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OUR CHILDREN COME BEFORE SKOKIAAN!

In the present severe food shortage, we must all co-operate, not only to conserve what supplies are available, but also in fighting blackmarketeers. Remember our children must come first. No sane parent would dare sacrifice the health of his children for the mere wish or desire to brew skokiaan which is neither a luxury nor a health food. (See story on this page).

Foreign Ministers' Conference

PARIS, Tuesday.

The bitterly-disputed questions of who is to have the big Adriatic port of Trieste and where the frontier line between disarmed Italy and Yugoslavia, with her army of 400,000 men, is to be drawn was tackled at Tuesday's session of the Foreign Ministers conference.

Reuter reports that it was decided to invite Italy and Yugoslavia to send representatives to the conference on Friday to put forward the views of their respective Governments on these problems.

The British Foreign Secretary, Mr. Ernest Bevin, proposed an International Control Commission for Trieste. Contrasting sharply with this, however, is a Yugoslav suggestion, disclosed for the establishment of a Control Commission which would place the Commission's centre of gravity in the hands of countries inside the Soviet sphere of influence.

The Commission would have a Yugoslav chairman and would include a Ukrainian member. All the big Western Powers, except Italy, however, would be excluded.

When the Foreign Ministers considered the Italian-Yugoslav frontier problem, they had before them the reports of a commission of experts on the subject. The commission—on which each of the four Powers was represented—recommended four different frontier lines, three of which were authoritatively stated tonight to be very close to one another.

The fourth line, which showed considerable diversions from the other three, is understood to have been recommended by the Soviet member of the inquiry commission.

The report is being communicated to the Italian and Yugoslav representatives, who are in France.

When addressing the conference on Friday, the representatives will be asked to confine their observations to argument favouring one or the other of the four lines recommended.

AUSTRIAN CLAIM REJECTED

Austria's claim for the return of Southern Tyrol was rejected by the conference. It was agreed, however, that if Austria forwarded a claim for a minor adjustment to the frontier, this would be considered.

The United Press understands

that M. Molotov, the Soviet Foreign Commissar, has indicated his willingness to give the United States draft proposals for German disarmament a place on the Foreign Ministers' agenda, but that he may seek concessions in return. What these concessions are has not been disclosed.

CENSUS NEXT WEEK

Eleven hundred census enumerators in Johannesburg will start on Wednesday, May 7, their task of delivering census forms to everyone of the 140,000-odd houses and flats in the magisterial district of Johannesburg. Their work will probably show that the city's population has increased to nearly 700,000.

Many people, both Europeans and Africans are suspicious of the census, and feel that the information which they give may be used against them later. Mr. Hind emphasises that the individual forms are looked on as confidential, and are not disclosed to other Government departments.

Meetings are being called in all the Native townships to explain to the Africans what the census means. It is felt that the "squatters" at Orlando may be suspicious of the enumerators, and Mr. Hind and the Chief Native Commissioner are calling a meeting there on Sunday to explain that there is no ulterior motive behind the census.

WAR MEMORIAL FOUNDATION HOLDS CONFERENCE

The first meeting of the National War Memorial Health Foundation was held in Pretoria early during this week. Mr. Justice N. J. de Wet, the national president, was in the chair.

Dr. C. C. P. Anning, chairman of the technical advisory committee, appealed for a plan that would strike at the very roots of disease and poverty in South Africa. The plan, he said, should be particularly non-Europeans and poor whites.

Continuing he added: "We must not allow the public to feel that we may fritter away our funds on minor enterprises without striking at the root causes of ill-health in South Africa. We must base the work on long-term policy, accepting that 'health in our time' cannot be regarded as 'health tomorrow' but as 'health in our generation.'"

NO COLOUR BAR

Some thought that the foundation should collect all available information on health in South Africa, but others maintained that such a survey was unnecessary and would delay a concrete plan. His own committee recommended that prominent medical men and sociologists should be asked to advise the foundation permanently.

The Cape Town branch maintained that the foundation should not attempt to do what the public authorities could or should do; they should not be influenced by race, colour, religion or politics; should accept African, Indian and coloured representatives; and should not take money to which any conditions on policy were attached.

The foundation should act where need was greatest—among non-Europeans and poor whites. No amount of propaganda, treatment or research availed against a background of poverty, dissatisfaction and hunger.

The sub-committee, therefore, recommended that the foundation should establish a health centre in every needy locality; should co-operate with other organisations in health education and the establishment of food clubs, and should press public authorities to deal with fundamental causes of ill health.

AFRICAN TRADE UNIONS

Bill to Be Introduced Next Year

The Minister of Labour, Dr. Colin Steyn, replying to Mr. J. R. Sullivan (Lab., Durban Berea) on the African Trade Union Bill; said that in view of the heavy legislative programme which had still to be dealt with, the Government had decided not to proceed with legislation this session to give statutory recognition to trade unions for African workers. It was hoped to introduce the Bill next session.

HOUSEWIVES' VIEWS ON FOOD POSITION

"The food position in the locations is becoming more serious all the time. Many of us to-day have to live on food which is not popular among our children who are used to a better type of food." This was the view expressed by an African housewife in an interview with the representative of "The Bantu World."

Many other housewives interviewed expressed the same opinion on the critical food position. Flour is not the only foodstuff that is difficult to obtain.

When the meat position improved, housewives thought they had now been fortunate to get back to days when supper and dinner plates would be entertaining to their husbands. At that time, wise ones had to resort to many food substitutes such as cooking potatoes with fats. To-day it is difficult to get anything as a substitute of milk which to many people is principal food.

This is due to the great shortage of white mealie-meal which is better with meat. The yellow mealie-meal used is not a healthy type of meal as it is suitably mainly as animal feed. It is said to cause stomach disorder.

SUGAR SHORTAGE

There is also a shortage of sugar in every location. Many shops do not sell sugar more than a shilling's worth at a time. This is a great problem facing a housewife with a large family. The sugar supply in many houses is so short that each person has to be content with having one tea spoon of sugar in his tea. Many old people can afford this but it is difficult for a young child to take such tea as it needs more sugar.

Government sugar is obtainable but most of it goes to the beer sellers who use it in making some of their many types of kaffir beers. These make it difficult for an ordinary housewife, who does not brew beer.

One teacher in an interview said the food position gravely affects school children. The feeding scheme which had attracted many young children to school is handicapped by food shortages. In some big schools where the attendance is high, each child now gets half a slice of bread. This is done to meet the needs of all school children.

The char-women do not suffer as others do. They are fortunate in that they are not exploited by the profiteering type of shopkeeper in African Townships. When these women have finished their work they go into town to buy their food at a controlled price. Some are helped from the houses where they work.

The position at Orlando and Pimville is worse than in any other Township. Here the distance between town and the locations makes it difficult for a housewife to get her food. At Pimville many people live on vegetables grown in some of the small garden plots. This is also the case at Orlando. At these two locations the main difficulty is that the shops are not sufficient for the many inhabitants and as they are owned by Africans and not Indians, they have difficulty in getting their wholesale supplies.

Naturally Good



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THE SPORTSMAN'S CHOICE

THE BANTU WORLD TSE QOQOANG KE "PHAFA"

SATURDAY, MAY, 4 1946

Dijo Tsa Rona

Taba e molomong oa motho ofe le ofe mehlang ena ke eona taba ea dijo tsa rona, gobane ga go na motho lefats'eng mona ea ka koallang molomo ga tse amang mpa ea gage a sa di fumane ka ts'oane-to le molao.

Kae le kae moo re eang teng kajeno, re utloa selo se nyolosoa bakeng sa dijo, gagolo-golo bogobe le phofo, tseo e leng dijo tse kgolo tsa mafutsana, gagolo-golo sona sechabeng sena sa Ba-Afrika. E ne e re ga bofutsana bo iphile matla, Ba-Afrika ba balegele go borotho le phofo, gobane theko ea tsena ke e dumellanang le potla tsa bona.

Empa kajeno sechaba se hlagesoe ke tsietsi e boima; ba-rramavenkele ba bang metseng ea Ba-Afrika, ba fumane sebaka se setle sa go tsietsa Ba-Afrika ka go ba rekisetsa dijo tsena, tsietsing ena, ka theko eo e seng ea molao; 'me, ba etsa jualo ka gobane ba tseba gantle gore motho a ke ke a ba isa molaong. Ba etsa jualo gobane ga motho a ka ba isa molaong, e tla ba motho oo ga a sa tla rekisetsoa levenkeleng leo. Juale, tsietsi e mo hlagele motho eo oa batho, gobane bo-rramavenkele ba bang, ga motho ea jualo a ea go bona, ba tla re go eena: "tsamaea u ee moo u nong u reka teng pele; rona re rekisetsa bao ba neng ba reka mona pele.

Taba ena e bonts'a gantle gore motho o mots'o ke sera sa bana babo. Ketso eo ea bo-rramavenkele bao ba boletsoeng mona, e paka gantle gore Mo-Afrika e sa le phofofo e se nang go ts'epua. Re re re batla tokollogo le go ipusa; empa rea hiolega go hlagesa ditshoana tse pakang gore re godile kelellong le diketsong tsa botho, tseo e leng tsona metho ea bots'epagi bo ka re fang dikopo tsa rona mabapi le tokollogo eo re reng re ea e batla. Ga motho a kgothotsa, a kuta bana babo levenkeleng, go tla ba juang mohlang a fuoang matla a go ba molaodi oa sechaba sena sa Afrika.

Ketso tsa bana ba bo rona di mpe, 'me ke ketso tse adimiloeng go batho basele, badichaba bao e leng dira tsa rona ka tsela tse ngata. Gobane Mokula kapa Mochina o kuta Mo-Afrika ka go mo rekisetsa ka tsela eo go thoeng "Black Market" (ke gore kgoebo ea lefi-fi, e sa utloaneng le molao), rra-levenkele oa Mo-Afrika le eena o fumana e le ntho e molemo go adima ketso ena ea bolotsana, e le gore a bolae sechaba sa gaga-bo.

Tsietsing ena, ke rona feela bareki re ka itokollang. Batho bana re ka ba lokisa ka go ba isa molaong. A re se ke ra ba ts'aba.

Taba ea phofo eona ke e 'ngoe e llisang sechaba. Molato mona o ka jaroa ke 'muso. Rea makala ruri gore ga ntho tse bapileng le Mo-Afrika di sebetsoa, e be di sebetsoa ka mokgoa o sa tsamaisaneng le takatsa le thato ea beng ba tsona, e rumaana batho ba bangata ba lla ka phofo e kgubedu ena e rekisoang mavenkeleng kajeno. Batho ba bangata e ba bolaisa mala.

Na molato ke'ng ga go rekisoa phofo ena e kgubedu feela, athe ka nako e fetileng, gona teng lemong tsa nto, batho ba bangata ba ile ba lla ga ba rekisetsoa phofo eo kagobane ba sa e batle, ba batla e ts'oeu, e 'ba loketseng? Lemong tse na tse fetileng, ke-ka baka la'ng ga 'muso o il'a se k'a etsa gore balimi le bo rra-dipolasa ba leme poone e ts'oeu thata, e le gore selemong se kang sena, selemo sa tlala le mathata a eona a bakiloeneng ke komello, batho ba se ke ba lapa kagobane ba sitoa go ja phofo e kgubedu? Komello ga ea bakoa ke 'muso, empa ke mosebetsi oa 'muso go bona gore batho ba fumane dijo tse ba loketseng — phofo e ts'oeu e seng e kgubedu e bolaisang batho mala le tlala.

Na ga ekaba tsietsi e teng e leng ea baka gore seemo sa poone le phofo se be tjena, ke ka baka la'ng ga re sa bolelloa? Gape, ntho tse na di paka gantle gore 'muso o ka thusa motho e mots'o ka go mo bulela dinaga tseo a ka le mang seo se mo loketseng. Rea sho a ke tlala!

TSE QOQOANG KE "PHAFA"

Stofelina O Tloga Gae

Monja kajeno ke hlagesa tse bohloko thata, tseo kajeno di tsietsang batsoadi ba bangata ba sechaba bakeng sa bara le baradi ba bona. E ka ba ntho e ntho gore batsoadi ba 'nete, batsoadi bao ba ratang bana ba bona, gagolo-golo baradi ba bona, taba ena ba e ele hloko. Gase pale, che, ke 'nete lega bakeng tse ding ke kentsitse ditabanyana tseo ke di tsebang, tseo tse amang bathonyana ba bang ba kang eena moradi enoa oa batho, Stofelina.

Stofelina O Tloga Gae.

"O tsamaeae sentle moradi oaka; Modimo O nne le wena moo u eang teng." Ana ke mantsoe a motsoadi oa Stofelina mohlang kgarabe ena e palamang chuchuma-kkala go tla Gaudeng ka tsa mosebetsi. Stofelina le eena ka nako eo phala ea pholo e nts'o e llang, e re "tswi!—tswi! — tswi!!!" eaba o hlaga ka fenstere go dumedisisa ba neng ba mo felegeditse. Gona ka eona nako eo gape, ea e'ba ditumediso le go tataisoa ga diatla le disakatuku; ea e-ba mesuno le mesunonyana; monna a suna mosadi, mosadi a suna monna; moratuo a sunana le moratuo.

Ea tloga butle koloi ea mangwane Sarah (S. A. R. and H), mohala ke oa tsipi e gogoa ke eona pholo e nts'o (engine ka sekhoaa); e huloa ke senatla se setso sa phofo ea tsipi. Pere eo ea makgoa ea ineela lebelo butle, e nse e re ju-ju-ju-ju!! joale phallong ea eona go fihlela e dikela sepakapakeng. Bafelegetse ba ne ba utloa modumo oa eona feela, ba bona le mosi oa eona, empa eona le mokoloko oa makoloi ao e neng e a hula, di ne di se di diketse sebakeng. Terene e ne e se e ile leetong la eona go isa thoto ea eona Gaudeng le dibakeng tse ding.

Stofelina Tereneng.

Moo pholoana eo e nts'o e mathang ka matla, e tabola naga, e ohlola phallong ea eona godim'a mila ea tsipi, eaba Stofelina eena o dutse ntloaneng ea gage gona moo letserokising la terene, o ja mofagoana oa gage, nama ea kgo-go, borotho le dilekeregote tseo a di reketsong ke Raggadi'a gage. Che, leeto la e-ba monate.

Ka phirimana ea le latelang, ea kena e sa bokolle, e sa ohlole, e lebege eka e kgathetse pholo eo ea makgoa; ea kena e sa tsietsoa ke letho le kang kotsi; ea kena ka bonako seteisheneng se segolo sa Gaudeng, seo lona babadi ba koranta ena le se tsebang thata ka lebitso le reng Park Station.

Stofelina ga a hlaga ka fenstere, a fumana a le nageng esele; e ne e se motho kea u bolella, e le mats'oele-ts'oele feela. Ngoan'a batho a ts'oga gampe gobane o n'a qala go bona batho ba bangata ka mokgoa oo. Batho bao, bongata ba bona e ne e le ba neng ba tllil'o kopanyetsa ba tsoang magae dibakeng disele; ba bang gape e le batho ba neng ba tllil'o nka diterene tse ba isang magae koana Newclare, Sophia, Western, Orlando, Phomolong, Nice Khaya, Jimara, Spiyoyo jualo-jualo.

Sarafina Le Stofelina.

Ka nako eo Stofelina, ngoan'a batho a neng a se a ela mekgo, gobane letsoalo le ne le mo kene, a ts'ogile gore mohlomong Sarafina, motsoalle oa gage ea neng a ts'oanetse go mo kgahlanyetsa ga a teng, kapa le ga a le teng, o tla re moo a sitiloeng go mo bona, a nagana gore ga a tla, ea ba pelo e tllala thabo le nyakallo ga a utloa Sarafina a mo bitsa ka lentsoe le pakang thabo, tjena:

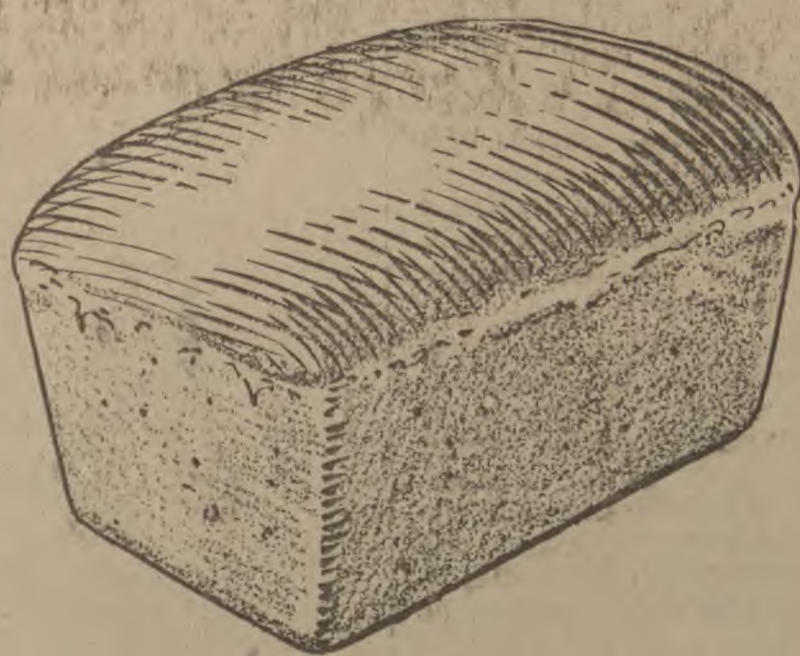
"Joo, oee, Stofelina ngoana oa 'me!" Eaba ke mesumo gape gona moo, ba be ba tlololana, ba ts'oarana ka matsogo le diatla, ba sunana ka matla, ba re mnca!—mnca! —mnca!! gape-gape, jualo-jualo, go fihlela banna ba bang, ba neng ba le gaufi moo, ba lebelletse mathari ana a mabedi a sunana, ba lla, ba goletsisa, ba re: "Nee wat, le senya mosuno maan ka mokgoa oo! E ka re le le basetsana la sunana ka mokgoa oo pe'a rona? Nee God, le re bolaisa dipelo!"

Che, mathari ana a se ke a ba ela hloko nakong eo, gobane eitse ba botsane maphelo, eaba Sarafina o thusa Stofelina ka meroaio ba ea go palama taxi e kgannongang ke "aubutinyana" oa Sarafina Lemoga gantle gore ke re "aubutinyana," gobane e ne e se "aubuti" ka mokgoa oo re o tsebang; che, monnana eo e ne e le mogatsa oa Sarafina eo a sa mo nts'etsang dikgomo tsa lenyalo ga e se feela go nts'a bogadi ka go palamisana Sarafina koloing eo ea gage, go mo isa di-bioscopong le meketeng ea di-tantsi, dikonsareteng le di-Zoo ga nako le di-"cherry" tse ding di mo dumela go etsa jualo.

Bosigo Boo!

Ee, bosigo boo! Kea kgolooa gore juale uena 'madi oa taba ena o se o maketse gore na ekaba ke'ng "Phafa" a babatsa bosigo boo ga kaalo? Molato o mona: bosigo boo mane mo go sebetsoang Sarafina khitchining, ke moo Stofelina a ileng a fihlela teng. Ke moo a ileng a dula matsatsi a se makae go fihlela a fumana mosebetsi oo Sarafina a neng a mo batletse oona. Ee, bosigo boo, ke ka bona bosigo boo ga Stofelina oa batho a ileng a nka bogato ba pele go rutoa kapa go ruta kapa go ithuta tsa Gaudeng le mekgoa ea teng.

Balang koranta ena ka veke e t'ang, 'me le tla utloa sepheto sa bana ba lona ba ts'oanang le enoa ea bileng madimabe, Stofelina. Salang kgotsong bana beso, bana ba 'me le n'ate, oa lona molekane le motho ea leratang ka sebele, "Phafa"!



U Seke Ua Senya

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PHILLIPS' Milk of MAGNESIA

MAIKUTLO A BABALI

Ba tla Tlhabolola neng?

Mohl. J. M. Hlongwane, Brits. ore: Ke lakatsa go bua ka seo ke se boneng ge ke ne ke le seteis-neng sa Brits se ileng sa go nku-tlwiswa pelo bothoko thata. Ke ne ke le moo ka terene ea 8 o'clock ga ke bona sena. Na ekaba Ba-Afrika re tla tlhabolola neng?

Mona ke bone Makgooa a khakhathaka motho e mots'o 'me ka bona go le monate go Ba-Afrika, e ntse e le feela "Mo otle Baas." Go tshetsoa ke batho moo seteis-sheneng. Ka nako ena ke bone motho ona oa batho a lebeletsoe fee'a go ntse go le monate ga a otlua.

Ke ngola taba ena ka pelo e bohloko gagolo go ka bona batho ba geso re dira selo se kang seo. Modimo ga O ka ke Oa re rata rona re sa ratane le bana ba bo rona. Re tla be sale re hlophaga joalo rona batho ba Bantsho.

Ga go thuse letho

B. A. Mashile, Lydenburg, o re: Mohlomphegi, ako ntimelele go tsenya taba ye mo kuranteng ya-xaxo.

Esetse ele ganthsi ke bona batho ba geso ba ba dirago mediro ya diatla, le ya go dirisa megopolo (Mental work) ka bothaga, fela ba sa hwetse moputso wa tekano.

Mo dikolong go nale barutisi ba bathsi ba ba sa fetsaxo xabotse modiro wa borutisi, fela ba dira xo feta bao ba phetilexo modiro wo, fela moputso xa o le kane. Bare motho o paletswe ke "Aremothikeng" (Arithmetic) ya mphato wa bobedi xoba wa boraro dikolong tse kgolo, eupya xe a thoma modiro ba mo lefa esexo ka tshwanelo ka baka la Aremothikeng yela, fela xe a ruta bana ba banyane o' dira xa botse mo xo Aremothikeng ka xobane a kgona xabotse.

