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Interviews on Nominations

Apathy and the absence of any genuine interest is generally in evidence among Africans on the Reef for the Natives' Representative Council elections. This is the opinion of a Bantu World representative who conducted a wide investigation into the African people's attitude towards the nominations and forthcoming elections. A cross-section of opinion also revealed a high incidence of ignorance of the Council and its purpose.

There were a high number of people—representing the office messenger, the African shop-keeper, teachers, the blanketed fellow and factory workers both male and female—all of whom, lacking any knowledge of the Council and of the elections, advanced no opinion save to request the reporter to give the history of the Council from its inception to the present day.

Haunted By Boycott Ghost

Among the African elite, two distinct groups emerged: there were those who endorsed the decision taken by Congress to stop the boycott campaign and to go to the polls. They were not in the majority, but were enthusiastic. On the other hand, there were those who made no secret of their disinterest in the Council and from their views it was easy to discern that they were haunted by the ghost of the boycott of the elections.

A school principal expressed disappointment at Congress in resolving to call off the boycott for a while and urging the return, as far as possible, of the retiring members of the Council.

"It is an acknowledged fact," he said, "that the Council has lost favour with the people who are keen to see it abolished."

He said that with the full-dress debate on the Council in the press and other platforms, he did not believe anybody would still advocate the continued existence of the Council. His views were characteristic of several others who fall in his category.

Typical of the views of the illiterate class interviewed was the attitude of an African mine worker towards the elections. "What is this thing you talk about? What do you mean by the election of members of



Councillor R. H. Godlo who represents the Cape Eastern Urban Areas.

Natives' Representative Council? What is this Council at any rate?"

Evidently, he had never heard of the Council, and following a lengthy explanation, this man dismissed the reporter with the words, "Mfondini, suka apha, uya ndifundekela" ("Brother, get away from me, you are making noise.") Pulling hard at his long pipe, he turned his back to the reporter and gathered his blanket about himself to ward off the biting wind.

(Continued on page 17)

Clr. Thema's Reaction To Nomination

Councillor R. V. Selope Thema, one of the sitting members for the rural areas of the Transvaal-Orange Free State division of the N.R.C. electorate was unaware of the overwhelming number of nominations recorded in his favour, when a Bantu World reporter called at his residence and told him the news.

"I thank all those who nominated me, and I am particularly grateful for the large number of nominations I have received. I shall do all I can to reciprocate this compliment by working even harder for my people in the event of my success at the polls," Councillor Thema said.



Councillor R. V. Selope Thema who heads the list of nominations in the Transvaal.

LETTER FROM CLR. MOSAKA

The Editor, Bantu World,

I wish to thank the electorate for this overwhelming vote of confidence demonstrated in my being nominated in almost every town of the Transvaal and the Free State.

I accept this vote as indicating confidence not only in my personal self but in the whole of the former members of the Native Representative Council whose policy has inspired the people with hope and led them courageously to greater issues.

I hope soon to visit as many places as I can, and I trust that on election day you will stand firm again in support of me and all former members of the Council.

—P. R. Mosaka,

Orlando.

Seventeen nominations to fill three seats for the representatives of the Ciskei (the Cape Province excluding the Transkei) in the Native Representative Council have been received by the chief Native Commissioner at Kingwilliamstown.

Housing Needs

Addressing the Progressive Civic Association at East London on Tuesday, Major J. C. Collings, Union Director of Housing, suggested the creation of a housing Corporation as the best means of producing efficiently and expeditiously the enormous number of dwellings needed by South Africa's mixed population.

Saying that the conditions under which Africans lived in so many towns was a disgrace to civilisation, he urged that housing for Africans—the greatest housing task—should be tackled immediately.

N. R. C. NOMINATIONS

Nominations in the Northern Areas (Transvaal and Free State) for the Natives Representative Council total 20 for the Urban Areas and 52 for the rural areas. Of these nominations, the overwhelming majority are for the sitting members, Mr. R. V. Selope-Thema, Mr. Paul Mosaka and Dr. J. S. Moroka. Mr. R. V. Selope-Thema is easily at the head of the list of nominations.

Other well-known figures who have been nominated are Dr. A. B. Xuma (urban and rural), Mr. R. G. Baloyi (rural) and Mr. J. S. Mpanza (urban).

The Communist nominee for both urban and rural areas is Mr. E. Mofutsanyana.

The office of the returning officer in Pietersburg expects one third or one quarter of the nominations to fall away before the final count. Many nominations are purely local and will therefore not obtain sufficient votes. Some may also fall away on account of the £15 deposit which must be made by each candidate.

FINAL NOMINATIONS

The final nominations are expected to be gazetted about February 7. Voting takes place on March 17.

Gandhi's Prayer Meeting Disturbed

While Mr. Gandhi was addressing his prayer meeting in New Delhi last Tuesday night a crude bomb exploded 15 yards from him. No one was injured, and Mr. Gandhi continued his speech, reports Sapa-Reuter.

The police arrested a well-dressed young man, who was reported to have had another crude bomb.

SMUTS AND MALAN STATE THEIR VIEWS

The Prime Minister, General J. C. Smuts, and the Leader of the Opposition, Dr. D. F. Malan both spoke in the House of Assembly on Tuesday on the Opposition Motion proposing that the Natives' Representative Council should be replaced by executive bodies in the Reserves and that representation in the House of Assembly should be abolished, representation to be in the Senate only.

Dr. Malan said that there would be agitation for 30 members representing Africans in the House of Assembly.

The Nationalist Party wanted to give the Natives representation in their own areas in accordance with their ability to manage their own affairs. The Bunga in the Transkei was an example—a system under which the Natives had been contented.

It was untrue to say the Nationalists wanted to oppress the Native. Any such allegation was untrue. The Nationalist Party's policy was a policy of guardianship, giving them every opportunity to develop in their own areas.

Referring to the Prime Minister's offer to the Natives' Representative Council, as set out in his official statement on October 14, 1947, Dr. Malan said that, in effect, the Prime Minister wanted to create a Native parliament representative of all the Natives of South Africa.

The offer which the Prime Minister had made could only aggravate and encourage Communist agitation. The Prime

Minister himself had now admitted that there was a Communist danger and had described Communism as a "diabolical gospel."

POINTS FROM SMUTS' SPEECH

"If the House takes the step suggested by Dr Malan (i.e. the abolition of representation of the N.R.C.) it could quite possibly mean a final break between Black and White. The future of South Africa can only be guaranteed on sound lines if good relation and co-operation are maintained between the different sections of the population."

"Look to the future. Do not look to the election. Look to the best interests of South Africa. Hold the balance in the way it has been held for so many years and let us go forward to the future in that way."

"So far the Natives Representative Council has been a debating society. The Council itself has not been tested. The test will come when it is given responsibility."

(A full report of General Smuts' speech will be published next week in Sesuto.)

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TRADING RIGHTS GRANTED TO FREE STATE AFRICANS

(By "Fulcrum")

The Government and the Orange Free State Provincial Council have approved the regulations of the City Council to grant Africans full trading rights in the location. It will be the first town in the Free State to do so. The building of the first two shops was completed some time ago, and they remained empty pending the approval of the Provincial Council and the Government. Ten more shops are still to be built.

There are certain commodities which will not be sold, e.g. skins, hides, livestock, drapery or clothing (other than blankets and footwear) and those that are already being sold in the location market.

The unveiling of the tombstone of the late Michael Gailele of the Church of the Province was held recently. The long procession from his home was led by the St. Patrick's Scout band. There were several speakers including sub-deacon P. Mekoa.

Standard Six Results

The Standard six results are now out. Bloemfontein schools have fared badly. Out of the 255 candidates presented, only 86 went through making 33.7 per cent. The only school which obtained fifty per cent. of the candidates is Strydom practising.

N.R.C. Nominations

The local advisory board was unanimous in nominating Mr. P. R. Mosaka for the Transvaal Free State constituency.

The Batho Police tennis court was officially opened on Saturday, January 17, by Major Fourie, the District Commandant of Bloemfontein.

He said that it was due to his efforts and the grant sanctioned by the Government that the tennis court was erected for the African Police. The Non-European Sports fund also contributed towards the erection of the court.

Mr. Motlatsi, Chairman of the Central Committee, thanked the

Police for their efforts in adding materially to the Africans' recreation. Major Fourie partnered by Constable Van Tonder against Sgt. Holthausen and detective Constable Truter were the opening players. A number of people were invited from the locations. Mr. L. Monoko interpreted throughout.

Personalalia

Miss Ruth M. Coangae of McCords Hospital, Durban, is spending her holidays with relatives in Bloemfontein.

A bonny baby was born to Mr. and Mrs. J. T. Mokeyane on January 12, 1948. Both mother and child are well.

Mr. and Mrs. P. P. Mekoa left for Kopjes on Tuesday, January 20. Mr. and Mrs. Nthongoa have arrived from spending their holidays in Winburg. Rev. Motse of the Methodist Church is stationed here. Mr. L. M. Lioma of Thaba Nchu is the guest of Mr. and Mrs. J. T. Mokeyane. Mrs. T. M. Moshoeshe is back from her holidays.

CONSECRATION OF BISHOP AT SOPHIATOWN

For the second time in known history, an African church in the Diocese of Johannesburg will have the signal honour of being the venue of the consecration of the Diocesan of Lebombo. The beautiful and spacious Church of Christ the King, Sophiatown, will share this honour with St. Peter's Church, Rosettenville, when Archdeacon John Boys is consecrated Bishop of Lebombo at Sophiatown on Sunday, February 1.

Rt. Rev. W. B. Pacey, a predecessor to the present bishop-elect of Lebombo, was consecrated in St. Peter's Church, Rosettenville, in 1929 by the late Archbishop William M. Carter. At that same service, the Gospellor was a former bishop of Lebombo, Rt. Rev. Smythe, who later became Warden of the Anglican Hostel at Fort Hare, and the sermon was preached by Dr. Leonard Fisher, the present Bishop of Natal who was himself a former Bishop of Lebombo.

AFRICANS LEND HELP TO THEIR BLIND FOLK

(From our Correspondent)

A very successful function was held at the Chief's Quarters in the Pietersburg Location recently, when a large gathering assembled for a dance and dinner organised by the recently formed committee for the Non-European Blind, consisting of fifteen members. A most enjoyable evening was spent, and the organisers, under the leadership of Nurse Mary Molepo and Mrs. Violet Moroasui, successfully raised a useful sum of money, part of which will be retained for local use, and part sent to the Society for Non-European Blind.

Mesdames S. Kekana, Phosoko, Mehlape and Montjane joined Nurse Mary Molepo and Mrs. Moroasui in taking it in turns to meet blind people and children returning from institutions for their holidays just before Christmas.

Many of them have difficult cross-country journeys to make after they arrive in Pietersburg, and all were seen on to the right trains or buses, and provided with food for the journey. At the station, after a weary night's travelling, they were provided with tea and sandwiches, and made comfortable.

Those who had a long wait were taken home until it was time to leave.

TWO INCIDENTS

How much this work means to these afflicted people two incidents will show. A little girl had lost her ticket, and being blind, could not say to whom she had given it. It was traced and the child was put on the right train just as it was about to steam out of the station.

On another occasion the Station Police told Nurse Mary that a blind man was sitting in his compartment not knowing what to do next. He, too, was cared for, and said: "How wonderful to have someone to meet me like this."

Great interest is being evinced in the work of this committee, and after the New Year Dance applications for membership were numerous.

It is confidently expected that membership will shortly rise to 100, for the local Sawas started with 15 members, and in a very short time had 100 on the roll.

Some of the travellers come from as far away as Cape Town, and the committee also looks after the deaf and dumb who have no one to meet them.

This fine work has been organised entirely by Non-Europeans within the space of a few weeks. The ladies concerned are to be congratulated on their energy and public spirit, for their work will mean comfort and happiness to many worried and helpless travellers.

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SATURDAY, JANUARY 24, 1948

Sanity Must Prevail

At its annual conference last year, the African National Congress decided not to boycott the elections under the Natives Representation Act of 1936, but asked Africans, if possible, to return the retiring members of the Natives Representative Council en bloc. Congress, however, realising that there might be among the retiring members those who might not like to stand for re-election, placed no obstacle in the way of men who wanted to contest the election. As the result there are about 72 candidates in the Transvaal and Orange Free State constituency.

Those who advocated the boycotting of the elections must now realise that the electors would not have obeyed but ignored the Congress's boycott resolution, and the results would have been, as we have pointed out time and again, that men inexperienced in political affairs and who knew very little of the history of the African struggle for freedom would have been sent to the Representative Council. We are glad that at the annual conference of the African National Congress political sanity prevailed against political lunacy, with the result that the boycotters, most of whom were communists, had to abandon that policy and decided that their party should participate in the elections, and put up men as candidates who were pledged to do nothing else but "to smash the Council." We are not surprised at this change of attitude; it is in keeping with their traditional tactics. But what surprises us is that they have undertaken to do the same job which Dr. D. F. Malan and his followers are determined to perform—the smashing of the Representative Council.

If the Communist candidates' only object is to get into the Council for the purpose of destroying it, they will be well advised not to waste their energy and time in canvassing for votes since their job can be done by a more powerful party than theirs. Perhaps they will argue that our remarks should have been directed to the Nationalists and not to themselves. Our reply to this argument is that the aims of Dr. Malan and those of the Communists as far as the Council is concerned are practically identical—the only difference being that Dr. Malan wants to destroy the Council in order to drive Africans back into tribal "kraals" while the Communists want to smash it so as to be able to drive Africans unprepared into the international fold. To us, both seem to agree that African Nationalism is a menace which must be nipped in the bud.

The nominations, however, have shown that there is a great deal of common sense, and sanity among Africans; and it is to be hoped that when the elections come this intelligent understanding of our political position will be the deciding factor. There can be no doubt that most of the candidates on the field are those who are nominated by electors of their own localities. It is no exaggeration to aver that some of these will drop out of the contest, since they cannot hope to secure the votes of the electors of localities where they are totally unknown. It seems to us that such candidates are wasting their energy, money and time in trying to canvass for votes.

Besides, men who are practically unknown among the people cannot be expected to have the necessary political experience without which no man can claim to be qualified to be a representative of the people. It is the bounden duty of the electors, not in their own interests, but in the interests of the people as a whole, to elect men who are interested

BETWEEN YOU AND ME

(By J. G.)

It has been my good fortune to be called upon to add a line or two each week in the columns of this popular newspaper. I am going to do so always remembering that there is the inevitable risk of becoming unpopular with certain persons who dislike constructive criticism.

While I am going to give you each week an account of the things I see and hear, I shall attempt also to lighten the burden of life for you by adding a line or so of humour. So much for the "how-do-you-dos."

Africans in Europe

I do not think that many of us know that there is quite a population—that is if everything is considered—of Africans overseas. I have been chatting to "V.V.T." (Mr Victor Mboob, B.A., B.Econ. to you) a few days ago to learn, as it were, from the horse's mouth how things are in Europe.

Victor is a much travelled man and I really doubt if there is a globe-trotter who has been "dined," "tea-d," interviewed, photographed and generally so well received as this dark, almost foreign-looking and silver-tongued "V.V.T." of ours.

Lighter Side

It is not my purpose to deal with Victor's mission overseas. Much will be said about that by himself when the Congress Youth League officially welcomes him at a public function soon. I was interested to know about the lighter side of his extensive trip, covering England, Czechoslovakia, a brief pause in Germany, Yugoslavia, and France. There were, of course, many places passed en route.

Interviews

It will probably come as a shock to you, to learn that in Europe it pays to be black. You will understand this readily when I tell you that Victor has had as much as three press interviews a day, and by press interviews I mean a barrage of cameras, an army of newspaper men from many lands, microphones and long-distance telephone lines.

He had numerous invitations to private homes and public functions including an affair at the Polish Embassy in Czechoslovakia (eh! eh! pardon me). Victor cannot remember the number of autographs he signed for children and grown-ups. He could not venture out into the streets without causing a minor dislocation of traffic. Autograph hunters were everywhere.

Whilst Victor cherishes happy memories of his stay in Czechoslovakia,

in the promotion of the people's welfare and who have the necessary political experience.

This election should be regarded as of vital importance, not only to Africans, but also to Europeans in this country, because it takes place on the eve of the Parliamentary general election during which the embers of race hatred and prejudice will be set aflame. It is absolutely essential, therefore, that new members of the Representative Council should be men of ripe experience, capable of understanding the trend of events in this and other countries, and of putting the case of the African people in a statesmanlike way. As a people, we have men capable of presenting our case in a manner that will win the respect and admiration, not only of all men of goodwill, but also of those who would stem the rising tide of our progress.

It must be remembered that in our struggle for freedom, we are fighting for the emancipation of White South Africa from the chains of race and colour prejudice. This cannot be done by means of abusive language. Extremism from our side will beget further extremism on the other side of the colour line.

The huge majority of nominations for sitting members is a tribute to the work of these candidates in the interests of the people. It is, however, the voting which counts and all organisations should be alive to this fact and see that their votes are registered.

vakia and Yugoslavia, he says that his happiest moments were those spent in England, among his own countrymen.

He was the guest of Doctors Clarence Piliso, Charles Bikitsha, Dr Nompozo and husband, Mr Mokoena. I learnt from Victor that all our African doctors in England are doing exceptionally well. They enjoy the respect of the English people with whom they come into daily contact.

He saw also Dr Kgomo, brother of school master and all round sportsman, Grant Kgomo. Dr Kgomo is at the Middlesex Hospital where he is Medical Officer—a senior position.

Other Africans

Other Africans living in England are Helen Nontando Jabavu (Mrs Drew Pearson of the B.B.C.) daughter of Professor (Jili) Jabavu, Tengo Jabavu (Jili junior) is a recent arrival. There are also Mr and Mrs Letele formerly of Fort Hare and now attached to the Department of Oriental and African Languages, London. Seretse Khama, ("Starky") Heir Presumptive to the Bechuanaland Chieftainship, is in one of the Inns in London working to become the "reasonable man of the law."

Then there is our old friend Marco Hlubi (basso profundo) who had quite a run on the films and now goes about London executing a one-man pantomime in the traditional "beshu" of the Zulu. Then there is little Peter Abrahams, poet and author. Peter is quite a figure in the literary world. At the present time his latest publication: "The Path of Thunder" is enjoying a "build-up" by the American press and promises to become a best-seller. Peter is married and is planning to come home, I presume, for more material.

Specialist

Apart from our boys and girls, there are of course, many other Africans in Europe, from the Gold Coast, Kenya etc. There are barristers, doctors and students. I understand that one African is a Harley Street Specialist.

"Sjambok" on: VLAKFONTEIN

I do hope that the idea of the Pretoria City Council to build a "Native Kraal" of "Native huts" or rondavels for Africans at Vlakkfontein has been abandoned. I do not like such a "kraal" in Pretoria. We have enough of these relics of our primitive life in the reserves. Let them not be dragged into the administrative capital of the Union.

Something Modern

Vlakkfontein is, however, interesting for something more modern than a "Native Kraal," as it is the site of three important educational institutions: viz. "Kolege ya Bana Ba Afrika"—please find a better name for this college—the new post-matric Normal College, and the Departmental Industrial School.

Church Congratulated

The Dutch Reformed Church is to be congratulated on establishing "Kolege ya Bana," a university college for Africans. Let us all support this college and throw all our prejudices, misgivings and suspicions to the four winds.

When Afrikaners go out of their way to do something for the Africans, let their offer be enthusiastically accepted.

Name For College

The Normal College must be called the Dr Eiselen Normal College.

Will the Education Department of the Transvaal please hasten to give the college this name! It is superfluous to explain why Dr Eiselen's name should be connected with this school. The reason is simply too obvious.

Industrial Centre

An Industrial School to train our young men in building, carpentry, gardening, leatherwork, cooking and catering watchmaking, motor-mechanics etc. which is being built at Vlakkfontein is one of the most splendid things that could ever be thought of for my people.

"Mamparahood"

The time is long overdue for the Africans to be trained industrially on a gigantic scale. The training of the hand is what 90 per cent of my people need for their own economic good and for chasing out of their heads the idea that an educated person is one who conjugates Latin verbs, speaks Churchillian English, and calls it "mamparahood" to use a spade a hammer or a trowel.

Opening Of Parliament

The fifth session of the ninth Parliament of the Union was opened last Friday by the Governor-General, the Rt. Hon. G. Brand van Zyl.

In a speech from the throne, the Governor-General referred to the country's industrial expansion which has brought about a rapid increase of Africans in the main industrial areas, he also referred to the problems that have arisen as a result.

COUNCIL SYSTEM

He said in this matter his Ministers were giving full consideration to the development of the Native Council system; proposals are being made for granting the Africans a major share of responsibility in their own Areas and to make the Natives Representative Council an effective body in respect of Native Affairs.

The Government will seek the views of the new council which will be elected shortly.

The speech also referred to the discovery of uranium in the Union; this will call for close Government control of the exploitation and disposal of this potentially dangerous commodity and a Bill will be submitted to parliament.

OPPOSITION MOTION

At the meeting of the Assembly after the speech from the throne, the leader of the Opposition, Dr Malan gave notice that he would introduce the following motion:

(1) That the representation of Indians in Parliament is for its intended purpose valueless and detrimental to the nation, and that the Asiatic Land Tenure and Indian Representation Act of 1946 should therefore be repealed.

(2) That the Native Representation Act of 1936 should be amended in order:—

(a) To bring about that Africans will be represented in the Senate only and not in the House of Assembly also, in accordance with

the recommendation of the joint committee of both Houses of Parliament in 1935, and

(b) To make provision for the abolition of the Native Representative Council and for the inauguration in its place of representative Native executive bodies in the various Native areas, allocated on the basis of tribal and language relationship and with executive powers under European guardianship, allocated gradually in conformity with the stage of development of the units concerned and their ability to undertake the responsibility of self-administration.

(3) That the offer of the Prime Minister to the Native Representative Council, as set out in his official announcement on October 14, 1947, viz., to eliminate entirely European representation in that Council and to entrust it with most important powers in European as well as Native areas, is wrong in principle, will aggravate the Communist danger in South Africa considerably, and in its application will be fatal for the security of European civilisation as well as for good relationships between the races.

(4) This House accordingly requests the Government to take the necessary steps in terms of this view, and considers that by delaying or refusing to do so the Government forfeits the confidence of the House.

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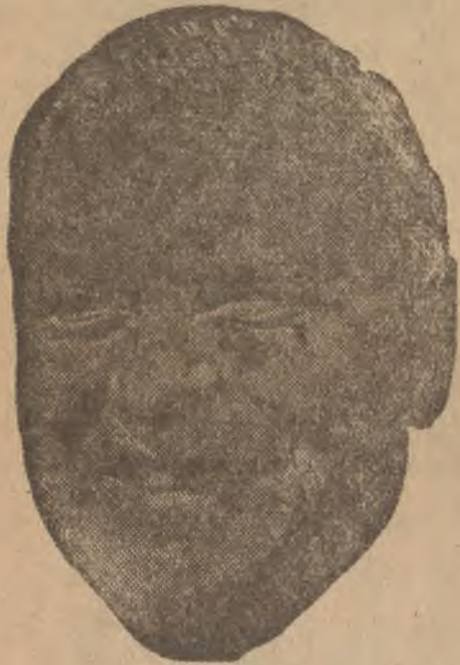
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THE BANTU WORLD

SATURDAY, JANUARY 24, 1948

Ba Madi a Borena Ba Ja Disatheogeleng

Ga esale ntoa e fela, go teleki-loe tulong tsa borena dikgosi tse ka bang tse nne fatseng la Europe. Kgosi e telekieng pele ke kgosi Peter oa Yugoslavia; ga latela Kgosi ea Bulgaria, kamorago eaba Kgosi ea Italy, Kajeno Kgosi Michael oa Rumania le eena ke moneneri lefatsheng. Ga go belatse gore fatshe la Europe, kante le naga tsena—England, Belgium, Holland, Norway, Sweden, Denmark le Portugal—de naleng tsa Makhomanisi, banna ba sa rateng borena gomme bao ba ikemiseditseng go bo thuba kae le kae moo ba ka bo fumanang teng.

Bao ba balang dikoranta tsa Segooa tseba gore gare ga meferefe-re e leng teng fatseng la Europe, le mafatsheng a mang, Makhomanisi ga hlokege. Moferefereng oa Greece, le oa China, moo banna ba bolaeana jualeka diphofolo, ke bona ba loants'ang mebuso ea naga tsena. Se batloang ke Makhomanisi ke gore go fele borena, bokgomana, le bohumi; go sale basebetsi bao ba ka laolang ke moshate oa Moscow.

Empa kamoo re bonang, go teng chaba tse leng kganamong le kgopolo le boikemisetso bona ba Makhomanisi. Koa England, America le France, diphura-mollo tsena di shebiioe ka ihlo le bogale. Ga re tsebe ga ele kajeno, gore bofelong e tla re, ga seaku sena se phunyega boladu e tla ba bo juang. Seo re se tsebang ke gore ga go kgotso lefatsheng ka baka la meferefe-re eo Makhomanisi a etsang. Ba sa dumellaneng le bona ba lelekoa ditulong tsa bona. E ngue ntho e re e tsebang ke gore Makhomanisi ga rathe banna le basadi ba leng khahlanong le mosebetsi ea bona—lega ekaba ke e mebe kapa e metie. Seo ba se batlang ke banna le basadi ba dumelang seo ba se buang, jualeka ga ba dumela go bo "sankoma." Ke ka baka leo go sa buang dikanono fatseng la Europe le Asia.

Re hlalisa seemo sena sa lefatsheng go bontsha seo se etsagalang eie gore Marena le baetapele ba rona ba tle ba kgone go phema kotsi e tiang. Ba badi ba tla gakologela, gore lekgotla la Makhomanisi mona South Africa le ne le ikemiseditse gore Ba-Afrika ba ngale go kgetha maloko a Representative Council. Empa kajeno Makhomanisi a fetogile mmala jualeka leofu gomme a batla gore sechaba sa Ba-Afrika se kgethe bo Morena, Mofutsanyane, Damane le Madiba, bao eleng maloko a lekgotla la bona. Ga re makale ga leobu le fetogile mebala. Ke tshuanetse ea bona. Mokgoba oa leobu ke gore le seke la tsejoa moo le leng teng, le seo le leng sona. Mohlomong ke nnete gore leobu lega le fetola mebala ga le na kotsi, empa kotsi ea lona kamoo rona re bonang, ke gore ga le na nnete gomme le ka digela batho ka lengopeng ga ba tshaba mebala ea lona. Rona ga re tshosoe ke mebala ena ea leobu, ntho e re tshosang ke gore go teng batho ba bang ba sa boneng gore lekgotla la Makhomanisi, ke lekgotla la maobu. Go rialo ke gore ga le fihlela banna ba bina mantshoega le lona lea bina; ga le fihlela ba bina "Fox Trot" le lona lea bina.

