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In the picture above you see Mr Gerard Sekotlo, an African artist, showing one of his paintings to Major F. Rodseth, Under-Secretary for Native Affairs. The occasion was the successful exhibition of Mr Sekotlo's work in Pretoria on Friday, April 25. A report of the exhibition will be published next week.

"GLAD TO BE BACK"

—Says J. S. Khumbane

Tuesday, April 28 finds me back at my desk after my flight to Dakar, the capital city of the French Senegal, or French West Africa, where a five-day conference was held under the aegis of the World Federation of Trade Unions. Together with the three South African delegates who attended the Dakar conference, we landed at the Palmietfontein aerodrome, Germiston, last Saturday at 8.15 p.m.

Shortly after our arrival at Dakar, we made reservations for seats in the first available plane after April 14, the day on which conference ended, and we had every hope of setting foot on our native soil, South Africa, and seeing all our relatives and friends once more. But our hopes and wishes, our dreams of an early return home were dashed when, on reporting for confirmation of our seats on the plane, we were informed with diplomatic politeness that the plane was full from New York and no seats were available.

A SAD BLOW

This indeed, was a sad blow. For men who were home-sick, men who had nursed dreams of spending the week-end in South Africa, this certainly tended to drive us on to the verge of lunacy. Somehow, we composed ourselves, and with the poet, we agreed that "hope springs eternal in the human breast."

And so we went on hoping. Each day after April 14, we paid regular visits to the airways' offices, first, to inquire about our chances of getting away and secondly to "force the issue" by boring the officials there with our endless visits which, at times, were made twice a day. As men in desperate need of an immediate return home, we resorted to such tactics with the belief that once bored, the airways' officials would exert all pressure on New York to reserve seats for us and so rid themselves of what the psalmist calls a "noisome pestilence!"

THE HOMEWARD JOURNEY

On Monday, April 21, three dejected men dragged themselves along through the dark streets of Dakar on their way from the airways' offices to the market square in search of a taxi to cart them to their sleeping place. "A south-bound plane will be arriving tonight, but again, gentlemen,

there's no reservation for you," was the text of the clerk's statement.

We sank to sleep in the midst of evil thoughts and the prospect of waiting another month or two before taking off for the South haunted us and made us uncomfortable. Late that night however, our sleep was rudely disturbed. A sentry woke us roughly, ordered us to dress and carry bag and baggage into a car which had called for us.

ANOTHER HITCH

During our flight to Accra, which is 1,500 miles away south of Dakar, one of the engines gave in and we cruised at a slow rate, reaching Accra after 7 hours and 20 minutes of flying instead of 5 hours.

Here another hitch developed. The station commander announced that we would have to spend three days in Accra instead of the customary 12 hours as the plane was not fit to proceed on its journey.

I spent most of my time scouring Accra and its environs especially Achimota College, with the intention of informing myself of Africans in the Gold Coast. I'm not sorry for the breakdown as I collected much interesting matter which I shall pass on to the readers during the next three weeks.

A ROUGH RIDE HOME

I was under the impression that the first journey to Dakar was rough over certain portions; I had yet to experience a ride through "air-pockets" as they are called. On Saturday, April 26, we took off from Accra at 3.15 a.m. and travelled smoothly for five hours to Leopoldville in the Belgian Congo.

It was the Leopoldville-Johannesburg stretch which reminded me of the vespers for the dead. The plane bounced and shook and jerked all too often—it did not suit the passengers' taste. The going was rough and many passengers were sick.

"Nkosi Sikelela" Sung On H.M.S. Vanguard

Last Sunday as the Vanguard entered the Tropic of Capricorn, the King and officers were wearing the tropical rig of white shirt and shorts.

During the week-end at the request of the King, the Royal Marines Band played the African National Anthem, Nkosi Sikelela l'Afrika at dinner.

Major Vivian Dunn, the musical director, wrote the band parts after hearing a B.B.C. recording of the anthem.

Nkosi Sikelela l'Afrika was composed by an African teacher, Enoch Sontonga, in 1897 and first publicly sung two years later. It first came into prominence on the Band during the first World War and was adopted by the African National Congress as the national anthem. Its popularity has now spread throughout Southern Africa as far as Nyasaland.

TOBRUK CAMP "CAPTURED" BY POLICE

A big army of police visited Tobruk Squatters' Camp near Jabavu Township on Tuesday morning and arrested every male person found in the camp in addition to a few women. Most of those arrested were later released at Marshall Square, Johannesburg. They included old men, night shift workers, visitors to the camp and women.

When I arrived at the camp on Tuesday night, writes a Bantu World reporter, I learnt that the police came unexpectedly and all the arrests were made without questioning but on the whole the police were friendly except to those who tried to resist arrest.

I spoke to an old man who said that he was taken to Marshall Square but had been released through his old age. A large number of those with whom he had been taken were still detained for questioning. He could not say why the police had decided to come and arrest them but he believed that it was due to a wave of lawlessness which had swept the camp.

Men at the Squatters' Camp adopted an attitude of sullen resignation towards this event. They were nonplussed because they said it had all happened so unexpectedly and during their absence. Women attributed the police action to recent incidents at the camp such as the burning down of some shacks, theft of property and the assault of newspaper reporters. Living at the camp was becoming very hard, they said, for them and they welcomed police intervention.

When he heard of the approach of the police, the squatters' chief leader escaped and has since not made a re-appearance at the camp.

In spite of all the jerks, an emergency did not arise and after a long and tiring ride, we landed safely and happily at the Palmietfontein aerodrome, last Saturday evening at 6.15.

(In the following issues, readers will be given accounts of Africans in French Senegal and the Gold Coast. A report on the Dakar conference will also follow.)

VAN DER BYL ON NATIVE POLICY

The need for adapting the Government's Native policy to meet the rapidly increasing changes in the social life of the Native people of the Union was referred to by the Minister of Native Affairs, Major Piet van der Byl, when he laid the foundation stone of the Fraaiuitzicht Native Orphanage, the first institution of its kind to be established in South Africa at Ficksburg last Sunday.

The orphanage is on a 30-morgan farm and is already in operation. The farm itself and the extensive buildings that have already been erected, are a bequest to the Dutch Reformed Church Mission by the late Mr Berend van Rensburg who was well known for his work on behalf of the Natives.

GOVERNMENT AWARE OF CHANGES

The Minister said that the increased social services now being provided for the Native people by the Government in the form of old-age, blind and disability pensions were an indication of the Government's awareness of the developments that were taking place.

The Native drift from the kraals and family life caused by the mining, agricultural and industrial development of the Union had created the necessity for a change in the Union's Native policy.

It had been asserted overseas by those who were unaware of the conditions in South Africa that the South African people hated the Native and sought to suppress him. The establishment of this institution was further evidence of the falsity and injustice of such propaganda.

Much was heard in the Union about youthful criminals, and the Government was aware of the part played by environment and education in this evil. The new institution, in the Christian influence it would exert, would do much to assist in the solution of this problem.

MILESTONE IN NATIVE DEVELOPMENT

Hitherto the social life of the Natives had been based on cus-

toms which were the result of their experience and understanding of the conditions in which they formerly lived. The establishment of the new institution was an indication of the great changes in their way of life that had occurred, and would be a milestone in the history of Native development.

"On behalf of the Government, the Department of Native Affairs and my own behalf," the Minister said, "I wish to thank the Dutch Reformed Church Mission and the representatives of the late Mr Berend van Rensburg for their great work on behalf of the Native people. They have rendered a service not only to the Natives but to the whole country in the creation of that goodwill between Europeans and non-Europeans, without which there could be no peace or progress."

—SAPA.

GEN. SMUTS MOVES IN NATIVE COUNCIL DEADLOCK

It is understood that members of the Natives Representative Council have been invited by the Prime Minister, General Smuts, to an interview in Cape Town on May 7. This appears to indicate that General Smuts has decided personally to intervene in the deadlock between the Natives Representative Council and the Government.



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NONA O KHAHLEHE



Tlohella Lipilisi tse Pinki tsa Dr William's li ahe mali a macha a nonneng methapong ea hau. Banna ba khahloa ke basali ba tileng ba phetseng hantle, kahoo tlatsa 'mele oa hau o mosesane ka nama e tileng e sekhobane 'me ka pele-pele u tla ba le metsoalle e mengata. Ho bobebe hona, kopa levenkele le feng feela kapa mokemisi mabapi le Lipilisi tse Pinki tsa Dr William's u li sebelise ka mor'a lijo nako le nako. U seke ua amohela eng feela sebakeng sa

Dr. Williams' Pink Pills

DW/N 8



BON AMI BAKENG SA TLHAKOLO EA POTLAKO E KHANYANG

Ha u sebelisa Bon Ami ha ho ntho ekang ho sebetsa "likotoana." Mohlakoli enoa oa potlako ha a tlase kirisi feela ka bobebe, empa o hlile o ea hlatsoa. O sihla tlhakolo e boreleli, benyang —ha o sihe mongoapo. Ke hoba Bon Ami e sebetsa e sa sihe lits'ila, e lokile ho hlatsoeng eng feela ka holimo.....bathe ea ho ithatsoa 'mele, lesenke la ho hlatsoa, lipitsa le lijana, tsa mentlele. Bon Ami e nyenyane feela e etsa boholo. Ke ka lebaka lang u sa leke kuku e nyenyane feela hosasa?



THE SPEEDY CLEANSER THAT DOESN'T SCRATCH

THE QUICK WINDOW CLEANER DIE WINNIGE VENSTER SKOONMAKER

Lefu La Johannes

(S. B. Mamabolo)

Hie, ke tsenye mantswana a, ka maswabi a magolo, go metsoalle yohle ye re tsebang fano gae: Letla swaba bohle go tseba gore mokgalabye Johannes, (Ntho-ka-tabola) yo re mo 'tiwaetjing bohle, o dutje a lwala me ka di 5 March a hloka-fala. Ka di 6, ge metsoalle mono gae e tsebisitjwe gwa phuthegwa go boloka moratwa wa rona.

Baruti Ramasodi, Raphela, le T.J. Mamabolo ba swara tirelo-Kalapeng Moruti T.J. Mamabolo a humotja batho ka thero ye shikinyang dipelo, me gwa sepeloa ka sefela sa chache sa 199 goya kerekeng.

Ea se swara basadi ba merapelo mo sebakeng pelo ebeng e lebala ge re rwele mohu, ya yeletwa ya-ba bohloko gape.

Ka kerekeng Baruti Raphela le Ramasodi ba humotja batho ka thero ye hlabang pelo gape.

THERO EA BARUTI

Mantju a Modimo a bose kamo-ka, mo therong tja baruti ba bararo bakhwi, gago yo a kareng thero yeneng e sokolla dipelo gophala tje dingwe ke ya moruti ofe.

Batho ene ele 383 ba tileng go felegetja mohu wa rena, me bontji bya bona bo dutje ntle ga kerekeng.

Ge go iwa mabitleng baruti ba leka gore batho ba shalane morago 4, 4, ka go latelelana. Ka gose tlwaele mokgwa wo, batho ba sepele ka sehlopha eseng ka mokgoa wa taolo.

Aowa bageshu, ra fihla mabitleng, sefela se ntse se tshwerwe, me Moruti Raphela a phetha tirelo ya go boloka Johannes Mamosele Mamabolo.

Tsa Phokeng-Luka

"Ke itsise litsala tsotlhe tsa Mofu Paulus J. Mokuoa eo a soetseng koa Gauteng ka li 25/2/47, me a goroga mono gae ka Sateredaga oa li 1/3/47, bosigo. Phitlho ea gagoe e ne e le e kgolo thata, go ne go le batho ba le 500 bao ba neng ba mo felegelitse. Tiro ea gagoe e ne ea tshoareloa mo kerekeng e kgolo ea A.M.E. Church ea moruti E.T. Makhetha. Tiro e ne e tsheroe ke Moruti A.R. Ramafi oa kerekeng ea Transvaal Basotho Church.

Mofu o ne a tlisitse ke tlhophatse peli tsa bana ba gagoe. Tlhophatse ba bobeli e ne e le sa moroali oa gagoe Damaria Maimane. Moruti Makhetha le ene o ne a fioa sebaka sa go bua mafokonyana, me a bua ka bokgeleke bo bogolo thata. E ne e le phitlho e kgolo thata thata ka moo makhotla ana a mabeli a neng a sebelitse ka teng. Re leboga ona makgotla ao thata thata, gone se ke sesupo sa lerato le thusanyo, eo ke tshelang gore ga e kitla e fela. Re leboga lekgotla la basali ba kopano ea Mrs Damaria Maimane thata thata re ba eleletsa lethogonono gore tiro ea bona e tsoelele pele. Re leboga litsala tsotlhe tseo li neng li le teng go felegetsa rrabona.

Re leboga bana ba Matebele bao ba mo reketseng bolao. Re leboga bana ba motse oa Phiring, le litsala tsotlhe tse li thusitseng go tliša mofu gaeng la gagoe. A Molimo o phimole likeleli ma matlhong a molekane oa gagoe le bana ba gagoe, ba ikanye Jehofa, ba itse gore o ba eteletse pele go eo ba li-rela bonno koa Legolimong. Labofelo re leboga Moruti Makhetha ka thuso le molemo o mogolo o a o liretseng ba kerekeng ena ea Eda Bethel, ka go ba lumella go sebetsetsa kerekeng ea gago, gore sechaba se se ke se kolota.

Tsa Harrismith

(Ke Napo Takane)

Enoa ke mang? Potso ena e ile ea botsoa mohlang letsatsi la tsoalo, potso ena ea botsoa ha a kena Jerusalem ka li tlatse tsa thabo, enoa potso ena ea botsoa hape ha a thakisoa sefapanong, enoa ke mang? 'me eitse hoba lefatse le fifale, le be moreketla le thothomele, lesira la Tempele le taboha ka lehare, ebe ele hona ba neng ba bona pono ena ba reng, efela enoa ke Morena Jesu Krete, eena ea ileng a kolobetsoa nokeng ea Jordane ke mohlanka oa Molimo Johanne mokolobetsi ele hore a tle a tsebe bophelo ba motho joale ka ba hae.

Ere ese sechaba mona motseng oa haeso se tsoang ka mathoko, ele tlakana lea raha se tileng mokeneng oa Paseka. Kereke ea Mahona e ne e le teng e hlomile tente e kholohali, che mosebetsi oa kereke eo oa eba motle haholo le ha motho oa ho reng a ile a senya ka ho utsoa katiba ea Moruti oa kereke eo.

Hona ka labohlano, tsa tsoa li kereke tse akhang ea Moruti J. Peter (United National Baptist Church), le ea Moruti J. J. Lepele (Bantu Baptist Church), tsa hoballa tsa etsa mokoloko ho ea nokeng ea Qola (Wilge River) moo li ilo kolobetsa teng. Moruti J. Peter, namane e sootho a ruta ka hore "mona moo ke tšilo le kolobetsa teng ka lebitso la Ntate siang libe tsa lona."

Phutheho ea kereke ea Moruti J. J. Lepele le eona nokeng moo ea sebetsetsa ka bokhabane bo makatsang, Moruti nonyana e telele a hlanaka a phetoho joalo ka lefokotsane e bua lentsoe la Molimo, pele a kolobetsa ka lebitso la Ntate le la Mora le la Moea o halalelang. Ke sebele ho ne ho le monate haholo letsatsing leo. Ha ho likotsi tse ileng tsa hlaha matsatsing ao. Tse ling li kereke le tsona li ne li le moketeng o kang ona, empa ho tsena ke ne ke le teng ha ngoale e khiba.

Tsa Odendaalsrust

(Oa teng)

Ka li 23-2-47 re ne re na le baeti ba football ba ne ba hlaha koana St Helena Gold Mine Ltd ha ha e itsi ha ba kena ka motse wa Odendaalsrust bare la shapa hore mollo u tuke ka hara motse wa rona wa ODRust ba hana bana ba ODRust bare li sa tsebaneng li ea uelana.

Ha lla phala bashemane ba sehoa ke mala. Au! ea galeha papali tsa thulana lipheleu. Kaphete ba hana bana ba Odendaalsrust ba re naha ha e ntsioe ka mokoting wa eona hoseng morning score Odendaalsrust 4 St Helena 3 papali ea hoseng ea qhalana ka pelo tse bohloko ho baeti ba rona hoo qaleha ka papadi ea mantsiboea score ea e ba 4 Odendaalsrust St Helena.

