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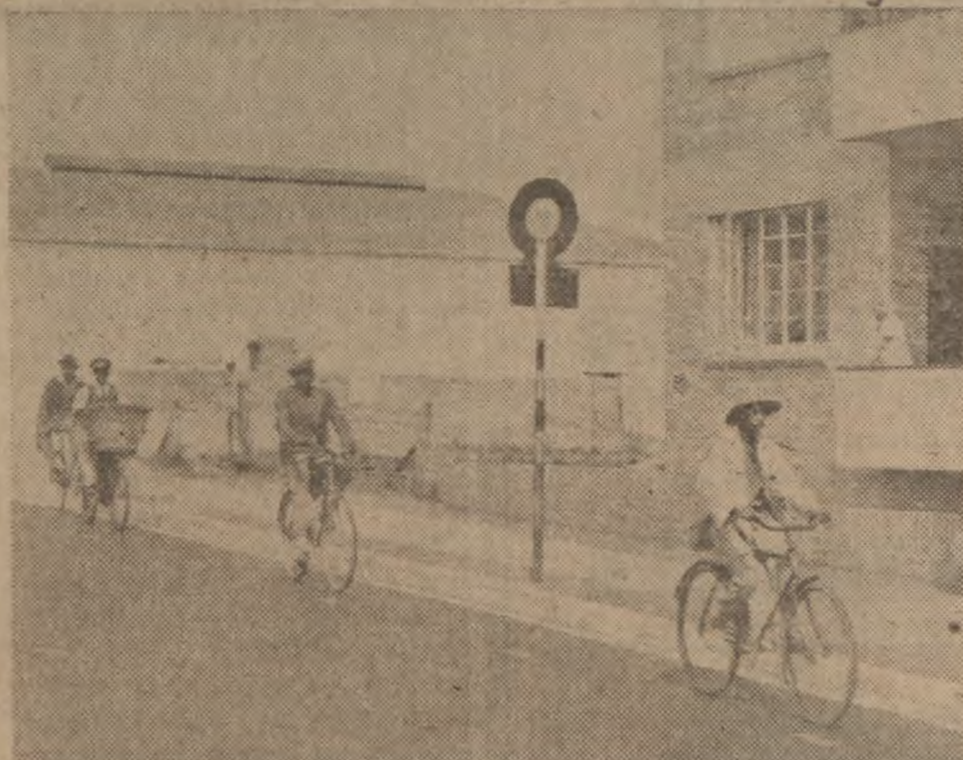
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COL. MAGGS AGAIN HONOURED

Colonel Eugene O'Connell Maggs, O.B.E., who during the war served as General Staff Officer to the sixth S.A. Armoured Division and before that on the staff of Major-General Dan Pienaar, has been awarded the C.B.E.

The award has been made in recognition of gallant and distinguished service in the field and especially while serving with the Sixth Division.

Colonel Maggs, who has returned to civil life, was born in March, 1899 and was educated at the Rondebosch Boys' High School.

During World War 1 he served with the Royal Artillery, and in the recent war, in all the campaigns in which the South Africans fought. He was Brigade-Major to the second S.A. Infantry Brigade in Abyssinia, Quarter-master-General under Major-General G. Brink, and, in Italy, G.S.O. 1 under Major-General W. H. E. Poole, being mentioned in dispatches. He is Hon. Colonel of the Pretoria Regiment.

Among Africans Colonel Maggs is recognised as an outstanding advocate of the great principles of the liberal tradition. It was the family of Colonel Maggs who helped the Bantu Press to find a new home after the fire in 1944.

War Memorial Health Foundation Starts In Earnest

The idealism of the Springbok soldiers who first conceived the grand idea of commemorating victory by establishing a living war memorial in the form of a national fund for health services is now on the point of being translated into practical reality. That was the impression of a Bantu World representative at the first general meeting of members of the National War Memorial Foundation held in the Johannesburg City Hall on Tuesday morning under the valuable guidance of its president, the Rt. Hon. N. J. de Wet, P.C., K.C.

In his opening remarks the president pointed out that a great deal of work is still to be done. News and views connected with the work of the Foundation have to be disseminated to break down prejudice. Activities are to be started immediately for the implementation of recommendations and organisations developed to proceed with these various activities. He assured the meeting of the intense interest taken by the Minister of Public Health in its work and expressed the desire to get as many South Africans as possible interested in the organisation.

CHAIRMAN'S REPORT

The chairman of the national executive committee of the Foundation, Dr. C. C. P. Anning, then gave his report which mainly dealt with a projected plan of appeal for funds, collection of technical information on which to base the activities of the Foundation and steps recommended to implement the immediate programme of the organisation, which envisaged the establishment of a health centre in every needy locality.

GREAT PROSPECTS

Dr. Anning continued: "We hope to form appeal committees soon," he said, "and will then be ready to launch our appeal—if possible, not later than March next year. Our work is only just beginning. Some spadework has been done, but our main task lies ahead. The Foundation can be the greatest factor in promoting the health and welfare of the people of South Africa if it maintains the ideals and the practical intentions with which it has set out.

"This concept of a 'living memorial' is the greatest thing that has come out of South Africa—it lies in our hands to ensure that we build so soundly that we can carry every South African with us in our aim to make this memorial truly a foundation of health in our time."

General discussion was opened in council on such matters arising out of the chairman's report as the establishment of regional and appeal organisations, publicity and technical advisory committees and people's health centres. During the discussion it was emphasised by members that the national character of the Foundation should always be kept in mind. In this connection the question of priority in meeting the needs of racial groups was left at the discretion of the executive committee with the understanding that assistance will be given where the need is greatest.

An immediate start was recommended for the Ciskei (a rural African centre) and Edenvale (a peri-urban African area). A representative of the Springbok Legion, Mr. B. M. K. Roscoe, said: "We all know that the Ciskei needs help. The Foundation has £10,000 which may be lying idle for some time. Let us make that money work and get ahead with the Ciskei project at once."

It was proposed that in the course of time centres should be established at Alexandra Township, at Port Elizabeth, in the Western Province (for Coloured people) and at Fordsburg and in the Free State (for Europeans). Throughout the discussion the 'Bantu World' representative was impressed with the appreciation

ACTING ZULU CHIEF RESIGNS

DURBAN, Tuesday.—Mshiyeni Ka Dinizulu, Acting Paramount Chief of the Zulus, has resigned owing to lack of understanding with Cyprian Ka Solomon, the heir presumptive.

The head induna of the Usutu tribe, Sifele, has been appointed to act as chief of the Usutu until Cyprian is ready to assume this position and the paramount chieftainship of the Zulus. The paramount chieftainship is however, dormant for the time being. Sifele will only act as chief of the Usutu.

Cyprian is already of age, according to European standards, by Zulu customs the attainment of the age of 21 counts for nothing, and he has still to complete his education.

Mshiyeni has been acting Paramount Chief for 13 years, and there is general agreement that he has served both his people and the Government well. Efforts are therefore being made to secure a pension for him.

the members had of the urgent needs of the non-Europeans.

During discussion on whether the African people should have priority, the president said that the constitution included everyone especially non-Europeans.

Dr. Xuma said that, as a non-European he appreciated the advocacy of non-European interests, but believed that all people who were suffering, whatever their nationality, should be helped.

About 60 representatives of leading organisations attended the meeting.

In honour of the part played by the soldiers in the realisation of the Foundation the meeting will ask Major-General W. H. E. Poole and Major-General F. H. Theron as well as Dr. Henry Gluckman to be vice-presidents of the Foundation.

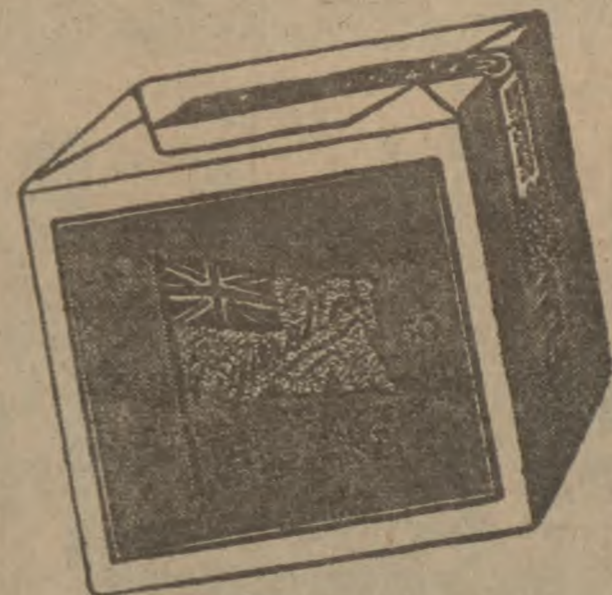
Africans Invited to Jubilee Celebrations

The stage is now set for the Jubilee Celebrations of the City of Johannesburg. The celebrations will start next month and end on October 4. On the afternoon of September 28, at 4.30 p.m., the Mayor of Johannesburg Mrs Jessie McPherson, will turn the first sod for the proposed home for aged Africans at Pimville. A tea party will afterwards be given to representatives of the Advisory Boards and the African community. A general invitation is being issued to the African community to attend. The Mayor and Mr Venables will speak.

Comment on Advisory Boards

At a meeting of the Johannesburg branch of the National Council of Women recently, Miss Eleanor Hawarden, the acting chairman, urged that the City Council should increase the powers and duties of local Native advisory boards to include the management of substantial sums of money, so that Natives might advance towards self-government.

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THE BANTU WORLD

SATURDAY, AUGUST 31, 1946

Phalamente ea Ba-Afrika

Sechaba se setse se utluile gore Phalamente ea Ba-Afrika eo e neng e dutse Tshuane ga Mmamelodi, ga ea ka e tsuela pele le mesebetsi oa eona, ka baka la gobane maloko a ile a etsa phetho ea gore e koaloe, gobane a tennoa ke go bua gose letho leo Mmuso o le etsang bakeng sa kopo tsa oona.

Maloko a boletse gore ga esale go tloga ka selemo sa 1937, ga lekgotla le hlongoa, ga go seo Mmuso o se etseditseng sechaba sa Ba-Afrika, gagolo bakeng sa theko ea mafatshe, phedisio ea melao ea dipasa le melao e meng ea kgateello. Seo Mmuso o se entseng, ke go afisa chelete ea thuto eo kajeno e fetang £3,000,000, le go hlokomela batsofadi, difofu le digole tsa sechaba sa Ba-Afrika. Ntho tsena dia lebogeta, empa e ne ele tshuanelo ea Mmuso go lokolla Ba-Afrika melaong eo e ba beteletse.

Ba-Afrika ba ile ba bontsha ntoeng e fetileng gore le bona ba ikokobeditse katlase ga Mmuso le gore ba ikemiseditse go tsholla madi a bonoko a sechaba sa bona bakeng sa tokologo ea lefatshe dinaleng tsa dirukhuhli tsa Europe, tseo di neng di ikemiseditse go ritl'a le go gatakela fatshe toko'ogo, toka le tsuelopele. Empa Mmuso o ithibile ditsebe; ga bontshe tebogo ea oona bakeng sa madi ana a tshologileng.

Babadi ba utluisise gantle gore maloko ga lahla marapo. Seo a se entseng ke go koala pitso ea Phalamente go bontsha Mmuso hlare seo se sa beeng ditholoana, gore a tennoe ke go nosetsa se-A re ga go motho ea ka dulelang go lema tshimo eo a ke keng a kotula letho go eona.

Tsena, ka bokgutshoanyane, ke dipelaolo tsa maloko—pelaolo tseo di theiloeng godimo ga nnete e ke keng ea phegoaphoso; bao ba tla reng ga ka bontsha hlomphe go bao ba tshuere reng marapo a mmuso. Empa, ga re gakologeloa gore lekgotla lena le hlomiloa ke Mmuso gore ebe molomo oa Ba-Afrika, ebe ditsebe tsa Mmuso, re tla bona gore ga ekaba ke nnete gore dilemong tse leshome Mmuso o paletsoe ke go utlua se buang ke Ba-Afrika, go ne gose tsela e ngue eo Maloko a neng a ka e nka.

Go re tsebe seo Mmuso o tla se etsa; empa re kgoloa gore o tla nka dinto ka kgopolo e bophara Tsuelopele ea South Africa le phagamo ea eona di theiloe le tshebetso magareng a ba Basueu le ba Batsho.

TSE QOQOANG KE "PHAFI"

Motsoalle a nkopa gore ke ee le eena leetong mane Sôphia maoba. Che, lega ke le motho ea 'bizi' thata gobane ke le motho ea tsamaeang thata ka mabaka a mesebetsi eaka e mengata, ka dumela. E ne e se boikemisetso baka go soabisa moruti mane Thwathwa, ka ga go ne go batlega gore tsatsing leo, ke eme pel'a phuthego go paka tsa lentsoe la magodimong.

Lenyalo la Gaudeng

Che, ra fihla Sôphia; eare re e-so kene le moo re eang ra be re makaditsoe ke mehlolo ea motse ona.

Mane Sôphia go teng ntho e makatsang; e bitsoa lenyalo la Gaudeng. Ke eona ntho e bakileng gore re ahlame, re eme tlee! re maketse nako e telele ke tseo re di boneng. Maria ke eane; o ela madi ka nko le molomo; meno a gage a pshatliloe, 'me ga a sa tla kgona go ja nama kapa gona go kokona masapo. Ke eo, o roele diatla hlogong; oa bokolla, o re "joo-joo, 'm'e oee!!!"

Molato ke'ng na? Molato ke lona lenyalo la Gaudeng. Monna o mo batile ka mosaqa, a mokuka a mo agela fase, a mo ragaka sefahlego sena go fihlela a namoloe ke batho gona moo. Sesosa ke gobane "mosadi" o il'a se ke a alola dipate ka nako, esita le go ka etsetsa "monnana" eo oa gage dijo, ga a ka a etsa jualo. Eitse feela a tsoge, a phallela ntho ena go thoeng ke 'fafi'!

Re ne re lebelletse gore 'mosadi' eo o tla ea mapoleseng go ea tlaleha; empa eitse a kgutse selo sa gage, ra makatsoa ke go utloa a bua le 'basadi' ba bang gape, a re go bona: "che, monna oaka ga a na molato; go nchapa gona ke sesupo sa lerato le matla. Ga a ne a sa nthate, nka be a il'a tsoga a ikela basading ba bang ba betere!"