Xa re rute bana dipalo tsa mephato ye e setsexo e boletswe, ruta tse di ba lekanexo, ka baka leo are lefiwe xo swana le ba bangwe.

Xa re rute bana modiro wo ebexo o' swanetse rena xomme wa re sita re, ba ruta tse re di tsebaxo xabotse xomme di ba lekanexo.

Xe xona xose ka mokgoa wo, xona le xe re kgona xoruta xabotse, re ka se dire xabotse ka baka 'a xo se lefiwe ka tekano le xe re kgona.

Bare re rute bana dipalo xabotse, fe a xa ba re lefe, aowa, ke ya kxona xo ka ba ruta ka tshwane-to, fela xa xo nthuse xe ke sa hwetse moputso wa modiro wo. Anke babadi ba mphetole mo tabeng—ye, xore bona ba e bona byang.

Borena bo ea fela

Mohl. J. M. Modiba Mabake, o re: Moea oa ka o hlokometse ka matla taba tse etsagalang batho re ntse re di shebile fee'a ka matlho.

Ke bona gore kajeno matla a marena a ea fela. Marena kajeno e se e le badisa feela ba 'Muso ba lefuolang ke oona. Taba e bohloko ke gore rona lege re sebetse ka thata ge re fumane moputso oa letho mareneng. Re ronngoa joalo feela go se moputso oa letho.

Taba ena ke e bona e le go fatela morago feela.

Bana ba Hloka Hlompho

Mohl. J. D. Molulathoko, Brakpan o re: Morena, ho tsama- ea ke bo bona nkile ka tsamea ke chaketse kompone e ngoe ea tse leng ka bohlabana tsatsi me teng ka fumana ho le basadi le banana ka hara kompone, ba re ba isitse Phutheho. Ruri ka fumana taba e dihlong ha banana ba lebeletse banna ha ba dutse ba sa tena ka hara kompone.

Me ea re joale ka ha ke utluile hore Ma-Afrika a tsoanetse ho ruta bana boitsoaro ruri ka nyatsa haholo.

Bana ba hloka h'ompho ho rona bo ntata bona, ka hore ba bone bo ntata bona maobane ba dutse fela ba sa tena. Me le hona le tla re foufalets'a bana.

Ke re hee, bo ntate re a le kopa ha re le laele re re a ke le re ha 'e isa lentsoe la Modimo ka komponeng le tlohele basadi le banana kerekeng; ho tsene banna feia. 'Me ke hona le ka tsebang ho ruta bana melao. Na bo ntate le rata ha re nyala bana ba lona ka nyalo ea nete ea h'aho. Me re tla ba nyala joang mola ba sa hlomphe mebele ea banna. Kere na? le kile la bona kae mo banna ba bollang mphatong le basadi tsebang lena baruti kompone ke mphatong oa banna.

Oh! Ma-Afrika! molao o ke ke oa la teng baneng ba lona le khale. Na banna bana ba dulang ka komponeng le re ba tla sokoloha ha ba bona basadi bao, che nna ke a hana.

Ba senya lijo

Madala-Lhoy, Gauteng, o re: Batho ba batla ho senyetsa lijo tsa banna. Kajeno joala bo fetogile sejo.

Bopaki ba taba ena bo bonagetse bekeng tsena tse tsoa feta ga mapo, esa a ne a futugetse lokei-sheneng la Nata spruit moo a fihlileng a fumana makopokopo a joala le leng le e-na le sesepa ka ka gare.

Batho ba tla phela joang ga go bonagala gore dinoga 'e digogoana di ea dimpeng tsa batho tjena. Ba-Afrika re iketsa gampe ka mesebetsi e kang ena. Makgooa oona a inoela empa ga re ke re utloa metholo ekang eo re e utloang joale.

Ke eo mehlole eo re e bonang nageng ea Gauteng matsatsing a kajeno.

Metsi le Bophelo

Pitso P. Thibedi, Makapanstad o re: Metsi ke selo seo se tshabehang e bile se a rateha. Ge u fithela noka e tletse metsi, u boifa go tshela le ge u ntse itse litjibogo, bakeng la bokete ba metsi. Ge u fithlela metsi a pila a maswana u thoma go duma go anoa, le go okola sethitho. Bana ba bantsi ba tshaba metsi ge a ba kgoma sefatlhago, le mmele, ba rate ge ba ka nna ka ditshila, le diaparotse bona tsa nna di shilafetse. Taba ya metsi ya makatsa ge e kare ka ona re apaa bogobe, dipepenene, tee le meetmekaar, mme a tshabiwa ke batho ba bangwe e tsoe ba rata tseo di sebetwang ka ona. "Moila kgaka, senwa moro." Ee ge ele fa metsi e leng morwalle kea utluisisa le ge kele'lo e re bontsha gore tsoelopele leng kitso kapa goitse, e tlola metsi a tyalo ka kodimo.

Batho bo bantsi ba ba godileng le bona ba tshaba tsoe'opele byaka bana ba tseng ke boletse ka ga bona tsoe ba rata tsa yona. Tsoelopele ya makatsa ge e tletse boferere byaka noka e tletseng metsi a Lokete. Tsoelopele e se nang nnete le tshiamo mo bathong e tshwana 'e noka e tletseng metsi a bokete. Byanong gona le batho ba tshabang tsoelopele e phedisang, e le sedi, e ag'sang, byaka bana ba ganellang mo ditshileng ba tshaba metsi a phedisang. Tsoe'epele ere bontsha dilo tse pila, tseo di diri'weng ke batho ba mafatshe a mangidilo tseo re di kganogang ga mmogo le ba, ba e tshabang, le ge ba ntse phediswa ke yona. "Motho ga direlwe ese nama."

Re bona matlu a d'senke le diaparotse pila le mebele e akodiswang ke tsoelopele le menate ya yona byaka bana bale ba tshabang metsi ge a ba kgoma difatlhago e tsoe ba phela ka ona, le ba bagolo ba tshaba tsoelopele byalo, ba gana ge e ba lebontsha sefatlhago, ba rata go elets'a fe'a. Ke kopa mang le mang wa tiko'ogo ya rona wa ratang tsoelopele, le wa sa e ratang, gore a refe tsela e e bobebe ya go ya tsoelopele kapa ya go gana tsoelopele. Fee'a morago e a tja.

Moska moisa teng o kgana mafura (Thuto) Batho ba bantsi ba etsho ba lebeletse motho wa tsoang tlhogo ele wa bo bona ba le ba shianna go mo rititla byaka dirurufele di shianna go tima khone boshigo. Boshigo ba rona ke botho. le go rata go direlwa. Lesedi la rona ke thuto le kitso e'eng tsoelopele. "Sethotho ke lefa la ba bothale." Ge go le byalo, rona dithotho re reng? Go

Tsatsi le letle

Oa Teng o re: Monghali, —Ke kopa ho hlalisa mantsoe ana mona pampiring ea hau. Morena ke bone limakatso mona motseng oa rona o fokolang.

Ka eona khoeli ena re ne re patetsoe mona motsaneng oa rona. Ra ahlama ra ba ra makala; bahlanakana ba fetoha ba lekisa mohla ba neng ba utloile bohloko, ba se ba kopane le ba baholo mali a ts'olpha.

Re ka bolela hore mona motseng oa rona, e ne e le hlahlobo ea boralikonopo. Re ka bolela mabitso a bona joana:—Morena e moholo Sajene J. Bulum, a hlahlami-loe ke koporale G. Masupa le sehlopha sa hae, a ba bitsa a re ho bona, "lefe" le "raete" ba khiba bahlanakana ra lahla malekana a mahobe le mako'oi a ema. Ha shebeloa makanti-kanti ao eitseng ha re sa ntse re lebeletse ha hlahla mona e molelele ba re ke e-na morena oa bona. Ba ema bahlanakana, ba otlua maoto ba otlua matsano. Ba etsa mehlole ra bona batho ba na e se e ka bana ba sekolo.

Ba holile empa ba ntse ba sebelisa molao. Ra itumela; phutheho ka o. Re ka bolela mabitso a bona ke ana:—Mr. S. Mokoena, Mr. J. Inekiso, Mr. W. Ramasi-mong, Mr. D. L. Lethoba, Mr. D. Molete le Mr. A. Sepnapo. Ba kho-thatsa; phutheho ea opa matsoho ha ba bona morena oa bona e Moshoeu, ba thaba ra lebpha pula, Morena.

Phafa o Bashano

Mohl. D. Lefisa, Pretoria, o re: Mor'a Phafa o reng? Monna e ne eka o ka tlohele go bua tse ling ua tlogela boshano boo u bo burang. Ke utlwa eka u na le nyeeoe tse ngata. Ke lakatsa gore ka tsatsi le lengwe nke ke tle ke tlo go mamela ka tsa ka ditsebe ga u le kgotleng moo gore u bua eng.

Ke bona eka ge u motho wa nnete gobane ke utlwa gore le batho bana bao u buang ka bona gase dilo tsa letho. Ke bona gore go molemo ga u ka ua ea tshameka le bana ba bang gobane ke bona gore u tlhoka mosebetsi; u tlatsa pampiri eothle ka ditaba tsena tsa gago.

Oe, butle mor'a Phafa. Aku bue ka tse ding u tlogele batho ba bagolo.

thuswa sa kgomo sa motho sea ikokotlolla." Ge kere tsoelopele e nang 'e boferere e tshwaena le metsi a noka a bokete ke raa mo meluteng yothle ya lefatshe.

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HO ITLHATSOA

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

HO HLATSOA PHAHLO

Ha e je nako, ha e baka mosebetsi—e leletatsa bophelo ba phahlo

HO KUTA LITETU

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THE BANTU WORLD The Development of The Rural Areas

SATURDAY, MAY, 4 1946

Education and The Census

In the issue of, "The South African outlook," dated March 1, 1946, there appeared an article entitled, "African Education—A view of Recent Trends."

Written by Mr. H. Jowitt; C. M. G., M. Ed., who has had a distinguished career as an educationalist in the Union of South Africa, Southern Rhodesia and Uganda, the article has appeared at a time when a general Stock-taking is taking place with a view to ascertaining our future needs and requirements and it should be read and pondered by all of us who realize how greatly the future of South Africa depends upon the sound education of its citizens. The answer to what is meant by a sound education is supplied by Mr. Jowitt's own well-known definition of education as being the effective organisation of a person's experiences so that his tendencies and powers may develop in a manner satisfactory to himself and the community in which he lives!

Early in the article it is pointed out how much in the dark we are in respect of what progress has been made during the past thirty years in respect of such important matters as increased school enrolment and attendance, literacy, lapsed literacy, age group distribution and population increase although it is clear that the number of African pupils in recognised schools has increased greatly throughout the whole of Africa. Indeed, in some territories, it is stated by Mr. Jowitt that it has been more than trebled within a period of ten years.

It is on this account that educationalists welcome the Census that is to be taken in South Africa, including the High Commission Territories, on May 7.

We shall have some statistical data on which to base our estimates of future requirements. Up to date knowledge of quantitative gains will be of great value.

It is unfortunately not possible to obtain from a census similar information in respect of the qualitative value of educational work and it is in that connection that each individual must set himself the task of assessing whether those who have passed through the educational mill have developed, "in a manner satisfactory to themselves and the community in which they live." Should it be that there is a marked consensus of opinion in respect of either advance or retrogression there are now available a number of channels by means of which the flow of informed public opinion can be brought to the fountain heads. Stock in hand must be examined so that we may be guided in respect of our replenishment of stock and our new purchases.

In the article also appear these pregnant words in respect of what has been achieved and possible difficulties that lie ahead:-

"At all levels desire has been stimulated, anticipation quickened, hopes strengthened and demands multiplied, and everywhere there is a race to-day between action and reaction in the educational arena. Unless early and progressive action of increasing magnitude win the day, action made possible by funds on a much bigger scale than those in sight, the enthusiasm kindled will be damped down, and disappointment may well lead to retrogression. A similar result will follow the withholding of commensurate economic opportunity, and suspicion, however undeserved, might be engendered concerning our good faith, the belief emerging that we prefer to structures made to function.

The writer refers in this excerpt particularly to the Secretary of State for Dominions for whom we can substitute so far as the Union of South Africa is concerned, our Government.

We and they must both take stock but let us do it with fair and open minds.

(H. Mashite-Maimane)

The question confronting us is how are we to do "more for the rural Natives" to enable them to "stay on the land"? It is also true, as one speaker at the same meeting observed, that the causes of the influx of Natives to the towns are basically economic. But how is the situation to be met to enable them to stay on the land profitably? "The Reserves are crowded!" comes the cry. But the town areas are now also getting crowded every month. But are all the Reserves so crowded that it necessitates all this continuous exodus into the Towns?

The Reserves are not properly used. Some definitely are overcrowded, and need quick expansion. Others are not so crowded.

There is the faulty lay-out of villages. Everybody puts his house where he likes, and makes as large a yard as he fancies, to the disadvantages of others.

FAULTY PLOUGHING

Ploughing is done very poorly by means of small ploughs pulled by four donkeys or four oxen. The workers in many cases being small boys and girls. It is a wasteful method which yields a poor harvest. The result is an exodus to the towns. There are reserves like Makapanstad where tracks of fields have been abandoned because of the sod grass which cannot be turned over by these small ploughs.

People leave the reserve; not in every case because there is no chance for making a living, but because the fields cannot yield enough food, because of poor farming methods. It is common to hear Africans say that the European farmers are lucky and blessed because their fields always give better crops than theirs in the same locality. They do not realise that it is different methods of ploughing which cause the difference.

A SUGGESTION

A good suggestion would be for the Government and Chiefs to encourage farming in two divisions: livestock and agricultural farming for Africans in the reserves.

Stock farmers will plough for the others at reasonable prices, sell meat and milk to them. Crop farmers will sell their produce to the "stock boers." As the crop boers will see that their fields are properly ploughed and tilled, the ground will give more and better crops.

It is here understood that the Government will naturally see that the stock boers have enough grazing grounds and that everything is done to keep their animals fit.

This I am sure is neither a poor idea nor a wild one. I am sure better brains can develop and polish it and make it workable. Something must be done to enable the Africans to stay on the land. It serves no good purpose to ask for the expansion of Native areas if they are not going to be methodically used. People will still abandon such areas for the towns where means of livelihood are more attractive and promising. The African adage says "A person's home is where he eats sufficiently"—"and where he sleeps comfortably."

CONSERVATION OF WATER

Finally, there is need for the conservation of water in those reserves where in Winter and early Spring, before the rains, live-stock and the people suffer from lack of water.

The Government should help the people to dig and build dams and reservoirs. Irrigation schemes should also be introduced where possible for the crop boers. They must be taught and helped to make the best of the land. To produce enough food not only for themselves but also for the urban dwellers.

THE WIZARD'S CAVE

The Moon Mountains,
AFRICA.

A Debut

Perched on the highest rock on the pinnacle of Africa's highest mountain I am placed at a point of vantage which gives me a full view of the world day and night. From the summit of this mountain I am able to see everything which goes on in what you call life.

Tears At No Cost

My friends of the fair sex are nice folks; I like them for one thing, and that is, they are newsy—even in the sense that they always make news. Only the other day when I watched a wedding scene, the bride's behaviour gave me front page news. A wedding, as you know, is the scene of song, of mirth, of joviality and jubilation. Everybody at this wedding was aglow with delight, but the African bride, typical of all African brides I've watched from my tower, was in sobs and sighs, with welling eyes and tears trickling down her robust cheeks.

My friend, the hermit, who lives in a hide-out on this mountain a stone's throw away informed me that in the African custom of things, the bride must weep on her wedding day as a sign indicating her heartfelt sorrow at leaving her home, her parents, and dear ones for a new home elsewhere amid strangers and foreigners.

Crocodile Tears.

Despite my name, I'm not such a simpleton as to swallow such droll. My way of reasoning gives me another view; in fact I should start by explaining the crocodile custom of shedding tears. The men in the know, whose marvellous brains read volumes in stones, treaties in springs and philosophies in everything and nothing, have mastered the language of animals and reptiles. They've learned the crocodile's language which, for security reasons and others we dare not guess, they've carefully withheld publication even in the alphabet of the language peculiar to this ugly reptile.

They tell us that in a conversation with one such creature, the question of tears came to the fore. This is how they went about the matter, they tell us: "Why do you and your species always shed tears over a meal?" To this question came the crocodile's answer:

"According to an age-old custom, crocodiles shed tears only when they enjoy themselves, and this only happens when they have a meal!" From this, it is plain that in the crocodile fashion of thought, joy is expressed in the form of tears. I feel most tempted to believe that the African bride—and, when she is married, the

African woman—expresses delight in the crocodile fashion.

The wish of every girl is to stand one day, arm-in-arm with her "catch," before some parson at the marriage altar. A wedding day is, particularly with the African woman, the greatest day in all her life. Whatever happiness, past and future, can neither vie with nor eclipse that which is transported to her throbbing, excited and delighted heart on the day she's declared the wife of some man. In the circumstances, her smile, not her tears, should be a proof of the joy that's in her heart.

Will Eve Explain?

But I've given my views with which many might disagree. The columns are open for all who care to do so. But in the meantime many a man is quite anxious to know why women weep when they're wedded to a man. Will Eve explain? Yet that is not all: there's more about Eve's tears which puzzles men who now believe that women are past-masters of the creed of bluff, the creed of hypocrisy. At a moment's notice, a woman will change colour and lend to this "grace" a sob and a tear for no apparent reason!

With so much water going to waste in the form of tears from our sisters' eyes, I believe we've been slow to follow Jehovah's plans made specially for us to overcome distress. I know, of course, that you're puzzled by this, but my brain works fast, and I see far deeper than the ordinary man. To lighten your task of solving this mystery, let me refer to the drought we've just experienced. The fields were parched, the cattle died, our rivers went dry and our existence was threatened. All we should have done, had we been thoughtful enough, was to have asked our women to shed their tears by the bucketful. Such "water" as we would obtain would swell our rivers, fill our reservoirs, irrigate our lands, and so defeat the drought.

Now there's the solution to the problem of drought. It required only a bit of common sense; and because you lacked it, you might be good enough to give yourself a thorough kick in the pants for your shallow-mindedness and stupidity.

Yours Truly,
—"Thikoloshe."

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IZWE LILAHLEKELWE

Ngokuhamba kuka Dr. J. L. Dube

(Ngu Jesh S. Forcy Banty B. G. G. Gregory, M.F.J.R.I (London)-Mhleli ohloniphekileyo, Angikholwa ukuthi amazwi angakuchaza ngokugwele ukulahlekelwa kwezwe ngokubhubha kuka-"MAFUKUZELA NJENGEZULU," Dr. J. L. Dube, Ph. D.; M.R.C.; kanti namazwi okukhala awanakusibika ngokupheleleyo isililo sezwe ekuhanjelweni kwaso. IQhawe elinezidubulu okade kwasa lihlabana, uBongoza kaNtu woqobo, ngazonke izindlela, kusukela ebuFundisini, emisebenzini, eMfundweni, ekuhlakanipheni nasebucikweni, kwezwe nenhlalakahle yomunt' omnyama, kwejomdabu, kuye kokuningi engingekubale.

Ukuzama ukuchaza imisebenzi yoMfundisi uMufi. Dr. J. L. Dube, Ph. D. M.R.C.; kungaba ukudlala ngoba ubuningi bayo nobukhulu bayo budid' ingqondo, kusukela phansi empilweni yakhe kuzo kubesokukwini lokuphumla kwakhe. Utunzima, izinkathazo ukugxekwa, amacala, izingeleko, akuyithikamezisanga injongo nothando lwakhe kwaza kwaba sekud uleni kwakhe. Udu mo lwakhe, ubukhulu bakhe, umcebo wakhe, ukwaziwa nokuhlonishwa kwakhe, namalungelo akhe, akaziqhenyanga ngakho; ngakho akwamthikameza, akwamqonda emsebenzini wakhe wesizwe. Ubeliqhawe elisibindigidi, enguMholi obalu ek le, ompumelelo yakhe ayithandabuzeki, eneMfundo ececekile ngokuthe 'Neimiji', enokholo olumqokuthu ngokuqopheleka ebuqothweni obunesigqi, emsebenzi yakhe 'iseLANGENI' eludondolo no'Bongoza' wokuweza isizwe eMfundweni, ebuholini, nasekuhlupheke'eni isizwe.

OKUYIMFANELAKWENZIWA

Ngomqondo wami, omfshane nesicele sami, umakudlala umHoli neqhawe lesizwe elibalulekile njengo Dr. Dube, o'Mhlaninama nxeba, obephilele umuntu wakubo ngamandla nothando lonke lwakhe, bekuyimfanela kwenziwa ukuba, izwe liqoqe imali yokuthe nge Itshe Lesithombe Sakhe elibazwe ngobungcweti bamaCiko li phanyekwe endaweni ebalulekile nenemilandu yezehlakalo ezindabeni zesizwe. Kuthi ngaphezulu

kwalokho, amagagu namaciko alohe impilo yakhe ngokupheleleyo mba umbe phansi kwaiczizintoko:—

- (1) Iziqu zakhe zobuFundisi.
- (2) Imfundo yakhe neKholishi las'Ohlange.
- (3) Imibhalo yakhe (Amabuku).
- (4) Ubuholi takhe.
- (5) Izimbongi zilobe impi yakhe ngezi andelo.
- (6) Amagagu anaye ingoma esipnua unwele ngempilo yakhe.
- (7) Abafuwebutibezithombe, nabaKnaodimigingo yokusina izigawini batsengise izithomoe zakhe nza izimo ezintli, es malanga wani ekuuma.

isililo SoMufi Nomuzi Wakhe:

UNku unku uJehova OseMaani. Umdali noMemuncie, Osenzo Sakhe asiphazami. Oso Lakhe adwayizi alxhoshwa. Lemuncie insika nobhoko lwesizwe, lokuzwa amanzeziziba, ngakhoke, nangaphezu kobuhlungu bezinhlizyo zethu, asimkhulule sithi: "Somandla Soku'unga yamukela umphefumulo wenceku yakho, obuythumele emhlabeni ukuhola uhlanga lwakubo. Iwuqedile umsebenzi wayo ngokupheleleyo. Londo'za umoya wayo ekuphumuleni kwaphakade, uwubusise ngenjabulo nokuphumula okungenamkhawulo. Ududuze uNkosikazi wakwakhe kanye nezintandane, Ubagecine. Ubahlahlamelise ebucaiyini, nomcaco walomhlaba ekuhambeni kwabo ubanyathejise ezinyaweni zikayise, ukuze bakutheke Wena umqoka njalo. Ubabusise ngempilo ende, inhlaha, udumo, isasasa kanye nomnotho.