Kamoo St Helena e neng e neng e buwa ka teng ile ra nahana hore ba ile batho. Che Ke 'nete ka lentsoe lena le reng li sa tsebaneng li ea uelana; foot Ball Club e tumileng mona Odendaalsrust ke Blue Birds foot Ball Club Odendaalsrust ke hore e shapa ka hohle.

Likolo li butsoe le mesone e mecha ke ena ke Mr Hlabalehaba le Miss Mohono.

TSQA QIBING—WEPENER

(Ke Samabular)

Letsatsi le iphile matla hampe haholo ha rona mona motseng oa Qibing.

Methaka ea rona ea hae mona e menyenyane e ntse e bapala ka matla ho utloahala hore Callies F.C. ea Dewetsdorp e tlabe e tšilo bapala koano mona Qibing le young Tigers F.C. ea rona. Sekolo sa rona sa Qibing le sona se ntse se ipha matla haholo monongoa. 'me hona joale Mesuoe ea teng e sa ntse e ile phomolong.

BANA LE BATSOALI

Monongoa re thaba haholo ho bona bana ba rona ba mona hae ba ntse batšile ho hlhela batsoali ba bona.

Baeti mona motseng oa rona re ka bolela ha khuts'oanyane beng ba mabitso ana, Mong Jerry Makume ea tsoang mane motseng oa Gaudeng (Cleveland) Mong D. Stallenberg ea tsoang mane Mao-keng (Kroonstad) mane Lejoe-Leputsoa (Joh'Burg) 'me ho utloahala hore o tlabe a eo kena le ka Mangaung ho ea hapala Foot ball ka teng.

BOPHELO HA BO EO

Motse oa rona o ntse o hlile ona le batho ba ba ngata hampe haholo ba ntseng ba sena bophelo ho botle 'me re ba kopela thuso hore eka ba ka mpa ka thuseha. Beer Hall ea ha Masepala le eona che e sa ntse e tsoela pele haholo bakeng sa ho ritela joala.

TSQA MAPYANE

(Ke F. M. Sehoole)

Mona sechabeng sa ba Mocha re bona tse pila le tse bohloko. Re tlogetsoe ke Mr. Esau. Moeletsi Senatla sa kereke ea L.B.C. le Mr. Hermans Mothlakane, le Mosadi-mogolo Motlalepule Maria Antoinette Sehoole, ena obe asetse a tsofetse. Ke Kgadi e kgolo ea sechaba sa Mocha. Le mogatsa Matsutse Mothlakane, ena o re tlogetse esale ngoetsi o mofsa. Le Mr Lot Maake le ba bang, bohle rare khutso a ebe le lena Bakgatla. Manyalo: Re dyele dinama le dikuku le a etle ka molomo kgabo, le mathari a Mekela mo a etle ka molomo. Re le bogisa Mr Montoedi eo nyetseng Thalitha Maseke le Moroa kgoshi Robert eleng Henry Morae. Moepi eo a nyetseng Moroei oa Mohumahadi Lehau Maloka koa Pankop. A e namele mooka mokgatla.

Go isa pele re 'bone Kgoshi Patrick Mankolane. Moepi a goroga a tsoa Polokoane, go bona Kgoshi e Kgolo George VI. Morena P. M. Moepi o bontshitse Bakgatla ba Mocha Metal oa o filoeng ke King George VI. Ena Morena Moepi a re King George VI o ba laile gore ba tsoeletse dichaba tsa bona pele thutong.

Sello sa rena ke gore molato ke tse dichaba pele? Karabo ke gore eng ge magoshi a rena a sa tsoeletse dikgoshi ga di na baeletsi, ge motho oa rutegileng a re ke eletsangoshi batho bare o eletsangoshi o le mora oa mang? Le tsona dikgoshi gantsi ba dumela gore ga eietsoe ke mothlanka le ge a rutileong. Gape molato ke gore dichabeng tse ntsi tsa Basotho go rutoa kgoshi fela kgorong ea mosate; athe nkabe ba rutileo bontsi nkabe basa eme thuto pele.

Lena banna ba M.R.C. tlhokomelang go eletsangoshi a le kgethileng go eta pele, ba rute merafe ea bona. Go thlokega "additional class rooms," bana ba kobyoa ka go tlhoka manno dikolong. Go batlega "Post Offices" go sebetse Ma-Afrika. Go batlega "Main roads." Go batlega. "Baeletsi ba bohale go magoshi, le mangolli. Nna re lla, kgoshi ea re na esale motho e mofsa ke ena eo batlang dikeleto ele ruri.

Motho oa batho esetse ele menyaga e meraro a busa, 'me ga re ise re dire selo ka gobane remothusa ge a kare ke hlaba kgomo. gona o tla bona dithipa tse rena mo mathekeng. A nke le thuseng Bakgatla, le Magoshi a batle tsoelilepele ka patla le jas.

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Kgosi Motseng Wa Orlando

(Ke Mary Mathobela)

Kamorago ga tetelo e kamo ba bangwe re be re setse re feletswe ke kholofelo, letsatsi la go fihla ga kgosi la fihla. E mongwe le e mongwe o be a letetse go bona baeti ba. Lerole le thomile go tupa e sale ka meso. Ditsela ka moka di be di leba Orlando. E be e le semphete ke go fete. E be e kare go yo thopywa Sefoka. E be e se motho e be e le ngabu-nyabu. Ga be go se na le bothswelo bya mare.

Ka lona letsatsi leo, tetelo e bile e telele gape. Re be eme, dithswewu-dimpya tsa mmuso, di re letile. Tsatsi leo ba ile go ema, ka be ka bona wa bona a rapalla fase. Letsatsi le be le fisa wa thsiri-thsiri. Gomme le ga go lebyalo, ra fo ipesa re letetse Maila-go-fenywa.

E bile botha byo bogolo ge nako ya gagwe ya go fihla e fihlile. Le yo a bego a rapaletse o ile a nangela godimo. E rile ge go feta dihlodi ra be re setse re re ke yena. Mahlo a rena a be a setse a le dipatleng. O be o ka re re letetse naka ga e thsuma.

MEDUMO

Mahlo aka a be a setse a tswa megokgo. Gomme e rile ke sa a phumola, ka kwa modumo o batamela. Mekgosi ke ga e setse e hlabiwa. E rile ga ke isa mahlo, ka bona dithswewu godimo ga dithuthu. Ba be ba ihlamile ka diaparo tsa tsona, ba kokobane godimo ga tsona o kare dikgoramela nkong.

Mahlo a bona e be e le a mahwibedu. E rile ga ke thoma go ba gadima, ka hwetsa o ka re ke mphomeng wa ditau. Ke a bona ge motho nkabe a ba rumotse, ba be batla mo gagola byalo ka dimpya ge di bolaya katse.

Ge ke sa thsogile batho ba, Pula ke ge e setse e biletswa godimo. Go be go feta Mong mobu ka nesi, e sego bo-kgosi se bewa ka bohla-le. O be a thethebane, ke ileng ka lebala gore "Pula." Mohumagadi yena o be a sega se sa felego. Botse bya gagwe. O floga a le setswatswa sa ditswatswa.

Kefa ya gagwe e be e fegilwe hlogong. Moriri wa gagwe o be o ka re o latswitse ke noga. O floga a swanetswe ke bohmagadi.

GO BOTSWA KE GO TINGOA

"Go botswa ke go tingwa." Yo a sego a bona ba barwedi ba kgosi a se a bona selo. Ka botse ba phala lesela. E floga e le ditlogolo tsa Mma-ditsebe. "Mmala o gola namaneng," eupha go bona o nthitse ga thsweni.

E be e le lethabo le legolo go batho ba ba bego ba tletse holong, ge ba bona Kgosi. Gape ba be ba thabisitswe ke ge ba tlo theletsa melodi e bese.

Go be go eme khwaere ya Orlando (High School). O be o kare ke bana ba motho o tee. Ka hwetsa ba swana, le go ba tseba ke se sa ba tseba.

E rile ge ba thoma go bina, ka bona morutisi wa bona o kare

mokoko o lla. A ema senna, gomme a thomisa. E be e ka re dithaga di theogela nokeng ya Tubatse. Basimane ba ile ge ba potla, ka kwa o ka re ke modumo wa tau ge o rarela le thaba tsa Leolo la thsupayagadi a mabetha. Bakekolo ba be ba lla ge ba e kwa melodi ye.

SELLO SE SEGOLO

Kua gare ga batho go be go tso-gile sello se segolo. Ngwana o be a gatwa fela. Dihlare di be di tletse batho, o kare bo-makaleng wa se ithswarelle ka kala ya more o awa. Ba bangwe ba gobetse mo go boifisago. Gomme lehono Kgosi e fetile, gomme re setse re opelwa. Eupya re na le kholofelo ya gore o tla re gopola ge a boetse Magaga-maswana. O tla gopola le dikosa tsa bana ba Motlokwa wa mmathsaka-maimela.

Ke Kopa Keletso

G. Alex Mothupi, Vaalwater, o kopa keletso go Morena Phafa. Mo kuranteng ea Sechaba ea di 5 tsa kgoedi e fetileng Morena Phafa o tso re bota le ho re ruta ka ha thuto e pila ea "Kgoebo ke Leruo ke Lefa." Hape Morena Phafa a bolela hore o na le mavenkele a rekang le a rekisang ditempe tsa kgale.

Juale ke kopa Morena Phafa hore a ake a re thushe ka di-adress tsa mavenkele ao a rekang ditempe tse tsa kgale, ka hore rona re dutse kgole le tsoelopele ea Bophirimela. Hape nna ke mokgoboketsi oa ditempe empa ha ke itsi hore nka direkisetse mang.

TSA STELLENBOSCH

(Ke Moarabia)

Ho bile lipina tsa bolo mona ka veke tse fetileng. Che ruri ra etsa cheletenyana. Ke bona ntho e ngoe e qalang hona lemong sena, ho na le oa iketsang botsotsi ba senyang mekete ea batho. Che mabitso a senya motse.

Ba itukisetsang ho ngola lihlahlaphali sa banna, har'a bona re bohlobo tsa bona ka June ke sehlo-lela Mr E.L. Koaleli, moshemane ea lilemo li tlase ho botlhe bamosebetsi oo.

Re tla boela re hlaha hare se re tsebile hantle-ntle ba lokelang ho ea ts'osa lipene tsa bona. Feela e ka batlaba leshome le metso. Ke moo he! mor'a Koaleli, moea o thole ha u ngola moshemane.

Hela! MaPusumane a ipolaeloa ke liphasana mona a a na taba le tsoelopele e ntseng e etsoa ke Ma-Afrika. Joale ha ke re lekeng ho elets a ma-Afrika ana a se robale bohle ba tsohile. Ke bona batho ba kenysang metsi kamoeli, ha re aha lerako la tsoho bona ba ro-betse.

Be, le Makhooa a bile le papali ea Rugby, khele! Ra lebella ntho ntle feela ba hae ba hloloa hampe. Mosotho e mong o teng mona ho thoe ke Mokoena ehile o se a e tsoere se khumosha ha rate ho mamela tse baloang pampiring o re ke ntho tsa Makhooa empa o mona hantle a potela ka lihaku tsa matlo o batla liphasana.

Ha e le like'eke tsa mona kapa li ntse li tsoelapele ka bongata ba tsona, tse ling, ihlile li ntse li itsamaela seteratang ha ho tselo batho bana ba nts'etsa lentsoe pe-le. Ka bekenyana tse kapele itse ho ja moruti a ntsa a hooa moshemane e mong oa letsotsinyana a be se a mobetsa ka seeta, khele ra tla ra bona makama ruri. Oo, ba loana che ba muso ba e phoka; ha ke tsebe moo ba fetetseng.

BALEKANE BA HAE BARE

JIM KE MOSHANYANA EA LEHLONONO!

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



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

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

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SEKOAHELO SE BOLOU SE TS'OAIOLE "BLUE SEAL"

THE BANTU WORLD

SATURDAY, MAY 3, 1947

Hope and a Challenge

Tens of thousands of Africans have seen the Heir Apparent to the Throne, Her Royal Highness, Princess Elizabeth. On her twenty-first birthday she broadcast a message which we published last week. To those who heard the words spoken by the Princess, the outstanding memory will be her sincerity and her youthfulness.

As the Royal Family voyage back to their homeland, they will carry with them many memories of South Africa, not least of which will be the personal contact they have made with the African people. They have seen something of our problems at first hand and we believe that they will watch with keen interest how we face up to them.

Now, as they return to Europe, they will have new problems presented to them not less onerous than those we ourselves face. There is little time for Royalty to rest and enjoy life, for theirs is a life of service.

Already Princess Elizabeth has a realisation of responsibilities which bodes well for the time when she herself will be at the head of a mighty Commonwealth composed of many different races and colours. In her broadcast she declared: "I declare before you all that my whole life, whether it be long or short, shall be devoted to your service and the service of our great Imperial family to which we all belong. But I shall not have strength to carry out the resolution alone unless you join in it with me as I now invite you to do. I know that your support will be unfailingly given. God help me to make good my vow, and God bless all of you who are willing to share in it."

Such was the solemn vow made by Princess Elizabeth and it contains a challenge to all of us, especially to the young on whom so much of the future must depend. It is not an easy world which the Princess and we equally face. To be honest, it is fair to say that the world has never been such a difficult place as it is today. But there is no reason for despair, even though many of the problems the world faces may not be solved in a single lifetime.

It is our duty to see that each of us does something, however small, to make the world a better place to live in. It is not always those who are most successful in the ways of the world who make the greatest contribution.

If a Royal Princess is prepared to dedicate her life to service, then there must be many of her subjects prepared to follow this example. Africa needs men of all races whose ideal in life is the betterment of all and not of themselves alone. The world and we with it, have grown selfish. Yet only a few years past and there were untold thousands of young men and women ready to give their lives to destroy the evil that held Europe in its grip. Their spirit must live on in us, for life is a battle in which we do service, some good, some bad.

"SJAMBOK" STILL DISCUSSES EDUCATION

In my last talk I commented very strongly on H. E. Hunt's definition of education. Read that talk again, as this is its continuation. You will find that I ended my last talk with emphasis on the fact that "we do not go to school to learn, we rather go to learn how to learn."

The day is as short to-day as it was when Aristotle breathed in and out, and none of us manages to live even a quarter of the time Methuselah succeeded in passing on this ancient planet of ours. Notwithstanding all these sober facts, the harvest of human knowledge has outgrown all computation. A wise person to-day is not one who endeavours to make himself a cabin-trunk of all scraps of the stock of human knowledge.

Education Departments, Inspectors and Teachers, turn your open ears to me. Stop imagining that the school has the same function to-day as she had during Plato's or even Shakespeare's time. Stop confusing my child and the children of my distinguished as well as undistinguished neighbours, by trying to empty into their small heads the whole universe of human knowledge. Rather teach them, in the higher standards, how to use books and how to dig out of them just the information they require at just the time they require it.

If, as Hunt puts it, "education is what is left after we have forgotten all that ever we were taught," I ask, in all seriousness, why learn anything that we shall have to forget after leaving school? If "we have forgotten all that ever we were taught" what in the name of good sense, will be "left"? And in what sense is the nothing left, "education"? By the way, what does Sjobok know? Perhaps Hunt knows what he is talking about. I doubt though, I say this in a whisper; don't tell Mr. Hunt.

Oh, I see the whole trick now. What we are taught need not be remembered, for its sole purpose is to help us secure "a better organised brain and superior mental habits," that's all. As far as my simple mind gives me light, what we are taught should be intrinsically so useful that it will be impossible for us to forget it. It should come into daily use. Surely there is a great deal of stuff of this sort in the world. Am I wrong?

FORT HARE GRADUATION

At the 24th graduation ceremony at Fort Hare last Saturday morning, 41 students received the degree of Bachelor of Arts, and 28 the degree of Bachelor of Science and one Master of Education. The degrees were conferred by Mr. N. J. de Wet, the Chancellor of the University of South Africa. Mr. de Wet said he envisaged the time when Fort Hare would be the Native University, not only of the Union, but of the whole of Africa south of the Zambesi.

He emphasised that during the 30 years of its existence, the College had recognised that the standard of education must be the up-building of Christian character.

He was sure all who had heard or read the speech made by Princess Elizabeth had been deeply moved at the idea of a girl in the first blush of womanhood dedicating herself to the service of the Empire. He was sure that speech would be an inspiration to the young men and women of the Empire and especially to those in South Africa.

AFRICAN AGRICULTURE IN S. RHODESIA

The following has been specially written for the Bantu Press by the world-famous British Correspondent, G. Ward Price. It is a review of African Agriculture in S. Rhodesia.

