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WRITE TO P.O.BOX 6663 JOHANNESBURG

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PRICE TWOPENCE



Mr. Trygve Lie, Secretary-General of the United Nations. Organisation is seen here broadcasting from London. Mr. Lie was born in Oslo and began his career as legal adviser to the Norwegian Trade Unions. He accompanied the King and Government when it left Norway after the German invasion. Later he returned secretly to Norway and gave help to the resistance movement. Mr. Lie is now in the United States where the permanent headquarters of the United Nations Organisation will be fixed.

# Labour Party's Split On Indian Bill

In spite of Mr. Madeley's warning to Labour Party members of Parliament that he would resign the leadership of the Party if all of them did not support his motion to delete the franchise clause from the Asiatic Land Tenure and Indian Representation Bill, five members voted against him in the division.

A scathing indictment of the Labour Party's attitude to the Indian Bill was made by the Prime Minister General Smuts, who said: "Nothing exposes the nakedness of the Labour Party more than its failure to stand by a fundamental tenet of its creed. A Party of the Left that stands for human rights, a party that poses as bearing the torch of human advance should not behave in that manner."

That section of the South the clause for many reasons." African public which had looked There was no trace of his to Labour for guidance would not, flippant manner nor any invitathought General Smuts, easily tion to interjections. With a deforgive the Party for the step that does not often creep into his it had taken and for the con- remarks, he' made it abundantly fusion it had permitted in its his amendment to a division "beranks when dealing with such cause I feel that, in my power of important legislation.

which he referred to Mr. Walter of our European civilisation." Madeley and Mr. M. J. van der Berg as the Leader and Deputy Leader of the Party-was made as a result of an amendment moved by Mr. Madeley. In moving the amendment to delete Clause 40, which gives Indians representation in the Senate. the House of Assembly and the Natal Provincial Council, Mr. Madeley member of the Advisory Board of was giving the nine members of Orlando Township, left his home his Party another opportunity to at Orlando last week for an toe the line and express the unknown destination. He left a Party's unanimous disapproval of message saying that he is "droppthe principle of granting the ing out of politics."

that the deletion of the clause Appellate Division following "means, of course, the dropping the dismissal of his appeal by the of the whole franchise chapter."

benches, where he has sought failed to obey the Governorrefuge during the last few days. failed to obey the Governor-Mr. Madeley, obviously deeply moved, told the House that the Natal. attitude he had adopted towards His right to appeal was made the clause was one that had caused him a great deal of anxious thought, and that, whatever the consequences, "I am determined to move the deletion of (Continued on foot of next column) | was looking for new premises,

gree of earnestness and feeling judgment, this is the beginning of Mr. Christie's statement—in a set of operations which must inevitably redound to the danger

## MPANZA LEAVES ORLANDO AND POLITICS

James Sofasonke Mpanza, a

On April 3, Mpanza was granted He himself stressed the point leave to take his case to the Judge President at Pretoria Speaking from the cross against a conviction for having

## FOUNDATION STONE LAID AT KUTLOANONG INSTITUTE

"It is the duty of the Government to assume full responsibility for the care of the blind and other afflicted persons in our midst," said the Mayor of Roodepoort at the ceremony of the laying of the foundation stone of Kutloanong Deaf and Dumb Institute at Roodepoort last Saturday.

A representative of the Bantu World who was present was struck by the presence of a large number of Europeans and Africans from all over the Reef.

In the course of a short speech. the Mayor of Roodepoort praised the work of the Rev. A. W. Blaxall, whose untiring efforts had been responsible for the establishment of the institute for the Non-European Deaf and Dumb. The work carried on there, he said, was a testimony to the sincerity of men and women in whose hearts was written in large letters the word charity,

#### GOVERNMENT RESPONSIBILITY

The Mayor emphasised the need responsibility for the welfare of the handicapped, and stated that there were hopes of this being fulfilled in the schemes for social

Saying that he was privileged to speak on that occasion, Rev. A. W. Blaxall, Superintendent of the Institute, gave an outline of the history of the institute, explaining briefly the activities undertaken at Kutloanong. The farm on which the institute was established owed much to Mr. and Mrs. Jolobe, he said. Mr. Jolobe, who is the Boarding master of the Institute, is a qualified Agricultural Demonstrator, while his wife is a qualified nurse. Both of them, he said, were rendering valuable work for the welfare of the students.

Saying that the institute was fortunate to secure the services of a qualified and experienced principal in the person of Mrs. W. M. Coyne, Rev. Blaxall stressed the need for expert teachers in training the deaf and dumb. He hoped that in course of time, the institute would house a greater number of inmates than at present.

A touching sight was a drill display by the institute's inmates under Mr. S. Mokhudi, one of their teachers. Such a performance was unique.

At the end of the ceremony, all those present were shown round the grounds and buildings of the institute.

Division was known. It was also ordered that the necessary papers be filed with the Registrar of the Appeal Court- Bloemfontein, by May 1.

When officials visited Mpanza's house last week found that he had already left. He took a few suitcases of property and clothing with him. His wife is remaining in the house and she did not volunteer any information as to where he had gone.

It is understood that in his message Mpanza stated that he

## CONTROL OF KAFFIR CORN **ABOLISHED**

The Government, on the advice of the Maize Control Board, has decided to abolish the control of kaffir-corn.

The Minister of Agriculture, Mr. J. G. N. Strauss, issued the following statement at Cape Town on Monday.

"With a first crop estimate last | year of 950,000 bags of kaffir-corn and a demand in excess of 1,000,000 bags, the Government asked the Maize Board to assume control over the kaffir-corn crop under emergency powers.

"The purpose was to ensure equitable distribution of supplies.

"The final crop estimate, however, was only slightly in excess of 500,000 bags, and there was great difficulty in making a success of control because of the wide quirements.

### ONLY 165,000 BAGS RECEIVED

"Since the price of kaffir-corn It was unanimously resolved facilitated and the Maize Board in workers. fact received only 165,000 bags of A second resolution demanded the percentage of the crop that is a minimum wage of ten shillings

encouraged by the suspension of the import duty.

"The first kaffir-corn crop esti- miles to work daily. mate this season is only 600,000 bags, while import supplies of sorghums are scarce and expensive. Representative Council Little will therefore be achieved by continuing control over the local kaffir-corn crop this season.

"The Government, on the recommit."-SAPA.

## AFRICAN MINE WORKERS TO ASK FOR 10s. A DAY

More than 2.000 delegates of the annual conference of the African Workers' organisation. held under the auspices of the African Mine Workers' Union tried to squeeze into the big hail of the Trades Hall on Sunday disparity between supplies and re- morning. A big proportion of the delegates because of the lack of accommodation, was unable to participate in the proceedings.

represents only a small proportion that the Chamber of Mines and of the price of the end-product, the Government shou'd take kaffir-corn malt, evasion of the "immediate steps to provide adeprice control for the grain was also quate and suitable food for the

a day for African mine workers.

"This was allotted to the most | Another resolution, which was essential uses while the importa- caried unanimously, asked the tion of kaffir-corn substitutes was Chamber of Mines to provide a special compound for No. 8 shaft workers of the New Kleinfontein Mine, who have to travel four

A special session of the Natives Representative Council will take mendation of the Maize Board, has place in one of the subsidiary halls therefore decided to abolish the of the Metropolitan Hall, Cape control of kaffir-corn. No price will Town, on April 24. The Council be fixed, while imports of sorghums has been summoned to discuss the will not be subject to import per- Silicosis Bill and the Natives (urban areas) Amendment Bill-



## Mahaheng a Matsho

Lebitso lena le ka godimo ke la bukana e ncha, ea mongodi e mocha oa Lesotho, Mr. James J. Machobane. Buka ena e gatisitsoe ke Morija Sesuto Book Depot. Theko ea eona ke 1s. poso ke 1d.

Mona bukeng ena, Mr. Machobane, o pheta tsa Lesotho la kgale. la mehla ea Morena Moshoeshoe. Mehleng naga eohle ea South Africa e ne hudugile, go tloga ga Zulu go ea fihla Botsoana, go tloga Bopedi go isa Kolone. E ne e huduegile ka baka la ntoa tsa Chaka le Mzilikazi, bao ba ileng ba etsa moferefere o ileng oa thuba dicha- sitsoe difapanong (eseng sefapa- Afrika, tsogang le Morena Mora ba lepetlaka gomme ea eba motshabe kagohle lefatsheng. Dichaba di tsogelane matla. Banna ba lelekisana jualeka diphoofolo godimo ga etsoang ke batho ba se nang modithaba le ka melapong. O jualo gau go rona. Ga ke bua tjena, kea hloeo. Re tseba e le 'nete gore semoferefere ga o eso ka o bonoe tseba gore ba bang ba tla gopola chaba se fapa-fapaneng, se ke ke mona South Africa.

Mehleng eo, e ne ese marumo feela a neng a e noa madi a banna, batho ba ne ba hlaseloa ke dimo, gomme ba je batho. Mr. Machobane o re bolella kamoo ntoa le meferefere; kamoo mohlankana ea bitsoang Mokopela a itsoma diphoofolo gobane ba ne ba pele ba bona ba bosaoana. bolaoa ke tlala. Ba isitsoe "Mahaa fetoloa ledimo, gomme a thusa a mang asele, go tsoma batho le go ba ja.

Bosiu, go Moshoeshoe, moo a ileng a fumana batho ba kgotsofetse, ba iketlile, ba e ja mabele eseng nama tsa batho. Empa kong tsa Ledimo bo fedisitsoe ke go thoba ga Mokopela le go hloka thobela.

## Seemo sa Lefatshe

Nageng ea China: Mogala o tsuang Chungking, China, o bolela gore batho ba ka bang 8.000,000 ba eme mosenekeng oa tlala ea tsoga mabitleng ana ao re robe-Bodimo. Ga ekaba ga go letho le tseng go oona ka baka la diketso ka etsoang ke dichaba, batho ba- tsa bo Judasi le babolai bao re rena ba tla bolaoa ke tlala.

tsuang London o bolela gore ka etsa letho. gohle motseng oa London go lokisetsoa mokete o mogolo o tla ba teng ka kguedi ea June ga ele 8-mokete oa thoriso ea hlolo ang New Delhi, India, o bolela ea Majeremane ke dichaba tsa gore tlala e iphile matla nageng Bathusani,

okametseng lefatshe. Tonakgolo bolailoeng ke tlala di fumanoa tlhakana le basimane ba karolo ya ea Mmuso oa England, Mr. Attlee, mehla ena ditarateng tsa motse gabo. O ne a lemoga gore mo metshamekong o kgarametswa ga bonolo o hlabetse sechaba mokgosi gore oa New Delhi. Ka baka la go ka ntata ya go sa tiang mme a nna se seke sa senya dijo, se di hlo- hlokagala ga dikobo, bahlankana mo khutsafalong. O rile go bala kitsi-

Nageng ea Italy: Mogala o tsu- pono ditarateng tsa motse. ang Naples. Italy, o bolela gore mona nageng ena le gona e iphi- nona mme a simolola go tshameka leka baka la tlala le «go hlokagala la matla. Borotho bo ea hlokoa, tsala tsa gagwe. Jaanong o phela ka ga mosebetsi, banna ba ka bang Bongata ba batho, gagolo ba Ba-600, bao e neng ele bahlabani ntoeng e fetileng, ba ile ba hla- "Skomfana." sela Holo ea Motse (City Hall), ba goeletsa ba re: "Re batla dijo le mosebetsi." Ba phatlaladitsoe palama sekepe koa Durban go ea ke maphodisa ka dithunya.

