matlhoko 1 and Gedion Olfant 1.

## THE SECOND MATCH

The second match commenced at 4 p.m. Here, it was difficult first to tell which side was superior. But after Andries Mokoena registered a goal for Lady Selborne, a conclusion was reached by one and all that "American Bombers" were in for a tough time. The results proved this to be correct. Score was 4-3 in favour of Lady Selborne.

The match was exciting. The following players scored for Lady Selborne: Andries Mokoena 1; Lucas Khumalo 1; Stephen Makgobotloane 2.—Henry L. Manamela.

## VEREENIGING DISTRICT FOOTBALL LOG

| "A" DIVISION FIRST ROUND |    |    |    |    |      |
|--------------------------|----|----|----|----|------|
|                          | P. | W. | D. | L. | Pts. |
| XI B. Stars 'A'          | 18 | 14 | 2  | 1  | 30   |
| Lucky lads               | 18 | 12 | 5  | 1  | 29   |
| Safim Rangers 'A'        | 18 | 12 | 3  | 3  | 27   |
| Blue Rangers 'A'         | 18 | 12 | 1  | 5  | 25   |
| Hungry Tigers            | 18 | 11 | 2  | 5  | 24   |
| XI Gr. Powers 'A'        | 18 | 10 | 2  | 5  | 22   |
| Rainbows                 | 18 | 9  | 5  | 7  | 21   |
| N. Leopards 'A'          | 18 | 8  | 2  | 7  | 20   |
| S. and L. Bees 'A'       | 18 | 8  | 3  | 7  | 19   |
| Iscor Nations 'A'        | 18 | 8  | 2  | 8  | 18   |
| Likila 'A'               | 18 | 7  | 3  | 8  | 17   |
| F. S. Callies            | 18 | 7  | 3  | 8  | 17   |
| Living Waters            | 18 | 7  | 1  | 10 | 15   |
| A. Bombers               | 18 | 7  | 0  | 11 | 14   |
| Roaring Forties          | 18 | 4  | 1  | 13 | 9    |
| Vick Hammers 'A'         | 18 | 4  | 0  | 14 | 8    |
| Lucky Stars              | 18 | 0  | 0  | 18 | 0    |
| S. A. P.                 | 18 | 0  | 0  | 18 | 0    |
| High Landers             | 18 | 0  | 0  | 18 | 0    |

| "B" DIVISION FIRST ROUND |    |    |    |    |      |
|--------------------------|----|----|----|----|------|
|                          | P. | W. | D. | L. | Pts. |
| Lucky Stars              | 8  | 7  | 0  | 1  | 16   |
| Vick Hammers 'B'         | 8  | 7  | 1  | 2  | 15   |
| Safim Rangers 'B'        | 8  | 6  | 2  | 2  | 14   |
| Blue Rangers 'B'         | 8  | 6  | 2  | 2  | 14   |
| N. Leopards 'B'          | 8  | 6  | 1  | 2  | 13   |
| Iscor Nations 'B'        | 8  | 6  | 0  | 2  | 12   |
| Likila 'B'               | 8  | 3  | 4  | 2  | 10   |
| S. and L. Bees 'B'       | 8  | 3  | 2  | 3  | 8    |
| XI Gr. Powers 'B'        | 8  | 3  | 2  | 3  | 8    |

Competitors in the 2nd. round, "A" division, include: XI Bright Stars "A" No. 1, Lucky Lads, XI Great Powers "A", Daring "A", Roaring Forties, Likila "A", Safim Rangers "A", Northern Leopards "A", Blue Rangers "A", High Landers "A", S. and L. Bees "A", Living Waters "A", Hungry Tigers "A", Free State Callies, Vick Hammers "A", Iscor Nations "A", Rainbows "A", Stars No. 2, American Bombers.

In the "B" division, the following clubs will compete for the second round: Lucky Stars, Rainbows "B", XI Great Powers "B", Daring "B", Safim Rangers "B" No. 1, Likila "B", Safim Rangers "B" No. 2, Northern Leopards "B", Blue Rangers "B", High Landers "B", S. and L. Bees "B", Living Stars, Vick Hammers "B", Iscor Nations "B".