On one side of the narrow path, the mealie-stalks rose high above a tall man's head, and the cobs they carried were the size of large cucumbers. On the other side of the path, twelve inches away from this mammoth crop, grew a pathetic hotch-potch of plants, — knee-high mealies mingled with scattered clumps of finger-millet and interspersed with ground-nuts. The puny cobs that drooped from the languid maize-stalks were hardly recognisable as belonging to the same family as the huge ones across the way.

Yet the soil in which these contrasting crops had been grown was identical. The only difference between them was that of scientific planting and proper treatment with kraal manure on the one side, while the other was an example of the traditional haphazard methods of the African farmer. The result is that, while the badly-tilled part of this demonstration-field yields only two bags of maize to the acre, the well-cultivated part produces twenty.

MODEL FOR AFRICAN RESERVES

To a visitor from overseas, the work being done in Southern Rhodesia by the Department of Native Agriculture, under its energetic head, Mr. Alvord, is a model for all African reserves in Africa. Instruction is carried on by African demonstrators, trained at a central establishment, who give ocular proof to their fellow-Africans of the practical value of the white man's methods.

The same process is improving housing-conditions in the African reserves throughout Southern Rhodesia. Pole-and-dagga huts are being replaced by rondavels of locally-made brick, — clean, airy and ant-proof. The appearance of the Africans who live under these conditions is evidence of the self-respect that is developed by healthy surroundings.

The purpose of the Department that is bringing about these changes is to convince the African that he himself, by his own labour, properly instructed, can raise his standard of existence.

It is teaching that most valuable of all lessons — self-help

ORLANDO NEWS

(S.O.B.)

On Sunday, April 27, the local Methodist congregation held a reception in honour of Mr. S. H. Maseko, who has recently passed his B.A. Mr. S. Ngamlane the local steward was in the chair. He opened the meeting with the singing of "Lizalise idinga lakho."

Rev. H. Mpitso who was the first speaker described Mr. Maseko as a son of a Minister, 38 years old, 20 years in the teaching field. Preacher and Class leader in church, Sunday School Supervisor and member of the Methodist Synod.

Mr. H. B. Nyati spoke on behalf of the Young People's Society and Messrs E. J. Njozela and N. Nakezi, B.A., also spoke highly of Mr. Maseko.

Among those present were: Rev. S. S. Tema, Rev. Matsolo, Mr. and Mrs. Rev. Mpitso, Mrs. Rev. Lechuti, Mrs. B. Ngakane, Mr. S. J. Tshabangu, Supervisors Twala and Nyati, H. Duma, A. G. Buthelezi, Mrs. M. Dakile, Mrs. H. Mpandane, P. Bell, Mr. and Mrs. D. R. Twala.

PERSONALIA

Mr. and Mrs. I. M. Petlane of Pretoria have accepted the posts of Principal and Matron for Lungalegwaba Hostel.

Mr. A. G. Buthelezi has returned from his annual leave spent at Vryheid.

Rev. O. S. D. Mooki of the new Church and Secretary of the Advisory Board has returned from Koster where he had gone on church matters.

Mr. Robert Kotta of the Bantu Animal Welfare Society who was reported ill in the Hospital, has returned home.

D.O.C.C. BEATS B.M.S.C. ON SUNDAY, APRIL 27

On Sunday, April 27, an exciting draughts match was played at B.M.S.C. The D.O.C.C. met her big sister, B.M.S.C. Beginning at 2 p.m. the game continued till 7 p.m.

Spectators who are draughts players crowded, soon with intent to see master movements by the 'professors' Messrs L. G. Mtutu, D. Mokale and P. Ramathibela. Results of the game were D.O.C.C. 58 games, B.M.S.C. 54.

Representatives of the D.O.C.C. were Messrs L. G. Mtutu, D. Mokale, G. Hashe, G. C. Mtutu, E. C. Mgemane and S. Rennie. Those of B.M.S.C. were L. Kapane, T. Ramathibela and Mzila.

NEW CLASS ROOMS OPENED

The Bantu Methodist Church has opened a new school in Orlando. Classes at present are being held in the Church building. Further classrooms will be built soon.



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Impendulo

Ingabe Sakha Isizwe Na?

Mhleli, ngicela ngentobeko ukuba unginike ithuba lokubonga u-Makhanda-khanda ngenkuthalo abhale ngayo.

UBULUNGISA BASE GIBITHE

Kepha ekumbongeni kwami ngifisa ukuba ngikombe ukuthi izizathu zakhe uma zenaba zingezwane. Sokujwayelekile namhlanje ukuba nxa kuvela izinkanga ezixakayo kukhunjulwe emuva eGibithe.

Okokuqala, impi yethu namhlanje ngeyokufuna inkululeko. Umasilwa leyo mpi singeshiye olunye uhlangothi lwesintu sase Afrika—isifazane—sihambe sodwa thina silisa. Ayikho impumelelo lapho. Uma siyifuna ngeqiniso inkululeko asifanele ukugqilaza umfazi ngomthetho welobolo, ngokuba iwona lomthetho odla izindlu zaba felokazi kuthiwe angelidle lifa lomyeni wakhe ngokuba uyinto eyathengwa, uyimpahla yena luqobo.

UTSHWALA

Okwesibili, kufanele ukuba utshwala sibugonde ukuthi baqanjwa ngokhokho bethu buyadaka. Uma lengwe isisidla namhlanje akusikho ukuthi kubangwa ukuba umonakalo umkhulu kuthina banamuhla. Endulo ukudla kwakuyingcosana ngokuba kwakulinywa ngemikhono. Umuntu wayefa indlala engaguli ndawo, mhla engewatshwayo kuthiwe "Hamba Njalo Siyakulandela." Endulo yonke imizi yayi zindawo zotshwala.

Namhlanje abamhlophe sebaveza ukudla okuningi, notshwalake banda. Ngakho kufanele siphume enkambweni yase ndulo yoku-gaya utshwala pambi kwezizingane emakhaya ukuze "kungene umthetho wenkambo elinganisene nenala yalezizinsuku. Sifanele siqonde inzalo yobuncane nobuningi bokudla banamuhla. Konke loku ukuba amadoda aphuze emizini yamanye engekho kungeniswa indlela yase ndulo yotshwala emakhaya.

Ukudakwa ko thisha yebo kuyisidumazo esikhulu kakhulu, kodwa kufanele ukunqanyulwa izakhi zona zingabanikazi bezingane nezindlu.

INGANE NO THISHA

Into ebanza ukuba oThisha bangazihloniphi izingane abazifundisayo umthetho welobolo, othi, angahlawula kuyise wengane ngo £10 kuphelile. Phumani lapho ningene kwi "Common Law," ukuze amacala okona abekwe phezu kwesoni nge Children's Protection Act, aboshwe ukuba ingane ezelwe ayondle ize ifike eminyakeni engu 15—16. Isidalwa esincane sizuzani ngo £10 odliwa nguyise wentombazane?

Lafa Elihle Kakhulu

Lesisisho sifanele futhi ukucingwa ukuthi sisho ukuthini. Mangisibuka sizinyembezi nje zokukhumbula inkululeko yase ndulo, lapho insangu, utshwala, nesifazane kwakuvuliwe intombi isinda ngamandla ayo kuphela. Sasingevele isithembu ukuba babelungile. Izintombi lezo ezazikikiza phambi kwamakhosi kwakuyisizukulwane esasimasoka ngamaningi kuthiwa "ngamaseko," "nezidkisele."

AMASIKO

Umhlobo wami ubonakala ethanda amasiko athile kanye futhi nendlela ka Nkulunkulu, kepha lezizinto azivumelani. Ikhona lokho uJesu akusola kuba Juda.

Izithunzi zamaKhosi ase ndulo oShaka no Hintsu labo zazimi phezu komthetho ongahlangene nempilo, nenkolo, nempucuko yethu yanamuhla. Ubulungisa bethu buyofika ngezindlela zanamuhla.

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AKUSILO IQINISO LELI NA?

KUBUZA UMAKHANDAKHANDA.

Siya kholwa ukuthi zikhona iziphosiso nezimfanelo ozenzayo onke amalanga wena ucabange ukuthi uphucukile noma uthi ufundi-siwe, kanti uya phaphatheka.

Uyaphuza 'umqombothi' noma izinyembezi zika Khwini? Musa-ke ukuphuzela abantu, ubalwise, uphoxe abomuzi wakho, uxoshe indoda noma umfazi wakho ekhaya, uchiithe iholo lakho ungakhumbuli ingomso.

Phuzela esiswini, kungasiko enhloko. Uma ungowesifazane yeke-la konke-konke phantsi okumuncu kungangeni emlonyeni wakho. O-wesifazane unomzimba othambileyo nowobukhosi bokwandisa abantu. Isiphosiso esincane-nje ukuphazamisa umzimba wakhe sidiliza zonke izisekelo zobukhosi bakhe, kuqedele ngokusa umzimba ezimpethwini.

Ihlazo elikhulu lelo ukuzifinyezela impilo yakho. Ibangalempilo nomuntu omunye nomunye emhlabeni amashumi ayisiphohlango nesiphohlango (88). Thatha lesi sifundo uzikhuselise empilweni uze ufike lapho. Uma uzihlonipha noSomandla uyokuhlonipha anazele ukuphila kwakho.

Wenake wesilisa, usakhumbulane isiphosiso sakho ekudabukweni? Musa ukungabaza, vuma masinyane, izinziswa zikulindele uma ungakhuluma amanga zikuhudule emhumeni ka Anania no Safira.

Ungagodli iholo lakho wenzele ukuyolicitha etshwaleni. Idla elilinganayo ngokudla okuqinisa umzimba wakho.

Nika owakwakho elilinganayo lokumisa umuzi uqine. Elisalayo longelise likuzalele amathole. Umfowethu uMahlalashushu uthi, "inkomo esiyathola amankonyane ayihlatshwa ize iguge, ihlatshweke, kusale amathole nawo akhule agewalise isibaya njalo njalo.

Awubonike ukuthi sikululeka kahle mahlala futhi? Uma iseluleko sethu usidelela, hambake uye ku Mahomed Khali, laphaya e-Fidasi, Maleyi Nkambu, Sidi-kidiki yena olegisa umkhamba uze ufike emadolweni, uzokutshela ukuthi lela bhilidi olibona phakathi kwe Fidasi, usaqhamuka kwa Dukathole, walakha kanjani. Wagcina izindibilishi—opondo bazigcina. Ulwimi lwakhe alizange limunce umqombothi noma ugologo.

Uthuthuva eNdlunkulu

Udaba olusematheni eMzimkhulu wakwaZulu namhlanje, ngolo-Mntwana uBhekuzulu ka Solomon noMntwana uMshiyeni ka Dinuzulu. "Ilanga lase Natal" seliwhlabile umkhosi osuke wavungwa nangamaphepha esilungu. Kuzwakala ukuthi uma udaba lungaphakanyelwa zikhulu nabanamandla, kgcina liphafale igazi.

Ngomqondo weMantsi eNkulu yakwaNongoma, kufanele uMntwana uMshiyeni aphindele ekubambeleni iZinyane leSilo Cyprian Nyangayezizwe ayekele uSifile Sibiya—aze aphume oweNkosi osafunda esikoleni.

Luqhuba luthi udaba, kufanele kwakhiwe iNkundla kaZulu ze izindaba zakhe zeNdlunkulu zingasabalali nje kungakafaneli-nabantu abaqondene nodaba bengakalwazi kodwa selungaphandle nobukhulu balo. Ngumqondo lowo.

Udaba lwase Ndlunkulu kuwo onke amagumbi omhlaba, nakuzo zonke izizwe luphathwa ngobunono. Songathi kunganjalo nakwaZulu.



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Phantsi KoLukhanji KubaThembu

(NguMlonji)

Ibandla lamaSirayeli elaqalwa nguMn. Enoch J. Mgijima wase-Hewu eNtabelanga libe nencamisa yethoko ngomhla we13 April. Ibe yinto engasayikuze libaleke ezingqondweni. Kube kubekwa ilitye kwimpi eyawa ngesivo sika1912.

IMVELAPHI YAWO

Imbali ithi wathi uMn. Enoch J. Bathe aba bantu beqokelelene eN-Mgijima into yakwaMnguni ngo-mhla we9 April, 1907 wabika ukuba ube nombono athe kuwo wabonana noThixo. Ithe iNkosi kuye koba kho iindiyikityha zemfazwe phezu kwehlabathi. Emva kwalo mbono eli nene ligale ibandla elitsha lobhedesho nonqulo lukaThixo. Elo bandla ke kuthiwa libandla likaThixo kunye neNchwele zika-Kristu. Eli bandla litha lafumana inkcaso ngasembusweni, ngokoku- de ngo1921 kuhle isihlegukazi.

adutyulwe amaSirayeli. Eso sihelegu sokudutyulwa kwabo senzeke ngomhla wa24 May, 1921. Amadoda afileyo anchwayiwa mnxhume- ni mnye. Abafana nabo banchwayi- tywa bodwa kwelabo.

UKUBEKWA KWELITYE.

Emva kokuba ethe wawalungisa lo manchwaba umzi wamaSirayeli ugqibe ekubeni uye kubeka ilitye kulo makhalipha afa ngenxa yokholo nenyano nje ngoYesu. Elo theko ke lokubeka ilitye libe ngomhla we13 April 1947. Umzi wakwaKomani ufunquke wonke ukuya apho eNtabelanga.

Inkonzo igale kusasa ngo10. Iyulwe nguBishop Gwazela. Amazwi entshumayelo yokwamkela indwendwe enziwe nguMvangel R. Baliso. Uthe lowo ngumhla wokukhunjulwa kokudutyulwa kwamaSirayeli. Ugqibe wathi lowo ngumhla wokukhutshwa kwamaSirayeli ehlathini ukuze nawo akwazi ukuhamba phakathi kwabanye abantu kwakunye nezizwe eziNtsundu.

Emva koku kuthethe isibonda saseNtabelanga uMn. Matshoba esithi egameni labemi baseNtabelanga uya zamkela zonke iindwendwe; mazihamba-hambe zigcobe ngokakuhlulekileyo.

Emva koku kusingwe enchwabeni. Eli ke lelona nchwaba likhulu. Ubuhulu balo buyi28ft x 14ft. Lakhile kakuhle ngesamente, laza laqatywa mhlophe. Kumiswe amatye amahle emazantsi nase-ntloko. Kulo matye kubhalwe oku:-

"NGOKUBA BAQASHA ICEBO LIKATHIXO, ALIBANGA NADAWO YABO ILIZWE."

Kwelona likhulu lalamatye ku-

bhalwe ngento ekhazimlayo ngokungathi ibugolide. Kuthiwa ke eli lincwaba lendili yamadoda.

Inkonzo eqhutywe apho ibe yezuke kunene. Isithozela sayo singe sinobukho bukaThixo ngenqu phakathi kwabakhonzi. Athe akuxhumaxhuma amaSirayeli eduda ndakhumbula amazwi eNdimiso zika-Davide athi: "Mdumiseni uThixo ngemidudo nangengwali."

Kwimvumi zamaSirayeli singabalula iimvumi umfana omde onobom abathe nguEzra Masiza, into yakwaNdaba. Yinto ethi ukutsho- loza oku inge ivuma ingoma kamfi kwezakwaXhosa kwaNgqika. Lo mfo uncediswe yintokazi ese inkulu, ezwi lingatshiyi. Yona yintokazi evume kwakusasa lada lajika ilanga itsho ngento enye eyolileyo. Kuthiwe nguEsther Mkhiswa.

Ukusuka apha kuyiwe kwelinye inchwaba elimalunga neemayile ezimbini ukusuka kwelokuqala. Eli lona lingeneno kwelokuqala ngobukhulu. Kuthiwe lona lelilobu lomlisela wakwaSirayeli. La amadoda awa kufuphi nendawo ezazimi kuyo inkonzo zabelungu. Ngoku amadoda aziphathe ngenkophe iyembezi, emana ukungqu- kruleka kabuhlungu. Ezi nkonzo ziqale ngo10 kusasa zaphela malunga no3 emalanga. Emva kwenkonzo kuyokufunyanwa izixhaso ezibe zilungiselelwe indwendwe. Ngenxa yobumnandi amadoda ashiya iminqwazi kwelo laseHewu. Umzi wakwaKomani owawuhambe nge- moto ezintandathu nebhasi ezimbini wabuya ukutshona kwelanga.

ABANTU NEZINGABO

Kube nosisizakazi olungathethekiyo esithe safumana umphanga wokubhubha kukaMn. Charles Ian Buxton Mazwi, B.A. Siva ukuba ufihlwe ngamawabo kumzi wase-Moriva eLukholweni.