Imizamo Emihle

Ngu Gaur Radebe
Emhlanganweni webandla le African Democratic Party (i-domkrag) la bekuhlangene khona ikomidi ebusa lelibandla, ubongekile umsebenzi owenziwe ngamalungu nabaholi webandla, abanumzane Paul Mosaka, George Xorile, Josiel M'phiring, Self Mampuru kanye na banye malungana nokuhola nokusizana nabantu baseMasakeni e-Orlando. Umhlangano uyaqhuthazile lamadoda ukuba anganengwa noma sekukhona asebe sukulana nawo ngokujivaza umsebenzi omihle kangaka owenziwa ngabaholi baseOrlando malungana nokufuna amalungelo esizwe emsundu sikhokhela yilamadoda. Ngakho ke ibandla lingilayele ukuba egameni lalo ngiwabonge lamadoda kanye nabaQubi basemasakeni, ngiwakhuthaze naso isizwe ngikhuthazele ukuba size singadinwa nangomuso ukulibiza ilungelo laso lakufanelekile, nokuthi abaholi kungumsebenzi wabo ukuba babo si-phuthuma isizwe uma siphethe udaba olunjalo ukuze luqhubeke ngendlela efanelekile.

Abaneshwa yilabo okuthi uma kunje bathole ithuba lokungena phakathi kwesizwe ngenjongo yokuba basehlukanise phakathi benzela yikona beyovuna ngokwenzela obaganakile noma abayizitha zesizwe sakithi kabuyuphume lela yini emsebenzini wabo omubi wokuninisa amaketango embandezo abophe isizwe sakithi. Ngokunjalo ibandla lingilayele ukuba ngikhuze ngiqinise izinhlizyo zabantwana bonke baka Mnumzana Sofasonke Mpanza (uMagebhula) malungana nokubalalekela kwakhe ngokudingiswa ngabelungu ngenxa yezenzo zakhe zobuqawwe malungana nokukhokela isizwe ekubizeni kwaso amalungelo aso.

Wonke amaqhawe ezizwe ngezizwe ezwiswa ubuhlungu yilabo zwe azwiswa ubuhlungu yilabo buhlungu ukuphila kwalezo zizwe.

Amaxoxo ase Carolina

Mhleli we phephandaba lodumo, Ngicela ngentobeko ukuba uke ungi fakele kwi phepha lakho lodumo nazi Izindaba nezindatshana zase Carolina.

Siya jabula ukubona Abanumzane base Carolina abanama bizinisi beqhubela phambili ngendlela athe amabizininisi awo Mnuz. Simon Lukhele no Mnuz. Johannes. W. Ngubeni azala ibhizinisi lika Mnuz. Dirk Xaba. Kutho kwizintso ezedule kwa no Khetho lwe Native Advisory Board ye Lokishi la lapha kithi eCarolina, UKhetho lolo lwama ngale ndlela: Ngase Lokishini abakhi bakhetha amalungu amathathu uRev. G. L. Makatini, Rev. T. Morgan no Mnuz. Simeon Maseko. Idolobha lakhetha uMnuz. Johannes Ngubeni, Mnuz. B. S. Jiyane (Nobhala) no Mnuz. Isaac Alfred Nkosi, Kasazi ke kozwaka.

Umuzi wakithi ulahlekelwe ngomunye wabefundisi bawo uRev. Meshach W. Ndhlovu osishiye ngolwesithathu mhla ka 13 March, 1946, emveni kokuba esebuhlungwini isikhathi eside. Umfi lo uthe wangcwatshwa ngesonto mhla we 17 March, 1946. Inani la bantu abamphelekezela ukuya kumbeka kwi ndawo yakhe yokuphumula babe yi 349. Sizwelana nabo bonke abakwa Ndhlovu. U Mrs. C. Rhoda. Buckland wase Orlando ulapha ku mfowabo ngohambelo uMnuz. B. S. Jiyane, oyi Toliki nobhala kwi Hofisi lamaGqwetha oMynhardt no Nel.

Siyajabula ukubona amasoty akithi avela kwi ndawo nge ndawo lapho uMkize waye hlasela khona. Ase be buyile ngo Mnuz. Joel Mbauza, Humphrey Thela, Rhadebe no Mtembhu.

Masime Ngokuma

Mhleli Baba, Ngicela isikhala kwelabafundi.

Bengiseluhambeni, ngikwelama-Biyela ngase Piet Retief, Awul indala sekuthengwa impuphu ngamaphakeshano, kuthiwe leyo mpushana kufanele ukuba umuntu ayidle amalanga amabili noma kukhona izihlobo kuyafana njena. Okusobala ukuthi izinsuku ezinkulu ezashiwo nezikhonjwa yinewadi eNcwelo, ukufinyelela kweNododana sezisondele. Impela ngiyesaba uma ngifunda Inewadi ngokuloba kuka Amos 8: 11.

A. R. Samkett, Waterval Boven.

"Ukubuya Kwempi eSwatini"

Ngimema ngazisa kini nonke bekungena Umkhosi wempi yaka Ngwane leyayiphume iyohlasela ngokwelekelela uMbuso wa Mangisi ya gwazana kule Gibita, yaye yayinqanda ePalestine ne Syria yaphuma eTripoli yaye yawela nayo lapho ifike yayiqedela khona kule Taliyane. Ngazisa kini nonke nina baka Lazidze nezihlobo zonke lezilapha kaNgwane nalezisezindaweni ngezindawo emadolobheni eNyonyane ukuthi Impi yonke imenywe ukuthi iphelele eSibayeni ka Lobamba ngomhla ka 28 ku Mabasa (April) ukuze izokumqoqela igiye phambi kwakhe, ibalise kugwazana kwayo nemisebenzi yayo iye imbalisele nalabasala khona; ayichithe ke ngelisiko lempi yesiNgwane.

Ephaledini (Parade) kuyakuba luhlaza izibhamu, kukhale imintshingizi nesigubhu nemaclingo. Uyadela loyabe alapho ngomhla ka 28 lekungolona langa lomsebenzi wonke. Sikhethe lolusuku ngokuthi kuyobe kungama Holiday, nabantwabesikole bakhululekile nabakithi laba phuma emisebenzini eNyonyane bathole lithuba.

Emvawkemidlalo yeMasotsha sithemba ukuthi kobe sekuhlangana imihlangano lehlanganaminyaka yonke yeLibandla.

Ushonjalo-ke uSobhuza wameSwazi, Undlebende lingezwa ndaba!

S. T. M. Sukati, Lisolenkosi, Swaziland Administration, Mbabane, Swaziland.

UBUFAKAZI BWE VANGELI

Nant' ithuba elimangalisayo lokub'uthole izimpendulo emibuzweni yakho, nokuthola incasilelo yeBaibeli nokunye okuningi okunoziso usekhaya lako ngo 2d. ngenyanga. Thenga lel' iphepha manje! Litholokala ngesiZulu nangesiShangane. Thumela igama lakho nekheli no 2/- wonyaka wonke ku:

Emmanuel Press, Nelspruit, E. Tol.

VUSA INYONGO YESI-BINDI SAKO—

ngapandhle kwe Calomel—wovuka unesivini somhlandhla.

Inyongo yakokuwe leka ide igobhoza izilinganiso ezimbini ipuma esibindini sako iteleke ezibindini nsuku zonke. Uma lenyongo ingateleki kahle ukudlala kwako kungeze kwagayeka. Kuyobolela ematunjini, liseu sako sigcwele umoya omubi. Usonge leke. Umzimba wonke wako ungcwele uzizwe ujiyelele empilweni yako angatandi luto.

Ukunyakaza kupela kwesiso kakwe lapa. Okweipayo yizo izihlamvana zika Carter's zesiBindi ezenza inyongo leyo iteleke emzimbeni wonke, uzizwe unguwe uqobo. Kawunangozi, usebenza kahle ngamandhla inyongo igobhoze. Bhaka igama eliti Carter's Little Liver Pills emapaketeni abomvu. Ungawavumi amanye. Inani: 1/3.

SCHOOL BOOKS

ISITOLE SAKWA SHUTER AND SHOOTER sezinewadi nokokuloba—eMaritzburg sipete njalo ezona newadi ezitandwa abantu

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UMLUNGUKAZI WAKHE UMPHE INTO ENEXABISO KUNE MALI.

Akuba ebuyile unoThemba e dolophini ngo Mvalo nempahla yakhe azakuyi hlamba indoda yakhe yaphaula into yokokuba inkosikazi yakhe ichwayitile. Yabuza indoda nge lethi, 'Yintoni Nothemba! Ukhangeleka ngo kungathi uchole imali.' Waphendula ngovuyo u Nothemba.



Ndifumene into engaphezulu kwemali izabiso, nge thamsanqa ndizelele u Mlungukazi wam ukuba u Ntombana ukohlela kango kokuba angajali ebusuku "Kodwa wena uasidhenge" watho u Makanda e q u m b i l e, ndithenge ichiza kwezintsoku zintathu zidlulileyo eXhwele ni Ngani ukuba uthethe ku Mlungukazi wakho ngo kungathi asimfunelanga yeza umntwana! Asinalo, Makanda kungoko ndim-buzileyo Ingcwele ku Ntombana iya isendele mihlale, yaye lemichiza



yakho ayinamsebenzi U Mlungukazi wam undinike elicebo lokokuba ndisebenzise iyeza kanye, naye alinika owakhe umntwana Kutiwa igama lalo yi Chamberlain's Cough Remedy. Yabanceda abantwana bakhe; iyakumceda u Ntombana masililinge Makanda. Waske u Ntombana waphila



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KWAKHIWA IZINDLU ETSHANTOLO

(NguSindiya kaNtaba)

Se luxhonyiwe uphahla kwezinye izindlu ezakhiwa nguMas-pala apha. Sixelwa ukuba zoba ngama50 kuuphela, kwaye uhlo-bo ezakhiwa ngalo aluqhelekanga emehlweni. Ukuba nabantu be-benokuvunyelwa ukuba bakhe ngolu hlobo ngathi bekungasayi ku-ba nzima kangako ukwakha.

Ezabantu iziseko kuthiwa ma zibe li12 lee-intshizi ubunzulu emhlabeni, zibe sithoba ukuphakama, zibe zinyawo ezimbini ukuba banzi, loo nto yonke ibe yikonkriti nesamente. Udonga lona ku-funeka lube zinyawo ezilishumi ukuphakama. Yonke loo migaqo yenzelwa ezakhiwa ngabantu izindlu.

EzeKansile zona zinganeno kwale migaqo yonke. Zona zigangathwa nge 'tha' zifulelwe ngesamente. Kuyo yonke le ndlela abantu bakhelwa ngayo kukho into engancomekiyo, le yokwakhela indlwana yangasese egumbini lokulala, ungabikho umnyango ophumela ngaphandle.

Ngokwesiko labaNtsundu uyise emithi behamba ngabathandathu. womfazi akangeni egumbini loku-lala lendoda, kwa nonina wom-fazi ngokunjalo, ngaphandle ke xa kukho umkhuhlane, nawo ube se uxhomise amehlo kakhulu. Nge-nye indlela esi sakhiwo sithetha ukuba uyise nonina womfazi ma bangaze batyelele kubantwana babo. Okanye ke ngaba kukho isi-zathu esinyanzela ukuba beze, xa befuna ukuya ngasese, ma bathwale impahla bagoduke.

emithi behamba ngabathandathu. Kuthiwe yiCawa yokungena ku-kaYesu eJerusalem. Kukhokele abantwana kuvunywa ingoma ya-ma94 kwawaseTshetshi.

NgolwesiNe lomhla we4 beku-ihlwa uMn. Lot Shuping ogule ithuba phofu engalele. Ube mkhu-lu kakhulu umchwabo wakhe.

Udulle apha esinga eDidi ngase-Randfontein uMn. J. Nogantshi waseGermiston. Siva ukuba ufu-mene ipensile, uza kuya kuyimu-ngunyela ekhaya kwaWezo ngase-Ehofolo. Ulapha phakathi kooma-bhalana beNkomponi yaseTsha-ntolo uMn. Ben Gwabeni wodumo lweI.C.U. phambili phaya.

Ubelapha uMn. Lesley Sibidla waseRhautini kwimpela veki engaphaya ezokuvelela abazali. Undululwe lucingo lokungaphili kukanina ekhaya eLady Grey u-Nkosk. Monase Mtyali ekubeni naye ebefike ngoJanuary kwaMn. Vuso waseLokishini yeNkomponi yaseTshantolo eze ngokungaphili.

Uduluwe kwiveki engaphaya u-Mn. D. S. Monaheng ukusinga ekhaya eMafiteng eLusuthu okwe-veki ezimbini. Ngokunjalo noMn. J. M. Mothibedi osinge ekhaya e-Bechuanaland ngekhefu yeveki e-zimbini. Sithi ndlela-ntle manene.

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Ekuzeni Kokusa

(NguS. K. Nxu)

Ubusuku buthe tya impiko ezim-nyama Nako konke okunxulumene nako, Inyanga ekuqaqamba kungumma-ngaliso

Icime ukukhanya yakutshona no-busuku.

Ukukhanya kuthumela imitha ya-ko

Kwingxondorha ezibumnyama bu-ntsunguzi,

Kwaza kwavela intsasa entsha, Lavela ilanga, kweqhaphu ums' omhle.

Ma Kubulelwe uSomandla Ngemvula

(NguW. D. Matotie)

Akwaziwa nokuba ndim nde-dwa othetha ngombulelo, kuba mininzi imibulelo enokwenziwa sithi phezu komhlaba, kwaye zini-nzi izinto Asenzele zona u-Somanda. Kule ndawo ndikhala ngombulelo wemvula ethe sayi-phiwa ekukhaleni kwethu sicine-zelwe lilanga nayindlala, izinto ke ezatsho kwanzima phezu kwethu, ngokukodwa thina mzi oNtsundu.

Kaloku thina asinazo iingcambu ezinokumelana nelanga kuba no-ku ima oku abaninzi bethu basa-qala ukuvula amehlo kuko, loo nto ke yenza indlala ngexesha lelanga. Ngako oko ndibhenela kwimiDaka yelaseAfrika yenze umbulelo nge-mvula kuba ihlamba indlala nezifo, khucule nentsila yend'ala ebes-nayo. Kuyo yonke loo nto ke kufuneka njengokuba sithe sance-dwa nje nguSomandla sicinge ngaYe khona ukuze naYe Acinge ngathi lonke ixesha.

ZONKE ZEZAKHE

Ewe, kukho isikhwasilima pha-sathi kwethu, kuba abanye baku-hi babulele ntoni na belah'ekelwe usapho lwabo olumke nezikhuh-lula ezikhulu nje, abanye belah-lekelwe yimfuyo, abanye zizi'i-no abebethembele kuzo nje. Elam lithi naxa kunjalo kufuneka sibu-ele kuba zonke ezi zinto zidalwa nguYe Owaziyo.

Hayi us'zi kulowo ungakwaziyo ikubule'a. Namhla kukhala iik-tlanzi zolwandle, namhla kukha-a izilo zasandle, namhla kuthetha intaka emithini, nezinambuzane tiya bu'e'a ngentsholo yazo imin-iobusuku. MaAfr'ka, ikhona na yenu imibulelo, kuya thethwa na ngani, likhona na igama lenu phambi kwaKhe uSomandla? Ukuba akunjalo celani kwa ngoku, nibulele ithuba lisekho nje.

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- 3 IMIQALA EBUHLUNGU neTONSILS zigxothwa kukukrakraza ngamaqhe-keza amabini e'ASPRO" nesiqingatha seglasi yaman-zi.
- 4 ILUMBAGO neSINQE siya chuthuzelwa siphele.
- 5 IZIFO ZABANTWANA zigxothwa kukusetyenzi-iswa kwa kamsinya kwe "ASPRO".

lintlobo zeentlungu zininzi azinakucacululwa. Kukho intloko, isinqe, amathambo, amazinyo, indlebe, ingqaqamba zemithamko neline iqela leentlungu ezibangwa zizinto ngezinto. Xa unentlungu IMFUNELO YAKHO YOKUQALA KUKUPHELA KWEENTLUNGU OKUMSINYA. Ke i'ASPRO" ikunika UKUPHELA KWEE-TLUNGU OKUMSINYA ikunika ngendlela eqinisekileyo nexolisayo. Ngaphezu koko, xa i'ASPRO" iphelisa intlungu ikwahlasela nembang' yezi ezininzi, kuba emva kokuginywa i'ASPRO" iba LUKHUSELO LWANGAPHAKATHI, iya NYIBILIKA KWIURIC ACID, INGANDA ISIFO okanye ISINCIPHISE ikwa NGUMBULALI ONAMANDLA WEMBEWU YOKUFA. Ngoko ke umsebenzi we "ASPRO" asikuko kukhulula kwisifo kuphela, koko kukuphelisa mpela isikhalazo ngokuhlaselela imbangi.

Ke ngani ungazikhuseli xa 'ASPRO'

Zenziwa emZantsi Afrika yiNICHOLAS (South Africa) (Pty.), Ltd.

IFUMANEKA KUWO ONKE AMAKHAYA?

Khumbula, i'ASPRO" ikhonza bonke ibafanele bonke. Ukusabela emntwaneni kuye kumzazi bonke bangayithabatha. Ukongeza kwixabiso layo lobuyezwa i'ASPRO" inama-ndla okubulala isifo. Kwakukrakrazwa ngayo igxotha intlungu emqaleni ikukhusele unganenwa zizifo. Amaxabiso alingene bonke.

Kulowo imfanelelo: 77 Field Street, Durban. Nkosi, Kutsha nje bendikhatzwa ngumqala, kwaze emva kokuba ndisebenzise lintlobo-ntlobo zamayeza ndacetyiswa ukuba ndilinge ukukrakraza nge "ASPRO" ndaye ndinovuyo ukuchaza ukuba ndafu-mana inkululeko enkulu, enyanisweni yayikukuthabatha amaqhekeza e'ASPRO" okwandenza ndiphile kamsinya. Ndicebisa ngamandla nabani na okhathazwa kwa sesi sifo ukuba asebenzise ukukrakraza nge- "ASPRO" ndaye ndiqinisekile naye uya kufumana usizo olukhulu xa onke amanye amayeza engamniki nkululeko. Owakho wenene, J. McKAY. No. 44

Amaxabiso alingene BONKE 9^d 1/9 3/6

"NGOKU IBUYILE I-BON AMI— YONKE INTO MA YIMENYEZELE KWA KHONA!"



Nawuphi na umqeshwa angenza umsebenzi wokucoca ngexesha elingephi — xa encediswa yiBon Ami. Lo mcozi ubiza kancinci awunazinto zinokukrwelela zidyobhe indawo ebengezelayo. Kodwa ke ususa ukungcola ngemizuzwana.....ushiye ubengezelo kwiindawo zokuhlambela, ezisinkini, eziglasini nakwimithi egeotyweyo. Ukuze ku-coceke kakuhle ngendlela nika izicaka zakho iQhekeza le-Bon Ami.



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Imvuselelo KwaKomani

(NguNta nomhle)

Ekubeni iVeki eNohwele iqalisile ngeCawa yamahlamvu ngomhla we14 kuApril iimvaba zala pha zenze inqaleqhu zinyuka zisihla emva kwemini ngolu suku. Iimvuselelo zatsho bathi xhwenene nabagqitha ngendlela, abanye bebozolo kwiintetho zabo. Yonke loo nto yalathia ubukhulu bomhla lowo wawuvuselelwa.

Nje ngesiqhelo phaya kwaSira yeli zigaleleke kwa kusasa ilori namaqela ngamaqela, umzi weva ngentloko yamaxilongo atsho langa lifile. Ngonchwalasi athe thande eTabakileni yawo ama-Hebere nje ngommisselo wakwaSira yeli ukubingelela ngexhwane. Lithethe apho iciko, into kaMgijima ilanda emva, yatsho koma amathunga, kwafane kwayincwina endlini.

Yonke iveki zaqhuba zonke iinkonzo zesilungiselelo ngokukhumbuzana ngentlango eyaviwa nguNyana kaThixo engenatyala, esenzela ukusindisa abantu.

NgeCawa yomhla wama31 kuMarch eDipende bekuphelelelwa abantwana babaNumz. L. Sihlali noR. F. Nalana phantsi koMfu. A. Mazwai ngokungaphumeleli koMfu. Mnyengeza weli bandla oseHewu. Intshumayelo iqhutywe ngumVang. A. Mdaka weli bandla ngamazwi amakhulu.

Siphaula ukuba ukuqalisa kuApril zonke izikolo zalapha zidlisela abantwana eCreche. Ngaphambili isikolo ngasinye besizityisela abaso abantwana, Asaqhuba amaKhosz. E. N. Gxoyiya. Violet Sizani noNkosk. M. S. Koti phaya eCreche. Ngathi bangxamelele ukuthabatha unyawo ukubaloba abantwana. Sibanqwe-nelela impumelelo.

Ngenxa yeli xhaphetshu leli pasi labasebenzi kufane kwedodololo ukuqhutywa kweentlanganiselo zeKongresi, kuba kaloku le nto ibabilisile abantu. Noxa kunjalo ke bethu ngathi abantu abakayilabali iKongresi.