—J.S. Gregory

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**LEGAL & OFFICIAL NOTICES**

**IN THE MAGISTRATE'S COURT**  
For the District of Germiston, Held at  
Germiston, Case No. 2319/1947.

Between:  
**GERT NICOLAAS PRETORIUS,**  
Plaintiff,  
and  
**HILDA NTOMBELA**  
Defendant.

To: **HILDA NTOMBELA**, Native female, a femme sole (whose further Christian names and present occupation are to the Plaintiff unknown) formerly a household servant at 24 High Road, Germiston, but whose present whereabouts are unknown.

TAKE NOTICE that by summons issued against you, and by virtue of an order of the above Honourable Court, you are required to enter an appearance in the above matter within twenty-one (21) days from the date of this publication, to answer the claim of Gert Nicolaas Pretorius, Male, a Taxi-Driver, of 166, High Road, Germiston, in an action in which the said Gert Nicolaas Pretorius claims payment from the said defendant of the sum of £146-0-0 together with all costs of the above action, the particulars of the said Plaintiff's claim being that:

1. On or about the 15th February 1947, Defendant wrongfully and unlawfully stole the sum of £146-0-0, the property of Plaintiff and in his lawful possession.

2. The defendant has failed to repay the aforesaid sum of £146-0-0, or any other sum whatsoever, to the Plaintiff.

The cause of action arose wholly within the area of jurisdiction of the above Honourable Court.

FURTHER TAKE NOTICE that in default of your appearance, the action will be proceeded with, and judgment prayed for against you without any further notice.

Germiston, this 31st July, 1947.  
(Sgd.) J. J. S. OPPERMAN Clerk of Court.

(Sgd.) A. K. UDWIN,  
J. C. De Wet,  
1/2 Kerk House,  
Attorney for the Plaintiff,  
221, President Street,  
P.O. Box 448,  
GERMISTON. X-9-8

**ENKANTOLO KA MANTSHI YAMACALA** EsiTundeni sase Germiston, Elobase Germiston, Icala No. 2319/1947 Phakathi kuka:

**GERT NICOLAAS PRETORIUS,**  
UMmangali,  
no  
**HILDA NTOMBELA**  
UMmangalelwa.

Ku: **HILDA NTOMBELA**, owesizazane oNsundu, ongakashadi (Amagama akhe amanye esiTholwa nalapho asenza khona manje kungaziwa neuMmangali) owayesenza endlini ese 24 High Road, Germiston, kodwa okwamanje okungasaziwa laph' ekhona.

**QAPHELA UKUTHI** ngezamaniso ezikhishiwe maqondana nawe, nangezathu seNkantolo eHloniphekile engenhla, uyafuneka ukuba uziveze malungana nodaba olungenhla ngesithuba sezinsuku ezingamashumi amabili nanye (21) kusukela nzukwana si-phumile lesi saziso, uzophendula isikhala sika Gert Nicolaas Pretorius, oweSillsa, noMqhubi wetheksi, yase 166, High Road, Germiston, esikhaweni lapho uGert Nicolaas Pretorius efuna imbadalo kuMmangalelwa odeshiwo yemali engange £146-0-0 kanye nezindleko zeCala elingenhla, nokanye okufunwa ngu Mmangali okuyilokhu:

1. Mhla nom kulezonsuku mhla 15 ku February 1947, uMmangalelwa ngaphandle komthetho nangokungafanele weba imali engange £146-0-0 impahla yoMmangali endaweni yakhe ngokomthetho.

2. UMmangalelwa usehlulekile ukubuyisela lelo nani eselishiwo elingange £146-0-0, nomake malinike, kuMmangali.

Isizisa secala senzeka mpela-mpela esifundeni somthetho weNkantolo le eHloniphekile.

**FUTHI QAPHELA UKUTHI** umakwenzeka uphuthu, icala lona liyohutshwa, nesinqumo sicelewe maqondana nawe ngaphandle kwesinye isaziso.

EGermiston, mhla 31 ku July, 1947. (Isayinwe) ngu J. J. S. OPPERMAN uNobhala weNkantolo.