Thupa ke Lerato

Ntho ena e paka 'nete' eo re eeng re e utloa Gaudeng mona: gothoe sehlopha se teng sa basadi ba sa kgodisoeng ke banna ba sa ba shapeng; sehlopheng sena, thupa ke eona ntho e pakang lerato la 'nete'! E ka ba ntho e ntle ga Sechaba sa Ba-Afrika se ka beea thupa ea "Phafi" boemong boo!

Motsoalle, ka gobane a sa utloisise puo ea 'mosadi' eloa, eaba o bota dipotso. E mong go bo 'm'e bana a mo araba, a re:

"U sek'a leka le ka mohla o 'e mong ua re u' ke ke ua shapa mosadi oa gago Gaudeng mona; ruri u tla hlalola!"

Kgele, banna ke ne ke gopotse gore ke tla nyadisa mora oaka mane ga nyeo, juale kamoo ke seng ke utloile kateng, kea ts'aba. Ga ke tsebe gore uena Mahatanya u bona juang; empa u nthuse hle nguan'a nate, mohlang u hopotse go lahla bosogana, u mpe u kgutlele hae Matatiele koana u ikgethele kgarebe teng moo. Tlogela mefeela-felane ana a Gaudeng.

Bogadi, Kereke Le Lenyalo

Taba ena ea kgomo tsa bogadi e hlagisitse tsietsi Gaudeng le diteropong tse ding tse kgolo. Motseng o kang ona oa Sôphia, bashemane ba iphile 'basadinyana'.

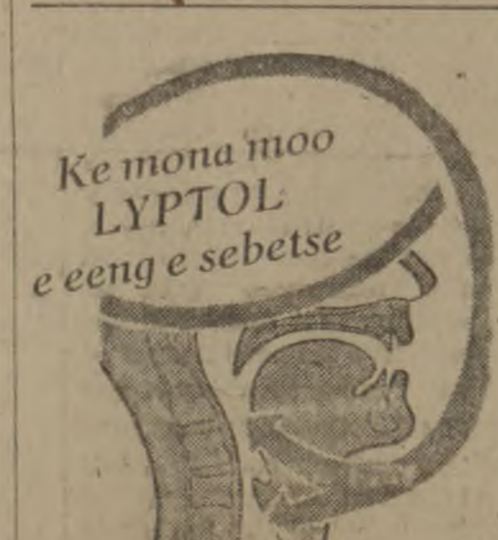
BOPHELO KE SEPHIRI SA BOTLE



Leha mosali a le motle sefahle hong, a ke ke a khahlisa leihlo la motho ha kula joalo. Empa basali bohle ba khahlisa leihlo ha ba phetse bantle.

Dr. Williams' Pink Pills li atisa mali a macha a hloekileng, 'me e-re ka bobane li etsa joalo, li tla u nontsa, u khahlisa bao ba u bonang. Li reke hona kajeno, u lisobalise joalo kamor'a tije.

DR. WILLIAMS' PINK PILLS



HO: *Metso e bohloko
 *Ho'cha lentsoe
 *Ho'felloa ke lentsoe, jalajalo.



LYPTOL

'm'e baroetsana le bona ba iphile 'bannanyana' ntle le tumelo le tsebo ea batsoadi. Molato ke gobane manyalo ana a latelang bogadi ba chelete (kapa kgomo) tse ngata, le tahlegelo e'kgolo e batlegang, tsohle di bakile gore bana ba rona ba inyadise. Bophoofole bo tla ata ka matla, 'me bana ba rona, ka go ts'aba kotlo kerekeng, ga ba sa kena kereke. Nako e ea tla moo moruti a tlang go rera kerekeng go se na motho kateng ga e se feela ditulo, difenstero le monyako!

Ke ka lona lebaka leo ke reng baruti a ba seke ba rera ntho tse kgakala le tsa lefats'e le tsa nama; dithero tsa bona di ame meetlo, mekgoa le tsohle tse bopileng le bophelo; tsohle tse loants'ang katlego ea botho, katlego ea Sechaba, katlego ea kereke ea Modimo.

Oa lona motsoalle le moeletsi, "Phafi!"

Seemo sa Lefatshe

Lefatshe la Europe le sa okametsoe ke leru le letsho. Boreatseba ba botsa potso ena—"Ke kgotso na kapa ke ntoa" Dichaba tse Kgolo—England, America le France ga di tshope Russia, eo go bonagalang gore e ikemiseditse go aga lerako le legolo la selekane sa dichaba tse Bohlabatsatsi go Europe. Feela tsualla-banneng ga e fareloe.

Nageng ea Yugoslavia: Ga go kutloano magareng a sechaba sa Yugoslavia le Mmuso oa America, gobane Ma-Yugoslavia a thubile sefokane sa Ma-America gomme a tshuere banna ba neng ba se palame. Ntho ena e galefisitse sechaba sa Ma-America.

Magareng a sechaba sa Ma-Yugoslavia le sa Ma-Girike ga go kutloano. Banna ba supana ka menaana.

Nageng ea Germany: Motato o tsuang Berlin o bolela gore Ma-Russia a iphile matla go dira dibetsa tsa ntoa tulung tseo Majeremane a neng a etsa dibetsa tsa oona teng. Go bonagala gore a thusoa ke bahlaledi ba Majeremane, Mangesemane le Ma-America a shebile ketso ena leihlo le Logale.

Nageng ea India: Go faletse rudi a tshabegang motseng oa Calcutta, go rialo mogala o tsuang Calcutta. Go ne go loana Masolomane le Mahindu, gomme a bolaeane ka sehlogo se tshabegang. Ditopo tsa banna, basadi le bana di ne di tletse ditarata tsa motse.

Nageng ea China: Banna ba sa emelane ka marumo. Machaena a loana le Machaena, go bakoa boren, magareng a Mmuso le Makhomanisi. Feela motato o tsuang Shanghai o bolela gore eka kutloano e tla ba teng.

Nageng ea South Afrika: General Smuts, Tonakgolo ea Mmuso oa Kopano o fofetse Europe, go ea pitsong ea kgotso e kopaneng motseng, oa Paris. Empa pele a tsamaea, General Smuts o boletse gore South Afrika e butsi kgoro tsa eona gore go tsete diketekete tsa Makgoa a tsuang Europe.

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Tsa Worcester

(Ke P. G. Mothupi)

Re ntsre re phedile sentle mono motseng oa rona. Re bona ekete re tla tsoga, leha motse oona wa rona o na le dilo pedi...

Tsa Zwarttruggens

(Ke Ratswore)

Eriile ka phirima kgwedi ya Phatwe ethola malatsi a le some le boraro ra etelwa ke kgosi-kgolo ya Bakgatla Morwa Kgafela-a-Pilane...

U se Senye Lijo

II MOTOHO

U se ke ua senya motoho. Mekhoa e mararo eo motoho o se-goang ka eona. 1. Ha ere u pheha motoho ebe ha u o fuluoe hantle...

Tsa Bothaville

(Ke F. D. Segwe)

Mesebetsi ea motoho mona lefatsheng ha e bonoe a sa phela. Mona re hlahisa litaba tsa mats'eliso a mofu Rev. E. A. Maphike...

Tsa Reitz

Hoba likolo li koaloe Mofumahali M. Palweni e bile moeti oa ha nate S. Mabuse...

Mofumahatsana Ivy le eena o kile 'a tla hlaha hae, a etsoa Bethlehem moo a rutang teng...

Re bile le mokete oa kamohelo ea Mouoe o mocha Sekolong sa Kopano eleng Miss. R. Maboea...

Ka Mandaga ona oa phomolo, methaka ea heso ea futuhela Frankfurt ka lesokoana...

Morena o ne a tsile go lekola Bakgatla ba ba mo tikologong ya Kgetleng le gore ba mo itse...

Ka go kgaoletsa, a ama digang tsa kwa gae, Mochudi, ka bokhutshwane...

Morena John Mopelwa wa Christiana o ipaakanyetsa go boela gae morago ga leeto la go feta kgwedi...

Modula-estulo w a tsamaiso ya go amogela Kgosi, ebong Motlotlegi B. H. Mothusi...

Dikonsarata tsa mo tlong ya sekolo di dira sentle thata mo malatsing ano. Le bona bo mohumagatsana Tryfosa...

medisa kgosi ya bone ka dimphonyana tse ke sitwang ke go di bega fano...

Re leboga Motlotlegi H. J. Sedumedi Modula-setulo wa Lekgotla la motse mono...

Morena John Mopelwa wa Christiana o ipaakanyetsa go boela gae morago ga leeto la go feta kgwedi...

Modula-estulo w a tsamaiso ya go amogela Kgosi, ebong Motlotlegi B. H. Mothusi...

Dikonsarata tsa mo tlong ya sekolo di dira sentle thata mo malatsing ano. Le bona bo mohumagatsana Tryfosa...

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PRETORIA

THE BANTU WORLD

SATURDAY, AUGUST 31, 1946

Has The Council Failed?

The decision of the members of the Natives Representative Council to adjourn its recent session came as a surprise only to those who have taken no interest in its proceedings since its inception in 1937. But those who have watched its development and studied its proceedings, although they may regret that the councillors came to this decision sooner than they were expected, will be the first to admit that it was inevitable.

The Representative Council, it will be remembered, is part of the system which deprived the Africans of the Cape of the common franchise while preventing its extension to the Northern Provinces. Those politicians who advocated this form of African representation during the debates on General Hertzog's Bills, stated that the council would serve as a channel through which the Government and Parliament would be acquainted of the grievances and aspirations of the African community. Parliament, it was said, would not enact any "measure affecting the welfare and interests of the Native people without first consulting this body." There were some indeed who went further than this. General Smuts at Umtata stated that he visualised the day when the Natives Representative Council would become a Native Parliament.

To these fine statements, which were no doubt designed to justify the adoption by White South Africa of the policy of political segregation, African leaders, who were strongly opposed to this policy, replied that consultation would not be enough unless it meant that the decision of the Council would be respected, and that there could be no two Parliaments in the same country and under the same Government.

But when the Bills, against which they had put up a great fight, became law, African leaders decided to give the new policy a trial. That decision was welcomed by the authorities. When General Smuts opened the first meeting of the Council in 1937 he mentioned the fact that it was the co-operation of African leaders with the officials of the Department of Native Affairs which made the success of the Council possible.

On that occasion, General Smuts made a speech which gave the impression that the Council was destined to achieve great things for the African people. Inter alia he said:

"In thus calling in the Native people of South Africa to advise and assist constitutionally in the task of their own government, Parliament has taken a far-reaching step in advance. It is the earnest wish of us all that through wisdom and moderation and in the statesmanlike use of the new opportunities, this notable advance may be fully justified and become a landmark in the happier relations between the European and Native peoples of this land."

For the last ten years, members of the Natives Representative Council have with "wisdom and moderation" endeavoured to represent the views on interests of their people to the Government and Parliament but these endeavours have been made in vain. On more than one occasion, the councillors have passed resolutions requesting that the proceedings of the Council should be placed before Parliament. One such resolution was as follows:

"That this Council, being a third chamber of the Union Parliament, respectfully requests the chairman of the Council, through the Minister of Native Affairs to place its proceedings, including the debates thereof, before both Houses of Parliament for consideration, so as to ensure that all the political parties are afforded the opportunity to study and

The Life Story Of A Negro Leader

Mary McLeod Bethune—educator, lecturer, traveller, administrator, and widely regarded as First Lady among Negroes in the United States—has just passed her seventy-first birthday. In some 40 cities including the national capital the day was honoured in celebration and song. In San Francisco, where Mrs. Bethune paid a flying birthday visit, the city Mayor, Roger Lapham, and California's Attorney General, Robert W. Kenny, helped her celebrate.

Long recognized as one of the most potent factors in the growth of inter-racial good-will in America Mrs. Bethune has made it her life work to give every Negro boy and girl a chance to prove their worth. A list of her achievements might begin with her present active leadership of the National Council of Negro Women, and range back nearly half a century through varied and multiple functions as founder, president and guide of numerous Negro and inter-racial civic, educational, religious and women's organizations throughout the United States.

During the war, Mrs Bethune served as director of the Division of Negro Affairs of the National Youth Administration. Until her recent retirement, she was president of Bethune-Cookman College in Daytona, Florida—an institution she founded in 1904. Her work ranks with that of such notable Negro educators, scientists and civic leaders as Booker T. Washington, George Washington Carver and Mordecai Johnson.

FROM POVERTY TO EMINENCE

As in the case of so many other Americans, Mrs. Bethune climbed to her present eminence from poor and humble beginnings. Today she holds the Spingarn Medal, awarded in 1935, and the Francis A. Drexel Award, each for distinguished service to her race, and many honorary university degrees. But her childhood was spent in a small log cabin in South Carolina, where the entire family—mother, father, and seventeen children—worked in the rice fields. At the age of nine, Mary could pick 250 pounds of rice a day. Whenever she had a chance, she went to school five miles away, and returned to teach her entire family what she had learned. Her voracious appetite for education soon outgrew the little country school, however, and with the help of a small scholarship she entered the Scotia Seminary in North Carolina.

COURAGE AND PERSISTENT FAITH

Perhaps most finely representative of Mrs. Bethune's courage, energy and persistent faith in this ideal as well as of the patient, unflagging effort of her Negro co-workers is the history of the founding and development of the Bethune-Cookman College. Today Mrs. Bethune is its President Emeritus. The college property in Daytona, Florida, is worth about

£200,000. The 32-acre campus houses 14 modern buildings. A four-year college course offers progressive vocational training in pedagogy, home economics and manual arts and crafts to several hundred students—a far-cry from the day of its opening on October 3, 1904.

understand the African point of view on matters affecting not only the welfare of the African people, but also that of the country as a whole."

The reply to this resolution was that "the request would be borne in mind." There can be no doubt that the councillors have done all in their power to make the Council achieve the purpose for which it was established. But the attitude of the authorities towards their decisions has resulted in a sense of frustration which has culminated in the adjournment of the recent session of the Council. As Lord Hailey says in his "African Survey" "the vitality of a consultative body created as part of the institutions of government depends on the attitude which the administration takes towards its proceedings. Unless its influence is acknowledged, and some deference paid to its views, it is apt either to fall into inaction or to enter on a course of factious opposition."

Africans do not refuse to cooperate with Europeans. They refuse to make requests and pass resolutions which will never be translated into action. What then is the way out? A bold gesture is needed; one which will bring about the removal of the disabilities imposed upon the African people.

£200,000. The 32-acre campus houses 14 modern buildings. A four-year college course offers progressive vocational training in pedagogy, home economics and manual arts and crafts to several hundred students—a far-cry from the day of its opening on October 3, 1904.