Utyhilo Litye eKlerksdorp

(Ngowakhona)

Utyhilo lwelitye likamfikazi Mtwa obeyintombi yakwaMvelo luya kulibaleka kudala ezingqondweni zabebekho, kuba asiyonto yandileyo leyo apha eMahlosana. Umsebenzi ubuphethwe nguMvangel J. S. Mosala waseRhabe e-ncediswa nguMn. G. Nonkonyana.

Kwa kuxhelwe inkomo negusha, kukho namatempile kuba umfikazi ubekwa ngumtempile. UMfu. J. Kwebulana ukhe waphosa amazwi. Umsebenzi wawuqhutyelwa ekhaya.

Ungenile umbane ecaweni yase-Wesile, ngoku kuza kuba mhlophe ngathi kusemini.

UMn. G. Nonkonyana uwuhlazi- ziyile umzi wakhe ngezivuthiweyo izitena.

Sivelana nabakwaDwayi uMn. Jacob nenkosikazi, ngokushiywa lusana lwabo. "Alufile lulele." Lalani ngenxeba, "akuhlanga lungelhiyo." UThixo Umame ukuba- velaya abantu baKhe ngamaxesho onke.

Lo mntwana ubhubhe engabha- bhatizeshwanga. Waliile imfundisi ukuya kumbhaptizesho nokuya kumngcwaba, uthe igama labazali alikho encwadini. Ubuze omnye ukuba lacinywa ngubani na, pho- fu imfanelo zakhe zithathelwani kanti akakho.

Kubantu abebeye kubona u- Kumkani eMafikeng singabalula abaNuz. J. Brown, J. Nkonqa, D. Danza, C. Msweli, J. Letebele Lebele noHutchison, bekhwele kwiimoto zabaNuz. W. Motloane, Serapele, Mogodinyane. No"Kalamazu" ubeye elayishe i- qela labantu. Bezivala zonke iima- yini nelori zemayini beziyile, eyaseGold Estate Mines ibiqhutywa nguMn. Sidumo Kama. Oko kukuthi ibenodumo nayo iMahlo- sana ukuya kubona uMntan' omhle uKumkani.

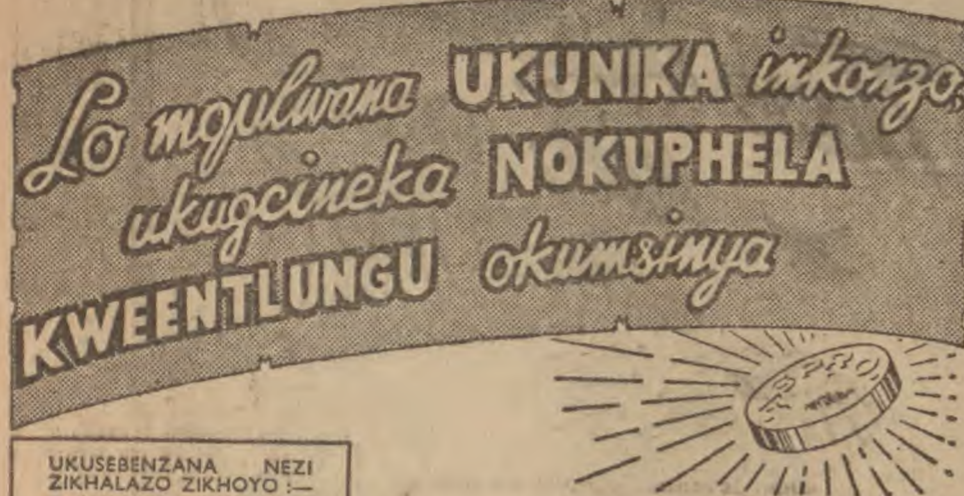
Uyana kaMn. G. Nonkonyana obengunobhala eWestern Reefs ufumene umsebenzi wobutoliki e- Po' thefstroom. Uya kuncedisana noMn. Cindi. Siya yibulela loo nto, iyeke le nto ukuthi imfundi zisuke ziyiqhusheke imfundo yazo.

Ukhe wenze umtsi wenkawu kweli uSisi Soft Mpenyu evela e- Uppington. Siyavuvuza neFear- Not L. T. C. ethe vasinda kuba m- khuhlane imke neKomani L. T. C. Vusani namathambo kaloku ma waba.



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- 2 INTLUNGU YAMATHA- MBO ipheliswa kakuhle ngamahekeza amabini okanye amane emva kwe- sikhaso.
- 3 IMIQALA EBUHLUNGU neTONSILS zigxothwa kukukrakraza ngamahe- keza amabini e"ASPRO" nesiqingatha segasi yama- nzi.
- 4 ILUMBAGO neSINQE siya chuthuzelwa siphele.
- 5 IZIFO ZABANTWANA zigxothwa kukusetyenzi- swa kwa kamisinye kwe "ASPRO".

Iintlobo zeentlungu zininzi azinakucacululwa. Kukho intloko, isinqe, amathambo, amazinyo, indlebe, ingaqambo zemithambo nelinye iqela leentlungu ezibangwa zizinto ngezinto. Xa unentlungu IMFUNEKO YAKHO YOKUQALA KUKUPHELA KWEENTLUNGU OKUMSINYA. Ke i"ASPRO" ikunika UKUPHELA KWE- ENTLUNGU OKUMSINYA ikunika ngendlela eqinisekileyo nexolisayo. Ngaphezu koko, xa i"ASPRO" iphelisa intlungu ikwahlasela nembali yezifo ezininzi, kuba emva kokuginywa i"ASPRO" iba LUKHUSELO LWANGAPHAKATHI, iya NYIBILIKA KWIURIC ACID, INQANDA ISIFO okanye ISINCIPHISE ikwa NGUMBULALI ONAMANDLA WEMBEWU YOKUFA. Ngoko ke umsebenzi we"ASPRO" asikulo kukhulula kwisifo kuphela, koko kukuphelisa mpela isikhazalo ngokuhlaselela imbangi

Ke ngani ungazikhuseli xa



IFUMANEKA KUWO ONKE AMAKHAYA?

Khumbula, i"ASPRO" ikhonza bonke ibafanele bonke. Ukususela emncwaneni kuya kumzali bonke bangayithabatha. Ukongeza kwixabiso layo lobuyezwa i"ASPRO" inama- ndla okubulala isifo. Kwakukrakraza ngayo igxotha iintlungu emqaleni ikukhusele- ugangenwa zizifo. Amaxabiso alinyane bonke

Kulowo imfanelo: 77 Field Street, Durban
Kusasa nje bendikhatshwa ngumqala, kwaze emva kokuba nosebenzise iintlobo-ntlobo zamayiza ndacetyiswa ukuba ndilinge ukukrakraza nge"ASPRO", ndaye ndinovuyo ukuchaza ukuba ndafu- mans inkululeko enkulu, enyanisweni yayikukuthabatha amaqhekeza e"ASPRO" okwanda- ndiphile kamisinye. Ndicabisa ngamandla nabani na okhathazwa kwa sesi sifo ukuba asebenzise iLukhukrakraza nge- "ASPRO" ndaye ndiqinisekile naye uya kufumana usizo olukhulu xa onke amanye amayiza engamniki- nkululeko.

Ungayisebenzisa ngokuthanda kwakho le ncwadi. J. MCKAY. No. 444

AMAXABISO ALINGENE BONKE 9^d 1/9 3/6

Umsebenzi uyathandeka xa INTYATYAMBO MATAMBO IQABUKILEYO

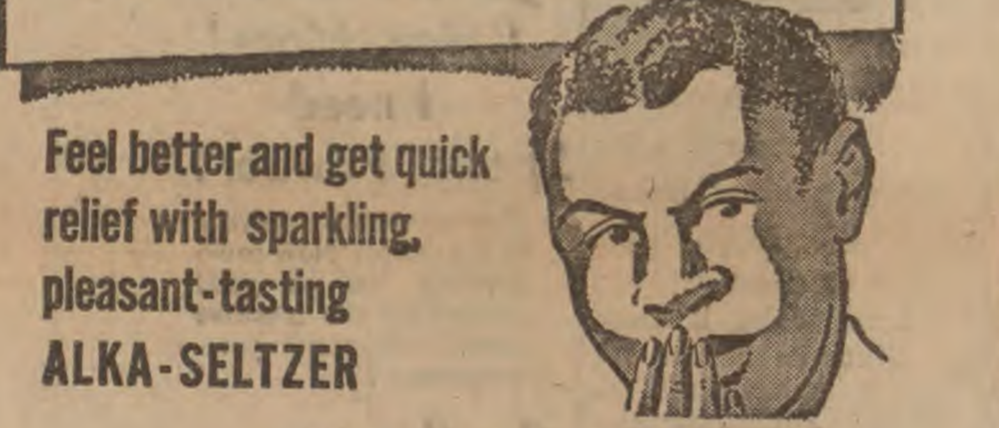
Kumandi ukuqala ukusebenza kwakhona ungakhathazwa zi- ntlungu nentuthumbo ze ntya- tyambo-mathambo. Ukuqala u- kusebenzisa i Pilli zika De Witt's yinto elula-sezincede abaninzi ababe bulaleka zi- ntyatyambo mathambo. Ukuba "uhamba nayo," unga- qondi apho unokufumana uncedo, qwalasela okokuba i Pilli zika De Witt's zinceda ngokwe- nyani apho izinto ezingasebenzi ngokufaneleyo zingunobange- la we ntyatyambo-mathambo. Ityefu nokunchola ebekufanele ukushenxiswa zizinto, kuhlala ngaphakati embilini kube ngu nobangela wezontlungu nentu- thumbo. Kungenxa yoko i Pilli zika De Witt's zinokusebenza kangoko-ziphilikekwe ngoku- balulekileyo ukuba zithi ngoo ezintweni-ziya zivuselela. I- tyefu efumbileyo ishenxiswa ka- lula zize izinto zivuselelwe ukuba zisebenze ngokwe sigelo. I-Pilli zika De Witt's zaziwe zithenjwe okwexesha elide... apho ukhona kunabantu abanga- phosi ukhulala benazo. Kwindawo ohlala kuyo uya kufumana omnye onokuxelela ngokulungu kwe Pilli zika De Witt's. Buza kubamelwana bakho, njaloke-fumana imbodlelana kwi kemisti yakuni namhla. Umsebenzi uya- thandeka xa intlungu ne ntluthumbo ziphelileyo.



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Ma Balunyukelwe Abakhuthuzi eTshantolo

(NguSindiya kaNtaba)

Mzi wakuthi, lumkelani abakhuthuzi! Ngenye icawa xa siphuma eKrugersdorp sisisi eJwanasopegi sakhwela kule yezitulo zenkuni sikunye noMgwenyobomvu neqela labakwasoTshangana, kwave kubonokala ukuba wonke lo mkhosi ngowamagoduka aya kumbombela eJemiston. Sabona eidli utywantsi lomatu osel'ekrakraza ngathi sel' ezakuhauka. Uthwelwe ngabantu abane.

"Ncedani zinkosi sifunqule lo amaty e azizizwe ezilishumi elinambini zakwaSirayeli, ugqibele ngokuthi icawa ezimyo zizonke ziphuma eTempileni. Ukumkani Solomon akazange aakhe cawa waakha iTempile kaThixo kwa kuphela. UKrestu Wayebhexsha abananisi bamaHobe eTempileni, kungekuko ecaweni. Watsho lo mfo sakhangelana. Ubekho u'Grant' uDade Matebula Sikhe sahanjelwa kutsha nje nguMn. Raymond Ntingana wakwaMzilikazi. Savuya ukuyibona le nkebabuchopho yengwevu isagcinakele empilweni. Ngomhla we6 kuTshazimpuzi umphathi weNkomponi yaseEast Champ D' Or uMsilen-gwe (Mn. H. Tapson) uthathe ikhefu. Okweli thuba indawo yakhe isatanjwe nguMlungisi (Mn. J. Hart) obesakuba seLangalara Mine ngaphambili.

Kwathi kanti nalo ubethwelwe ubengenayo nento le. Uvuwse zithonga zeentonga, wanga uvuwse ngegesi, kuba simbene naye sel'ehambela kobu buhinga. Zambamba iinkabi zamseha, zakhupha inqwaba yamapasi, izipaji neewaleti. Uyokunikelwa kooNgawayiphuzwa eNyukreya Sitishi. Aye-ngasamthuki amaTshangana emyobula, ephatha kumfaka nempama lo mgev

UMNTAN' ONENKANI

"Molo Bhuti Sindiya!" "Ohi Molo Nodathini!" "Ndikubonile Bhuti la mhla besiyokubona inkosi edolopini!" "Ewe nam ndikubonile, Noda." "Hayi akundibonanga wena." "Utsho ngoba?" "Nditsho kuba lendikubulisa, wangavumi, ngoba bendisemva kwakho. Bendinobhuti Dyongwana." "Hayi Noda." "Ewe." "Hayi Nodathini, uDyong ubephambi kwam." "Phi?" "Phaya edolopini." "Hayi Bhuti Sindiya, andikhangane ndahlukane mna nobhuti Dyongwana." "Ubu-nancanyathiselwe na kuDyong?" "Kaloku siza kushata, mna naye." "Ohi Nini?" "Andazi, kodwa abusokugqitha obu busika. Kunjalo nje sifuna nendlu.

"Asazi kunjalo nje ukuba ifoto sakuyithatha phi na." "Zininzi nje iPhotogra..." "Sifuna efana nale ibisephepheni ngoMarch." "Ngubani lowo ebesepepheni ngoMarch?" "Andimazi, kodwa ngathi bekuthiwe ngowaseBenoni." "Liphi?" "Eli lakho." "Elam liliphi na Nod." "Ndithetha le 'Bantuwedi'." "Asilolam ke moss!" "Yazi abantu abahle kule mifanekiso yeli phepha ngaaba bafunda kuYunyon Koleji. Babi nkosi yam—ad'aqwele yena lo mntwana we Nyutrin' nalo unezighitsi ngathi yikati." "Hayi Noda." "Hayi ntoni na? Bhuti toro sukuf—" "Kha ume Nod." "Yintoni kakade le nto abantu abaNtsundu kweli phepha baske babe manyama ngokwentsikizi, kanti bona abeLungu benziwa babe bahle?" "Kaloku abeLungu bamHlophe kakade." "Hayi Bhuti eli phepha liya sinyemba noko bhayirayiti. Khangela imilomo yabantu beli phepha." "Hayi yahlukana nam Nodathini, andimfuni umtan' onenkani.

INTSHUMAYELO EPHAKAME KUNENE

Umvangeli ojikelezayo wamaTempile obizwa ngokuthi yiMissionary, uMn. A.G. Buti, ubelapha ngomhla we15 kuApril ezokuvelela abazili beBella Temple apha. Washumayela ephakame kunene intshumayelo. Ethetha ngamatye alishumi elinambini ekwakhelwe phezu kwawo iTempile kaThixo.

VUSA INYONGO YESIBINDI SAKHO

Ngaphandle kweColomel—aya kuvuka uxhuma emsindalweni wakho ufane ukhamba.

Isibindi simelwe ukuba sichithelwe emathunjini ipayinti ezimbini zenyongo yonke imihla. Ukuba inyongo ayivuzeli ngo kuhlulekileyo, ukutya okutyileyo skunakho ukwetyiseka. Kunokungundela emathunjini, sivuthamelane isisu, uqunjelwe, udakumbe, ungemi kakuhle.

Thabatha ezPilisi zilungileyo zeXhego uCarter zincinane, zezenyongo. Iipayinti ezimbini zenyongo ziya kuvuzela esibindini sakho ngokuhlulekileyo uzive ume kakuhle.

Thabatha umgqaliso ajengoko uyalelwe.

Buya i-CARTER'S Little Liver Pills. Isabiso 1/3.

Isikhumbuzo SikaNtsikana ePinville

(NguB. J. Mpu)

Isikhumbuzo sikaMprofiti uNtsikana besisePinville ngomhla we7 kuApril (Easter Monday). Sange-na ngentsimbi yeil kusasa eBallendin Hall. Inkonzo yaqbutywa nguMfu. H. M. G. Mpitso ovule ngeculo. "Lizalis' Idinga LaKhu, Thixo Nkosi Yenyansiso; Zonke I-ntlanga, Zonk' Izizwe Ma Zizwe Usindiso." Emva kweli culo kwathandazwa, kwaza kwafundwa kwinewadi yeZenzo zabaPostile kwisahluko seshumi.