(Isayinwe) ngu A. K. UDWIN,  
J. C. De Wet,  
UMmeli woMmangali,  
1/2 Kerk House,  
221, President Street,  
P.O. Box 448,  
GERMISTON. X-9-8

**WHO'S WHO IN THE NEWS THIS WEEK**

The following were present at the wedding of Mr Titus Mabaso, Interpreter Clerk of the Chief Native Commissioner's Office, Pietersburg, and Miss Muriel Mkhasebe, who was formerly a teacher in Natal, and lately on the staff of the Salvation Army, Johannesburg:— Rev. S. Ntsualintshali of Sophiatown, Messrs, B. Kubheka, Boksburg, E. Nkosi, Mahamba, T. Mabuza, Nquthu, J. Sithebe, Skukuza, P. Malinga, Komatipoort, J. B. Mavuso and P. Sithebe, Barberton, Misses B. Twala and D. Ngobeni, Barberton, Mesdames E. Mavuso, A. Mhlanga and L. Nkosi, Barberton. The bride and bridegroom entrained for Pietersburg last week.

To Mr and Mrs Leonard B. Dungelo of S aubury, a baby girl has been born. Both mother and baby are progressing favourably.

On his way to Lydenburg, Mr T. T. Moleko visited relatives and friends in Sophiatown and Pretoria.

News has been received of the death of Mr. Killion Tenyane's mother at Palmerton. She died on August 3, 1947. Mr. Tenyane is on the staff of the "Bantu World" and is on holiday at his home.

The death occurred on Tuesday morning of Mr. Gpache R. Mushi, at Pretoria, following on a protracted illness. Mr. Mushi was a prominent figure in African circles at the Capital; he was a member of the Pretoria Location Advisory Board and chairman of the Pretoria branch of the African National Congress.

Last Sunday, August 3, many friends were at home with Mr. Florian Th. Xaba at No. 59 Gibson Street, Sophiatown. The following were present: Messrs. Samuel Makazi, Justin Khumbane, Joe Khosana, Symington Kubeka, O. Labusela, Steven Malusi; Misses J. Phillips, Violet Sithole, Dorah Xaba of Modder B. S. Mavis Khalele, Mrs. S. Malusi and many others.

To-morrow afternoon Mr. O. Labusela will hold a dinner party at his residence, No. 48, Willie Street, Sophiatown.

Nurses N. Mgudlwa, Miriam Majola and Victoria Lupuwana of the Johannesburg Non-European Hospital were seen at work recently all in good health.

Mr. Tinise Tonjeni is a patient at the Central Hospital, Boksburg.

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The following African Ministers are attending the Annual Synod of the Methodist church in Benoni location: Revs. A. E. Bolani, R. Dhludhlu, J. Dikola, J. Duiker, W. J. Gape, B. Gxumisa, N. Kola, D. Lechuti, J. M. Letlabika, A. Liphooko, A. B. Lushaba, H. J. Lwana, A. K. Maaga, T. D. Mabika, D. K. Mabotja, A. A. Mafusini, A. N. S. Magqoki, E. E. Mahabane, J. H. Mahlamvu, W. E. Makaku, J. Makapela, I. D. Makhudu, P. Malahlele, M. D. Maleke, C. B. Mapumlo, H. B. Marasha, S. Marumo, S. Matebula, A. H. Mathekg, A. I. Matolo, J. Matsobane, L. Mbiko, S. Mdebuka, P. B. Mhata, P. Mlotywa, J. J. Mngadi, F. E. Mngomezulu, W. H. Moalusi, J. Mohohlo, E. Mokhela, J. M. Molebats, J. S. Molohe, A. B. Montjane, S. P. Moroke, L. P. Motshabi, H. M. G. Mpitso, P. W. D. Mtetwa, A. S. Ngubeni, D. T. Nguza, J. Nhlapo, A. Nkomo, N. Nkonyane, J. J. Nkosi, J. Nthuping, A. B. Phokompe, J. Phokompe, A. Ramasia, W. M. Rasemeni, G. Sangela, J. G. Swartland, J. Somaza, J. Tabane, A. C. Tshalala, X. M. Weyi and S. K. Ramallane.