WAR AGAINST IGNORANCE

At that time the East Coast Railroad was being built, and Mrs. Bethune had heard that hundreds of Negroes had gathered in Florida for construction work. With a total capital of 6/-, and six pupils aged eight to twelve, each of whom paid a munificent tuition fee of 2/- a week, she opened her war not only upon "dense ignorance and meagre educational facilities," but also against the handicap of oppressive poverty.

Concerning this period in the life of the school, Mrs. Bethune writes with unstinted realism: "We burned logs and used the charred splinters as pencils, and mashed elderberries for ink. I begged strangers for a broom, a lamp, a bit of cretonne to put around the packing case which served as my desk...I rang doorbells, I wrote articles for whoever would print them, distributed leaflets, invaded churches, clubs, lodges and chambers of commerce."

The pupils, she relates, repaired junk-pile furniture to serve as desks and seats. Mrs Bethune herself sold sweet-potato pie and ice cream to the railroad construction gangs. Workmen, who took part of their pay in tuition, raised a new school building with second hand bricks on land reclaimed from the city dump. With her girl students, Mrs. Bethune formed a chorus to sing at Daytona hotels, and the proceeds went to the school.

Under this lusty leadership, the school known as the Daytona Normal and Industrial Institute soon outgrew its cramped quarters. Fresh donations from interested individuals, firms and groups came to help the expanding, maturing school. In 1923, the Institute and the Methodist Cookman Institute (for men) joined to achieve the present College, with Mrs Bethune as its first president. In spite of the pressure of fresh duties, she still keeps in constant touch with the growing institution, attending board meetings, commencements, all special occasions of difficulty or celebration.

There, too, as though in her spiritual home, she spends most of her very limited "resting time."

No Finality

In one issue of August 20 we published a report of a speech made by the Minister of Native Affairs on Housing for Ex-soldiers. In this report the following statement appeared:

"A detailed settlement scheme has been drawn up and efforts are being made to have the agricultural training scheme incorporated in the Directorate of Demobilisation's vocational training scheme."

We have been informed by the Secretary for Native Affairs that the statement should read:

"A detailed agricultural Housing scheme has been drawn up and efforts are being made to have the agricultural training scheme incorporated in the Directorate of Demobilisation's vocational training scheme."

Finality has not yet been reached regarding communal settlement schemes in the Thaba Nchu and Ventersdorp area.

The Secretary for Native Affairs states that his Department has pressed and is continuing to press for the widest acceptance of the principle that Africans should be allowed to build houses for their own people in urban locations and villages.



Inmates of the deaf and dumb school, Kutlwanong, are seen here doing physical exercises.

Kutlwanong Deaf And Dumb School

"This is a challenge to Africans who value good hearing and speech," said Dr J. Nhlapo when thanking the artistes at a concert given recently in the Western Native Township. He was referring to a fact stated by the Rev. A. W. Blaxall, Chairman of the Kutlwanong School, after a fine demonstration given by a group of deaf and dumb boys.

The Challenge is this: Kutlwanong is the only school in the Northern provinces for boys who cannot hear or speak. 13 boys are already in the school. Some live in the old farm house, some sleep in a tent and the classes are also held in tents (see photo). The first section of the permanent buildings are under construction; they will cost £4,300 of this amount the Union Education Department will pay £2,866.13/4 leaving £1,433.6/8 to be raised by the committee. In addition furniture and equipment will cost about £600 of which the committee must raise half.

Altogether nearly £1800 is required this year.

Mr Blaxall said, "Instead of asking Europeans to find this money I believe African schools, churches, sporting clubs and cultural societies can raise it all."

Dr Nhlapo said: "This is a challenge to us, can we do it? I believe we can!"

Founders' Book Started

A Founders' Book has been started. Any school principal, minister of religion, or other responsible person, may ask for a page to collect the gifts of children, members or friends. Already nearly 100 pages have been out in places as far apart as Bloem-

fontein and Louis Trichardt. When the Acting Prime Minister opens the school at the end of September we want to be able to tell him all the money has been given by Africans.

Because this challenge is urgent the "Bantu World" will issue a progress report each week during September. Look out next week to see which is the first completed page to be returned.

Kutlwanong is near Roodepoort West Station, next door to Ezenzeni Blind Institute. If possible visit it yourself and see the new school growing with your help.

We appeal for Africans who cannot speak for themselves.

A letter just received from Mr J. M. Rangata, of Mangata Mission P.O. Dwaars River, Northern Transvaal, gives the names of 8 schools in the districts of Bandoierskop and Zoekmekaar. They all want pages from the Founders' Book. This will make the largest group of country schools that have so far applied.

The principal of a school near Bronkhorstspuit wrote enthusiastically: "send me a blank page from the Founders' Book soon before I cool down."

If you feel like that, write at once to: The Principal, P.O. Box 26, Roodepoort.



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UNION COLLEGE

KwaGompo eMonti

(NguDabane)

Ngomhla we10 kuAugust abongikazi baseFrere Hospital bebulisa abanye abaphumeleleyo kwiimviwo zabo. Esihlalweni ibinguMn. Ed. Tsenyego. Aba-Numz. Kwinana, B.A. noR. H. Godlo. M.R.C. benze iintetho ezikhuthazayo. Abongikazi abagqibileyo ukufunda nguEunice Magqobi waseMthatha noMelita Molale waseBloemfontein.

Kuzo zonke ilokishi zalapha kusoloko kukho intlanganso yochaso mapasi. Kwenye intlanganso abanumz. L. Malan, Kwinana, Tsenyego noL. G. Mambu bathethe bashiya abalibeleyo, kwaye kwakukho namapolisa.

Ngenxa yemvula umzi awubanga nakudibana ngeCawa ye11 kuAugust ukwenza umthandazo wesizwe.

UMn. V. Mahonga obeseLady Frere utshintshelwe apha kwiN.A.D. Sivuyisana noMn. noNkosk. B. Mnyani ngokulizwa ngonyana ngomhla we12 kuAugust.

NGOHAMBO LUKANKOSK. BALLINGER

Kuvakele ukuba uNkosk Margaret Ballinger uya eIndia. Nje ngomeli wethu ePalamente abantu balapha tafuna ukwazi ukuba angaba uyela umcimbi omayela nabo na. Ukuba kunjalo ungaba ngumcimbi mni na? Ukhe wadibana na nabantu abameleyo? Ngaba kukho onolwazi kwabaNtsundu ngale hambo ma kancede asixelele kuba asichazelwanga.

IPresident noNobhala wesebe lalapha leKongresi baya vuyelwa ngumzi ukuba bazinikezele iintambo kwamanye amadoda atsha zintambo, kuba bona bexakekile. Siva ukuba uMn. J. N. Busakwe uyithathe iStaff Association wayibeka komnye umgangatho. Uze unga uya qinisa Chizama.

Umdlalo apha umi kakubi kuba iRugby Union ayisangeni zintlanganso, inesithuba esingangenyananga. Asazi ukuba kutheni iReferees' Association ayikayivuli intlanganso yonyaka, kodwa umdlalo uya qhubeka. Ngoku kuthathwa nabani na abe ngusompempe.

Ziya Phikiswa EzaseTshantolo

(NguDiliz' intaba)

Mayelana neendaba zepemete eTshantolo ezibhalwe nguSindiya kaNtaba kwiphepha lomhla we10 kuAugust, kwaabo athi babehluthwe ipemete bekade benazo, akuyiyo inyaniso, nezo zizathu azibekayo zokungatshati ecaweni namadoda abahlala nawo. Eyona nyaniso yile, kufuneka kuqondakale intlobo yomhlali wonke kwilokishi zikaMasipala ngokomthetho oyiSection 11 of Location Regulations wemigaqo elawula kwilokishi zonke.

Onke "amanenekazi aseAfrika" eloqela athi yena lalimiswe phambi kwenkundla yamatyala, akukho nalinye elakhululwayo, engazange atsho noMantyi ukuthi mawaye kwiKansile, iwanike iincwadi zawo zokuhlala elokishini. Kwathiwa ma wabhenele kwiKansile, ukuze akoyiswa apho abhenele kuKomishinari. Awazange azinikwe onke nezo pemete ngaphandle kwawalandela umthetho lowo.

NgoJuly libe linye inenekazi phambi kweMantyi ngesizathu sepemete. Nalo linikwe loo myalelo ligqwetha lalo. Lisayiqoqela, alikayifumani, kuba alikawuzalisi loo mthetho ka"Section 11."

Ayiyo nyaniso ukuba kukho obanjwe enayo ipemete. Ubanjwe engenayo wayenayo, engazange abanjelwe napasi. Akakhangwe azivelise zombini ezo nto athi u"Sindiya kaNtaba" wayetyholwa ngazo. Wakhululwa bubungqina obathi wayenayo, okwenene kwacaca njalo.

Kwasentlandlolo ndandithe u"Sindiya kaNtaba" ma kazifundise ukuthetha inyaniso xa ebhalela kweli phepha-ndaba. Elokugqibela: kwakwelo phepha u"Sindiya kaNtaba" usixelele ngobuqhinga bemigewu eMunsterville, aya ku-nqonqozela umongikazi ezinzulwini zobusuku kanti yayi liqhinga lokumgebenga. Isisimanga into yokuba u"Sindiya kaNtaba" ayokubona ubugebenga baseMunsterville abe engabuboni obaseTshantolo, engafuni nokuva ngabo. Ugqitha phi koba bundlobongela beevolo-volo obade badala nengxuma yentlanganso eMoses Hall yalapha? U"Sindiya kaNtaba" ma kayeke ukuzenza ingcongconi kwabanye abantu.

ngumN. Ntuli owatsho ngamazwi akhethiweyo, wayiqokumbela u-Mn. Ben Sedibe, uxhagodala okadebona. Yasonwabisa into kaDube ngengoma emnandi yonomathotholo (wireless). Phambili ma Afrika!

Rev. Michael Scott

(NguSydney K. Nxu)

Umzekelo omhle uwezile Scott. Ngathi unguye umfundisi wenene. Usekhondweni laKhe kanye lo Yesu,

Owasoloko washumayela ngaYe kubantu.

Ndithi nezokugqibela zona ingqola, Zitsho kunye nam ukuthi nene nene,

Uya shumayela mfana ndini ka-Scott;

Namhla izenzo zithetha ngaphezu kwamazwi.

Unokuba wenze isikizi nenyala kwabakuni,

AbamHlophe bathetha ngesiko elingungqakhwe,

Kuba udad' entolongweni ungu-mfundisi.

Ngaphezu koko, isizathu ikukubanjelwa

Abantu ababala limnyama umHlophe,

Kukho nabathandabuzayo ukuba uphile neam,

Bakrokrela nokungathi uphambene ngoku,

De bathi nevangeli uyihlazisile.

Naalu ke olwemiDaka lona uluvo: Ngade ube, ngenxa yesi senzo,

Ukhusiwe ebufundisini bobutya-like,

Ngade ube ulahlekwe yimivuzo, Zizihlobo ezimHlophe, nayo yonke into

Enxulumene nabakuni abamHlophe,

Uyizalisekile yona into emmelwe bubuKrestu.

Wena usiso isibane esisendulini, Esikhanyisa kulo lonke elimnyama.

UYesu owamana uthetha ngaYe Umfuzile,

Kuba nje ngaYe ungene entolongweni,

Ngenxa yenyano engangxengwanga.

Igama lakho soze lalibaleka kwaNtu,

Izizukulwana ngezizukulwana ezizayo,

Zomana zibaliselwa ngoMichael Scott,

Umfundisi owamela inyani iphela, De wakuthi gaxa entolongweni.

Asithandabuzi okokuba uThixo wenyani,

Uya kulolula iphiko laKhe elide, Akugcine Akulondolozwe Akusikelele.

Kupani na bakufunda umzekelo, Aabo bathi ngabalandeli baka-Krestu,

Nabo bonke abashumayeli belizwi,

Nje ngaYe basifundise basibonise, Ukuthanda ummelwane wakho njengawe!

Yonke imiDaka itsho kunye ngale mini,

Ithi, "Nangamso Mfundisi Michael Scott."

EMeleanor

(Ngowakhona)

Ngomhla we15 kuJuly sibe neyhwaba yokuhanjelwa nguMn. Loram Mcasa ofunda eWitwatersrand University eRhautini ezokuchitha iholide. Ubefikele kwaMn. Owen Sipunzi ongummelwane kaMr. D. Ntuli. Kuthi bantu basemalazini iincoko zikaMn. Mcasa zibe rezifun. fisayo kakhulu.

Phambi kokuba abuyele esikolweni uMn. Mcasa wenzelwe imibutho kwaMn. D. Dube apho kwatywa ooni nooni. Amanene enza umbulelo kuMn. Mcasa ngokuwawelela nangexesha elimnandi abe nalo. UMn. Sipunzi wenza intetho emnandi efundisayo. walekelwa (Ziphelela kumhlathi wesine)

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Kwi "Bantu World" yomhla we4 kuMay kubonakele inxhelo marlunga nezindlu ezakhiwa yiMaspala eTshantolo. Loo nxhe'lo ithe ezi zindlu "zigangathwa nge'tha' zifulelwe ngesamente, iindlwana zangasese zakhelwa ngaphakathi egumbini lokulala ungabikho umnyango ophumela ngaphandle." Ngesice' o seMaspala yaseKrugersdorp ummeli we "Bantu World" uye kuhlola ezi zindlu, wafumani- sa ukuba umgangatho nophahla lwazo lwenziwe ngomxube othile ovunyelweyo ngamagosa akwa- Rhulumente. Umgangatho lo awumangozi empi'weni nje ngowe- samente. Ummeli wethu ubuyi wafumanisa ukuba iindlwana za- ngasese azakhelwanga ngaphaka- thi kwegumbi lokulala, koko zinga- phandle kwendl' zizimele zodwa, nje ngoko zibonakala njalo kule mifanekise

Zimbini iint'obo zezindlu eza- khiwa apha, ezimagumbi mabini nezimagumbi mathathu. Indlu nganye inegunjana lokuhlambela (bathroom), elokugcina ukutya (pantry) nesitovu esikhutshwa yi- Maspala. Ingesho yazo yi£1/1/- ngenyanga ezimagumbi mabini, ne£1/12/- ezimagumbi mathathu.

Kuphauleka ukuba umbaleli we- thu wabona amagunjana okuhlamba' a nawokugcina ukutya wacama- nga, nje ngoko ayengekagoitywa ukwakhiwa, ukuba ngawendlwana yasese.