Ba-Afrika, ntoa ea rona mona South Africa ke ea tokologo ea sechaba sa rona melaong ea kगतello le kgethollo, eseng ea go loants'ha borena, bokgomana le bohumi. Le rona, jualeka sechaba tse ding re rata go tlotla Marena, le Bakgomana le ba'umi ba sechaba sa rona. Re tshoepa gore bakgethi batla utluana le rona kgopolong ena gomme ere ka kguedi ea March ba supetse lefatsheng gore bona ba rata phagamo, le tswelopele ea sechaba sa bona.

Ba Jele Kresemese E Monate Witzieshoek

Re jele Kresemese e monate leha pu'a e bile ngata ra siloa le ho chaka. Mane motseng oa Namahali e ne e le mokete o moho'o oa peo ea lejoa, ha Mo'oi, Moruti e le Theko Moloi. Ao, e se nama e se mothabisa-lichoho, e le let'aka le ea raha. Thaka e 'ngoe ea ba ea loana moketeng oo.

Re jele Kresemese ka masoabi bile ho chaketse phutheho ea ke-hobane re ile ra fetolea ke Mofu- reke ea Moshoeshoe. Kerekeng ea mahali Masenole Kesiod P. Mo-peli a patoa hona ka letsatsi leo la Keresemese ke 'moleli Ezk. Mafa-nyolle har'a pu'a e ngata. Che- motsebeti oa tsamaea hantle.

RE BONE LIMAKATSO

Re bone limakatso ha likereke tsa heso li tsoere mokete oa li-lallo ka la 21 ho Ts'itoe. Mane Presbyterian e be e se motho, ho

bile ho chaketse phutheho ea ke-hobane re ile ra fetolea ke Mofu- reke ea Moshoeshoe. Kerekeng ea mahali Masenole Kesiod P. Mo-peli a patoa hona ka letsatsi leo la Keresemese ke 'moleli Ezk. Mafa-nyolle har'a pu'a e ngata. Che- motsebeti oa tsamaea hantle. Se fute sa papali ea Keresemese se ne se entsoe ke 'ba D.R.C. Che. motsebeti o tsamaile hantle leha o sentsoe ke pu'a. Rev. E. P. Mopeli o sa ile mapolasing ka tsa lentsoe. Lahlola mona le haketse ho ea hlaloha.

Mosebetsi o Gudile Moletlane

(Ka P. Maaga)

Mosebetsi oa Malaria o godile ka 'neté mona Moletlane. Esale Mor. William Madisha a kena mosebetsi ona ka 1944 ga a boea ntoeng moo a tsejoang ka lebitso la W. Madisha, N.M.A. 121 mosebetsi o na le tsoelo-pele haholo.

Menang, dibokoana tsa ka metseng ka mo dinokeng di fedile. Le bona boloetse ba Letadi bo neng bo bakoa ke eona menang ga bo sa na le matla joalo ka pele. Le metsi re noa a hloekileng.

Maloba monna ona o be a ro-metsoe ke ba 'Muso oa malaria koa Bushveld go ea ruta batho ba gona go bolaea menang le tsona dibokoana tsa ka metseng. Re la-kaletsa mosebetsi ona tsoelo-pele: re leboga le eena Mor. Madisha.

BAETI MOTSENG OA JOALA-BOHOLO

(Elias Ntebele)

Khoeling e fetileng ea Ts'itoe, ke ne ke etetsoe ke mafumahlali a mabeli a kereke ea Wese-le, 'me tsatsi leo, ho 'na le bana baka, le ne le le monate ka mo-khoa o makatsang.

Baeti e ne e le Mofumahlali Elizabeth Chaotsane, mohats'a Moevangedi oa kereke ea Wese-le Lesotho ha Mapatsoe, le Mofumahlali Lydia Punzi, ea hla-hang ha Mathata. Le sona ke sebaka sa Lesotho.

Eitse ha letsatsi le chaba, lona tsatsi la Kresemese, ka be se ke utloa ho bina ka ntlong e 'ngoe, athe ba se ba fihlile baeti; ba fihlile letsatsi ha le chaba. E ne le ntho e monate ho utloa ha ba bina sefela. Kamor'a tseto, ea-ba 'me Florie Ntebele o phokola sefela sa 367.

LE HAKETSE LETSATSI MANYATSENG

(Ka-Oa Teng)

MANYATSENG.—Mona haeso Manyatseng, re bona ho chesa ha letsatsi la selemo se secha; leha pu'a e ntse e-na.

Re tsoa fumana Baeti ba ba ngata lemong sena, ba ne ba tli'o jeia Christmas le New Year mona. Re ka bolela Beng Isaac Gooman le Joseph April (Kimberley) ba neng ba etetse ha nate Palweni. Beng. Ramohapi, Mokoko, le Mosepele (Johannesburg). Le bana ba likolo tse kholo ba ba ngata.

Re thabile haholo ho bona hore nate Palweni a tsoere mohlan-kana ea hlahileng ka New Year. Eka a ka re holela mohlan-kana eo.

Ea ntseng a sa phele hantle, ke nate O. Khutsoane; ebile o mane sepetlele. Eka Molimo O ka mo thusa.

Re thabile haholo ho bona hore mona haeso ha hla hlahi likotsi selemong se fetileng; joale ka mehla.

Re utloa molumo oa bana bao ba reng likolo li tla buloa neng, leha ba bang ba sa je lithoehlang ka ho lebella karabelo ea mosebetsi ea bona.

PHIRI-TONA EA ATA

(W. Mofane)

Mohaung oa Morena le Lera-tong la hae hammoho ke bile moeti oa Mr. le Mrs. C. Make-tela ba Heilbron (Phiri-Tona) matsatsing a Selemo se secha. Kamohelo ea e ba maume. Ea e ba taba e hlabosang le ho tseba Monghali Maphike le lelapa.

Ba khobohetsoe bahlankana ba motse ona, bo moruti Maliza le moruti Dikoebe (Teachers) ba akhang J. Mosimaka. Ba ahile a reng bhe matlo.

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"MEQOQO EA PHAFA"

Go teng lentsoe leo ke ratang go ama tsa lona serapeng sena kajeno, 'me kea tseba gore batho ba bangata ga ba qale go le utloa, ga ba qale go etsa setsoalle le lentsoe leo 'me bona gammogo le lentsoe leo ke metsoalle ea kgale. Kamehla ga le sebedisoa, menagano ea batho e gopola Beibele, e gopola Ba-Apostola ba kang bo Petrose, bo Paulose le ba bang jualo-jualo.

Atae 'nete ke gore lentsoe leo le ama motho e mong le e mong ea phelang. Lentsoe leo le ama ketso ea motho e mong le e mong, ga go khathalleg, lega ekaba motho ea jualo ke modumedi kapa mohedene; ga go kgathallege lega ekaba motho ea jualo ke e mong oa bahlanka ba Modimo ba retolotseng kolero kapa motho ea tenneng ts'eha. Bohle lentsoe leo lea ba ama.

BAEVANGEDI BA SECHABA

Lentsoe leo ke le bolelang mona, ke leo re eeng re utloa gangata go thoe ke "evangedi."

Evangedi ke seo re utloang se reroa ke barerj dikerekeng. Bareri bao re ba bitsa baevangedi. Empa ke ka phoso ga re gopola gore evangedi ke thuto ea ka kerekeng feela le gore moevangedi ke motho a buang le batho ka kerekeng a eme sehalelong.

Evangedi ke'ng? ga ke bula buka ea Mateu Mogalaledi, kgolong ea bo-lano, ke fumana mantsoe ana:

"A lesedi la lona le phatsime jualo kafa pele ga batho, gore ba bone mesebetsi ea lona e molemo, ba tle ba balaletse 'Ntate oa lona O leng magodimong."

Mantsoe ana, lega a nkiloa Bukeng e 'ngoe go tse ngata tsa Beibele, a hlalosa gantle gore mang le mang ea ipitsang motho, a tle a tsece gore lefats'eng mona go teng mesebetsi o mogolo oo a ts'onetse ng go o etsa, mesebetsi oo a tlamegile ng go o phetha lebitsong la sechaba. Juale potso eo uena mobadi oa tsena o ratang go ipotsa ke ena: na ekaba mesebetsi oo ke efe? Evangedi.

Ke evangedi, 'me e se ke ea ba evangedi e reroang feela ka molomo; empa e reroa ka diketso kapa ka mesebetsi ea rona ka ga re utloa Mateu Mogalaledi a bua bukeng ea gage temaneng eo ke e hlagisitseng ka godimo mona.

Go kena taba ka matla, kapa gona go opa kgomo lenaka, ke tla lebisla mesebetsing ea rona ea boevangedi sechabeng. Maoba lese-dinyaneng lena, le go a mang masedinyana a makgooa, go il'a hlagisoa ditaba tse bohloko mabapi le rona Ba-Afrika, gagolo-golo mabapi le basadi le basetsana ba sechaba likhiching.

Boits'oaro.
Koranta di re bolella ka boits'oaro boo eseng ba botho, 'me ntho tsena di re senya gampe pel'a mahlo a makgooa. Go bonts'agala gore mesebetsi ea rona mane le mane gase e rorisegang. Baevangedi ba thuto tsa lefifi ba re senya pel'a makgooa ka eona nako eo re lekang ka matla go loanela ditokelo, tokollogo, hlapologo, thuto le dikolo le tshole tse kang tseo.

Basadi Le Pasa.
Juale re utloa basadi ba makgooa ba hlabile mogoo bakeng sa baradi le basadi ba sechaba mane dikhiching. Ba re boshodu le go se ts'epege magareng a batho bao e leng basebetsi dikhiching, ke ntho tse bakeng gore ba ise selo 'musong gore jualeka banna ba Ba-Afrika, basadi ba Ba-Afrika ba jare pasa.

Rona bajari ba pasa ntho ena e re hlaba gabohloko gobane re tseba gantle gore e tla diketsa sechaba ka go se theola seriti. Gape, ka eona nako eo re loanang ka matla gore pasa e fedisoa le gore Sekshene le beng ba eona ba e sebeletsang ba felloe ke matla le eona mesebetsi, re utloa bohloko thata ga re bona sehlopha se matla se re basadi ba rona ba jare ntho eo e mpe gobane ga ba ts'epege.

Juale go bonts'agala gore pasa ke lets'oao la tlhokagalo ea bo-ts'epegi na?

Molato Ke Oa Ma'ng?
Juale potso eo re ka ipotsang eona ke ena: molato re tla re ke oa mang?

Ke fumana e le oa rona gobane re rera evangedi e mpe 'me moputso oa eona ke bobbe. Re baevangedi ba babe gobane diketso tsa rona ke tse mpe tse nkgang fong!

Na re re re ka fuoa tokollogo juang ga ele moo mesebetsi ea rona e se senya pel'a mahlo a batho re llang go bona ka tokollogo? Motho e mong le e mong a tle a gopole gore moo a leng teng, moo a sebitsang teng, eena ka bo eena

PAPADI GA MAJA

(M. L. Maja.)

Erile ka letsatsi le legolo la matswalo a Morena, leo ka lona ba banang le moea oa tiabolose ba bolaeang ba bang ka lona, rona mona ga Maja ra be re le thabong e kgolo.

Banna, basadi le banna ba ne ba phuthegile ka bongata mo patlelong ea dipapadi, go kugela papadi ea futubolo.

Ra bona mehlolo kudu ga bashemane ba ga Maja ba ts'oarisitse ba ba tswang Gaudeng bothata. Re leboga Kgo-si Maja le barutisi ba bana go direng lerato le le golo go tswel-tsapela papadi.

BA IKEMISELITSE MOTSENG OA EAST DAGGA

(B. J. Khorela)

Re bile le kresemese e monate mona motseng oa rona oa East Daggafontein, 'me le sona selemo se secha re se amohetse ka mokhoa oa teng.

Re na le baeti mona, 'me ba bang ke ba tsoang likolong tse phahameng, ha ba bang hape e le ba hlahang libakeng tse ling.

Joale lemong sena, methaka ea futubolo motseng ona oa rona, e ikemiselitse ntoa selemong sena. Ho tla cha khong ho sale molora. Bashemane ba eme ka maoto, 'me ba leotsa marumo a bona (lieta). 'me ho bonahala hantle hore ha ho buloa, tentenyane e tla khama lerolle.

Che, le eona kerikete e sa ntse e tsoelapele hantle.

Joale re sa ntse re shebile ba bang ba rona ba j'eng phomolong. 'me ke tla boela ke liqoqa ka nako e tlang.

Dintoa le Mahlapa.

Sondaga se seng le se seng, moo Ba-Afrika ba kopaneng teng ka morero oa go ikgatholla, re bona "Rabasadi" a loana le "Ramosuno," go bakoa "Maborikgoe."

Gape, mane, "M'abanna" le "Maleferoho" ba ts'oarane ka matla, go lla feisi, go lla seeta, go hla-gang mangole le tsa teng, mesese e metle e tabotsoe, madi a ela ka di-nko le melomo, toropo ea makgooa e tletse lerata la mahlapa a mabe a bona. Empa tshole tsena makgooa a di bona.

Ketsa tseo, ke evangedi e mpe, e sa kgahleng, e sa tumising lebitso la sechaba sena sa rona. Ke ketso tse thathafatsang pelo tsa Makgooa.

Ke qetela ka kopo go lona gore le naganeng seo le se etsang; ketso tsa lona e se ke ea ba polao ea bana beno, sechaba seno, bo 'ma lona le bo nta'a lona le bokgaitse-di. Oa tsena, "Phafa!"

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Tsamaiso Ea Molao Oa LIJO LE MOSEBETSI OA MATSOHO Linyeoe Mesebetsing

Leha pele Molao oa Linyeoe Mesebetsing oa Matsoho oa 1937 o ne o etselitsoe ho lokisetsa basebetsi ba Makhooa ho feta ba batho ba Bats'o, leha ho le joalo-ho teng melemo e itseng eo motho e mots'o a e fumanang Molaong ona. Re ka bapisa ka hore mohiri a ke se tsekise mohirioa oa mofuta o feng feela oa khoebo. Ruri, ha e le 'nete, Mekhatlo ea khoebo ea batho ba Bats'o e teng hohle naheng ena, ebile ha ngata e nehiloe tokelo tse itseng ka tokiso tse entsoeng ke bahiri.

Molao oa Mesebetsi ea Matsoho ea khoebo e ngolisitsoeng. Ka lebaka motheho o moholo oa tsamaiso e teng ea molao, ebile 'Muso fetileng 'Muso o kile oa lokisa o se o boletse kamoo o ikemisilitseng kateng ho batlela batho ba Bats'o Molao o tla sebetsa ka tsela ekang ea ona.

Ho hola ho makatsang ha mesebetsi ea matsoho nakong ea ntoa ena ea bobeli ea lefats'e ho ile ha tlisa mashome a likete tsa batho ba Bats'o ba basebetsi ka litoropong hoo hlahisa le li-faktori tse ngata tse neng li hlokalaha moreng oa ho lokisetsa ntoa.

E NTSE E TSOELA PELE

Tsela ena ea ho hola hona e ntle e tsoela pele le joale, 'me batho ba bangata ba lumela hore ha nako e ntle e tsamaea Afrika e Boroa e tla ba "lehae la mesebetsi Afrika." Ho ata le ho hola ke ntho tse ka etsahalang feela ka tsebetso mmoho mahareng a bahiri le bahirioa, 'me ka lebaka lena sepho sa molao oa mesebetsi ke ho fihlela tabeng ena.

Ho feleng ha selemo sa 1945 ho ne ho e-na le Makhotla a Mesebetsi a 78 a ngolisitsoeng ka ho la Kopano, ha a bapisoa le a 54 pele ho ntoa. Raporo ea Lekala la Mesebetsi e bolela hore ka kakaretso makhotla ana a mesebetsi a ile a tsoela pele ho lokiseng selekane mahareng a bahiri le bahirioa. Moo ho sa kang ha utloanoa, tsela ea tokiso e behiloeng ke Molao oa Mesebetsi oa Matsoho e ile, ea sebelisoa.

Raporo ena e tsoela pele e re: "Ho ea thabisa ho bona hore tsela e sebelisoang ke Molao ona e sebelisoa ka tsela ena sebakeng sa ho sebelisa ho tseka e neng e sebelisoa matsatsing a ka pele ho tsamaiso ea molao oa mesebetsi."

TABA E MATLA

Ke taba e matla e batlang ho hlokomeloa hase hore ke bahirioa feela ba batlang ho kopanngoa hantle pele ho ka sebelisoa lekhotla la mesebetsi, empa, le bahiri ho batleha ba etsoe joalo. Kahoo mesebetsing o mong oa matsoho o boletsoeng hona raporoteng ena, leha ho ne ho le teng mokhatlo oa bahiri, bahirioa bona ba ne ba sa itokisa, ho ile ha batleha hore ho thehoa ha lekhotla la mesebetsi ho emisoa pele hona ho ka ha etsoa.

MAKHOTLA A LINYEOE

Ka selemo sa 1945 ho ile ha khetoha makhotla a linyeoe a mashome a mane a metso e meraro, 'me lenane le lehola la makhotla ana le ile la shebana le linyeoe mahareng a bo-masepala le mekhatlo ea khoebo.

Makhotleng ana a 43 a boletsoeng kaholimo mona, a 18 a ile a lokisa litaba tsa 'ona ka tumellanong; a 7 a lebisane nyeoe tsa 'ona makhotleng a tokiso; a 6 a hloleha ho fihlela tumellanong athe a setseng a ne a ntle a lutse ka nako eo raporo ena e neng e lokisoa ka eona.

Sets'oants'o se setle sa liphang mahareng a makhotla a mesebetsi le makhotla a linyeoe se ka bapisoa le bo-masepala ba bang ba nang le makhotla a nako eohle, ha makhotleng a mang a linyeoe teng a khethoang ha nyeoe li ntle li hlaha.

MEKHATLO EA KHOEBO

Ho feleng ha selemo sa 1945 ho ne ho e-na le mekhatlo e 170 ea bahiri e ngolisitsoeng, le mekhatlo e 203 ea khoebo e nang le litho tse 350,000.

Ka tlas'a Molao oa Mesebetsi ea Matsoho, batho ba Bats'o ha ba na hona ho ba litho tsa mekhatlo

ea khoebo e ngolisitsoeng. Ka lebaka lena, ka nako e seng kae e fetileng 'Muso o kile oa lokisa maano a lokileng ao ka 'ona metseng khatlo ea ba Bats'o ea khoebo e ka neheloang tokelo ka molao.

Ha ho se ho buuo ka kakaretso, basebetsi ba batho ba Bats'o ba sehlopheng sa basebetsi ba se nang tsebo e tletseng ea mesebetsi kapa ba sa tsebeng letho, 'me sehlopha sena hangata se atisa ho feta hole sa ba tsebeng mesebetsi oa bona ka tlalo, 'me hona ho baka hore tsamaiso ea 'nete e-be thata.

Basebetsi ba se nang tsebo e tletseng ba na le karolo e kholo mesebetsing oa matsoho 'me batho ba bangata kajeno lena ba ea lumela hore ho lokisoa ha mekhatlo ke bohato bo lokileng bo lebisang ea khoebo ka tsela e utloahalang ho lokeng.

Hona mangolong ana re tla boela re khutlela hape tabeng ena e matla, empa re se re bone ho se ho kae kamoo litabeng mesebetsing oa matsoho li leng thata kateng. Kahoo Molao e tsoanetse hore e lokisoa hantle ka hlokomeloa e hore e tle e tsebe ho akaretsa mathata a mangata ka ho anetseng.

Sepheo sa tsamaiso ea mofuta ona ea molao hase ho thibela tokelo tsa molao tsa basebetsi, empa ke ho leka ho ba tlisa ntlheng e le 'ngoe e-be ka tsela eo ho fihleloa tumellanong.

PELE HO MOLAO ONA

Pele ho Molao o kang ona oa Mesebetsi ea Matsoho, literaeke le ho se utloane li ne li etsahala hangata.

Tsela ea tsamaiso ea mesebetsi oa matsoho e ea rekesela haholo, 'me haeba literaeke li hlaha hangata o tlamehile ho qhalaha 'me e-be ha ho motho ea fumanang thuso ea letho.

Naheng tse ling moo ho bileng teng literaeke tse ngata ho fetisisa haesale ntoa ena e emisa qetelo ebile tahlehelo ea ho tsamaisa mesebetsi oa liphahlo tse batlang ka matla hohle lefats'eng.

Haeba ho ka ha fihlelloa tumellano litabeng kante le ho tsepele seteraekeng ke hona ho ka fihleloang tseleng e betere ho motho e mong le e mong. Ka lebaka lena ho batleha haholo hore ho be teng tsamaiso e utloahalang ea molao oa mesebetsi, 'me tsela ea molao ona e tsoanetse hore e utloisoe hantle ke basebetsi ba bangata kamoo ho ka khonoang kateng.

— I(c)



Ke bo borogo bo holim'a noka ea White Umfolozi ha Zulu. Ho ahua ha borogo bona ho ile ha etsetsoa ho thusa ho holisa naha tse hare.

Lengolo le leng le sa tsoa hlaha haufinyane tjena lipampiring. le boletse hore lenane la batho ba Bats'o ba hiriloeng lifaktori g tsa Johannesburg le tikoloahong ea Gauta kajeno lena ke 200,000. Ha re ka ra eketsa libaka tse ling tse kholo moo ho nang le lifaktori tse kang Port Elizabeth, Cape Town le Pretoria re ka bona hore lenane le lehola la baahi bohle ba naha le kena ka matla mesebetsing oa matsoho.

Lilemong tse leshome tse fetileng ho nkilo bohato bo boholo ho lokiseng mesebetsi oa matsoho ka Afrika e Boroa 'me batho ba bangata ba lumela hore re monyakong oa nako e ncha mesebetsing moo bohle re tla ba le kabelo ea rona.

AFRIKA E BORO E SE E LE PELE

Afrika e Boroa e se e le -pele 'me ke naha e kholo ho feta tsohle tse ka Afrika bakeng sa mesebetsi oa matsoho, empa re sa na le tsela e telele eo re tsoanetseng ho matsoho, empa re sa na le tsela e telele eo re tsoanetseng ho e tsamaea pele lifaktori tsa rona li ka etsa mesebetsi o ka lekangoang le faktori tse qalehile khale tsa Europe le Amerika.

Paleng eohle ea lefats'e ha ho e-soka ho e-ba teng nako eo ka eona ho ileng ha sebetsoa ka matsoho ho feta ena eo re leng ho eona. Re phela nakong eo ka eona ho sebelisoang mechini hobane ka selemo se seng le se seng mesebetsi ea mechini e ntle e eketseha.

Ruri, ke ka mesebetsi ena re nang le hona bohle 'no fihlela tseleng e phahameng ea ho phela. Ha ho letsatsi le keng le fete re soka re bona kamoo re tsepe-tseng mechining bakeng sa bohlo ba rona. Haeba re ea mesebetsing ka terene kapa ka bese, haeba re ja senatho sa bohobe, haeba re bala buka kapa pampiri, esita leha e-ba ha re etse letho haese 'no tsamaea feela tseleng, re fumana molemo ho se entsoeng ke mochini.

METSE E MEHOLO E HOTSE

Ka lebaka la ho hola ha mesebetsi ea matsoho, hohle lefats'eng ho hotse metse e meholo. Ho teng tsamaiso e kholo ho tloha hae ho tla toropong, e seng feela Afrika e Boroa empa le ka mafats'eng a mang.

Ka lebaka la motsamaiso ona batho ba bangata ba lahla selekane seo ba bileng le sona le masimo 'me ba batla ba lebalahore leha mesebetsi oa matsoho o ka ba matla hakakang, ha ho motho le ea mong har'a rona ea ka phelang lihore tse itseng a sa fumane lijo. Lijo ha li tsoe mechining empa li tsoa mobung.

Ba bang ho rona ba phelang litoropong ba ka hopola hore batho ba phelang ka litoropong ba sa le morao-rao 'me ha re batle ho ba le letho feela le matla le bona, empa re ea lebalahore bophelo ba rona bo hlomehile haholo holim'a mesebetsi o ba o etsang.

TSOELO-PELE MATSATSING A FETILENG

Matsatsing a fetileng ho bile teng tsoelo-pele tse ngata tse fapaneng ka karolong tse arohaneng tsa lefats'e tse ileng tsa feta tsa siha mohlala o monyenyanane. Batho ba naha ea Chaena ba ituletse ka ho bona naheng ea bona e kholo 'me lebaka le lehola la taba ena ke hobane ba ithutile ho hlokomela mobu.

Ha ba ka ba ts'aba mesebetsi o thata le ka mohla leha o le mong feela 'me leha ba 'nile ba sebelisa ts'ipe tsa boholo-holo ha ba ea lebala ho khutlisetsa mobung molemo o ba o nkileng ho 'ona ka hohle kamoo ba ka etsang kateng. Ka a mang mantsoe ba ithutile molemo oa ho sebelisa manyoro le menonts'ane e meng le tsela tsa ho lema 'me ka lebaka lena mobu ha o ea khoholeha.

Kahoo Ma-Chaena a bile le hona ho boloka le ho holisa tsoelo-pele ea 'ona.

HO SE HLOKOMELE TEMO

Tsoelo-pele ea khale e ileng ea shoa ka lebaka la ho se hlokomele temo ke tsoelo-pele ea Mayau koana Amerika e hare moo ho neng ho e-na le metse e meholo le litempeleng, le tsela e lokisitsoeng haholo -a ho phela pele Ma-Spain a kena ka karolong ena.

Batho bana ba ne ba tsoetse pele haholo ho ba neng ba lile ba e-na le Almanaka e fetang eo re e sebelisang, 'me bona tsebo ena ea bona ba ne ba e nka ho ithuteng linaleli.

Puo ea Mayau e sa ntsane e sebelisoa le hona kajeno lena ke sehlopha se sehlo sa batho ba phelang ka Amerika e hare empa libuka tse ba neng ba li ngole boholo bo lahlehile, mongolo oa bona o ka bonoa feela maboteng le litempeleng.

THUTO EA BONA

Thuto ea batho bana e ne e le ho lema sejalo se le seng feela. Sejalo sena ke se neng se tsoana hantle le poone eo re e lemiang 'haholo; ha ba lema sejalo sena ba ne ba poma lifate merung e-be mahlaku a tsona a bolla fats'e a etsoe manyoro.

Empa kaha ba ne ba poma meru e mengata; joang bo botelele bone bo nka sebaka sa lifate 'me peo e ne e ke seng ea hlola e mela.

Kahoo, ka mor'a makholo a lilemo, ha fihla nako eo ka eona ho neng ho ke se hlole ho lengoa lijo tse lekaneng ho ka tlatsa batho. Ka lebaka lena tsoelo-pele ea qhalana 'me litlohloana tsa ba Mayau kajeno lena ke balemi ba fokolang ba se nang hona ho ka fumana tsoelo-pele 'me kahoo ba ntse ba le tebetebeng.

THUTO HO RONA

Ho teng thuto tabeng ena ho rona eo re soka re ithuta eona. Ha re kake ra tsoela pele le tsela ela ea khale ea boholo-holo ea temo re sa tiha hore bana ba rona kapa litlohloana tsa rona ha li na ba letho le fetang feela lerole le le hlabathe moo pele ho neng ho le teng mobu o nonneng.