# THE BANTU WORLD TSE QOQOANG KE

O Tsogile: A Re Tsogeng

Pale ea Sefapano Sa Freitaga E Molemo ke e tsejoang ke mang le mang eo e leng modumedi kapa eo e kileng ea e-ba modumedi. Mona nke ke ka e ama go ea go ile, go-bane ke e tlogela go baruti le dikereke.

#### Pale Ea Sefapano

rona boo re ka bo ts'oants'ang le go re feta. ba Jesu mehleng eo.

Rona, ba ntlo e nts'o, re thakigoebi badichaba jualo-jualo; athe ga go jualo.

Re tseba ga Jesu a il'a rekisoa go babolai ba gage ke e mong oa tlala tse kgolo tse ileng tsa etsa balatedi ba gage, eo e leng Judas. gore batho ba bang ba fetoge ma- Kajeno rona Ba-Afrika re iphumana re thakgisitsoe jualeka Jesu; re tnakgisitsoe sefapanong sa bokgoba le mathata. Bo Judasi magareng madimo a phela ka go ja nama ea a rona ba bakile thakgiso ena. Re batho ba neng ba thubiloe ke di- thakgisitsoe ka baka la go rekisoa ke bana ba bo rona, bao diketso tsa bona di re bileditseng boima le mahlomola. Gare ga batho bana, go leng a tshoaroa gammogo le ntata teng bao ba re negetseng atleng gae ke madimo. Ba tshoeroe ba ilo tsa mathata le ditlhoriso ka boeta-

Ba re kgelositse tseleng ea 'nete, heng a matsho thakong tsa ledi- molato e le gona go tseka le go bamo." Erile ga ba fihla teng mon- ka borena le mabitso a matle. Mana-mogolo, Ntatago Mokopela, a kgotla a rona a sechaba, a kang bolaoa. Empa Mokopela eena o ile Konkerese, ga re a latele, re latela rona ba lapa ba sohlega. Go ke ke

Kutloano magareng a rona ke Ka tsatsi le leng Mokopela a ntho e batlileng e sa tsejoe, molato thoba "Mahaheng a matsho," gom- ke gobane re kgaotsoe dikoto-kome a tshaba a ba a fihla Thaba- toana ke baetapele dikerekeng le k opo le bobe re bo tlogele mabinthong tseo go thoeng dipolotiki.

Ketso tsena di file bao ba bulegileng mahlo matla a go re gatella Mahaheng a matsho" ea sala ele lase. Re lla ka dipasa, re lla ka moferefere, banna ba bolaeana, ba hlokagalo ea matlo, re lla ka tokobolaea basadi le bana, go bakoa llogo; empa ntho tsena di ka pheborena-gomme ele mojaro. Seema koloa juang, ke mang, ga ese rona se re "la hloka thobela ke mojaro." ga re kopane re ipopile le sopa la Bodimo, "magageng a matsho tha- samente, re bua ka lentsoe le le leng feela? Athe ga bo Judasi bana ba ntse ba re aroganya ka mokgoa

ona, re ke ke ra lokolloga le kgale! O Tsogile: A Re Tsogeng!

·Mora' Davida, lega Eena a il'a sebetsoa ka mokgoa oo o mobe. O Lefa le le golo leo ntoa e feti- il'a tsoga lebitleng, a rera evangedi long e tiogeletseng lefatshe ke ea gage go fihlela a nyologela legotiala eo go bonagalang gore e tia dimong. Ba neng ba gopola gore bolaea dikete-kete tsa batho. Ga ba feditse matla a gage, ba soaba. go naga mona lefatsheng e sa o- Juale rona ba ntlo ea Afrika, potso kameloang ke leru le letsho la eo Paseka ea kajeno e re botsang eona ke ena: "Jesu O il'a tsoga bafung, juale rona?'

Na re na le karabo eo re ka e etsang mabapi le potso eo? Na le rona re tsogile, kapa re gaufi le go kisetsoeng go bona? Jesu O il'a Motato o mong gane o bolela tsoga, le rona a re tsogeng, re loagore Machaena a Makhomanisi a neng ntoa bocha le tseo tse bakisa loana le Machaena a Mmuso oa leng gore re be moo re leng teng China, tikologong ea Manchuria, kajeno. Ee, ke 'nete gore ga re sa Nageng ea England: Motato o re robetse teng moo, re ke ke ra

Nageng ea India: Mogala o tsueohle ea India, gagolo tikologong BOSUPI BA MMANNETE NO. 1. Ka baka la leru la tlala leo le ea Bengal. Ditopo tsa batho ba Ka gale John o ne a boifa go tlhaka-

Afrika, ga bo sa bo fumana ga-baritedi ba "Barberton" le

Ka Labobedi la veke e tlang masale a South Africa, a Makgo- Romela pampiri-chelete ya 4/6 kgotsa on Ba-Afrika le Makgoba, a tla moketeng oa hlolo koa London.

Empa feela ga re ka tsoga, ra Empa tseo Majode le ba bang ba kgutlela gape ntoeng le ditsietsi le ileng ba di bona mohlang oo Jesu mathata le dihloriso, re tla fenya Mora' Modimo a neng a thakgisoa dira tsa rona tse kang go hloka lesefapanong ka baka la 'nete eo a rato magareng a rona, go se ts'eneng a e bua, ke ntho eo rona ba- pane, go bolaeana ka dipuo tse re na ba Afrika re tlamegileng go e fapanyang, go hlocana jualo-jualo, ela hloko le go e hlahlobisa; ga- tseo kaofela ga tsona e leng ntho golo-golo go e bapisa le bophelo ba tse bakang gore kajeno re be ka tlas'a direthe tsa batho ba matla

### Tsogang Ba-Afrika

Ka lebaka leo, re re go lona Banong) tse ngata, ka mekgoa e me- Davida, tsatsi ke kgale le chabile; ngata-ngata, ka nako le nako ke Paseka ke eo e fihlile, tlogelang ketso tse sehlogo, tse dihlong, tse mesebetsi ea lefifi, tlogelang go bolaea bana beno ka go ba isa 'mileng ea tahlego, diphaphang le legore ke loants'ana le makgooa, ba- sa tsoela pele; 'me, gape, sechaba se se nang kutloano ke lefa la tse

A re tlogeleng go lla ka batho ba re gatellang tlase, ga rona re ba thusa go etsa jualo. Re thusa ba tho bao go re gatella fase ka go bane meea ea rona e shoele; ga re bone kotsi ea ketso tsa rona; mang le mang o re: "Modimo O bone ba setseng, ga e le 'na, ke tla its'ebeletsa ke itokisetse tsaka." Ntho eo ga e thuse letho.

Jesu ke paki. O re shoetse, ga a ka a itshoela. A re shoeleng ba bang ba ntlo ea rona, e le gore le bona ba tle ba fumane bophelo ba

Ga ke hlalosa, nka re: a re tlogeleng go rekisa batho ba bo rona ka gobane re batla go tlatsa mpa tsa rona re kgore ga bana ba bo ga re thusa letho, gobane moo ba shoeleng, sebaka sa bona sa go roala boima se tla nkuoa ke bao ba ba rekisitseng lefats'eng.

A re tsogeng meeng ea rona, botleng morao koana, goseng jualo thuto ea Paseka e tla ne e be lefeela le se nang mosebetsi.

ip tsang Badumedi kapa balatedi ba Kreste, e le gore e be bona ba beelang ba bang mohlala.

Oa lona ea leratang jualo ka mehla, "Phafa!"





le basetsana ba tsamaea pono- akanya go leka molemo o mofsa o gakgamatsang o Morago ga kgwedi Nageng ea South Africa: Tlala a ikutiwa a na le nonofo e mphya, a boitumelo.

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## Tsa Nylstroom

(S. W. Makofani)

Ka la 30 Se-mpe-ke-khotse re be rena le monyanya o mogolo wo pulo ya phaposi tse pedi mo sekolong sa Nylstroom Methodist School. Go be go na le baeng ba bantsi ba kego batswa mafelong a latelago: Olverton, Warmbaths le Middlefontein. Ba bangwe ba bona e be ele Baruti, Barutisi le bagogi ba di kereke-

Mediro ya pulo e thomile ka 3. 0 P. M. Moruti ke Coggin (Superintendent) le ba bangwe ba fihlile pele ka nako. Ge re sa letetse Mohlahlobi, bana ba sepediswa patlelong ya sekolo. Yare ge Mohlahlobi a fihla ba ema ka methalo ba dira sebaka gore Sefatanaga (Motor car) sa gagwe se fete kagara bona. Ba mo dumedisa ka

Baboledi ba tsatsi leo e be ele Rev. K. Coggin Mr. G. S. Stigman (Inspector) le Mr. W. H. A. Mohapi (Principal) Rev. Coggin polelong va gagwe o lebogile mohlahlobi, a bala gape motato o tswago go Dr. Eislen mabapi le ka mo a paletswego ke go tlo bona pulo e. Ka moraseo ba opedi ba sekolo (School Choir) ba opediswago ke Mr. M. F. Mamiane ba opela kosa e, "Ngwaga wa 1943." Mohlahlobi a ema a bolela mantsu a "motse wa lena o tswela pele, le sekolo le sona se tswela pele. Fela ke kgopela gore ba agi bamotse ba thuse ka go aga phaposi engwe gape." Re nyamesitswe ke ge a re, sekolo se tla nwetsa morutisi, anthe rena re duma barutisi. Ba opedi ba opela gape "uMzi wase Kapa." Morutisi Mr. W. H. A. Mohapi yena a bolela ka mathata a ke lego a a bona fa Neile, bakeng sa Barutisi A leboga mohlahlobi ka mpho ya gagwe ye e lego seripana sa borotho se thusago ge monna a letse le tlala.

Thuso mo Neila e eme ka maoto Banna le basadi ba kgopetsi Morena Mohapi (Principal) go ba dumelale go thoma sekolo sa ntshiboa. Mo sekolong sena sa ntshiboa gona le batho ba tsenelage thuto tse Sub Standard A go fihla go J. C. (Union Education). "Fa ke Neeila dibeng sa thuto."

## Tsa Rouxville

Ka J. D. Malican

Re bile le baeti mona Leroeleleathunya. Ba fihlile ka Labohlano ba tsoa Matlakeng. E ne e le bana ba Sekolo se phahameng sa Zastron ba tlilo bapala le ba mona. Ka 'nete ba ile ba re neha 'mino o monate ka Labohlano ka phirimana. Ba bints'a he Ma-Zastron. Ba kentse Qhoku ka hare e le Mong. Monare. Ao le bona beng Dada le Moletsane le ba siea kae ka pineng. Mokete oo oa lipina oa atleha haholo 'me moea o no o le mo-tle. Le ne le etse joalo le ka moso ba heso Ma-Rouxville.