Wakuba ugqityiwe ukwakhiwa lo mzi ngathi uya kuba ngomnye wephambili ngangohlobo oluhle owakhiwa ngalo. Kwakugqitywa, sekutshayelwe yonke inkunkuma yomsebenzi, kwakubiyelwa, indlu nganye ibe neyadi yayo yodwa.

"Ikwezi" uManyano lweSizwe

(Ngu V. M. S. Lindiwe)

Ndivakalisa kwisizwe sikaNtu ngomanyano lwe "Kwezi" oluse- kwe phantsi koMn. W. B. Maka- lima onguSihlalo walo kumzi wa- seOrlando. Olu manyano luzama ukuncedisana nesizwe esiNtsundu kwimbandezelo nentshutshiso esi- kuzo. Amalinge alo ise ngawoku- qala phakathi kohlanga oluNtsun- du.

Vukani maAfrika, lutsho usa- pho lolu manyano. Luthi ma si- phume esi sizwe phantsi kobakho- boka. Lithi "Ikwezi" isizwe ma sizame kuqala ukhulanganisa i- nkedama, izilima nazo zonke i- ntsizana zomzi oNtsundu, zihla- nganiselwe ndawonye ngeutobeko yeenkqeli nomthadazo omnye othi, "Senze Bawo sibe yimbumba yamanyama ukuze zinsabi nakusivuyela iitshaba. Utyhilele iinkokeli zesizwe ingqondo yento- beko nolulamo ukuze zibe nje ngesibane esiphezu kwenduli so- lukhanyisela ihlabathi."

Olu manyano lwe "Kwezi" luma- ma iinkokeli zesizwe kolu daba lukhanya lokuphalala komzi oNtsun- du. Luthi iinkokeli imimoya ya- zo ma iphefumlelane. Zingena njalo iintlanganiselo zolu manyano zonke iCawa ukususela kwintsi- mbi yesibini malanga (2 p.m.) e- Small Communal Hall, Orlando. Ngoko oko nolunfu lonke luya ngweneleka ukucumbulula imbo- phelele namaqhina arhintyele u- nzi oNtsundu.

Ezase Matatiele

(Ngu Hlikihla)

Madoda, kha nilungise umhlaba kuba uya phalala. Ngeeholide zika- July iitshala bezisemakhaya zo- nke. Kubonakele umhlola apha ngelo xesha, ukunxila kweitshala nabantwana bazo. Hanewu! Ho! Ngandan! Ngaba yini na! Njenge nje kubhekwa phi na ngumzi wa- kowethu!

Kuya tshatwa kweli lakuthi. Ndi- the ndihamba edolophini ngenye imini ndadlula kwinqela loo 'Hliki- hla.' Ndiwe omnye esithi, "Madoda mna andinakutshata. Ningatshata nina kodwa aabo bafazi benu nga- bam nam kuba ndingu'Hlikihla.' Tshatani nina zimpatha." Akubuza omnye ukuba uthetha ukuthini na, waphendula ngelithi yena akanaso isitreyiti kuba engu'Hlikihla.' Abafana balapha abasengabo oo- Tsotsie, se bengo'Hlikihla' ngoku.

Bekukho umdlalo obuphakathi koQumbu, Mount Frere, Kokstad, Mount Fletcher noMatatiele. Abulelene la maqela kodwa iKokstad voyiswe izama. Indebe eyiMata- tiele N.R.C. ihleli apha emaHlubini ayishukumi. Bezikhala ngo- 'Bomber Hitler kwintaba zaseRus- sia' phaya emva kwezaseMatatiele.



Ngasentla apha kuboniswa enye yezindlu ezakhe'wa abaNtsundu kwilali yaseTshantolo kwisithili saseKrugersdorp. Ezi zindlu za- khiwe zadityaniswa ezimbini, kodwa zohlulwa ngocingo olubiyelweyo. Zezimagumbi mathathu ezi.

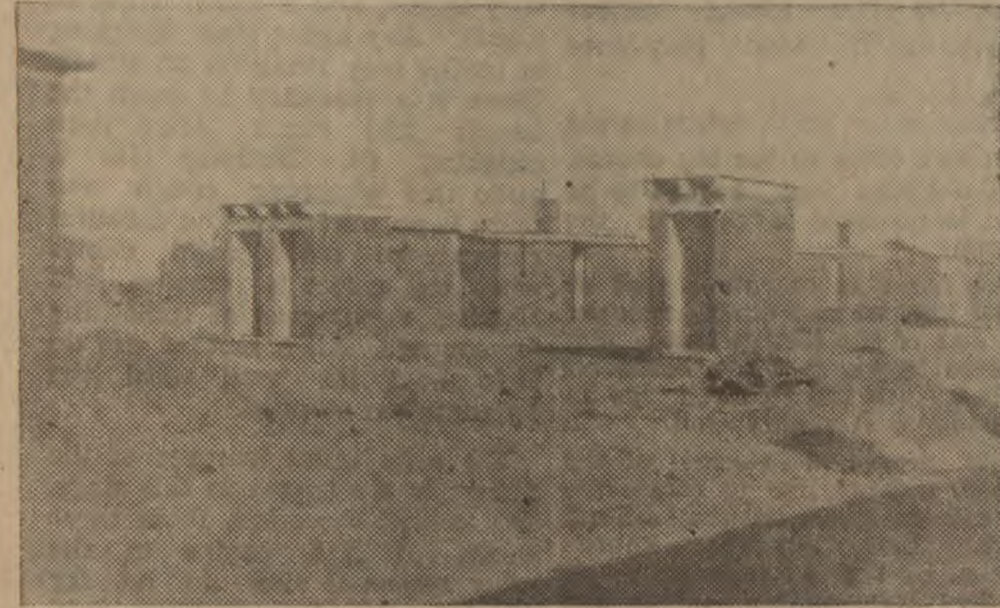
Umbulelo KwabaseWest Springs

Ukwenje nje kukubulela umzi waseWest Springs ngomsebenzi omhle abasenzele wona ukunchwa- ba umntakwethu uGeorgina K. Qikila, intombi yasemaZangweni e-adele emaTshaweni kuMartin M. D. Mtshawe, oyinduna yaseWest Springs Compound. Umntakwethu usweleke ngomhla we6, wanchwa- tywa ngowe8 kuJuly ngenkonzo ezukileyo yaseTshetshi.

Ugule iinyanga ezintathu esibhe- delele saseFar East Rand, wabu- yela ekhaya kweyesithathu. Ushi- ye iinkedama ezimbini, amakhwe- nkwana asemancinane, enkulu i- neminyaka e4. Mawoneliswe yile ncazwana amaZangwa, maMvula- ne namaTshawe emzini wakhe.

Uya bulelwa kakhulu wonke u- mzi waseWest Springs ngenxa- xheba oyithabathileyo kwifihlo lo- mfi. Ungadinwa nangomso mfo ka- Nd'azulwana uS. nabanye abance- dileyo. Umsebenzi wezandla zenu ube £17.16s.—'Akuhlanga lunge- hlanga.'—R. P. NJOLOZA no- LINA TYAWA.

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Apha kuboniswa izindlwana zangasese ezakhiwa ngasemva kwe- zindlu kwa ku'e lali yaseTshantolo. Umzi ngamnye unendlwana ya- wo wodwa. Nazo zidityanisiwe ezinye, zohlulwa kwa lucingo olubi- yeleyo.

Othethela lityalike

MHleli,
Ndiphendula abagxeki abaphe- the lityalike ngemilomo. UMn. Matotie obhale kwiphepha lomhla we13 kuJuly, ndiya mvumela u- kuba kukho amakhohla akkratshi- leyo aziphakamisayo, kodwa nga- thi naye unjalo kuba usuke agxe- ke inkolo yabantu kumaphepha- ndaba kuba efuna naye aziwe li- lizwe. Ukuba ebengenjalo ngesu- ke waya kwaabo bantu baziphaka- misileyo bazidla ngezivatho, aba- cacisele indlela emabahaqbe nga- yo, ingekuko ukusuka agxeke i- nkolo.

Uchasene nobuKrestu ogxeka a- maKrestu, kwaye injongo zakhe kukuba abangagqobhokanga ba- ngabi sangena enkonzweni. Utha- ndo lwenene lukaThixo luthi xa umntu ekhathazwe ngomnye ma- kaye kuye. Ngokunjalo ke xa u- mntu ekhathazwe yityalike ngani engayi kuyo nje?

Kwa kudala amaKrestu ayenye- njwa, kodwa ezo zigxeko zisuke zaba luzuko, izishwabulo zaba yi- ntsikelelo. Loo nto ithetha ukuba abagxeki bobuKrestu bakha- sela eziko. Abantu ma bagqale xa behhala ngetyalike kuba bolahle- kisa abaninzi.

Abantu aaba abalingani. UThi- xo Wadala amaciko namayilo, i- zilumko nezinyatho, amahlwempu nezityebi. Nolwazi lwabo ngoThi- xo ke alulingani. Umntu ngam- nye ma kahlonene abamkhokelayo.

ENew Brighton eBhai

(Ngu A. M. Zamxaka)

Izinto zomhlaba azihli ngokufa- nayo. Ngomhla wama26 kuJuly kwisitalato saseNcwana apha eNew Brighton, matshona ngolwemivu- ndla kufunyenwe usana lulele eca- leni kwendlu yexhego nexhevu- kazi.

Kwabekwa ipolisa lokukhangela olo sana. Malunga neyure yesine ekuseni, ipolisa lingene kumzi oku- futshane apho lisiya kuzinceda kwindlwana encinane. Laphuma a- pho usana se lungekho. Basafuna abakwaRhulumente unozala walo.

Ikhe yana kakhulu imvula apha. Ngamana uSombawo Ayithumele kuwo omane amagumbi omhlaba, kuba bayafa abanye abantu yindla- la.

alulamele ityalike yakhe. Ma ka- beke iinkosi, iziphatha mandla, a- befundisi, abashumayeli nabo bo- nke abanegunya phezu kwakhe. Ma kathande ummelwane wakhe nje ngokuba ezithanda, naalo ke ukholo lwenene.

E. Z. DANIEL

Tshantolo.



TRUE TESTIMONIAL NO. 8.

Johnson was a young man of 19 years. All the girls in the village used to laugh at him. When there were dances or parties, he always found he was alone. He was thin, weak, had pimples on his face, and could make no progress in his job. Eventually, his father got him the famous LION BLOOD TONIC, and after taking this medicine he felt and looked a different man. Today he is very popular, his skin is clear and put on 26 lbs. in weight in three months, and he knows this is all due to LION BLOOD TONIC. SATISFACTION GUARANTEED OF MONEY REFUNDED. Price 3/6 per bottle. By post 4/6. Send 4/6 Postal Order or stamps for a bottle today.

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Besides being a delicious drink, Bournville Cocoa is rich in the substances that are needed to build up your body and your energy. A famous Medical Magazine says "Bournville Cocoa maintains its high reputation as food value— it represents concentrated food."

Drink Bournville Cocoa for breakfast and at night and you will benefit in health and strength. It only costs 1/3 for 1/2 lb. which makes 16 cups cocoa.



THIS IS THE RIGHT WAY TO MAKE COCOA

Put one teaspoonful of cocoa in empty cup; add as much milk and sugar as you would like to make a cup of tea; then mix cocoa, milk and sugar into a paste until no lumps of cocoa remain; finally, fill the cup with very hot water and stir well.



Last Sunday night we were coming home from Church when my wife dropped her brooch. We struck matches to search for it, but the wind blew them out.



We thought we had lost the brooch for ever. Then our friend Jacob appeared. He found it in less than a minute as he had an Eveready Torch. I was surprised when Jacob told me he could now get plenty of Eveready batteries again.

I also have an Eveready torch, and on Monday morning I bought some new Eveready batteries for it. There were plenty in the store. Now we are both happy. My wife has her brooch and I have bright light to see with on the darkest night.

Because Eveready batteries are made in South Africa they are fresh! So they last longer.



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If you want your baby to be healthy and happy and free from children's troubles, feed her on NUTRINE Baby Food. Doctors and nurses tell mothers to give their babies NUTRINE if their breast milk does not give baby enough nourishment, and baby becomes thin and sickly and cries a lot. Babies like NUTRINE, and it soon makes them strong and well. It is best for baby, and is very easy to prepare.

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If you are worried about your baby, write for a Free Diet Chart, showing you how to use NUTRINE. When writing, say whether you would like your book in English, Zulu or Sesuto. Write to Dept. 54N, Fluid Food & Co., Ltd., Umbilo, Natal.

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If you cannot breast feed your baby give her Nutrine, the food next best to Mother's Milk



HOME CORNER FOR AFRICAN WOMEN

Do All to The Story of God

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

1 Corinthians Chapter 10, verse 31.

One day a mother and her little daughter were looking round a very large and beautiful church. Suddenly the little girl gave a cry of delight. "Look, Oh look mother! she exclaimed. Come and look at this beautiful angel, mother!"

The mother hastened to her little daughter's side and looked up at the roof of the church. And sure enough there was a lovely angel looking down at them! The angel had the kindest, most loving face, and all around the angel there was a lovely light.

On closer examination, it was found that the angel was a carved

angel. The lovely light around the angel was caused by the fact that a recent severe storm had dislodged one of the tiles of the roof and through this opening a stream of light came down, flooding the angel's lovely face with a bright wonderful light.

And strange to say nobody had noticed the exquisite angel before. Just where the angel was fixed right high up near the roof of the large church, it was very dark, so dark that the angel was not seen, especially as the church had no electric light in it.

Naturally the mother and her little girl were interested to know all about who had carved the angel. So after asking various people, this is what they were told.

Many, many years before an old man had come to the big church. This old man had begged to be able to do some carving in the church.

The old man explained that he knew that he had almost reached the end of his earthly life, and that he longed to add a little bit of beauty to the church as an offering to Almighty God.

The people in charge of the church did not like to refuse the old man's request, but they did not want their beautiful church spoiled by bad workmanship, and as they knew nothing about the old man they allowed him to carve an angel in the darkest part of the church.

For days and weeks the old man toiled lovingly at his task, by lamplight. Then one day the old man was found peacefully lying with his head on his bag of tools—quite dead. He had gone to the Master he loved so much.

Nobody bothered to climb up a ladder to examine his work, and soon people forgot all about the old carver and the angel he had carved as an offering to God.