Ha re ka ke ra tsoela pele re sa lokisa tsela ea rona ea temo hantle. Haeba re sa lumela ho sebelisa tsela tse ncha ra latela keletso e lokileng teng molato e tla ba oa rona. Ho tla batleha hore ho hlahise tsela tse ncha ho thusa bana ba rona.

Joalo kaha ho poma lifate ho ile ha tlisa tsetsi ho Mayau; ho hana ha rona ho fokotsa likhomo tsa rona ho tla tlisa timelo ea rona. Likhomo tse ntle li re nehela lebeso, nama le mesebetsi, empa likhomo tse sa lokang ha ho ntho eo li e etsang haese feela ho qeta joang li sa re khutlisetse letho rona.

Taba e matla ke botle ba likhomo e seng lenane; haeba monna a e-na le likhomo tse lekholo tse sa etseng letho haese ho ja joang masimong a hae, monna eo ke motho ea futsanehileng ho feta ea ahisaneng le eena ea nang le likhomo tse leshome tse mo neheng lebeso le nama.

POTSO LE KARABO

Mohlomong re ka botsa hore na hona ho amane ka eng le motho ea sebetang mesebetsing oa matsoho empa karabo ke hore ho amane haholo.

Hangata o na le sebaka se setle sa ho ithuta ho feta ngoan'abo ea hae ebile o ea tseba hore ho teng tsela tse ling tse ngata tsa leruo la likhomo. Ha a khutlela morao hae o tsoanetse ho fetisetsa tsebo eo a e fumanang.

Phahlo e ngata mesebetsing oa matsoho e fumanoa ka ho hlahisa tsela tse ncha nako le nako ho ntle ho latelloa nako hantle. Molao ona o ntle o sebetsa hantle ka tsela e lekaheeng temong, 'no-bane haeba mobu o lokisitsoe hantle ka tsela ea tsoanelo o tla re nehela menono ea lijo, 'me motho e mong le e mong o tla thusaha.

TSOSA NYOOKO EA SEBETE SA HAU

Kantle ho Calomet - U ha bona u khoroa hoseng marabalang a hau u tletse bophelo.

Sebete se tsoanetse ho ba le paente tse peli tsa nyooko e metsi maleng a hau tsatsi le leng le leng. Haeba nyooko ena e sa ts'oloha ka tsoanelo ka tokoloho, ha u ka ke ua tseba ho thuisa lijo tsa hau. Li ka bola ka maleng a hau. U ea pipitela. U ikutloa o tsoenyehile, tepelletse lefats'e le u sulafetse.

U ka fumana nyooko ena ka ho sebelisa lipilisi tsa Carter's tsa sebete ke hona u ka fumanang painte tse ntle tse peli tsa nyooko li ts'oloha ha bobebe li u etsa hore u be "mafolo-folo". Fumana pakete hona kajeno. E sebelise kaha ho boletsoe. E lokile bakeng sa ho etsa hore nyooko e ts'olohle ha bobebe. Batla pilisi tsa CARTER'S tsa sebete. Theko ke 1/3.

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HO BOLOKOA HA KHOTSO

Lengolong la rona le fetileng re ile ra hlalosa ka bokhuts'onyane mokhatlo oa Lichaba tse Kopaneng le kamoo mokhatlo ona o ileng oa qaleha kateng. Re bone hore mokhatlo ona ha o e-soka o e-ba le hona ho phethisa matla a 'ona Litabeng tsa Lefats'e ho ea kamoo e neng e le sephoo sa ba o tshelieng.

Qalehong ea selemo se secha ruri ho teng mats'oa a mangata a kotsi mona lefats'eng moo merusu e teng mahareng a batho ba phelang tulong e 'ngoe e ka fetohang ea e-ba lintoa, 'me hoo ho etse hore e 'ngoe kapa tse peli tsa naha tse khoho li kene hare, e-be ka lebaka lena qetellong ho hlaha ntoa e kenoang ke bohle.

Bangoli ba bang bona ba se ba bile ba lebisitse hole ba re ho teng ntoa ka hohle leha feela e sa be-tsane ka libetsa mahareng a Russia le naha tse khoho tsa ka Bophirimela nakong eona ena eo re leng ho eona. Ho bona hore ho teng ho se utloane tabeng ea puisano mahareng a lichaba ha ho batlehe le hore re ka ea hole hakanana le hore litaba tse bakang ho se utloane li ke seke tsa lokisoa habobebe.

LIBAKA TSE KHOLO TSA HO SE UTLOANE
Libaka tse khoho tseo Russia le

Amerika li hloakang ho utloana ka puisano ka tsona ke Europe le Bochabela bo Mahareng. Ha joale Matona a Litaba tsa ka mathoko ha a so fumane tumellano mabapi le lengolo kapa tokiso ea khotso mahareng a Jeremane le naha ea Australia.

Hona ho bolela hore Europe e arohane 'me naha tse 'ka Bophirimela li shebile ho Amerika ho fumana thuso ho thibela ho senyeha ha bophelo hobane ha bo ka lumelloa hore bo senyeha ho ka ba teng tla le mefere-fere e mehola.

Ma-Russia ha a rate hore Europe e ka Bophirimela e atlehe hobane a lumela hore ha merusu e ka nna ea e-ba teng ka Europe e ka Bophirimela ke hona e tlang ho tsamaisa tsela ea 'ona ea puso ka Bophirimela.

Ka Bochabela bo mahareng ho teng khathatso mahareng a Ma-Arabia le Majuda ka Palestine hobane Bochabela bo mahareng ke tulo e matla ka lebaka la ho ba le oli e ngata le ka hobane ke tulo e ntle ho sebelisoa ha ho loanoa. Ka Palestine hammoho le ka naheng tsa Ma-Arabia tse ka Egepetia, Arabia, Syria, Iraq le Perisa, Russia e-na le takatso tse ntseng li lekana le tsa Amerika le Britain.

Ka India, Pakistan le Dominioneng ea India baahi ba teng ba hlolehile ho sebetsa hammoho, athe ka Bochabela bo Hole ho na le ntoa ea seng e loanang ka Chaena.

MOO KHOTSO E LENG TENG
Kahoo likhutlo tse peli moo khotso e sa khathatsoeng ke letho ke Amerika e Boroa le e Leboea le ka Afrika. Mohlomong ha re ke be re hlokomela kamoo re leng lehlonolo kateng ho ba hole le libaka tsa lefats'e moo khathatso e leng e khoho. Re na le mathata a rona 'me ka nako tse ling a ba boima haholo ho rona, empa na ekaba a ne a tla ba thata hakanang ho lokisoa haeba moeling oa rona ho ne ho okametse leru le lets'o la ntoa nako le nako.

Na rona joaloka batho re ka etsa joang ho thusa ho boloka khotso? Mohlomong re ke se etse bohlo hakalo, empa re ka bona hore taba tsa rona li lokisoa ka tsela e ntle ea therisano e seng ka matla kapa ka ho phelisana matsaolong.

Haeba re ka sebelisa matla re tla be re etsa hantle feela ka mokhoa o ts'oanang, ka tsela e nyenyane joalo ka ha lichaba li se li entse ka tsela e khoho e akaretsang lefats'e lohle. Ka a mang mantsoe, ha re na hona hore bohle hang feela re nehele thuso ho lichaba tse Kopaneng e-be re late-la ts'ebeliso ea matla ho lokiseng

litaba tsa habo rona. Matla a rua matla, 'me hona ke 'nete feela ho motho joaloka ha e le 'nete ho sechaba.

LIPAMPURI LE SE ETSAHA-LANG HOHLE

Hape-hape re ka etsa hore re fumane tsebo ea se etsahalang hohle lefats'eng ka kakaretso ka ho bala lipampiri le libuka. Bophoto ke ntho e mpe haholo 'me haeba re hloka tsebo ea hore na lintoa li bakoa ke eng, ruri, ha re na hona ho ka li thibela hore 'li seke tsa e-ba teng.

Mehlang ea bohoho e ne e le ntho e bobebe hore monna a phele a be a ee ho o batang a saka a tse-ba leha e le eng feela ka se neng se etsahala sebakeng sa maile tse seng kae feela haufinyane le lehae la hae.

Kajeno lena lefats'e le le nyenyane ka ho fetisisa, 'me ha ho motho kapa sona sechaba se ka phelang se le seng. Kahoo ho ea hloka hahore 'bohle re tsebe e seng feela se etsahalang naheng ea habo rona, empa bonyenyane ho ea hloka hahore re tsebe ho hong ke naha tse ling le batho ba bang.

MABAKA A MANGATA A NTOA

A mangata mabaka a etsang hore ho be teng lintoa; mohlomong re ka re lebaka le lehoho haholo ke meharo le takatso ea ho tlamella taolo holim'a batho ba phelang ka tsela e fapaneng. Hitlera le mokhatlo oa hae oa Ma-Nazi ba ne ba lakalitse ho hapa lefats'e lohle empa ba ile ba ripitloa. Ka tsela e ntseng e ts'oana, haeba motho o feng feela kapa sechaba se batla ho laola lefats'e lohle, tlhoho e tla latela, empa ho ka nna ha etsahala hore qetellong ho se hlole ho e-ba teng tsoelopele e setsong.

HA HO BATLEHE

Re ka etsa ka hohle ka moo re nang le hona ho bona hore toka e ea phethisoa le ho thusa ba ahisang le rona bana ba bo rona ha ba le khathatsoeng. Takatsoeng ea rona ea ho bona batho ba habo rona ba atleha, ha ho batlehe hore re lahlehise ke ba batlang ho tsamaisa lintho ka matla, hobane kajeno lena ho na le mehlala e mengata e pakang kamoo bohato bona bo lahlehisoeng kateng.

Haebane re ka ithuta tsela ho lokisa lintho ka tsela ea khotso re tla be re sebelitse bohoho, 'me haeba e mong le e mong ho rona

a etsa bohoho mosebetsing oa hae, re tla thusa ho eketsa lenaneng la khotso e teng lefats'eng. Re ka bapisa ka hore haeba re le boramapolasi 'me re fumana chai e ntle ea lijo, re tla be re thusa tseleng ea khotso ka tsela e itseng. Kapa, haeba re le litichere, re na le boikarabelo bo bohoho ba ho bopa moloko o tlang.

Kahoo leha e-ba re ka phela metseng e hole, tsela ea ho fumana khotso ke morero oa rona. Haeba re ka ra lebala boikarabelo ba rona, rona le bana ba rona re tla ts'oenyeha.

—XAD (xxi)

O ELETSA EUROPE

Ka mantsoe a bohloko ka pele ho Komiti ea liputsoa tsa tsa ka mathoko Mong. George Marshal, Mongoli oa 'Musu oa Amerika o ile a eletsa Konkerese hore haeba ba mokhatlo oa boipuso ba sa rate ha Amerika e ka thusa Europe ho gbetere ha tsela ena ea hae e ka tlhohloa hohang. O ile a re ha ba ka tsamaea ba sa utloane joalo ke hore ba lahleheloe feela. "Ha ho mang ea tsebang kamoo re ka thusang mafats'e ana a khathatsoeng ke ntoa."

O ile a hlalosa le hore mosebetsi ona o ts'oanetse ho qaloo ka la pele ho Hlakola, ho seng joalo lintho tse ngata li tla senyeha. "Haeba taba ena e kana-kana e sa fete mona Konkereseng le tle le hlokomela hore re se ke ra lula likampong. Batho ha habo rona ba ea lapa, ba fetohile mafutsana empa ho teng ba ntseng ba re che a re eeng butle. Bolulo bo tla tlhohloa bo senyeha haufinyane.

"Ba kileng ba tsamaea ho la Europa ba tla mpakela ha ke re batho ba moo ba tsietsing e khoho. Haeba le rata ho tsosa Majeremane a o mong mofuta a tla tsoha. Batho ba Europa ba ikemiselitse ho re thusa ka hohle. Ha mosebetsi ona o qala re lebethe ho ba utloa ba lumela joalo ka ha re ne re le koana Kopanong ea Paris." Ke mantsoe a bohloko a na.

Eitse ha a qeta a leboha linaha tsa Europa kamoo li seng li khotsetse kateng li itokisetse har'a bothata boo. Ha a se a tla qetela puo o ile a re: "Ke bothoto ho hopola hore ha retlo kopana le bothata. Tsa pula ha re litsebe 'me tsa lijo masimong li tsamaea le eona. Litaba tsa mebuso le tsona ha re litsebe empa a re eeng."

Ka motsotso a ho qetela Mong. Marshall o ile a kopa Konkerese hore e utloisise hobane Eurapa e le bo thateng bo bohoho haholo Lilemo tse nne tsa mosebetsi ona li batla bo inehelo ba batho kaofela ba Amerika e Kopaneng.



STOCKPORT KHAKI DRILL

Be sure and ask the storekeeper for Spinner's STOCKPORT Khaki Cloth. It's the only real and original STOCKPORT. There is nothing "just as good".

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- ★ It will wear for a long time
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E. Spinner & Company, Manchester

A LELAPA LE ITUMELANG, LE HLOMPHILOENG



LE MONELOA KE METSOALLE EA LONA E MENGATA!

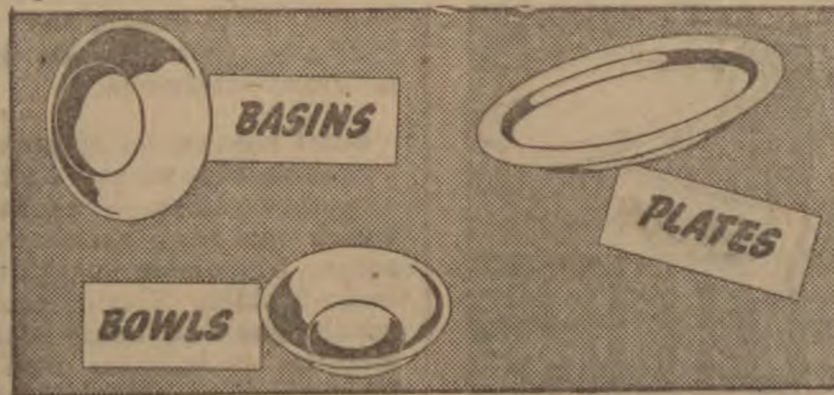
Kamehla ba shebeha ba hloekile ba hloekile, liaparo tsa bona li lula li nse li hloekile, lehae le lona le hloekile, le na le monkho o monate le phetla! Mosali enoa ea bohlole oa lelapa o sebelisa sesepa sa Sunlight se hloekileng.

SUNLIGHT

KE SONA FEELA SESEPA SA MOPUTSOA OA 21000



SO LIGHT-BRIGHT AND STRONG



T.S.P. Aluminium dishes always look nice and are exceptionally strong.

Ask the storekeeper to show you the basins, bowls and plates

T.S.P. Aluminium Ware

Look for this label. It is printed in blue.

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



... but Zam-Buk brings quick relief

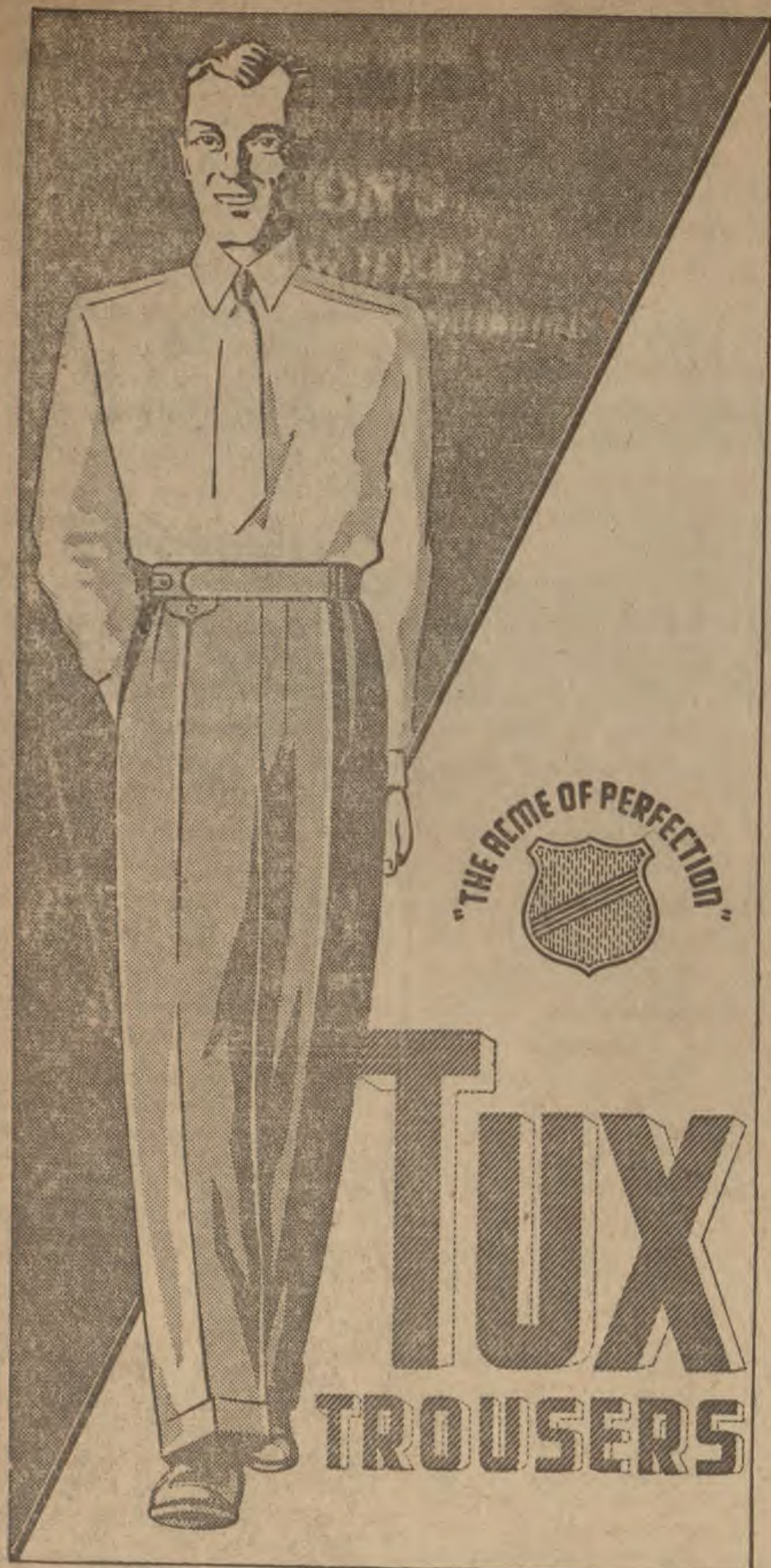
When your feet ache so badly that you must take off your shoes, it's a sure sign that you need the help of Zam-Buk Ointment. The special oils of this grand herbal ointment go right into the aching, burning skin, bringing quick relief and comfort. Sore and blistered places are quickly soothed and healed with Zam-Buk.



Zam-Buk is excellent for treatment of all skin injuries and diseases, pimples, rashes and insect bites, ulcers, eczema, bad legs and foot sores. Keep a box always handy!

Zam-Buk

The Grand Herbal Ointment



IMIQONDO YABAFUNDI

NAKHU OKUSHA NONYAKA

Mhleli,
Kuzwakala ukuthi nonyaka uHulumeni uzohlolisa indlela engase ilungele ama Afrika ukuba avunyelwe ukuthenga uBlendi okahle emaBhodlela Sitolo ngenzinye izizwe. Nizokhumbula bakithi ukuthi seku iminyaka eminingi siloba ngalendaba ezinhleni lezi nezesiNgisi, ukuthi abantu ngabe benikwa amalungelo okuzinengela uGologo, ngoba noma bevinjelwe ngumthetho ukuzinengela wona kumaBhodlela Store, kodwa bawuthola kalula kumaNdiya nakuBelungu abadaya ngawo "Phela nokuNqaba okunjalo eMelika" eminyakeni edluleleyo kwadala ubulelesi obaze bachithwa amalungelo avumela omunye nomunye ukuba avunyelwe ukuthenga uBlendi ngesihle nangomthetho.

Abakhulu babonile ukuthi akusizi lutho ukuba abantu bavinjelwe ukuphuza utshwala besiLungu ngokuzithengela bona ezitolo, ngoba oxutshaniwe ngo 'Methylated Spirit, Tobacco Juice, Strong Tea, Soda Water, Insangu neBrown Sugar bawuthola kalula koMashibini.

Abantu bedakwa kakhulu kangaka ngoba bephuza ngokuntshontsha, kanti kuba baphuza ngesihle nango mthetho ngabe abukho ubudakwa obubi ngalendlela. Siyowushayela izandla mhlazana ungaphaswa lomthetho kuba abantu baziphuzele uGologo 'Fresh ngokungaphazanyiswa.

Leli lisu liqonde ukuqeda-nya oShibini abaqala ngokugunya ngamandla amakhulu ngenkathi uMqombothi uvalelwa ukuba ama-Afrika aboshwe uma atholwe awugayile noma ewuphuza.

Umbiko omunye ozohlolwa futhi nonyaka ngowaBantu abashade ngomthetho ezinkantolo (Native Administration Act of 1927) ukuthi amafa abo asebenzwe ngomthetho weCommon Law (Umuntu azikhetha indlalifa yakhe). Loku kwenziwa ngoba izikhathi sezishintshile kunezikhathi zika Pewula, lapho owesifazane waye ngadi ilifa lendoda yakhe (Umbhedo weNatal Code of Native Law).

Kuphawulwe ukuthi kunobufakazi obungasolisi ukuthi owesifazane kulenkathi yamanje ngumsizi omkhulu endodeni ekwakheni amafa lawo uma indoda isifile kuvele abafokazana bakododa bathathe konke, bashiye umflokazi nezingane ehlane zihlulile nokulamba. "Kudala ishumayela ngeziphosiso ezinje."

Kulomthetho kuzokhethwa isifazane esifana noNesi, Tishelakazi nesifazane esiphambili esifundisiweyo ukuba singadlwa amafa esiwa sebenze namadoda aso neobuqili. Indoda nomfazi abaphucukileyo bazenzele ama'Will' amafa abo ngokuzithengela izindlalifa noma kube yiyo ngokwabo izindlalifa zamafa abo. Nawo lomthetho siyowushayela izandla mhlazana waphaswa.

Futhi kuyoxoxwa ngezinhleloko zokwanelisa abantu ngezinqola ezingabalinganiyo ekuhambeni kwabo ngoLoliwe nezindawo abangase baphumule ngokuthokoza lapho behlika khona ngokulala nokulungiselelwa ngazo zonke izimfanelo ekuhambeni ngoLoliwe. ULoliwe ufuna ukuba abantu bababule ngazo zonke izindlela zokubamba eziphansi kwesandla sakhe. Loku kusho ukuthi indoda ingavakashisa umuzi wayo wonke ngolungathuki lutho, ngoba uzo-bhasobhiwa kahle, uthwalelwe izimpahla zawo, uphekellewe nokulaliswa ku 'malakeni' amhlophe njengo ngaweqwane.

Amalungiselelo anonyaka anezinto ezin'ngi eziqondene nokulungiselelwa kwamaAfrika, ukuba asizakale ngemisebenzi okunge yavo nokuhubekela-phambili. Uma lezi zinjongo zingaphazanyiswa s'ngase sibe no Mantshi nabaShushisi baBantu nonyaka. Kule naBantu bazilungiselele ukumkela izibho ezinjena ngengqondo evulekileyo. Kuphele konke loku ukuziphatha njenge zilwane.

ISAGILA

Ubugebengu, ubushinga nokuziphatha ngobulelesi sizokumela ngengqondo yethu yonke kuze kube umthetho ukuthi bonke abaziphethe ngalezozimo basheshiselwe ukusakazwa ngezagila kusa shisa kunokuba kumoswe is khathi ngeze ngomuntu ogila imikhuba ngabomu.

—Ngu Makhaqadakhanda, N. Tvl.

INTO ESIPHEZU KWAYO MNZ. TLELIMA

Mhleli,
Igcwelwe ngu Sihlalo wamaDodana namaDodakazi ka Zulu uMnz. J. Nxumalo ukuba ngiphendule uMnz. J. Z. Tlelima ose Krugersdorp, ngokumcela ukuba asondelane nathi thina bale nhlangano sibonise naye natanye, mhlambe angalobela mina eNo. 3423, Orlando Township nomake abe semhlanganweni kwa Mai Mai ngomlaka 25 January, 1948 kwa Mai Mai Omusha ngo 12 emini.

Mnz Tlelima yazi ukuthi into esiphezu kwayo lena okhuluma ngayo, As'lwini nabeSuthu namaXhosa kodwa sifuna ukuzakha thina ngokwethu. Kanti futhi isifiso sethu sifuna ukuba sihlangele nabo laba abafowethu abeSuthu, amaXhosa, amaShangaan namaVenda njalo njalo.

Thina sikholwa ukuthi yithi thina Zulu es'emuva. Siphela njalo isizulu ngoba bayesaba ukusikhuluma khona lapha eGoli kukhona abantu abesabayo ukuthi bangabakwa Zulu. Konke okwakukuhle kwakwaZulu sekwabhidlika. Wozanike sikwakhe. Phelelani Zulu entweni yenu!

A. Msuthu Madlala, uNobhala, Orlando Township.

USEBENZILE UNHLAPHO

Mhleli,
Akengithi fahla lamazwana angihluphayo. Ngithola isimanga ngokuzwa indaba engandile sizwa lapha eGoli kuthiwa ikhona indoda igama layo Frank Nhlapo s'zwa bethi ukhiphe isimangaliso sebhasi (Bus).

Kuthiwa lensizwa ngeyezinye ebezikade zihamba amazwe nabelungu. Oh! Simfisele inhlankhano lowo mfana kanye nabafowabo labo azosebenza nabo kulo msezi kodwa lomfana akabhekeki kanjalo ukuthi angase acabange kanje nangoba akafundile lomuntu.

Baningi ababukeka ngocono kunaye noma bekhuluma kodwa akunjalo simfisele inhlankhano nikhulekele kuNkulunkulu aphile. Ngiyabonga Mhleli.

J. S. Nhlapo,

UKETHO E-LESLIE

Johannesburg.
Mhleli,
Akungifakele kwelakho lodumo kengazise izwe. Ngibona sengathi lolukhetho lanonyaka lwabaKhumeli ludale inzondo, phakathi kwalaba abakhethiwe ukuba babe ngaba votela izigodi (districts) ngoba amaduna asabona kungathi bazowathathela izikhundla.

Kanti qha, maduna akwamkhulu asisoze sikwenze lokho ngoba owenu umsebenzi uwodwa ungeke uthathwe ngumuntu, ngaphandle kokuba niziphathe kabi lapho uHulumeni uzobanika lomsebenzi.