Ea qala he phapang ka Satere-taha hoseng. Ha qala 2nd Team ea banana. Ao ea itsamaela Matlekeng score ea eba Zastron: 51 Rouxville: 27. Ra ea mane Bashemaneng ba 2nd Team le bona ra fumana e sa halefile Zastron. Score ea eba, Zastron: 2 Rouxville: 1. Eitse mots'eare oa mantsiboea ha senyeha litaba tsa ba mpe. Zastron 1st Team ea banana ea itsamaela ka Rouxville hape score ea eba, Zastron: 45 Rouxville: 40. Ra utloa bashemane ba rona ba lumaela ka taba tseo. Eare ba kena, ba kena ba se ba



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### Tsa Katjibane

Ke E. M. Mamabolo

gagoe se tjeroe ke Mistress H. Mahlabehoane eo e bego ele ngoana oa sekolo sena o tjoa sekolong Lemana.

mongoe e bego e le oa bana ba roballe mokubung. rona, o tsamaile o ile Pretoria fela o tsetjoe e le TICHERE ga rutoa "Church of England." Lithuso ea motho a tshoanetse go tsena mo re ruta botlhale. A ga se mosebegore e be tichere, Mesebetsi ea ga- eba £12. 8s. 5d. A re bolokaneng lekeisheneng, go na le Morena wa tsi wa matichere go re ruta? a goe ea mo paka, gore ke tichere hlagong ea gagoe. P. Lepaaku P. Mabandla gotee e mongoadi ba re sa phela ga botse.

Banna ba Katjibane ba thomile go aga sekolo gape kamora tje pedi Re ba lebogisha Modimo re re khotso feela.

## Tsa Gaudeng

Maphodisa a tsuile letsholo la go tsoma dikebeka le mashodu, go tloga Springs go ea fihla Randfontein. Letsholo lena le simolotse ka Labohlano la beke e fetileng. Go utluagala gore maphodisa a Marshall Square a okeleditsoe ka a 300. Ke boikemisetso ba maphodisa go loantsha bokebeka le boshodu bo iphileng matla gare ga Makgooa le Ba-Afrika.

Mashodu a mabedi a Ba-Afrika a rometsoe chankaneng menguaga e tsheletseng le go sebetsa ga boima. Bamafatla ba gaketse le bona ba re bokebeka le boshodu di tshuanetse go fedisoa.

ka phahlo tsohle tsa ntlo.

shapile Zastron ka 3 nil.

lata ba Matlakeng.

## Lefu la Belinali Mokoloko

Ba badi ba di kuranta batla ele- Ka masoabi a maholo re tsebisa loa hore re ba begetje ka tichere metsoal'e le bohle, ho hlokahala P. Mahlangu eo a ileng B. T. I. ha 'm'a rona Belinah Morakane go tjea N.P.H. Joale sebaka sa Mokolopo. Mofu ka mora ho kula ho ho telele ha selemo le khoeli tse peli a hlokahala ka li 30 March 1946 a patoa ka li 31 Tichere C. A. D. Khomo sebaka a le lilemo tse 70. Mofu o siile sa gagoe se tjeroe ke Tichere S, bana ba supileng. Bara ba babeli B. Magagane eo a bego a ruta go- le barali ba bahlano. Batho ba na mona ka 1944. A bitsoa ka la neng ta le teng lefung la hae ke tswa mo bokgobeng. Hee! Wa se ipopa. Ka di 5.2.46. go ne go du-"Mathabisha pelo" ka 1945 o be a batho ba 200. Re kopa Molimo o bua Seja-tlhapi monna eoo. A le begileng sekolong sa motse wa role "Pax" joale ka 1946 o buile Katjibane o bitjoa "Buta Max".

Katjibane o bitjoa "Buta Max".

Morutishi Samson Mahlangu eo Mokolopo Re Mokolopo Re betse go toloka, Sekwena sa be sa fere ba gore o ganne go saena

"Nkosi Sikelela" le Sea Water le tlhobi ba baspeu. Terra oa Sebeka; joale ba "H. Hearts" ba lla ka "Black Napoleon," le "Up and Down," le "Decimal Fraction," le Speed Express, le Limpopo River. Mohlomphehi Mr. Molafu a ntse a rapela libapa'i hore li se ke tsa bapala "rough." Che ka 'nete ba mo utloa ba bapala hantle. Captain ea "Happy Hearts" e leng Isaac Moore o ntse a lokisetsa letsatsi la li 21 April, 1946 ho ea bapala mane Bloemfontein, O.F.S. Ba eang le eena ke: Chief K.

Mofokeng le A. S. Mots'oari le Koa Sophiatown monna e mong J. Z. "Hlomellane oa Lioli oa Mo-Afrika erile a kgutla mose- Masopha." Mr. le Mrs. P. J. betsing a fihlela ntlo e omile, mo-, Moleleki oa mane Wolve-hoek o matsatsi a fetileng. Mong M. M. Masiu le Mong. J. Z. Ts'oeu ba ne senyehile maikutlo. Ao ha senyeha ba nki'e holiday ba chaketse mane ruri. Eare le likela Rouxville 1st Lesotho, Butha-Buthe. 'me La tsa-Team ea bashemane e be e se e maea leeto le letle, ba ne ba ile ka koloi ea mollo "Motor Car." Re lebohela moea o motle o oo Ba leboha kamohelo eo ba neng re o boneng lipapaling. Re sa ba ba e neiloe mane Butha-Buthe.-Mongolli.

Pitso e Kholo BIG MEETING

(Ke E. M. Dithareng) ka puo ea bokgeleke. A bua ka bedisang bojalwa ka bonako bae gore Ma-Afrika a ipope jaaka me- tshaba mapodisa. Banwi ba tagoa rafe e mengoe. Makgooa a tsha- ka gobane motho o nwa ka bonameka ka rona ka go bona re kgao- ko a sa iketla. A re ma-Afrika tle go wa mo godimo ga koloi ea moaletsa wa Moshe.

o re tlogeletje boima. Monna eona Revd. Mofefe oa kereke ea Ma-Afrika a koaletsoeng teng. Ge se bona gothoe tichere Ralise o ma-Afrika. Joale banabeso ha re kopeleng "Klereke" ea mona "White Store" e leng LWPM di-Zoo ha kgorong ea motse, eo o ba ne ba rutelwa go ruta bana fela eseng le batsali ba bona? Tona kgolo, P. B. Masombuka, E. "White Store" e leng. J.W.P.M. Ditsela, metsi, le matlo a mantle Mookameli le batlhatlhobi ba se-Gifty lehlohonolo ho tsamaeeng joaloka a kao di-Zoong. A re kolo ba lekile go bua le batsali ha hae ho ea bona bana ba hae Thuto ke lerumo le re ka loa- ba bana gore bana ba boele mo mane Thaba-Tseka. Ha Ntaote ntshang melao ea kgatello ka lo- sekolong. Batsali bare ge Ralise Mo lakaletseng lehlohonolo bahe- na. A re rutang bana ba lona. Ke a sa boele mo sekolong. Taba ena seo Lekgotla la Congress le se ea ba Atomic Bomb. Atomic Ka la li 31 tsa March, 1946 ho loanelang. Le loanela toka ea go- Bomb e wele mo sekolong sa Boka ia ii ol isa March, 1940 no re ditereneng, ditelcheneng, ma- robalo.
bile papali e ntle haholo. Ho no kgotleng a mmuso ma-Afrika a Batsadi ba re bana ke ba rona. ho bapala "Team" tse peli tse dumellwe go sebetsa teng. Ma- Goromente ga a tsala bana. Ba re tumileng haholo e leng: "Happy- Afrika a dumellwe go ba Boma- "re godile re ntse re patela seko-Hearts" le "Tigers." Bashemane gistrata, batlhatlhobi ba dikolo, ka lo. Ga re na ngongorego mo tiba "Tigers" ba ne ba l'a ka gonne re na le ba rutiloeng thuto chereng ea rona.'

A.N.C. e loanela gore meputso ea basebetsi ba ma-Afrika e nyolosoe. Basadi ba ma-Afrika kajeno ke dt-Skokian Queens ka go Sontaga sa di 3.2.46. e ne ele pi- leka go oketsa matikinyana a motso ea tlang-ka-dikobo. Morena W. nna a a sebeletsang. Ba fetogile Bopape wa Congress a thubaka baloi ka go tsenya dilo tse di ka gane. Hee! atle a bua gore a bana. Rona ba borobalo re o tsere

morena Douglas Kagola. Puo ea Utlwang gee ma-Afrika gore re gagoe ea re bontsha gore rea o tsere ka sebopego mang sa go Mosebetsi o ne o ts'oeroe ke A re lekeishene ke di-Zoo moo ganong. Mmi rona ga re bolo go

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### THE BANTU WORLD

SATURDAY, APRIL 20, 1946.

## WHAT IS THE DIFFERENCE?

ties has accepted in principle the Roman Governor to condemn Him said that when the National African townships and locations on transfer of control of the Native to death; but they dared not take Government came into being in the Rand, where thousands of Afriernment to the urban ed lest the people should rush to effective measures" than the pre- out bread and without much mealie local authorities. In urging His rescue. We all remember that sent Government on the question meal, the Council to accept the the Jews were God's chosen peo- of the status of Indians in South Government's proposal, Mr. L. I. ple, but during the time Jesus was Venables, Manager of the Non-amongst them, had never a peace-European Affairs of the Johannes- ful time. burg City Council, is reported to Jesus' Own Follower have said that the pass laws were On a Thursday night, before a separate thing from the registra- Good Friday: The Jews rejoiced tion of contracts of service. The to receive a secret visit from one pass laws regulated or restricted of Jesus' own followers. This the movement of Natives; con- man's name was Judas. He was tracts of service did nothing of one of the twelve, and had follow-

unable to see the difference which wonderful work and kind deeds. Mr. Venables says exists between and had listened to His gracious. the pass laws and service contracts. One of the reasons, no doubt, why some of the Munici- Jesus Not an Earthly King palities are anxious to have control of service contracts, is that and power, and he was terribly they will be enabled to regulate disappointed that Jesus was not the influx of Africans into their going to make Himself into a areas. How is this going to be not going to be administered in idea came to him that he would "use all its international pres- bought food in the critical spring the same way as the pass laws! make friends with the chief sure, as well as its existing execu- months at the end of this year. That is the question, which we Priests by helping them to catch tive powers, to recall the white would ask Mr. Venables and Jesus when none of the people of South Africa to a realithose who think like him, to answer. It is our firm conviction that if service contracts were not The Garden of Gethsemane to be demanded by the police from Africans, the local authorities would not be interested in taking possession of their con-

between passes and service con- Jesus to them. The Jews were tracts. Indeed they regard any document which can be demanded from them by the police as a pass, and no amount of argument will convince them that they will be protected by the registration of their service contracts. As a matter of fact, it is not for the protection of Africans, that some of the Municipalities are clamouring for the registration of service contracts, but for the control and restriction of their movements.