But now after all those years it was shown to be a lovely piece of carving. That old carver did not work for the praise of men, he carved to the glory of God. Even where it seemed unlikely that any one would ever see the carving, he put his best work into the angel's face. He remembered the saintly face of his mother, and put all the tender beauty of her face into the face of the angel.

God sees all our work. Let us work honestly, giving of our very best always to God. One day the light of judgment will fall on all our deeds, our work, our words. And in that day may we not be ashamed to show our work to the Greatest Worker of all Jesus.

Whooping Cough

Whooping Cough is about again, and it is such a distressing sickness that mothers should do all in their power to avoid spreading it. Until the disease enters one's own family, it is usually regarded as something very ordinary—a trivial complaint—but there is nothing ordinary about it, as those know too well, who have watched through wakeful and distressful nights of a sorely tortured baby. For the first few days, it is almost impossible to distinguish whooping cough from an ordinary cold. There is the usual sneezing and running at the nose, with slight cough and fever, but before a week has gone the cough grows very severe, and is much worse at nights. Any upset like laughing or crying may bring on an attack. There is a tendency to catch the breath and vomit after each coughing fit. Nothing else is quite like whooping cough and there is no mistaking the dreadful whoop. An older child knows when the spasm is coming and clutches at someone of something for support. All a mother can do is to hold his head until the coughing has stopped.

The very worst features of the disease is the length to this stage. The mildest cases last about three weeks but if it begins in the rainy season it may go on for months. If you think your child has whooping cough do keep him away from other children as much as possible. Keep his bowels well open and give him good nourishing light food. Let him play in the open air and avoid any exciting games. He can of course play with children who have already had the sickness. Keep plenty of good cold water handy so that the child can drink frequently. Heavy solid food is not good for a sick child so cook some thin porridge in a small pot for him.

It is possible now to have injections for the prevention of whooping cough.

Vegetable Pudding

1 cup sugar, 1 cup meal, 2 teaspoons baking powder, 1 teaspoon salt, 1 teaspoon bicarbonate of soda, 1 cup grated raw carrots, 1 cup grated raw potatoes, 1 cup seeded raisins.

1. Sift meal, sugar, baking powder, salt and bicarbonate of soda together. 2. Add the other ingredients and mix well. 3. Steam for 2 hours. 4. Serve with a hot sauce.

YOUR RECORDS DESERVE THE BEST
Medium - Loud - Extra Loud

Porinwick

GRAMOPHONE NEEDLES
These needles are made only of highest-grade steel and should be used for less records wear and better tone. Obtainable from shops everywhere. A tin of 50 needles only 1/3

BW 31/8/46

Hands as hard as Stone

"You can imagine how pleased I am," writes a lady from Premier Mine (Case 127), "my hands were as hard as stone from crusts caused by eczema. One tin of Felaform Ointment and one cake of Felaform Soap caused the crusts to soften and fall off."

Mr. R. L. van Niekerk of Wakkerstroom district writes: "Send me another cake of Felaform Soap and another bottle of Felaform Blood Tonic. It is the best I have ever used. My face was a mass of pimples, blackheads and blotches, but is now beautifully clear and smooth."

Hundreds of sufferers from eczema and other skin troubles have obtained complete relief from pain, itching and disfigurement, by using the Felaform remedies. All chemists sell Felaform Ointment, Felaform Soap, Felaform Skin Powder, Felaform Blood Tonic and Felaform Shaving Sticks.

FELAFORM

FOR ALL SKIN DISEASES 5708-6

From fretful cries to laughing eyes

Baby gets quick relief from teething troubles with Feluna Teething and Cooling Powders. Reducing feverishness and easing pain. Feluna Teething and Cooling Powders also gently regulate baby's digestive system, giving Baby—and Mother—essential rest. They're absolutely safe!

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Keep your Feet Healthy

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GORNES - BUNIONS
HOT, TIRED FEET

ACHING FEET
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YOUR FOOTSTEPS MAY PERIL THE WHOLE FAMILY

70% ADULTS INFECTED YEARLY

Amazing Results with

NOMISOL

Obtainable at all Leading Stores, Chemists and Bazaars at 1/4, 1/10, 2/10. Special Family Size, 24 oz. 3/10.

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If your WHITE wash turns YELLOW...

...it's a sure sign that it needs a last rinse in blue water, made with Reckitt's Blue. Blue will make your white wash a dazzling PURE WHITE, and it costs only a penny or so a month!



An African Prodigy

Dr. J. M. Nhlapo, Wilberforce Institute, writes: In a speech at a function recently held in his honour at Cape Town, professor de Wet, who has resigned the Chair of Mathematics at the University of Pretoria, to assume a similar position at the University of Oxford, England, complained that the standard of the South African universities was low. He said that the students were so intellectually poor that three quarters of them had no business to enter the university, and were so unwilling or unable to work on their own that the time required by the staff for research work was devoted to teaching or driving the students to learn, and giving them regular tests. Mr Raikes, principal of the university of the Witwatersrand, after placing a cushion between professor de Wet's hard blows and the universities of our country, admitted that the professor's strictures were not devoid of truth.

I do not know anything about European university students who are obviously the target of professor de Wet's complaints. What I do know is the type of students in our African Secondary or Teacher-training schools, who have to be driven even with the stick to do their work. We have a growing number at Wilberforce and other similar institutions.

Of the good students we have at Wilberforce Institute, I wish to mention one brilliant son of Africa, Mr Elias Jiyane who hails from Middelburg, Transvaal. He came to us at the beginning of 1944 with a standard six certificate. Desiring to be trained as a teacher, he joined the First Year teachers' class (N.P.L. 1), and at the same time studied for the Junior Certificate privately. At the end of 1944, he passed both N.P.L.1 and the J.C. At the beginning of 1945, he was placed in the First Year Higher Teachers' class (N.P.H. 1), and at the same time studied for the Senior Certificate (Matric) privately. At the end of 1945, he passed N.P.H. 1 and five Matric subjects. He has been informed that he has passed Biology and has thus fully matriculated. When he passes N.P.H. 2 at the end of the current year he will have done in three years what most students would have done in more than twice that length of time.

In 1947 Mr Jiyane should begin his degree studies, only three years after standard six! We hope some money will be found to enable him to go to a university for, like most students of his type, he has plenty of brains but his parents are too poor to finance his education.

READERS' FORUM

The Pass Laws Again

S. P. S. Seshake, Vereeniging writes: Among all the burdens to which Africans are subjected, the pass laws are the most obnoxious, what is the implication of these documents which are to be carried by us? The Native administration acts passed and amended under the cloak of protection are basically detrimental for they are "ipso facts" a denial of freedom. South Africa is a democratic country, but is equality in the eyes of the merciless South African laws maintained? What justification can be made for deviation from this principle? To what effects will this coercion to carry a pass lead? Undoubtedly all will agree with me that where compulsion reigns, people labour under a sense of injustice and therefore ignore authority with impunity.

Under Section 28 of the Native Administration Act 33 of 1927 the supreme chief is empowered to repeal the pass laws but when he goes to exercise this authority under this section as he does at the slightest provocation, under various sections of the act, for instance, the notorious section 5? We usually hear people boast of being granted letters of exemption because they are 'law abiding citizens'. But can these exempted people walk about without such letters in their pockets? The answer is no. If not, what does it benefit us to be exempted if we cannot leave them at home when going anywhere?

In my opinion these documents are nothing but passes.

Under Section 31 of the Act the supreme authority issues such letters of exemption and he alone reserves the right to repeal such an exemption without assigning any reason thereto.

What's Become of "Thikoloshe"?

Hubert M. Ngwane, Johannesburg, writes: I am anxious to know what's become of the 'Man from the Moon Mountains' whose discourse on various topics was a bright feature of the paper? The style in which he wrote or presented his arguments even in small talk won the hearts of the most serious among readers of this paper. I feel certain that such readers would normally have overlooked such topics. He

has the ability to treat difficult subjects in an entertaining manner, thus attracting to the pages of "The Bantu World" even those less interested in reading matter of any sort. In short, he has done much to create a reading public.

Thikoloshe does not profess to be a 'Johannes fact-totum,' for perfection in something unknown in this life. Indeed, if writers had to wait until they attain perfection before giving something to the public, or if the judiciary demanded perfection as a prerequisite, then journalism, like the judiciary system, would suffer. I have loved to wander with "Thikoloshe" in the realms of imaginery and fiction down to the valleys of grim reality. Still more, I love to see Thikoloshe play a bigger part in our national affairs, and he will be glad to know that readers will welcome his return to the columns of the paper.

(We are glad to inform our correspondent that we have been able to contact the man of the 'Moon Mountains' on this matter. He has given us to understand that his absence was due to unforeseen circumstances. He has now resumed his duties.—Ed., B.W.)

Students and Misbehaviour

S. B. Sibiba, Piet Retief, writes: Respect among Africans was something many people used to admire in olden days. It was shown to all old and young irrespective of any educational qualifications or social status. To-day things have changed with the march of time and unfortunately they have changed to a wrong end.

There is no difference between the old and young of to-day. All treat each other as equals. A young child talks to somebody his superior with hands deep in the pockets and a long cigarette in the mouth. It is a common thing to see a young child engaged in a physical conflict with the parent or answering back while remonstrated.

Our students are the worse in this direction. They will not respect an uneducated person because they say he is socially inferior to them. Some go to the extent of disrespecting their parents by not listening to any order.

This type of attitude towards the old people detracts from the good name of our forefathers who were known as a respecting people.

Education does not mean that a child should despise his parents because they do not have the same qualifications as he has. Students should remember that by doing so they are lowering the dignity of those who gave them the training at school.

Christianity and Science

E. Z. Daniel, Luipaardsvlei, writes: Most of our educated people who have had some study of science at colleges and Universities are in a confusion with regard to the relation between science and christianity. I wish to draw their attention to the fact that in the Bible we read always of the great scientists of old and therefore it is foolish to condemn christianity because one has had a study of science at a college.

These educated and enlightened people have many theories about the church. Some say the church is a place where money is illegally collected from people by the clergy who wish to have it for their own ends.

My advice to those who still wish to follow the church teachings is that they should ignore such dangerous weapons. I am aware of the fact that in some schools, the students who are keen in church matters are often laughed at by their parents who want them to leave church alone.

The result of criticising the church is always detrimental. Many a young man to-day finds himself in difficulties but fears to go back to the same church he once attacked. Let us remember that the fear of God is the beginning of wisdom.

WORK IS EASY NOW

It is an acknowledged fact that the victim of Constipation and consequent Debility cannot do himself justice at work. He doesn't feel like work. He'd like to sleep instead. This heavy, lazy feeling is one of the first warnings that all is not well with the Stomach and Bowels, that waste matter from the food digested is not leaving the body as fully or as promptly as it should do, and that some of it is finding its way into the Blood—with poisonous, health-destroying effects. The Blood is the life-giving stream within us and if you allow this vital stream to be impaired as explained above, how can you possibly feel well, work well, play well, or ever be really happy? Everyone should understand this. The evils of Constipation are too serious to be ignored—or to permit delay.

And so, what is to be done if you are Constipated and suffering from its blood-polluting ill-effects? The best answer can be given in three words: PARTON'S PURIFYING PILLS.

Get PARTON'S PURIFYING PILLS to-day and you'll soon know what thorough inner-cleansing can mean. That heavy, lazy, "poisoned" feeling will be dispelled and your natural energy and zest for life and work will return. No more Headaches, Bilioussness, Indigestion and all the rest of it. PARTON'S PURIFYING PILLS are a never-failing Treatment.

PARTON'S PURIFYING PILLS

1/6 per bottle (50 Pills). Trial size 1/- (30 Pills).

"Now feel that COLD start to GO!"

This simple rub begins work instantly—INSIDE and OUTSIDE

DON'T DELAY COMFORT when your child has a cold! Speed relief of all her miseries—stuffy nose, sore throat, tight chest, coughing—by rubbing throat, chest and back at bedtime with Vicks VapoRub.

OUTSIDE, it acts like a poultice on chest and back, warming away tightness and congestion.

INSIDE, at the same time, its medicinal vapours, released by warmth of the body, are breathed into the air-passages—clearing stuffiness, making breathing easier, soothing irritation and calming that cough.

Long after your child has gone comfortably to sleep, VapoRub continues its double action. No wonder it breaks up so many colds overnight!

A World Stand-by VICKS VAPORUB

OVER 30 MILLION JARS USED YEARLY

Tshimologo Ya Botsholedi Mo Souta Afrika

THAEGO YA DITIRO TSA 'TRUST' KA MOLAO WA BOTSHOLEDI LE WA DINAGA WA 1936

Maikaelelo le morero wa tiro ya Botsholedi ba Ba-Afrika le Molao wa Dinaga wa 1936 jaaka go tshasotswe mo mafokong a tsama so ya Molao, e ne e le go rulaganyetsa tshimologo ya Lekgotla la Botsholedi mo merafeng ya Souta Afrika le go tshasa se e leng maikaelelo; go baakanyetsa Ba-Afrika go reka le go rua mafatshe le go lolamisa Molao wa No. 27 o dirilweng ka ngwaga wa 1913 ka koketso.

LEKOTLA LA BANTSHO BA S. AFRIKA LA BOTSHOLEDI

Mo Molaong go rulagantswe gore Lekgotla la Botsholedi la Ba-Afrika e tla nna lekoko la batho ba ditiro tsa bone di tla laolwang ke Mmusi yo o nang le thata ya go rola boikarabelo jwa

ditiro tsa gagwe mo go Tona ya Kgotle ya tsa Ba-Afrika mme ene o tla dira ka go gakololana le Lekgotla la Tshotlhomiso ya D'tiro tsa Bantsho.

Lekgotla la 'Trust' tiro ya lone ke go baakanyetsa boago, thuso, ntshetsopele le loago la botshelo.

jwa Ba-Afrika ba Lefatshe la Kopano.

Kafa re umakileng ka teng mo ditshutong tse di fa pele, Lekgotla je lefatsa la Botsholedi le ne la sielwala thata le nonofo ke Molao go tlhakanya Makgotla—Lekgotla la Bantsho la Natal, ja lefatshe la Ma-Zulu, la Putuli, la Frei Stata la Dithuso le la Polokelo ya Bantsho.