Sakube sigqitywe isifundo kwavunywa ingoma engqukuva eyavunywa nguMprofiti uNtsikana ngokwakhe, "Ulo Thix' Omkhulu, Ngo-sezulwini." Yakuqitywa kwangena entshumayelweni. Izizwi lithatathwe kwiZenzo zabaPostile. Ndoxolelwa ukukwenza amabal'engwe.

Ithe yakufika kula mazwi into kaMpitso yachaza ngoKornell, isithi umbono ababa nawo waba ngesha lesithoba lasemini. Waqhuba umfo kaMpitso wathi ngoku eyidibanisa nebali loMporofiti uNtsikana le ntshumayelo yebali likaKornell yaba yintambo nethunga ukuba ibe yinto enye. Watsho, watsho waya kuh'ala.

Kuphakame uMfu. Fasi, naye wangqina kule ntshumayelo kaKornell noMprofiti uNtsikana. Nje ngomntu olingqina akakhange aphume endleleni. Kwathi emva kweli thuba kwaphakama uMfu. Sini, wachaza ngebali loMprofiti. Watsho kwanga akangeyeki, koko kwasuka kwaphela ixesha.

Ndithe ndakubona abefundisi beNgela apho esikhumbuzweni ndathi uThixo Uya sithanda. Ndithe ndakukhangela amakhankatha esi sikhumbuzo ndathi ixesha linga alingepheli. Beziquzela apho ilinto zoMfeka, Saleni, Mtuyedwa, Mpela nezomkwayi. Ngoko ke mzi wakuthi sibe nosuku olumnandi, langa nelanga alingetshoni.

ABANTU NEZABO

Usathe axada ngasekhaya eNgamakwe uMn. R. Mahlati wakwalapha eChamp D' Or. Uzokubulisa ziindwakazi ezingabongikazi base-General Sibhedlele, abangoS. Mdala noo. Jonas. AbaNuz. Ben Macheng waseDidi noM.W. Som-tunzi walapha bebesentlangansi-sweni yokumiselwa kweGeneral Organiser kaKongolose wophondo lomponoshono kweLigwa.

Ityala loMn. April Nompukane olipolisa likaMasipala noMn. Samson Ntshingila olilungu leBhodi alingenanga enkantolo. Bavumele-nge ngokucetyiswa ngamagqwetha abo okokuba ma lichithwe kubuyiselwane iindleko ze£5 kuba yoba yinckitha xesha. Bavumelana.

Sivuyisana noNurse Nandi Jas. Tyamazhe ozimanye nesitafu sa-longikazi besi sibhedlele salapha eKrugersdorp. UTisha Pascal Ramkoto noMn. D. Letsie bayichithele apha il0 days holiday yabo. Sivuyisana ukubona ngomzi lo amatyendyana abafana abango Wilson Ncetezo noDouglas Mnonywa baseGeorge Goch Lokishi. Ukhe wakho apha uMn. Holford Ndzotyana wase Munsieville.

INYANGA IZILONDA

Ukugubuka okubi kofele kungapheliswa nge D.D.D. Prescription. Ukurhauzela neentlungu zikhauleza ziphele, luze ufele lwakho lubuyele ebuhleni balo bendalo. Linga eli yeza lingamanzi liphilisayo ngoku.

Amaxabiso amatsha athotyweyo 4/6 ne7/6

D.D.D. PRESCRIPTION

ASTHMA
STRAIN EASED WITH ONE SMALL TABLET



Relief starts in 30 seconds

THERE is nothing mysterious in the Ephazone treatment though its results do seem miraculous. There is nothing to inhale—nothing to inject—just a small tablet to be swallowed. On reaching the stomach the several healing agents of Ephazone are released to start clearing away the germ-laden accumulations that are strangling your bronchial tubes... relief starts in 30 seconds.

As swiftly as Asthma strikes there is yef always time to take Ephazone. This scientifically balanced preparation will always prevent an attack developing. To banish the dread of Asthma—know a progressive improvement in general health—enjoy trouble-free sleep—start the Ephazone treatment now.

Remember that in cases of Asthma, Bronchitis and Bronchial Catarrh, Ephazone has succeeded even in stubborn cases. Try it for yourself—get a bottle—to-day.

DAY OR NIGHT KEEP IT HANDY

EPHAZONE
Each tablet an effective dose

Sold by all registered Chemists. If any difficulty, write to: H. E. A. SMITH DISTRIBUTING CO., LTD., P.O. BOX 6824, JOHANNESBURG



"WHAT A LOVELY BABY!"

If you want your baby to be lovely and healthy too, give him NUTRINE Baby Food. Doctors and nurses tell mothers to give their babies NUTRINE if their breast milk does not give baby enough nourishment, and causes baby to be thin and sickly, and to cry a lot. Babies like NUTRINE, and it soon makes them strong, well and happy. It is very easy to prepare.

FREE BOOK FOR YOU

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. 544, Hind Bros. & Co., Ltd., Umbilo, Natal.

NUTRINE BABY FOOD

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



UMLUNGUKAZI WAKHE UMPHE INTO ENEXABISO KUNE MALLI.

Akuba ebuyile unoThemba e dolophini ngo Mvulo nempahla yakhe azakuyi hlamba indoda yakhe yaphaula into yokokuba inkosikazi yakhe ichwayitile. Yabuza indoda nge lethi. Yintoni Nothemba! Ukhangeleka ngo kungathi uehole imalli. Waphendula ngovuyo a Nothemba.



Ndifumene into engaphe zulu kwemali izabaliso, nge thamsanqa ndixelele u Mlungukazi wam ukuba u Ntombana ukohlela kango kokuba angalali ebusuku. "Kodwa wena usidhe-nge" watsho u Makanda e qumbile, ndithenge ichiza kwezintsoke zinta thu zidlulileyo eXhwele ni Ngani ukuba uthethe ku Mlungukazi wakho ngo kungathi asimfunelanga yeza umntwana! Asinalo, Makanda kungoko ndim-buzileyo Ingqele ku Ntombana lya isendele mihlala, yaye lemchiza



yakho ayinamsebenzi U Mlungukazi wam undini-ke elicebo lokokuba ndise-benzise iyeza kanye, naye alinika owakhe umntwana Kutiva igama halo yi Chamberlain's Cough Remedy. Yabanceda aban-twana bakhe; iyakum-ceda u Ntombana masi-hilinge Makanda. Waske u Ntombana waphila



WHEN DORA GOES VISITING



everyone is glad to see her

Her healthy, clean, clear skin makes everyone happy with her. She is a modern girl . . . a "PALMOLIVE GIRL" . . . she uses Palmolive Soap. Every girl can have a beautiful, clean, soft skin if she takes care of it and uses Palmolive Soap. **YOU CAN BE LIKE DORA. A MODERN "PALMOLIVE GIRL."** Here is the way to do it.

Every morning and every night, wash your face, neck and arms with Palmolive Soap and water (warm water is best). Rub the soap lather gently into your skin and then wash it off with cold water. The oils in Palmolive Soap will in this way make your skin softer, cleaner and more beautiful.



Home Corner For African Women

THE ROYAL LADIES

Betty Shew is Court Correspondent for the Exchange Telegraph Organization and accompanied our Royal Visitors on their tour throughout South Africa and Southern Rhodesia. She has known the Royal Family and the Princesses for a considerable time and in the book "Princess Elizabeth" recently published her name appears as having assisted the Author, Dermot Morrah.

This article by Mrs. Shew has been specially written for readers of Bantu Press Newspapers.

Your great day has come and gone. You have seen the Queen and her daughters, Princess Elizabeth and Princess Margaret, but one brief glimpse was not enough and there are many things you want to know about them. What sort of clothes do they wear? What are the things they like? Let me try and answer those questions for you.

AT A BALL OR FUNCTION

Perhaps you saw the royal ladies when they were on their way to a ball or to some other evening function held in their honour? If you did then you were lucky for it is in the evening that they look their loveliest.

At night the Queen seems to be ablaze with jewels from the diamond tiara that encircles her dark hair to the foot of the wide-skirted crinoline gowns she favours

most. Two of these gowns are particularly beautiful. One is of oyster satin with antique ecru lace swathing an "off the shoulders" neckline. Its Elizabethan quilted skirt is embroidered with pearls and copper. The other is of white slipper satin and the wide skirt of this gown is embroidered with large motifs in flower design of gold thread guipure lace encrusted with gold sequins, pearls, crystals and diamonds.

The Princesses, too, nearly always wear wide-skirted gowns in the evening although theirs are not "hooped" as are the Queen's. I heard Princess Margaret described as a "fairy Princess" one evening, and, indeed, she looks like one in her favourite ball gown of frothy white tulle which sparkles with thousands of multi-coloured posies of sequins. Another very pretty gown of hers is a pale pink slipper satin which has draped panels and shoulders trimmed with garlands of apple blossom.

PRINCESS ELIZABETH'S GOWNS

Princess Elizabeth's gowns are lovely, too. Like her mother and sister she nearly always wears pale delicate shades or white. One of her favourite gowns is a bouffant opal taffeta, low waisted and with fullness at the top of the hips. Another is a white brocade which has an attractive cross-over bodice. For day wear the Queen and her

daughters have again chosen mainly the soft, pastel shades that suit their colouring so well. The ensemble Her Majesty wore when she first stepped on to South African soil is, perhaps, her most attractive. In one of her favourite shades this mist blue crepe has a cross-over bodice, with two long panels bordered with matching ostrich feathers cascading down the back of the dress from either shoulder.

Her hat of mist-blue felt was off the face and worn tilted to the right. Curling fronds of South African ostrich feathers of the same shade adorned the crown of the hat and framed the Queen's face and a spreading bow of bunched tulle gave added height.

On this occasion Princess Elizabeth wore a smart moccabeige coloured frock with a square neckling and a loose panel draped across the skirt from left to right. But perhaps the Princess's favourite afternoon frock is one of pale turquoise blue spotted in white polka dots with white organdie collar and cuffs. With this dress Her Royal Highness generally wears an attractive white straw hat cut on new "poke bonnet" lines and trimmed with swathings of turquoise and white polka dotted silk to match.

AFTERNOON DRESS

An afternoon dress that Princess Margaret often wears is a red and white printed rayon with a "bamboo" design. This frock had red plastic buttons and a narrow red leather belt and with it the Princess wears a red straw hat trimmed with white ribbon.

These, then, are a few of the clothes worn by the Queen and her daughters. What sort of things do they most enjoy? Well, first of all I should say music, and certainly one of the things that has most impressed the Royal Family during their tour of your country is the deep musical sense and the beautiful singing of the African peoples.

The Queen comes from a musical family and when her children were very small she would play the piano and sing to them. Now both Princesses are accomplished pianists and they both have true and clear soprano voices. They like singing so much that when they are at home they invite their friends and hold weekly singing parties at Buckingham Palace.

The singing by the Africans at Lovedale College was for them one of the highlights of the tour and the beautiful rendering of the "Bell Song" is something they say they will never forget.

No more ACHES and PAINS for him!



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

AT THE STORE

Your kidneys may be poisoning your blood. These will get rid of the poison and cure your aches and pains

Yes, that's what my friend says

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 store-keeper 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 1/6

50s. for 15s.
EYES TESTED FREE
Best quality Glasses complete 15s. only. Usual price elsewhere 50s.
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Asthma Mucus Dissolved Quickly

Choking, gasping, wheezing Asthma and Bronchitis may poison your system, sap your energy, ruin your health and sleep. Mendaco, a new American scientific formula, circulates through the blood, quickly curbing the attacks. In a short time the strangling mucus is dissolved, loosened and removed, thus giving free, easy breathing and restful sleep. Just take pleasant, tasteless Mendaco tablets at meals and be free from attacks of Asthma and Bronchitis in next to no time, even though you may have suffered for years. Don't suffer another day. Get Mendaco from your chemist or dealer today.

Mendaco
For Asthma • Bronchitis • Hay Fever

BU-TONE

for your skin

Do not envy other girls and their beautiful appearance, you, too, can make your skin just as nice as theirs by using BU-TONE each night and first thing again in the morning.

Pimples and blemishes are soon cleared away from your complexion and your skin becomes young and fresh looking when you readily use BU-TONE.

Sold at all chemists and stores, 2/3 per jar or post free from Crowden Products (Pty.) Ltd., P.O. Box 4043, Johannesburg.

Bu-Tone COMPLEXION CREAM



FELUNA Mothers sleep all night—and look charming all day. They rely on FELUNA POWDERS to take the misery out of Baby's teething. No cries, no tears, no upset tummy. Smiles all round, and sound sleep for the whole house. FELUNA POWDERS are absolutely safe.

TEETH with PEACE!

Falkirk Pots



These are the pots which give you

SERVICE!

Made in 23 different sizes and are stocked by all the leading storekeepers.

Insist upon being sold a pot with the name

"FALKIRK"
on the side.

READERS' FORUM

AFRICAN LEADERS

W. M. B. Nhiapo, Johannesburg, writes: In the age of Atlantic Charter and UNO, in South Africa colour-bar continues to exist.

Our hope lies in the outside world, in UNO to see that it voices strong views against our lot. We well know the opinion of the majority of White South Africans who seem to be bent upon keeping us as the "servants of servants."

But we cannot blame Europeans wholly; we have to see also the mote in our own eyes. If we look into our political life we will notice no tangible developments, except echoes upon echoes of political sounds and fumes, which though uttered at a historic time, have not made history. These noises have imparted no strong impetus to our state of affairs such as these days so urgently demand.

Our leaders are up to showing what great resolutions they can make but these end no where. Our organisations are governed by personal rivalries and this must be when some officials are reactionaries, others moderates and conservatives. Another sin of some of our leaders is that they are working for their own glory. In most cases they think that this passes unnoticed. Failing to rise above self is a distressing inability.

For this reason we can point out that never has the lack of wise and vigorous political leadership been as clear as it is to-day. The present-day leadership lacks efficiency in offering a clear path for action in the face of the growing threats to our national being.

The masses are tired of endless resolutions made by people who are only seeking for a place in leadership. It is essential for our organisations to formulate long term policies which will present our case.

"UMQOMBOTHI" AN EVIL

E. Ray Maphalala, Bremersdorp, writes: Mr. Mahatlane who writes about the inclusion of the making of "Umqomboti" in the school syllabus speaks of an unfortunate state of affairs. He says: "There is in our time an alarming increase in divorce cases. Men wander away from their homes in search of beer to slake their thirst. Consequent to such wandering is the contact made with evil company and later divorce."

The men leave their homes because of the absence of beer. Now-

adays African leaders together with various organisations are fighting the increasing number of divorce cases. On the other hand there are people like Mr. Mahatlane who advocate that this evil could be overcome by the brewing of beer at home.

The brewing of Umqomboti is one of the evils responsible for the deterioration of morals among African people. It leads to evil company and divorce. This drink should be discouraged.

Some men are so addicted to

beer drinking that they would allow starvation invade their families.

The brewing of beer at home would make the father a daily drunkard and would lose the respect and control of his children. They would grow to become poor citizens of their communities. Many of the Tsotsi gangs are a result of the homes which started brewing beer in order to help and control the father. The men should choose between good and evil.



Shining teeth, and sweet breath keep them always popular . . .

Every wise concert artist guards against "bad-breath" by using COLGATE DENTAL CREAM. After each meal, small pieces of food remain in teeth crevices which smell stale and distasteful. COLGATE DENTAL CREAM keeps the breath sweet and kills germs that cause teeth to decay. It also keeps your teeth beautifully clean and white. Use it night and morning and your friends will like you more!

Modern people everywhere use COLGATE DENTAL CREAM night and morning to keep their teeth shining and to keep the breath sweet.



USE COLGATE DENTAL CREAM WITH A TOOTHBRUSH

THE COLGATE TOOTHBRUSH IS ON SALE EVERYWHERE



COLGATE DENTAL CREAM

1/3 & 2/- per TUBE



USE COLGATE DENTAL CREAM

"I AM PROUD OF MY STRONG LITTLE SON"



INCUMBE FOOD MAKES BABIES STRONG

A father likes to see strong, happy children in his house, so see that your babies get plenty of good food, to keep them well.

INCUMBE is a nourishing food for babies that makes them grow strong and healthy. Often ordinary food, even with mother's milk, does not supply baby with enough nourishment. Then he will be weak, or thin, and will cry a lot. Feed him with INCUMBE, and see how quickly he improves.

INCUMBE contains plenty of nourishment.