Kukhuphiswano lwengoma ebelungomhla we10 kuApril singabulula kwezinkulu ikwayala yase-Higher Mission phantsi koNkosk. M. T. Soga ephume phambili. Kwezincinane kuphume isikolo sakwaSira yeli phantsi kwentonga kaGatyeni uMn. J. N. Sixaba.

Sibenomboniso weCircus ngolu suku ngokuhlwa. Sibone nezihlobo ezivela kude abaNuz. G. Ndambuzela noJordaan behamba neentsapho zabo bevela eLady Frere; Stofile, Culayo namaKhosz. V. F. Cele noRala baseBolotwa beze ngenqwelo yoMn. Stofile.

Sikhe setshe uMn. A. Nzukuma ngomhla we13 kuApril eyindlela esinga eLady Frere entlanganisweni. Ube wajika ngapha ukus- inga kwakhe eMtebhele engabiki nto uHlathi. Uhambe ngalo ma- thontsi emvula.

Ulapha uNurse Daisy Mgole waseBhai ngehohlele yakhe yomnyaka. Ukhangeleka esempilweni. Siya vuya ukuphinda simbone. Baya ququzela phakathi komzi abongikazi Mercy Mgole noF. Gqomo, waye umsebenzi wabo unconywa kunene luluntu.

Thina apha siphakamisa umbulelo oshushu kwiziphatha-mandla zeli phepha-ndaba ngokusothusa ngeKalenda kwiphepha lomhla we13 kuApril. Ngantliziyo-nye sithi nangomso. Nangona siyile mbilana nje kodwa siyazi ukuba nongatshongo utsho.

UNkosk. M. V. Malo usathe gxada kwaNgqika ngehohlele. Ufundisa phaya kwa Sira yeli. Simqwenelela ixesha elimnandi. UMn. noNkosk. R. Mdingi ofundisa eTiyopiya ufumene umntu omtsha ngomhla we13 kuApril. Sivuyisana nabo ngokulizwa ngomfo wasebuhlanti. Baya phila

Ulwamkelo Lomfundisi eSprings

(NguG. G. Phaliso)

Umhla we2 kuMarch ube ngomkhulu apha eSprings kwibandla leBantu Presbyterian Church of South Africa. Eli bandla lihlangene ngalo mhla ePayneville Township, Springs. Lithabathele eJohannesburg laye kuma nge-Nigel. ngolwamkelo loMfu. noNkosk. T. S. Mgidlana abalapha ngotshintsho besuka eTranskei. Umsebenzi uvulwe nguMfu. B. M. Molaba wehlelo laseJohannesburg. Kuzithethi ibe ngabadala abaNuz. E. Bokwe waseCrown Mines emele itandla laseJohannesburg noNkululeko Nzo, wase-waseModder "B" emele iband'a laseFar East.

Kungenwe kunikelo lweziphochotshelwe ngumdala uMn. A. Mzwakali. Ibe ngumqokozo kwade kwasa, irhamente zinikela iziphochotshelwe iculo elavunywamhla le Tya'ike yanikelwa kumaAfrika yiUnited Free Church of Scotland kwiGeneral Assembly eyayiseDikeni ngo1923. elithi: "Ewe siya thamba kuhlalel' ukusa; ixa lokusivuyisa liza kuveliswa." Uhambe lo mgca wezipho sekudibana nezingene ngaphambili wenza amaf47. 5. 14.

NgeCawa elandelayo ibe yinkonzo ezukileyo iphethwe ngumdengentonga uMfu. B. M. Molaba weB. P. Church, kwiParish yase-Johannesburg. Enikela uMfu. noNkosk. T. S. Mgidlana kuband'la abaze kulo laseFar East.

Uya buka umsebenzi owenziwe liband'la leB. P. Church of South Africa lidibene ngomoya omnye. Kwanga kungahlala kunjalo, "Phambili maAfrika."

Ngomfi Mfu. C. H. Mangcu

Lisihyile igorna lamagorha uMfi Mfu. C. H. Mangcu, indoda eyaziwayo kwelakwaNdlambe ezantsi elwandle, esingayo siseMonti. Uswelekele eColesburg, C.P., apho ebeselekona nje ngomntu owafungela ukuhambisa ivangeli kwizwe nentlanga.

Uthini na umzi kaNtu ngale ndoda, ikhalipha indoda yamadoda, isizolane somfo obesakuthe- tha kamnandi nacantu, indoda ebinesiphiso kwezeLizwi. Eku- fkeni kwakhe eColesburg kwa kungekho sikolo sabaNtsundu, kwa kuzezabeBala kuqhelela. Lo mfo wasemaQocweni, uZikhali wayenza imizamo nemigudu sabakho isikolo sabantwana baba- Ntsundu. Namhla nje simile esi sikolo phantsi koRhulumente. Kwalapha eColesburg ushiye emise inzwakazi yesakhiwo setya- like yaseSt. Mary's.

Ngothando lwakhe ebantwini umfi ubekalala ecula ingoma ethi, "Kuthethwa Izimanga Ngawe Tsiyon mzi kaThixo." Nakuba ndingena kuyiqqiba yonke imisebenzi yakhe emihle ngenxa yokulondolozisa isithuba ephepheni, kodwa ndingathi imisebenzi yakhe ibe sisibane sokukhanyisela indlela yabaninzi. Kuwe Mama wethu, MaNtuli Ntungeza MamKhuma (inkosikazi yomfi), nani basema- Qocweni sithi ngxe, 'akuhlanga lungehlanga,' kunjé kuzo-zonke intlanga. Nobonana naye ngomhla wovuko. Banoyolo abafele e- Nkosini.—Virginia Rebecca Ngobo, (intombi yakhe).

INGQANGQAMBO ZAMATHAMBO

Uya kuzinyamezela kude kube nini n' iintlungu ezilimazayo zengqangqambo zamathambo?

Uyazi na okokuba ii tyefu zokufa kwee ngqangqambo zamathambo ezityhutyha umzimba wakho zihamba ziye kuthi xa ekudibani kwamalungu o mzimba apho uhlalutye lwetyhefu yomchitho ontlungu zibukhali ngokwe mela luthi lwakhele khona?

Kukho iyeza—iyeza elidume kulo lonke i tizwe elixatyiswe kakulu ngamawakawaka abantu abakha babandezeleka. Iyeza lodumo lwama 50 eminyaka iDe Witt's Kidney



and Bladder Pills. Eli yeza lungumangaliso ngokuthi ngendlela ebekekileyo lomezele izintso, longa nama thumbu abulalekileyo abuyel' empilweni abe ngahluzi begaz' abaqinisekileyo njengokwangaphambili. Nokuba ukufa sokwendele kangakanani na iDe Witt's azikhe zo- yiswe ukwenza umnyinyiva ngexeshana elifutshane. Thenga ibhokisi namhla nje Ginya zibe mbini xa ulalayo. Uya kubona kusasa, uve uqonda okokuba ziya kunceda.

Zifunyanwa nge 3/6 ne 6/6 ibhokisi.

DE WITT'S KIDNEY AND BLADDER PILLS

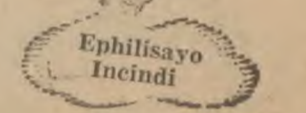
F4382

Sebenzisa eli Yeza Lokunyanga Iinkathazo Zesikhumba



D.D.D. ingena kanye ngaphakathi esikhumbeni ihlasele umenzi wenkathazo. Inyanga kakulu amaqhakuva, imisilo, neenkathazo zofele. Ukurhazwela neengqangqambo zeSikhumba, ziyaphela emveni kokusebenzisa iD.D.D. Zingisa ngeliYeza! Ziyakuphela izitshanguba, luphile ufele lwakho, umbhile. Linga namhlanje ibhotile. Ifumaneka ngokulula. Lithengiswa eziKhemisti naseZitolo. Amaxabiso 4/6 ne 7/6

DDD Prescription



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SAFE MILK



HOME CORNER FOR AFRICAN WOMEN

DATE EXTENDED FOR CHILDREN'S DRAWING COMPETITION

Certain clever Africans, called artists, are painting many pictures these days and some are doing excellent work.

Most of you children at one time or another have spent some of your spare time drawing and painting. Now we are giving you a chance to enter for a competition and perhaps to win a prize.

WHAT YOU HAVE TO DO

Read the story below very carefully. You will see that it is a story which you can illustrate by a drawing.

Now read your story:—

THE KING OF THE BIRDS

"Long, long ago the birds of South Africa wanted a King. They held a meeting and decided that the one which could fly highest should be their King and the ostrich which cannot fly was made judge. They also invited an elephant to start the race by raising his trunk as the signal for starting.

The day chosen for the race arrived and it was explained that the bird judged by the ostrich to have reached the highest place in the air would be chosen as their King. All agreed.

When the birds were ready the elephant raised his trunk and gave a squeal. They started off. Soon it was seen that the eagle was going to fly higher than the others some of which like the owl and the Secretary Bird had already returned to the ground. The eagle flew up and up and up

and soon was much higher than all the other birds and then he hovered looking down proudly on all his beaten rivals. If he had looked up, which he didn't, he would have seen flying above him the tiniest of all birds, "Uncede," which unseen by the eagle when he left the ground had hidden and held on to him tightly under one of his wings.

Slowly the proud eagle returned to the ground expecting to be proclaimed "King of the Birds" but just as he alighted "Uncede" also fluttered down; and was proclaimed King of the Birds by the ostrich and finally was placed on the tip of the elephant's upraised trunk so that all birds might see their King."

Have you read the story carefully?

Good. Then take a crayon or a pencil or pen and ink and a sheet of unruled paper and begin your drawing.

When you are quite satisfied that it is the best that you can do write your name and address and your age on the back, put it in an envelope and send it to:—

The Bantu World, P.O. Box 6663, Johannesburg.

Mark your envelope clearly: Children's Competition. (REMEMBER THAT THE DRAWING YOU SEND MUST BE YOUR OWN UNASSISTED WORK).

PRIZES

We are giving 3 prizes for the best drawing sent us. For children over 12, we are giving a prize of 10/6. For children between 9 and 12, there will be a prize of 5/- and another prize for those under 9.

Children over 12 can draw with pen and ink or pencil but must not use crayon; from 9 to 12 pen-

Washing of Silks

Silks should be washed in suds and lukewarm water; never vary the temperature of the water when washing silks. Soap should not be rubbed on the material, and the articles should not be rubbed but gently squeezed and moved about in the water. If this does not remove all the stains, they should be washed a second time and rinsed in water into which a handful of salt has been dissolved. Do not wring the articles, but press them between the hands, and dry in the shade. Silk must be ironed damp with a moderately hot iron, and covered over until dry, when the iron may be used on the silk itself.

Coloured silks should be washed separately, in warm water. Rinse thoroughly, browns and reds in water in which a little salt has been added; for mauves, blues greens etc., substitute a little vinegar.

The Philosophy of a Little Girl

If only we could see into the workings of a child's mind! A friend of mine has a little girl of nine years of age. Recently the husband was advised to have rather a serious operation and he decided to have it on a Saturday morning when the little girl was home from school and could be with her mother. The little girl helped in the housework but both watched the clock. The appointed hour for the doctor to ring the results of the operation was at hand. When without warning the girl cried: "Oh, mother, if father died to-day whatever will we do!" The mother very upset, answered thus: "I don't know I am sure, but whatever happens, I do know, "The Lord will provide."

oil must be used and under 9, children may use crayons or pencil.

If the prize-winning drawings are very good indeed, we shall publish them on this page and so you may have a chance of seeing your work in a newspaper.

So get to work straightaway and remember that you must post your drawing to reach us not later than May 31st.

Epigrams

Lots of people are like old watches. You have to keep busy winding them up and then they never are on time.

My neighbour John says that when Mrs. Smith in our village is out of sorts, her husband acts like a man who swallowed an egg, afraid to move because it might break and afraid to sit still because it might hatch.

"Yes," cried the little girl in apparent relief, "That's it mother dear. The Lord will provide another husband!"

Examine Yourself

Instead of looking at the mote That's in another's eye, Suppose we clear away the beam That in our own doth lie.

For when that beam is all removed, Perhaps it then may seem The little mote we saw so plain Was our reflected beam.

Do a'l the good you can, By all the means you can, In all the ways you can, In all the places you can, At all the times you can, To all the people you can, As long as ever you can.—Wesley.



Tootal fabrics make the prettiest frocks!

Tootal Fabrics last a very long time, even if they are worn and washed often. - Supplies are not unlimited yet, but most shops have the rayon called Lystav, and they may have Robia, Lombardia and Wucil as well. All these fabrics are branded 'Tebilized' for tested crease-resistance. Look for the word on the selvedge; it means that your frock will stay uncrumpled for a long time even without being ironed.

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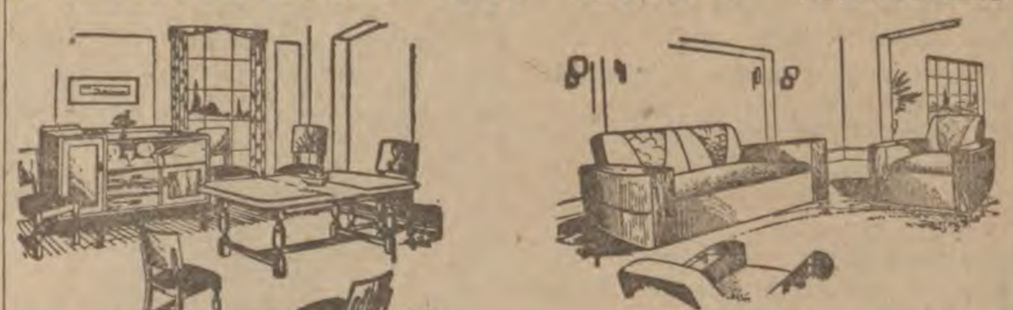


for teething without tears

Safe, sure, gentle! That's how mothers describe Feluna Teething Powders. What a boon they are, too. By soothing inflamed gums and gently regulating upset little tummies, Feluna Teething Powders really do take all the tears out of teething. And, they're absolutely harmless—pure and safe as if you had prepared them yourself.

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We have all kinds of furniture on display at special terms for Africans. If you pay off quickly you get a big discount. Beautiful Walnut Diningroom Schemes. Kitchen schemes painted all colours. Come now to Hudson Sales Corporation, Upstairs 44 Pritchard St. and Depot in the Basement at 136 MAIN STREET, JOHANNESBURG. OPEN ALL DAY SATURDAY



Ready For Any EMERGENCY

EVERY home needs Zam-Buk. This famous herbal Ointment is the safest antiseptic healer for your skin. It soothes pain, reduces inflammation and cures in the shortest possible time. Zam-Buk is unrivalled for cuts, bruises, burns, foot troubles, eczema, ulcers, itches, poisoned wounds, etc.

Price 1/6 or 3/9 a box, at all chemists & stores. Be Sure To Smear On ZAM-BUK Regularly Every Night. PURE HERBAL OINTMENT



Etsa hore Poso Ofisi e hlokomele chelete ea hao.

Panka ea polokelo ea Poso Ofisi ke tulo eo u ka bolokang chelete ea hao ea bolokeha. E ka se utsoe kapa ea timeisa hobane e disitsoe ke Mmuso. Ha u boloka chelete ea hao ka Pankeng ea Poso Ofisi e tsuala jualeka dikhomo, athe leha hole jualo ha u e batla u e fumana habonolo. E ea Post Ofising elong haufi le wona kajeno, mo u

Sebedisa pankka ea polokelo eo Mmuso a ho etoeilitseng eona.



DORA, the Palmolive "Pin-up" Girl

As everybody knows, a "Pin-up" girl is a beautiful girl whose photograph people pin up on their walls. Dora has such a beautiful clean, soft skin that everyone wants her photograph to pin up on the wall.

Every girl can have a beautiful clean, soft skin if she takes care of it and uses Palmolive Soap.

BE LIKE DORA. BE A "PALMOLIVE 'PIN-UP' GIRL".

Here is what to do. 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.



Basothos Don't Want Sesoto "Modernised"

"Laissez Faire," Mount Fletcher, writes: I agree entirely with Meshack Hoane who says "a referendum will most definitely show that the Basuto at home and abroad do not want their language changed." I suggest that it might as well be taken before there is more ink spilt over it.

It does not seem to occur to the linguistic enthusiasts who are cracking their learned heads over this craze for the "modernisation of language," that the Creator purposely confounded the Biblical lingua franca at the time of the great foolery of the tower of Babel. Who dares to undo what has been done by the Creator? Further, it must never be forgotten that language expresses the rational soul of a people. We have Afrikaans as distinct from Hollands and Dutch. As a visible sign or evidence of love of a language, there flies over our public buildings the South African flag.

That the standardisation of Xhosa has given that language a better and improved status is a point open to debate. Different nations advance at differing rates in all fields of art and science. It just happened that the Allies perfected the atomic bomb before the enemy in what was a life and death race to that end. The dearth in Sesotho literature, I submit, is not caused by imperfect grammar. Until "Jacottet's and Jankie's Practical Method Sesotho Grammar Book" is improved upon, we are constrained to find other reasons. It is true that the Sesotho literature of the Mofolo and Segoete type is small. But it cannot be denied that such few books as there are, are masterpieces enjoyed by every Sesotho scholar.

The few advocates of language purity must be applauded. Southern Sesotho is, indeed, not a pure language; but what language is pure? The English had to borrow from Norman and Roman sources. But they modernised their own language without consulting others. To be modern, English had to wade through Anglo-Saxon, Middle English and Chaucer's spelling. Let the Bapedi use their "w" and "x" for our "ue" and "g;" we are content!

M. Hoane, Witbank, writes: To talk of language purity is to utter an absurdity. In my letter on the modernisation of languages particularly Southern Sesotho, I merely sought to show that there was no need for such a change. In so far as comparison between Sesotho and Xhosa literature is concerned, I think all who have read the works of such writers as Mqhayi and Jobobe will attribute the advance of Xhosa literature rather to the genius of the Xhosa people than to any modernisation of their orthography. Besides, is English phonetic? Can anyone call phonetic the English spelling and pronunciation of words such as: ski, bough, laugh, plateau, and ham?

(Both "Laissez Faire" and yourself have missed the point. Advocates of the modernisation of Bantu languages desire to bring about a uniform system of written language for the various language groups. Dr. Nhlapo sets this clearly in his work, "The Babel of Bantu Languages" which is a most useful guide to the subject. There is no attempt to destroy languages as they are spoken at present—such a thing is remote. In the British Isles, everybody learns and writes English, which is also freely spoken. This has added immensely to the growth of literature, and with it, the spread of education and enlightenment. In our own South Africa, among the Xhosa speaking group, there is one recognised standard of written Xhosa used by the Bacas, Hlubis, Thembus and others. This has accounted for the great output of literature in that language, to the benefit of all those clans falling in that group. As in the British Isles where the Welshman speaks his language, and the Scotsman, the Irishman, so do the Bacas, Hlubis and others of the Xhosa group still speak their dialects which will not fade from the scene simply because of standardised Xhosa. Genius such as you mention, is out of the question. In any case, what does it avail any small group to boast of one or two writers whose works, few in number, circulate in a small and limited circle? It was the standardisation of Xhosa which accounted for the rapid growth of Xhosa literature, and not because of the reasons you've stated. —Ed., "B.W.")

READERS' FORUM

Kolege ya Bana ba Afrika

E. K. K. Matlala, Orlando writes: What exactly does this name mean — "Kolege ya Bana ba Afrika?" Translated into English the name is "A College of the Children of Africa." At once there crops up a difficulty as to its true meaning and its true intention. For, "A College of the Children of Africa" gives no clear perspective whether this College, like Fort Fare, is intended entirely for Africans, though other races like Indians, Coloureds and even Europeans may be permitted as a privilege, not as a right, to make such use of it, as is happening at Fort Hare or the University of the Witwatersrand (with the non-European Medical Students). On the other hand, it may mean that the four races — Africans, Indians, Coloureds and Europeans — all have equal rights to the College; and, in that case, we know that, should there be any dispute in the future, Africans will be ousted.

Now this College of the Children of Africa is today collecting funds for helping and furthering African educational welfare, but, if this name remains ambiguous, when, in the future, Pretoria University is full (as generally happens with Universities), nearly all the surplus will be absorbed within the walls of the College of the Children of Africa with nothing to stem such a tide from the legal standpoint.

As a substitute for such an ambiguous name, I would suggest that this College should go under the name of "Kolege ya, or Molotlouwa, maAfrica" — which name translated literally means: "A College, or A University, for Africans." The two phrases are not the same; for, while Children of Africa" may mean any children irrespective of colour, creed or sex as long as they are born in Africa, yet something for Africans is only for the thickly pigmented skins known as the Africans Negroid Bantu.

It will interest all concerned to note that the sponsors of the Pretoria University for Non-Europeans have invited suggestion for (a) a better name for this new institution; (b) a sketch of a suitable badge. Prizes to the value of £1. 10s. 0d. in cash await the winning entries.—Ed., "B.W."

"UNBEARABLE STRAIN"

Those who unluckily have to suffer misery and unhappiness from headaches know very well that there are times when the strain is nearly unbearable. The miserable headaches feel just like the blows of a hammer—the pains seem to grow worse and worse and are so terrible while they last. Only the sufferer can tell the great relief he feels when the pain stops and the agony is over. How thankful he is for the remedy which can restore health, peace and happiness to his life!

There is no Need to Suffer

The makers of Nerve-Pain Killer have many grateful letters. Each letter is a living testimony of thankfulness. And, in each letter the grateful person tells the same story of pain and suffering until someone tells them about Nerve-Pain Killer, which gave quick and wonderful relief from pain.