Mo Polokelong ya Madi e mpsha go no go tsengwa madi otlhe a neng a ntsa a tsena mo dipolokelong tsa makgotla a magologolo, madi ntshitsweng ke Palamente le madi a ditueleo tsa mafatshe a disitsweng ke Lekgotla 'Trust'. Dingwe tsa ditiro tsa Lekgotla le ke tse:—

1. Go batla mafatshe a Lekgotla le ka dirang ditiro mo go one le go tshabolola dinaga tse e setseng e le boswa lo bo mo tising ya Lekgotla.
2. Go duelela ditiro tsa botshelo ba Bantsho mo dikgaolong tse di badilweng, dikgaolo tse di gotsweng kana tse di seng mo tising ya Lekgotla.
3. Go duela Ba-Afrika ba ba agileng mo go tsone.
4. Go duela ditshenyegelo tsa tsamaiso ya Lekgotla la Polokelo kafa Tona ya Mmuso ya mhama wa tsa Bantsho e ka akanyang ka gone.

Dinaga tsothe tse di beetsweng Ba-Afrika go aga mo go tsone (Crown Lands) mo dikgaolong tse di badilweng le tse di rekoleltsweng, di ne tsa beiwa mo tising ya Lekgotla la 'Trust'.

Gape, mo Molaong go no go rulagantswe gore Lekgotla le ka kgetha lekgotlana (board) bakeng sa kgaolo nngwe le nngwe e kafa tlase ga dinaga tsa botsholedi go tlhagisa Lekgotla mo go tsa patlo ya dinaga, thekiso le tshabololo ya dinaga tsa kgaolo eo. Lekgotla lengwe le lengwe le tshwane-tse go dulwa-pele ke Modiredi wa Lekgowa mo Kgotleng ya tsa Ba-Afrika, le batho ba babedi, mongwe wa bone e le Mo-Afrika. Ditokololo tsa lekgotla lengwe le lengwe kwa ntle ga Modiredi wa Mmuso, di tshwanetse go bona ditshenyegelo tsa botshelo ba bone le mesepele mo mading a Lekgotla.

THEKO, TIRISO LE KANANYO YA DINAGA

Lekgotla le rweitswe thata le nonofo go reka mafatshe a Ba-Afrika fa ese gore lefatshe leo mmogo le dikgaolo tse di rekoleltsweng tse di mo tising ya Lekgotla, di bo di sa fete bogolo ba dimmoro go tse di didikadike tse di supang-le-sephatlo (7½ million). Dilekanyo tse di letleletsweng mo Nageng (Province) tse nne tsa Kopano ke tse:—Transvaal—dimorogo tse di 5,028,000; Natal—526,000; Frei Stata—80,000; Kapa—1,616,000.

Ga go mafatshe a ka rekwang ke Lekgotla fela ga e se a beetsweng theko ya Bantsho, a dikgaolo tse di rekoleltsweng kana tse di atamelanyeng le naga e Lekgotla kana Mo-Afrika a nang le tshiamelo mo go yone mme le gone e bo e le naga e mo dikgaolong tse di umakilweng.

Ga go lesomo la Ba-Afrika je le nang le ditshwaneleo tsa bosimegi le ditokololo kgotsa lekoko la badira-mmogo la batho ba ba fetang Ba-Afrika ba barataro (fa e se morafe o itseweng ke Mmuso) le ka rekang lefatshe je le neng le sa tsholwa pele ga ngwaga wa 1936, kwa ntle ga tetelelo e kwadilweng ke Mmusi (Governor-General). Lekgotla le reka naga yotlhe eseng karolo ya yone, mme le gone mong wa yone a duelve madi a tshwanetseng mmogo bakeng sa bontle ja lone le ditshabololo tse di dirilweng mo go lone.

Lekgotla le sa ntsa le tla tsaya lobaka lo le telele go fitlha mo kemong ya go simega (control) naga ya bogolo jwa di-morogo tse di didikadike di le 7½ ka gobo theko ya lefatshe ke tiro e bokete e mara e batlang bomaiteanape ba badiredi ba puso go le tshathoba go bona monono -wa lone. Mabapi le tiro e kgoreletsego e ntsa teng mo dingwageng tsa

nwaga ka ntata ya gore Kgotle ya tsa Bantsho e ne e thaela badiredi mo go maswe. Go ka solofelwa gore tiro ya theko ya dinaga e tla akofa e tsamaisetswa ka bofefo—madi a tiro'e a atholwa kwa Palamenteng.

LEHUMO JA LEKOTLA

Mafoko a pegelo ya Lekgotla la Tshotlhomiso ya Ditiro tsa tsa Bantsho la 1939—40 a re: "Mo Letlolang go tsena madi otlhe a Lekgetho la Motse, karolo tse pedi mo borarong tsa Lekgetho je Legolo la Ba-Afrika, madi a thuso a £340,000 bakeng sa Thuto ya Bantsho, mmogo le madi otlhe a ditueleo tsa matlo le ditshwaneleo tsa meepo le ditseletso tse di tswang mo Dinageng tsa Botsholedi le tse di tswang mo Dinageng (Reserves) tsa Bantsho. Fa thoko ga one go tsena madi otlhe a athotsweng kwa Palamente. Madi a, mmogo le a rebotsweng ka 'podimotlhalo' mo mading a theko ya dinaga, ke mpho ya Ba-Afrika e go senang koketso ya puseletso.

Go ka solofelwa gore mo dingwageng tse di tlang, fa go setse go rekilwe dinaga kafa go rulagantsweng mo Molaong wa Lekgotla le Mafatshe, Lekgotla le tlaa bo le letaganye le namane e tona ya lefatshe je le lopileng madi a didikadike tse dintsi go le simega, mme je le tlaa bong le busa madi a magolo a fetang a ka atholwang ke Palamente mo makgethong a lefatshe.

TSAMAIISO YA THEKO YA MAFATSHE

Go ne ga lemogwa mo tshimologong gore fa Lekgotla la Botsholedi le ka rebolelwa go reka mafatshe lesukasuke mo dikgaolong tse di rebotsweng, ditlhwathwa tsa one di ne di ka tshoga di tshatlogela godimo; ke ka moo Lekgotla la Tshotlhomiso le nang la etela dikgaolo tse di farologanyeng go tshomamisema kemo ya dinaga. Pegelo ya tiro ya dikgaolo e ne e fetisetswa Lekgotleng la Tshotlhomiso go e akanya, mme Tona ya Mmuso e itse go akanya dinaga tse di tshwanetseng ke go lekolwa ka morero wa go rulaganyetsa theko ke Lekgotla la 'Trust'.

Fa loeto le weditse, dinaga di a tshatlogelwa di bo di beelwe tlhwathwa ke Khudu-thamaga e kgolo ya tsa Theko ya Mafatshe; mme e ire gona pegelo ya tshathobo le tekanyetso ya theko di fatsetswang go Tona ya Kgotle ya Ditiro tsa Ba-Afrika le go Tona ya tsa Mafatshe go atholwa lwabofelo, mme ka lekgotle lengwe le lengwe dikwalo tsa tiro eo di bo di patilwe ke bosupi jwa Lekgotla je Legolo la Dinaga. Tota-tota theko ya naga nngwe le nngwe e dirwa ke Kgotle ya Mafatshe ka e le yone e tshotseng bo karabelo jwa go reka lefatshe ka tona la Mmuso. Re tla lemoga ka moo gore fa naga e rekiseditse Lekgotla baagi ba yone ba letlelelwa go tshela teng go tsamao dibyalo tsa motlha oo di robjwa.

—TBN (IX)

UMA ESESE
USUKE
EPHILILE



Izikulungwane ezining kuwo wonke umhlaba jikelele onina babantwana bagcina abantwana babo besese bephilile ngokubanika iPhillips' Milk of Magnesia. Ithonsana njena likhipha umoya nezinhlungu lipheze nokukhala lihlanze kahle ngaphaka thi.

QAPHELA ABASILINGISAYO. Ceta iPhillips' Milk of Magnesia eshodeleni elihlaza ufane loluphawu "Chas. H. Phillips" ohlangothini. EMINYE IMISEBENZI EMIKHULU

Uma iPhillips' Milk of Magnesia ixutshwe nobisi lwenkomo ilwenza lubemfoti lungabi muncu futhi.

Uma iPhillips' ihlikhlwa ezinsinini zomtswana iqeda ubuhlungwana nokuluma ngesikhathi kughuma abathakathi.

iPhillips' ngokumangalisayo ipholisa umzimba womtwana ilungise isikhumba esigagadekayo.



PHILLIPS' Milk of MAGNESIA

No more ACHES and PAINS for nim!

I thought you were strong! Can't you jump?
NO! I've got aches and pains all over my body...
B.B. Tablets cured my aches and pains... Try them!
Yes, I will. Then I'll show my friends how high I can jump.
Your kidneys may be poisoning your blood. These will get rid of the poison and cure your aches and pains.
NEXT SPORTS-DAY
He knows now that B.B. Tablets will keep aches and pains away all the time!
I thought he was no good! Look—he's broken the record!

Are your aches and pains making your life a misery? Do you have to just sit and watch while others win life's prizes? B.B. Tablets get rid of the cause of your pain—make you happy and healthy once more.

Most aches and pains are caused by your kidneys. They don't do their job properly and pour poisons into your body. These poisons get into your joints and muscles and cause agonising pain. Sometimes your joints become stiff and swollen. You have to get up many times during the night and you get a burning feeling when you pass water.

B.B. Tablets can put all that right! They drive all the poisons out of the body and make your kidneys healthy. Away go all your aches and pains and troubles! Once again you can play games and lead a happy, normal life. Ask your storekeeper for B.B. Tablets—look for the letters "B.B." and the picture of a buck on the label.

NOTE: B.B. Tablets may make your water look blue or green. This means that they are doing their job properly.

B.B. TABLETS



48 Tablets 4/6; 24 Tablets 2/6; 12 Tablets 1/8



GUARD AGAINST DRY WINTRY SKIN

In cold wintry weather Lemon

Handiblok gives complete protection from chapping, dry rough skin and cracked lips. Rub a little into the lips and hands and the children's legs and arms—you'll be delighted. Only 9d. from all chemists.



LEMON
HANDIBLOCK
MAKE SKIN
LIKE VELVET 9D.

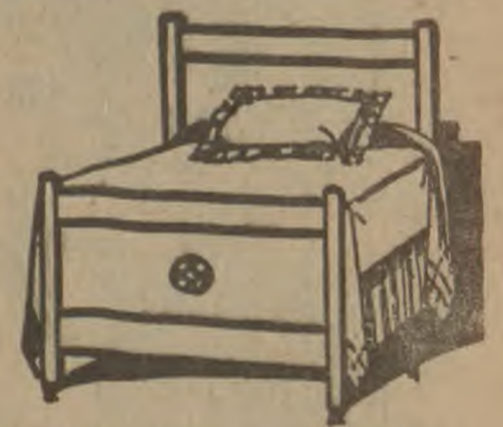
When you want to buy Smart-Strong WHITE SHOES—



Ask the shopkeeper to show you the name "TENDER-FOOT" underneath the shoes. "TENDER-FOOT" smart white canvas shoes with rubber soles have been made very strong. They will last longer, whether you wear them for work, walking or games.

LOOK FOR THIS NAME
TENDER-FOOT IMPROVED

Improved
TENDER-FOOT
The Better White Canvas Shoes



This beautiful Bed, including a Mattress, can be obtained in any size—on Easy Terms of

15/- PER MONTH

You can also obtain from us any article of Furniture for a Bedroom or a Dining Room on Easy Terms.

Write to us now and ask for a Furniture Price List and particulars.

DEACON & CO.
P.O. Box 2934 Cape Town

MA-AFRIKA 'MUSONG OA KOPANO

Qaleho Ea Trust Ea Ma-Afrika Afrika E Boroa

KA TLAS'A MOLAO OA TRUST EA 'ONA LEOA MASIMO OA 1936

Sepheo sa Molao oa masimo le Trust ea Ma-Afrika oa selemo sa 1936 kaha se boletsoe temaneng e hlalosa molao ena e bile ho theha tukiso ea Trust ea Ma-Afrika ea Afrika e Boroa le ho hlalosa tsamaiso ea eona le merero; ho etsa temana tse ling hape tse amang kenelo le phumano ea masimo ke Ma-Afrika le batho ba bang le ho eketsa molao oa No. 27 oa 1913.

TRUST EA MA-AFRIKA AFRIKA E BOROA

Molao ona o naha hore Trust ea Ma-Afrika e tla ba ntho e tsama song ka kopano eo merero ea eona e tiang ho tsamaiso ke moemeli oa Motlotlehi e le eena Molisa ka matla a ho nehela matla a hae le mosebetsi kapa tsona lits'oanelo ho Tona ea tsa ba Bats'o e tiang ho sebetsa ka keletzano le banna ba Komishini ea tsa ba Bats'o. Trust e tla laola ka thuso ea "bolulo," hlokomelo e tse seng ea bophelo le ho lisa batho ba Bats'o ba 'Muso oa Kopano.

Kaha re se re boletse mangolung a ka pele. Trust ena e ncha ea Ma-Afrika e ile ea nehela matla ke molao ona ho kopanya Trust ea Natala ea Ma-Afrika, Trust ea Ma-Afrika a ha Zulu, Trust ea Putuli, Trust ea Freistata ea nehelo tsa thuso le (e matla ho feta tsohle) Trust ea tukiso ea chelete tsa ba Bats'o. Moemeli oa Motlotlehi joaloka molisa ka nako e tiang o ne a lokela ho tsamaisa le ho hlokomela Trust tsena.

Ke tsena tse ling tsa merero ea Trust ena:—

(1) Ho fumana masimo a ho sebelisoa ke Trust le ho lokisa naha eo e seng e ntse e le ea Trust.

(2) Ho hlokomela cheseho tsa Ma-Afrika libakeng tse behiloeng kathoko, tse lokolotsoeng kapa naheng e feng feela e ka tlas'a Trust.

(3) Ho hlokomela Ma-Afrika a lulang libakeng tsena.

(4) Ho lefella tjejo li feng feela tsa trust ho ea kamoo Tona ea ba Bats'o e ka behang kateng.

Mona ho Trust ho ne ho behiloe masimo oohle a 'Muso a behiloeng kathoko bakeng sa Ma-Afrika bakeng tse khethiloeng le tse lokolotsoeng.

Malao ona oa boela oa beha hore Molisa a ka khetha lekhlotla la boroto bakeng se feng feela e ka tlas'a Trust ho eletsa mabapi le tsa kenelo, ts'ebeliso le tukiso ea naha e ka sebakeng se boletsoeng. Lekhotla le leng le le leng le ne le behetsoe hore le be le offis'iri ea Lekala la tsa ba Bats'o e tla ba eona molula-setulo, le batho ba bateli e mong e be Mo-Afrika. Leloko le leng le le leng la lekhotla, kathoko ho le behiloeng ka molao, a ka lefuoa ke chelete ea Trust bakeng sa hae le maeto a a nkang.