Hlalani phansi ningasukumi nizotshelwa yithi esakhethelwa lomwonke amaduna analowo moya, sebenzi, luthi angisho ukuthi yiwo ngibona lapha kithi amadoda ayavungama nonyaka, athi akuzange kwenzekela lokhu abakuzwa nonyaka.

ka ngobaphela kukhona abafana abazalelwe kulomuzi, manjeke bathi bazimisele ukuthi ngomhlaka 15/2/48 bazokhuluma ukuthi abazali babo ababakhulule bafuna ukuthi bawuphathe bona manje lomuzi ngakhoke bathi basola zonke lezinto ezenziwa ngabazali.

Into yokuqala asina "School committee," asina "Advisory Board" futhi negatsha lika A.N.C. liyafa ngoba amalunga ayancipha ikho lokho okwenza lentsha izimisele ukuthi wonke ongumthengi lapha eLeslie township ngalolo 'suku bafinyele lapho ngo 1 ntambama enkundleni yomhlangano, asazike bafana balomuzi sizolungisa silinde lelolinga.

Yimi enginkikiwe amandla okuloba lencwadi ozithobele wenu.

M. S. Makuba,

Leslie, Tvl.

BEKUKUHLE 'EASTWOOD

Mhleli,
Kwelakho lodumo labansundu, Bengise Eastwood Township ngomhlaka 1 January, 1948. Ngabona umdlalo omuhle khona enkundleni yomuzi wakhona ngo 4 ntambama.

Kwakungamaqembu amane lana: Izinyoni Ezimnyama (Black Birds) ziphethwe ngu J. S. Miya; neyamaNdiya ngu Nelly Khoza.

Wo, suka kwaba kuhle impela noba lasuke lana. Zasho izikoshi kodwa zanyathelwa izinyoni ezimnyama ezathi uma zingena enkundleni kwathula kwathidu, kodwa kwathi minci imvula.

Hayi wayithinta inkosithi umphathi wayo u J. S. Miya okwaze kwathi uma seziquda umdlalo wazo izinyoni ezimnyama zabonga kuyise wazo umphathi womuzi uMnz. I. D. Kumalo.

Sithi inkosi ibe nawe mfoka Kumalo ume njalo kulomuzi wethu, uSomandla Akukhusele.

Ngowakhona, Eastwood.

OBONGA ABANTU

Iyabongeka iNasipoti ngokuziphatha kwayo ngo Khisimusi ne Nibijani. Akuzwakalanga zidumo zabubi. Akuvamisile lokho kwimizi emikhulu njengalo lapho "Izinyembezi zika Khwini" namabele ka Ndaba emaningi kangaka. Sithi niziphathe kanjalo nangomuso.

NguMuntu,

Nelspruit.

NIZWILE NA ?

NGODABA LOMUTHI: Ukuthi njengoqha unyaka usugqalile nePhalamende yaleli kufanele ukuba ihlangane, isigaba sakwa Ndabababantu sisola kakhulu izinyanga zabantu ezithengisela abantu nge-mithi yehlanhla neyothando njalo njalo. Manjeke kuzobekwa phambi kwephalamende ukuba kunqunvw-umthetho wokunqanda ukuphatywa nokuthengiswa kwalezinsizi eseziqude imali yalabo abalandelana nao beithenga. Baqondene nale mithi abaphathi bayo abathi yenza imilingo nezimanga bayiveze nasemaphapheni. Umthetho ophethe abantu uzokwakhiswa ngokusha ukuvimbela ukuvezwa emaphapheni kwale mithi.

UBUSIKA ENGLANDI: Njengoba siphakathi nehlolo nje lapha kuleli, phesheya kusebusika. Kuzo lezinsuku ezendlele bekunesiphapho esibandayo kwachichima imifula umoya wamosa kakhulu nase duze kwemifula kwasiphuka izihlahla namakhaya abantu bakhona bathithibala nje balokebe bemugele. Kuthiwa njengonyaka owendlele uMfula wakhona owaziwa ngokuthi yi Thames usuyizingwabi.

Igazi lisachitheka eNdiya.

USEFUL BOOKS

ROUTLEDGES COMPLETE LETTER WRITER, eMbutanweni, othandweni nase bhizinisini 4/9 iposi ngesihle.
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EZEZIGODI NGEZIGODI:

IZIHLABELELO ZOKUHLUPHEKA

(Ngu Meyiwa)

Ake uzifake Mhleli, ngesaba ukusho. Ngangise ngozini impela—endleleni ebushelwezi. Ngafikelwa isiyazi kwahlwa emehlweni kwezakala ngiboshiwe. Hhayike ngani, ngenxa yalomsebenzi enginawo ukusukela ngo 1940 kufikela namhlanje ngithola ilicence ukuthi ngifanele ukusebenza. Manje ngesaba ukusho Mhleli ukusho ukuthi namhlanje ngibhajadiwe—ngisitholile isitifiketi.

Awu ake ngihlabeleleke, kuyaphumake ukufa namhlanje kubhukwe imeyile ka 3.40 engehla ngayo ngiyobona lapho okwasala khona inkaba yami.

Ngayakuzwake Mhleli ukuthi bayakuthini enganginabo kwezakala Ntolwane. Bathi ofunayo uyathola ngomthetho wase Jerusalem. Ngesikithi bathi nesina muva liyabonwa kumbeke nami bangangibona namhlanje.

Animangali yini ngeza ngebhayisikili eGoli, kodwa ngizokwehla nge 3.40. Isitifiketi lesi sami sithi "Mr" asisasho ukuthi "Boy" Ngibeka lezi okuwukuthi angizange kengiyi ekhaya—wonke lonyaka ngoba ngelinye ilanga ngake ngathi shazi ngendula nje ngiya ekhweni ngaphambukela emzini. Ngangiphethe umgodla wami wesilungu.

Umntwana wagijimela endlini wathi mama nangu umlungu. Phoke niyazike nani emapulazini bacabanga ukuthi ngabe ngingowase mthethweni. Awu kwase kuvela nje omunye umzawami onga-ziyo. Wathi hhayi mntanami akusiye umlungu.

Linjaloke izwe lezinyosi lapha babaholelwa khona abantwana bakwa Israeli eKhananda. Thina siku leli lase Jiji. Nami ngathi uma ngihamba ezindleleni lapha ngathi ngibheka emuva ngafika sekuzindala ngaze ngathi bekungasenani emapulazini — bengithola ubisi olugayiwe.

Kaniboni yini ukuthi uYesu kwase kunguye lapho ethi khumula izimbada zakho Moses indawo ingwele.

Nami ngibona ukuthi leya moto eyawa ngihluphekile kwase kuyilo idlozi ubaba ngaka nakhu ngisezi-nyosini. Akulutho kungenzeka okwenzekayo — abadala bathi umhlangukulu uwile. Ngisho loku ngoba ngifaka lezindaba abanye bayothi ngiyaqhosha sengiphumelele kanti qha—iyakhonkotha nje ayilumi.

Manje namhlanje ekuseni ngezikhathi zo-eyidi niyazi ukuthi ngiyindoda ezithandayo. Ngithe uma ngiphuma kwa Nkosazana ngathatha isporting sami ne sileke ibhantshi nebhlukwe ngeza eshobhu. Wafika uMnumzana othile wanginikela iDeli wathi uyalithe ngisa nge £200.

Akusikho ukuthi kunganike majaha ukuziphatha nje kahle

EZASE SLAAIHOEK

(Joseph M. Khumalo)

Angiyena umuntu ovamile ezinhleni zephepha. Ngithanda ukubonga nokubabaza umsebenzi oyisibonelo esihle oqalwe ngo Mnz. I. Mseleku ku nyaka ondlule. Umsebenzi wesi Hlahla (Xmas Tree).

Uzawuxola Mhleli; nonxa kubonakala isikhathi sale ndaba sendlule, akuvumanga ukuba ngithule. Lomsebenzi ubukade usetshezwa futhi kuviki elindule, ubumuhle ngokumangalisayo, uma ubheka isiHlahla (Xmas Tree) kwaku simze kuthi mangitshela labo abamaduze naso besuke, ngoba sengisibona sifuna ukuwa—phela sase sisindwa iziphoo ezazikhungelwe kusona.

Sasi nanazelwe iStudents Choir eyayithi nxa ithinta ingoma ubone abantu belandisela ngamakhanda ngenxa yobunandi bengoma. Ngibonga kakhulu uthando abantu abalubonisa ngezifiso zabo. Ngibonga kakhulukazi oMnumzane I. Mseleku, S. Maseko no S. P. Vilane ababe singathe lomsebenzi. Kwanga INkosi ingabapha amandla babe isibani esingenakucishwa.

ALUKHO UXOLO

Ngapha ngase Thekwini (Durban eNatal) kuthiwa bekutholene impi enkulu phakathi kwamaqela amabili. Kuthiwa sekuyisikhashana manje lento yenzeka phakathi kwalaba bantu abamemelana emshadweni baye behlomile balimazane khona ngezibhamu nangokunye okubukhali.

Kuzwakala ukuthi ngase Mfuleni owaziwa ngokuthi uMgeni River lubuye lwasuka loluthuthuva emshadweni obukhona lapho. Kwaze kwathunyelwa amaphoyisa ayikhulu ukuba ayothela amanzi kulempi enkulu.

Isisusa saloluthuli ukuba kulesosigodi kukhona iChief eyakethwa uMbuso. Kusakela kulolo suku njalo sakwabakhona umbango omkhulu kuleyo ndawo. Ngesikhathi sakuloba, amaphoyisa abelokho egadile njalo phakathi kwezintaba buduze nedamu okuthiwa ngu Mgeni.

Abantu asebedutshuliwe balimale kusukela ku Khisimuzi bayisithupha. Amaphoyisa abizwa njalo azothela amanzi. Lenkana nkana kulomuzana wase Hlanzeni ngeyeminyaka elinganiswa ne 15 kodwa loluthuthuva luvuke emuva kokufa kowesifazane phambidana kuka Khisimuzi.

NAMUHLA SESIYAHAWULA

Mhleli. Ake ungivumele kancane ngithi fahla ngezakudala. Ngisakumbula izinsuku zakudala nezamanje. Ngesikhathi sakudala bekuthi umuntu angafika esitolo anikwe izinkwa noshukela adle. Uma esesuthi yikhona ezobuzwa ukuthi ufunani, uthengani ubese usho.

Namhlanje sekungokunye nje impela. Uthi uma ufika esitolo kuthiwe isinkwa asikho kanti futhi lezi zamanje zinomehluko omkhulu. Thina bantu ngaphambili sasingasazi isinkwa lesi noshukela nensipho nomeleko ohlala emathinini.

Konke lokhu sikufundiswe ngabamhlophe manjeke sesikujwayele. Impela uma singavuki nge-Khofi ekuseni umzimba awujabuli uzizwa ukhathelwe uyoze ugijimele khona esitolo uthi "Please Nkosi ngisize ngetiye noshukela noma Bread noma Soap."

Akuphendule athi "Sorry my boy." Athi anginakho ngisho uzoqeda yonke leyo ndawo ukufuna uze mhlambe uhawukelwe ngomunye athi kuwe thenga impahla ngizokunika ushukela.

Manje angaphila kanjani na umuntu ngokuthenga impahla uma efuna ushukela kazuka nje vo! Kunzima kithi thina bantu kule mihla. Abamhlophe basifundise ukudla kwabo sakuthokozela kodwa manje abasavumi nakho.

E. Mohale.

Sabie.



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3. IRREGULAR MOTIONS

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Milawu Ya Vatirhi Va Mavoko

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Swakudya Na Mitirhu Ya Mavoko

Hambi leswi nawu wa vatirhi lo'wu nga endliwa hi 1937 a wu endleriwe valungu ntsena, vantima va pfunekili nyana na vona hikokwa laho ka wona, kufana na leswi mutholi a nga pfumeleriweku ku veka nandzu ka mutirhi wa rishaka rihi na rihi kumbe nhlenzeletano hambi trade union.

Hintiyiso ti trade unions ta vantima titele aka tindzawu hinkwatu ta tiviva hi kokwalaho ka ku twanana na vatholi. Nawu wa vatirhi lowu vuriwaka (industrial conciliation act) hi shoja shilolela sha nawu lo'wu nga kona sweswi wa (industrial legislation) Hulumente i vurili leswaku i lava ku pfuna ngopfu vantima.

Ku andza ka mitirhu hi kokwalaho ka nyimpi le'yi kulu (world war II) ku tise vatirhi la vo tala va vantima a madorobeni kuta kuma mitirhu lemintswa yo lunghisa swa nyimpi.

Mitirhu ya ha andza yi ya mahiwele votala va ehleketa leswaku ankarini South Africa yi ta vandi ya mitirhu (workshop of Africa) ku andza ni ku ya a mahleni ka mitirhu swi nga endleka loko kuri na ku twanana na kutirhisa shikari ka vini va mitirhu na vatirhi, kutani nawu lowu wa industrial legislation wu kongome ka mhaka leyi.

Hilembe ra 1946 a kuri na 78 wa ti (industrial councils) leti a ti ngenisiwili ka buku ya ka Hulumente la Union, ku nga siva na nyimpi a tiri 54.

Ripoto ya huvu ya mitirhu (department of labour) yi vula leswaku tikhansela leti ta swikota ku tisa ntwanano shikari ka vatirhi na vini va mitirhu. Loko ku tshuka kuva na kuholova, kurumeriwa muavanyisi aya vona mhaka kuri swi loyini.

Ripoto ya ha ya a mahleni: "Swa tsakisa kuvona leswaku leswi swi endleriwe kusivela switereke leswi nga va kona loko (industrial legislation) ya ha sungula."

Swa laveka kutiva leswaku a hi, vatirhi ntsena lava fanelaku ku hlengeletwa ku lunghisa mhaka ya industrial council na vini va mitirhu vafanela ku hlengeletwa kuta lunghisa mhaka leyi.

Ripoto yi vula leswaku loko vatirhi va hlengeletwili ku lunghisa mhaka leyi yo veka khansela, vini vamitirhu va nga hlengeletwangi, industrial council yi fanela ku yimisiwa kufikela leswi eadlwili.

TIBODO TA MILAMU

Hi 1945 ku endliwili muse wa makume wa tibodo na ti bodo tinarhu, to tala ta tibodo leti ti tirhe ngopfu e ku holoveni ka Vamasipala na ti trade unions. Aka tibodo leti ta 43, 18 wa tona titimela timbolovo hi ku pfumelana, leti swana a ta halo tsama loko ripoto yi kandziniyisiwa.

Shikombiso le shi nene leshe kombaka kuhambana ka (industrial councils) na ti conciliation boards) iVamasipala va wana lava nga na tikhansela leti nga vakeriwa makumu kasi a ka ti conciliation boards tinwana ti vekiwa ntsena loko kuri na kuholova.

TINHLENGELETANO TA VATIRHI

A kuheleni ka 1945 a kuri na 170 wa tinhlengeletano ta vini va mitirhu leti ati ngenisiwili abukwini ya ka Hulumente, na 203 wa ti trade unions leti a tiri na timembela leti atifika 350,000. Vantima la vanga hansi ka (Industrial Conciliation Act) va nga ka Vanga vi timembela ta trade union le'yi nga ngenisa a bukwi. Hikokwalaho ka mhaka leyi Hulumente ankarhini lowu nga hundza ihlekeli ndlela leyi ti trade unions ta vantima tinga tivekaku.

Hakanyini va tirhi vavantima va tiva swintsozo ntirhu wa vona valavo va vuriwa (semi skilled workers) vanwana ava tiva ntirhu wa vona lavava vuriwa kuri iti (unskilled labourers) kutani lava va tele ngopfu ku tlula la va tivaku ntirhu (skilled labourers) hi kokwalahoke kulunghisela vatirhi swi nonohaku ngopfu hikona.

Vanhu votala nyamuntlha va pfumela leswaku kuyimisa huvu va vatirhi trade unions, hindlela leyi nene.

Lev'none swi ngopfu ngopfu aka mitirhu ya mavoko, hikoma vo tala a vo swi tiva swi nene ku tirha ntirhu va vona va vuriwa (unskilled labourers). Hi ta tlhela hi vu ya futi aka mhaka leyi, ka-

A ka mahungu la ya nga hundza, hi byeriwili leswaku vantima lava tirha ku mitirhweni ya mavoko le Johannesburg na le madorobeni la nga kusubi, va ringana 200,000 loko hinga ngenisa na tindzawu leti nga na mitirhu le' mikulu kufana na le Port Elizabeth, Cape Town, na le Pretoria. h'nga vona leswaku vanhu lava a ndzaku a tikweni hinkwaru, vanga ngenisa amitirhweni hinkwawu.

Ku ve na kutshiririka loku kulu kusukela aka khume ra malembe laya nga hundza, kutlakusa mitirhu ya mavoko la South Africa na kuyiyisa a mahleni vanhu la'vo tala vaehleketa leswaku hile nyangweni ya lembe ra mitirhu lemintswha ya mavoko, kuta ngenisa mani na mani. South Africa se itiku ra mitirhu ashikari ka Afrika hinkwayu, kambe habato teka nkari kufika laha vaendli va swilu le matikweni ya Europe na Amerika va nga kona.

A swi kalangi swi nga va kona matikweni ma nwana, Hikokwalamahungwini ya misava hinkwaho ka nkitsinkitsi lowu, votala yu leswi va endli vaswilu va swi endlisaku swona nyamuntlha, hi hanya a amalembeni ya mitshini na swona mitshini leyintshwa yi laveka lembe rihi na rihi, kunene hikokwalaho ka mitshini leswi hikoma ku kuhanya loko o loveke, kuhava na siku na rinwe leri hundzaku hi nga tirisangi mutshini, loko hiya kutirheni hifamba hi shitimela kumbe bus, loko hida lofo ra shinkwa, loko hi hlava buku, kumbe newspaper naloko hifamba apatwini hivona leswaku hinkwaswu leswi swiendla hi mutshini.

Hikokwalaho ka mitirhu, miti le'mi kulu yi humelerili na kukula, kuve na nkitsinkitsi low'kulu wa vanhu ku suka amatikweni vaya amadorobeni kungari laha South Africa ntsena kambe na le

tirha mitirhu ley'otika, hambi leswi avatirhisa swi tirhu leswa khale, vadyondzili mpfuno wa quva, na ndlela ley'nene yo rima, leswaku misava yinga kukuriwi hi mpfula, leswi swi vula leswaku vaswikotili kuhlayisa na ku tlakusa dyondzo ya vona.

NDIMU ISHILU LE SHIKULU

Dyondzo le'yi hulu yinga fa hikuka kunga hlaysiwi ndimu, hileyi vuriwaku (Nayan civilisation) ya le Central America laha akuri na miti, natitempele naku hanya loku nene, khale ku ngasi fika ma-Spaniards. A va dyondzekili ngopfu, vari na kalendara ya vona yo tlula leta ka hina ta sweswi, vutlhari bya kona byi kumiwa hiku dyondza tityeleti.

Ririmi ra ma-Nayan ri kona na sweswi kwale Central America, kambe tibuku leti a va tsarili tilahlekili, matsalelo ya vona yavonaka a makhumbini va tintempele na le ka swinwana. Ma-Nayans ava byala mbewu ya muhlovo wunwe ntsena tani hi hina leswi hi byalaku mavele ntsena, kubyala mbewu ya vona, a vatsemelela swi hlhla va tshika matluka na marhavi swi bolola kwala hansi kunonisa nsimu.

Kutani hikokwalaho ka ku tsema swihlala leswo tala, byanyi byo mila lebyo leha byi teka matsamu ya miri kutani byi va sivela ku byala mbewu. Andzaku, ka malembe lay'otala, kufika nkari lowu swakudya swo ringana swi-nga pfumaleka, hikokwalaho ke, dyondzo yi wa, kutani varishaka ra ma-Nayan nyamuntlha i swi siwana leswi tsandzekaku na ku tipfuna va tlakuka nyama.

Kuna dyondzo a ka timhaka leti, ya hina, leyi a hinga yi tiva, hingaka hinga fambi hindlela ya khale, tindlela letiya ta khale to rima leti hinga tiveku kuri vana va hina kumbe vana va vona vata kuma swo tlula ritsuri na sava laha akuri na misava ley'onononandu. Hinga ka hingayi mahleni loko ndimu ya hina yinga lunghisiwangi, na loku hinga landzi switsundzushu leswi va hi byelaku.

Hindlela yo fana na ya ma-Nayas, loko va tsemelela swihlala va titisela vusiwana a tikweni ra vona, nahina hikuala ku hunguta tihomu ta hina, hi tisa vusiwana a tikweni ra hina.

Tihomu le'ti nene ti tisa masi, nyama, na ntirhu, kasi tihomu le'to biha to dya byanyi tinga vuyisi ntshumo, a hantsengo wa tihomu lo'wu pfunaku kambe mhlavho hi wo wu pfunaku kuri munhu a vuyeriwa. Loko munhu a ri na 100 wa tihomu, titirha ku dya byanyi ntsena, kambe unwana a ri na 10 ntsena leti nwi nyikaku masi na nyama-ongi swi antswa kutlula lowa tihomu to tala.

DYONDZISANI VANWANI

Hinga vutisa hiku shana leswi swi pfuna yini aka mutirhi wa mavoko ke? Nhlamulu yi kulu, hakanyingi ina nkari wo dyondza ku tlula nakulobye loy'anga tikweni, na swona wa swi tiva leswaku kuna tinshaka tinwana ta rifumu handle ka tihomu, kutani loko a tlhelela kaya a hundzisele vutlhari lebyi a nga byi kuma a ka vanwana. Kutshovela swo tala a mitirhweni swi endleka loku ku ngenisiwa tindlela letintshwa to tirha, na ku landzelela minkari, leswi swi fanela kungheniwa na le kurimeni hikava loko misava yi lungisiwa kahle, yita nyika rima ra vona ringa swakudya, kutani unwana na unwana uta vuyeriwa.

Hu eta zwitu zwinzhi nga maanda nga mushumo, zwi etwa nga u disa ndila ndzhi tshifhinga shothe, na u tovhelela tshifhinga. Hezwi zwi ya fana na ulima, mavu, he a layheleswa zwa vhuvi a do bvisa lufumo lwa wo lwa zwiliwa vhothe vha do vhu-

lwa. V-2 (a)

ZWILIWA NA MISHUMO YA ZWANDA

Mafhungo ya zwino yo rivhudza uri vhatu vha rema a vha vha shumaho Johannesburg na madoroba ya tshini na Johannesburg vha lingana 200,000.

Ari ritshi dzenisa na havha vha shumaho mishumoni mi'ulu ufana na hangei Port Elizabeth, Cape Town, na Pretoria, ri do vhoona uri vhatu vhi the vha shangu vha nga dzena mishumoni.

U thoma kha fume la minwaha yo fhiraho, ho lingwa nga maanda yo yisa mishumo ya zwanda ya fhano phanda, vhatu vhanzhi vha humbula uri zwino ro swika munangoni wa nwaha wa mishumo, uri munwe na munwe a dzhenisevho tshanda tsha we.

South Africa ndi shangu la mishumu mindzhi kha Africa yothe. Fedzi re kha di do dzhiya tshifhinga thiulwane u swika kha mishumo mihulwane ya hangei Europe na Amerika.

A zwo ngo vha hone na kha thihi mafhungoni ya shangu lothe hu eta zwithu u fana na zwino, ri tshila nyahani wa mitshini, machines) na hona mitshini minzhi i ya funeha kha nwaha munwe, na munwe. Ndi heyi mitshini, e ri fhahu hu tshila zwavhudi. Aliho dovha le la kovhela re sa ngo shumisa tsha u et'wa nga mutshini. Ha ri tshi ya mushumoni ri ya nga tshidimela, kana bus, ha re tshi la vhuroto, ha ri tshi fundza bugu kana bambiri, na he ri sa eti tshithu ri tshi dzi tshimbilela zwa shu badani ro itelwa zwothe nga mutsheni.

DZIDOROBO DZO HULA

Nga mishumo dzidoroba dzo hula mashangoni othe. Vhatu vhanzhi vho shavhela dzidoroboni, a si uri ndi fhano South Africa fhedzi, na kha mashango othe. Nga hu ita zwo ralo vhanzhi vho litsha masimu yavho, na zwone vho livhala uri na be mishumo ya zwanda, e ri thusa nga maanda, mutho a nga si zwi koni u dzula tshifhinga tshi hulu a nga li tshithu, zwino he, zwiliwa a zwi bvi mutshinini zwi bva mavuni.

Zwino vhanwe vhashu avhu vha dzulaho dzi doroboni, vha humbula u ri vhatu vha dzibulasini vha murahu, a vha na ndavha navho, vha a hangwa uri ri thusa nga mishumo vha yi etahu.

Ngoni vhavhe vha tshi funa u rema zwitari zwino vha litsho matare na matavhi zwi sinele hanefho tshimuni u ri hu none.

Ngoni vhavhe vha tshi funa u rema zwitari zwinzhi zwanyi vhu-

bulwana vha hula vhu tshi vimbela huzwala mbeu.

Nga muraho ha minwaha minzhi ho da tshifhinga tshinwe nga tshe zwiliwa zwa kala, vhatu vha sa fumani zwa u lingana. Nga wonowo mulandu fundzo ya pshadhla, zwino vhalushaka lwa Ma Nayans namusi ndi zwiwivana zwa usikoni u bvelapanda.

FUNZO KHA RINE

Ndiyeyo fundzo kha rine ye ra si yidivhi. Ringasi tshimbili nga ndila ya kale ya hu lima risa divhi uri vhana vhashu vha do fumana marule na mutavha masimuni yovha yo nona. Ri nga si bvele-phanda ha ndila dzashu dza ulima dzi sathu lugiswa zwa vhuvi.

Hari ri sa funi u tovhelela zve vha ri eletshedza, zwino he mulando u dovha washu, u etela vhana vha shu, u lugisa hezwi zwi fanela u etiwa nga mulayo o vhofohiwaho.

Nga ndila yaufana, na ya Ma-Nayas vha tshi rema zwitari, nga u eta zwenezwo vha tshi vhlulaya shangu lavho na rine vho ri eta zwenezwo nga u fuwa kholomo nzhi ri tshi hana hudzi fhungudza kholomo dza u luga dzi disa mafhi, nama, na mushumo, kholomo mbi a dzi disi tshithu dzi tou dzula dzitshi fhedza zwanyi dzi tsha vhuisi tshithu.

Asi mbalo ya kholomo heyi i todehahu ndi lushaka lu funekaku a rali mutho o fuwa 100 wa dzikolomo dzi tou la zwanyi fhedzi dzi tsha iti tshitu, hoyu monna u phala nga oyu a no dzula tshini naye wa u fuwa kholomo dza 10 dzi mufhawu mafhi na nama.

Zwino ri nga vhudzisa ra ri zwone hezwi zwi etani kha mushumi wa zwanda na? Phindulu ndi khulu.

Kha nzhi u na tshifhinga tsha u fundza u fhirisa wa havho a dzulaho hangei shangoni. Na zwone u ya zwi divha u ri u na lufumo lunwe nde ha kholomo, zwino he a tshi swika hayani a fhe vho vhutali vhe a vhu fumana.