Visitors to the "Bantu World" offices last week included Messrs. W. Seme, Kumalo and Godwin Mhohli.

Mrs G. B. Rasekoala of Brakpan has returned from a two weeks holiday spent at Durban. During her stay in Natal she visited Map'umulo, Adams College and Ohlange. She stayed at Mrs Mafavuke's place. At Durban station she was seen off by many friends including Dr. Majombozi of McCord Hospital. Mrs Rasekoala is a business lady in Brakpan Location and for many years Branch Treasurer of the African National Congress, a post she still holds.

Mr Francis Maleka of Warmbaths recently paid a visit to Pax Institution where he was guest of Mr. C. E. D. Sehlapele.

Mesdames A. P. Verveen and E. Pashe and children of New Pietersburg spent their winter holidays at Rodepoort as guests of Mr and Mrs P. S. Mokhadi of the Blind School.

Mr J. B. Masenya of Pietersburg spent a week-end at Rodepoort on his way to Potchefstroom.

Miss E. Z. Sidumo of Alexandra Township spent the holidays with relatives at Piet Retief.

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# THE PEOPLE'S PAGE

## Our Readers' Domestic Announcements

We have pleasure in advising our Readers that space will be reserved for Domestic Advertisements, such as Births, Deaths, Memoriam, Situations Vacant and Wanted Notices.

Minimum Charges: Domestic announcements 3/- per inch, no more than 44 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it.

## IN MEMORIAM

### UMPHANGA

Ngomhla wei July 1947, sishiywe yinkosikazi yam ulsabella Evelina Mafuya ozalwa kwa Gcwabe. Umgwabo wawuphethwe nguRev. S. X. Njongwe noRev. J. M. Qobo abefundisi bamaMethodist Ayelapho amakhosikazi omthandazo neqela lamaTempile I.O.T.T. Ziyabulelwa izihlobo ezincezile kulomsebenzi.—Henry H. Mafuya. 236-X-9-8

## WORK OFFERED

### TEACHERS WANTED FOR NGAMILAND, B.P.

N.P.H. Male, salary £96 x 6—£180 plus local allowance of £6 p.a. unmarried or £12 p.a. married plus £36 Head Teachers allowance.

N.P.L. III, male, salary £72 x 6—£150 plus £6 p.a. for local allowance single or £12 p.a. for married.

N.P.L. III, Female with Domestic Science Certificate, salary £72 x 4—£120 plus £6 p.a. local allowance single or married allowance as above. Knowledge of Tswana essential.

Applications to be addressed to Honorary Secretary, Batawana School Committee, Maun, via Francistown, B.P. Send certified copies of Certificates and Testimonials. 1139-X-9-8

### CITY OF BLOEMFONTEIN VACANCY: NATIVE NURSE

Applications are invited for the position of Native Nurse for the Native Locations, Bloemfontein, at a salary of £120 per annum, on the salary scale £120—15—185 per annum (Grade 8) plus cost of living allowance, a uniform allowance of £12 per annum, a cycle allowance of £6 per annum and free unfurnished quarters.

The successful applicant will be required to serve a probationary period of six months and to reside in the nurses' quarters provided.

Applicants must be single, and be registered midwives. Additional registered qualifications will be a recommendation.

Applications stating age, qualifications, experience and accompanied by copies of two recent testimonials and a certificate of good health, must be delivered to the undersigned not later than noon on Monday, 25th August, 1947. (Notice No. 92-29/7/1947).—P. R. JOUBERT, Town Clerk. X-9-8

### NATIVE CANVASSING AGENTS

required by Assurance Society. Must have passed Standard VI, travelling allowance, cost of living allowance and commission paid. Great opportunity for energetic worker to earn good money. Apply in the first instance to the Chief Inspector, P.O. Box 1063, Johannesburg. X-16-8

### NURSING PROBATIONERS WANTED FOR MISSION HOSPITAL

Only those willing to share in the Christian Witness need apply. Matron Ethel Lucas Memorial Hospital, P.O. Acornhoek. X-9-8

## MISCELLANEOUS

### AFRICAN MUTUAL CREDIT ASSOCIATION

P.O. Box 7193—8 de Villiers Street, Phone: 34-1707—First Floor, JOHANNESBURG.