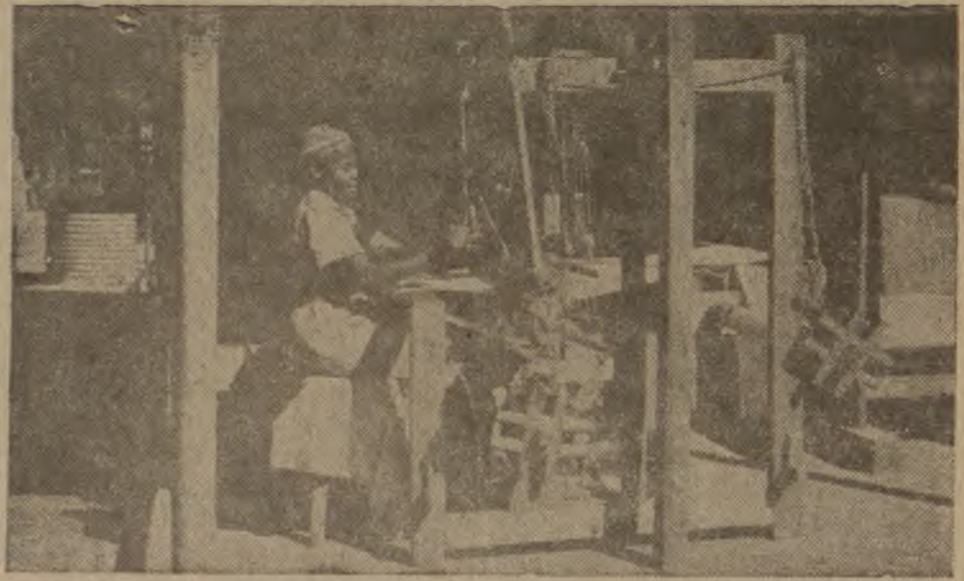
tiamehile ho nts'a naha eohle e seng karolo feela ea polasi e feng feela. Mong a eona o tiamehile ho buseletsoa ka tlalo ka bohlo ba naha eo e nkiloeng le ka tukiso tseo a li entseng ho eona.

Trust e sa na le nako e telele hampe pele e ka ea ba le hona ho ka sebelisa morokene tse supileng le kotare tseo e lokelang ho li sebelisa. Taba ea ho rekoa ha naha ke taba e matla-matla ha e etsua e batlang banna ba lioffisiri ba nang le bohlahe bo makatsang ba kang bo-lametera le ba bang joalo. Nakong ea lilemo tsa itoa lekala la merero ea ba Bats'o le ile la hloka basebetsi haholo ka baka la ho joina ho ea ntoeng 'me hona ke hona hoo ileng ha liehisa mosebetsi oa Trust tseleng ena.

Theko ea naha leha ho le joalo ke ntho e ntse e tsoela pele ka nako le nako 'me ho ka nna ha lebelloa hore tselo ea theko e tla boela e phakisetsa hape. Chelete ea ho reka naha ena ke ntho e behoang ka liatleng tsa Parlaamente.

MOLEMO OA TRUST

Rapoto ea Komishini ea tsa ba Bats'o (1939-40) e re: "Ka ho mokotla oa chelete ea Trust ho lefelloa chelete eohle ea gafa ea mahae karolo tse peli ho tse tharo tsa gafa e kholo ea ba Bats'o, nehelo ea liboloko ea pondo tse 340,000 bakeng sa thuto ea ba Bats'o, hammoho le tefello tsohle le tsa merafo le lilaksense tse fumanoang sebakeng sa naha tsa Trust le tse ling hape tse ngata tse fapaneng tse fumanoang



Basali ha ba ea sala ha banna ba ithuta mosebetsi e mecha. Ke eo ngoanana a sebelisa mochini oa ho loha likobo sekolong sa Neo'osi (St. Cuthbert's) haufi le motse oa Tsoilo, Transkei. Ena ke e 'ngoe ea litulo tse thusitsoeng ka chelete ke trust ho thusa mosebetsi ona. Ka nako tse tiang re ka 'nna ra ba le faktori tsa malapi Afrika e Boroa moo ho t'a hiroa balohi ba bangata feela. Banna le bona ba sebetsa faktoring tsa mofuta ona.

MELEMO E FUMANOENG QALEHONG EA TRUST EA MA-AFRIKA E BOROA

Rapoto mabapi le litereke tsena li nehelo ho Komimishini e tse seng ho ea hlahlobisa hantle ebe Tona ea tsa ba Bats'o e beha hore na ke life libaka tse ka eteloang ho bona hore na li ke se rekoee ke Trust.

Naha tsena joale li ee li hlahlojoe e be li lekoloa bakeng sa theko ea tsona ke Boroto e Hare e kholo ea Naha. Rapoto mabapi le hlahlobo ena le tekolo ena li romeloa le hlahiso tsa boroto ena e seng e boletsoe ka ho fapana ha naha le naha ho ea shejola la ho qetela ke Tona ea tsa ba Bats'o le Tona ea tsa Mafats'e. Theko ea naha e feng feela e etsua ke lekala la tsa Linaha, leo e leng lona le roetseng morao oa theko ea naha e feng feela lebitsong la ba ha 'Muso.

Re ts'oanetse ho hlokomela hape, hore ha polasi e rekisoa ho ba Trust beng ba eona ka tloaelo ba lumeloa ho sala ho eona ho fihlela ba kotula lijalo tsa bona tsa selemo seo.

SEEMO SA BOLULO MAFATS'ENG A TRUST

(1) Batho ba ahileng naheng tsa Trust ba batleha ba nts'itse lekhetho la selemo le selemo la 10/-

(2) Kathoko, sechaba kapa bahi ka kakaretso ba ts'oanetse ho lefella ts'ebeliso le bolulo ba naha tefello ea selemo le selemo e behoang ke Tona ea tsa ba Bats'o ka sekala se lekanang. Mogafi e mong le e mong o nts'a lekhetho la selemo le selemo holim'a gafa ena ea selemo le selemo.

(3) Libaka tse ts'oanetseng ho sebelisoa bakeng sa bolulo, temo le makhulo li behoa ka hlaloso ke lekala la tsa ba Bats'o.

(4) Liphoofofo li na le hona ho fokotsoa ho ea kamoo lekala le ka la bonang ho le lokela kateng.

(5) Kabo ea masimo naheng tsena ho mang le mang oa sechaba e etsua ke offisiri ea hae ea tsa Ma-Afrika ka kopano le Morena kapa Sebota.

(6) Phahlo tsena li na le hona ho laola le ho tsamaiso ke offisiri tsa Lekala la taba tsa ba Bats'o.

—3 SBM (IX)



Ona ke mosebetsi oa ho loha liroto mane Baziya seterekeng sa Umtata. Ma-Afrika a tumme haholo ka tsebo ea 'ona ea ho etsa mosebetsi ea liroto tsa mefuta-futa, empa ka ho sebelisa tsela sa sejoale-joale liroto i ka etsoa ka tsela e phakisetsang ka pele le ka libopheho tsa mefuta-futa ebe i ea rekisoa. Moroetsana enoa o loha popi ea bana eo monna oa Lekhoaa a tiang ho e rekela ngoan'a hae ka Keresemese.

KENELO: PHUMANO LE TS'EBELISO EA NAHA

Trust e nehetsoe matla a ho fumana naha bakeng sa ts'ebeliso ea Ma-Afrika empa ebe feela haeba naha e fumanoeng ka tsela eo hammoho le libaka tse lokolotsoeng tse behiloeng ka tlas'a Trust ha li fete boholo ba morokene tse milione tse supileng le kotare ka boholo. Mahae le malokeishene pele ho selemo sa 1936 e ne e le boholo ba milione tse leshome le halefo la limorokene.

Manane a likhutlo ka ho fapana ke ana:—

Bakeng sa Transvaal morokene 5,028,000; bakeng sa Natala morokene 526,000; bakeng sa Freistata morokene 80,000; bakeng sa Khutlo sa Kapa morokene 1,616,000.

Ha ho naha e ka nkuang ke Trust haese feela naha e leng e khethetsoeng sebaka se itseng sa Ma-Afrika, se lokolotsoeng, se leng haufi le naha eo ho eona molisa e leng Mo-Afrika kapa Trust le emeng hantle moo ho behetsoeng Ma-Afrika kapa ho lokolotsoeng teng.

Ha ho kampani kapa likampani moo Mo-Afrika kapa Ma-Afrika a nang le cheseho bakeng sa tsamaiso ebile ha ho mokhatlo kapa batho ba ka fetang Ma-Afrika a ts'eletseng (haese ba mofuta o tsejoang) ba ka fumanang naha e neng e sa nkuoa pele ho 1936, kante feela ho tumello e ngo-tsoeng ea Moemeli oa Motlotlehi. Trust e ka nts'a naha, empa e

tseo e leng tse tsoang ho mahae a Ma-Afrika.

Cheleteng tsena kaofela re ts'oanetse ho akaretisa eo e leng e neheloang ke parlaamente Chelete tsena, hammoho le chelete tse ling tse tsoang ho rekoeng ha naha, ke mpho ea lefella ho batho ba Bats'o e neheloang kante ho phahello ea letho feela.

Chelete tsa rente le tse ling tse fumanoang naheng e rekiloeng ka tsela ena le tsa tefello tsa merafo libakeng tseo, kaofela li ea ka ho mokotla oa Trust ea naha tsa Ma-Afrika.

Ha nako e ntse e tsamaea, ha naha eohle e behiloeng ka tlas'a Trust ea Ma-Afrika le molao oa masimo e se e fumanoa e boela e eketsoa ho mahae a Ma-Afrika, Trust e tla be e tsamaisa karolo e kholo ea Ma-Afrika e tla be e rekiloe ka lipondo tse likete-keete feela eo hape ka tsela tse ngata e tla be e khutlisetsa chelete e fetang eng feela e neng e ka lebelloa e nts'itsoe ke parlaamente ka tsela e tloehileng ho mokotleng o moholo oa lichelete tsa sechaba.

TSAMAIISO MABAPI LE THEKO EA NAHA

Ho ile ha bonahala qalehong hore haeba Trust eitse e sa tloha feela ea be se e reka libaka tse kholo tsa masimo linaheng tse lokolotsoeng, theko ea naha ea mofuta ona e tla tlameha ho nyoloha ka mokhoa o sa kholeheng. Qetellong, maloko a Komishini ea merero ea ba Bats'o a ile a chakela libaka tse fapaneng ho ea batlisisa seemo sa masimo.

WOODS' GREAT PEPPERMINT CURE
for COUGHS, COLDS & FLU
From Chemists everywhere 9110-11

THE SOFTEST POWDER IN THE WORLD!



Bana bana ba itume'ang ka mosebetsi oa bona ke ba sekolo sa Roma sa Pax mane Polokoane (Pietersburg) mona ba ithuta mosebetsi oa ho loha — mosebetsi o matla matsatsing a tsoelopele. Kante ho ho betla re ke sebe le litulo le litapole tse ntle ka matlong a rona.

Who's Who In The News This Week

A dinner party was given by Miss Ida Mntwana, of Western Native Township, in honour of Councillor B. B. Xiniwe, M.R.C., last Sunday evening, and among those present were Mr. B. B. Xiniwe, guest of honour, Miss Ida Mntwana, Mr. J. M. Kumalo, Miss Emma Thom, Mr. de Wet Maganda, Miss Bessie Matsobane, Mr. Niven Mqandini and Mr. Nkageleng Nkadameng.

At his place, Mr P.M. Nene of 42 Good Street, Sophiatown, gave a party. The following members of the City Boys' Club were present: Messrs Simon Mdapise, Frederick Thobye, Edward Pholose, Johannes Mapila, John Mdapise, Daniel Mdapise, William Mbense and D. Mann.

Congratulations are extended to Mr Kalisile Soga on his recent success in the matriculation examination. He is now preparing for his first year in B.A.

Mr. Stanley Williams who spent his 'honey moon' in Durban returned last Sunday.

Mr. M. Selaolwe of Hammanskraal spent the last Week-end at Rooodepoort as guest of Mr. and Mrs. P. S. Mokhudi.

News has reached Mr. and Mrs. P.S. Mohudi that their cousin Mr. Titus Windy Ramatsoha got married to Miss Asnath Mokhethi recently at Louis Trichardt, N. Transvaal.

Mr. and Mrs. G. Palmer of Alexandra Township wish to thank all friends and relatives for their help and messages during their recent bereavement caused by the demise of Mr. Simon Palmer.



Orlando News

(Evesdropper) ORLANDO MUSICAL ASSOCIATION

The highlight in the social and cultural activities last week was the successful musical evening organised by the local musical association, and attended by a large number of people. Students from the Rand University, Orlando High School, Dikonyaneng Nursery School, Rev Father Hunter, Mr I. Magang, Miss Hawkins, Mr P. Chochoe, were among those present.

Mr S. S. Ntombela, chairman of the Executive Committee of the Association, was master of ceremonies—a task he performed creditably.

The Orlando High School choir conducted by Mr Z. Mthopeng, a good and graceful conductor rendered the following items:—"The Heavens are telling," "Amaxoxo," "Orlando High," and "Duda Nonkala." Other artistes were: Miss Marshall with Miss Hawkins as piano accompanist sang the following pieces:—"Silent Worship" by Handel, "I know where I am going" and "I will give my love and apple"—Scottish folk song. Miss Hawkins played the following Piano Solos:—"Waltz" by Brahms, "Waltz" by Chopin, "Country garlands" by Percy Grainger. Mr. W. Nkomo B.Sc., rendered the following Negro Spirituals:—"Water Boy," "Ole Man River." Mr L. Molete, Tenor solo, sang "Were you there when they crucified my Lord."

What promises to be of greater attraction is the Annual General meeting of the Association to be held on September 27, where the Johannesburg Symphony Orchestra under Mr Traunek will be one of the performers.

ORLANDO AMERICAN BOARD SCHOOL

Mr Phillip Chochoe, Principal of the American Board School, with members of his Staff and pupils attended the Annual Church parade at the Buxton Street, American Board Church on August 18. Other Schools present were: Brakpan School, Newclare School, and W.N. Township School. The Rev. J. Taylor officiated.