Mr. G. B. Gordon was right when he said that "they would be skating on very thin ice if they assumed that the registration of service contracts was something different from the pass laws." The taking over of the registration of service contracts by local authorities is strongly opposed by Africans who are demanding the abolition of the pass laws. Thousands of them have signed a petition which their leaders are endeavouring to place before the Prime Minister. In our opinion, the Government should. before handing over the registration of contracts to the Municipalities, meet African leaders and discuss with them the whole question of the pass laws. The pass sys- The South African contingent for

The influx of Africans into been included in the contingent, urban areas or industrial The Non-European personnel centres cannot be stopped by includes: Sergeant J. Booysen. means of service contracts or the M.M.; Cpl. J. Rayners, M.M., Cpl. policy, which is largely responsi- M.M.: Pte. J. Edwards. B.E.M. ble for the disintegration of African life. Africans come to urban iozi. D.C.M.; Sgt. R. Moloi, M.M.; areas, not because they do not Cpl. A. Moagi, M.M.; Cpl. J. Ralike to live in the rural areas, but debe. M.M.; L/Cpl. J. Maseko, because they are congested and starving in the reserves. It is the inadequacy of land for their oc-Moiale, M.M.; Pte. J. It is ownered that the congested that the ble for the disintegration of Africupation which is driving them It is expected that they will arinto the towns. This problem we rive in Britain on May 25 and repeat, cannot be solved by leave on their return to South means of the pass laws. Instead Africa about the middle of June. of the local authorities taking During their stay they will occupy over the responsibility of admini- barracks in Kensington Gardensthey should urge the Government to provide sufficient land for the troops at St. Helena, Mauritius, African people, so as to enable East Africa, the Seychelles, Aden,

restrictive measures, which will Special daily allowances will be on the farms.

### Jesus on The Cross

By Charlotte D. P. Slinger In the Garden

The Council of Reef Municipali- prisoner, that they might get the Indians at present touring India, tute for bread, especially in the service contracts from the Gov- Him openly, because they dread- India it would take "far more cans are reported to be going with-

ed the master for more than three We must confess that we are years, and had seen all His loving words.

But, alas! Judas loved money great earthly King. So the evil were about.

Judas the betrayer told the modern world." chief Priests that Jesus went Gethsemane, and that if they As far as the African people are would come with him, he would concerned, there is no difference show them the place, and betray pleased and gave Judas thirty pieces of silver. The disciples had all gone to sleep, for they were very tired; but suddenly they were awakened by the tramping of feet, and shining lights. The chief Priests and soldiers were entering the garden, and in front of them all was Judas.

Jesus on the Cross

Jesus hung on the cross for three hours, that is why on Good-Suhrawardy, Bengal Prime Mini- black marketeers were exploiting services for three hours. Some ster, said: "We stand for one the need. of His poor heart-broken disciples. and great crowds of people came Moslem masses are straining at and watched Him in His pain, the leash." Turning to Mr. Jin-Jesus came also, and amongst call on you to test us. Moslems they will again meet the leaders

## N.M.C. CONTINGENT FOR VICTORY PARADE

tem is in conflict with the pri- the Victory Parade in London nciples of democracy, for the de- sailed from Durban in the fence of which men of their race Antenor during the week. Comshed their precious blood on the manded by Major-General Poole, tension, due to such fiery state- expressed that the mission will battle-fields of East and North the contingent, numbering 250 ments by League leaders, the soon make their proposals public Africa, Italy and France, and the members, will wear just under British Ministers are carrying on to relieve the increasing tension, islands of the Pacific and in the 1,000 decorations, medals and jungles of Asia. campaign stars. All ranks have

rigorous enforcement of the pass J. Stevens, M.M.; Cpl. N. Saphier, laws. Those who want to solve M.M., L./Cpl. H. Pleatjies, B.E.M.; this problem should ask the Gov- Gnr. W. Loubser, M.M.; Pte. A. ernment to revise its Native land Volsun, M.M.; Pte. J. Phyfer,

The Antenor will pick up other them to produce sufficient food Egypt, Malta, and possibly Gib-for themselves and their children. raltar. Troops from Southern It is not the enforcement of Rhodesia will also travel in her.

prevent the migration of Africans made of 7s. 6d. for Europeans and from the reserves and European-owned farms, but the provision of more land and the improvement of the condition of service and 5s for non-Europeans while in Britain.

## Status of Indian in Union

As days passed, the chief Pandit Jawaharlal Nehru, speak- Large quantities of Army bis-Priests of the Jews grew more ing in New Delhi at a reception to cuits held by the War Disposals and more anxious to take Jesus the delegation of South African Board, may provide a useful substi-

> Muslim League—a body of about 500 representatives from the different provinces-passed a resolution assuring Indians in South Africa that "they do not stand alone in their righteous struggle against oppression and injustice,

The council called on the as possible themselves. Government of India to do all The plan is to start home gardens by the actions and proposals of the South African Government."

Jesus, when none of the people people of South Africa to a realitions must be regulated in the I. Venables.

The leader of the South Afrievery night into a garden named can delegation to India, Mr. making plans in advance in anti-Sorabjee Rustomjee, delivered to cipation of food shortages. Lord Pethick Lawrence, Secretary of State for India and leader Africans in the locations were going of the British Cabinet Mission, a without bread, an essential part of letter on behalf of the Indians in their diet since the shortage of South Africa.

## Tension in India Growing

Thursday.-Muslim League lea-Judas came straight up to Jesus ders at a party convention in He also confirmed that a black and kissed Him, as a sign to the New Delhi worked themselves market in bread was spreading its soldiers. Then Jesus said to Judas; into a state of fury against the tentacles throughout the African med their faith in Pakistan.

The principal speaker, Mr. H. S. leader, one voice, one aim The this sub-continent."

forgotten the art of Government." fresh instructions to their presi-Referring to the "Congress junta," dent. "to this murderous band."

## Army Biscuits For Africans

The Johannesburg municipality has been preparing a plan to dis-The council of the All-India tribute tons of these biscuits through the fruit and vegetable depots already established in all the municipal locations in and near the

#### HOME GARDENING

The department of Non-European but that the people of India will Affairs is also completing plans to always lend them all the moral launch a big home gardening support of which they in their scheme in the municipal African present state are capable," reports townships, to encourage Africans to plant as much of their own food

in its power to "vindicate the in the townships this winter so honour of India, grossly outraged that the residents will have potatoes, pumpkins, green beans, toma-It urged the Government to toes and squash to supplement their

This information was given to a sation of the rules of morality and representative of The Star by the decency whereby the lives of na- manager of the department, Mr. L.

He said the department had been

He confirmed that thousands of mealie meal, for days at a time. The department, he said had obtained the names of a number of bakeries who had discontinued supplies to the African townships since the cuts in meal and bread.

## BLACK MARKET

Congress Party when they reaffir- area in and round the city. Africans desperate for bread were

Some faithful women who loved nah, who presided, he said: "I their discussions. I understand them was Mary, His own mother, want to be the ruling race in of Congress and of the Moslem League early next week for im-Attacking the Hindus, he said: portant consultations by which "These people have been slaves time the Congress working Comfor a thousand years, and have mittee will have met and given

he asked the British if they The League's present uncomwished to entrust Indians destinies promising attitude has caused o this murderous band." considerable anxiety in New In a growing atmosphere of Delhi, and the general hope is

## TRANSFER OF SERVICE CONTRACTS

The Council of Reef Municipalities at a largely attended meeting in the Germiston Town Hall last week accepted in principle the transfer of control of the Native registration regulations from the Government to the urban local authorities. Protests from African and other organisations were read at the meeting-

the non-European Affairs Depart- of Natives, contracts of service ment of the Johannesburg Muni- did nothing of the kindcipality) said that, judging from the protests, there was probably a the pass laws and, as he underlaws to the local authorities.

of service. The pass laws regu the difference between the two.

Mr. L. I. Venables (manager of lated or restricted the movement

Mr. G. B. Gordon said he dismisunderstanding about what was agreed with Mr. Venables as he being discussed. The objectors considered that the registration of referred to the pass laws, but the service contracts and the adminimeeting was not called to discuss stration of the pass laws could not be divorced. It seemed to stood it, there was no intention him they would be skating on by the Government to transfer very thin ice if they assumed the administration of the pass that the registration of service contracts was something different What was suggested was the from the pass laws.

transfer of the registration of Taking over the service concontracts of service, which could tracts would be a signal to throw be done in terms of the law. The over the whole of the pass laws pass laws were a separate thing and the registration contracts from the registration of contracts The Natives did not understand

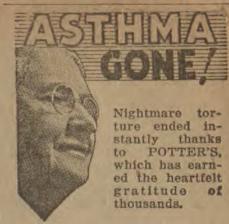


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## ABANTSUNDU NEZINGABO

#### -NGU MAKHA NDAKHANDA

Ubusika sobusondele. Uma ngikhumbula ngobusika ngiye ngikhumbule izigigaba nezingozi eziningi ezibuhlungu ezehlela abantu bakithi 'minyaka yonke, Kodwa phezu kwazo zonke lezizehlelo babe abantu bangazikhuselisi ezingozini ezibulalayo zase busika. Uma iNingizimu igunyile ngomoya obandayo wasebusika ophehla emkantsheni wendoda, izingane zishiswa ngamanzi abilayo, izimbamgodi zilala zibuthene ecaleni kwezimbhawula, omame sebabophe amakhanda ngamaduku avala izindlebe nobuso amehlo kuphela.

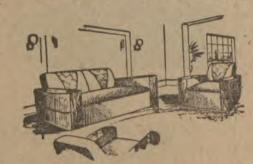
Yazike ukuthi ubusika bugunyile, lapho uhamba khona ukhetha amabalengwe ngezikhwehlela zase kuseni ezigcwele zonke izindlela, ubona amadevu amadoda elele isithwathwa ngoba kunzima ukukhipha iduku lokusula amanzi aphuma emakhaleni. Qonda ukuthi ubusika impela nezigebengu zingephumeli phandle zishiye iMbhawula.

Ukuxoxa ngobusika kungikhumbuza ngomAfrika engamfumana -endlini yabantu (Waiting Room) eBelfast Steshini, ngonyaka othile ngilibangise ngapha ngase Phuthukezi ku Ngenetsheni Madevu, inyanga eyaziwa izwe lonke ngemithi yayo ebukhali eyasiza amaSwazi ebhucwa yiMbo. Ngahlika eBalfast Steshini kukhala izinkukhu, ngaqonda endlini yabantu ukuba ngilinde khona isihlobo sami engangidlula ukusibona. Ngangenake eWaiting Room yabantu. Phezulu komnyango kubhalwe "Nie-Blankes Wagkamer" kubanda kuthi nke! nke! emkantsheni wendoda. Phakathi kwendlu kubhalwe "AMADODO KODWA" ngamangalanje ukuba ngabe isiSwazi na "Amadodo Kodwa." Ngahlala esihlalweni sakhona agunyile amakhaza aseBelfast kumhlophe izinkangala ngesithwathwa nomoya ophephetha njalo kuze kuvaleke izindlebe.

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Ukungatholi ubuthongo, Noku Bulaleka kwemithambo, Amakhaza,

Imfiva yeLanga, Umzimba omubi, Ukufutha neZinhlungu, NamaKhaza

eHlobo.