At the appropriation meeting held on Friday, August 1, 1947, Appropriations were made in favour of the undermentioned members:—

#### CIRCLE A

Orlando: Share No. 4323, Appropriation No. 4261. Roodepoort: Share No. 6767, Appropriation No. 6629. Roodepoort: Share No. 8162, Appropriation No. 8498. Johannesburg: Share No. 12361, Appropriation No. 12346. Roodepoort: Share No. 542, Appropriation No. 0435.

#### CIRCLE B

Orlando: Share No. 10712, Appropriation No. 10711. Orlando: Share No. 7893, Appropriation No. 7067. Pimville: Share No. 11331, Appropriation No. 11415. Johannesburg: Share No. 13753, Appropriation No. 13976.

#### CIRCLE C

Pimville: Share No. 3344, Appropriation No. 3305. Bloemfontein: Share No. 3322, Appropriation No. 3347.

#### SECTION II

Rustenburg: Share No. 3573, Appropriation No. 3665. Kempton Park: Share No. 4911, Appropriation No. 4939.

### WILSON MAIMELE STORE GENERAL DEALER

Mamitwa's Kop—P.O. Letsitele LETABA DISTRICT. 234-X-20-8

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If you carry out our instructions we guarantee you will make money, and you require only a small amount to start.

Send 10/- for our Complete Instructor, and wherever you are in town villages, and country, areas, a good living awaits you. Other Instructors in Dressmaking 15/- and Leatherwork 10/- are available. Great North Bantu Trading Co., (Pty.) Ltd., 1 Von Welleigh Street, Johannesburg.

### 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 us a visit or Phone 33-7742. 9345-18

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In your own home and in three months you can become skilled in one of these money making occupations. Earn while you learn. No previous experience is necessary.

**PHOTOGRAPHY:** Send for this practical Business Instructor in Photography which we supply complete with new Camera and Spools for £2 10s. 0d.

**LEATHERWORK:** Make Purses, Wallets, Brief Cases, Handbags, and lots of other valuable articles for sale. Three full size patterns are included. Send £2 10s. 0d. for this Instructor which is supplied with the essential tools.

**DRESSMAKING:** Practical instructions show you how to make Ladies lovely dresses and childrens garments. Send £2 10s. 0d. for the Instructor and Measurement Chart with ready-to-cut Patterns.

Write to: The Practical Home Instructors, 23, Bridgeway Court, 87, Harrison Street, Johannesburg. 247-X-9-8

### ALEXANDRA LEATHER WORKS

70a—9th Avenue, Alexandra Township  
**LEATHER AND GRINDERY**  
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### FOR HAWKERS AND FOR SHOPKEEPERS

Wholesale Soft Goods Merchant Specialising in: Blankets, Rugs, Vests, all kinds of knitted wear, clothing, etc., at lowest prices.—S. D. LEVY, 105, Market Street, Johannesburg. P.O. Box 3764, Phone: 22-3036, Johannesburg.

### Why not earn more money in your spare time? You will be amazed at what you can earn. For further particulars write to:

**AFRICAN PATENT MEDICINE SHOP,**  
118D, Jeppe Street, JOHANNESBURG.

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## ADVERTISE IN THE BANTU WORLD

### LEGAL AND OFFICIAL NOTICES

ON PAGE 19



# Last Few Days

# Manboys

“SUPER BUMPER”

# SALE

YOUR LAST OPPORTUNITY — TAKE ADVANTAGE OF THESE BARGAINS

### SPECKLED TWEED SPORTS SUITS,

2 garment, usual price £10 10s., Sale Price £6 19s. 6d.

### WINTER COATS, wonderful selection,

plain, half-belt, usual price £10 10s. to £8 19s. 6d., Sale Price £4 19s. 6d.

### STRIPED SUMMER PYJAMAS,

browns, blues, greys, usual price 37/6, Sale Price 25/6d.