INCUMBE FOOD FOR BABIES

FREE The makers of INCUMBE will send you a Free Book, with pictures, which will tell you how to use INCUMBE. Write to Dept. 531 Hind Bros. & Co. Ltd., Umbilo, Natal. In your letter say whether you would like your book in Zulu, Xosa, Shona or Sesuto language.



They all wanted a better job.

but I got it

because I took a Union College Course and became well educated.

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Please write clearly in CAPITAL LETTERS

UNION COLLEGE

YEARS of Suffering

Acidity and Chronic Indigestion

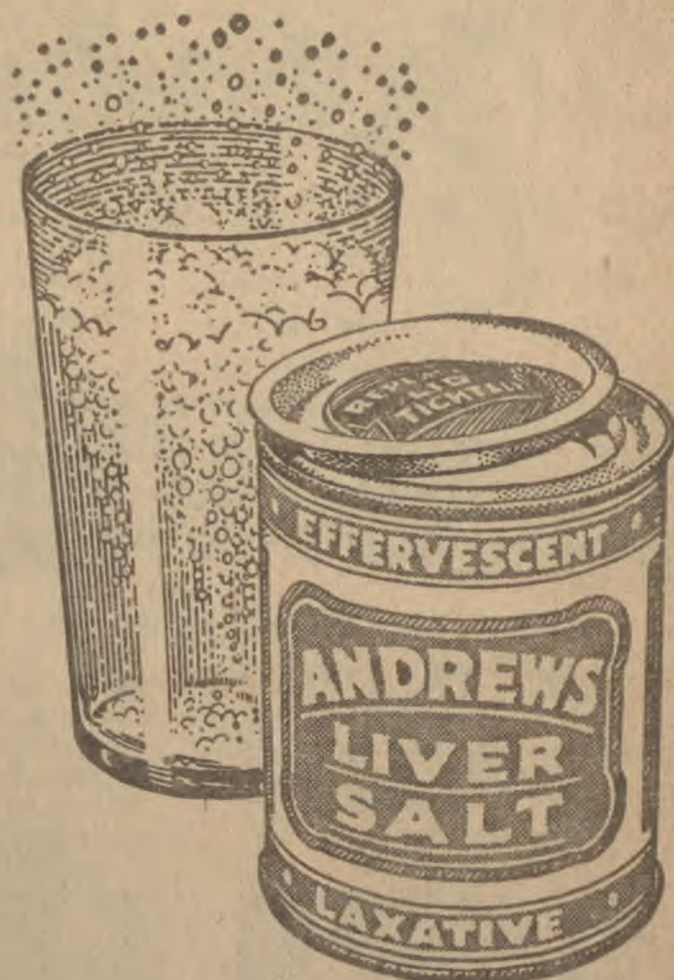
Pain, Burning, Acid and Wind are WARNINGS of the Peril of Neglected Indigestion.



"The year 1938 will always remain in my memory as the year of my terrible stomach trouble. For years I had been suffering from indigestion, due to too much acid in the stomach, but in 1938 things reached a crisis and the acidity made my whole life a misery. It gives me great pleasure to testify that I found Panbanine Powder and Panbanine Oil unequalled. They relieved me completely of my suffering, and I recommend them highly to all my friends and acquaintances."—L. Brewer.

How Ulcers Form

Acidity and Heartburn are symptoms of the approach of many chronic stomach troubles, including ulcers on the walls of the stomach, or in the small intestine. Pain commences soon after acidity and heartburn have set in. Stomach ulcers are usually recognized by pain after meals, accompanied by vomiting, and Duodenal Ulcers by pain before meals (hunger pain). Panbanine Powder immediately reduces the acid harmfulness and absorbs the gases. Panbanine Oil spreads a protective layer of oil over the ulcers, and is excellent for Bowel Anemia. PANBANINE POWDER and PANBANINE OIL are obtainable from all chemists. 5763-2



The first rule for health is Inner Cleanliness. Take a regular glass of sparkling Andrews, first thing in the morning, as the need arises. The ideal form of laxative.

FIRST . . . Andrews cleans and refreshes the mouth and tongue; NEXT . . . settles the stomach and corrects acidity; THEN . . . tones up the liver and checks biliousness; FINALLY . . . to complete your Inner Cleanliness, Andrews gently clears the bowels, sweeps away trouble-making poisons, corrects constipation, purifies and cools the blood.

ANDREWS LIVER SALT

COOLS - REFRESHES - INVIGORATES

FOR ROBUST HEALTH!



IMPALA MEALIE MEAL

Obtainable from all grocers in bags of 100 lbs., 50 lbs., 25 lbs., 10 lbs., 5 lbs. Manufacturers: PREMIER MILLING Co. Ltd. Johannesburg

GO THUSANA TIRONG TSA TEMO

Go lemogilwe fa temo e le karolo e kgolo ya ditiro tsa botshelo jwa BaAfrika lefa diphetogo dingwe tse di lekwang go sa belatse...

Gompieno metsi a lekanye dipota; dinaga di a tlhokafala ka ntata ya ntsifalo ya merafe mme MoAfrika o lebaganye le go lema...

Merafe ya tswelopele e ya e wa gagwe.

Mo kemong ya gagwe ya go mpieno ya go tlhoka kitso le bo- tlhalefi jwa golema le go rekisa...

tshwanelo tsoo-pedi—go le fa dijo le go le tshegetsatsa go le nonotsha go tlamela baja-boswa ba lone.

Mo kemong ya gompieno go kganetsanyo e tona ya gore leano la go tshwaraganela ditiro tsa temo ka kokamelwa ya modiredi yo o rutegileng wa Kgotla ya tsa Bantsho...

DITIRO TSA NOSETSO GOMPIES

Mo lobakeng lo lo fetileng go simolotswe teko ya ditiro tsa go tlhabolola temo kwa "Gompies Irrigation Scheme" gaufi le lekeishene la Zebediela mo kgaolong ya Potgietersrust, Transvaal, mme lefa go sa bonala katlego e kae-kae...

Ke tiro e neng e tshegeditswe ke Lekgotla la lekeishene ka go reka dipelesa tsa go golegwa...

Green beans mo ditemong tsa morogo-le-sephatlo, 2,000 lbs; Tomatoes (tema ya karolo ya boraro mo boneng), 4,000 lbs; Soya beans (14 morgen), 65 bags; green mealies (2 morgen), 200 bags; pumpkins (3 morgen), 600 bags; Sweet potatoes (morgen tse tharo-le-sephatlo, 600 bags; cotton (1 morgen), 1,279 lbs; grain mealies (126 morgen), 1,141 bags; potatoes (sephatlo sa morgen), 24 bags; wheat (46 morgen), 650 bags; lucerne (morgen tse pedi-le-sephatlo) 1,196 bales; cowpeas (12 morgen), 36 tons; mo ditshingwaneng tsa sekwele tsa tekanyo ya (2 morgen) ga kotulwa mmidi le digwete tsa methale-thale.

Go no go le teng dikgomo tsa mafsi go thusa mo motsaneng wa kokelo, le mo sekweleng. Go no go agilwe felo ga kapeelo go apaa merogo le digwete go jwa ke beng ba motsana motshagare. Tiro e digitwe ke ba ba neng ba sa dire tshwanelo tsa bone, mme go solofelwa fa e tla re di lo di tokafetse e simololwe sefsa. Go thokega thata gore di-phoso tse di bonyeng mo tekong e di tlhokomelwe mo tekong efe le efe isago. Tiro nngwe le nngwe e digwa ke ba ba thaelang go dira tshwanelo ya bone ya madi.

Thulaganyo e ne e le gore ka sebaka sa ngwaga banna ba yo batla ditiro kwa metseng ya Se-kgowa, ba kgone go duela ditshwanelo tsa bone mme basadi le bana ba segofale ka go ja maungo a tiro; ke nnete e ne e le pamane e tona ya thuto e mosole mogolo. Gompieno mongwe le mongwe o itemela merogwana mo segotlwaneeng ka ba setse ba tlwaetse go eja.

KWA PIETERSBURG

Mofuta mongwe wa thusano o simolotswe kwa kgaolong ya Pietersburg le mo mafelong a mantsi a ditema tse di nosediwang ke beng ba ditshingwana. Setsibana sengwe se lengwa dibjwalo tse di tla rekiswang go reka didira tsa go dira temo yotlhe ka lekokwana.

—6 TBN (v).

ANAEMIA CALLS FOR BLOOD FOOD



Women and Girls need Feluna Iron. But Feluna Pills for Females Only not only contain Feluna Iron. They combine with this blood forming substance several cleansing, strengthening and regulating medicinal elements carefully balanced and blended to build up the female system.

Their action is immediate and very early in the treatment the weak suffering girl or woman becomes conscious of their curative and strengthening power. No tiresome waiting for results. With the first few doses comes proof of their remarkable restorative properties.

It is the duty of parents to prepare their daughters for womanhood. At Puberty the female system often calls for guidance and at this time Feluna Pills will be found of very special value. The dull, weak, bloodless girl responds quickly to the body building help of this blood feeding and regulating formula. Those distressing periods of prostration are relieved. She feels the strengthening influence of Feluna building her up into a virile happy woman.



We strongly advise a course of Feluna Pills for Females Only for all weakly girls and women. It is no exaggeration to say that thousands, yes thousands, of suffering women have written stating that in Feluna they have found health and happiness. And that after trying other medicines in vain.

For over 30 years Feluna Pills have been building up a reputation in the successful treatment of those ailments common to women and girls. No other preparation equals their wonderful record of achievement.

For the girl bordering on womanhood. For the mature woman. For the wife and mother. For the woman going through the critical period known as "Change of Life" Feluna Pills for Females Only are a cleansing, building and guiding influence. They fortify the system to meet the stresses which, if neglected, result in weakness and suffering.

FELUNA

PILLS FOR FEMALES ONLY

"I thank you for your Feluna Pills. Am now healthy and strong. Appetite is good—During 1937 I was very thin, always tired, no appetite. Although only 18 years of age I looked like an old woman. But now, in 1938, everybody wants to know who is this fine lady. I only laugh. I tell them my secret, which is Feluna Pills. They picked me up from my deathbed and made me the happy woman I am to-day."—(Sgd.) Maggie Mzulise, C/o G. Hammond Esq., Sunrise Farm, P.O. Greenwala, via Douny-brooks, Natal. 70059

"Your Feluna Pills are excellent. I was thin and weak. My main symptoms were backache, anaemia and weakness. I felt as though I would die but since taking Feluna Pills I feel as though I have risen from the dead. My blood is strong and I feel so full of energy. "I cannot praise Feluna Pills sufficiently. Am telling all my friends to use your wonderful remedy."—(Sgd.) Adelaide Khabala, Lower Tsitsana School, P.O. Lower Tsitsana, Via Maclear, C.P. 95358

Feluna Pills for Females Only are sold everywhere at 5/3 per bottle (Trial size 1/9) or direct from P.O. Box 731, Cape Town. And all unbiased medical opinion endorses and recommends their use for their special purposes. One of the results of Feluna success is, unfortunately, the number of spurious imitations and substitutes offered by unscrupulous vendors. To avoid disappointment it is necessary to insist on getting the genuine Feluna Pills sold in red packages. Substitutes carry a very high profit because they are made of cheap and often useless ingredients and for this reason alone they should be firmly and definitely refused when offered. It is the duty of parents to safeguard a daughter's health, by giving her Feluna Pills, if she is anaemic, tired and easily distressed. She will quickly respond to the Feluna invigorating qualities. Her new vitality will be early proof of their wonderful restorative power.

And we promise the same happy results to all adult women, married or single, young or old, through the Feluna gateway which leads to vigorous Feminine Health.

Ta Le Letaba

(J. M. Sambo)

Ndzi sukile e Joni hi siko tinga ti 3 Dzivamsoko ndzi ta fika hi ku rhula haleno kaya.

E ku fikeni ka mina ndzi vavisekile ngopfu e mbilwini na le moyeni ku vona leswaku tiko ra ri kwerhu ri wele hi dyhandza le'ri pfumalaka na murhunguli.

Kutani-ke dzi naverile ku tsala ndzi tsundzushana na nwina vati-rhi kwaleyo Joni leswaku mi fanele ku hola mifasa Swipatsi swa nwina, mi dya mi ri karhi mitsundzuka miti haleno kaya. Yooo! Khombo le ri kulu! Nd'ala i shilala haleno kaya.

E MASINWINI

E masinwini a ku milangi ntshumu. Swivedyana le'swi nga ringeta ku tlhava, ku leha ka swona swi fika 6 inches tiko hinkwaro ku ya fika e ka va Nwamitwa na va Ngove.

Loko u ku u ya e mavengeleni, tipireyisi ta kona ti susa na misioni. Saka ra mughayu i pondzo na masheleni marharhu, na swona u fanele ku ya na saka ra wena.

TA VANA

Vana la'va ntsongo va khome hi

mikhuhlwani lowo tshavisa, a ku ulami ntshumu e tikweni ra rikwerhu.

Mhaka yinwana; hikokwalaho ka ku vona leswaku vana la'va ntsongo hi swona swinyimpfana leswi Hosi Yesu a vulavuleke ha swona a ku: Tshikani vana va ta e ka mina, kutani hi sungurile ntirho wa shikolo sha sonto ku ringeta ku kurisela vana va hina e mavokweni ya Hosi.

Shikwembu a shi mi pfuni hinkweni.

Mahungu Ya Pretoria

(J. B. Maluleke)

Haleno Pitori, e ndzhawini le'yi vange i Capitol Park, hi vonile switshovi swi mbirhi swa ti-basikiri swi lava ku humelela hi nghozi. Swi vonaka wo nge vayisa la'va mbirhi vati kukumusha ngopfu, hikuva a va la vangi ku nyi kana ndlela, na ku fundha milawu ya Switarata.

Wunwana u huma hala mathhelo ya Eerterust, wunwana o huma e dorobeni, hiloko ti hakana hi timhondze ti tlakulana ti ya fumbelana le' Vaghadi va tona loko va pfuka kolaho 'se vo: "Vambirhi hi kunwe," va bhukutelana le'ro na ta himetelana kosi maphorisa a va le kule.

Hi nkarhi nyana vo ta ku phalakasha! to rhosa tinsimbhi ta ka hulument'e le'to ka' na mona; se va byisiwa, v'a yisiwa le "No. 4" wa le Pitori.

Manga vona va ka hina, loko a volo nikana ndlela kumbe va rivalelana, mhaka yo tano wong'e yi nga humelelangi.

saho ndi mi ngana? Na hone ndi vha nga la mini zwi tshi itwina nga ura lo? Ndi yo ne Pfunzo ite gea ho. Na hone tshi itisa ho urisiwane pfunzo ndimini?

MAHUNGU-HUNGWANA

Hi siku ra ti 7 March ku vile na mphikizano wa ku wa vatlangi va Football. Ku endzi'e mintlawa mi mbirhi ya Pietersburg ku ya hlanganwa na switlangi swa Lemana. Ti second Teams, Pietersburg yi bhile Lemana hi 4-3, First Teams, Lemana yi bhava yi kalaka sa yi bha Pietersburg, hambi ku vile na ti mpholovonyana Lemana yi va kukurile yi tle yitalava hi mahlo yo tswuka.

Mrs. A. E. Mpapele u le General Hospital wa vabya. Mashaka na vanghana a hi yeni hi ya nwi kamba loko hi ri na nkarhi.

Mr. H. E. Ntsanwisi, Boarding Master wa Lemana College, ta ile Pietersburg ku ta vona Hosi, o endzele na le kaya khujwana e ka Shiluvani, laha a nga vona nsati na vana.

Mr. S. H. Mala'e, Principal wa Lady Selborne Swiss Mission School, a endzele kaya ku ya vonana na Vatswari na Mashaka.

Mr. R. B. Motsinoni, Principal wa Mothibastad Secondary School, a endzele e Pitori laha a nga vonana na Vanghana na Mashaka ya yena, a tlhela a hundzela na le Joni.

Haleno Joni ku sungurile Football Club le'yi vuriwaka "The Northern Stars Football Club." I club le'yi nga sunguriwa hi swirhu swa Transvaal Shangaan Association, kutani va kombela Switlangi swa football swa Vatsonga ku joyina. La'va swirhandzaka tsalelani Mr. A. Malumbete, Orlando High School.

Mr. Hudson W. E. Ntsanwisi B.A., wa Warmbaths Secondary School, a endzele Joni na Pitori hi Easter holiday ku ta vonana Na Mashaka.

Pihunzo Yangoho

(Nga S. N. Dzwedzhi)

Hezwi ri tshi amba nga pfunzo, ari ambi pfunzo ya uri ri vhezdi (Good boy) kana ri uvhe vha-panda medzi vhavhathu. Kana vharengisi vhavhathu. NdiTshiralo ndi amba ha vha vha vhere ga ho uri vharengi se vha thu.