I-" ASPRO " inosizo olusheshayo. Isusa izinhlungu ngokushesha nje, futhi ithulisa imithambo ngendlela engeke yenziwa ngomunye umuthi. Igeqa izinhlungu zomzimba omubi bese ivimbela amakhaza nemfuluwenza ("FLU) ebusuku. Ivikela ukuba ungaze ulale phantsi—iphephisa imali ivikela isikhathi. Ngaphezu kwalokhu, i-" ASPRO " ayihlaseli izinto ezisobala kuphela. Uyajula bese uhlaba izifanyana ezisaguduza nezinhlungu. Imisa ithemba nesibindi futhi umuntu UYAPHILA FUTHI. Uma iziphosiso zivela i-" ASPRO " ihlolisisiwe ngokwanele—iphumelela ngokusobala.

## INHLUPHEKO ZOMUZI ZIYESULEKA

Banumzane,
Ngenxa yezifezo ezincomekayo ezitholakala kwi "ASPRO" lapha emzini wethu, ngizwa ngithanda ukukwazisa ngalokho.
Njalo njalo ngabe ngihlushwa yikhanda nezinhlungu zemithambo entanyeni, noma ngalinga imithi eminingi, akukho nowodwa owangisiza.
Umngani wami wangeluleka ukuba ngithenge L'"ASPRO" emva kokuba sengiyithatha okwesibili nzewa impela senginconywana sengifisa nokusebenza. Umyeni wami kufanele ayibonge i-"ASPRO" ngempilo yakhe esiyinhile: yiyonanto eyamsiza mayelana nezinhlungu zakhe emithanjeni okhalweni; ingathi nezinhlungu ezimbi impela ezazimhlasela ziqedwe ngokusebenzisa i-"ASPRO". Indodana yechu encane, eyabe ihlushwa zinhlungu zemfiva nekhanda khona kwasebuncaneni bayo, seziphelile isizwe i-"ASPRO".

Kusukela ku 1933, i-"ASPRO" ibiwumuthi wethu omkhulu lapha endlini, futhi akwedluli ngma ilanga nje singawuthathanga lomuthi

Owakho othembekileyo, H. S. HENNING (Nkosk.)

AMANANI ANGAMELWA NOMA NGUBANI

#### HAME OF PACE USIZI LWAMAPASI

Kwathi ngemva kwesikhashana ngezwa umzimba wami ungajabulile nga hamba-hamba phakathi kwendlu ngizi fudumeza. Ngithe lapho ngijika okwesibili phakathi kwendlu ngaphonsa amehlo engosini yendlu ngabona inyanda, ngasondela kuyo ngicabanga ukuthi isaka lamalahle lokubasa khona abalindele isitimela. Ngithe uma ngiyibambanje inyanda leyo, kwaphuma izwi kuyo lithi: "Ngafa bo amakhata" lathi du. Ngavula, isagila sami sengisiqondise edolweni uma lomfakazana ezizwa amadoda ayishumi, ngabhekisisa ngafumanisa ukuthi iSwazi selomile ngamakhaza enyanga ka July eBelfast.

Ngaliphuthuma iSwazi la nsondo ngo Sizo Lokuqala (First Aid) ngalihlikihla umzimba ukuba igazi lifudumale ligijime futhi, ngakhipha iphephandaba ejazini ngasusa ilangabi lomlilo, ngasondeza izinyawo ngaselangabini, ngalihlikihla njalo emhlathini, emkantsheni, imikhono, amadolo nezandla, ngakhipha indlelo ngayo amafutha engiphatha (vaseline) ngaligcobisa ubuso, imilenze, imikhono nasesifubeni. Lasho iSwazi lathi: thwish; tshwish! lizelula-lagxumela phezulu latni "Untentewane (kaffir train) wabulala aMathonga eBhova; giya mSwazi wena waka Mahlokohlo.' Ngafa yinsini ngibukela Swazi lisiphuna izidindi laze laba manzi "teke" umjuluko ligadla phansi kusamende waze wacwebezela. Nami ngaze ngajuluka ukunleka.

Ngalibuzake lapho seliqedile ukungigiyela ngathi: "Awunakhaya na uzibulalisa amakhaza ase-Belfast? Lathi: "Ukuhlupheka mntsanemuntu, bengisebente e-Bhunwini tinyanga leti siphohlongo lingangiholeli imali yami. Nase maphoyiseni ngiyile ngiyolimangalela, amaphoyisa angixosha atsi: bengi yofunani ku Basi Helgaard, akasebentwa ngumuntu. Ngadubake ngabopha timpanla tami ukuba ngibuyele eknaya eNgodwane, ngitse uma ngifika eSteshini ngitsi ngitsatsa lithikithi iBhunu lakhona latsi: Gee jeu pas jong! Ngatsi Basi, mina ayikhona lo pasi mina pikinini, lahemuta-lahemuta lavala umnyango wamathikithi. Ngakhohlwa kutsi igitakwentanjani, ngangena kuleadlu ukuba ngilale kute kuse ngishaye phansi ngetinyawo ngiye khaya eNgodwane.'

Kwathi ekuseni ngovivi uma kuvulwa emathikithini ngathi eSwazini: Nginike imali ngikuthatnele thikithi eliya eNgodwane. Langinika, ngaya efastelweni ngathi eBhunwini: "Een enkel twede klas na Ngodwane." Kwakhala imishini phakathi ngajikijelwa ngethikithi, ngalithatha ngalinika iSwazi ngalivulela umnyango wesitimela laphoseka phakathi. Lapho isitimela sesisuka nalo laqala futhi ukungigiyela seliphethe ibantshi ngesandla efastelweni saze sayokushona isitimela ezinkalweni zaseMashara, ngibona ikhanjana nebhantshi liphephetha njalo efastelweni lithi: Salakahle wasezizweni muntu nomusa wakho.

Niyabonake, ngenxa yePasi iSwazi lacishe laya kwagoqanyawo lingalindele. Ngenxa ye-Pasi lathwala izinhlungu zamakhaza abulalayo. Uma sikhuluma ngePasi ngehlelwa ubuhlungu obuphehla enhliziyweni ngohlupho nobunzima obuthwelwe ngum-Afrika ngenxa yePasi elimvalela zonke izintuba zenkululeko. Abababulawa ngamakhazanje emimangweni naseziteshini ngenxa yePasi.

Hawu! Pasindini, uyomkhulula nini umAfrika ezimbandezeweni nasohluphweni lwakho. Impela uyisithuko emhlabeni ungethethelelwe ngumAfrika ngokumdingisa kwakho.



Nant' ithuba elimangalisayo lokub' uthole izimpendulo emibuzweni yakho, nokuthola incasiselo yeBaibeli nokunye okuningi okunosizo usekhaya lako ngo 2d. ngenyanga. Thenga lel' iphepha Litholokala ngesiZulu nangesiSha-ngane. Thumela igama lakho nekheli

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## NGATHI UXUBAYELE UMZI KUKOMANI

(NguNtanomhle)

Umzi walapha ushukunyiswe sisiqgibo sawo sokulahla iBhodi ngokungayithembi kulo mcimbi weli pasi labasebenzi. Kobukeleyo ngathi uxubayele namhla umzi kaNgubenchuka ngokungathi ngumhla wonyulo. Amadoda ahamba iziqhu ehamba iintlanganiso apha lulwe, kudala sisebukhobokeni kunaphaya,

Kwintlanganiso ebingomhla wa ma31 kuMarch kwaBlock 4 uNobhala weBhodi, uMn. J. W. S. Mahlutshana, ubalule ukungavisi- nye isitrophu ma sihlale entanyesani kweBhodi neliso Lomzi kulo mcimbi wepasi, esithi akulosizo ukulwa xa utshaba lusemnyango. Uwulande lomcimbi ukusuka ngo-1940 ekude kwandiswa ii-ofisi ezilungiselelwa Iona, kodwa akujoyina emfazweni uNolali iKansile yawuyekelela lomcimbi-

UNobhala weBhodi uchaze uku ba ngoko iBhodi kunye nomzi walikhaba elipasi kuba ngokomthetho iKomani ingafani needolophu ezilifaneleyo. Khona kukho iindawo zangaphandle. abantu abayanga kumashishini nakumba golide nedayimani. Lo mcimbi ke wafana wema apho ke. Yakube iphelile imfazwe ivuselelwe le ndawo kwi- na apho ma siye khona? Lilizwe Kansile.

zibophelela ndawonye nomzi ku- ntwana. Wazise kananjalo ukuba la irhafu 'engaphezulu kwale yo- bacelwa kananjalo.

sigqibo sayo. UNobhala lo uyifu- nzanga woba senkathazweni-. ndele intlanganiso izichazo ze- UMn- J. Mbengo ubuze ukuba Bhodi. Ekubeni uMn. A. Hoko umzi awungenikwa na uzinyulele nave enikwe ithuba kulo mcimbi izibonda waziswe xa ziguzulwa uSihlalo ubhekise emzini. Impe- ngoziphetheyo. Utsho eyaleza ndulo yomzi ithe ukuba iBhodi uSibonda awuphathe lo mbuzo ifuna ukuhlangana nawo ma ime- awuse kuNolali. USibonda uzilame intlanganiso eholweni kuba ndulele ngelithi akungelungi ungeapho ibiye kweyeBlock. Yavalwa ne ngaye. ngelo ke intlanganiso.

Nakwintlanganiso ebiseBlock 1 umzi uthe awunaBhodi. Kubantu ebusuku Ucele intlanganiso icinge abebelapho bengaphezulu kwe- indawo ukuze kwenziwe inxheio khulu kusele iqaqobana elingapha- kwintlanganiso ezayontsi kwama20, nalo kuthiwa lisele linyopha ngokuthi ma baxolelwe ngowe3 kuApril uSibonda C. kweni nje.

Kwa kule ntlanganiso ebiseBlosekela ezibonda ezimiswe zona yi- bengafanelekanga ezitrateni edolo- 2/6 ngonyaka. Kansile Kuqgitywe ukuba kubuyé phini, okanye behleli phantsi kuzo

khona uSibonda wazise ngobalo lukaNolali, eyaleza ukuba kumhla wokuqala kuApril. Abaabantu bancedisane naabo bajikeleza emzini abaNumz. Sol. Sizani

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Kuthe yakubhekiswa eBhodini, noW. F. W. Mbali; kumzi ngam- mane siphekwa sisophulwa emliamalungu ayo ngelokukhalala athi nye abantu banike amanani abo iKansile ma iyiqhube loo nto nabantwana abangekhoyo apha. yayo, kanti ngokwenjenjalo aya Abantu bancede bangafihli aba-

nyaka ngazo zonke iinyanga. Kwa- Okwesithathu uSibonda uyaleze kucaca loo nto iBhodi ke yaqgiba ngobhaliso lweentsana kwaNolali. ukuba iyimise iKansile icele imi- Akuphuma efukwini unina, kufuthethwana ephantsi kwalo mthetho neka umntwana ebhaliswe kwaNokaNdaba Zabantu, iyiqwalasele lali nje ngoko kunjalo kwaMantyi. Iyifumene ibhale isikhaba esa Le nto inyanzelekile kuba ongaye-

USibonda ubeke nendawo yokudhethela amatyala aghutywa

Kwintlanganiso ebikwaBlock 1 teni.