NERVE-PAIN KILLER "NERVAKIL" (Regd.)

is a two-in-one remedy consisting of a liquid preparation and tablets. Look for the blue wrapping—at all Chemists at 3s. 6d. a bottle or 4s. per post. It gives sure relief in a few minutes from the aches and pains of rheumatism, neuralgia, sciatica, colds, influenza, headaches, feverishness, toothache, earache, gout and lumbago, etc.

Trade Inquiries: Box 3076, JOHANNESBURG. Hill & Murray (Pty.) Ltd.

South Africa Lags Behind

Walter M. B. Nhlapo, Johannesburg, writes: The world is uneasy and uncomfortable these days; the rise of Russia as a first class power, the discovery of the atomic bomb, all have unhinged the political and strategic balance of pre-war days. Things are no longer what they used to be; the world is fast swinging to the Left, while the glory of the Right is fading. As it is, there is no alternative but for the world to re-adjust itself to the new change if nations are to avoid a catastrophe. But South Africa is lagging far behind other countries which are accepting calmly the new order of things. She sings her usual tunes which we all hate and detest. Her policy of segregation is proof sufficient that she merely regards the Atlantic Charter, to which she is a signatory, as a scrap of paper.

Whatever she may think or do, one thing is certain; her African inhabitants are slowly but surely keeping pace with trends abroad. Her negroid sons and daughters are coming on fast; and soon, they shall be a strong force which nobody will ever wish to slight. Already, Africans are preaching national unity.

We note that throughout the whole world, there is a great change which, affecting all human beings, also destroys old ideologies, and buries everything which belongs to the dead and forgotten past.

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



HERE is a bubbling drink you can make for yourself in a second... Just stir a spoonful or two of Eno's 'Fruit Salt' in a mug or glass of water and you will have a delicious fizzing drink at once...

Eno's 'Fruit Salt' is a refreshing drink and it is very good for you as well... It helps to prevent constipation, makes your blood rich and pure and so keeps you fit, healthy and happy... Buy a bottle of Eno's 'Fruit Salt' to-day... It is packed in powder form and a large bottle will last you a long time... But be sure you ask for...



ENO'S 'FRUIT SALT'

your children drink FOOD when they drink a cup of Bournville COCOA



Everytime you give your children Bournville Cocos to drink you are actually feeding them. Doctors will tell you this because they know that it contains those substances which children must have if they are to be sturdy, strong, fit and

full of energy. And another thing; children drink this food eagerly because they love its rich, delicious, chocolate flavour.

Bournville Cocos costs only 1/3 for 1/2 lb.—enough to make 56 cups of cocoa.

HOW TO MAKE COCOA

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



Cadbury's BOURNVILLE COCOA



INSTANT RELIEF

Easy breathing, blessed comfort, peaceful sleep. Thousands bless this boon! Splendid for Bronchitis, Catarrh, Croup, Hay Fever, Whooping Cough, etc. Ideal for children. Also Cigarettes and Smoking Mixture. Remember the name:—"POTTER'S." Also Potter's Catarrh Pastilles. Supplies are naturally limited. All chemists.



Beware the signs of



CONSTIPATION

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

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

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

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

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

Intestone is sold by all chemists.

Lekgotla la Bantsho la Boemedi

MOLAO WA LEKGOTLA

Lekgotla la Baemedi ba Merafe ya Bantsho le tlhomilwe ka motheo wa Boemedi ba Molao wa BaAfrika wa bo-12 wa ngwaga wa 1936 mme go tla go fitlha gompiano le na le dingwaga tse di lesome le ntle tse tshwere ditiro tsa puso ya Bantsho. Palo ya ditokololo tsa Lekgotla e ntle e le 22 jaaka go

Mo palong e fa godimo, ba le 12 ba kgethilwe mme ba ba 4 ba tlhophilwe. Makgowa a marataro ke ditokololo ka ntata ya kemo ya Bagolo ba Dikarolo tsa Bantsho di tlhophilweng ke Magosi a mme mo dikgaolong tse di farologanyeng.

Makgowa ke Mokwaledi wa Puso wa Mhama wa Ditiro tsa BaAfrika le Balaodi ba Bagolo ba Dikgaolo tsa merafe ya Bantsho. Mokwaledi wa Puso ke ene Modula-setilo wa Lekgotla, mme fela jaaka mo Palamenteng, o na le maikarabelo a gore Lekgotla le tsamae ka molao wa nnete. Go tloga tshimologong ya Lekgotla le Mor. D. L. Smit o ntle a nna modula-setilo go fitlha mo lobakeng la a lesa tiro ngogola ka 1945.

Ditiro tsa modula-setilo ke tsa maikarabelo a magolo ka gobo o tshwanetse go bona gore dithulaganyo tsa dikgang tsa phuthego nngwe le nngwe di latelwa ka botlalo, gape jaaka Motsamaisi wa Palamente, o nonofile go kgalemele la le go gatelela. bosenamolao le maitseo a sa batlegeng mo Lekgotleng. O na le go reetsa dipolelo tsa botlhe ka tsebe-ntlha le go ikemisetsa go araba dipotso tse o di botswang.

Ka makgetlo a fetang bongwe banna ba Lekgotla ba lopile gore a Modula-setilo e se ka ya nna modiredi wa Puso. Go lemogwa gore modula-setilo yo e leng mothofela o ka tshwanela Lekgotla leo tiro ya lone Gen. Smuts o rileng mo tshimologong ya lone a e tihalosa jaana.

"Lekgotla le le theilwe mo theong wa molao wa Lekgotla la kgakololo mo Mmusong le Palamente, ka gore ka lone baemedi ba ba farologanyeng ba tla nonotshwa go tlhagisa dikgopolo le thato ya Bantsho ba dikgaolo tsa bone mo Mmusong le Palamente. Ke keletso ya rona rothe gore e tlaa re ka botlhale le boitshwara jwa setho le tiriso ya boiteledipele ba ditshwanelo tse difsha, tsewelopele e kgolo e netefale ka botlalo mme e bo e dire lotshwao mo botsalanong jo bontle, fa gare ga Makgowa le merafe ya Bantsho ya lefatshe leno."

DITSELA TSA KGETHO

BaAfrika ka temogo ya tlhago ke merafe e kgathegelang mantswa le ditiro tsa banna ba Lekgotla ba e leng baemedi ba ba kgethilweng ke bone. Banna ba Lekgotla ba na le dikgaolo tse dikgolo thata tse mongwe le mongwe a di emetseng, mo go seng bonolo go ka tsamaya ba tshwara diphuthego tsa dikgaolo go ira le go itse mathata a bao ba ba kgethetseng maemo a kwa godimo.

Dikgaolo tse nne tsa bokgethi ke Dinaga tsa Transkei, Naga ya Kapa, Frei Stata, Transvaal le Natal mme nngwe ya tsone e romela baemedi ba bararo kwa Lekgotleng. Bakgethiwa e tshwanetse go bo e le baagi ba lefatshe la Kopano le gona ba bo ba phetse mo dikgaolong tsa bokgethi ka dingwaga tse pedi pele ga nako ya kgetho. Ba tlamegile go nna baduela-lekgetho, mme le gona ba sena setsiba sa molato ope mo dikwalong tsa molao.

MAKGOTLA A GO KGETHWANG MO GO ONE

Makgowa makoko a go kgethwang mo go one aapaana go se nene ka dinaga tsa Natal le go kgethwa mo dikgong tsa Lekgotlana la Umsinga la Selegae le Makgotla a kgakololo. Kwa Frei Stata go okediwa ka go kgetha mo Makgotlaneng a Bantsho a Tsamaiso; kwa Transkei go kgethwa mo Lekgotleng la Bunga.

Mo kgethong (e dirwang ka go tsholetsa diatla) Makgotla otlhe a emela palo ya baduela-lekgetho mo dikgaolong tse ba di emetseng-palo e atholwa ke modiredi wa puso mo letsatsing je le etletseng la kgetho. Mo tirong yotlhe kgetho lefa re sa e tihalosa ka botlalo, go na le mo go ka tshwaegang dipotso mme ntswa gona e le kgato ya tswelopele e sa tshwannang go nyadiwa. Kago ya mmuso o dirwang ke botlhe e tla kgonega fela kafa tlhaloganyong ya botlhale ba mongwe le mongwe. Morago fa tiro yotlhe ya kgetho e wetse, dipalo le maina a romelwa kwa Kgotleng ya Letona la Ditiro tsa Bantsho.

Ditokololo tsa Lekgotla la Baemedi di duelwa £120 ka ngwaga le ditshenyegelo dingwe tse ba ka le-baganang natso tsa mabapi le go ya diphuthegong—ke tsamaiso ya diphuthego tsa Palamente ka lefatshe lotlhe. Ke mo lobakeng lo lo fa gaufi jaana ditokololo tsa Palamente ya Lefatshe ja Kopano di

The Unknown African Soldier

(By Walter M. B. Nhlapo)

He fell in the North's Hun pursuit, in fierce fight by a shell was shot when sabres swept and hacked men deep,

ships brought in volleys per knot, his number none could well recall, battered face none knew;

he lay in beauty and quiet, gallantry known to a few,

his tattooed breast with a cross design, Respected Christ with great regard.

The Love for peace, sacrifice for men, was easy a life that's normally hard.

His pocket reigned a torn note book, An aged briar, a genuine pipe, A catechism that had seen its days,

And an apple which was over-ripe. He sleeps in a grave far remote, beyond Reach where ne'er his kin shall lie,

Over him the sun looks lowly O down, An vigilant seraph watches from the sky.

Other heroes may try his name to usurp Yet though unhonoured, yet great was his feat;

His name bears no medal, indeed no fame None bothers to sing his tale complete,

As years roll by his grave will talk Though by the world he'll be forgotten,

He's unknown, but he died for Freedom, When battle was thick, the fight he very hot.

Donations Acknowledged

(J. W. Nxumalo)

The organising committee of the above fund wishes to remind all past students of St Chad's College that the fund is still open. All those who wish to send their contributions may communicate with the principal of the College or the Treasurer. Contributions will be gratefully acknowledged in the press.

The following have made contributions which are gratefully acknowledged:

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Khombo Khula ha Limbani

(Rev. Markos Ligege).

Ho vha na khombo khulu yo iteaho Ha-Limbani nga nwedzi wa Phando. Ho ri munwe musadzi o lala vhusiku, a tshi karuwa a pfa muthu e kkae, musadzi uyo a tshi ri ndi nyai, apfa muthianga a tshi ri ndi nne vha so ngo ambesa. Ha ri ti tshi tsha matungga a bva a tuwa.

Zwenezwo kwana kwa kutukana kwa amba na mme kwari, ndi do vhudza makhulu nda ri Kha-ukanani o lala fhanjo. Mme a tshi pfa nwana a tshi ralo, a ri nda sa amba zwi do mmbifhela, ndi hone a tshi vhudza mazwale wawe a ri khaukanani o mvulela. Mutandu wa sengwa a telwa kholomo mbili. A lifha nga nihibi.

Duvha le ya thavhiwa, muthannga a ya halwani a vhuya o vhubpa. A tshi dzehena mudini a wana mazwale wa ula musadzi a tshi khou hamula vhula, a ri a vha nga dovhi vha hamula vhubwe, ndi hone atshi mbo di mu rema nga mbado, a mu shidza mukulo nga lufhanga. Musadzi uyo u pfi Nyandabu, munna wawe ndi Muhova.

A fhira a ya kha munwe mudi a vhubaya munwe musadzi nga u di ralo, musadzi uyo u pfi Nyatshifuwa, ndi hone a tshi vhubaya Mikatuni Makhaya, na Matodzi Muhovho nwana wa Nyandabu. We a tou mu huvhadza ndi Sifuwa Rasilwela makhadzi wa Vhamusanda vhoLimbani, o mu runga kha luvhabvu nga pfumo, na zwino u Hospital.

Mapholisa ha bva na vha Louis Trichardt, vha mu toda minwedzi mivhili vha sa mu wani, makhwa vha vhuya vha ri, a ri twi ri tshi tshinya tshifhinga nga muthu muthini.

Uyo muthu o farwa nga Vhamusanda vhoLimbani nga la 12 3 46. Dzina lawe li pfi Khaukanani Netshipise o bebiwa nga nwaha wa 1921.

Aare na Ndevhe, dza u pfa nga apfe

(J. Muthwakhuhona)

Mafhungo o nwalwaho nga Tshikotshi no a vnaa naa, ri pfa a tshi mini? Khuuva Tshikotshi ndi munna kcoroni ya vhaana, mafhungo awe a elekanyeni misi no dzula ngatshani. Na lusa mafhungo aya, no kelwa, Tshikotshi zwotse zwe a amba ha zwifhi, nothe ni a zwi vbona zwi khagala.

Sigidi, arali muthu munwe wa mutshinda a da mudisi wana, ri nwi na mu tangedza nga mafunda na mu lha na fitshu, manonani, magini uri a faale mudi, wawe a tshi shumelwa nga vha na vantu, na nga vhubwane, nga fhadzi a bwe wa migeru, a li melwa madzunda, a dovha a thelisa na muthelo, a tshi thelisa ri nwi no mu tangedzalo a si na thundu ye a da nayo ya zwifho, wo na ya mali. Tshikotshi a tshi vhafunzi vha thesa vha fhisa vhabhu, u a zwifha naa?

Arali hu uri vha da Venda nga u lilela vhabhu, nga tshidzi, ndi musi Vhavenda vha tshi vho gi dima nga daimotrokara. Ndi nyai: Khosi ya Venda yo pumako sa vhone? Aya mafhungo ndi mathini na a Sankambe tshi tshi tikisa mapfene luwa a gagadela, luva.

A sala o hobalala dzithumbu Sankambe hone tsho dzula tshidze. A sizwoha Vhavenda, Tshikotshi ni a mu pfa naa? Ri ngu dzo tuiwaho, dzine dza gerwa vhubose ha u luka mabubusela a u bindula ngao. Tshikotshi u amba mafhungo a so ngo mu phaho ha tsha do dovha a pfa.

Rifuiwa nga thundu dzashu nei vhatshinda. Vho ri vha ri disela mafhungo a Mudzimu wa tedulu, rine ra farelela lenelo. Vhone vhe 'xu' vha ri sia ro kwambatele heneffho.

Hune Tshikotshi a si pfae ndi hafha hune a ri zwikona na matangwa nga zwi tshiniwe zwikole ni iwe nunawe Tshikotshi zwikole ndi zwa nni? U toda uri hu dolikiswe vha fho? Mutandu wothe u nga vheva kha vhadzedzi, vha pandelwa sa chashinyi, atsina vhabavho vha pfuma ngazwo, zwo nwalwa buguni dza u bindula lufumo.

TIMHAKA TA VUTSONGA

(Muhlanganisi)

Himpfuka shitsonga shi ngenisiwa e ka "Bantu World." Vatsonga va kume ku tsaka ngopu ku hlava leswi tsariweke hi Vatsonga va ka vona va tindzawu itti hambaneke. Ku suka le Vukhaha ku ya nkulwini ka Manantv sani le Shipilongo; ku suka a Shipilongo ku ya fika a Vuhela-vanhu le Joni.

Vatsari

Vatsari lava, va vile vavanuna, vavasati, madjaha na vanhana va Vustonga. Leswo tala a swi tsakisa swinene. Hambi loko mbisane yi ve kona, a hi tshumu, nwana a nga tekeli ku vuvavula loko a ha ku velekiwa. O heta na tinhweti a nga se kota na ku hleka. Na switsari swa ka hina swi tano. Hambi swi ri tano, ha swi kota ku vula marito ya lava va nga hi komba leswaku va na nyiko yo tsala. Loko vo tikarhata va nga endla swo hlamarisa.

Hi lava: Maggie Chauke, C. K. Mageza, B.A., na S. D. Shingwenyana. La va nharhu nyiko ya vona i yikulu swinene. Lava nga va landza hi lava: Dan Malungane, Abner Mahatlane na Edwin Mageza. Na vona lava varharhu va ringetile hi matimba ku tsala swo tsakisa.

Mawaku! loko o nge va nga ya mahlweni va kurisa nyiko leyi va nga na vona. Ku ye na lava va nga ringeta ku tsala tipoyiteri. Na vona va hi kombile leswaku va na nyiko: Hi lava: Daniel Maroleni, la nga tsala "Tintshara ta Bvesha" na Edwin Mageza langa tsala "Dyondzo."

Va kona vo talanyana lava kotaka ku endla tipoyiteri to tsakisa kambe a va se tirhumela e ka "Bantu World." Laha va tyeekaka hi lava: Andreas Mahlale "Botsolani," Etienne Ndhambi "Mpfula," Kuba "Shithlavane, Steven Shirilele, Eduard Mondlane. Hi ta tsaka ku vona leswi va swi eadlaka.

"Wa tangulwa u sa rwiwa, u di ri tshanga tshi a vhuya." Gumbese le na khurumedzwa leno, li na yhududo ha u rongomedza muthu sa Nyamalide a tshi lididza vhadzira u toda u thuba kholomo yawe.

Lotsha vuvani, funzani vhani vhanu. Ni tangulwa nashango, mali, na maanda anu. Swingulwanani zwino, mato anu a vhone zwi ni laho. Zwilumi zwanu.

Ku Nkhensa

Hi twa leswaku Mn. E. A. Tlakula, B.A., o Wawuriwile Muhleri wa Nyeleti ya Miso. Mhaka leyi yi tsakisa ngopfu. Nitro wa vuhleli a hi wu tsanana, na swona a wo tendze ku uyikiwa mani na mani. E-e! Wu nyikiwa munhu la nga na miehleketa leyo enta swinene. Munhu loyi a kotaka ku hambanyisa mhaka leyi vaviseka ni mhaka leyinene.

Mn. Tlakula i munhu loyi a tivaka shitsonga swinene. Ha tsembe swinene leswaku o ta pfusha Nyeleti ya Miso. Yi ta voninga Vatsonga ha kunene. Ha tsembe va ta pfunana swinene ni Mn. J. H. Maswanganyi loyi a nga mutsari wa masiku e ka Nyeleti. Na swona o tira swo tala. Ha tsembe na sona leswaku Mn. Maswanganyi o ta dyondza leswaku hambu loko Vatsonga va tsakele ku twa swa le ka Zulu swa le Palamende swa le Ngilandi swale Merika kambe na swona va tsaka ku thurisa mpino ku twa leswi vo tala Vatsonga va swi eadlaka. Vatsonga va ta ku pfuna Mn. Tlakula e ntweni wa wena lowo tika. Shikwembu a shi ku kalekise Mutana ka Tlakula!

Ta Le Pietersburg

Vatsonga va tala va tirha a Pietersburg. Swi nga leswi va sungula kereke ya vona. Sonto yinwana na yinwana va hlangana va pfunana. Vakulumba lava fambisaka kereke leyi hi lava: James Mhlungwane, Wood Shikombane, D. Mhlongo, Mack Thuketane. Hi siku ra 30 March, Mn. J. Mahuhushi, mutsari wa nhlegetano ya Transvaal Shangaan Association o vuvavule hi ta nhlegetano leyi. Vakulukumba va tseke ngopfu ku twa ta nhlegetano leyi.

Ta Le Alexandra

Hi siku ra 14 April ku ve na nkhosati yo tsakisanyana le Swiss Mission Church. A yi fambisiwa hi Mn. "Mulungisi" Malungane. A a pfuniwa hi Red Sea Choir, Tatana Samuel Makhubele na Mn. D. C. Marivate na Mn. J. Mahuhushi na Mn. J. G. Nkuzana a va ri shikarhi ka lava a va ringisa. Hambu leswi a ku ri na huwa swilo swi fambe hi Nunene.

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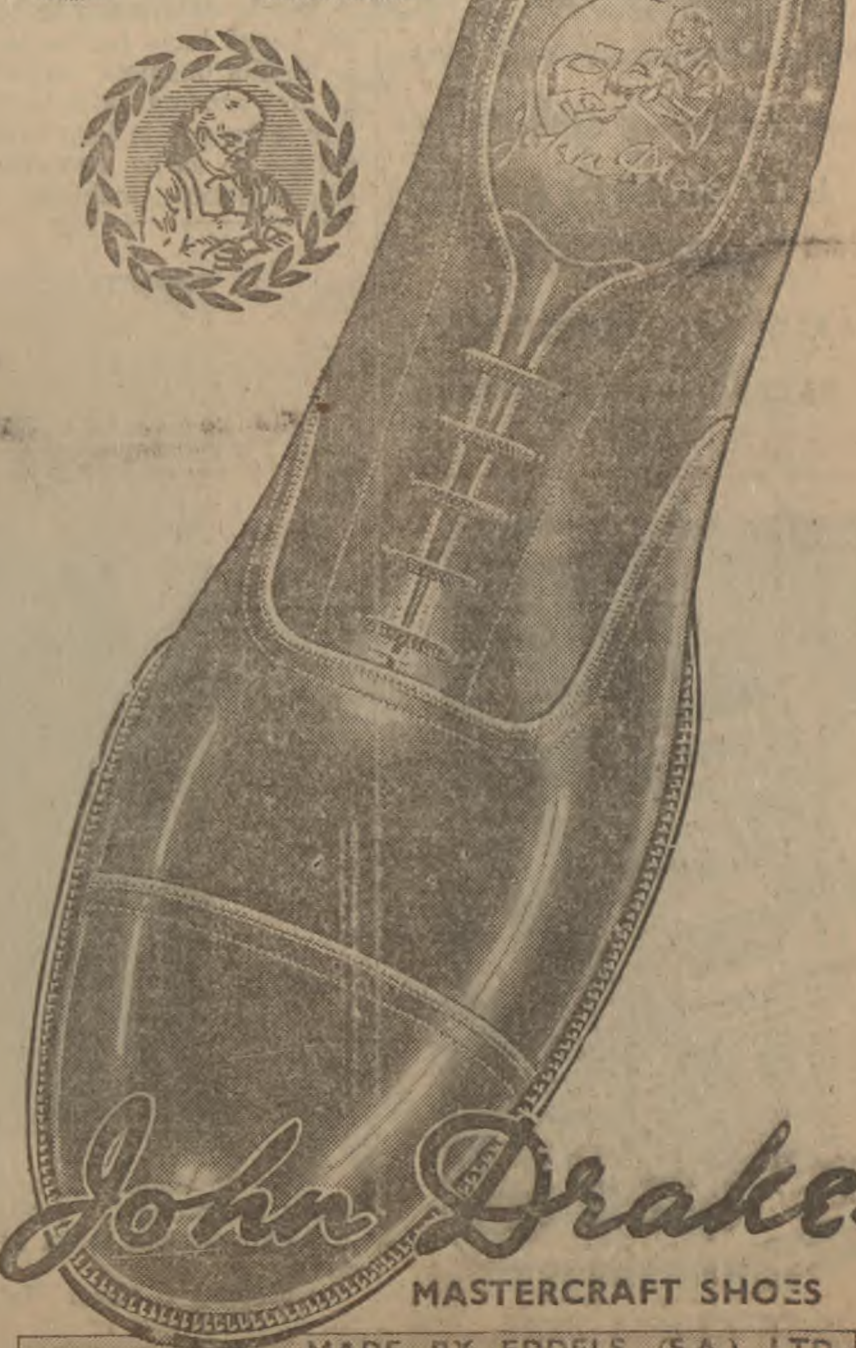
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Lengolong lona re tla hia hlobisisa hape tsela ea khetho e sebelisoang mabapi le Baemeli ba Ma-Afrika ba sebetsang makhotleng a litereke le makhotleng a maholo, Makhotleng a Keletso, le lekhotleng la boemeli ba Ma-Afrika. Joaloka ha re tseba, mesebetsi e mongata ea makhotla ana ka ho fapana ha 'ona ke ho eletsela feela. Kante ho mabaka a seng makae a itseng, ha a soka a nehloa matla a taolo (Executive), empa esita le seomong sa ona sa kajeno a na le mesebetsi o moholo o matla machining a maholo ao re a bitsang hore ke 'Musong ebile ho ea hloka hore bakhethehi ba khethehang baemeli ho ba makhotleng ba be le tsebo e tletseng mabapi le tsamao ea mesebetsi ana.