### YOUR £ WILL GO A LONG WAY

### KHAKI GABERDINE “OSTREE” SHIRTS,

(sheen finish), polo collar, glad-neck, long sleeves, usual price 29/6, Sale Price 19/6d.

### WORSTED FLANNEL TROUSERS,

(English all wool), in fawn, grey shades usual price 79/6, Sale Price 59/6d.

### SPECKLED TWEED TROUSERS, usual

price 59/6, Sale Price 32/6d.

### DOWN WITH HIGH COST OF LIVING

### BLUE SERGE SUITS, double breasted,

usual price £13 19s. 6d., Sale Price £9 19s. 6d.

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plain shades of blue, brown and grey usual price £4-0-0, Sale Price 59/6d.

### STRAW HATS, in white only, usual

price 10/6, Sale Price 5/6d.

### KHAKI SHIRTS, (heavy weight), 2

pockets, all sizes, usual price 25/4, Sale Price 19/6d.

### AMERICAN JOCKEY SHORTS, usual

price 5/11, Sale Price 3/6d.

### THIS SALE IS THE TALK OF THE TOWN

### SCARVES, SILK PAISLEYS, in mar-

oon, blues and greys, usual price 12/6, Sale Price 9/11d.

### BOYS' FLANNEL SUITS, made in

England, sizes—3, 4 and 5 at 42/9; sizes—6, 7 and 8 at 47/9d.

### SHIRTS COLLAR ATTACHED, asstd.

shades and stripes “laminex” collars, usual price 37/6 to 27/6, Sale Price 15/6d.

### CHECKED SHIRTS, long sleeves, polo

collar, usual price 35/10, Sale Price 23/6d.

### GOODS PRACTICALLY GIVEN AWAY

### BEACON BLANKETS, check plaid de-

signs (curlew), usual price 43/6, Sale Price 37/6d.

### KHAKHI HANDKERCHIEFS, usual

price 2/6, Sale Price 1/9d.

### WHITE POPLIN TUNIC SHIRTS, 2

loose collars, double cuffs, usual price 37/6, Sale Price 29/6d.

### AMERICAN BRACES, (all elastic),

usual price 6/9, Sale Price 3/6d.

### WHITE RAYON SPORTS SHIRTS

short sleeves, usual price 22/6, Sale Price 10/6d.

### BLUE SERGE TROUSERS (Indigo-

Dye), elastic waist-bands, all sizes, usual price 79/6, Sale Price 66/9d.

### FELT HATS, big shades, in fawn and

grey, usual price 21/-, Sale Price 7/6d.

WOOLLEN AMERICAN SOX, in black, brown and blue usual price 5/8, Sale Price 1/11d.

### DARK BLUE WOOLLEN SHIRTS,

long sleeves, soft collar, usual price 39/6, Sale Price 24/6d.

### SEE OUR WINDOW FOR OTHER BARGAINS TOO NUMEROUS TO MENTION

### LEATHER LUMBER JACKETS (brown

only), usual price 65/-, Sale Price 39/6d.

### AMERICAN NAVY RAINCOATS,

double-breasted, half-belt, usual price 49/6, Sale Price 32/6d.

### JERSEYS POLO NECK, long sleeves,

(English), in blue, green, fawn and greys, usual price 39/6, Sale Price 26/9d.

### OVERALLS—brown (Samson) 25/8d,

OVERALLS—white (Samson) 23/11d, BOILERSUITS—white (Samson) 32/1d, BOILERSUITS—brown (Vanguard) 39/6d.

### CORDUROY TROUSERS, in blue

green, grey and brown, elastic waist-bands. All sizes, usual price 79/6, Sale Price 62/6d.

### CRAVENETTE ALL-WEATHER

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### AMERICAN SUSPENDERS, all elastic,

all colours, usual price 3/6, Sale Price 1/11d.

### FANCY TIE and HANKIE SETS,

beautiful designs, usual price 12/6, Sale Price 7/6d.

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SHOES, best makes, usual price 52/6 to 47/6, Sale Price 29/6d.

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long sleeves, in fawns and greys, usual price 15/9, Sale Price 12/6d.

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