Lo mthetho ke uqala ukususela ngaphandle eHewu. Machibini, Lady Frere naseQoqodala bayıqaphele kakhulu le ndawo. Bonke abantu baya yalezwa bangalibali-

Sikhe sabona apha ngowe2 ku-April uMn. W. V. Siyo wase-Skapu eseholideni noMn. Tukushe. UMn. Stan. Roto waseQoqodala utshintshelwe eRodana. Ukne walapha uMn. Gwegana weC. I. D. eBhai obekade eseMonti, Uselifini-

Ukhe walapha uMn. D. K. Manuel echitha iholide ekhaya. UNkosk C. Manuel ufumene indaba zokungaphili kukaNkosk. T. D. Malotana eSkapu Naye usingise

Ekuqaleni kuApril sifumene imvula emdandi kakhulu roxa It costs you nothing to visit ou ngoku se ixube nenggele. Ikhe yatsho ngamandla iveki yonke-Siya bulela kuSomandla-

Zivakele zabuhlungu ezokusweleka kukaNkosk. Gertrude Liziwe Mtirara kwisibhedlele saseLady Sithi ngxe bantu beNkosi.



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Ngummangaliso ukuva ukuba kufuneka siphathe ipasi kunye nabafazi bethu. Ndijongile kungathi siya ebubini endaweni yokuva enkululekweni. Xa kuthethwa ngale ndlela ngathi kwakufa ilitye nembokotho kuba kufuneka sikhungekho nto esenzelwa yona ngu-Rhulumente. Namhla kuthiwa kani, kanye kubhongwana kungabikho nto sinokuyenza.

Ndakukhangela apho sisuka khona ndifumanisa ukuba namhla nje sifanele ukuziphatha, kodwa akukho nto itshoyo, kuxa sisinga ebumnyameni. Ngaba eli lizwe lelikabani, sadalelwa phi thina? Kuphi lookhokho bethu eli. Namhla silweni, sibe ngavuthwa, hai, kufuneke siphindele embizeni!

Thethani mawethu, ezi zinto kufuneka sicebisane ngazo, sinikane ba eyivuma. Uzichazile iindawo lukhona lona olukaRhulumente indlebe nengqondo. Hat usizi xa kweli pasi ezinobukhali kwabanga- ubalo oloba ngoMay, lona lwahlu- sijonge abafazi bethu bephethe ibavoti nakoonovenkile abakuthwa- kile kolukaNolali. Nakulo abantu pasi, namhla besebukhobokeni obuggithileyo. Sakukhululwa ngubani? Sakuzikhulula thina ngokwethu, ngokuba yimbumba yamanyama, singafani nokuxonxwa komdongwe wona usuke uqhekeke usakuva ilanga.

Namhla nje sinazo iimfundimani, singaba ke siswele ntoni singazithetheleli nje! Ubugwala obu bobani na phakathi kwamaAfrika. Abanye kwezi mfundimani bavela phesheya kolwandle, kodwa ndijongile abanye kuzo basonge izandla. Awu! namhla umzi uya tsha akukho ucimayo ndaweni yoko kuya baselwa.

Kube buhlungu xa bekuthethwa ngokuza komntu oNtsundu eRhautini, ebekwa amabala. Andazi ukuba sobheka phi na eli lizwe ilelethu nje kungekho ndawo imbi singasiwa kuyo. Lelethu lonke eli,

Ngomhla wama28 kuMarch kwingokungekho mthethweni. Umbuzo Kwanca uxele ukuba umhloli we- ntlanganiso yeLiso Lomzi kumawomzi uthi kutheni na namhla mpilo ukho esithi abantu ma ba- nywe ama40 amalungu, inguMnezi ntlanganiso zingenela eziBlo- lumkele ukuchitha amanzi ezitra- S. Batsha esihlalweni. Baya yalezwa abantu ukuba bawuphapha-Bophaula bonke abantu ukuba mele lo mbutho ujongene neengxack 4 uSibonda Mn. John Malnga ngokomthetho weKansile yalapna ki zawo. Afuneka onke amagama uwaleze malunga nonyulo lwama- abantu abafunyanwa bemi okanye abemi ndawonye nemirhumo ezi-

Ayigqibanga ntweni intlanganikuhlanganwa kuziwe namagama. zonke izitrato nabanganambi nge- so yeUnion yomboxo ngenxa yocala lasekhohlo baya kubanjwa, kubhoxwa ngomhla wama28 ku-March Azi ngezi zinto sisingisa ohi na mzi kaKushe! Bekuxa sisithi siyitambe ngempondo, abadlali baza kuba moya mnye! Kodwa ezi zinto nithini na ngazo.

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singahlala naphi na apho sithanda phambili. Ongenamendu ma kabakhona, kodwa akunjalo, sithi ka- mbelele konamendu angasali nganye ekufuncka sifele into esinga- semva, sonke sithi asilifuni ipasi, yaziyo. Makne siphume egusheni ma liphele mpela. Safa isizwe

W. D. Motatie

25, Ebbarston Terrace Hyde Park, LEEDS (6) . England. 4th June, 1935.

Dear Sirs,

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on a mat in a roughly constructed hus Noting the short spasmodic breathing, the wrecking cough, and constant expectors tion, I saw that he would certainly die. since the nearest hospital was at least five days journey up the river. I searched my small medical equipment, and discovered a bottle of Sloan's Liniment. I ordered the boys to apply Sloan's to the dying man's chest and back, and to keep him covered with blankets.

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## Intshukumo eMolteno

(Ngowakhona)

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Abadlali bomboxo sele begalile ukuzilungiselela ugqatso lonyaka-Kulusizi kodwa kubadlali ukufumana ukuba bathanda into abangakwaziyo ukuyimela ngokwabo, bafuna ukuzibona besebaleni lomdlalo ngamandla abanye abantu.

Sikhuthaza ke ngoko abo sele-bezenze idini lokumisa umdlalo benge ngabo abadlali ebaleni, koko bedlala ngemisebenzi yabo-

BEMI NGOKUMA ABAZILI Umhlambi okhululekileyo waba-Zili beNene umi ngokuma. Xa sijongile ngathi uqhubela phambili. Sibone kuntsuku ezidluleyo i-Qela leThemba liphithizela line-Mbutho, lo nto yakhuthaza noonozala balo. Kaloku kuza kuxhelwa eyona nyama nkulu eQonce yabaZili beNene ngoApril kulo nyaka.

Amadodana eemvaba ngeemvaba akasalali buhlayo, emi ngokuma, yileyo ithi "Ma ndingasali ngemva." Atsho esithi "Mntu ndini ukuba ubusazi izinto ezimayela noxolelo lwakho kuzo ezi ntsuku ngowungakhanga umkhanya ujonge into eyenziwa ngabanye abantu, ngowusenje njalo nawe ukuyibonga iNkosi yakho noMkhululi wakho.

Noxa ke kuzezo zivakalayo kule mibutho, nakwezi manyano, nangu umbuzo ungenampendulo:-Uphi na ke wona umzi neenkokeli zawo? Asisayiboni iBhodi neLiso Lomzi oko sayigqibela kunyaka ophelileyo, kanti zininzi izinto ezidla umzi.

Mawethu ma singaqali ngemigcobo nokonwaba sise secaleni kwendlela. Ma silungise intlalo yethu kuqala, ma siphaphamele nemfundo yesizwe sethu, nathi saziwe ukuba siluhlanga phakathi kwezinye.

(Umbaleli lo ubekekileyo uya celwa abhale epnepheni —MHleli)

## Izijungqe zaseKendrew

(Ngu P. P. Sodladla) Kuluvuyo ukuthi emva kobu-shushu obukhulu kula mathafa sikhe safumana umbethe waphezulu, siziva ke ngoko sihlaziyekile. Ndikhe ndathi ndihamba kwakula mathafa ndabona isimanga sento. Induli zeli laseKarroo ziphakamile kakhulu. Ithe ke enye yazo ngenye intsasa kwasa kuthe finge inkungu Le nkungu yayigqume isiqingatha sale nduli, kwaye kuvele incopho yale nduli ngaphaya kwenkungu Kwakuse kusasa, lo nto yakhangeleka kakuhle kakhu-

Ndithe ndakuyondela ubuhle balo mbono ndabuzikisa ukucinga, yangathi ndibona lomhla uzayo wasempumalanga ekuthiwa iNkosi yethu yoza ibaphathele imivuzo abasebenzi, kanti olova kuthiwa baya komela emcingeni njengempukane.

Usana lukaMn. Hendrecks luwe komnye umntwana emhlana lwasweleka ngoko. Lalani ngenxeba mzi wakwaHendrecks.

Omnye umfo wasemaTshaweni obesebenza kwaloliwe uwe ehashini lomoya (bicycle), wasweleka kwangoko. Lalani ngenxeba mzi wasemaTshaweni nawenkosikazi yakhe.

Ibilapha into kaRanana, ititshala enkulu yaseSt. Philips eRhafu ngenjongo yokuvuselela uMcimbi wevoti.

## Ingaba Lisiko Na?

Ndivumele ndenze ambalwa ukuphendula uMn. B. Ngqaza mayelana noyalo ecaweni lwamakhwenkwe aphuma esuthwini.

Uthi abayali babebizwa ngabanye ngowayehleli ngaphambili, lowo nalowo esukuma ayale, kube kukho umthetho wobeko mali owiselwe kulowo nalowo osel'emenyeziwe ngegama, andule ke ukuphosa amazwi akhe eyala amakhwenkwe. Eli siko lokuyala ngale ndlela libe linomhlali ngaphambili omemezelayo kubayali asilazi, libe lingazange labakho kwaXhosa. Nto nje lingaba lisiko elitsha elenzelwe amakhwenkwe aluswa ngobuCawe, nje ngoko kuvakala ukuba la makhwenkwe ayeyalelwa endlini yeCawe. Imali ezazinikezelwa asinako ukuzibiza ngokuba yayiyimirhumo okanye ayesokwa ngazo, sinokuthi yayiminikelo yohlobo lwesiko elidalelwe phantsi kwesiseko selo hlelo loyalo lasecaweni.

Ndikhe ndenza owenkawu, ndibhekisa kubabhali kumaphepha omzi wakwaNtu. Ndibacela ndibakhumbuza bangalindeli mpendulo zingqalileyo kwimibuzo eyamene namasiko, kuba wona asinto yaku-

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For weak Kidneys, Inflamation of the bladder, Scalding Urine and Backache. These pills also act on the Liver. Price: 2/6 per bottle. K.L. 3. KAYA LAMI COUGH AND COLD MIXTURE.

The Best and safest cure for Cough, Colds and all Bronchial and Lung affections. It allays all tickling and irritation of the throat and chest. Price: 1/6 per bottle.

K.J. 1. KAYA LAMI BLOOD PURIFIER.

I'he best and safest way to have pure, red blood and get a regularly culated system. Tens of thousands of persons were cured from Scrofula, Pimples, Scurvy and Scrofulous Sores, Glandular Swellings and other diseases arising from the impurities of the Blood. Price: 3/- per bottle.

K.L. 5. KAYA LAMI KIDNEY AND BLADDER MIXTURE. A sure remedy for bladder affections, such as Cloudy Urine, Bloody Urine, Inflamation of the Bladder, etc. Price: 3/- per bottle.

K.L. 6. KAYA LAMI PAIN EXPELLER.

Gives instant relief from all pains such as Headache, Neuralgia, Toothache, Backache, Rheumatism, Sciatica, Gout, Lumbago, and all complaints accompanied by feverishness. Price: 2/6 per bottle.