Makhotla A Litereke
Joaloka ha re se re boletse mangolong a rona a ka pele, ke ka makhotla a litereke le a malok eishemeng Ma-Afrika a ithutang tsela eo e leng eona e lokileng ea ho busa ka bo bona. Makhotla a litereke naheng ea Transkei a na le lifemo tse mashome a mahano a le teng, le a mahaeng bakeng tse ling ho tloka selemong sa 1927. Katleho ea tsela ena bonyane e bakiloe ke khetho e etsoang ke batho ba ba khetha baemeli ba bona.

Makhotla a litereke naheng tse peli tsa Transkei le Ciskei ha a tlala feela batho ba khethiloeng. Ka tloaelo ho na le maloko a ts'eletseng lekhotleng le leng le leng, leha marena a maholo a Eastern Pondoland le Western Pondoland le Tembuidand e le litho tse nkang litulo nakong eohle literekeng tsa Lusikisiki, Libode le Umtata. Makhotleng ana a mararo kahoo ho na le baemeli ba supileng.

Malokong ana ts'eletseng a makhotla a litereke a mabeli a behoa ke Moemeli oa Motlotlehi, a mabeli a behoa ke batho ba kang morena e moholo libakeng tse itseng a mabeli a ea khethoa, ha makhotleng a mang a litereke, maloko a mane a khethoa ke batho ba nts'ang lekhethe.

Tsela ea ho khetha e eme ka mokhoa ona:

Setereke se seng le se seng se arotsoe libaka tse nne tsa ho khetha moo bagafi le bagafi ba naha ba khethehang baemeli ba oararo. Baemeli bana joale bona ba tsoela pele ho khetha ba bang ba bane lenaneng la bona libakeng tse ling tse seng Maphoteng, moo teng ho khethoang a mabeli, ho ba makhotleng a litereke. Khetho tsa mofuta ona li ts'oanetse e be li lumetsoe ke moemeli oa Motlotlehi.

Kopano tsa bagafi li hoeletsoa ke Masterata. Baemeli ba khethehang ka tsela ena ba tsoela pele

tseng, lenane lena le feta mashome a mabeli a metso e mehlano empa leha ho le joalo le ka tlase ho lekholo.

Ha re re mohlomong B e na le baemeli ba bahano ba khethiloeng ka eona tsela ena ebe C eona e na le ba bararo. Mona he lenane lohle la baemeli likarolong tsena le tla ema ka tsela ena:-

Karolo A:- baemeli ba ts'eletseng
" B:- " bahano
" C:- " bararo

Le tla bona hore mona baemeli ke lenane la leshome le metso e mene tulong eo kaofela empa bana hase maloko a makhotla a mahaeng. Ka letsatsi le behiloeng ba ea bitsoa ke Masterata e be joale bona ba khetha ho bona maloko a lekhotla la hae.

Tsela e fapaneng le ena e bobeb; eona e batla ho bitsa bagafi bohle ba tsebahalang le ba nang le matlo le masimo ba lulang tulong hore ba khetho ho bona maloko bao ka melao ea lekhotla ba iokelang ho khethoa e be maloko. Ha ho ka ha khethoa banna ba fetang lenane le batlehang molula-setulo joale o tla beha khetho ka ho latelana mangolo (alphabetically) e be joale ho khethoa e mong le e mong ka ho phahamisoa ha matsobo. Banna ba fumanang lenane le lehlo ke bona ba nkang setulo sa ho ba maloko a lekhotla.

Lekhotla Le Lehlo

Lekhotla le lehlo la mafats'e a ka mose ho noka ea Kei le na le Masterata e kholo le masterata tsa litereke le baemeli ba setereke se seng le se seng.

Kopanong e bang teng ka Puluangoana selemo se seng le se seng maloko a lekhotla la setereke a Transkei, Tembuidand le East Griqualand a khetha banna ba babeli ho 'ona, ha Maphoteng ho khethoa a le mong, ana a tla khethoa kapa re ka re a amoheloe ke moemeli oa Motlotlehi ho ba maloko a lekhotla selemong se latelang. Marena a maholo a Eastern Pondoland le Western Pondoland ke bana bao e leng litho tsa Lekhotla le lehlo tse sa khethoeng ka voutu. Hona ho bolela hore ke maloko a nako le nako hoisa neng. E mong le e mong oa Marena ana o khetha leloko le leng lekhotleng le leng le le leng la setereke moo a laolang.

Leloko le leng la setereke se seng le se seng le behoa ke Moemeli oa Motlotlehi (Governor General).

Lekhotla le lehlo la Ciskei le na le mesebetsi e ts'oanang hantle feela le ea lekhotla le lehlo la Transkei joaloka ha re se re supile lengolong la rona le ka pele, le na le makhotla a robeli a mahaeng le la setereke sa Glen Grey. Komishinara tsa mahaeng le maloko a mabeli lekhotleng le leng le le leng a etsa Lekhotla le Lehlo leo Mookameloi oa lona e leng Komishinara e kholo.



Enoa ke leloko Mosaka, sebui se matla, o bonoa mona a buisana le Lekhotla lena la Ma-Afrika.

Makhotla A Keletso

Lengolong la rona la boraro lenaneng lena la litaba tsena re ile ra bua ka tsela ea khetho mabapi le makhotla a keletso. Mahareng a tokelo tsa ho vouta lithong tsena tsa masepala le mafats'e ao e leng bohlo a mahaeng le makhotla a malokeisheneng ho na le phapang e kholo. Ho ba leloko la boroto kapa lekhotla la keletso ha ho batlehe feela hore motho e be ea gafang empa ho batleha haholo motho ea lefang rente ea hae, ke hore ea nang le ntlo lokeisheneng. Babali ba rona ba ka hopola hore ka letsatsi la khetho, offisiri e khutlang e kopa mokhethehi e mong ho nts'a rasiiti ea hae ea rente. Haba ena e lokile, ke hona e bang mokhethehi a ka khetha.

Lekhotleng le leng le leng la keletso ho na le maloko a mararo a khethiloeng, a mararo a khethoang e le baemeli ba batho. Bana ba khethoang ba khethoa feela hore e be baemeli ba tletseng ba batho. Mona le teng ho na le phapang ha re lekants'a hona le hoo etsahalang makhotleng a mahaeng le a litereke. Mona makhotleng ana ho khethoa ka ho fapana ha likarolo e be batho ba khethiloeng ba etsa hoo re ka ho bitsang karolo ea khetho (electoral college) ho khetha ba bang ba bona ho ba maloko a lekhotla.

Kathoko ho mesebetsi e meng, makhotla a keletso, a na le karolo e kholo ea ho khetha ka libloko maloko a Lekhotla le Lehlo la Boemeli ba Ma-Afrika le ho khetha Lekhooa le tlang ho emela tsa Ma-Afrika ntlong e putsoa ea parlamente (Senate) Khetho ea libloko ha ho vouteloa maloko a lekhotla la keletso leha ho le joalo e fetoa hole ke ea Marena le Likomiti tsa khetho hammoho le makhotla a malokeishene.

Lekhotla La Boemeli Ba Ma-Afrika

Voutu lekhotleng lena le lehlo la Ma-Afrika e etsoa ka tsela ea

ho vouta ka libloko. Lengolong la rona le fetileng re ile ra beha lenane la balaoli ba nang le matla a ho khetha maloko a lekhotla la boemeli ba Ma-Afrika. Ha khuts'oane re ka re ke Marena, Marena, makhotla a mahaeng, makhotla a keletso le komiti tse itseng tsa khetho tse behiloeng ka molao. Bana ba ho getela ba tsamaisa lenane le lehlo la voutu.

Kantle ho Cape Province, komiti tsena ha li ngata, 'me kahoo li na le lentsoe le matla. Joalo ka ha re se re ile ra bolela ka pele, komiti tsa khetho li etselitsoe ho nehela boemeli Ma-Afrikeng a kantle ho tulo e feng feela ea ho khetha. Haholo-holo li emela voutu ea ba-sebetsi ba mapolasing.

Mantsoe A Se Makae Ka Tsela E Teng Ea Ho Khetha

Ma-Afrika ha a ka a amohela ka moea oa 'ona kaofela se boleloang ka tlas'a molao oa boemeli ba Ma-Afrika oa 1936. Pele ho ho behoa ha molao ona ke parlamente, Ma-Afrika a Cape a neng a tseba ho ngola le a neng a fumana chelete e ka ka mashome a mahano a lipondo ka selemo kapa lefa le ka ka mashome a supileng a metso e mehlano a lipondo a ne a e na le ho vouta bukeng e le 'ngoe le Makhooa le Ma-Kaladi. Ho nahanna hore Ma-Afrika a ka bang likete tse leshome le makholo a mahano a ne a na le tokelo tsa ho vouta ka eona tsela ena.

Mabapi le mona re hopola taba ea hore koana Transvaal le Freistata, Ma-Afrika a ne a se na boemeli athe Natala teng a ne a na le voutu e fokolang e bileng teng matsatsing a ka pele ho ho thehoa ha 'Musong oa Kopano leha mona e ne e le ba seng ba kae.

Ha e sa le selemong sa 1936 Ma-Afrika a na le karolo e kholo khethehang e seng feela makhotleng a 'ona empa le ho khetha baemeli ba 'ona ba Makhooa parlamente matlong a mabeli. (Re tla bua ka taba ena mangolong a rona a latelang).

Makhooa a naha ena a entsoe hore a bone hantle ho feta le pele seo Ma-Afrika a se batlang le seo a se lakatsang, 'me Ma-Afrika le 'ona a ithutile ho feta le pele ka tsela eo e leng eona e lokileng ea ho busoa ha batho ka baemeli ba ikhethetseng bona (Democracy).

Ke tsena phoso tse kholo tse leng e teng ha joale. Voutu ea 'nete e ea hloka hahala 'me motho a le mong, haholo Marena, o na le voutu tse ka fihlang liketeng tse hlano tse ka tlas'a taolo ea hae. Tokelo ena a ka e sebelisa ho se tsotello ea letho mabapi le batho bao a ba emetseng. Morena a ka latela takatso tsa batho ba hae, empa ha ho molao o mo tlamang ho etsa joalo.

Matla a fokolang a ho vouta ke a nehetsoeng batho ba lulang litoropong bao hangata e atisang ho ba bona ba nang le thuto e phahameng.

Empa ka ntle ho phoso tsena le tse ling, mochini joale o ea sebetsa. Mochini ona, karolo tsa khale ho tla batleha li nkiloe ke tse ncha, empa taba e matla-matla ke hore mochini 'ona o ea sebetsa. Ke ts'oanelo ea batho ka ho bona ho bona hore mochini ona o sebetse o be o lokisoa ka ts'oanelo.

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Moleng o hare: Maloko Charles Sakwe, Richard V. S. Thema, A. W. Champion, B. P. Xiniwe, Z. K. Matthews le Dr. J. B. Moroka.
Tlase ho le letona: Maloko Moruti Mofu Dr. John L. Dube, Morena Victor Poto, Major F. Rodseth, Motlatsi oa Mongoli oa Merero ea Ba'tso, Mong. J. M. S. Brink Komishinara e kholo ea mafats'e a ka Leboea, Morena Mshiyeni ka Dinizulu le Morena Daniel More.

MADIRENG A DITULO KA DITULO

Trompsburg.—Motsana oa rona oa Norwege o no o phela vekeng ena ea Paseka e le mehoo ea mevoselelo le litokiso tsa ba tsamaeang ho ea voselela toropong tse ling joalo-joalo. Liphuth-ho tse ileng tsa sala le tsona tsa ema ka manto hoo ho bileng ho no sa bonale hore ho teng hlopha tse ileng. Le katleho ea pula e qaleng ka Paseka ho fihlela Sondaha sa eona.

Eitse ka Mantaha ha fihla methaka ea libapali tsa bolo ho tsoa Bethulie le Philipolis li tliho bapala tsona tsa heso oee monongoa-ha koae e bile sico komeng ho ba heso hobane Bethulie eona e ile ea tsants'ana feela ke hore papali e bile 3-3.

Philipolis ena ea hla ikela ka bahroo habohloko papali ea eba 3-1.

Baheso lentsoe le re: Ha e nts'oe mokoting ena haeso mona e nts'itsoe mokoting tali e nyants'a re e bona.

Hloho ea Mesuoe Mong J. Ditsebe o eme ka maoto ho lokisea competition e tla bang Bethulie, tlo le khamele eo oeso re tlo noa mochahlama re thabi-se lihoho.

—Joel Khateane.

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Arlington: Mosotho o re, "Pharela banneng ha e h'ole." ke 'nete seo se bojeloang' ke polelo ena. Nete ea polelo ena re e bone mona Arlington kerekeng ea ma-Methodist ka li 21 Apr. 1, 1946 ho no ho buloa ntle ea kereke, e ahuceng ke motse o monyenane ona hle, le batho ba kereke ena ha ba ba kae.

Fulong ena ho no na le batho ba bangata la hlahang—Lindley Reitz, Frankfort, Vel'iers-Petrus-steyn, Tweeling, Johannesburg le Natala.

Lejoe la motheo ba kereke le butsoe ke Madam F. M. Roberts. Ntlo e butsoe ke E. Lynn Cragg Molula-setulo oa setereke le Mo aoli oa Lindley le Frankfort le Moruti oa rona O. T. Langa.

Re ka bolela le bana hape ho ba bileng teng-Beng. D. Msimanga; R. Mooi; B. Masangane, A. Mntambo, Mtimkulu, S. Masangane, S. Mzozwane, F. Nhlapo le Mong. Mkwanzani.

Rea le le leboha kaofela ka moo e ikhathalitseng kateng mabapi le pu'o ea ntlo ena ke re ho lona pula!

Kereke ena e no e nkile batho ba 356 ho so ho sa baloe ka kantle ba ileng ba sitoa ho kena.

E. Lynn Cragg a tsoella pele ka se'allo moo ho neng ho e na le batho kapa litho tse tletseng tse 196.

Mong Cragg o ile a leboha le ipina tse monate tsa koaere ea kereke. Moruti Langa ha a ka a lebala ho leboha ma-Trustees a hae le ho hlabisa B. Masangane Motsamaisi, oa koaere ea kereke. Re bi'e le hlohonolo ka ho thusoa ke makhooa linthong tse ngata Mr. Crawford, Mrs. Graham, le Mr. Horn ke bona bao kereke ena e emeng ka bona. Pula! Pula!

B. Mangane

Lindley: Ke bile le tumeliso ea motsoale oa rona ea bileng le rona ka linako tsohle motseng oa Lindley me o nkile leeto la ho ea motseng oa Bethlehem me re lanchetsoe motseng oa Lindley ka mohlopheli A. Leimborg, e ne e e le oko la lipapali tsohle tse ka hare ho mots'e oa Lindley ebile e le Champeone mohlan-kana eeo me o b le le mokete oa tumeliso ka la li 1 March, 1946. Foreitaha.

O na a ho etselitsoe ke Miss L. H. Mgigi No. 61 B. Location Lindley ho no ho mem'oe batho batsoalle pele litichere le maleili a tsoello-peli.

Re leboha Miss Lizzie Mgigi boikhathatsong bohle boo a ileng a bo etsets'a motsoale oa hae hamoho le eena marona Mrs. M. Mgigi, ea ileng a re lumella ho etsets'a mokete ona motseng oa hae leha a nts'e a sa phela hantle a se a kutse ka nako e telele haholo me re ntse re mo beha 'ithapelong hamoho le morali oa hae ea nts'eng a tsoere motse oa ntatae.

Oho baheso ke tsaba ho bolela monate o nong o le moo tsatsing leo; ho no ho le hotle ka mokhoa o makatsang tafole e khatits'oe ka makhetho ho le teng lipompong le l'koae tsa mefuta-futa le likuku.

Ra ja ra ba ra li sheba fela lino e le tsa mefuta le tsona ho le teng gemere le Comending Staff ka tse nooang 61 tseo.

Batho ba neng ba le teng ba ne ba feta 104 me Miss Violet Mzizi, e Miss Sarah Pheko le Miss Lizzie Mzizi ba ile ba ba hlokomela haholo me le bona ba ile ba ba le boitsoaro' to botle haholo, ba h'ompha marona M. Mzizi me re ea e leboha batho ba Lindley le limpho tseo ba ji ntsitseng.

Re ea ba leboha haholo le eena mohlopheli A. Leimborg o ile a ba le mats'oe ka moraho ho limpho a leboha lerato 'eo batho ba Lindley ba mo ets'elitseng lona. Helang ha le so bone Lindley e molamu ho na le baroetsana ba bitle mohla pati ba ne ba nkile limaraka bo Miss Lizzie, H. Mzizi le Miss Sarah Pheko ba hlomile malomo a masoee moriring ba apere hantle haholo.

Mo'ula-setulo ene e le M. A. Tume ke eena ea ileng a bula mosebetsi ka makhetho a lateloa ke litui tsena Mr. A. Mautsoa.

—Oa teng

Vereeniging: Monghali ako ntumelle hore nke ke ngole litaba tsena pampiring ea Sechaba. Ka li 15:46 ho no ho eia le mosebetsi o moholo mona Moses Temple o ne a na le sememo se sehoho ho ma Tempe ho no ho tliite ba tsoang Western Native Township hammoho le motsoari oa bona le choir ea hae le ba Orlando hammoho le motsoari oa ba G.T.T. Rev. F. E. Mahabane.

Mosebetsi ona o no o le ka tlase Bro. Molefe, o eleng G.S. oa Moses Temple Rev. P. Selepe a ntse le Makhooa le bona kaofela Motse o, moholo G.T.T. o boile ka bohloko eo eabe oa ho G.S. hoba Masepala o tsoanetse makhoeng a hae la motse ho beiloe batho batjena ke baruti basaeng ho Lumela joala hobane bonoeloe kahobane lefats'e lesenyehile ke joala.

Are ho G.T.T. ke motsoali ba tliite moo botsoang teng Gauteng

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mona America ka 1813 Babona ka ho oa ka mofa o ileng o ne a na le Business joala batloha Baea England le Scotland ba tla fihla lefats'eng lena la rona batsamae-loa Marabi g keo enkareng hae la rona kajeno ke motho ho thoeng ha re la hleng joala hathe ke sejo sa bo nate moholo ho sa tsoaneng le bona joale ka eo re fapaneng ke bo nate moholo tsoanetse hore rona ka borona re lebala ke joala athe mona Afrika Makhooa ba ents'e eabona tulong eaho sala ea rona bolela bohle batsamaisi barota ba ho kapina tse monate batli'e nako lahao la mosebetsi o bonahalang.

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Vereeniging Sports News

(By Jesh S. Gregory)

On Good-Friday eve, the Lucky-Lads F.C. of Wire-Works, Vereeniging, entrained for Basutoland and Orange Free State for a tour. Messrs D. Nyokong and Sam Tauanyane are Manager and Captain respectively.

They are accompanied on this tour by two other teams—Lucky Stars and Lucky Defenders. Their first match in Basutoland was against Linare first and second teams and the Basutoland High School where they gave an excellent exhibition of good soccer on Saturday, April 20. Following were the results:

Bas. High School vs. Lucky Defenders F.C. 2-1 in favour of Basutoland High School.

Linare "B" F.C. vs. Lucky Stars F.C. 1-0 in favour of Linare "B" F.C.

Lucky-Lads F.C. vs. Linare "A" F.C. 2-0 in favour of L.L.F.C.

On Sunday the teams left Basutoland for O.F.S. where they played at Picksburg and won all the matches. After a successful tour and a well earned Easter holiday the teams returned home.