PFUNZO YA NGOHO

Pfunzo ya ngoho ri amba pfunzo ine muthu ari u funzwa adivha uri ubva lhi u ya fhi, na hone ha fha no kha he li no shango La vho Khotsi hutshilwa hani na ho ne a di vhe uri vha fhanu kha heli shango ri ne vharema ri vhusiwhani? Na ho ne mzi Layo iri vhu-

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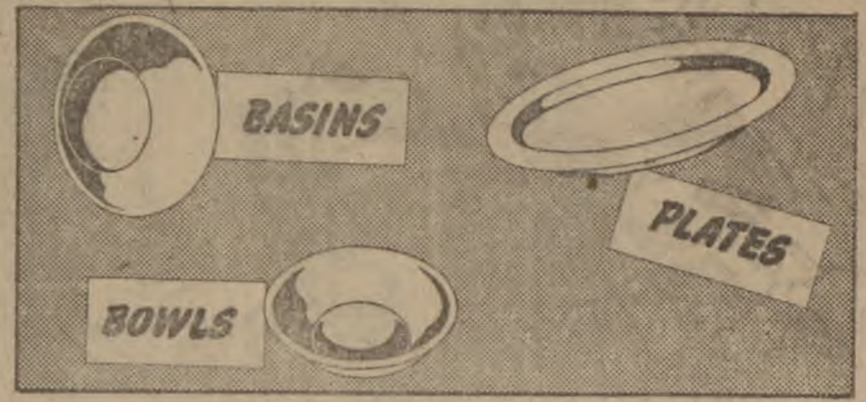
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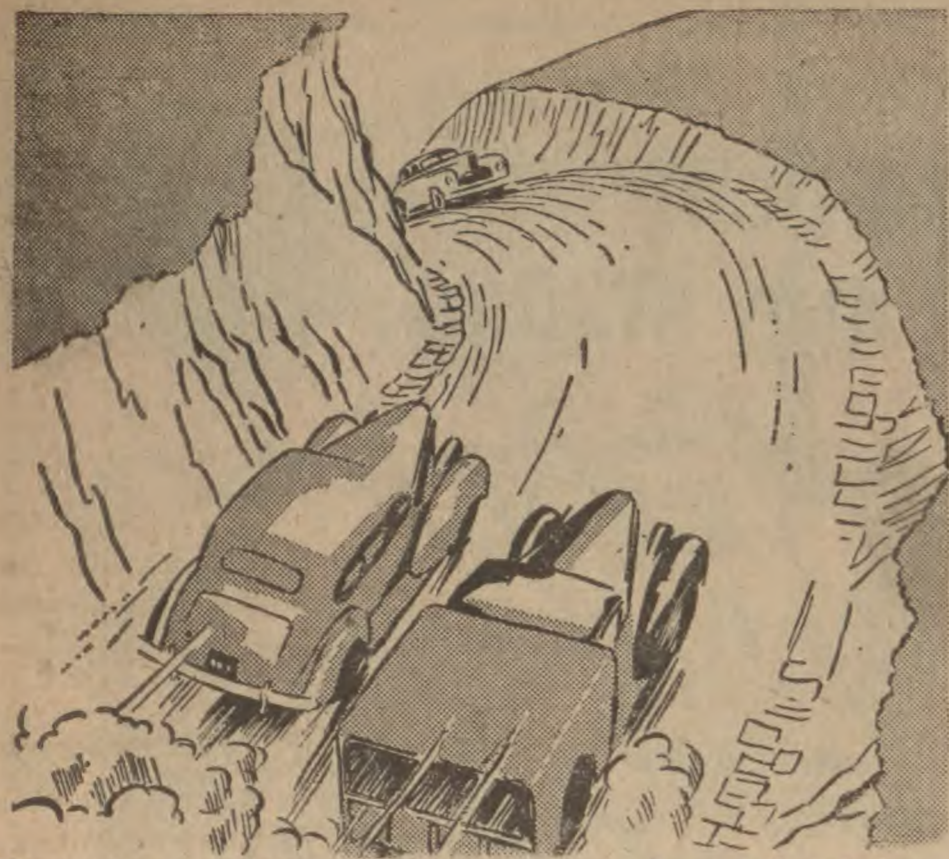
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Moghoobi oa motokara ona oa liphahlo ha a ka a talima hukung e ka pele ho eena ha a tla feta motokara. Joale ho tla hlaha kotsi e kholo.

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TSA LERATSOANA

(Ka Malome Mohau) o ne a chata, u ka itekanyetsa hore na lekapeng (vleis) ho ne hobane tla e tla baleha hoba meroho bo-qhela e tla hlaha. Me-khohlane ke eona e bohale koano; le ke le tlohele ho shobela, le maoba ka li 11-4-1947 re ne re pata lesea la Thamae; mosebetsi o tsamaisoa ke ntate Lesenyeha. Ea eba mosebetsi o motle haholo, hoba re bone Makhonatsohle le Nzimande—ba hlokometse batho ka thata, mahalika a le jaseng.

Paseka ebile ntle le eona; ba-Wesele ba ne ba ile Petrussteyn. Re utloa ba hlile ba sa pheta tsa teng haholo. Maria Mamoriri o ntsa a alosa khomo le pere, maoba eitse ha Ralikamase a tsamaea a bokolla, anthe ke thabo, hoba kobo o apara e boea.

Mosebetsi oa ho hahla matlo o ntsa o tsoela pele. Khale ba ntsa ba re hase lokeshene bathe ba thibella batho. Optel Mofokeng o se a hahile e tsoana, o e shapile ka samente. Khele! u ka rata bo! Mamots'elisi Margaret Makhooe

hore na lekapeng (vleis) ho ne ho le joang. Chatang baroetsana maqheku a ke a fumane lits'otso, le ke le tlohele ho shobela, le laua ke mang? metse ea lona e tla tla joang le lahile meetlo ea boholo-holo. Hana le re le hleki-hiile? Ea hlomphele boena, li-mphe ebile £15-15-0 ligalase 42, lona le tla li fuoa ke mang ka tereneng? Phafa u ke u ba bone.

Re bona le Mr Botsane a boke-letse litanka tsa petrol; ke bile ka ts'oha ka re e sebe ke libombo, hoba o bile o beile tjoto e ngata pel'a tsona. Che u se re tsoe ti-chere. Re utloa le hore marelooe a terekela koano (extra). Che e re ka ha ha re leme, ha re hlaole, re ts'epile bona. Pas op uena le-Railway mosali oa hao oa likhomo o ntsa a lla Lesotho koana.

Sekolo se ntsa se tsoella pele; Mrs Thamae le Mrs Mtambo ba ntsa ba fepa ka mokhoa o le mong.

Tja Sekhukhuni Land

(Ke Kgoshi G.R. Matlala)

Mono ga Sekhukhuni pula eana go thoma ka kgoedi ea February. E kgolo pula e nele ka di 25 ka la bobedi, e nele ka sefako se se golo kudu, e sentje mabele le di-byadioa tje dingoe mo mashe-mong.

Gape gape legadima le aketje le fetja batho le diruo le go fetja mengoako ka go e fisha le tshuma mengoako ea batho le phahlo ea mengoako.

Mono Marulaneng, legadima le teile basadi ba babedi gomme ba sa phela kamoka. Koa Segolo ga kgoshi Dinkoanyane le chumile ngoako le phahlo kamoka.

Koa ga Maila le bolaile dipudi tja monna ele masome a mabedi le metjo e mebedi, 22 ea dipudi.

Koa Mphanama le bolaile kga-rebe, ka koa Tubatse le bolaile sepane sa dipholo tje sesoi 8, di panoo di goga mogoma.

Koa Lepellane kgauso le motse oa Moshate oa kgoshi e kgolo ea Bapedi, le chumile ngoako oa Mr Solomon R. Matlala, moapei eo mogolo oa S.A.R. Hotel.

Joale re koala batho ba ba se-nyegetjoeng ke dilo tja bona le ba ba bolailoeng ke lona legadima bohloko jo bogolo.

Koa kgoshi F.S. Maserumule le bolaile monna, ale mashemong a lema ka dipholo.

Ke manyami a magolo kudu-kudu metsoalla ka batho baq ba-senyegetjoeng ke bana le diruo ka legadima.

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Tsa Vereeniging

(Ke podi ea tsela)

Ke tsebisa metsoalle eohle. Le-satsi la li 23 Hlakola 1947 e bile le leng lamatsatsi a maholo mona Sharpe Native Township. Re bile le mokete oa selemo oa morali S.F. Motsoahole a le (13 years old). Oho ka 'nete ho tsamaea ke ho bona ra fumana metsoalle e nengata haholo le mokhatlo oa M.B.B. oa eba teng ka bongata ho boholo. Lithuso (6 glasses) (and a cub of King and Queen). Chelete ea eba £1.13s.0d. Oho netsoalle e ratehang bohle ba bi-teng teng moketeng ona oa tlotlo oa tsoalo ea ngoana le ea lebu-ua bohle lebitsong la ntlo ea Motsoahole oa lona ka li tumeliso.

Bofubelu sa Hlangang



Matsoalo! Mahlo a hao a mafubelu—methapo e bonahala hantle! Hona ho etsahala kamehla ka mor'a nako e telele, ho bala haholo ho sheba le-tsatang joalo-joalo. U tla etsa eng?

Mahlo a Hloekile



Kapele! Lerotholi la Eye-Gene le ea ka leihlong le leng le le leng. Ke etlolo se secha se entseng ke janna ba babeli oa tsebang. E na le notsoako o mong o itseng o leng seo mereianeng e meng.

Marotholi a seng Makae



Ka metsotso e seng mekae feela, ka pele-pele feela, mahlo a hao a shebeha a hlakile a le masoet. Ho hotle joang ha a sa khathatsoe ke methapo e bonahalang phatlalatsa! A pholile hakakang! Bakemising bohle le mabenkele: Theko 2/6 le 4/6

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HO Hlapisa BANA

—E tla ba sholetsa mafung ba phole hantle ba ba matla

HO ITLHATSOA

—E tla thapisa 'mele oa hao, e lule o le monate

HO Hlatsoa PHAHLO

Ho e jo nako, ha a bako mosebetsi—e lalafatsa bophelo ba phahlo

HO KUTA LITETU

Lefu le ngata le Sunlight le tla thusa ho lalafatsa bophelo ba lehae la hao

HO Hloekisa NTLO EA HAO

Lefu le ngata le eona le tla hloekisa ntlo ea hao, e lule e nthe hamenete

SUNLIGHT

—E tla thusa ho lalafatsa bophelo ba lehae la hao

OA £1000

Raporoto Ea Lefapha La Tsa Ba Bats'o

KOPANO MESEBETSING EA TEMO

Ho ea bonahala hore Temo ke karolo e khothe ea batho ba Bats'o, 'me phetoho li feng tse tse ka etsuoang mabapi le temo ha li na amoheloa ka tsela ea ts'anelo, haholo-holo ke batho ba seng ba hotse. Ka tsa e 'ngoe, seemo sa litaba se fetohile 'me motho e mots'o le eena o tlamehile ho fetola tsela tsa hae tsa temo ho ea kamoo ho batlehang mehlang ena ea joale. Re ka bapisa ka hore mehlang ea khale ha naha e sa ntsane e le ngata, motho e mots'o o ne a ka lema ka ho fapana a tsamaea le mohlaphe oa hae ho tlola tulong e 'ngoe hoisa ho e 'ngoe ka matsatsi a komello.

Matsatsing a kajeno, ka lebaka la ho qotetsana ka mahaeng, naha ea motho e mots'o e ea fokola, 'me o na le ts'imo e le 'ngoe feela eo a ts'oanetseng ho e lema khafetsa, athe le likhomo tsa hae li na le sebaka se fokolang haholo sa makhulo. Ho ka hlola ho buuo haka, 'nete ke hore naha joale e na le hona ho ka nka le-nane le itseng la feela la likhomo 'me ha mo'ona ona oa tlaho o ka oa tlola, ho tlamehile hore ho latele tse mpe.

KE TABA E TSEJOANG

Ke taba e tsejoang hore motho e mots'o o matla ebile o tseba le ho sebetsa ka 'nete; empa ho teng ntho tse ling tseo motho e mots'o a li nkileng ho baholo ba hae mabapi le Temo tse etsang hore mosebetsi oa hae tabeng ena o batle o boela marao haholo. Ho ea makatsa ho bona kamoo motho e mots'o a sa tsotelleng hakalo ho tahlama pele le kamoo a sa tsotelleng litaba.

Taba e 'ngoe hape e etsang hore tsoelopele ea motho e mots'o e be butle mererong ea temo ke ho hlokalaha ha ts'ebetso-mmoho moeeng oa hae.

Leha batho ba Bats'o ka mahaeng ba phelisana hammoho nthong tse ling, ba arolelana le makhulo a bona ho ea ka metse, mosebetsi ea bona ea temo ha e sebetsoe ka ho kopana.

SEEMO SA KAJENO

Motho e mots'o ho ea kamoo e leng teng kajeno, ka ho hloka tsebo ka ho lema le ho rekisa seo a se fumanang ts'imoeng ea hae, le kahoba a e-na le naha e fokolang eo a ka iphilisang ho eona, le ka ho hloka kapa ho ba le chelete e fokolang, ka nako o tlamehile ho bona eka ha ho tsela ea hore a ka lokisetsoa seemo sa hae.

Batho ba Bats'o, joaloka Makhoaa 'hase bo-ra-mapolasi empa mohlomong karolo e itseng ea bona ke ea balemi ba nang le tse-bonyana ka tsa temo. Boholo ho ts'epetse ho phela ka meputso ea bana ba bona ba sebetsang ka litoropong.

Temo e ts'oanetse ho nkuoa e le ntho e matla haholo, empa ke mosebetsi o kolotang 'Muso ntho tse peli-pele ho hlahisa lijo le ho boloka naha ka tsela e tla etsa hore e tsebe ho bolokela le bana ba tlang ka nako tsohle.

Ha ho amoheloa litaba li le joalo kajeno, ho bonahala bohloko tabeng ea hore tseleng ea ho sebetsa hammoho, ka tlas'a tsamaiso ea officiri e rutihele haholo ea 'Muso, e ka lokisa lintho ho fumanela batho tsela ea ho iphilisa, ho fokotsa ts'enyoo ea mosebetsi oa batho le ho lokisa ts'ebeliso e hloekileng ea ntho tsa temo, likhomo le tse ling lintho tse shebaneng le morero oa Temo.

Tsela ea mofuta ona e ka boela ea sebelisa tsela tsa bohloko tsa temo, ho boloka lijo moo li tla sebelisoa ka nako tsa mathata le ho maraka lijo tse kathoko tse ngata ka tsela e ka amoheloang ke motho e mong le e mong.

TSELA EA GOMPIES

Ho se ho ile ha lekoa tsela mabapi le temo ka ho sebetsa hammoho, empa leha e ile ea hloleha nakoana ena ea joale, mosebetsi oa batho ba kopane ba sebetsa hammoho. Teko ena e ile ea etsoa mane mosebetsing oa ho noesetsa sebakeng se bitsoang ka hore ke Gompies lokeisheneng la Zebediela, seterekeng sa Potgietersrust ka naheng ea Transvaal.

Lokeishene lena leo ho nang le mosebetsi ona oa noesetso, hammoho le polasi tsa Trust tse haufinyane le lona ke sebaka sa morogene tse 50,000. Ho lokisitsoe ho fumaneha ha metsi a sebelisoang ke batho ka tsela eo ho ka noesetsoang akere tse 300 tsa naha.

KOPANO MOSEBETSING

Kopano e bileng teng mabapi le ho sebetsa masimo ana a noesetsoang e ne e etsoa ke bana ba batho ba Bats'o ba ileng ba nehelala sohle se neng se batleha, 'memunho o se o bhalisitsoe ka sete-

reng sa Pietersburg ebile e se e latelletsoe mererong e mengata ea ho noesetsa ka seterekeng sena har'a batho ka bo 'ngoe ba ratang ho noesetsa.

Serapa se seng se behoa kathoko ho fumana chelete e sebelisoang ke batho bohle ba lemang ho thusa hore ho rekoe lits'ipi tse ka sebelisoang ke batho bohle ba sebaka seo. Monna e mong le e mong o sebetsa hona serapeng sena sa batho bohle e-be o lumeloa le ho sebelisoa ha ntho tsa ho sebetsa tse thusang bohle.