Colds, Influenza, etc. It gives im Price: 2/6 per bottle. ts. Of all ailments, Rheumatic Pains mediate relief without injurious effecby regular use of this remedy, there is are probably the worst to cure, but rheumatic pains in the back, joints an not the slightest doubt that these lieved. Kaya Lami Rheumatic Ointmd shoulders, legs and arms will be retion with this. For pains which comeent K.L. 8, should be used in conjuncwith this marvellous pain relieving oi to the joints, this specific together body bent by pain, free from all pain,ntment, is a definite help. It makes a K.L. 7. KAYA LAMI RHEUMATIC MIXTURE.

K.L. 8. KAYA LAMI RHEUMATIC OINTMENT. This ointment is specially prepared for pains in the joints caused by rheumatism. It should be used in conjunction with K.L. 7. This ointment is well massaged into the affected parts. Price: 1/6.

K.L. 9. KAYA LAMI HEALING OINTMENT. This is a great remedy for Wounds and Sores. It cleanses and heals the wounds and it is an excellent remedy for sore feet, chapped skin, and is also the best and most suitable general ointment. Price: 1/

K.L. 10. KAYA LAMI DIARRHOEA AND DYSENTERY REMEDY. This remedy is excellent and immediately stops all Diarrhoea and Cholera. also relieves a terrible colic, which one suffers when suffering from the above ailment. Price: 2/6.

K.L. 11. KAYA LAMI INFLUENZA AND COLD CURE.

Do not wait for a really bad cold or attack of 'flu to tighten its grip on you. One tablespoonful will give you immediate relief. This is a great home remedy and brings comfort to your aching, feverish body. It clears your running eyes, relieves rapidly, and removes the germs from the blood When asking for any of the stream. It is very quick and reliable. Let it be part of your home medicine

Lami. Each remedy has a number, K.L. 12. KAYA LAMI SKIN AND PIMPLE OINTMENT.

For blemishes on the skin, for pimples on the face, and as a skin food, it will be found ideal. It is an ideal cream for night use in summer and winter, and is suitable for both dry and greasy skins. At a certain age young boys and girls suffer from rash and pimples; this marvellous cleansing ointment together with Blood Purifier K.L. 4, will be found very effective by these young sufferers. It is also excellent for after shaving, it removes etc. All your remedies bear these all the troubles of rash which are caused by shaving. It beautifies the skin and imparts a marvellous texture. Price: 1/-.

K.L. 13. KAYA LAMI LUNG TONIC.

This is a potent cough syrup for young and old. It is strong but pleas-Take one of these "Guides to ant to take, and certainly does a great amount of good. Price: 1/6.

K.L. 14. KAYA LAMI FEVER DROPS.

A reliable remedy for fever and colds, pains in the body, and other similar ailments. These well-known drops relieve fever promptly and efficiently. Price: 1/-.

K.L. 15. KAYA LAMI ROOS SALVE,

pany Remedies as prescribed in this

Or an interpretation of the state be used whenever you find one of your children with a small abrasion, cut or sore. Price: 1/6.

K.L. 16. KAYA LAMI XXX (EXTRA STRONG) PILLS.

This is a strong purgative. It cleans the bowels and stomach, removes all bile and is suitable for men and women. It tones up the system and purifies the blood stream. For those who suffer from indigestion Extra Strong Pills will give immediate relief. Price: 1/-.

K.L. 17. KAYA LAMI STOMACH AND INDIGESTION MIXTURE.

This is an excellent cure for indigestion, natulence and heartburn, and has been known to relieve gastric ulcers. For (sejeso) a common complaint among our people, there is no better cure. Pregnant women who suffer from morning sickness will find this excellent. Price; 2/-.

K.L. 18. KAYA LAMI UNIVERSAL EMBROCATION.

This embrocation is very penetrating, and a boon to footballers, tennis players, etc. There is nothing better to cure their stiff muscles. For pains in the joints, body and back, it also gives a great amount of relief. This is the most penetrating of all embrocations. Price: 1/6.

K.L. 19. KAYA LAMI HEART TONIC.

When your heart beats quickly, you feel weak tired and dizzy, uncomfortable and suffer from palpitation of the heart, use this good heart tonic. The the source of life; keep it fit and well by using this great tonic.

Price: 2/6. K.L. 20. KAYA LAMI WORM REMEDY (VERMIFUGE).

This is a Worm Destructor. When one has worms, one feels very weak and is easily annoyed; one loses one's appetite. To get rid of these uncomfortable feelings and to feel healthy and happy again, use this marvellous remedy, which is also suitable for tape worm. Safe for adults as well as children. Price: 1/6.

K.L. 21. KAYA LAMI EYE DROPS. This is a great remedy for sore eyes. It can be used for styes in the eye. It is a tonic for the eyes and makes the eye healthy and strong.

K.L. 22. KAYA LAMI EARACHE DROPS. These Earache Drops are excellent for all pains in the ear. They give great relief when there is discharge in the ear, and often when there are Neuralgia pains near the ear. Can be used by young and old. Price: 1/-.

K.L. 23. KAYA LAMI TOOTHACHE DROPS. For toothache and Neuralgia pains, there is nothing better than these drops. A little cotton wool soaked in these drops will give immediate relief. If whole jaw is sore, these drops are painted on to the affected parts.

K.L. 24. KAYA LAMI TONIC PILLS. These pills are used as a tonic to strengthen the system. Price: 2/6

K.L. 25. KAYA LAMI LIVER AND STOMACH PILLS.

For Billiousness, Headaches, Liverishness, Constipation and Bile, there are no better pills than these mild aperient pills, which act on the liver and on the bowels. It can be used by young and old. It is a non-habit forming pill and one of the best cures for constipation. Price: 1/6.

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## KAYA LAMI REMEDIES

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PRETORIA.

papatshwa kuba isisingxobo sendalo yomntu, iyimfihlo ke.

Kukho izinto ezingenako ukuchazwa esidlangalaleni, zilinqweme lenkawu lona lityiwa babini. Ngoko ke ma sizilumkele singathi kanti sincokola emaphepheni nje ngamasiko ethu emvela se sizihlekisa ngezinye intlanga. Ngokuzambula amasiko ethu emaphepheni sothi kanti siphinda isenzo sonyana kaNowa uHam owa hleka uyise.

Johannesburg.

EzakwaCentane

Imvula zona azikayeki apha. Kwezidluleyo iiveki sibe nengxikela yekonsati enkulu kakhulu eTsonyana. Izikolo zazizihlanu zizonke nabaqhubi bazo. Naanzi: Tsonyana (D. D. K. Landzela). Kwantsana (Nkosz. N. Mlonyeni). Xhobane (Nkosz. D. Sangoni), Ngunduza (Mn. A. M. S. Cengimbo) neTeko Springs (Nkosz-J. B. Maqubela, kazi likaDongwe laya kuqabela lodwa Umhlali ngaphambili ya-

lana ezimana ukwaphukaneka.

kanobom, eququzela amaKhosz ngowe8 kuMarch, Veleni, Mpongo noE. K. Balfour. Ukutya kuhle kakuhle xa umntu ekunika encumile. Indwendwe ezinje ngabaNumz. R. kuphumelela uviwo, ngoku une-Filtane, K. Ndingaye noka Diploma yePoultry Farming-Celiwe uP. M. bathe bazinikela, Kanti ngo1944 waphumelela i P. N. Kolisa). Hayi bo inxele- yaye inkumba ibelekile kungekho Matric, hayi uya qhuba uXaba nendawo.

OkaNogemane uE. L. uyibambe uqhuba iSheep and Wool.

yinguMn. A.S. Cengimbo othe itshisa ukuya eGoli NokaBuso wayiphatha ngeyona ndlela iyiyo, uR. uqengqelekile ukuya eKapaezilumkela ke bethu nezaphuse- OkaKunyiwa uF-S-E. usathe gxada eNelspruit, UNkosk. L.G. Umzi waseTeko ubuzilungiselele Njili uliziwe ngentombi entsha

> Nento zoNjoloza G., Masati A., Mjamba zibizwe zababela UMn. M. A. Gudla umlimi wase-Msintsana sivuyisana naye ngokuba akayekanga, kulo nyaka

## HOME CORNER FOR AFRICAN WOMEN

## JUDAS ISCARIOT

When we come to think about Judas Iscariot we find ourselves thinking about one of the strangest, and the most unhappy charactors in all the Holy Bible.

Like the others of the little band that followed Jesus, we meet Judas when he is grown up. so we know nothing about his Careless handling of bottles con- enough early life. The terrible thing taining poison are very often the comfort. about Judas Iscariot is that he had so many opportunities to know Jesus and to become better. ber of the Twelve.

The life of Judas Iscariot stands out as an urgent, soul-stirring warning to us all. Judas Iscariot probably had business ability. We small things which show whether that he was DISHONEST. In St. John Chapter 12 verse 6 we read. "not that he cared for the poor; Jesus to keepus sweet and consider- my head. If you insist on my but because he was a thief, and had the bag, and bare what was put therein." There is nothing DISHONESTY. Jesus who is the TRUTH, cannot be the companion of unconfessed, unrepentant DIS-Jesus for forgiveness, and become choose to do good or evil-

Feet of Jesus, with the very costly us from selfishness. ointment called spikenard is one We all know the soul shaking HIM JESUS can we love the poor ent his end could have beenaround us. Being a follower of We all fail Jesus sometimes the God will reward you here and Jesus, she became a love-filled gives. He saves: character. We can be equally sure that Judas would be rough and cruel to the poor.

At that supper party Judas showed great rudness to his host, to to us, every day we need to ask himself.

## Safety First in The Home

Make a rule of keeping all your medicine bottles labelled. To while neglecting to do so is the done, provide me with a shelter, cause of many mishaps.

cause of serious accidents in the Jesus who is perfect Love, must poison bottles get mixed with means as much to me as the reins. have seen possibilities in the man medicine bottles, and a dose of Pat me sometimes, that I may Judas when Judas became a mem- poison given in mistake for medi- serve you the more gladly and cine. It is a fatal mistake to put learn to love you. disinfectants and poisonous lo- "Do not jerk the reins, and do tions into plain bottles.

read that he was treasurer of the vented if every person before giv- when I do not understand what Twelve. Now in every life is the ing medicine read the label twice, you mean, but give me a chance Poison bottles should be kept out to understand you. Watch me, and the soul is growing upwards or of reach of children, don't be care- if I fail to do your bidding, see growing more and more ugly. How less and leave bottles containing if something is not wrong with did Judas keep this trust? We read poison lying around but keep my harness or feet. them under lock and key.

ate of the feelings of others. The wearing blinkers to keep me from minute we feel our love for looking round, at least see to it which separates us so soon from we must fall on our feet, and pray, eyes-Jesus getting even a little weaker, that they do not press against my real companionship with Jesus as "Jesus I Thee adore, Oh make me love Thee more and more."