Hu eta zwitu zwinzhi nga maanda nga mushumo, zwi etwa nga u disa ndila ndzhi tshifhinga shothe, na u tovhelela tshifhinga. Hezwi zwi ya fana na ulima, mavu, he a layheleswa zwa vhuvi a do bvisa lufumo lwa wo lwa zwiliwa vhothe vha do vhu-

lwa. V-2 (a)

NYELETSHEDZI YA SHANGONI LA VENDA

(Nga J. M. Madzunya)

Vha hashu ndi kale zwino vhatu vhasa divhisei ngaha ndimi mbili ndi tshidzeniswa kha tari la vhatu. Huno haya mafhungu a u dzhenisa ndimi hedzi mbili. O thomiwa 1943, haya ha vhanza ngei "Bantu World" vho—J. P. Mutsila khwali ya khoro ya mvula-Phanda ya sha ngalo la venda, na vho J. M. Nenweli nduna ya khoro khulwane ya sedziso.

Yeneyi khoro ya mvula-Phanda na J. Muneri mukhuyhanganyi wa ye neyi khoro ya mvula-Phanda. Huno vha swika vha amba na vha lauri vha pepa la "Bantu World," nga ha dzone hedzi ndima dza tshivenda na tshishangana dza tendelwa nga vhalauri vha pepa, huno, ndi nga atho namusi rina tshivenda na tshishangana tarini la Bantu World.

Huno hari nga dzi 25 dza Thafamuhwe 1943 kwali ya khoro vhone vho-Mutsila vha ya Germiston na mukhuyhanganyi J. Muneri na vho P. Maringa u vha divhisa zwo Shumiwaho, vho Maringa vha zwitakalela zwenezwo vho Maringa ndi muthusi wa kwali ya khoro ya mvula-Phanda.

KHORO YA SEDZISO

Huno hari nga dzi 27 dza thafamuhwe 1943 ha vha na khoro ya sedziso uri huwanale vha dzudzanyi vha ndimi hedzi mbili hapfi vho Maringa vho do dzudzanya tshishangana vho Nephawe vha do dzudzanya tshivenda vhanza vha tendelana kha havha vhanza-vha vhili, fhedzi vho Nephawe vha vha siho kwali yari ido vha divhisa huno vhe na hone khevha: ndi vho J. P. Mutsila kwali ya khoro na vho P. Maringa muthusi wa kwali J. Sebasa, D. Maphiswana, J. M. Nenweli, F. Mabidi, A. Negukhula, J. Magidimisa J. Ramagwenzha na vho J. Muneri.

Ndi vhone ha vha vhanza vhe vha didina kha hoyo mushumo na vhanwe vha nzhi.

Huno nne ndi ya vhidzelele kha vhothe Vhavenda na matshangana ndiri dzoinani khoro ya mvula-Phanda ya shango la venda nga vhunzhi nga uri mushumu ndi muhulu wa hu shumela shangu la hashu, nga uri vhatu vha fanelu u divha uri a hu ngafhi na vhanwe vhatu vha manwe mashangu vhone vha do ri shumela kha zwine ra funa zwona.

ZWOTHE ZWI WANIWA NGA PFUNZO

Huno zwotthe hezwi zwi waniwa nga pfundzo a zwi wanali huna tsho rifanelaho, ndi u gunda vhatu vha hashu ngauri: "Mudzimu ho ngo ri dzima thalukanyo, o ri fa ufanana na dzi nwe 'tshaka'."

Vha hashu rifanele u vha na divho ya uri ari nga dzuli ri tshi vhuswa uisa nga hu safheleho hezwu a zwi konadzei arali ri tshi di fundza pfundzo ya khandzono (Politics) nga uri a huna lushaka lo wanabo mbopfolowo nga nda ya pfundzo ya khandzono arali ro di fundza yona.

Nga rido vhone fhanu venda uri vhatu vha hashu vha pfiswa vhu-tungu hani, kholomo dza hashu dzi-ya fa nga mulandu wa dipe, a dzi na mafhi nga mulandu walo.

hedzi nga ri dou vhone kholomo dza vhatshena dzi hamiwaho, a dzi yi dipeni, dzi ngani ndzi sa yi dipeni? ndi nga uri dzi hamiwa mafhi, ngauri vha zwi divha u ri dzi tshi ya a ndzi nga thi na mafhi. Zwi funwaho u itwa fhanu venda, vuwa! venda ngauri ndi kale wo rongomelwa, lotsha ndi kale, dzhoi-nani khoro ya mvula-Phanda.

MVELAPHANDA TSHITUNI SCHOOL

(J.S.E. Matlakala)

Tshikolo tsha Tshituni tsho mangadza vhatu vhothe vha hene-fho nga mvula-phanda ye ya vha hone nga nwaha wa 1947.

Munyanya wa Khushumusi ndi wone wo takadzaho vhatu. Vha dededzi vho W. J. Maagi vho shuma u kuvhanganya zwa vhubali. Vho J.S.E. Matlakala vho lwa na zwa maphepha. Nga la dzi 25/12/47 ho do kuvhangana henefho tshikoloni vhatu vha swikaho 200 madana mavhili, vha tshiri vha da u luma Khushumusi.

Vho J.S.E. Matlakala na vho Meester J. Mabona vho renga zwa tshikhuwa zwiliwa. Aiwaa ho liwa thumbu dze "nde." Vho J.S.E. Matlakala vha thoma u tamba. Vha fha vhasidzana na tuka masiwitsi. Vho W. J. Maagi vhone vha imbela gogo lothe.

Musi vhana vha tshi khou ita zwa u imba vhabulwane vha tshikolo Mudededzi J.S.E. Matlakala a dzula na vha kalaha a tshi talutshedza zwa mvula-phanda.

Vha kalaha vho mu fhindula nga la uri "tshi tshee" ra bebwa, ari athu u vhone zwa namusi! Nga la dzi 26/12/47 yo vha entertain-ment u bva 7 p.m. uswika 12 p.m. Vha Venda vho no fhatu-va naa?

MVULA NDI KHULWANI VENDA

(G.C. Masindi)

Huno vha komana va nga vha kalaha vha hashu, ndi vha divhisa uri munwe na munwe u fanela u divha zwa vhuudi nga mulambo.

Milambo i khou tshinga zwi nzhi fhanu Venda, milambo idala lwa u fhirisa tshikalo, a siyona mvula fhanu hayani Luvuvhu lwo kumbiwa, kolomo dzi linganaho tanu na mbili, na dongi tharu dzo kumbiwa.

Ndi eneyo vha tavha tsindi.

VAHLAYI NI VATSARI

Miss E. Makhubele, Turfontein, o ri: Hambu loko ndzi sukile khale a kaya ndzi lava ku byela va ka hina kuri ndza ha rhandza Shitsonga shaka hina. Mhaka leyi ndzi tiyisaka nhlana ngopfu i mitirho leyo saseka leyi tirhiwaka hi Vafambisi va Transvaal Shangaan Association na marito ya la'vo tala lava ndzi ma hlalaka ka "Bantu World."

Ndzi mi nkhenisa ngopfu nwina Varikwerhu, ngopfu "Mavhavaza" na "Matanato," la'va hi layaka ka le'swo tala. Leshi ndzi vavisaka i ku vona kuri vavasati na vanhwana va ka hina a va tsali handle ka vavanuna ntsena. Swilo yini nwino vavasati va ka hina o nge mi lo fa mi hela kasi ma hanya?

Hi na va-Mistress, tine na vavasati va tinshaka-nshaka kambe a hi tvi nshumu hi swa nwina. Vanhwana vo fana na va Miss B. Kubayi, F. J. Mkhombo, C. Mabaso na M. Chauke a va hi hlambelala hina vavasati, kambe a ndzi tiri lomu va nga kona namuntlha Shana wena Muhleri wo ala ku kandziyisa mahungu ya vona shana?

Mr Thomas R. Shivanda, Johannesburg, o ri: Kunene mhaka le'yi tsariweke hi "Matanato" ya twala swinene kuri vuyingyi bya hina Vatsonga hi suka hi tekile hi le kaya kambe loko hi fika laha Joni hi tiendla mityindzu yo kukula kule.

Hi yengeka hi teka hi thsama na vavasati va lomu Joni miti yi ri ku hluphekeni kaya. Vanwana a va nyumi ku vula kuri, "Mina a ndzi rhandzi nsati wa Mutsonga hikuva o na thyaka." Vanwana kambe o ta twa va ku a nga dyondzangi, kasi tolo ka siku a nvi rhandza hi mbilu ya yena hinkwayo, vanwane va na swihlangi na vona.

Namuntlha hi vona vanhwana vo tala na vavasati vo tala va Vatsonga la'va nga riki na vavanuna hikuva vavanuna na madjaha ya ka hina va dyiwile haleno Joni. A ha ha tivi kuri hi ta ku yini hikuva na la'va nga dyonza va sungula ku ngheniwa hi moya wo tano.

Varikwerhu a hi ti akeni hi Vatsonga, hi thsika ku famba hi tiendla Vanwampela—madlekeni ka tinshaka ta makhombo.

Mr J. Maranele Efrata o ri: Ndzi na ritonyana ka nwina va ka hina la'va humaka le New Barota. Ma swi tiva leswaku hi sukile e tikweni ra ka hina ro saseka ra Shitungula hi ta haleno Msibi.

Himpfu ka hi fika haleno ku na swo tala le'swi hi karhataka tane hi ku pfumaleka ka mati, mumu, ndlala na swinwana. Kambe shilu le'shi hi karhataka ngopfu i ku pfumala Clinic kumbe shibedhlele. Loko munhu a vabya swa nonoha ngopfu ku pfuneka hi nkarhinyana hikuva shibedhlele sha Elim kumbe sha Duivelskloof swi le kule ngopfu na swo famba ku hava swo ya tindzawini leto.

Kutani nwina va ka hina hi fanele ku lulamisa swilu swa tiko ra ka hina. Hi fanele-ku vonana na Khomishinari hi nwi kombisa mhaka leyi.

Va ka hina loko hi nga lulamisi swilu swa tiko ra ka hina ku hava loyi a nga ta hi pfuna. Pfukane vanhu Msibi! Pfukani nwina va Barota.

Mr Ben Shivambu o ri: Mhaka leyi tsariweke hi Muhleri ku hlama la'va Nyusiphepha ya Vatsonga ya twala kambe mina a ndzi yi twisisi. Muhleri o hi byela kuri swa nonoha ku fambisa Nyusiphepha na swona swi lava mali yo tala, na swona o hi byela ku dyondza ku tsala na ku hlaya hi "Bantu World."

A hi kaneti timhaka leti, kambe hi fanele ku byela Muhleri kuri ku hava le'shi nga nonohiki na swona ku hava le'shi nga laviki mali yo tala ku shi kuma. Hi vula swilu leswi hi ri karhi hi swi tiva. Hina Vatsonga hi tsandzeka ku endla swo tala hi ku tshava. A hi ringeteni. Hi nga tshavi malebvu ya ngaha.

Hi thielo ro hlaya, ndzi nga vula ku ri Muhleri a nga thsuki a tshava. Vatsonga va hlaya ngopfu. Hi na Vahlayi vo tala ngopfu. Hi thielo ro tsala a ndzi vuli. Wa swi tiva

MAHUNGU-HUNGWANA

Ku ve na matishara yo tala ya le kaya la'ma nga ta wisa haleno Joni hi nhweti yaDecember na January. Vanwana va vona hi lava: J.S. Shimate (Elim), J.B. Ngomane (Arthurseat), W. Masia (Arthurseat) O.W. Mahange (Lemana), N. Mabele (Fort Koks), Miss S. Mueti (Elim), M. Jeleni (Mphahlele) na vanwana la'vo tala hi nga tsundzukiki mavito ya vona.

MAHUNGU-NDLELA

Ku twala kuri hi nhweti ya February 1948 ku ta va na nhlengele tano yi kulukumba ya T.S.A. Mi ta tivisiwa loko siku ri langhi wile.

leswaku hi na "Swikoty" le'swi yi vonaka peni. Ku na va P. S. Baloyi, R. H. F. Baloyi, A. D. Mahatlane, C. K. Mageza, S. J. Baloyi, H. E. Ntsanwisi, J. S. Chauke, H. K. Maluleke, Mavhavaza na "chomi" wa kwe Matanato na la'vo tala.

Ku hlaya hi loko ndzi lo shurha. Vatsonga hi lava Nyusiphepha ya hina "Nyeleti ya Misho" yi pfumala Muhleri. Hi yini va nga yi nyiki Muhleri wa Shitsonga ka "Bantu World" a nga va kombisa ndlela nhweti yinwe? Kutani shirilo sha Vatsonga va ri va lava Nyusiphepha ya vona.

Mahungu-ndlela ya ri Mr. J. Marhanele loyi a a dyondzisa le Efrata o nge hi yena a nga ta va Principal ya New Barota School, manwana kambe ya ri loko Mr. J.C. Marivate o thsuka a yile Shikolweni musivi wa yena Kuruleni o ta va Mr. Percy Soundy kumbe, Mr. Francis Ndlve.

SWINWANA NA SWINWANA

Mr. J. Mahuhushi loyi a nga va Muhleri wa Shitsonga ka "Bantu World" ku sukela 1946, a a nga vi yena Muhleri ku sukela lembe leri ra 1948. Mi ta tivisiwa vito ra Musivi wa yena ku nga ri khale. Mahungu ya la'vo tala ma hlwerile ku huma hikuva Muhleri a a ri ku wiseni. Muhleri lo'ntswaha o ta lulamisa hinkwaswo mi nga vileli ngopfu.

Hi kume mapapila ya la'vo tala va vilela hokowalaho ka ku kala ka Mahungu ya "Mavhavaza" Hi twile ku vilela ka nwina. Hi ta ringeta ku vanana na Shikalabyana leshi "Mavhavaza." Isi no izi ku shi kuma. Shi famba stereka lomu ka va "Chu chu chu Baby."

Mr. W.M. Mathebula, chairman wa Central Branch ya T.S.A. a endzile kaya Tlangelane Mission Station, Louis Trichardt, ku ya vona ndyangi na Mashaka.

Mr. James Shiundlana, Labour Assistant wa King Edward School, Houghton Estates, a endzile kaya. Letaba ku ya vona varikwayo.

1. This is a bottle of ENO'S FRUIT SALT

2. Put a teaspoonful in a cup or glass of water

3. Drink it down while it's bubbling—it's so refreshing.

ENO'S DOES YOU GOOD!

ENO'S is the drink that brings health to you and to your family! ENO'S makes the blood rich and pure. ENO'S cleans the poisons out of the stomach. That's why ENO'S is so good for you! Buy a bottle to-day—it will last you quite a long time!

Eno's 'Fruit Salt'

FOR ROBUST HEALTH!

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UTSHINTSHIWE E-KAPA UMFU. Izinto Nabantu E-Tshantolo

Umfundisi C. Nontshinga-Citashwe, webandla lamaTopiya omZantsi Afrika obelapha eKapa utshintshelwe eBloemfontein yiNkomfa ebihleli eKroonstad ngoDecember. Umzi waseKapa ulahlekelwe. Ubesisikhuthali sendoda eyavikhokhele iTopiya Katolika yomZantsi Afrika kwiSithili seKapa-Bhai. Yazimanya neli Bandla ngo1935 phantsi kukaMfi Bawo Mongameli Spondo waseAthlone, enabefundisi nabavangeleli namaBandla akhe onke. Wabekwa ngoJuly 1919 nguBp Z. Y. Bezwana.

Ngelo xesha wayenoo-Canon J. B. Albert nabaVang. H. L. Madu-

CITASHE

(NguJ. S. Twala-Makam)

na. J. Mlenzana baseGeorge nase-Mosselbay, Rev. T. L. Bluaw, Mvang. Philip Citashe, waye umfundisi lo ephethe eStellenbosch ukuya eKapa, inguye uMongameli weSithili owayeselebeke nama-Bishop apho angekhoyo.

Weza kungena eKapa ngoMarch 1930, wakha iTopiya apho ikingekho. Wazibalula ngobubhali obuvanyiweyo, ethetha nasemoyeni (Broadcasting), engumcedisi ne-Toliki kubasebenzi bezakhiwo (Building Industrial Council) imi-

nyaka emi6, eliLungu leBhodi unyaka ngokunyulwa ngumzi neminyaka emi2 ngokunyulwa yiKansile. Wahlukana nobuBhodi ngenkcaso yakhe enkulu yeBeerhall. Ube ngumthunywa weBhodi kabini kwiNgqungquthela yamaBhodi eNigel naseEast London; wongamele kabini intlanganiso zonyulo lwasePitoli enkantolo yaseWynberg, enenxaxheba engencinane ngokunyulwa kukaMn. D. B. Molteno (A. Dilizintaba.) benoMn. J. G. F. Moutl, M.P. C.

Umka sel' ekunyaka wesibini engumphathi woViwo (Commissioner) kwiLanga High School. Eneediswa ngabefundisi beemvaba zonke.

Umzi usamangalisekile ngumgungo wakhe wokwakha Indlu ekuthiwa ngu"Nonzwakazi" eTembeni kwaLanga nge£1,200. Inkomfa yawubona lo mzamo yameleza ngama£228, ukanti umka ityala lili£128 kuuphela!

Ube yinkokheli esikhumbuzweni sikaMendi, nesikaNtsikana Ongcwele, wangudaluxolo kwesamamfengu, eliLungu leBantu-European Joint Council. Ngo1944 wayekhumbula imiyaka ema25 esebufundisini (Silver Jubilee), mhla umzi wamothusa ngama£39,14, namhla kwavulwa ityalike yakhe nge£156.

Umzi waseKapa omHlophe noNtsundu uye kumtamba isandla yena nomaMvemve Magasela. Ndlovu, ngo3 malanga ngeCawa ye15 kuFebruary eTiopiya kwaLanga. Ukuze abe ndlela-ntle-mpumelelo-bom uChisana lo!

Kumakhab' eKongolose Esigqeben' eBloemfontein

(NguE. F. Daniel)

Xhuma Xuma! xaka lomka Xum' eNgobo phaya!!

Xelis' amaxox' aseXonxa kun' eba-Thenjini phaya,

Xa axananazay' ukuxhoxh' imf' amasel' axelis' iCongress.

Xhuma Xuma, poni ndin' akuthi, uxel' imidak' aseMelika,

Ewe bo! Apho kunento zooBooker T. Washington, ooFrederick Douglas.

OoDuda Carver nooDuda J. R. Coan wodumo lwaseYale University.

Xhuma mfo wasemaNantsini! Xel' ooDuda Aggrey nooBishop Turner.

Gxwagxis' amagxagxa la, d' akxwarh' axhalabe,

Wenz' ooXhalabile ntw' akuthi axel' ooXhoxho nooSxaxa,

Mhlenikwezeni baxatyiswa ngawo la mzuz' eXhoseni.

Cokis' ukucholachola lo machaphaz' acocokileyo Kwayi!

Calata sitsho kuwe xa sitshoyo mbingelel' akwaYakob' eKalandoko,

Catsh' iKongolose yacikoza x' ithi makhe sikhaxhe phants' uBoycott lo.

Siphind' ukuyotel' uProfesa Matthews nehlokondiba lakh' eli,

Ngoni 'ze khe bayilwisisisis le mfaz' amalungelo kaNtu kule

(NguSindiya kaNtaba)

Inkonko yethu yeyokuba simgxeke umntu esiva, ukuze ngokunjalo olungisileyo simncome esiva. Wayesenjenjalo uKrestu ngemihla yaKhe, Inzolo eyenziwe ngabantwana bato mzi phakathi kweeholidi zeKresimesi neNyibidyala ifanele ukubulelwa ngabantu bato mzi. Imigcobo ekholisa ukwenziwa ngabantu abaNtsundu nabamHlophe kwezi holidi iyama ukuba nezidumbu nejele, abanye bayokuphaphama besezibhedjele ngengozi abazifumene phantsi kwendlu yokonwaba nokugcoba.

Phakathi kwenyambalala yezidumbu ezibonakele kumaphepha abamHlophe sivuyile ukubona ukuba akukho nasinye esiphume apha eTshantolo. Imvula ene kwezi ntsuku zemigcobo nayo sifanele ukuyibulela kuba ukuna kwayo malanga indulule iziyunguma zoo ngantweni' abebezalise izitajato, hephuma izinto ngemilomo. "Nkosi phula-phula imithandazo yethu, sifikelele kuWe isikhalo sethu."

Phula-phulani mzi, naasi isaziso: ngomGqibelo we10 kule yoMqu-Lumkelani ukuthenga amazinku eningawabonanga, mzi wakowethu. Apha kweli cala leWest Rand kukho umkhuthela okhuthuza abantu emini emaqanda. Kwezi veki ziduleyo lo mphakathi ubuhambele komnye umzi apha e-Tshantolo. Kwaye siphaula ukuba uvile ukuba inkosikazi yomtyanti othile unabo ubugcabalala phaya enxifini.

"Ah! Sisi, ndiza ngenyawo, ndivela ekuthini-thini apho bendithe-nge ktona amazinku. Ke besekusele £3.10/-, umLungu uthi ma ndiyikhuphe yonke namhla nje loo mali, kungenjalo uza kuwathengisa. Kunokuba kutshone la mali yam ingakaya, sel' ukhupha lo £3.10/-, sesothetha ngexabiso selapha kuwe, okanye ma sihambe sobabini ngoku, mntakwethu, siwalayishe eze apha kwakho kwamhla nje. Uza kundibhatelela ne 'train fe', andinayo nepeni mna," utshilo umfo womlambo.

Kuhanjwe kwaya kufikwa kwenye ilokishi kwalapha, mzini uthile. Bangena bahlala. Wayithabatha imali leyo umwethu, wanga usaya kukhama intsontela, zaya kakhulu. Wahla-lapho udade ukususela kul0 kusasa, de kwangu5 matshona. Itshefu yayingasesuki emehlweni, efanene torho. Oh! Imali engako mahala! Wathi umXhosa wakudala iqhinga aliphakwa, lithiwa gwe-xe-gwe-xe kumiswe ngenyawo li-vuthwe, lityiwe kwa ngoko yimigewu. Xola nkosikazi!

"Halala! Halala! Udanile u-Sathana!" zitshilo iintokazi ebezikela ziyiyizela zidwesh' iityali phambi koNtombazana Grace Sibida obekhova kuncanyathiselwa ngomthwebeba ka"sakusoloko-sobabini" noMn. Emmanuel Malebana waseAlexander Township

Safafika;

Votani nivuke ke nto zakuthi ngokwecebo likaSindiya kaNtaba,

Vukani niVote nilahle phans' oo-Boycott aba besiTsotsi,

Vukani niVote kub' uDuda Xum' uPresident uligwebile,

Ndaka ngo7 December 1947, ndathi Xhuma Xuma! Caca Calata!

Okunene ke Xhuma Xuma xaka lakuthi lixakekileyo,

Ewe cikocikoza ciko ndini lecawa mfundisi-mbingeleli,

Bopape babophe bathi nkqi babulale le Boycott ndini,

Bavotel' iN.R.C. nje ngok' injal' izokusilwela.

Mayibuyee ke!! Mayibuyee!! Mayi-buy' iAfrica madoda!!

Ndatsho nde kolokonqo!! Hinje!!!

INTLANGANISO YEEBHODI

Intlanganiso yeeBhodi zesiphahluka saseNtshonalanga (West Rand Joint Boards) ihlangene e-Randfontein ngolwesiThathu ngomhla we7 January. Injongo ibikukuba kuqwalasela isimemo sika-Mantyi omkhulu omeme iBhodi ezi ukuba zihlangane naye ngolwesiNe ngomhla we15 January ngentsimbi ye2 malanga, ukuza kwenza ugcuntsu lwamagama aya kunyulo lweBhunga elikhulu (N. R. C.). Le ntlanganiso ibichoshelwe nguMn. D. F. Sibeko, kubhala uMn. Phillip Maboe.

Isigqibo ibe sesokuba kutuyisewe uCeba P. R. Mosaka nje ngoko iAfrican National Congress ne-Union Advisory Boards Congress ziqqibe ukuba bonke abammeli ma baphindiselwe. OkaQwelane u-Herbert uthe kakade isiko lithi umfazi xa apheke imbiza ma kayibonde ayiphake kwa yena. "Ad-journment neboycott' ibizintsana zenu madoda; kha nitotobise ke manene, sisajongile, saye sisakholwa."

ABANTU

Kungosizi ukuvakalisa ukuba uMn. Frank Yekga waseRandfontein Lokishi ufunyenwe ejinga sel' engasaphili kwindlwana yangasese ngomhla wama26 December. Isizathu sale nto asivakali. NgeCawa ngomhla we4 kwephezulu bekufihlwa uNkosk. Saloni Ramatjoe walapha emva kokugula ithuba. Bekuxa angama64 eminyaka ubudala. Siya velana nezihlobo zethu kakhulu ngale lahleko.

You need energy

Men who work hard need nourishing food to give them energy. Bournville Cocoa is this kind of food. A Food Specialist says "Cocoa is a fine food and a first rate producer of energy." YOU need Bournville Cocoa morning and night. You can afford it. A 1/2 lb. makes 56 cups and costs only 1/6.

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Cadbury's BOURNVILLE COCOA

Elisebenza Msinya Iyeza!

9 'ASPRO' ikhupha inobela zakudoko

EZIHAMBA-KAHLE!

Izenzo samsinya, iziqhamo ezikhaulezayo yeyona nto iphambili leyo kobu bomi bulukhuni. Abantu bafuna iziqhamo NGOKU—kungekho kwiveki ezayo. Inkonzo ephakamileyo ibonwa ngoko sisizwe. "Umkhosana woyayinakwenziwa" noo "linda de kube yiveki ezayo" umangalisiwe xa izinto zisenziwa ngelanga ezazithabatha iinyanga kuqala. Emayezeni.

Iziqhamo NGOKU kungekho KWIVEKI EZAYO! Uncedo msinya kwizigidi.

I "ASPRO" ngokhoyo nobonisiweyo UMQONDISO WALE NYANISO

Gcina i "ASPRO" kufuphi uyisebenzise msinya xa uneNtloko—

Ukungalali, Ubuhlungu Bemithambo, Ingqele, Uphfumla Nzima, Isifo Samathambo, Iintlungu, Imikhuhlane Yasehlotyeni.

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Inyange yanceda amawaka amsododa, abafazi nabantwana, abebekhathazwa ligazi elibi, ukuqagamba kwamathambo, ubuthathaka besinye, amaqha-kuva, izilonda, ukudumba, umzimba onamathuthava, amathumba irhashalala, ukushwabana kwamalungu. Ihamba izinto nesinye—uya kubonakala ngokuchama umchamo oluhlaza. Isusa zonke iintlungu emqolo ezibakho kubantu abasebenza nzima. Yenza umntu athande ukutya yaye inika amanda kuzo zonke iindawo zomzimba. Inceda ekukhuseleni umzimba kuzo zonke izigulo. Sifumane amakhulu eencwadi kubantu abaninzi bezixelela indlela i LION BLOOD TONIC No. 12 ebanganye ngayo abe amanye amayeze engabanga nakho.