ROUND AND ABOUT Middelburg Tennis

(By "Optimus")

At the B. M. S. C. last Thursday we were treated to some fine music by the Orlando Lads Hostel Boys. The occasion was the Annual General Meeting of the Transvaal Non-European Boys Club association, which was attended by the Executive members of the association, and the young performers.

The rendering of two Xhosa songs "Nqika and Amaxesha" by the lads of Lungalegwaba would have cheered many a music loving audience. It is not always our good fortune to listen to a choir of boys, and it speaks very well of Mr Sejamutle, the Conductor, to have trained the boys to such a high standard as shown last Thursday.

Another interesting item in the programme of display was the P. T. exercise demonstrated by Mr. Willie Mbata, the Boys' Club Junior Organiser, and his crew of 20 Club leaders. Without a hitch they went through the 10 minutes P. T. display in clockwise fashion. They deserved a bigger audience, and a real encore for their flexibility and uniformity. The third and last item was a dramatic production under the direction of Miss Teda de Moor who is becoming an expert in interpretation of African life on the stage.

The Club leaders, who have to take amongst other things drama and art as one of their subjects, in the Leaders' training course provided by the Boys' Club Association, were the actors. In the hoeing scene, a glimpse of African farm life was seen, although it was marred by the introduction of a stick-fight between two boys—a thing that never occurs in an "Tlma" which is conducted by elderly persons in a businesslike fashion.

The Leaders demonstrated admirably the African way of smiling and singing through toil, in their rhythmic tiptoes and simultaneous lifting and lowering of their hoes as they continued weeding their mealie field. In the Mine scene, we were reminded in no uncertain terms of the daily hazards connected with underground work. We saw the miners underground, drilling the rocks to bring out the gold that has made Johannesburg what it is. The tragedy of the fall of the rock on one miner resulting in his death ends the scene. A tragic ending indeed.

The only criticism about the acting is that the actors knew they were just amusing a small audience and did not try to put into their parts the conscientious portrayal required from them. The Committee had intended to show the public what the Boys' Club Association is doing, but failed lamentably, because there was no audience. The Boys' Club Association needs the services of an energetic publicity agent and the announcement at the meeting by the retiring Chairman, Mr. A. Paton of the employment of a full-time Secretary will be received with pleasure by all connected with juvenile work.

On April 19 the Middelburg Tennis team left for Vereeniging and Brakpan. A two days' match was arranged to be played at Vereeniging. On Saturday morning at about 10 a.m. the match started and towards the close of the day Middelburg was leading by 92 games. The following day Vereeniging decreased the score to 81 games in Middelburg's favour.

The outstanding players for the Middelburg Team at Vereeniging were Messrs J. Masimula who won all his singles very easily, R. J. Segolela whose service was very accurate, and the Misses Liza Mtombeni and Esther Mdluli who kept at the net like good watch dogs.

Easter Monday found Middelburg team at Brakpan where it had a tough time as Brakpan was determined to give it a walloping. This, however could not happen for Middelburg was superior to Brakpan in the male section.

An interesting game to witness was that of the mixed-doubles played by Miss Nhlapo the Singles Lady Champion and Mr. Mbambo of Brakpan against Miss Liza Mtombeni and Mr. Xulu (Senior) of Middelburg. This set took a long time and eventually it was won at 12-10 by Xulu and Miss Mtombeni.

At the close of the match Middelburg led by 7 games. The following Middelburg team that toured Vereeniging presented:—Messrs. J. Khomo, A. S. Xulu, P. Makhoela, H. Ngcobo, R. Segolela, I. Khomo, N. Xulu, P. Xulu and J. Masimula. The ladies are Misses:—E. Mdluli, M. Prins and L. Mtombeni.

J.B.F.A vs Alexandra Football Association

(By F.F. N'Tsie)

After only a decade of its establishment the infant Football Association of Alexandra challenged the Johannesburg Bantu Football Association for a friendly match at the Wemmer Sports Grounds on Easter Monday.

Before a crowd of people the J.B.F.A. clearly swept Alexandra off its feet by beating its Second XI 5-2. This was only a preliminary to one of the greatest soccer thrills in the history of the two Associations.

The First XI's, the cream of each of the Associations, started their match at 4.00, p.m. In this match Alexandra did not wait for two minutes to demonstrate their superiority. Before the J.B.F.A. team had got itself on the run, Alexandra had already scored two goals. A most exciting match followed as the J.B.F.A. back line realised the determination of their opponents' front line. Both teams exhibited good football.

This great match ended in favour of the Alexandra Football Association, the score being 6-4. That is what A.F.A. did with J.B.F.A. in their first meeting after ten years.

The "bugs" of Wemmer were hot and hungry, but Alexandra was not prepared to be a "host."

Stofberg vs. Orlando High School

(E.M. Galane)

On April 20 the Orlando High School teams played the Stofberg teams in well-contested matches in Soccer, Basket Ball and Tennis at Stofberg. Both players and spectators revealed a true spirit of sportsmanship that day. Tennis and Basket ball matches commenced at 9 a.m. The first half of the game was refereed by an Orlando teacher who later changed hands with our referee Miss Vilakazi.

The Orlando High School teams were superior to Stofberg teams. This was shown by the following scores:

Basket ball: Orlando 82, Stofberg 20. Second Teams were Orlando 44 Stofberg 29.

Tennis: Orlando 60, Stofberg 48; Football teams both first and second drew.

Free State Team Against Transvaal

(Geo. Tshabalala)

The following represented the N. E. O. F. S. Team which played against the J.A.F.A. at the Bantu Sports Ground on Easter Monday:

A. Motloung (Hara Rai) D. Mokalapa (C.I.D.) B. Clark (Indian Woman) A. Zwane (Take Easy) J. Holley (Hitler) L. Takane (Englishman) O. Mofokeng (Mosolo) P. Motaung (Black Mamba) S. Ntlatsing (Teraplane) H. Msibi (Wireless) S. Moloi (C.C.C.) Geo. Tshabalala (Manager).



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COLGATE DENTAL CREAM keeps teeth beautifully bright, and it gets well into the places between the teeth and washes away germs which make the teeth decay.

Modern people all over the world use COLGATE DENTAL CREAM. To make your teeth shine and your breath sweet use it every night and morning.

COLGATE
DENTAL CREAM

1- & 1/9 PER TUBE



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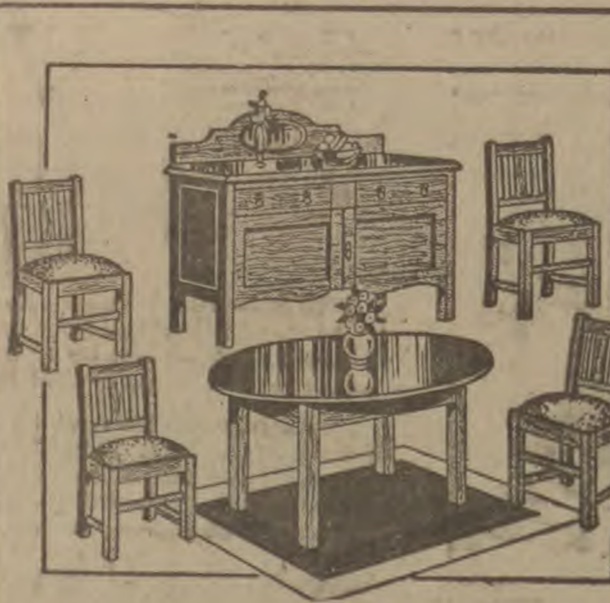


Look for the name TENDERFOOT on the rubber sole



When you buy white shoes, ask the shopkeeper to show you the name TENDERFOOT on the label underneath each shoe. TENDERFOOT White Canvas shoes with rubber soles are made very strong. They last longer, and you can wear them for work, walking, or for games.

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This Beautiful Dining Room Suite

consisting of 4ft. Sideboard, 4ft. oval Table and 4 Chairs can be obtained on terms of 20/- per month. You can also obtain from us any article of Furniture for a Bedroom or a Dining Room on easy terms.

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

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Cape Town

Our Readers Domestic Announcements

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

Minimum Charges: Domestic announcements 3/- per inch, not more than 46 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it

MOKHOTHU—Mrs. A. G. Mokhothu and children wish to thank all friends and relatives for their kind expressions of sympathy and beautiful floral tributes in their recent sad bereavement of her beloved husband and father, the late Azarial. Special thanks to Eastern Native Township residents. 189-4-5

Congratulation is extended to Mary (nee Ligoyane) and Joseph Motalane ob Thaba Nchu a lovely daughter on 9 April 1946. Glory be to God. Gratitude to mother and sister. 188-4-5

ISAZISO
SPELMAN—Mna JOHANNES SPELMAN ndazisa umfazi wam u Evelyn Spelman (nee Gush) owandishiya apha nge 15 December 1944 ngaphandle kwesizahu, ukuba akabuyeli kum ngaphambi ko July 1946, ndiyakuthabatha enye inzwakazi. Mna Johannes Spelman (indoda yakhe) 901, Location, Queenstown. 178-4-5

I. ABEL MATLHARE of Alberton Location, Germiston, hereby give notice to my wife Alina Mathare, (born Moticoe), whose whereabouts is unknown to me, that unless she returns to me on or before the 9th day of May 1946, proceedings for divorce shall be instituted against her without any further notice. 180-11-5

BUSINESS NOTICES

AFRICAN MUTUAL CREDIT ASSOCIATION
8 De-Villiers Street,

P.O. Box 7193 Phone 33-0862
At the Appropriation meeting held on Friday, 26th April, 1946. Appropriations were made in favour of the undermentioned members:-
Roodepoort: Share No. 371, Appropriation No. 00634, Alexandra Township: Share No. 264, Appropriation No. 00534, Alexandra Township: Share No. 8625, Appropriation No. 08280, Alexandra Township: Share No. 13390, Appropriation No. 12090, Brakpan Location: Share No. B.1536, Appropriation No. B.01613, Sophiatown, Johannesburg: Share No. B.11355, Appropriation No. 011447, Western Native Township, Johannesburg: Share No. B.7447, Appropriation No. B.07791, Witbank: Share No. B.5989, Appropriation No. B.06064.
Section 2.
Koppieskraal: Share No. 3196, Appropriation No. 3271.

EIDERDOWNS

To Keep You Warm—In Modern Floral Designs. You Can Pay Off Monthly.

Write To:
C. LEOPOLD,
10, CLAIM STREET,
JOHANNESBURG.

x-13-4

Latest Bantu Records and Needles Arrived

Write for complete lists. We manufacture all Gramophone parts, springs etc. Bicycles, Gramophones, Musical Instruments, Prams etc., bought, sold and repaired. Rand Cycle Works, 305, Marshall Street, Jeppe.

JOHANNESBURG

MESEBETSI EA HA POONEE

Bakeng sa mesebetsi eohle e metle, 'me e tla 'ne e nts'etsoe pele, ka theko e utloahalang, bakeng sa h'e etsa makase a bafu le mekhahabisc eohle-eohle ea teng, ithahise ho batho bana:-
Phone: 35-9169.
Std. 564 Steytler Street, Newclare, Johannesburg.
Mong a mesebetsi ona ke
R. POONEE.

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114, Jeppe Street,

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TZALELA— E. B. C. C.

Caixa 70

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P. E. A.

X-25-5

SALE OF MILITARY BELL—TENTS.

Apply to:
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JOHANNESBURG,
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EYES TESTED FREE

Best quality Glasses complete 15s. only. Usual price elsewhere 50s.

CHAPLINS OPTICIAN LTD.
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JOHANNESBURG.

HAWKERS AND TRAVELLERS

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

LAND FOR SALE

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

MOTOR CAR OWNERS

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

BUILDING

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

SITUATIONS VACANT

BARBERTON UNITED SCHOOL
1. Vacancy for immediate appointment for a fully qualified Industrial Instructress. Sewing, basket work etc. State experience and enclose copies of Testimonials.
2. Unmarried qualified or unqualified lady teacher. Knowledge of Afrikaans essential. As from 3rd Term. State experience and testimonials held.
Apply to The Superintendent, Rev. A. Hoyland, Box 39, Baberton, Tvl. X-4-5

GLEN GREY SECONDARY SCHOOL

It is proposed to commence a new Std. VII (seven) class in August. This will give the pupils the opportunity of completing the Junior Certificate course in 2½ years. Xhosa speaking boys who have not succeeded in gaining admission to other schools and who are anxious to take the J.C. course should apply immediately to The Secretary, P.O. Box 24, Lady Frere, for further information. X-4-5

Tiger Kloof, Vryburg, requires at least one trained African builder. Preference will be given to Old Students. Wages according to qualifications and experience. Applications immediately to Principal, Tiger Kloof, Cape. X-4-5

PROFITABLE WORK

If you have organising ability you can make money by selling the 'Bantu World'. Agents are wanted in the Johannesburg area. Write to Circulation Manager, P.O. Box 6663, Johannesburg for full particulars.

WANTED
A female assistant teacher for the Mohale's Hoek Government Intermediate School holding N.P.H. or N.P.L.3 certificate to teach Standard IV. The applicant must be capable of conducting Needle Work in all classes (Stds. IV, V, VI) and in organising sports for girls. Salaries as follows:- N.P.H. £66-£3-£78. Plus Free Quarters. N.P.L.3 £60-£3-£66. Plus Free Quarters. These salaries do not include cost of living allowances.
Applications accompanied by testimonials must reach the secretary before the 2nd. June 1946. Duties commence 1st. July 1946. Apply:- The Honorary Secretary, Mohale's Hoek Government Intermediate School, P.O. Mohale's Hoek, Basutoland. X-18-5

WANTED
One Male teacher and One Female teacher to take up duties at the Ermelo Bantu Primary School as and from the 30th July 1946. Lowest qualification Third Year Teachers' Certificate.
State extra-mural activities interested in. Applications and testimonials to reach the Superintendent of the school not later than 30th May 1946: Methodist Manse, Ermelo. X-4-5

NOTICES

IN THE THE SUPREME COURT OF SOUTH AFRICA Transvaal Provincial Division, Pretoria, Tuesday, 23rd April, 1946. Before the Honourable Mr Justice De Villiers, In Chambers.
In the matter of the application of **ALFRED MASHININI**
Upon the motion of Mr. Bliss of the Counsel for the Applicant and upon reading the petition filed of record;

IT IS ORDERED

1. That a Rule nisi do hereby issue, calling upon **SANNA KATRINA SAMBANI** and **KATRINA SANNA MATHABAZINDE** to show cause, if any, to this Court three weeks after the publication of this Order in the Newspaper "Bantu World":—"Why the Registrar of the Supreme Court, Pretoria, (Transvaal Provincial Division), shall not be authorised to consent to the cancellation of Mortgage Bond No. 12146/1944 and to accept the Equity Building Society (Permanent) Guarantee for the payment of the amount owing to the Mortgagees, the said **SANNA KATRINA SAMBANI** and **KATRINA SANNA MATHABAZINDE**, in the sum of £76. 19. 10d., and why the Registrar of the Supreme Court, Pretoria, shall not be authorised to pay the said amount to the Mortgagees upon their written application."

2. That service of this Order be effected by one publication in the Bantu World Newspaper, by service on Attorney L. Perkins of Pretoria and by a notice posted up in the Office of the Native Commissioner, RUSTENBURG.

BY ORDER OF THE COURT.
(Sgd.) **F. J. ROOS**
Registrar. X-4-5

CHANCE OF A LIFETIME

Public Sale at Alexandra Township
The undersigned duly instructed by the Executor in the estate of the late **JAMES NTSALA** will sell by public auction at the Offices of the Alexandra Health Committee No. 95 Second Avenue Alexandra Township at 11-30 in the morning on Saturday the 11th day of May 1946 the following fixed property as follows:-

1. Stand No. 110 situate in 3rd Avenue in Alexandra Township with the buildings and erections thereon.
2. Stand No. 1953 situate in Seventeenth Avenue Alexandra Township with the buildings and erections thereon.
3. Stand No. 668 situate in 7th Avenue Alexandra Township with the buildings and erections thereon.
4. Stand N. 667 also situate in 7th Avenue in Alexandra Township with the buildings and erections thereon.
5. Stand No. 913 situate in 4th Avenue in Alexandra Township with the Buildings and erections thereon.

And any other properties that may be submitted for sale by Public Auction.

Terms of payment etc. will be announced at day of sale.

Johannesburg 25th April 1946.
H. J. DAVIS and **COY.,**
Auctioneers and Cartage Contractors,
313 Saniam Buildings,
Loveday Street, Johannesburg. X-11-5

NOTICE TO BARGAGA

All the Bargaga resident or/and employed within the magisterial district of Pretoria are cordially invited to attend a meeting to be held by the **MPHAHLELE WORKERS' ASSOCIATION** on May 12, 1946, at 113 Tubic Street, Lady Selborne, Pretoria. 182-4-5

S.A. AMATEUR BOXING CHAMPIONSHIPS IN DURBAN

The case for the employment of a permanent Secretary-Organiser for the Transvaal Non-European Boxing Association was unquestionably proved in Durban, where the S.A. Non-European National Championships were staged on Thursday night, April 18, 1946. Because the present officials in charge of Amateur-boxing are all busy men engaged in responsible positions no Transvaal Provincial fight has been staged since last November. The result is that when the S.A. National body announced the staging of the National fights for April in January we hurriedly staged try-outs in order to pick our Provincial best.

The final try-outs were not a very poor impression of the standard of Non-European boxing in the Transvaal Province. Of the nine men we took to Durban only Jimmy Sweety—flyweight division—gave a good display and brought the Flyweight trophy home, after passing through strong opposition in the semi-finals and finals of that division.

Fly Mothlathledi in the light weight division would have won his fight if he were not disqualified for heating below the belt, thus giving Guy Makoba of Natal an easy walk-over in the finals. Ezekiel Dlamini and S. Moses, the heavy and light-heavy division men had a holiday trip for E. Dlamini's opponent Nat Mngoma was indisposed and the other provinces did not have a challenger, and Moses could not find a rival. The remaining five of our men failed to put up an opposition. Stephen Mkasibe and Jerry Simamane got a T.K.O. decision Isaac Makenete, Abrahams being knocked-out completely in the first two minutes of their respective bouts.

On the whole the first Non-European National Fights staged in Durban under the auspices of the newly formed S.A.N.E.A.B. Association was an unparalleled success, both from a sporting and administrative point of view. The Natal Officials of the N.A.B.A. (European) and the Natal N.E.A.B.A. co-operated magnificently with the S.A.N.E.A.B.A. officials. Messrs Harry Naidoo (Hon. President) Sooboo Rajah (Hon. Secretary), M. Mistry (Hon. Treasurer). On our arrival in Durban we were met by the S.A. Officials accompanied by some of the Natal Officials, and the next day we were accorded a Mayoral Reception at Peter's Lounge, Grey Street.

The Mayor of Durban in spite of his duties graced the reception with his presence and welcomed the four Provinces, Western Province, Eastern Province and Midlands, Transvaal and Natal to the garden city. The arrangements at the Town Hall for the fight on Thursday, April 18 were first-class, and the master of ceremonies, Capt. Holland, conducted the bouts in sporting fashion.

On Good Friday the four Provincial teams were taken by a Corporation Bus for sight-seeing, and on Saturday night at the Cosmo Club, the visiting teams were feted in a Farewell function organised by the Natal Non-European Amateur Boxing Association.

The three Natal Winners, Wally Thompson, (welter) M. Moodley (middle) and Nat-Makoba (light); the three Transvaal winners Jimmy Sweety (Fly) E. Dlamini (Heavy) and S. Moses (Light-heavy) and the two Western Province winners, W. Palmer (bantam) and H. Gordon (Feather) were awarded certificates. Wally Thompson got a prize for the best fight of the evening, and Johnny Heysen for the best loser of the evening.

DECEASED ESTATE
NELSON MASILO
Tenders are invited for the purchase of the immovable property in the above estate which consists as follows:

Stand 865, situate at 17 Milner road Sophiatown on which there is constructed a four roomed cottage with outside garage and outside rooms.

Tenders should be sent in duplicate to the undersigned not later than 11th of May 1946.

LOUIS ISRAEL,
P.O. Box 3016
JOHANNESBURG.
X-11-5

African Ex-Servicemen's Legion Of The S.A. Legion, B.E.S.L. Johannesburg Branch

The new offices of the Branch have been opened at 6, **RAND CHAMBERS,** cor. **LOVEDAY** and **DE VILLIERS STREETS,** 3rd block west of Park Station.
ALL AFRICANS serving and Ex-Servicemen are welcome to seek our advice and assistance.
Times of interview: Weekdays, 10 a.m.—2 p.m. and 3 p.m.—6 p.m. Saturdays, 8.30 a.m.—12.30 p.m. X-11-5

TSEBISO GO BAKGAGA

Bakgaga kamoka tsebang gore go tla ba le kopano kadi taba tja ga Mphahlele kadi 19 May 1946 mo 72 Tucker Street, Sophiatown tlang le gogeng le digole Baroka. Nako 10-30 a.m. Modula Setulo, J. Leuba Matime Mphahlele, 1784 Kambula Street, Western Native Township, Johannesburg. 181-4-5

The S. A. Professional, championship and Amateurs title competition will be held at the Reitz Hall, Johannesburg on May 6 and May 13, 1946.

Mr. George Gould of Lady Selborne, Pretoria, spent the last week-end in Sophiatown as guest of Mr. and Mrs. M. A. Markham.

AFRICAN VARIETY CONCERT



The African people have a natural talent for acting and dancing. In the country, dancing and story-telling are popular pastimes, whilst in the towns many people act or dance or sing on the stage for the pleasure of their fellow Africans. These Variety Concerts are very popular with City audiences who have developed a keen and critical appreciation of the performers' abilities.

Our pictures show a recent Variety Concert held in conjunction with a film show at the Lyric Theatre when a number of local artists put on some very fine entertainment.

Top Left: To the music of "The Merry Blackbirds" Band, these four dancers entertain the audience with their songs and dancing.