TSELA EA CHELETE EA TZANEEN

Tsela e 'ngoe hape ea ts'ebetso-mmoho e qalloe ka sebakeng sa Transvaal se bitsoang ka hore ke Tzaneen moo ho lenngoang meroho ea majaredeng. Batho ba Bats'o ba lulang ka litoropong kamela ba 'nile ba fumana bothata ba ho reka lijo tsa bona 'marakeng, 'me ha esale ho qaleha ntoa ho phahama le theko ea meroho ena, ba fumana le bothata ba ho li reka ntho tsena.

Ho thusa ka tsela e itseng, batho ba Bats'o ba Gaudeng le ka Pretoria, hammoho le balemi ba ka mahaeng, Trust e ile ea hlahisa tsela e ncha ea ho lema meroho ea majaredeng ka tulong ea Letaba moo batho ba hiroang ka tsela ea phaello ea chelete.

Temo ea meroho tseleng ena e bile le katleho e ntle. Ka selemo sa 1944 chelete e ile ea e-ba £4,596.2.7d. Ijong tse ileng tse rekisoa ka Gaudeng feela le £856 'marakeng oa batho ba Bats'o ba sebetsang ka toropong ea Pietersburg. Monongoaha chelete ena e hle e ile ea e-ba £5,126.10.2d., le ha lijalo tsa tomato li ile tsa se nyeha ka lebaka la serame se se hoto se bileng teng.

Ho rekisa lijalo tsena ho ea k meputso ea batho ba Bats'o ba lulang ka toropong chelete e fumanoeng ka lijalo tsena e bile nyenyane haholo ha e bapisoa le e fumanoeng 'marakeng o bulehileng; ho ka bapisoa ka hore ka tlas'a tsela ena li-tomato li ne li rekisoa ka 1s.9d. lebokose le le leng athe ka 'marakeng li ne li rekisoa ka eona nako eo ka 5s. hoisa ho 7s.6d. ka lebokose. Kahoo bahiri ka tlas'a morero ona ba sebetsa ka tlas'a mathata a maholo.

TSELA EA LETSEMA KA THABA 'NOHU

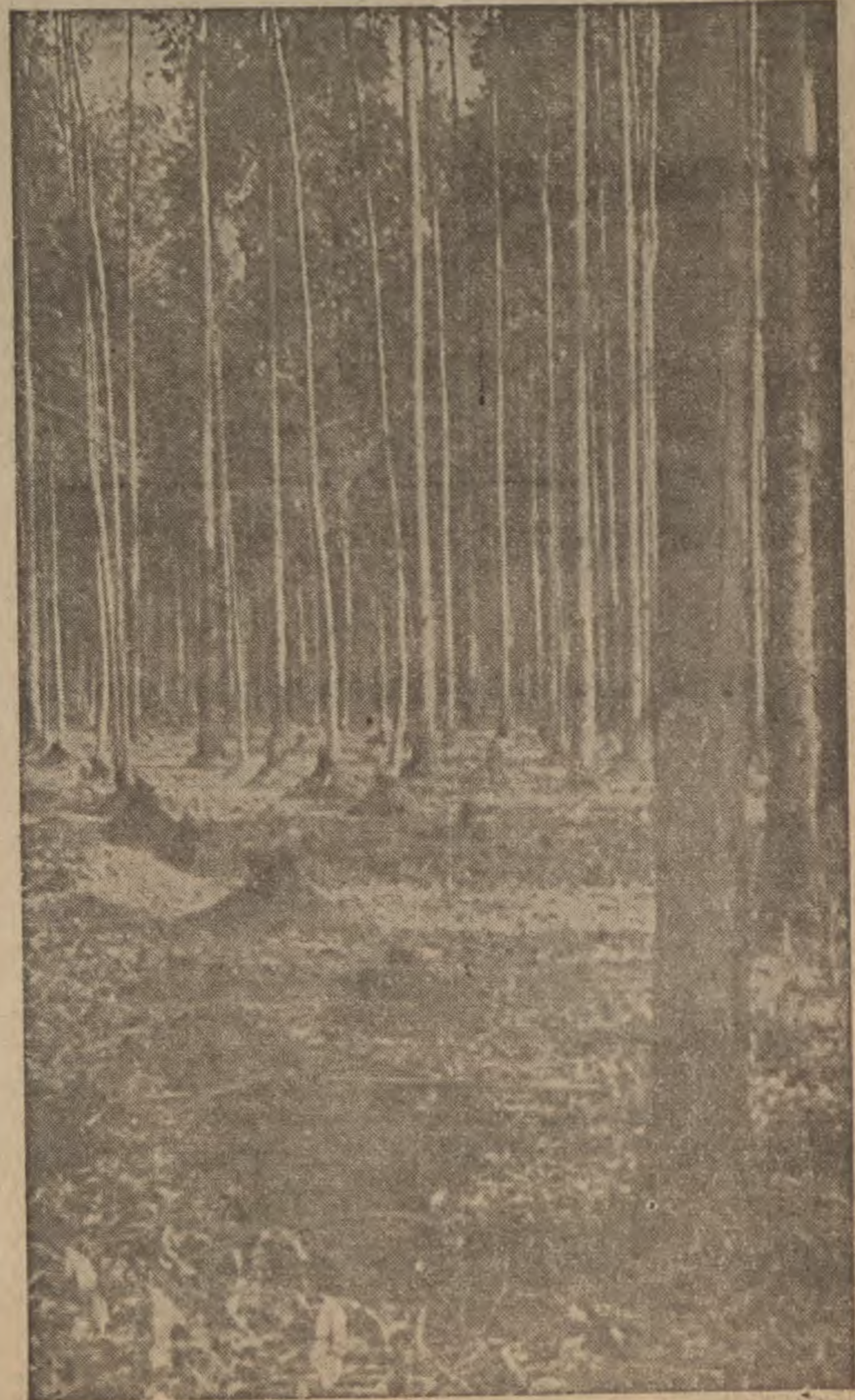
Lea e tseba taba ea letsema moo Mopena a eeng a bitse bana ba hae ho ea sebetsa tsa temo tse kang ho lema, ho hlahola le ho kopula. Pele taba ena sepheo sa eona e ne e le ho bokella lijo tse tsa 'sebelisoa ke batho bohle le ho thusa batho ha ho le teng tala, lefu, joalo-joalo. Morao tjena taba ena e se e sentsoe haholo hobane ka nako tse ling mopena o ipoke-lla lijo tsa tsela ena ho ithuseng a bo eena feela.

Tsela ekang eona ena e ile ea etsoa mane seterekeng sa Thaba 'Nchu ka katleho e kholo. Ka lebaka la lipula tse boima tse ileng tsa e-ba teng ka selemo sa 1943-44, ho ile ha ba teng lekhulo le le tle haholo ka lehanga la ba Bats'o. Ho ile ha thehoa lihlopha tsa basebetsi, ka tlas'a tsamaiso ea moronana oa setereke sebakeng se seng, ha ba teng le lihlopha tsa ba pomang.

Trust e ile ea thusa ka ntho tsa ho sebelisoa ha batho ba Bats'o ba ile ba nehelala ka likoloi, likhomo le basebetsi ba bona. Ha etsoa makholo a itseng a furu e ileng ea ebelisoa le ka nako e latelang ea e mariha. E setseng ea e sebelisoa kome'long ena e teng ho fepa likhomo. Ka Phato ea selemo sena ea fetileng ho ile ha romeloa furu koana Ciskei.

THEKISO EA LIJO: HAMANSKRAAL

Ho fihlela ha nako ena ea joale, ho bile le thekiso e fokolang ea lihlopha tsa batho ka libakeng tsa ba Bats'o ka ntle ho Hamanskraal



Mona ho bontsoa serapa sa lengana (Eucalyptus) qhafutsong, e seng e omeletsoe ke lona lengana lena. Talimang masalla a mekotli ka liqubu moo lifate tsena li neng li lenngoe teng pele.

ka seterekeng sa Pretoria, moo ho nang le thekiso tsa Kopano ka tlas'a taolo ea Komishinara ea ba Bats'o, Mong. J. van Heerden ka thuso le mekhatlo ea Temo. Mong. van Heerden o nehelala raporoto ena.

lokelong e-be ho lokisoa lengoalo le bontsoang chelete e tla fumanoa ke leloko ka leng e-be sohle se romeloa ho Mongoli ea tla lefa batho bana.

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The Week's Social Whirl

PIETERSBURG: The Letaba Bantu Farmers' Co-operative Company was formed last Wednesday when representatives of six Farmers' Associations met at Tzaneen to decide upon the name of the co-op: and to elect a Board of Directors. This is the third agricultural co-operative to be formed in the Union; the others are at Hamman's Kraal and in Natal.

The objects of the co-operative are to dispose of vegetables, fruits and farm produce in the most profitable manner, and to purchase and supply to members farming requisites, implements and machinery. Instruction and advice will also be given to members, and money may be advanced to them on produce supplied to the company.

It is expected that 400 members will be enrolled before registration is applied for. The annual turnover from tomatoes, potatoes, sweet potatoes, onions, sugar cane and fruit is estimated at £12,000 and the income derived from commissions at £700. Expenses to begin with are estimated at £200, as the services of Mr Len Pienaar, Agricultural officer, have been made available to the company by the S.A. Native Trust. Mr Pienaar will act as organiser and secretary, assisted by demonstrators, until the company is strong enough to employ a fulltime secretary or manager.

The capital required by the company for working capital and the purchase of farming requisites (of which the most pressing are transport vehicles) is estimated at £1,000, of which £400 will be share capital and the remainder a loan from the S.A. Native Trust, which will be applied for. The profits of the company will be devoted to building up a reserve fund, to the repayment of loans and to the distribution of a bonus to members.

The seven members of the Board of Directors are Messrs Joseph Moagi, J. Hosana, Philip Masiti, A. Molele, Thomas Rakoma, and Isaiah Malula, with the Native Commissioner as Chairman. Mr Len Pienaar and the demonstrators of the district will attend meetings in an advisory capacity.

It is hoped that the company will be registered within the next two months, so that it can begin operations in time for the winter crops of fruit and vegetables.

—CORRESPONDENT

KRUGERSDORP: At the Industrial Centre attached to the Bantu High School, Munsieville Location, Krugersdorp, was held a successful farewell in honour of Mr Meintjies, Departmental Superintendent of the Krugersdorp Public and Randfontein A.M.E. Schools as well as the newly opened Secondary School at Krugersdorp under the Principalship of Mr. A. Motuba, B.A.

In the chair was Mr Motuba who paid great tribute to the work of Mr Meintjies as superintendent of these schools. He mentioned the fact that Mr Meintjies' absence would be felt effectively by those teachers who held him in high esteem.

Rev. Sentso spoke on behalf of the parents and Mr Edwards, Principal of the A.M.E. School, Randfontein, on behalf of the teachers. Mr Meintjies gave a brief but inspiring reply in which he said when duty calls one has to sacrifice and obey the call.

Varied items of music were rendered by the following schools: Krugersdorp Public, St. Paul's Anglican and the Secondary School which made its first public appearance.

Mr M. Setlholamathe, Principal of the Lutheran School, Krugersdorp, passed a vote of thanks.

The function was then successfully brought to a close. The Secondary School Choir sang "Die Stem Van Suid Afrika" and "God Save the King." This was followed by the Public School leading in "Nkosi Sikeleli Afrika" and "Morena Boloka Sechaba sa Hesô."

—W.E.M.

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SPORTING EVENTS . . .

Transvaal African Football Association

(By Jesh Gregory)

The 15th Annual General Meeting of the Transvaal African Football Association was held at the Bantu Men's Social Centre, Johannesburg under the Presidency of Mr. F. J. Modibedi and secretaryship of Mr. D. R. Thwala on Saturday, April 19, 1947.

The affiliated Associations under "Transvaal" are: J.A.F.A. (Johannesburg), Delmas, East Rand, South East Rand, West Rand, W.D.A.F.A. Alexandra, V. and D.A.F.A. (Vereeniging) and the Referees' Association.

ELECTIONS

The officials were unanimously re-elected as follows:—President: Mr. F. J. Modibedi, Vice Pres.: Mr. H. H. Zibi, Gen. Secretary: Mr. D. R. Thwala, Ass. Sect.: Mr. M. T. Smith, Treasurer: Mr. R. G. Baloyi.

SELECTION COMMITTEE

Messrs. A. S. Maduna; W. F. Nkosi; M. Mvubelo; A. W. Motsoenyane; J. Masina; S. F. B. G. G. Gregory.

T.A.F.A. BOARD OF CONTROL
Messrs. F.J. Modibedi (President)

BETHLEHEM SPORTS ACTIVITIES

(Selman)

A friendly lawn tennis match was played at Bethlehem on April 6 and 7 between Bethlehem United Lawn Tennis Club and Durban Lawn Tennis Club. On two respective dates Durban club led Bethlehem by 9 games.

The Durban club was represented by Messrs.—M. Mota (captain), C. Mseleku, Nurses E. Mbili and E. Mabesa. The team left on April 7.

Inter-Town (Eastern Zone) Tennis Tournament

The following represented the local tennis club at Bloemfontein on April 6 and 7: Messrs. F. Medican (captain), W. Dingaana, A. Liemberg, Mrs. A. Singh, Misses G. Mokhampane and F. Miya.

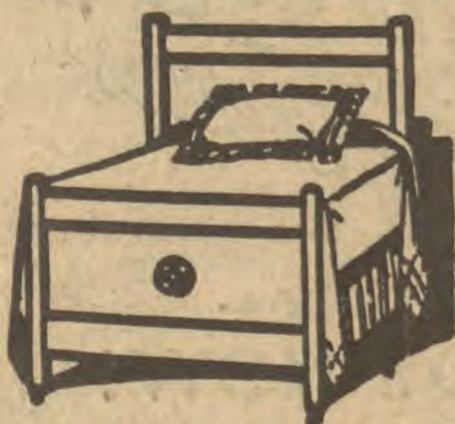
Local Singles Championship

Mr. Joseph Theletsane and Miss Gladys Mokhampane played 3 sets for championship in singles on Thursday afternoon, April 10. Mr. Joseph Theletsane beat Miss G. Mokhampane by 15 games.

Soccer

The first opening match in soccer this season was played on April 20. The Union Jacks and Rising Stars Clubs presented themselves for a show. The score was 6-4 in favour of Union Jacks.

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Rugby on The Diamond Fields

(Comrade)

Rugby fixtures started three weeks ago. The tourney spirit is in the air. Play is keen, clean, and competitive.

The following are the Griqualand West rugby officials for the year:

S. S. Phakedi, President (re-elected); M. F. Phala, treasurer (re-elected); J. Kgobe, S. J. K. Nkosi, Auditors (re-elected); A. B. Seochoareng, Recording Secretary; G. J. Kekana Corresponding Secretary.

Black Diamond Sports "By Sports Man"

A tennis match was played between Waterval-Boven and Black Diamond L.T. Clubs on Sunday, April, 1947, on the B.D.L.T. courts. Waterval-Boven lost in the first four sets. Zimm and Kumalo beat Gumede and Agrie 6-0, 4-6; Khoza and Zimm beat Monah and Gumede 6-2, 6-2.

At the end of match the lead was 13 games in favour of Black Diamond L.T. Club.

Golf Competition

The special cup Golf competition will be held at Pimville on Sunday, May 4 at 10 a.m. There will be three prizes, including a special cup, which the winner will keep for himself.

All golfers are cordially invited to take part. The course is in excellent condition.

—A. MAQUBELA



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OPENING OF BLOEMFONTEIN BANTU SPORTS GROUND

(By Fulcrum)

Mr Pretorius, chairman of Native Affairs in the City Council opened the Sports Ground at Bochabela Location on April 21, 1947. The two representative teams were Johannesburg Bantu Football Association and Bloemfontein Bantu Football Association. After the introduction of managers and teams, the teams took their positions. Then Mr Pretorius kicked the first shot.

J.B.F.A. kicked from the north against a southwesterly breeze. Throughout the first half both teams balanced. The visitors kept the ball on the ground with a spec-

tacular short passing. The B.B.F.A. were awarded a penalty.

After thirty minutes, the visitors scored. The homesters were awarded another penalty. The match ended 4-2 in favour of J.B.F.A.

COMBINED SCHOOLS VERSUS MOROKA INSTITUTION

The basketball and football matches were played between the Bloemfontein combined schools and Moroka Missionary Institution on April 21 at the African Recreation grounds. The basketball match was won by the combined schools. The football match was 2-1 in favour of Moroka.

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