SALVATION ARMY SCHOOL

Mr Humphrey Baqwa, Principal of the Salvation Army School Orlando, has been given permission to use the small Communal Hall as an extension class room. The T.E.D. has authorised him to employ two additional teachers.

COMMUNITY CENTRE

A special meeting of the Board of management of the Donaldson Orlando Community Centre was held on Thursday, August 22 at the Leake Hall. A report from the Architect on the Community Centre Building to cost £20,000 was considered, the report will receive further consideration at the next ordinary meeting of the Board of Management early in September.

ORLANDO HIGH SCHOOL

Students of the Orlando High School left late on Friday night August 23 for sports and debates at the Botshabelo College. The Tennis team was composed of Messrs J. Malupe, L. Tyelele, A. Nkuta, Miss B. Nogaga, Miss Kulu. Results: Orlando lost. Soccer, Orlando team composed of G. Mogotsi Captain, M. Nkuta, J. Masimpa, P. Makoe, A. Nkuta, S. Mpe, K. Xaba, O. Maliko, A. Ndala, S. Mahlangu, W. Dinana. Result 2-2.

Boxing team, composed of Canon Ngandela, Meshack Nkuta, R. Modise, Norman, Ezekiel Masimula, Simon Molefe, Joseph Thabe, and Nehemia. Results: draw. The debating team was composed of Josiah Kumalo (leader) Ambition Brown, Letticia Matshaya, Theophilus Sikobe, Oscar Setlogelo, Grace Baloyi, Samuel Gugushe and Rosette Nziba.



Whenever you see a Post Box

it makes you think of the letters you must write—and when you think of letters, you naturally think of the ideal pad to write them on—Croxley, of course!

CROXLEY

WRITING PADS
The Pad That Makes Writing Easy



QUICK RELIEF

USED EXTERNALLY—heals cuts and wounds. TAKEN INTERNALLY—in hot water for Cramps, Colic, Diarrhoea, etc.

Sold by all medicine dealers for over 100 years.

PERRY DAVIS' VEGETABLE Painkiller

Beware the signs of



CONSTIPATION

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

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

But don't give strong purgatives. The bowels are lined with a delicate membrane and must be treated accordingly.

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

"I prescribe Intestine for all my patients who are constipated, or who show the effects of constipation in other parts of their system," writes Dr. Bester (Report No. 886).

Intestine is sold by all chemists.

5718-1



Don't Waste BREAD

"BANTU BLOOD MIXTURE"

"The Wonder Blood Purifier" cleans—purifies—heals removes pimples and skin blemishes cleans all impurities from the blood and clears the complexion. Price 1/6. Postage 1/-.

"STAR WORM KILLER"

For adults and children. It removes all kinds of worms from the stomach. Price 1/6. Postage 6d. Obtainable from

EBCON REMEDIES
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JOHANNESBURG.
PHONE 88-7487.



Mother—you know best!

Sparkling eyes and abundant energy are dependent on bowel regularity. Bonomint, the children's favourite is the safe way to ensure it.



★ A GENTLE PROCESS OF ELIMINATION

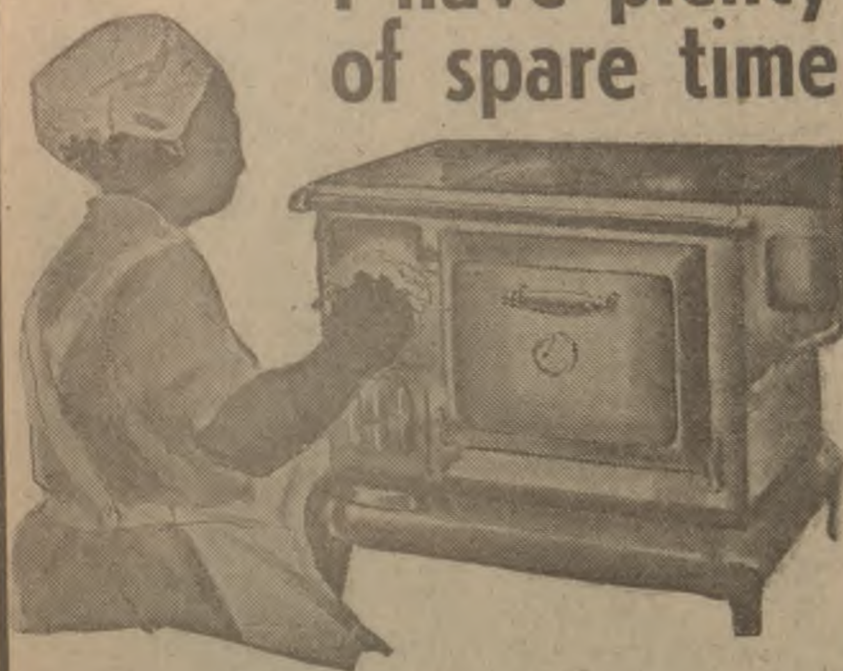
SMALL, 9d. per tin
LARGE, 2/- per tin

BONOMINT

LAXATIVE CHEWING GUM

NOW

I have plenty of spare time



because I use

DANDY

STOVE POLISH

Just a few drops on a cloth—a few minutes rubbing and my stove shines like new. Dandy saves time and money.

Tennis Fixtures

Sunday, September 1, 1946
1st Division
 Fairplay v. Winter Roses, Court 3.
 Atomic Bomb v. United Services, Court 2.

Sunday, September 8, 1946
1st Division
 S.A.P. v. Rose Deep, Court 4.
 Highlanders v. Hurricanes, Court 5.
 United Service v. Robinson Deep, Court R. Deep.

Sunday, September 15, 1946
1st Division
 Orlando v. Winter Roses, Court 1.
 Fairplay v. B.M.S.C., Court 2.
 Atomic Bomb v. Rosebuds, Court 3.

Sunday, September 22, 1946
1st Division
 S.A.P. v. Hurricanes, Robinson Deep.
 Highlanders v. Rose Deep, Court 1.
 Orlando v. Fairplay, Court 3.

Sunday, September 29, 1946
1st Division
 Atomic Bomb v. Robinson Deep, Court 3.
 United Service v. Rosebuds, Court 4.

Sunday, August 25, 1946
2nd Division
 Highlanders "A" v. Union Exp. "A," Court 4.
 B.M.S.C. v. Highlanders "B," Court 5.

Sunday, September 1, 1946
2nd Division
 Highlanders "C" v. Rosebuds "A," Court 5.
 Langlaagte v. W. Roses "A," Court 1.
 Hurricanes "A" v. C.H. Hearts, Court 4.
 Robinson Deep "A," a bye.

Sunday, September 8, 1946
2nd Division
 Highlanders "A" v. B.M.S.C. "A," Court 1.
 Union Express "A" v. H.landers B, Court 2.
 H.landers "C" v. W. Roses "A," Court 3.

Sunday, September 15, 1946
2nd Division
 Rosebuds "A" v. Langlaagte, Court 4.
 Hurricanes "A" v. Robinson Deep "A," Court R. Deep.
 C.H. Hearts a bye.

Sunday, September 22, 1946
2nd Division
 Highlanders A v. Highlanders B, Court 4.
 Un. Express "A" v. B.M.S.C. "A," Court 2.
 Hurricanes a bye.

Sunday, September 29, 1946
2nd Division
 Highlanders "C" v. Langlaagte, Court 1.
 Rosebuds "A" v. W. Roses "A," Court 2.
 C.H. Hearts v. Robinson Deep "A," Court R. Deep.

Tennis at Brakpan Mines

(By Sol A. R. Lengane)
Sunday, August 11, 1946
Men's Doubles
 Following were the results of the match played against Rose Buds who were represented by the following: Messrs. M. Kumalo (captain), S. Moloedi. Brakpan Mines by the following: Sol. A. R. Lengane (captain), H. T. Mphahlele, R. Mohlodi.
 M. Kumalo and S. Moloedi beat Sol. Lengane and R. Mohlodi 7-4, 9-2, 6-5, 5-6. H. T. Mphahlele and R. Mohlodi beat S. Moloedi and M. Kumalo 8-3, 6-5, 7-4, 7-4, 9-2, 5-6, 4-7. Brakpan Miens 66 games, Rose Buds 55. Thus Brakpan Mines won the match by 11 games. Lunch and tea was served by Mesdames G. Putsoe and E. C. Makhera.

Sunday, August 18, 1946
Men's Doubles
 Following were the results of the match played against Benoni Bantu. Brakpan Mines were represented by the following: Messrs. Sol. A. R. Lengane (captain), H. T. Mphahlele, R. Mohlodi. Benoni Bantu by the following: Messrs. J. Pule (captain), Z. Jango, B. Matshaya. B. Matshaya and Z. Jango beat S. Lengane and R. Mohlodi 10-1, 8-3. B. Matshaya and Z. Jango beat H. T. Mphahlele and R. Mohlodi 6-5, 4-7, 4-7, 6-5, 8-3, 3-8. Sol. Lengane and R. Mohlodi beat Z. Jango and J. Pule 8-3, 6-5, 6-5. Thus Benoni Bantu won the match by 13 games, 67-54. Lunch was served by Mesdames L. Hoko and Janssen.

Inter-School Sports

(By Secretary)
 A series of inter-school matches in Soccer and Basketball were played between the Zeerust Bantu United School and the Ottoshoop United Bantu School. The matches were briefly played as follows:
 11.30 a.m. to 12.30 p.m. 2nd Teams Basketball, score: Zeerust 20, Ottoshoop 6.
 1 p.m. to 2 p.m. 2nd Teams Soccer, score: Zeerust 0, Ottoshoop 1.
 3.20 p.m. to 4.20 p.m. 1st Teams Basketball, score: Zerust 23, Ottoshoop 3.
 4.30 p.m. to 5.30 p.m. 1st Teams Soccer, score: Zeerust 2, Ottoshoop 1. Results: Soccer—draw viz. 2-2.
 Basketball Zeerust 43, Ottoshoop 9. The outstanding player in the basket-ball was Basabasa, while in Soccer Tickey-boy and Stormy Weather excelled.
 At the end of the matches the Supervisor of Schools, Mr. I. M. Lekgetha addressed the players and spectators.

Transvaal vs. Free State

Following are the representatives of the Transvaal team that will play with the Orange Free State team on September 8, 1946: J. Molapo (East Rand), Sipo Monnathebe (J.A.F.A.), S. Nkuta (Alexandra), Reuben Kunene (East Rand), Obed Kumalo (S.E. Rand), L. C. Koza (J.A.F.A.), Grant Khomo (J.A.F.A.), Walter Mavuso (Alexandra), Juda Smith (J.A.F.A.), A. Mngadi (J.A.F.A.), J. N. Bojang (Alexandra).
 Reserves: J. Mposho (Alex), D. Msikinya (East Rand), Gilbert Motshabi (W.D.A.F.A.).
 Manager: W. F. Nkosi.

Lichtenburg vs. Tula Ndivile

On Monday August 5 the Tula Ndivile L.T.C. of Western Native Township, invaded the Union L.T.C. of Lichtenburg. From the onset the home team took the offensive and outclassed the visitors for sometime.
 At lunch the scores were: Home team 57 games and 58 visitors.
 After lunch the visitors turned the tables and left no stone unturned. Two love sets were registered against the Unions. At the end of the day Visitors scored 96 games and the home team 83.
 Tula Ndivile were represented, by Messrs. J. Mongale, (Capt.) E. Mphela, A. Moses, M. D. Z. Mabusela, Miss. L. Ntsie and Miss. Williams. Unions were represented by Messrs. H. M. Ngqombo Mohlabi, Phukumpi, Mashwele and Miss. Dube.

Maphuto Sports

(D. Legodi)
 On August 4, the Eleven Experience Football Club of Pretoria played soccer matches at the Maphuto Main Playground, Pietersburg. The first match was played by Eleven Experience First Team against Stonebreakers, New Pietersburg.
 Both teams were strong, but the final score was 3 : 0 in favour of New Pietersburg. The second match was played by Eleven Experience against Maphuto Football Club (A). The Maphuto players were too superior for their opponents.
 The following represented the Maphuto team: T. Legodi (captain), T. Legodi, D. Legodi, J. Legodi, M. Legodi, R. Mphahlele, D. Mphahlele, P. Maleka, M. Sekele, J. Matsimela, and M. Mogano. Mr. M. Madiba refereed.
 Although the Maphuto best football players like A. Nthlane, G. Legodi and W. Makhafola were not present the players played well. Mr. T. Legodi (captain) was the best player of the day on the Maphuto side.
 He led his team efficiently and the score was 4 : 0 in favour of Maphuto.

Vereeniging Sports News

(By Jesh. S. Gregory)
 The Officials for the 1946 season in the Vereeniging and District African Football Association are: President, Mr. J. Mahlatsi, vice-presidents, Messrs. P. Gaula and J. Sefatse, Gen. Secretary, Mr. L. D. Mbuli, Records Secretary, Mr. Jesh S. Gregory, Ass. Secretary, Mr. J. Gregory, Treasurer, Mr. M. Mokhoepa, Delegates to Transvaal, Messrs. L. D. Mbuli and J. S. G. Gregory.
 The Vereeniging and District African Football Association 1st XI played a thrilling match against the Southern Transvaal Bantu Football Association 1st XI on Sunday August 3, 1946, and the match ended T.B.F.A. 2 goals and V. and D.A.F.A. 1 goal.
 Mr. Jesh. S. Gregory, the President of the Peacehaven Community Social Society and Super-vising Principal of the Adult Tuition, spent the last week-end in Johannesburg where he attended the meeting of the Board of Control (T.A.F.A.) at the Bantu Men's Social Centre.

Tvl. Bantu Gold Union

(By Alfred Maqubela)
 The following are the results of the fifth and the final rounds of the four-ball knock-out championship begun about a month ago:-
FIFTH ROUND
 R. Tshabalala and A. Mbatha beat F. Nkoane and D. Motaung: walk over.
 L. Khathithe and J. Gumbi beat D.Tlale and S. Sebetlele: 4-3.
FINAL ROUND
 The contest was over 36 holes. In the morning round Tshabalala and Mbatha were on the offensive, whilst Khathithe and Gumbi were compelled to be on the defensive. In the afternoon round, however, Gumbi's tremendous tee shots gave his side an advantage, and the game took a new turn. On the other hand Mbatha's consistent hooking handicapped him a good deal. The score rapidly mounted and Khathithe and Gumbi won by 4-3.
 On the whole the standard was not high. The best score was registered by Gumbi, who played 170 against the course bogey of 148.

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