Exabise No. 64, nels. zeponi.

Odola ibhotile kwa namhlanje kunokhensisi wakho okuba kuse sitola use nempilo nezandla angumanga-iso. Ukuba skunakuyifumana i LION BLOOD No. 12 eyenklieni bhala uthumele No. 64, ngepostal order unokuba wintambo ku—

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Home Corner For African Women

GOSSIP ABOUT AFRICAN WOMEN

I read with great interest the article on "Educating Girls" which formed the theme of "Sjambok's" topical discussion in the last issue of this journal. My interest in that popular columnist's chat springs from the fact that I myself have always been a keen advocate for a new order in, or a change in our outlook on life.

There is very little we can do if one section of our people makes a forward move while another remains stagnant. This is even more so the case when Africans choose to educate their sons and forget about their daughters—indeed, the very people to whom is charged the task of laying the foundations for a sound and useful life for each member of the race.

Hopeful Signs

There are, however, many hopeful signs indicating a change in this matter. The examination results published in the last issue of this journal, and also elsewhere in this issue to-day, carry a number of names of African girls who are listed among last year's successful candidates in the various examinations. It was particularly interesting to note the results of the Germiston African high school under Mr. Andrew Rabotapi. The school presented its first candidates for this exam last year and among the nine successful candidates appeared the names of six girls—Jane Doris Gumedé, Edith Susan Jolingana, Martha Hereminah, Rebecca Florence Mzizi and Cynthia Sophie Peete.

Well Done!

A number of the Orlando high school girls' names figure in the Junior Certificate pass list; among them I spotted two familiar names—Dorcas Kote and Maria Shabalala, both of whom have been placed in the first class. To these girls one must say: "Well done!"

Other examination results are pending and we shall all be looking forward hopefully to see more names of African girls and women included in the pass lists. I might mention, in passing, that we owe a great debt to Mrs. R. D. Twala who, as announced in the last issue, passed the Bachelor of Arts degree in Social science at the Witwatersrand University. She is, I believe, the first African woman on our side of the Zambesi to take this degree.

MORRISON'S

The Largest Mail Order House in South Africa.

We issue a Price List every second month. You can have a free copy on request.

HARDWARE. Welcome Dover Stoves, No. 6 complete with 6ft. Piping. £6. Dreadnought Trek Chains 5/16" 6/8d. 7/16" 11/-. Imported Combination Beds, 3ft. 53/9. Coir Mattresses 3ft. 49/6d. Primus Stoves, Silent 36/1d. Noisy, Collapsible, 31/6d. Charcoal Irons 16/3d. Mrs. Potts Irons 13/9d. set. Portable Gramophones £4/17/6d. Saddles £5/15/1d. Headstall Bridles, 34/6d. Single Rein Bridles 19/-. 3 Gall. Dixies 12/9d. Alarm Clocks 17/-. Cultivators, Genuine Massey Harris with adjusting lever, 2 tines, 2 side hillers and 1 rear shovel, and 3 spare lines, £4/9/6d. Terms: Cash with Order. Orders must total not less than 20/-.

ESCOMBE—NATAL.
MAIL ORDER HOUSE

WANTS "LEAP YEAR" SPOUSE

It is pleasant to remember that this year, 1948, is a leap year. As usual, when leap year comes ladies are entitled to make their own choice—you know which choice I mean.

Now, I have the pleasure to state that, up to now, I am "vacant" and applicants can "book" me for marriage.

This is an open chance for all ladies who satisfy the following qualifications:

Education: Must at least have passed Standard Two.

Height: Not less than 2 ft. 3 ins.

Complexion: Not darker than the black-board and not lighter than a potato.

Size: Weighing not less than 670 lbs.

Property: To the value of 2/6 will do.

Age: Not younger than 70 years.

Domestic Activity: Be able to cook porridge and brew beer—Tea not necessary.

Character: Produce original testimonial of good conduct, not later than 1947 from the last partner and state reasons of separation.

Etiquette: Fair, and a knowledge of "Kitchen English" and "Class-Afrikaans", net om kos te vra, will do.

Social: Be good at jiving and jitter-bugging; a regular patron of cock-tail parties and "Stock-fells" and flexible in "tikkie-draai" dance.

All applications to be forwarded not later than 1948 to: "Ramajoe Ralilomo Ramahaha", P.O. Box 48, Vereeniging.

THE WISDOM OF CHAUCER

"And if I could sum up in a few words the deepest and most permanent kind of wisdom I see in Chaucer, it would be this: it is the power of seeing the absolute, fresh delightfulness and importance of every individual human being; an extraordinary and loving but ironical observation of every single man and woman."
—(Nevill Coghill speaking about Chaucer's "Centerbury Tales" in the BBC series "Great Books")

LAUGHTER CORNER

Small boy: "Dad how do they catch lunatics?"

Father: "With face powder, beautiful dresses, and pretty smiles, my boy."—Man Alive.

"Have you tried cutting down the family expenses by having a frank talk with your wife?"

"Yes. She made me cut out smoking."—Man Alive.

"Cheer up, Bill," said the shipwrecked sailor to his mate on the raft. "We can't be far from civilisation now. See, there's a couple of bombers approaching."—Man Alive.

by Rev. Fr. A. Vanderbusche at an impressive ceremony in the Orlando Catholic Church. Among those present were Mesdames J. N. Nkabinde, F. Lonake, I. C. Maphike; Messrs. W. S. Ngwenya, L. P. Motseko, S. Sello, P. Chochoe, S. Mota, D. T. Rachekhu and A. P. Mda.

A placid cruise over life's rough ocean to both Mr. and Mrs. Ramonti is the sincere wish of—"Eva."

Mrs. Twala's achievement is praiseworthy, more so when account is taken of the fact that in addition to being married, and had household duties claiming her time and attention, she found time for study and to devote attention to the task she had set for herself. To her, also we must all extend our congratulations.

The efforts, the endeavours and achievements of our sisters should serve as an inspiration to us. If African women and girls can spare time for self-improvement through study, as Mrs. Twala has done, our race could be set well on the way to advancement.

Opportunities

Africans are very loud in their plea for opportunities which they want open to them; but the point to remember is that in many instances, sacrifice must also play its part—perhaps it must come first—in the battle for opportunities. Sacrifice is, in most cases, the key to the door of opportunity.

Another case calling for praise is the recent promotion of an African Staff-nurse to the status of Ward Sister. Although she is not the only African woman upon whom this honour has been conferred, Miss Miriam Faith Molale, who completed her training in general and surgical nursing at the Johannesburg Non-European Hospital in 1943 and later obtained a mid-wifery certificate at Nongoma, Zululand, is the first African woman to be appointed a ward sister at the Pretoria General Hospital which is the first in South Africa to offer this office to African women.

Early Career

A Kimberlite by birth, Sister Molale has a brother who is a school teacher and two sisters. Her parents were educated, and she is related to Prof. Z. K. Matthews, of Fort Hare.

Though modest to the extent of shyness, Sister Molale admits that medicine always fascinated her from her youth, and is particularly interested in medicine and pediatrics. One of her fondest ambitions is to take up a health visiting course, which she has failed to do before as this course was frozen during the past two years.

Before taking charge of her own ward at the Baragwanath hospital when the remainder of the patients at the Non-European Hospital are transferred there at the end of March, Sister Molale runs a ward at the Non-European hospital, ably and efficiently. She has, so far, received the co-operation of the entire hospital staff.

Admitting that cupid always has her way even with the most serious minded of women, Sister Molale is looking forward to her future marriage because, she points out, marriage does not interfere with a woman's efficiency in the professions.

Wedding Bells

Several people came to congratulate Mr. and Mrs. A. A. Ramonti on their marriage at Orlando recently. The marriage knot was tied

MORENA

IT WILL PAY YOU to read this

MORENA: stimulates the liver and cleans the kidneys
MORENA: purifies the blood and relieves the pain
MORENA: is taken by thousands of people

If you suffer from:—

Loss of appetite
Coughs or colds
Headaches
Palpitations
Pimples

Rheumatism
Flu, Fevers
Bad blood
Pains in the joints
Swollen feet

take MORENA and be free from pain.

BUY YOUR MORENA TO-DAY FROM

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Price 7/6 per bottle plus 1/- postage. Cash with Order.

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Brutal to germs, but kind to you

Here is an antiseptic several times stronger germicidally than pure carbolic acid, and yet non-poisonous and safe. A child could use it. To the germs that cause and spread infection, 'Dettol' is deadly; a swift and ruthless killer. But to you, and to the delicate tissues which the germs invade, 'Dettol' is kind and gentle. Ask at your chemist or store for 'Dettol' and use it promptly to prevent infection.



FALKIRK POTS

which have been the Bantu's Favourite are now obtainable in 23 different sizes 4/4 to £3-1-4 each.

Look for the Trade name "FALKIRK" which is on every genuine Falkirk Pot

Special Quantity Prices to Storekeepers

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P.O. Box 1191 — JOHANNESBURG — Phone: 33-7848

And Genplum (Pty.) Ltd., 110-112 Field Street, Durban.

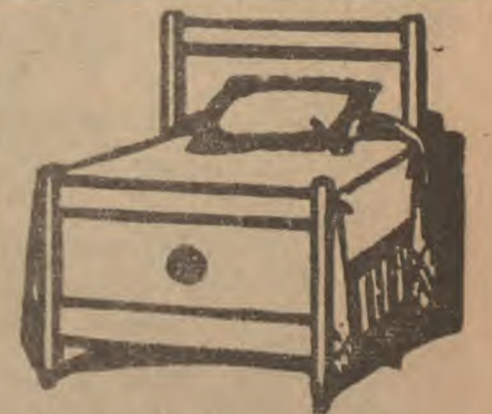
ALL STOREKEEPERS CAN SUPPLY THEM. STOVES, TANKS, AND PAINTS ALSO OBTAINABLE FROM US

No. 5 (Revised)
MARMOLA (South Africa)
4 x 1 1/2

FAT GOES Without Starving

Perhaps you have exercised and dieted, and learned some of the ill-effects. Now try an easy, pleasant way. That way is Marmola Tablets. They act to correct the cause. They have been in use for over 30 years, so the place they hold has been secured by countless demonstrations. The use of Marmola requires no abnormal exercise or diet. One simply takes four tablets daily until weight comes down to normal. Excess fat is not nearly so common as it was. Ask your own friends what Marmola did for them. You should try Marmola in justice to yourself. Watch the reduction, watch the new vitality that comes. Marmola Tablets are sold by all chemists

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

15/- PER MONTH

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

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

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P.O. Box 2934 — Cape Town.

READER'S FORUM

STEP IN RIGHT DIRECTION

Llewellyn Mehlomakulu, Johannesburg, writes: The rescission of the resolution taken at the 1946 conference of the African National Congress to boycott all elections under the Natives' Representation Act of 1936 is a step in the right direction.

In the past, Congress has passed resolutions on certain issues without first ascertaining the consensus of opinion among those it purports to lead. Invariably, the bulk of the people have taken strong exception to such resolutions, the result being a dismal failure to implement those resolutions. Typical examples are the recent abortive attempts at boycotting the Royal Tour and the Transkeian by-election.

In changing its tactics in the light of past experience, Congress, has taken a commendable step, for had that not been the case, failure to carry out the boycott successfully would have afforded collaborationists an opportunity of being elected to the Natives Representative Council, and this

sham representation would thus be perpetuated.

Not only that, the failure of Congress to carry out its decision to the letter would have undermined this organisation, for the confidence of the entire African community throughout the Union in this national movement would have been shattered. Further, such failure and such lack of confidence on our part would have resulted in the exposition of the unrepresentative character of Congress. The enemies of Congress would, of course, delight in the whole affair.

Congress leaders may wonder why Africans do not follow their lead; perhaps these leaders might ascribe this to the laissez faire spirit which still holds sway among our people. Yet nothing could be further removed from the truth. Africans are a tractable people and have an innate bias for politics.

Congress erred grievously when it embarked upon the boycott move without first organising the masses. In his presidential address to Congress recently, Dr. A. B. Xuma said, inter alia: "We must not abandon the boycott as an

ideal, but we must return the present councillors as a second step in our strategy to organise our people for the final stage—the complete boycott of elections."

It is gratifying to note that African leadership has come to realise, albeit belatedly, the significance of the organisation of the masses as an essential prerequisite in their struggle for unqualified citizenship rights. Because of poor organisation, Congress does not wield much influence among Africans. Indeed, it is no exaggeration to say that the existence of Congress is known only among a few in the urban areas. In the backveld where the strongest electoral areas are located, the existence of Congress is a sealed book. That accounts for the repeated failure which Congress has suffered.

It is to be hoped that Congress will now settle down to serious organisational work, not only in the urban areas where it has hitherto confined its activities, but also in the rural areas. Unless this is done, the complete boycott of elections which Congress wants will never materialise.

NOT TOO MANY

O' Theo. Orlando West, writes: To my fellow linguists, the languages used in this paper are not "too many." One derives great pleasure from receiving news published in a variety of languages in one news-paper. Hence this paper serves its purpose as "South Africa's only National Bantu Newspaper."

Thus, it is by including as many recognised African languages as possible, that this newspaper aptly conforms to its title.

It is this remarkable development of this paper which Mr. C. L. Mogane overlooks; more so, his first suggestion—that of the predominance of the language understood by all educated Africans—is effected. About half the paper is filled with matter written in Eng-

lish. And all the other six to seven languages share the other half. This conclusion is derived from the researches I have made after reading Mr Mogane's article.

As Mr Mogane had that farness of vision, he had his alternative suggestion—the translation of articles.

Obviously and logically this means increase in the number of pages of this paper to about six times its present number, as Zulu has to be translated into Sesotho, Xhosa, Sechwana, Venda and Shangaan.

The same process must be repeated in the case of all the other languages. This task is not only wasteful but also beyond human endeavour.

I should like to advise all those who wish to read everything written in the various languages to study Bantu Languages. By so doing, harmony and the long desired unity of the various African tribes will materialise.

But Mr Mogane fails to observe his own logic of facts. He maintains that only one Nguni language should be used; and it should be the sole medium of the Nguni-speaking Africans. Imagine a Xhosa-speaking man, coloured with academic distinctions and ignorant of the new or old Zulu orthography, trying to put 'Ngi' instead of 'Ndi'.

Imagine a Mosotho forcibly learning the Sechwana orthography, while his Sesotho orthography presents some difficulties.

For Mr Mogane's information, Venda is as different to Shangaan as East is to West.

Then comes Mr Mogane's senseless conclusion. He does not tell us the place where the Pedis are likely to make inquiries or accusations concerning the exclusion of their language from this paper. Probably (deducing from his last paragraph) they will fight the Bechwana or Basotho who are now enjoying the monopoly of the paper.

But I do not think Pedis are as foolish as all that. I believe that they will follow the example of the Shangaans and Vendas. And hence there shall be no dissatisfaction among the African tribes.

Dissatisfaction, among the African tribes, is bound to result from Mr Mogane's last suggestion. As a disciple of Dr Nhlapo,

he should have known that the problem of unifying orthographies has not yet been solved. And if the "Bantu World" forces Xhosas to write in Zulu; Basutho to write in Sechwana; and Venda to write in Shangaan, disharmony, and not fraternity will result.

If Europeans are now urging the teaching of our Bantu languages in their schools, I see no reason why Africans of one tribe should be ignorant of other Bantu languages except their own. Please leave the "Bantu World" in peace. It is unique!

THE STANDARD SIX RESULTS

A.S. Celja, Pietersburg, writes: The Std. VI results are now out. All over the country tears are shed in great numbers. Only a few smiles are seen here and there amongst those who scraped through the "impassable" Std. VI. There are cases where only 9 out of 59 passed. In such a case who is to blame, child, teacher or examiner?

There is a policy in African education which controls the Std. VI passes. A child failing in either arithmetic, English or any other language, fails the whole examination even if the child has distinctions in other subjects.

While waiting on the discretion of the Chief-Inspector about the policy, the T.A.T.A. should do something in the nature of a protest against the results. While waiting on the T.A.T.A. under the presidency of Supervisor Lekgethe, well-meaning heads of schools should devise means to liquidate a policy which causes African children to fail in such great numbers.

The results such as they are, make the teacher unfavourable to the public. Many parents might think teachers do not do their best. Teachers lay blame on the inspectors. I suppose the inspectors will put the blame on the Chief-Inspector.

If the Chief-Inspector does not realise the gravity of the situation, it is most unfortunate.

No child likes to repeat one class over several years. No parent is able to keep a child at school only to be informed that the child must repeat arithmetic and the rest of Std. VI curriculum every year.

When public opinion has been well educated on this matter, some drastic methods will be devised to counter-act the error manifested in the policy, which accounts for so many failures.

FEW UNDERSTAND ENGLISH

Marks Motloung, Germiston, writes: The "Bantu World," in its effort to please everybody seems to please nobody. If we were to follow Mr Mogane's suggestion of getting rid of Bantu languages such as Sesotho for instance, the paper would suffer a real setback.

After all, this newspaper is not intended solely for the edification of the educated.

The suggestion advanced by Mogane for translations of every item appearing in the paper into the various languages is unsound in that it would mean a waste of time—to say nothing of the monotony to the reader.

I have no objection to more space being granted to English, but the point is: how many readers understand the language?

DISAGREES WITH MOGANE

Joseph Nkatlo, Cape Town, writes: Your Correspondent who covered the proceedings at the recent national conference of the African National Congress, reports in the issue of the Bantu World of January 3, that the A.N.C. has 376 members in the Cape Province.

This report is incorrect. The A.N.C. has over 400 members in the Peninsula alone. Therefore I fail to understand how your Correspondent got the information that the Cape had 376.

MORENA

IT WILL PAY YOU to read this

MORENA: is a concentrated tonic
MORENA: is good for men, women and children
MORENA: is gentle and thorough in action

If you suffer from:—

Loss of appetite	Rheumatism
Coughs or colds	Flu, Fevers
Headaches	Bad blood
Palpitations	Pains in the joints
Pimples	Swollen feet

take MORENA and be free from pain.

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Believe me,

there's nothing to touch them at the price! says the Master Builder

50 for 2/-
10 for 5d.

TRICOLOR
TRANSVAAL
TRICOLOR
TURKISH
TRICOLOR
VIRGINIA

Tricolor is my regular smoke from now on. I've tried to find a better smoke at the price, but it can't be done, I tell you you'll find them good value, too!



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

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

ANDREWS LIVER SALT

COOLS - REFRESHES - INVIGORATES

PLEA TO FREEDOM

"We the peoples of the United Nations, determined...to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women, and of nations large and small...and for this end...to practice tolerance and live together in peace with one another as good neighbours...have resolved to combine our efforts to accomplish these aims."

I.

The victor nations of the earth
who fought
And fell 'gainst odds for freedom's
sake, have sought
To banish from her sight
And from her holy shrine,
Her viper foes,
Whose blood-stained clothes,
Would spoil her light delight
And soil her temples fine.

2

O maiden fair,
Untouched by hoary age,
And scarce by ill-usage,

WHY SUFFER

Regain your health and strength
Melcin Herbal Blood Purifier.—Quick relief for skin diseases, bladder troubles and complaints caused by impure blood 5s. 6d.—10s. 6d.—21s. a bottle. Prompt relief.

Melcin Ointment removes pimples, itching, rashes and all skin eruptions. Heals quickly—2s. 6d.—3s. 6d.

Melcin Bladder and Kidney Tablets, for painful kidneys, backache and all bladder troubles 2s. 6d.—4s. 6d. a box.

We advise you to buy your medicines and toilets from Right-house's Chemist, Dept. "U" 71, Lovedale Street (between Jeppe and Bree Streets), Johannesburg Postage Free.

BE KIND TO YOUR RECORDS

They will last longer when you use



De luxe Long Playing Needles

Increase the life of your records and enjoy superior tone — A tin of 100 needles is sufficient for 1000 playings—Each needle plays 10 records.

Insist on



GRAMOPHONE NEEDLES

ON SALE EVERYWHERE

Only 2/- a Tin

FREE — Post this Coupon
Gallo (Africa) Limited,
161, President St., Johannesburg

Please send, Free and Post Free, samples of Gallotone De Lux Needles, OR, I enclose 2/- P.O. for a tin of 100 De Luxe Needles Money Refunded if dissatisfied. Cross out whichever is not required.

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WE SELL SECOND-HAND CARS

RUN ENTIRELY BY
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POWER STATION
GARAGE

3, Pritchard Street—Corner
Diagonal St. Phone—34-2822

Preamble to U.N. Charter.

At thy alter bare,
The United Nations vow
If this you them allow
To make humble offerings to thee
Offerings of peace and human joy,
Offerings for thee to feel and see.
They vow, fairest of maidens,
To worship thee and thine
At thy inner shrine
Thy holy of holies,
To see thy face once more
And forget their follies
And harmful ways of yore
When they used thee as a dumb
toy.

3

They pledge once more their love
to thee, sweet maid,
For thy dear sake, oft-time down-
trodden maid,
They give the pledge of equal
partnership
To men and women of all hues
and climes,
The solemn pledge to share the
fruits and toil
Of their own works, and their
own rule, all times.
They thus disclaim all divine
rights that soil
Democracy. Exiled from thy wor-
ship
Are all whose faith unfaithful is
rooted
In rights unrighteous, and who
have looted
Naboth's vineyard; and whose
laws unlawful
To man's dear worth are a grace
disgraceful

4

Man's dignity is not derived from
tint
Of skin, nor creed, nor race: 'Tis
meet to hint
That the great God who made
and loves mankind
Created men equal and His true
mind
Is that no man shall glibly arro-
gate
To himself (lest he the custom
abrogate)
The right to rule others without
their wish.
This is the basic right that e'en
the fish
Among its kind respects.
'Tis thy sworn foes
Alone, O Freedom fair, who
choose to close
Their eyes to this time-honoured
ruth.
Man's worth and dignity these
fight, ay, tooth
And nail, and also without any
ruth.

The League of Nations is no
more!

Gone west it is to some far-off dim
shore.

The League's death-throes were
but UNO's birth-pangs.

Hopes of new life are here.
No more the serpent's fangs

The banded nations of the earth
are free

To love and worship thee on
bended knee.

Should these nations which drew
their swords for thee

Wish to enter thine inner shrine
and see

Thy face, then must they leave
their misty ways

Which lead to hollow peace or
woeful days.

6

Fairplay must be the guiding
star

'Twixt man and man the world
around

The atom bomb and colour bar
Must never bar the sight and

sound

Of peace and human liberty.

7

Ah sweet immortal one,
As old as the gay sun!

The dark millions of Africa
Appeal to thee from tyranny.

Theirs is the heart-rending bur-
den

"Siyalila, siyalila,
The Primal human rights are de-
nied us"

The spirits of their ancestors have
heard that cry of agony

Ancestral voices have replied:
'These sable sons of Africa,
These millions must unite
And carry on the fight
For Freedom 'til they are wholly
free

And all mankind is free!
These self-same whispering voices
prophecy

Africa's long awaited day of Free-
dom nigh

These spirits blest have assured us
That through the 'might of Him
that walked the waves'

Thy genius will e'er guide the
UNO ship

And this will free all gallery
slaves

That may be found aboard the
pirate ship.

Into the main the pirate crew
she'll dip

Where they will sip the salty
ocean brine

In penance 'til they kneel at thy
pure shrine.

We have full hope
Given full scope
She'll sweep the High seas free of
buccaneers

Hurrah! while Freedom UNO
guides and steers.

Peter N. Raboroko.

Congratulations are extended to
Mr. and Mrs. S. Z. Mundzhelele
on the birth of a baby boy.

N.T.4 RESULTS

An error was made in the re-
sults of the Teachers' Fourth Class
Certificate Examination by the
omission of the following names:
Adams Training College: Class
III—Gama, Simon.

Mariannhill Training College:
Class III—Buthelezi, Veronic.

St. Chad's Training College:
Class III—Zondi, Samuel.

Umpumulo Training College:
Class III—Dladla, Samuel.

IN BRIEF

The following are arrivals at
Mooilaagte farm, Lichtenburg:
Messrs B. Matshoba, M. Zitha,
Dan Matshoba and Mrs. J. M.
Matshoba of Tigerkloof, Kopella
and Krugersdorp respectively.
They are spending the summer
holidays with their parents.

Nurse Ida N. Hadebe of the
Coronation Non-European Hospi-
tal is spending her annual
holiday at Witbank.

TO DISCUSS STD. VI RESULTS

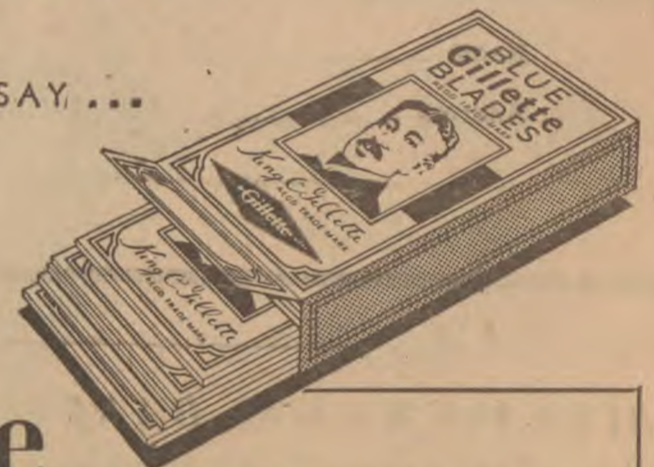
The Rustenburg branch of the
Transvaal African Teachers' Asso-
ciation will hold its first meeting
this year on Saturday February
7, at Bethlehem Location Rusten-
burg. Among other things, the
alarming Std. VI results will be
discussed. Mr M. T. D. Leboho re-
ports that several schools were
credited with nothing. Principal
teachers of different schools have
been specially invited to attend.

AFRICANS IN INDUSTRY

Latest figures show that there
are now about 200,000 Africans
employed in industry in Johan-
nesburg and the Reef. This figure
shows a vast increase over the
past 10 years and it is expected
that the number will increase
still further as more and more
factories come into production.
Africans are taking a full share
in bringing about the new era of
industry.

Ask the smartest
men in town —

THEY'LL SAY ...



Blue Gillette Blades

★ Sharpest edges,
hardest steel.

★ Every blade kept
sharp by special
wrapper.

★ A Gillette blade in
a Gillette razor gives
you the world's best
shave.

1/3 PER PACKET
OF 5 BLADES

3280-5

Transvaal J. C. Results

Following are names of successful candidates presented by the
Orlando High School for the Transvaal Junior Certificate examina-
tion at the end of last year:

Class I: Mthupi Richard, Nkosi
Nehemiah, Nthoane Hofmeyr,
Pheko Evelyn, Phillips Susan,
Sefanyetso Joseph, Shabalala
Maria, Skosana Nicholas, Thebe
Joseph, Tshadu Edwin, Zuma
Emmanuel, Kote Dorcas, Moeti
George, Mogan Eric, Mokose
Cohen.