Top Right: The popular singer, Miss Marjorie Pretorius, sings into the microphone.

Bottom Left: Enjoying a cup of tea at the interval are the Hassim Brothers, owners of the Lyric Theatre, Griffiths Motsieloa, the well-known entertainer, who acted as Master of Ceremonies, and Peter Rezant, leader of "The Merry Blackbirds."

GLEN GREY SECONDARY SCHOOL

The Glen Grey Secondary School is situated in ideal surroundings on the Glen Grey Bunga Farm only three miles from the village of Lady Frere. The Classrooms, the building of which was financed by the South African Native Trust, are spacious and adequately equipped, and the boarders are housed in comfortable quarters. For recreation there is a cricket pitch, football field and tennis court. The dining hall, dormitories and classrooms are electrically lit.

The usual Junior Certificate subjects are taught, namely English, Xhosa, Mathematics or Arithmetic, Geography, Biology and Physiology and Hygiene. Next year General Science will be introduced. In addition the scholars study Agriculture and in the afternoon after school hours they do the practical work in the lands or gardens. They share in the profits from the farm and garden produce.

The boarders are well fed. Besides the African staple foods they have vegetables daily; also amasi and amarewu. Meat is provided twice a week.

J.C. IN TWO YEARS

Those boys who take Std. VI (six) at this school and who are judged by their teachers to be fit to do so, are given the opportunity of taking the Junior Certificate course in two years instead of the usual three, thus saving all the expenses that would be incurred during the extra year. Parents who wish to place their sons in Std. VI here next year should apply early.

At the beginning of next session, i.e. in August, it is proposed to begin a new Std. VII (Seven) class for the benefit of those boys

News in Brief

African Townships: Speaking at The Eastern Native Township, George Goch at a function held under the auspices of the Saint John's Ambulance Brigade, the Mayor of Johannesburg, Mrs Jessie McPherson said that she envisaged the day when Africans living in the City's locations would be called upon to run their own affairs. She praised the efforts made by Africans in the

line of their own development, and encouraged them to keep up the good record. Mr W.J. Cullen, chairman of the Brigade, who was also present, thanked the Mayor for attending the ceremony, and for presenting certificates in home nursing to the successful members of the Brigade. He also announced that a hospital to be run by the Brigade would be built at Orlando for the African Blind.

N. C. A. W. Conference: The Bechuanaland branches of the National Council of African Women attended a regional conference at Vryburg recently. Mr Frylinck, a well-known friend of the African peoples, addressed the gathering on the responsibility of women in the community. He stressed the need for the education of children, pointing out that education was the stepping stone to great national achievements. Mrs. Sesedi, vice-president of the Council, was in the chair.

Disability Grants

Replying to a question by Mr. A. J. Werth, Nationalist Member for George, who asked for figures indicating the cost of Native disability grants. The Minister of Social Welfare said that on March 31, 1946, 9,405 Natives were receiving invalidity grants totalling £34,188. The estimates for 1946-47 provided a block sum of £1,200,000 for blind, old age and disability grants for Natives. It was anticipated that invalidity grants would cost £200,000. The Native Affairs Department estimated that there were 120,180 Natives who could apply for these grants, and that would cost £780,000. They did not anticipate more than 9,400 applications, however.

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CHILDREN'S NEWSPAPER

AND

FAMILY SUPPLEMENT

Serial No. 129

SUPPLEMENT TO THE BANTU WORLD

May, 1946

5-CUP Matters



Peter Kana, of Broken Hill, suggests that the use of simple English in speech is better than pretending to be well-educated by using long words of obscure meaning.

There is a general idea brought into towns by scholars that to speak long words that are seldom met elsewhere than in the dictionary shows that one is highly educated. Let me tell town fellows as well as scholars that this idea existed years ago, and it has now been thrown over the wall by men of sense because it has lead many a master of the language into pitfalls.

Remember that we speak to be understood and not to obscure our thoughts. Therefore, whenever we are speaking either to a lowly or a highly educated person, simple straightforward words that everybody understands easily, are better than those which cloak the meaning.

This, however, is not a hard and fast rule. Some big words have a special meaning which would take several simple words to express; and because some people are learned enough to wield such words with ease they can do so, but see that you select a few whose meaning you do fully understand.

A. Thos. Bowman, of Goodwood, writes on the important subject of character building:

Most children have heard of the word "character" and no doubt have wondered why so much importance is attached to it. This is because the development of our character is the training of ourselves which will make us good citizens: it is the building up of our morals and of our feelings towards our fellowmen in a God-fearing manner. In short it is learning to live life in the way God means that we should live it.

Our parents play an important part in the building up of our character, so we must listen to them. When parents and children work together on this point then it is possible to produce good citizens. And remember, also, that in the forming of our character it is necessary for us to watch life, and everything around us, with a keen personal and genuine interest so that we can judge whether we would like those things to be done to us, and then act accordingly.



"THAT WILL TEACH YOU"

By "Ndabankulu"

One day the hare was very hungry, because he had been too lazy to work for his food. On his way home he came across the tortoise, who was busy boiling a pot of beans and making some tea. "Let me share your beans, Mr. Tortoise, as I am very hungry," he said. "And please give me some tea also, as I am thirsty and tired." "Why should I share my beans and tea with you?" replied the tortoise. "If you are too lazy to work, then you must go hungry. Be-gone with you!"

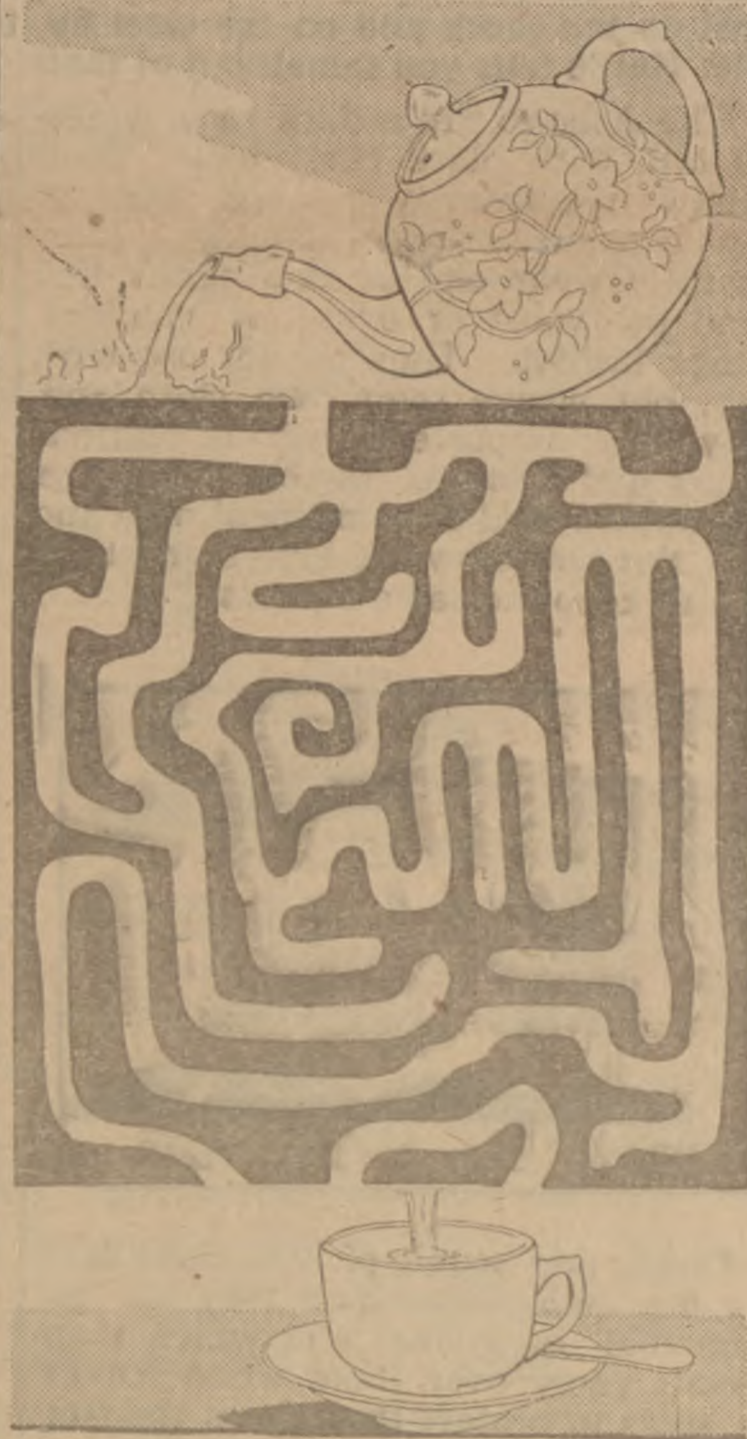
But the hare did not go away. Instead he took a stick and beat the tortoise on the head. This made the tortoise draw his head inside his shell, because the blows hurt him. The hare then sat down to eat the beans and drink the tea. Each time the tortoise poked his head out to protest, the hare beat it again with the stick. When the hare had eaten up everything he said, "You can come out now Mr. Tortoise I have eaten all your food. That will teach you not to be greedy and deny a hungry person food." So saying, he went on his way.



The tortoise was very angry and planned to punish the hare for stealing. He knew that the hare always bathed in a nearby pool every night, so the next evening he went to the pool and plunged into it. He waited at the bottom of the pool and soon the hare came along to take his bath. The tortoise immediately grabbed the hare's legs and held on to them. Then, when the hare put his hands down to feel what was holding him, the tortoise grabbed them also. So the hare was quite helpless and unable to move out of the water.

Later that evening a lion came to drink water at the pool. Seeing the hare on the surface of the pool, near to the bank, the lion pulled him out of the water and started to eat him up. Just as the hare was disappearing down the lion's mouth, the tortoise came out of the pool and called out "That will teach you a lesson, Mr. Hare. You won't be able to steal my beans and tea again!"

OUR MAZE



The tea being poured from the teapot at the top of our picture puzzle has to go through a sort of maze before reaching the cup at the bottom of the picture. Take a pencil and see if you can trace the passage the tea must take to arrive at the bottom of the maze before it runs into the cup.

THIS MONTH'S BIBLE THOUGHT

Kindness

Once when Christ and His Disciples were walking along a village street a blind man, sitting by the kerb, cried out for help. The disciples told him to keep quiet and not to trouble their Master. They thought Christ, the Great Teacher, should not be worried with the needs of a poor blind man. But Christ thought otherwise, and spoke to the man and gave him his sight. Doing an act of kindness was of tremendous importance to Christ, although He had other very important work to do for God. Christ was never too busy—He always found time to be kind.

So much of the trouble in the world to-day is caused by people not being kind—some of them are too busy with other things. No matter how poor we are we can all be kind—kind to the people around us and kind to our animals.



The TRIBES of AFRICA

16. — THE ASHANTI

By Sister Kollie

The Ashanti people belong to that part of West Africa called the Gold Coast. Their country is also called Ashanti and it is bordered by the Gold Coast on the south and on the west by the French Ivory Coast. This month Sister Kollie tells you something of their life and customs.

The Ashanti are a dark race, generally tall, with black curly hair. Their country is extremely hot and wet, so they do not wear heavy clothing. They generally wear one or two cloths tied round the waist or over one shoulder, in toga fashion. They do not use bark cloth, but weave their own cloth and, today, buy imported cloth of various colours and designs. In the olden days their houses used to be made of mud and grass, but now they use bricks and tiles, but still keep the same designs.



CEREMONIAL UMBRELLAS

Chiefs and people of high rank have very big umbrellas which they use for ceremonial occasions and which their servants carry over them when travelling, so as to protect them from the sun. Some umbrellas are made of silk and others of velvet. Our picture shows how big these umbrellas are.

As the name Gold Coast implies, the country has gold. However, it is not the same kind of gold that is dug up from large underground mines on the Reef in the Transvaal. It is gold that is found in the form of dust in rivers and on river banks. This gold dust is used by goldsmiths for making ornaments and articles used for money. The goldsmiths are all skilled at their work and used to be an honoured class. They pass the skill of their trade down through each generation.

The Ashanti are divided into clans and they reckon their descent from the mother's line. There is a tradition of family heirlooms in the nature of stools which are handed down from generation to generation. Great importance is attached to these stools, which are of careful design and decoration, and which are supposed to contain the spirits of the people to whom they belong. No man is allowed to sit on a woman's stool, nor may a man sit on a stool belonging to a woman.

A famous Ashanti stool was the "Golden Stool" which was supposed to have come down from heaven many long years ago. It had four bells, one hanging at each corner, two of gold and two of brass. This stool was supposed to have contained the spirit of the Ashanti, their power, their health, their bravery

and their welfare. The stool was never sat upon and it never touched the ground, always being placed upon an elephant skin. As each Ashanti King succeeded to the throne, he made some additions to the design, all in gold. The stool remained with Ashanti until about 1900, when it was removed and hidden because of wars.

In common with other West African tribes, the Ashanti have a wonderful drum language. They have special talking drums, which, played in pairs of a "female" drum and a "male" drum, can communicate messages over great distances, just as we nowadays send messages through the air by means of wireless. The drum language is known by most tribesmen, though special drummers play the drums and only chiefs of high rank own such drums. Besides being used for sending messages, these drums are used to sing the praises and history of chieftains and clans.

Talking drums are made from the hollowed out trunk of a tree with the skin of an elephant's ear stretched over the mouth of the drum and then bound on like a jam-pot cover. This skin is tightened by means of ropes which are fixed around pegs and driven into the top of the drum. The drum-sticks are made out of wood and the handles are either bound with cloth or wrapped around with natural rubber.



NETS & PADUA

Those Ashanti who live on the shores of lakes are keen fishermen. All of their fishing is done by means of nets. These nets are made up of reed mats of simple woven design which are joined together. The usual method of fishing is to place net traps in the water, drive the fish into them by splashing and then close the traps. Some of the traps are very large, being many feet long and about six men are used for driving the fish.

Ashanti fishermen do not use boats or canoes, but a light log about eight feet long which is shaped roughly to a point at each end. These logs are called "padua" and the men use their hands as paddles. They either sit up or lie down flat on their "padua" propelling them at a fast rate and using a foot for steering.

TOMMY TEA and SPOT



As soon as temporary shelters had been made for those people whose homes had been destroyed by the flood, Mr. van Wyk called another indaba at which plans were made for rebuilding the village.



Whilst some of the men were busy clearing away the wreckage of the damaged huts, others set to work chopping wood for new huts. Meanwhile the women went off to cut grass for thatching.



Tommy Tea was told to help the young girls to prepare food for the working parties. They cooked mealies and vegetables and took them out to where the men were working. Tommy's special job was to prepare tea for everybody.



It was hard work seeing to the feeding of the working parties because they were scattered all over the place. Tommy was kept very busy running to and fro with his large can of tea, as all the workers needed refreshing drinks.

Uncle Arthur's Letter

P.O. Box 792,
JOHANNESBURG.

My dear Friends,

Everywhere I go today, people turn to me and say "Uncle Arthur, why cannot we get more food?" "Why," they ask, "are there no mealies in the stores, why is there a shortage of rice and sugar and tea, and why cannot we buy bread easily?"

I have been asked these questions on so many occasions during the past few weeks that I feel it would be helpful if I explain the reasons for these shortages to my readers.

The main underlying cause of the food shortage on the African sub-continent can be given in one word—drought.

Last year a serious drought reduced our production of mealies and wheat. Then there was an even worse drought this year, which nearly wiped out our mealies and wheat again.

So we have had two bad seasons, with the result that our crops have given a yield far below our requirements.

Had the condition of the world been normal, then we would have been able to buy mealies and wheat in other countries. But world conditions are not normal. The war may be over, but we are still suffering from its aftermath. Large areas of the continent of Europe have been devastated and many millions of people are on the verge of starvation. These people must be fed, so those countries which are able to sell their grains have sent them to Europe.

Thus we have not been able to buy extra food in other countries, in order to add to our own meagre supplies.

It must not be thought, then, that we are the only people that are suffering. The food shortage is world-wide and very many people are suffering far more than we are.

In addition to drought and the world shortage there are other circumstances on the African sub-continent which have contributed to the grave position. During the past few years Africans have flocked to the towns leaving their country homes and thus neglecting their plots of ground from which they formerly obtained mealies and other food.

Let me give you an example of how this has aggravated the position. A friend of mine Ngombi left his home in the country and came to work in town. Previously he had grown about 10 bags of mealies on his ground each season. When he came to town he allowed his ground to go to grass and bought two head of scrub cattle which lived off that grass.

Then as time went by he saved some money and bought more scrub cattle, until he had eight head. His piece of ground was not really big enough to provide sufficient grass for all these cattle, with the result that they ate up

all the grass and his ground is being turned into a piece of desert.

Now, when Ngombi came to town he ceased to be a producer of food and, instead, became a consumer of food, which other people had to produce. By leaving the country, he reduced our production of mealies by some 10 bags each season, and his land became useless.

If you multiply his case by tens of thousands, then you can soon see how many thousands of bags of mealies we are short of each season. And then to that you must add tens of thousands of non-productive people who need food in the towns, and whose ground is lying useless, being destroyed by scrub cattle which also produce nothing.

In other words, the form of social revolution through which we are passing today is making our food position worse. And that brings me to a point I always make when people ask me the questions I quoted at the beginning of this letter.

After explaining about the serious results of our droughts I always stress the importance of using every spare piece of ground for growing vegetables. In most urban townships there are small gardens around the houses, and there are other odd pieces of ground lying unused. The same applies in the country. Every inch of such ground should be used for growing something. Vegetables should be planted, a few fowls should be kept and, if the ground is large enough, a cow should also be kept. By doing this an additional source of food is brought into being and good vegetables, eggs and milk become available to add to, or take the place of the food-stuffs bought in the stores. And, further, something is being done about replacing the food which was formerly grown by those people who have now moved into the towns.

So, you see, we must not look on helplessly, wringing our hands, saying "We have no food." We must do something about it. We must grow more food for ourselves, especially vegetables. We must use every inch of spare ground. And we must show that we are prepared to help in the present food crisis by producing some of our own food, instead of relying on other people to feed us.

Your Uncle Arthur

"MOTHER" IN SEVERAL LANGUAGES

By J.S.K.

There are a number of languages in which the word mother begins with the letter M. For example Sesuto, 'me, Zulu, Mama, Xhosa, Mama, German, Mutter, Flemish and Dutch, Moeder, Persian, Mader, Greek, Meter, Bulgarian, Mati, Russian, Mate, Latin, Mater, Italian, Portuguese and Spanish, Madre, Danish and Swedish, Moder, Luthuanian, Mote, Aryan, Ma, and Polish Matka.

PUZZLE CORNER

TEATIME ACROSTIC No. 129

By "Gnu"

1st UPRIGHT: A pigmy, or a piccannin is like this, so is something which is little in size. 2nd UPRIGHT: The opposite of the 1st Upright.

CLUES ACROSS: 1. From this we can grow vegetables to supplement our food. 2. Mother. 3. He writes plays, or books or stories. 4. The Ashanti call it "padua" and use it as a sort of canoe. 5. Not early enough.

MIXED ANIMALS



Our artist had a dream the other night in which he was chased by a peculiar animal. He drew a picture of the peculiar beast to show us what it looked like. See if you can identify: 1. The head. 2. The neck. 3. The body. 4. The hind legs. 5. The tail. 6. The front legs.

CAN YOU ANSWER THESE?

W.O. 11, R. N. Kalimukwa, B.E.M., has three little problems for you to work out. 1. What is it that is full of holes yet holds water? 2. If you cut 50 yards of cloth into one yard pieces and cut one yard each day, how long will it take to cut the cloth? 3. What four-legged animal is hidden here, AFEFGFIR?

WORD PAIRS

Watson S. Lwanda points out that many words in the English language are made up of pairs of words. For instance, the words "ate" and "top" can be put together to make the word "teapot." He has made up this list of pairs of words; see if you can put each pair together to make another word.

- | | |
|--------|--------|
| 1. At | 1. Me |
| 2. Low | 2. Be |
| 3. On | 3. Up |
| 4. Ice | 4. Off |
| 5. At | 5. Go |
| 6. An | 6. Be |
| 7. On | 7. No |
| 8. Ink | 8. Dr. |

SOLUTION TO ACROSTIC NO 129

1st UPRIGHT: Small 2nd UPRIGHT: Large CLUES ACROSS: 1. Soil 2. Mama, 3. Author 4. Log. 5. Late

MIXED ANIMAL SOLUTION

1. Camel 2. Giraffe 3. Zebra. 4. Kangaroo 5. Jackal 6. Horse

ANSWERS TO QUESTIONS

1. A sponge 2. 49 days 3. Giraffe

WORD PAIRS SOLUTION

1. Meat 2. Below 3. Upon 4. Office. 5. Goat 6. Bean. 7. Noon 8. Drink.

TRAINING NURSES IN WEST AFRICA



1. One of the most noble professions to which any girl can contribute is that of helping the sick. Many years have to be spent in training and study but a nurse can secure a good post and become highly respected.
2. In West Africa, young African girls are offered opportunities in the nursing profession. They enrol for a minimum period of four years either at a school or at a hospital.
3. For the first three years the students—or probationers, as they are called—go through a series of courses of training in various departments.



4. The fourth year is spent in gaining additional experience of hospital life. The students also study midwifery and child welfare.
5. During their training the probationers sit for various examinations and obtain Certificates. After passing their Final Examination, they become fully qualified nurses.
6. Many are the opportunities that are open to these nurses. Some decide to enter maternity hospitals, others go to child welfare clinics. No matter which branch of their profession they take, there is always an opening.



7. Some prefer to be District Nurses, caring for the sick in their own homes. Always is a nurse welcomed, and she knows that she is giving her life to helping her fellow beings.
8. Nurses are always needed either in homes, hospitals or clinics, and it is a profession to which any girl can be proud and happy to belong.

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