Class II: Chakane Gladys, Dan-
tile Douglas, Dubasi Elizabeth,
Gamede Wilson, Gamede Norman,
Grootboom Robert, Jiyane Jacob,
Joloza Ethel, Kgoadi Aaron, La-
kaje Mary, Madi Allison, Mahlan-
gu Joseph, Makhutle Azariel,
Mangqu Emmanuel, Masalesa
Walter, Maseko Aurah, Mashiya
Solomon, Masina Sannah, Masipa
Joseph, Mathiba Susan, Matloporo
Alice, Matseke Eunice, Maupa
Bethuel, Mazibuko Paulos, Mchuni
Diana, Malatso Emily, Mngome-
zulu Martha, Moatshe Winnifred,
Mogemi Andrew, Molapo Hlajoa-
ne, Molapo Lesiamo, Molepa
Peter, Molepo Eugenia, Moloi
Anna, Monnathoe Amelia, Mothi-
bedi Erica, Mthupi Daniel, Mo-
thapane Norah, Mthoba Robert,
Mvambo Adelaide, Namanyane
Godfrey, Ndzunge Herbert, Ngu-
bane Moses, Nthoroane Emily,
Nyimbana Barnabas, Phele Maria,
Phiri Catherine, Radebe Alpha,
Rammusi Rosemary, Ramushu

Abel, Selepe Abram, Shabalala
Archie, Sibeko Mercy, Sibeko
Nancy, Siyaphi Samson, Smith
Emma, Tamenti Dorcas, Tau
Dorah, Tetyana Flora, Thole
Annie, Tshabalala Elliot, Tshoa-
gong Elizabeth, Tshukudu
Adelaide, Valashiya Martha, Tsha-
bangu Vote.

Following are eligible to sit for
supplementary examinations in
the subjects shown in brackets
after their names: Masilo Isaac
(English) and Morologo Ernest
(English).

Following is the list of names of
the Germiston Bantu Secondary
School candidates who were suc-
cessful in the recent Junior Certi-
ficate Examinations:

Class 1.

Mtsetwa, Bethuel Manga.

Class 2.

Gumede, Jane Doris; Jolingana,
Edith Susan; Makoloane, Martha
Heremina; Masilo, Rebecca
Florence; Mzizi, Caroline Nobaye-
ni; Neukana, Enoch Siyolo; Nolu-
tshungu, Donald Homer; Peete,
Cynthia Sophie.

Mr. S. T. P. Komane of Zeerust
left last Tuesday for Cape Town.
He was seen off at Mafeking
station by Messrs A. Shoarane
and Ben ka Matshoba.

FAMOUS TABLETS CLEAN BLOOD— GIVE NEW STRENGTH



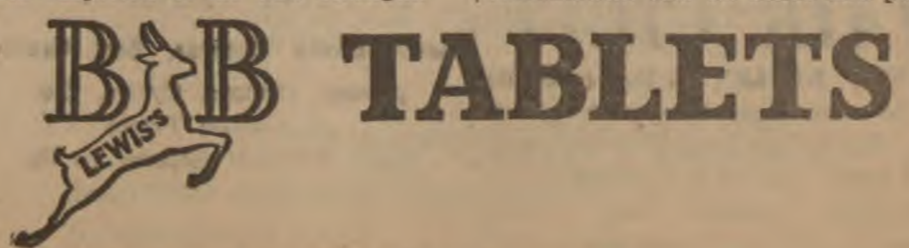
Albert had aches and pains all over
his body—he got headaches and was
dizzy and bad-tempered. As the pains
got worse he grew weaker until he
could not work properly.

After using B.B. Tablets for one
week, all pains had gone and Albert
was surprised at his new strength.

B.B. Tablets wash the kidneys and
bladder and drive out all poisons,
leaving the blood fresh and pure.

B.B. Tablets may make your water
turn green or blue—this means they
are doing their job.

Use B.B. Tablets for Backache,
Kidneys, Bladder, Stiff Joints,
Rheumatism and all aches and pains.



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

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A NEW YEAR GIFT TO ALL OUR CUSTOMERS.

With every order for this advertised line of suits, we will enclose a high grade shirt to match **FREE OF CHARGE.**

MENS DOUBLE BREASTED SUITS in dark brown English all wool worsted serge, with neat conservative stripes. Beautifully tailored with pure silk linings and best trimmings. Guaranteed fast dye.

Price only £8-19-6.

This is a genuine offer and we recommend all customers to place their orders immediately.

Fill in your name and address below and post same to us.

MESSRS MEYLINS MAIL ORDER
P.O. Box 59, Jeppestown, Johannesburg

Dear Sir,

Kindly post me immediately your free illustrated catalogue of mens and boys clothing.

Name

Address

BALEKANE BA HAE BARE

JIM KE MOSHANYANA EA LEHLONONO!

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



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

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

PHOSFERINE

Greatest of all tonics

Bakemising bohle ka moriana oa metsi kapa oa lipilisi. Beng Ba Eona (Ashton and Parson's) Ltd., Watford, England.

HAIR CHAT

GREEN KURLEX is the favourite type for men's hair. The treatment is very simple, just rub it in the hair, comb brush and set it as desired.

KURLEX dressed hair looks vigorous, alive and very smart. Get a 1/- tin from the Chemist or Store, anywhere or send 14 penny stamps for a tin to PYODENT D, P.O. Box 3463, JOHANNESBURG.

JUST ARRIVED

Latest Bantu Records, Best Gramophones, Guitars, Cycles, Etc. At Lowest Prices. Send All Your Repairs To Us. Satisfaction Guaranteed.

RAND CYCLE WORKS,
305, Marshall Street,
Jeppestown,
JOHANNESBURG

MAIKUTLO A BABALI

POTSO BAKENG SA TSATSILA MATSOALO

Joseph Niisa, Johannesburg, o re: Matsoenyana ana ke kopu e batlang karabo ho babali ba pampiri ena, haholo e be batho ba ka tsebang ho hong ka Jesu Krete le tsoalo ea Hae kamoo e ngotsoeng kateng Beibeleng eo e leng Lentsoe la Morena Molimo.

Potso eaka ke ena: Bengahali, lona baruti, basali ba thapelo le baholo ba kereke, na 'ke 'nete hore Ngoana Jesu ho ne ho bolokoe letsatsi la taolo ea Hae ka lilemo ho fihlela joale, kapa a tsoetsoe ka selemo se seng le se seng joale ka ha ho etsoa ke nama eohle e tlas'a lefats'e na?

Potso ena ke e etsa ka baka la lenane la batho ba bolailoeng ka letsatsi lena. 'me bao e leng batho ba bolailoeng ke batho ba bang eista le likotsi tsa lona letsatsi lena melokong eohle, le liphoofole tse bolaoang ka letsatsi lena ho tlhoa ho khoho ho isa ho khomo.

Na, benghali, re na le taelo Beibeleng ea Morena Molimo ho boloka letsatsi lena? Le hona, ana ho Israele oa Morena Molimo eo Jesu Krete e leng oa leloko leo, hona ho kile ha etsahala ho polao e kana-kana ea batho le liphoofole na?

Ke mohla oa neng ho tlhoa tsoalong ea Ngoana ho tisa lefeng la Hae? Likotsi tsa letsatsi lena selemong se fetileng ke tsona: 250 ba Basoeu, 8 bashoele 'me ba bats'o ke 1.000 mona Gaudeng feela.

Ka hona kea le kopahle, batho ba Morena Jehovah, ea arabang a ke a arabe ka ho bonts'a litemana Beibeleng; 'me e be litemana tse ka kholisang poloko ea letsatsi lena ha e le molao kapa boithatelo, boikhetheho ba batho. Ha ke na moea o mobe kapa o tletseng bobo ho mang kapa mang ea tla araba ka Beibele, kapa kamoo kelello e mo nehang kateng; feela, nka thaba ha eo ea arabang e le oa kereke kapa a tseba ho hong ka tsoalo ea Ngoana Jesu.

TLOGELANG MOKGOA OO BANNA

Mong. "Naledi-Ea-Mosp," P. P. Rust, o re: Ga ke tsebe gore na oena 'madi o bona juang na? Fela ga e le nna, ke bona eka rona Ba-

Mahlo a Hloekile



Ka metsotsi e seng mekae feela, ka pele-pele feela, mahlo a hao a shebeha a hlakile a le masoeu. Ho hote joang ha a sa khathatsoe ke methapo e bonahalang phatlalatsa; A phollile hakakang! Bakemising bohle le mabenkele: Theko 2/3 le 4/6.

Marotholi a seng Makae



Kapele! Lerotholi la Eye-Gene le ea ka leihlong le leng le le leng. Ke setlolo se secha... se entsoeng ke banna ba babeli ba tsebang. E na le motsoako o mong o itseng o leng sieo merianeng e meng.

Bofubelo so Hlangang



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

EYE-GENE

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Afrika re tseba go bolela selo kapa taba fela ka molomo; ga e le diketso, go etsa se ra se bolelang, ga go ketso!

Juale ge, bagesho, a ke re tloge, leng mokgoa ona oa go ferekanya le go hlakants'a sechaba hloogo ka taba eo le ka mohla o le mong re ke keng ra e dira lega e le go e fedisa. Polelo ga e thuse selo; se segolo ke ketso.

K bolela taba tseba ka baka la kgang tse kgalo tse pedi tse re ileng ra ba le tsona mona koranteng, e leng lebollo le kgomo tsa lenyalo.

Go ile ga e-ba le kgang e kgolo ka ga lebollo; ba bang ba re le lokile, bangoe ba re le shoe. 'Me go bolaoa ga lona ke taba ea molomo fela; ga e le ketso, ga e teng ea go le bolaea.

Go sa tla bolloa; le ke ke la shoa le ka mohla o le mong, ga e se ketso fela e ka le fedisang — e seng polelo.

Ke re esita le tsona kgomong tsa lenyalo, ga go se na ketso, go tla dula go le jualo feela.

Juale ge, bagesho, a ke re leseng go hloa re its'oenya ka ntho eo re ka se tsoang re e dirile; le gona, kamehla motha a leke ka mekgoa e mentsi gore ka mehla a ngole se e leng 'nete, eo a e boneng.

Le gona, re tlogeleng dilo tse se nang molato go tokologo ea rona. Efangedi tseba tse pedi ke seng ke di boletse, ga nkabe e le gore go be go reroa ofangedi ea gore go fedisoa botsotsi, bohodu, le polaeano le tse ding tse tsoanang le tsona, ke be ke tla tseba gre badiri ba tsona le ga ba ka re ba ithiba ditsebe, ba na ba tla ba ba ithibolla ba utloa. Juale ga go jualo; go ntse go ts'oerole go loanoa le dilo tse se nang molato tokologong ea rona.

KELETSO HOLIM'A LEBOLLO

Mong. John T. Motau, Cleveland, o re: Ke balile haholo taba ena ea lebollo mona koranteng ena empa ka fumana hore har'a benghali bana ba pheisanang ka khang ena ea lebollo ha ho motha ea nang le tsebo e ntle ka lona e tletseng 'me ke kholoa hore keletso ena eaka e tla khotsofatsa beng ba taba ena.

Lebollo la na la hlangoa ke Moimo ka Moshe ho bana ba Israele ha ba ne ba e tsoa Egepeta ho ea Kanana Oa re ke selekane sa 'ona le bana ba Israele. Ke 'nete hore lebollo e ne e le ntho e kholo Israaeleng, 'me leqai le ne le sa batlehe hohang feela.

Empa leha ho le joalo, melao ea Moshe e ile ea fela mohlang Jesu a thakhisoang; haholo melao ea lebollo, melao e lisang makhoba le bophelo ba batho, leruo la motso le mesebetsi ea hae, mesebetsi oa baprista le Ba-Levi le tseo ba phelang ka tsona.

Ena eohle e boletsoeng mona ke melao e felileng mohlang Jesu a thakhisoang. Ba sa lumellaneng le 'na ba bale litemana tseba Beibeleng. Bala Bakorinte, khaolo ea 7, temana ea 19 ka lebollo, u bale Exoda khaolo ea 21 le 22 ka melao e lisang makhoba.

Baheso, lebollo ha le thuse letho etsoe le senyetsa batho sebaka sa mesebetsi e meng. Jesu o re boqai le bonna ke ntho tsa lefeela; taba ke hore leqai le mona ba boloke melao e leshome. Balang hape ho 1 Johanne 3:4.

Libui tse ling li re boqai ho hlalitse bo-tsotsi 'me 'na ke re le banneng bo-tsotsi' ba teng. Banna baheso, bonna le boqai ke litsoang-tsoang.

TABA ENA HA E UTLOAHALE

Mong. Jameson Rasiele, Worcester, o re: Ke kopa ho hlahisa hanyane k ataba ena ea lenyalo la likhomo. E bile hangata ke fumana leselinyaneng lena batho ba bua ka lenyalo lena, empa ho se qaqise e ntle e qaqisang feela teng hobane ba bang ba re le lokile ha ba bang ba re ha lea loka.

Ke fumana ntho ena e le e boima haholo; bona ho rabaroetsana bana ba reng ba batla mashome a likhomo, ba talima pele feela ka talimo tse morao.

Ha ba na le eona thuto bakeng sa bona banana ba bona; mohlankana o qetile ho nyala, joale ke eloa o theosaka le lipula ho ea batlela morali eo oa batho le re khomo o tla li khutlisa neng ha e le moo a li jele?

POTSO LE KARABO

Mong. Ish. Matsoho, Pietersburg, o re: Ho hotelele haholo re ntse re bala koranta ena empa re ntse re hlahisa maikutlo ho eona empa ha ho hlahle lengolo le le leng; ke eng?

Kapa mohlomong e ea khetha; kapa e amohela maikutlo a sa tsa-maeng le molao feela? Ke rialo hobane e le 'ona ao re hlolang re bona 'ona feela, empa che, leha ho le joalo ena ke potso feela.

Re lakatsa ho araba Mong. Ish. Matsoho hore ha re khethe taba tsa batho ka setsoalle ha re li hlahisa pampiring ena; re hatisa lengolo la motha e mong le e mong haeba le loka khatiso.

Haeba u ngola lebitso la hao le aterese 'me lengolo la hao le sa bue motha e mong hampe kapa ho mo nyefola kapa le bua ka taba e nang le molemo re ea le hatisa.

Mohlomong mangolo ao u ilang ka 'ona a ne a hatitsitse litaba tse sa lokang tse sa lumellaneng le khatiso.—Morulaganyi, B. W.

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Mbobob Given Rousing Reception At Pretoria

(W. N. Nduna)

Africans in Pretoria turned up in large number at the Orient Hall to give Mr Victor Mbobob a rousing "welcome return" from his trip to Europe. Mr Mbobob, formerly a principal of the Hofmeyr African High School in Atteridgeville, Pretoria, recently went to Prague in Czechoslovakia as a delegate representing the African National Congress Youth League at the World Youth League Festival. Dr. W. F. Nkomo presided at the reception to Mr Mbobob at Pretoria.

Representatives of the Indian community, the Advisory Board and the African National Congress emphasised the educational, social and political significance of Mr Mbobob's trip overseas.

It was pointed out that even if the immediate advantage of such trips might be questioned, there was no doubt that in the long run, Africans who go overseas and acquire themselves well, play no small part in dispelling unfavourable propaganda that is sometimes spread in South Africa and elsewhere about the Africans.

Their was the unenviable task of showing the best the African can do under normal conditions untainted by racial discriminations and oppression. Whatever the honour and prestige bestowed upon them, it was shared by the whole African race.

Speakers expressed the hope that the useful experiences which Mr Mbobob acquired in his sojourn would be closely studied and means and ways devised to apply them to the benefit of the African people in South Africa.

Aims of League

The highlight of the night came when, in an inspiring address Mr Mbobob recounted the tour and explained the main purpose of the World Youth Festival.

Among other things the World Youth League aimed at building closer friendly relationship among the youth of the world irrespective of race, colour or creed.

The League believed that with better understanding among the youth of the various nations, the danger of future world insecurity and wars would be minimised if not averted altogether. By bringing the youth together and fostering a friendly co-operative spirit, they would be contributing towards the peace of the world.

War Ravages

Continuing, Mr Mbobob said that wherever he went in the various countries in Europe, he had been struck by the terrible ravage of war. But he had also been fired by the spirit of the people who, in spite of the immense problems of reconstruction and rehabilitation, were determined to win through. Their indomitable spirit would always remain indelible in his mind, he said.

Lessons for Africans

Amid cheers, Mr Mbobob concluded by saying that the Africans could learn much from the privations of the people in Europe; the spirit of determination to win through despite temporary setbacks was necessary in a national struggle. The Africans would do well to realise that without labour and sacrifice in the course of the national struggle for freedom, nothing could be achieved.

Nothing would please him more than to share his experiences with any African organisation where his services may be the betterment

of the lot of his people. In between the speeches, excellent music was rendered by the Rhythmic Revels, Topsy Cordian Broadway Stars, J.D.C.C. and the Marathon Brothers. It was indeed a function in which every minute was enjoyed by the appreciative cosmopolitan audience.

Orlando News:

MPANZA NOMINATED FOR N.R.C. ELECTIONS

(W. X. Y. Z.)

Mr. James Sofasonke Mpanza has been nominated by the Orlando Township Advisory Board as a candidate for the forthcoming elections of the Natives Representative Council. Mr. Mpanza, founder of the well-known Shantytown in Orlando, is Chairman of the Orlando Advisory Board.

At the last elections of the board, Mr. Mpanza received the largest number of votes ever recorded. He wields great influence in the Township.

Std VI Results.

The results of the standard six examination are disappointing. A number of schools in the township have had poor results, and in certain cases, not a single candidate presented passed.

St. Mary's Anglican School fared rather well, and the successful candidates presented are: Susan Bila, Minah Direko, F. Gabolwelwe, A. Kamandisa Majodina, P. Makhudu, J. Masindi, T. Moloi, S. Ngcobo, J. Rakale, M. Sokamisa, A. Thabane, all of whom passed in class II.

In the third class were placed E. Baba, S. Gumede, J. Masondo, G. Modiba and J. Moreke.

Church Conference.

Rev. Ntshalintshali was elected President of his church at a conference held in the Township recently. He will hold this office for the next twelve months.

Conference discussed several important points and many resolutions were passed. At a reception to conference delegates, several outstanding persons in the Township attended. Rev. Ramalane is now stationed in the Township.

Mrs. E. B. W. Vilakazi and Miss Lily Vilakazi wish to thank on behalf of their family all those who sent them letters and telegrams of condolence, wreaths and contributions and gave assistance on the occasion of their recent bereavement. They regret that they are unable to write to all personally.

Haunted By Boycott Ghost

(Continued from page 1)

Bent over a bath-tub at the back of her yard, an African housewife who was surprised by the Bantu World representative's unexpected call had this to say: "I am only a housewife and thus know little about what you are talking about. I can tell you this much, however, that we have had all sorts of elections and organisations, yet in spite of all these, the disabilities confronting the Africans throughout the ages still remain. Our organisations have failed, and thus we have no interest in talk on elections."

Poring through the pages of a newspaper, a group of Africans referred to Dr. Malan's motion on the abolition of the Council. They said that it seemed a waste to go to the polls when the leader of the Opposition in the Union House of Assembly could advance the views he held.

USEFUL BODY

"The Council could be a useful body to the Africans in their political development, but while among Europeans such views as Dr. Malan holds are accepted, even the Premier himself, and the United Party, would not dare to grant concessions to the Africans. Hence the N.R.C. would always be what we have regarded it—a dummy," said one of them.

Saying that in many cases where he went, the people were apathetic towards the election, Mr. Edwin Mofutsanyana, a candidate, said he had received a number of nominations. He felt confident of his chances but predicted a tough struggle. He is contesting the Urban Areas seat against Mr. Paul Mosaka, the sitting member.

Mr. R. G. Baloyi, also a contestant, expressed hope and thought his chances at the polls were encouraging. From statements which he made, it was evident that Mr. Baloyi is devoting a great deal of time to his electioneering campaign.

SUPPORT FOR ELECTIONS

Notwithstanding the alleged apathy among Africans towards the nominations and the coming elections, certain individuals and organisations are giving active support to the various candidates. In Orlando, Mr. James Sofasonke Mpanza has been given a helping hand in the form of "petrol money" subscribed among individuals whose donations varied from a 3d. to £1.

A spokesman of the Venda Progressive Association reports that at a Chiefs' and Headmen's meeting sponsored by this organisation, there was unanimity on support of Dr. Xuma's new year message published in the "Bantu World" calling on the African people to return the sitting members.

The Transvaal African Congress—a Pretoria organisation headed by Mr. J. L. Ntshudisane—has issued an "election message" addressed to Chiefs, Headmen and members of the electoral and

advisory boards. The message calls for loyal support and the choice of men of determination. The message urges the Africans to go to the polls.

SUPPORT FOR SITTING MEMBERS

The West Rand Advisory Boards—with the exception of the Roodepoort Location Advisory Board—were unanimous on the return of all the sitting members of the Council, Parliament and the Senate. This decision was taken at a meeting held recently in Randfontein Location.

The Roodepoort Electoral Committee meeting held in the Roodepoort Magistrate's Court on January 15 agreed unanimously to return Councillors R. V. Selope Thema and Paul Mosaka, while the Location Advisory Board agreed on the return of Councillor Mosaka and Senator Basner.

In connection with the elections, the feeling is said to be common in Roodepoort that it would be bad policy for any

ORLANDO J.C. RESULTS CORRECTION

At the time of going to press, the Principal of Orlando High School has asked us to make a correction with regard to the J.C. results published on Page 15 of this issue. He points out that Adelaide Mvambo and Elliot Tshabalala, shown in the 2nd class on P. 15, were placed in the first class, thus bringing the total first class passes to seventeen. In addition the names of three candidates—Grace Baloyi, Elizabeth Mabaso and Tarrington Selepyane—which do not appear on P. 15, should be included in the class II group.

African of calibre to seek election at this juncture, as well as for any Board or Electoral Committee to nominate new Senators and Members of the Representative Council.

Opinion, therefore, on the West Rand is unanimous for the return of sitting members.



GA A THABILE
U PHETSE
GANTLE

Dikete-kete tsa bathoadi letsheng joale, di tshaba hahle ho tseba ka hahle le go nyakalla ka ho tseba. Phillips' Milk of Magnesia, Mofutsanyana se makae a moriana ona a felisa me ea le bohloko marena, e oer seho le ngumeng sea tala gobane moriana ona o hloka ho tseba me ea tseba.

LEMOGELANG BAETSISI: Kopano PHILLIPS' Milk of Magnesia e be tlolong le bolou le batlang lebitso le reng "Chas. H. Phillips" pampiring ea lebotlolo.
Mesebetisi e Meng e Ntshengang: Phillips' Milk of Magnesia, ga tsoakantsiso le lebase in kgomo, e mareneneng a lesea, e fedisa bohloko le go tsoanyega ga nguana ea tsoang bobebe go jeng, e thiba go tshisa ga lebase maleng Phillips' ga e tlole oa nguana; e folisa n-le ga o le bohloko kapa o palegile.
Phillips' ke setlalo se utle meleng ueno.
E batlang dikhemisang le mavenke.



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RAND LEASES C.C. OUTCLASSES LUIPAARDSVLEI C.C.

(By T. P. Klaaste)

The resumption of cricket for the Transvaal Bantu Cricket Union fixtures started on January 11, and Rand Leases C.C. was fixtured to meet Luipaardsvlei C.C. in a two-day match on the latter's ground.

FIRST INNINGS RESULTS

Thus far, Luipaardsvlei C.C. last three batsmen retrieved a had managed by means of an debacle.

These "tail-enders" worked their side back into some respectable position. J. Tokwe (22) had gone in No. 10 and was helped by B. Ngxesha (15); and J. Dhlamini (10), C. Dzana (14) and D. Allies (11) were other contributors. S. Mpako took 4 wickets for 29 runs. Luipaardsvlei C.C. scored 114 runs.

SECOND INNINGS

The second innings were played on the Rand Leases ground the following week-end, and it was here that A. Mokate (56) and G. Somana (23) made a grand second wicket stand that took their score from 2 runs to 77 before Somana was bowled and caught by C. Dzana.

The Luipaardsvlei captain made frequent bowling changes, but Mokate and S. M. Voss (29) would not budge. When at last Mokate lost his wicket to C. Dzana who sent down another of his extraordinary well pitched balls, the score board read 108 for 5 wickets.

The opening bowlers were S. Mpako, a young bowler who is fast becoming an important factor in the bowling strength of the team, and S. M. Voss, that reserved but deadly spin bowler of Transvaal fame.

CLOSING STAGES

The game was now in its closing stages, and the Rand Leases Captain, P. S. A. Gwele marshalled his forces with the tact of an expert.

As Luipaardsvlei batsmen came out to the wickets, they must have been embarrassed at once by the placing of the fieldsmen.

Four wickets were down 14 runs, D. Mbusi who came in to score 24 runs, found himself in very troubled waters, and succumbed to one of Mpako's out-swingers in a poor effort to adopt "stone-walling" tactics.

FALL OF WICKETS

J. Dhlamini (14) and G. Mbambisa were two contributors who also secured a little lease of life against the Rand Leases onslaught. Luipaardsvlei were all out for 86 runs.

It is remarkable that both Rand Leases bowlers returned the same figures, S. M. Voss 5 wickets for 39 runs and S. Mpako 5 wickets for 39 runs. There were 3 extras.

Among the great number of spectators were many ladies who had come chiefly from Roodepoort Location and Luipaardsvlei, and who showed keen interest in the game.

As usual there was plenty of good natured barracking among the spectators all round the field, and some very pathetic scenes were witnessed at the end of the game from the ladies' section of the crowd.

DISCONTENT RIFE OVER STANDARD SIX RESULTS

Seething discontent over the results of the Standard Six examination was much in evidence in almost every quarter visited by a Bantu World representative who interviewed teachers, parents and scholars. The investigation was prompted by certain letters of complaint against the examination results.

Many teachers expressed bitter feelings over the results and said they could not understand why the results were bad throughout the Province. Instances were cited of schools which were not credited with a single pass.

"It looks very much as though the authorities gave instructions for strict marking of the Std. VI script," said one parent.

On being asked for an explanation of this statement, he said that he believed this step was taken in order to curtail the number of passes as, with the acute accommodation in secondary schools, many children would be left out and the ranks of juvenile delinquents would swell.

"The fault for all this rests with the authorities whose duty it is to provide adequate school accommodation for our children. Although in recent times a number of day-secondary schools have come into existence in several locations, no similar facilities are available in other centres. The result is that children who have passed the sixth standard seek admission in other centres."

MORE SCHOOLS URGED

This view was shared by many others who urged the establishment of secondary schools along the Reef and in the major urban centres throughout the Transvaal Province.

The headmaster of a large school said that many of the children who had failed, particularly those who had failed a second time, would be difficult to persuade to return to school.

A parent said that the results might be justified if account is taken of the large number of children who ceased attending school after passing standard six. She regarded this as pure waste and advocated strict marking of scripts to eliminate doubtful cases fluking the examination.

A school principal complained of the whole examination system. He said it seemed wrong to fail a child who had fared badly in only one subject.

The standard six examination in

the Transvaal is conducted departmentally. The pupils write number of subjects including reading tests in English, Afrikaans and the vernacular. Each candidate is expected to pass in each of these subjects and to obtain a scheduled aggregate of marks to ensure a pass.

7,000 WROTE EXAM.

A number of children who obtained the aggregate of marks for a pass failed because they had not passed all the subjects. A case was quoted of a candidate who had obtained the required minimum pass in each subject but was failed because the required aggregate of marks was not reached. In all, over 7,000 pupils wrote this examination in the Transvaal last year.

With the exception of Benoni, Roodepoort and Randfontein, all the Reef Locations have secondary schools. Benoni, a large reef centre, with a number of primary schools, accounts for a great number of children who seek admission in other secondary schools. The Location Advisory Board has taken up the matter of the secondary school with the responsible authority but it is felt that unless the parents and teachers in Benoni agitate for such a school, nothing will eventuate.

WEPENER TENNIS RESULTS

(Observer)

Following are results of a tennis match played at Wepener recently between "Home Visitors" and Qibing tennis clubs:

J. J. Moilola and Mrs. Kula beat J. Tladi and Mrs. Jones 6-1; L. Seotsanyane and Mrs. Kula beat J. Swartz and Mrs. Jones 6-1; J. S. Moilola and Mrs. Kula beat C. Thole and Mrs. Jones 6-2; Geo. Marake and Mrs. Kula beat S. Machogo and Mrs. Jones 6-1; J. J. Moilola and Mrs. Kula beat J. Molebatsi and Mrs. Jones 6-3; J. Tladi and Mrs. Jones beat L. Seotsanyane and Kula 6-3.

GENTS' DOUBLES

B. Stellenberg and J. J. Moilola beat J. Molebatsi and J. Tladi 6-3; J. J. Moilola and B. Stellenberg beat J. Tladi and J. Molebatsi 6-3; Geo. Marake and L. Seotsanyane beat J. Swartz and A. Monnanyane 6-4; G. Marabe and Man. Sebati beat S. Khomari and Stellenberg 6-1; J. Tladi and Thole beat B. Stellenberg and Moilola 6-1; Geo. Marake and L. Seotsanyane beat A. Monnanyane and S. Machogo 6-4; G. Marabe and M. Sebati beat B. Stellenberg and S. Khomari 6-3; J. Tladi and S. Machogo beat Geo. Marake and Moilola 7-5; C. Thole and S. Machogo beat Geo. Marake and Khomari 6-3; B. Stellenberg and L. Seotsanyane beat A. Monnanyane and Molebatsi 6-3; J. J. Moilola and S. Khomari beat C. Thole and Sebati 7-5; J. Tladi and G. Marabe beat B. Stellenberg and Seotsanyane 6-2; Geo. Marake and S. Khomari beat J. Molebatsi and Sebati 6-4; C. Thole and J. Tladi beat Moilola and Seotsanyane 6-3.

Home Visitors lead by 11 games. The following represented the "Home Visitors": Mrs. Kula and Messrs J. J. Moilola, L. Seotsanyane, Geo. Marake, B. Stellenberg and S. Khomari.

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Age Last Exam. Passed

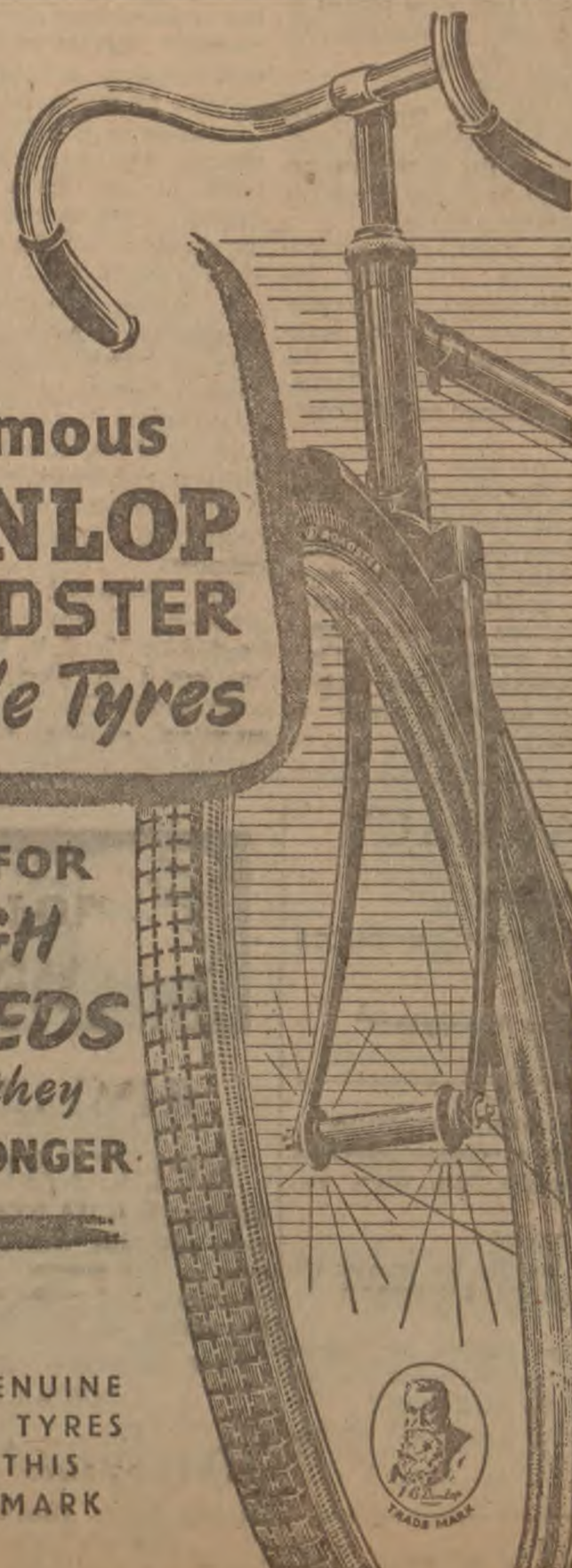
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The liver should pour 2 pints of bile juice into your bowels every day. If this bile is not flowing freely, your food may not digest. It may just decay in the bowels. Then gas bloats up your stomach. You get constipated. You feel sour, sunk and the world looks puny.

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WHO'S WHO IN THE NEWS THIS WEEK

For five successive years, the Nigel Schools have obtained most satisfactory examination results in the Std VI and the Junior Certificate Classes. The rapid growth of the schools has necessitated the appointment of Mr. Daniel Marx Radebe as Principal of the Primary School. The Secondary School has continued to maintain a high standard of work and is able to offer Matriculation as from this year. The schools have now a staff of 37 teachers.

Following are the Junior Certificate and Std VI examination results of the Nigel Secondary and primary departments of the Public School:

JUNIOR CERTIFICATE

First Class: Kumalo, Joshua, Alpheus, Manchu, Abraham, Gao-sitwe.

Second Class: Gambu, Samuel, Ngwendu; Hlabangane, Richard, Elijah; Kumalo, Cyprian, Mthandeki; Kumalo, Thomas, Phandi; Mabena, Eleanor, Kabathandi; Mabena, Salome, Sisana; Makgabutlane, Peter, Ramogomana; Massina, Priscilla, Thulisiwe; Mathikinea, Bellington, Malungisa; Mkondwane, Andrew, Myunisi; Mokonyama, Titus, Khaola; Mpotwane, Albert, Buti (Afrikaans,

STANDARD VI
First Class: Hlongwane Geoffrey, Mabaso Patricia, Massina Cynthia, Matebesi Paulos, Mbele Elias, Mkondwane Mirriam, Mkwana Jeremiah, Mkwabane Josephine, Mosia Rebecca, Nama-ne Rebecca, Pule Elizabeth, Seritsane Peter.

Second Class: Bulane Abraham, Hlatywayo Sidney, Hleza Nicodemus, Lengolo Israel, Mabaso Reuben, Macutwane Samson, Mafara Paulina, Makhubu Jotham, Mapokoshe Jacobus, Mathebula Martha, Mavuso Assashai, Mbuli Eldah, Mofokeng Thomas, Mofokeng Moses, Moloi Adelina, Moloi

Eleanor, Mthopeng Karney, Myeza Markus, Nkoane Jeremiah, Nkosi Betty, Nkosi Enoch, Ntutu Duma, Rakosa Maria, Ramothibe Ishmael, Sebosi Wellbeloved, Skweyiya Thiriby, Sibeko Simeon, Thihe Onica, Tolo Simon.

Third Class: Kubeka Wilfred, Kumalo Paulos, Majola Elliot, Maleke Mary, Mkondwane David, Molefe Titus, Motsemme Caiphus, Namane Stephen, Thukani Cecilia, Mosia Alina.

Rev. and Mrs. M. Nomvete of Durban are recent arrivals in the City. They are the guests of Mrs. Constance Manye of Orlando Township.

Mrs. J. M. Duicker of Vryberg was in Sophiatown recently on domestic matters.

The marriage took place on December 16, 1947 at the Khama Memorial church, Bechuamaland, between Mr. G. J. Kesianye and Miss Sef. K. Motsholagsetse. Rev. J. R. Danisa officiated.

Mr. J. E. M. Tobo has left for Mokhotlong, Basutoland on business matters pertinent to his association.

Mrs. E. M. Banda of City Deep has returned from Gatoom where she had gone to see her parents.

Mrs. J. J. Sape of Eastern Native Township left last Thursday for Queenstown on holiday. During her stay, she will be the guest of Mr. and Mrs. E. Yekani.

Revs. A. Muhlana and B. Ndhloyu of Swaziland and Piet Retief passed through Johannesburg from Heidelberg after attending a church conference.

Mr. M. N. Ncobo arrived last Friday from a well spent holiday at Tsomo, Transkei.

Mr. G. J. Mareka and his sister spent the holidays at Vredefort. They also touched at Wolwehoek, Heilbron and Petrus-Steyn.

Mr. J. P. Namo, Secretary, Diocesan Training College, left Johannesburg last week. He was seen off at Park station by Mr. Sol. N. Maqambalala.

Recent visitors to the Bantu World offices include Mr. and Mrs. J. B. Motlhi and Miss N. Motlhi of Mafeking. During their stay in the City they were guests of Mr. and Mrs. I. M. Motlhi of Newclare.

Rev. J. B. Mtetwa of Rustenburg visited Matau's location recently. He was the guest of Mr. Johannes Tsatsi.

Mrs. Marry Emma D. Mabanga of St. Phillip's school, Bapsfontein, is back from the Transkei where she had gone on holiday.

Mr. and Mrs. Mulaudzi of 95, Millar street, Sophiatown, left last week for Siloam Nzhelele, N. Transvaal. They were seen off at Park station by Messrs. P. Ndhloyu, F. Ramatsea and J. P. Dzidzimana.

Mr. J. C. M. Motumi of the Bantu United school, Golden Fleece, spent part of the summer holidays at Steynsrust with Mr. Thomas Makubalo.

The marriage took place last Wednesday between David Oupa, third son of Mrs. and the late Mr. E. F. Poole of Sophiatown and Mr. E. F. Poole of Sophiatown and Rebecca Moepeng, second daughter of Mr. and Mrs. Z. M. Mokhele of Alexandra Township.

Messrs M. Letsholo and D. Motiang together with their families spent the New Year holiday at Bon Accord, Pretoria district.

Mr. and Mrs. O. B. J. Chiloane and Messrs J. Sealanyane and E. Mthembu, all of Benoni spent the Christmas and New Year holidays at Ermelo as the guests of Mr. and Mrs. G. Zwane.

Mr. and Mrs. A. B. Mtimkulu of Orlando left by the East London Mail last week for the Cape. They will return to the City towards the end of the month.

Mr. and Mrs. M. M. Sebosi visited the offices of the "Bantu World" during the week. Mr. Sebosi is principal of Nigel Secondary school.

Mrs. M. Majosi and Miss A. Hlangwa, who are on the staff of Mazenod Combined School, Durban, will leave tomorrow for Durban, after an enjoyable holiday spent on the Rand.

After spending their summer holidays with Mr. D. Qalose of Vrededorp, Johannesburg, Mr. M. J. Majola and Miss S. Moyake of Ngqumeya, Keiskama Hoek, have returned home.

The marriage of Lilian Hawkins, daughter of Mrs. and late Rev. J. Hawkins, of Zululand, and Dr. Leslie Z. Mzimba, son of the Rev. and Mrs. L. N. Mzimba of Alice, will take place at St. Mary's Church, Orlando at 10 a.m. on Wednesday, January 28, 1948.

'JB' Broadcasts

Further programme details for the month of January are given as follows:

Saturday, January 24; (Xhosa / Zulu): The Choristers of the Bantu Sports Club present a musical play by D. R. Twala entitled "Isala Kutshelwa Sibona Ngomopo".

Cast: Phutu — Afrika Kubeeka; Minah — Ellen Mkwanzani; Seli-nah — Nellie Williams; Sofaniah — J. P. Tutu; Jemimah — Catherine Kunene; Dr. Majombozi — D. R. Twala; Taxi Driver — Oscar Mabika; Abachuli — Ngobo be Choristers, bencediswa ngabanumzane; Narrator — Maurice Nye-mbezi; Umqambi walendaba Ngu D. R. Twala; Umpathi we kwaya Ngu J. P. Tutu.

Music specially composed by J. P. Tutu and played by Jacob Moeketsi (Piano), Victor Hamilton (Guitar), Joseph Kity (Bass), Willi Malang (Drums). Play directed by Michael Kittermaster.

10/- Monthly

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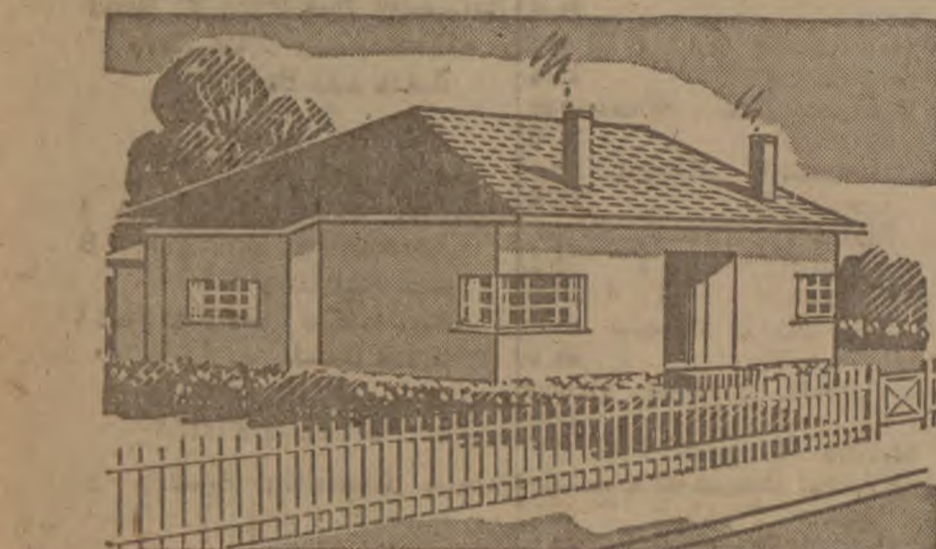
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"I used these tablets for neuralgia and had instant relief." L. C. de B., Fort Elizabeth.

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THE PEOPLE'S PAGE

Our Readers' Domestic Announcements

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

Minimum Charges: Domestic announcements 3/- per inch, no more than 40 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it.

IN MEMORIAM

DLADLA.—In loving memory of my beloved husband Daniel David called to rest on January 20th 1946. A broken cord of memory's harp is touched today, I lost a soul companion a life linked with mine, deep is the heartache no one can heal memory a keepsake no one can steal, I think of you not as dead dear, but as waiting in God's beautiful garden sheltered from all pain and care. Lord Jesus being our Guide we meet often at the Altar. "Thy Kingdom come."—Sadly missed by his loving wife Faith. 780-X-24-1

Monā ke tsebisa bohle baha Mothi-joa le Molete, moo ho lemetsoalle eohle kaha maetlisiso a tšaba mane Ficksburg kala li 22 ho February 1948 a mofu "ma rona Leah Makhoto Mothi-joa moo ho le mofu Buller Mothi-joa mora oa hae baileng ba re sia 1947 kaho latellana mane Ficksburg, etsang matla hoba teng.—Mongoli S. Mthijoa, Germiston. 779-X-24-1

LEGAL & OFFICIAL NOTICES

KOLEGE YA BANA BA AFRIKA
Applications for admission to 1948 classes training for External Examinations of the University of South Africa, are invited and must reach the Secretary not later than 11 February 1948. Prospectus free from: The Secretary, 129 Minnaar Street, Pretoria (Phone: 2-3452). 483-X-31-1

KOLEGE YA BANA BA AFRIKA
Aansoek vir toelating tot die 1948-klasse, tot voorbereiding vir Eksterne Eksamens van die Universiteit van Suid-Afrika, word verwelkom en moet die Sekretaris nie later dan 11 Februarie 1948 bereik nie. Propektus gratis verkrygbaar van: Die Sekretaris, Minnaar Straat 129, Pretoria (Foon 2-3452) 483-X-31-1

KOLEGE YA BANA BA AFRIKA
Kolege ya Bana ba Afrika e lokishejha batho hlaloho ea "University of South Africa," (External Examination) 1948. Ba ekemishetjago go tšena ba soanetje go ngolla mongodi kooa 129 Minnaar Street, Pretoria (Phone: 2-3452) gore ba amogelele pele ga 11/2/1948 483 X 31-1

NOTICE

TO JOHNSON NOMBWU: Kindly take note that unless you call for and collect the furniture and livestock left in my possession by you twenty months ago, I shall dispose of all this property to defray expenses. This serves to notify you of my intention to take the steps outlined above if you do not cause an appearance before me at my residence within THIRTY DAYS from the date of this notice.—(sgd.) I. W. Labase, 34-15th Avenue, Alexandra Township. 730-713-X-24-1

NOTICE

The African United Cultural and Domestic Workers Club has removed from 44 Diagonal Street to 37 Nugget Street, off Fox Street, Johannesburg. The above club caters for both sections of Africans male and female; that is in Social Activity, Religions, Domestic Science School Night School, Dancing School and all kinds of indoor games etc. High class meals are available at all hours. Come again and spend your leisure hours. For appointment dial 22-9730. X-31-1

NIGEL BANTU SECONDARY SCHOOL

From 4/2/48, this school offers Transvaal Matriculation. Subjects offered 1948: English A, Afrikaans B, Bantu Language A, Biology, Mathematics, Geography, History, Domestic Science. Direct applications to: The Principal, Nigel Bantu Secondary School, Nigel Location, P.O. Nigel, Tvl. X-31-1

New Secondary School

(Boys and Boarders only)
THE METHODIST CHURCH OF S.A. Uitkyk Mission Farm, Ventersdorp. Governor: The Rev. D. P. Dugmore M.A. Principal: Dr. J. M. Nhlapo. Apply to the Rev. D. P. Dugmore, P.O. Box 102, Ventersdorp. 769-X-24-1

THE PRETORIA TECHNICAL COLLEGE

(Church Street East) provides classes for the BANTU (Part-time Ex Std. V.) AT: Marabastad—Ferguson School, Atteridgeville—Hofmeyr Bantu High School and at Lady Selbourne Secondary School. Enrolment: From 27 January, 1948 (Evenings at 7 p.m.) Enquiries: J. R. Chueu—Phone 30-0777 ext. 17. X-31-1

VACANCY remains for form one students Arthurseat Secondary School. Apply immediately Superintendent, Nazarene School, Acornhoek East, Transvaal. X-24-1

WORK OFFERED

STRYDOM-OPLEIDINGSKOOI

Applications are invited for the following courses:-

(1) Teachers Diploma, O.F.S. Primary.

(2) B.A. Provision has already been made for the following subjects:- History (I and II), English (I and II) Economics and Econ. History (I). Candidates may apply for other subjects for which provision can be made on condition that sufficient numbers apply for the same course.

(3) 3 Years Course in Social Work. Girls are trained to take up appointments under Charity organisations. (Salary—approximately the same as for teachers) Fees £2 per quarter.

(4) Night classes—Std. VI and Afrikaans Taalbond.

Boarding. Undergraduates and Soical Workers desirous of obtaining board and lodging can do so in the College Hostels at £4 per quarter. Further information and application forms obtainable from: The Principal, Strydom-Opleidingskool, Box 159, Bloemfontein. X31-1

TOWN COUNCIL OF WORCESTER

Vacancy: Native District Nurse

APPLICATIONS are invited for the above vacancy in the Municipal Health Department on the salary scale £144 x 12—£180 per annum, plus Cost of Living Allowance as per War Measure No. 69 of 1945.

The commencing salary will depend on the successful applicant's qualifications and experience.

Applicants must hold the General Nursing and Midwifery Certificates, must be under 40 years of age and must be able to converse in Sesuto Xosa.

Applications, stating age, qualifications and experience and accompanied by copies of two recent testimonials must reach the undersigned not later than THURSDAY, 26TH FEBRUARY, 1948.

Personal canvassing for appointment in the gift of the Council is prohibited and proof thereof will disqualify a candidate for appointment.—C. MYBURGH, Town Clerk. Notice No. 2/48. 7th January, 1948. X-31-1

TOWN COUNCIL OF SPRINGS

Vacancy: Native Clerk, Administrative Offices, Payneville Native Township

APPLICATIONS are invited from bilingual persons for the above position in the Non-European Affairs Department on the Salary Grade £120—£180 x 3—£210 x 2 per annum, plus cost of living allowance. The commencing salary will be dependent upon experience and qualifications.

Applications stating age, qualifications, experience, knowledge of Native language, whether married, details of military service (if any) and period of residence in Springs District (if any) and accompanied by copies of two recent testimonials, will be received by the undersigned up to 12 NOON on Friday the 30th January, 1948.

Personal canvassing for appointments in the gift of the Council is strictly prohibited and proof thereof will disqualify a candidate for appointment.—C. L. COLES, Town Clerk, Town Hall, Springs. (No. 6) X-24-1

HEILBRON United African Mission High School. Fully qualified male teacher wanted to represent the Church of the Province of South Africa. Must be a communicant member of the Church and a recent testimonial from your Priest must be enclosed. State qualifications and experience and also enclose recent testimonial from your manager or principal. To commence duties 30th March 1948. Apply to the Revd. Fr. Preece, S.S.M., P.O. Box 310, Kroonstad. X-31-1

GRADUATE TEACHER required for Heilbron African Mission High School, to commence duties 30th March 1948. Matriculated teacher might also apply. State qualifications and subjects you can offer. Two testimonials must be enclosed, one from your present manager or principal and one from the minister of your church. Apply to Manager, P.O. Box 310, Kroonstad. X-7-2

DOMESTIC SCIENCE TEACHER required for Bantu United School Kroonstad. To commence duty 4th February 1948 or as early as possible afterwards. State qualifications and experience. Send two recent testimonials, one from your present Manager or Principal of Training College, and one from the Minister of your Church. No application can be considered without these testimonials. Apply to Manager, P.O. Box 310, Kroonstad. X-24-1

WANTED.—Three young farm hands £3 per month all found. Apply C. Swart, P.O. Vermont Dist. Lydenburg. 702-24-1

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MISCELLANEOUS

MONEY MONEY MONEY
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MISCELLANEOUS

AFRICAN MUTUAL CREDIT ASSOCIATION

P.O. Box 7193 8 de Villiers Street
Phone 34-1707. (First Floor)
Johannesburg.

At the appropriation meeting held on Friday, January 16, 1948, appropriations were made in favour of the under-mentioned members.

CIRCLE A

Payneville: Share No. 6467, Appropriation No. 6984. Orlando: Share No. 1021, Appropriation No. 1321. Modder Bee: Share No. 5744, Appropriation No. 5472. Orlando: Share No. 8552, Appropriation No. 8526. Johannesburg: Share No. 10636, Appropriation No. 10462.

CIRCLE B

Alexandra: Share No. 11934, Appropriation No. 12027. Payneville: Share No. 9371, Appropriation No. 9422. Bloemfontein: Share No. 13008, Appropriation No. 13121.

CIRCLE C

Orlando: Share No. 6628, Appropriation No. 6656.

North-Eastern Transvaal
Pretoria: Share No. C2649, Appropriation No. 2715.

Western Transvaal
Randfontein: Share No. 3006, Appropriation No. 3256.

Griqualand West
Kimberley: Share No. D24, Appropriation No. 116.

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EVATON. (a) 3 vacant stands to be sold for £350 each. Deposit £100, bargain. (b) Well equipped bakery shop to be sold for £1,000 deposit, price £4,000.

PRETORIA—LADY SELBORNE. (a) Beautiful vacant stand in Hector St. to be sold for £430 or nearest offer deposit £150. (b) Beautiful vacant stand in Archhills Street to be sold for £120, deposit and balance of £150 on bond.

SOPHIA TOWN. (a) Vacant corner stand with business rights price £650, deposit £200. (b) 14 roomed property with a shop adjoining Price £2,625 rental income £28 per month, deposit £800. (c) Beautiful property corner Tucker and Victoria Streets, rental £10 10s., price £1,200.

NEWCLARE. (a) 5 joined stands for £3,875, deposit £1,000, rental £58 per month.

ALEXANDRA TOWNSHIP. (a) Beautiful corner built stand to be sold for £2,500, deposit £900. Rental £38 per month, two shops adjoined to it. (b) New corner property to be sold for £1,650. Rental £10 10s., deposit £800.

Substantial bonds arranged for all these properties.

APPLICATIONS ARE INVITED for male and female for vacancies:- clerks, cooks, waiters, gardeners, painters, messengers, nurse girls, police, drivers, machine workers in the factory etc. Under Clause (a) section 18 page 11 of the Constitution governing the club, Applicants are advised to submit their membership of 5/6 postal orders half yearly or 10/6 annually before registered to any employment. Apply: African United Cultural and Domestic Workers Club, 37 Nugget Street, off Fox Street, Johannesburg. Phone: 22-9730. X-31-1

BUILDING MATERIAL

Timber, flooring, shelving, doors, windows, lime, cement, round poles and split poles, and all other building materials. Prices on application. H. PERES and COMPANY, Market Street West, Fordsburg. Phone: 33-3428, P.O. Box 6419, Johannesburg.

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

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This complete course includes explanations of signalling in traffic, and gives full details of all the laws and rules to be observed when taking a driver's Licence. Tips on maintenance and care of the car are also included. Send only £1 (one pound) and we will send you this complete instruction. Write to: The Practical Home Instructors, P.O. Box 3067, Johannesburg. X-24-1

FOR SALE & TO LET

FOR SALE.—1940 Chrysler 8 in good condition with road worthy certificate. Can be seen at Mullen and Hackney, 2 Rissik Street, Johannesburg. X-24-1

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White 54 x 90 15/11 each
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Plain White 5/-
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