HONESTY, If Judas had asked when Mary showed her love, we shod. feel her love for Jesus is GROWan honest man, how different ING, and we feel that the HATthe ending to the life of Judas RED of Judas for his Master Jesus could have been. We must always is growing. No soul stands remember that God has given us still, you are either growing to the gift for free-will, we can love Jesus more or you are becoming colder towards Him. Let the The story of Mary who loved terrible story of Judas burn it-Jesus, and came and anointed the self into our hearts, and cleanse

of the most gracious and lovely story of the treachery of Judas, in all the Holy Bible. The con- of how he sold his best Friend for trast between her loving, unselfish thirty pieces of silver. We feel action, and the cruel cutting that PRIDE was also the cause of utterly selfish words of Judas Judas' ghastly end. He knolemake a painful picture. Here we dged that Jesus was innocent, but arrive at the whole secret of Judas did not acknowledge Jesus Judas' ghastly downfall. JUDAS as absolutely his superior, as his DID NOT LOVE JESUS, JUDAS God and as his saviour. Mary con-LOVED HIMSELF INSTEAD fessed to JESUS and He forgave when my useful strength is gone, Our Lord's words show this her and then she knew true happi- do not turn me out to starve, or plainly, and the inner meaning of ness. Judas only went to earthly the anointing of the Feet ' Of men, if Judas had turned to Jesus Jesus, is that only if we love in penitence and love how differ- but do thou, My Master take my

Jesus means to love Him, and be big thing to remember is to be loyal to Him. We can be certain like Peter, who wept and mourned that Mary would speak lovingly over his treachery to his Master, to the poor, that she would have and Peter went back to Jesus Go pity on them, for through loving to Jesus He understands, He for-

St. Matthew Chapter 27.

"And he (Judas) cast down the Mary and most of all to Jesus Him- pieces of stlver in the temple, and self Oh how great is this warning departed and went and hanged

## The Horse's Prayer "TO THEE, MY MASTER, I OFFER MY PRAYER:-

"Feed me, water and care for write a label is very little trouble, me, and, when the day's work is a clean dry bed, and a stall wide Careless handling of bottles con- enough for me to lie down in

"Be always gentle with me and home. It invariably happens that talk to me. Your voice often

not whip me when going up-hill. Many accidents could be pre- Never strike, beat or kick me

> "Do not draw the straps too tight: give me freedom to move

"Do not make my load too heavy, and do not leave me tied In this story of the supper party up in the rain. Have me well

> "Examine my teeth when I do not eat. I may have an ulcerated tooth, and that, you know, is very painful. Do not tie my head in an unnatural position, or take away my best defence against flies and mosquitoes by cutting off my tail.

"I cannot tell you when I am thirsty, so give me pure cold water often. Do all you can to protect me from the sun; and throw a cover over me-not when I am working, but when I am standing out in the cold.

"I always try to do cheerfully the work you require of me: and day and night I stand patiently waiting for you.

"And, finally oh My Master sell me to some cruel owner to be worked or starved to death; life in the kindest way; and your hereafter."

## A Child's Saying

The little girl was very loyal to her Church.

On one occasion the mother happened to say that Jesus was a Jew.

"Oh," she exclaimed in a very disappointed voice, "I was sure He was a Presbyterian."

Mother was trying to teach John to say his prayers. The words were: "Bless thy little lamb to-night." "No," said John "if I've got to be an animal I'll be a horse."

The kindness of Joseph's father and the coat of many colours was the lesson for the day. Thinking to find out how much one boy had absorbed the teacher asked: "Wasn't Joseph's father kind to buy him a coat like that?" "Gee No" he answered. "Why didn't he buy him a pair of pants?'

## **Useful Hints**

Cleaning Glass Vases-Take a large spoonful of salt and a little vinegar, shake the mixture well inside the vase, this will remove all stains from clear glass also taking away the smell of dead flowers. Rinse in clean water and polish with a clean dry duster.

Cleaning Enamelled Ware-Scrub well inside and outside in hot water to which is added a little soda, thoroughly rinse in clean water. If enamelled pans are stained, rub them well with lemons sprinkled with salt.

To Remove the smell of Paint-Stand a bucket of water, into which place a few sliced onions, leave in the newly-painted room all night, and the odour will disappear.



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## The African and The Church

"Padre," Beaconsfield, writes: The part which the church has played in bringing light to Africa is a matter with which we are al conversant. It was principally sympathy or guilt affecting them through the church's mission o. evangelisation that pagan Afric. among us who have fallen, and embraced civilisation. But for missionary enterprise, Africans would not have reached their present stage of development. It the work of raising the African the church undertook pioneering work which was fraught with al sorts of difficulties.

In its present stage, the church now faces other foes which menace her progress as well as flash ing a danger signal to the Africans' welfare. There is, for instance, the colour bar which mi litates against the church. This evil is found, not only in the se cular world, but also in the bod or framework of the church it self. Then there is the matter of the multiplicity of churches which in crease like mushrooms.

Both of these are enemies of the church in that they creatdissensions and splits; they brin about divisions among the people and the Master's teaching o brotherhood and love are fas turning into mere words which have no meaning. Because o these things. Africans are at dis cord with one another, and har mony in their relationship is torn asunder. Ministers of one sect fight among themselves; som dissatisfied evangelist or catechis leaves the church to found his

Seeking to strengthen and to increase their folds, leaders of the various churches attack other denominations; and from the pul pits, doctrines which cannot by any stretch of imagination b called christian teachings are pro nounced. In essence, they are no thing more than instruments which create ill-feeling among the people. Followers of the various churches are led to despise and to look down upon their brethren in other denominations Instead of furthering the tea ings of the Son of Man on th love of God, teachings to the con trary are freely dished out ir most churches.

In humble silence, and with great awe, we look at thes things; and many among us have begun to ask the question: "Has annot allow this sort of the church become the enemy of to carry on any longer.

## Fund For Talitha Home Inmates

David M. Tseeke, Johannesburg, become a new method in our mo dern schools is timely. His attack on this practice will, I feel sure our orphans and destitutes. I receive the approval of many who daresay many who travel daily see in this a harmful step which from Sophiatown and Western vorks against our progress. Pa-Native Township to town merely rents send their children to school

# READERS' FORUM

cast a casual glance at the Ta- in order to have them equipped without the slightest feeling o. We have a duty towards thos. we can play our part at least ir making contributions for the welfare of these children. The initia ion of a fund for this purpose is a matter which deserves our urgent consideration. Such a func might raise among these children great leaders, professors and ever eaders in the missionary field Let us answer the call for help nade to us by our brothers and isters in orphanages and instiutions of safety or rehabilitation

### Waste of Food

Dan. M. Nhlapo, Sophiatown, rites: At a time when we are ace to face with a serious short ge of food, we find people iterally throwing away bread and orn. There is the class of people cnown to us as skokiaan queens nd their huge clientele o boozers" who are responsible fo he wastage of bread which goes n tons to make that dirty, harmul and filthy drink called "bar-

All these people know perfect y well that barberton finds it. place nowhere as either a luxury or an essential food. The effect: of barberton on the lungs and eneral health of anybody who partakes of it are well-known Barberton is a form of poison which has caused many to suffer rom all sorts of diseases; indeed s I write, many have gone to he grave untimely due to this vil drink.

One wonders why the powersthat-be do not put a ruthless sto to this waste of food and healt' caused by skokiaan queens and their barberton. In areas such as Sophiatown, it is common to sewomen leave the shops with as much as four to six loaves o bread intended for skokiaan. Bu those who ask for bread which hey require for a useful purpose are given an abrupt and rude reply, "no bread!"

Those of us who are thus hard it will do well to get the author to bring pressure to bear on these wasters of our food. We annot allow this sort of thing

## Dismissal From School

Benjamin Mofolo, Johannesburg, writes: Celia Letsoalo's letter on xoulsion which has apparently

litha Home for our girl destitutes with what is necessary for deent citizenship. The dull child s sent to school in order to be selped to overcome a setback which might otherwise make the world an unhappy place. So too. with the other children, they are sent to school for moulding ino good or useful citizens. ack a child from school merely because it is oull, or to dismiss a child from school simply o cause that child is an illbreed, is to commit a grave sin against mankind. Such children eventualy turn delinquents and criminals

No school authority should ever dismiss a child on these grounds Schools which indulge in this practice are not helping us ir my way save to give us a class of people who will certainly ower our status, people who will bring upon us nothing but sharne and disgrace. A school which ails to shape children into right and useful members of the hunan race has no right to exist. Parents should demand that all such schools which use the exoulsion method as the chief wee pon in modern education should be closed forthwith.

## Mimicry Defended

"Pessimist," Vereeniging writes: Denouncing African mimics, in a recent issue of the Bantu World, "Optimist-Vereeniging" points out that many Europeans go to sports-events, picnics, or fishing on Sunday instead of going to church, and that many Africans consider these practices an ideal pattern of life. In his own way this writer attemped to sound a word of warning to the effect that European customs are peculiar to themselves alone, and that African customs are their own heritage and must as such be presered. I wish to point out that the writer is very wrong in his train of thought. The habit of going to church on Sundays is in the first instance one of those many habits copied from Europeans-

Before their advent, Africans had no day called Sunday specially set aside for worship. It therefore incorrect to attribute the custom of going to church on a Sunday to African heritage. Inasmuch as we have copied from the European the custom of going to church on Sundays, so are we now at full liberty and justified to copy the resulting custom of no longer going to church but going to\*picnics or sports-events-

Another aspect of the matter is centred round the fact of benefit. The writer in his remarks obviously wishes us to go to a

FELUNA TEETHING POWDERS

round a sound moral. We sing he lacks a great deal-

hymns and chants to the tunes composed by some unknown European.

The African on his return from the church is filled with fear and mis-conception; cuch feelings are church building on a Sunday a danger, and indeed a detrime-These buildings are often filled ntal danger to the minds of our with all types of people from the people. They deprive them of the unconscious drunken man to the opportunity of "A Clear Conscieperfectly personified Pharisee. nce." Last but not least, our writer ommitted this very important fact, The ventilation thereof is most that: by copying and imitating inadequate despite the large sums the doings of other races who of money paid regularly by the have a strong influence on our members, while in church we environment, we in turn enrich are oftimes subject to the unsound our own customs and culture. By and unnatural pronouncement going to the sports ground on a from a preacher who delivers an Sunday, an African benefits more unprepared sermon, wherein he from a physical and a mental never succeeds in culminating point of view, in which qualities



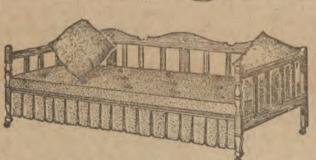
aden accumulations strangling the bronchial tubes - it permits you to breathe without strain

The effect is cumulative and progressive. Attacks threaten at longer intervals, general hearm improves, you lose the dread of those nerve wracking onslaughts and you sleep soundly, knowing that swift and certain relief is at hand

should the need arise. In cases of Asthma, Bronchitis and Bronchial Catarrh which seemed hopeless, Ephazone has succeeded-it can give you the same benefits-get a bottle today.

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oogqirha batsho kuba bayazi ukuba ixutywe nezinto zexabiso.

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if you had prepared them

ICOCOA YENZIWA NGOLU **HLOBO** Galela itea- icocoa mobisi neswekile spoon ezele uzamise de kungabikho yiyo ekomityi- magaqa ecocoa: wakugqiba ni engenanto: galela nobisi zalisa ikomityi ngamanzi neswekile nje nga za abilayo usenza itea: uze udibanise kakuhle.

Ewe, iCocoa ikukutya-ukutya | nika igazi namandla angaphe-

Ngako oko, ikukutya okuku- | za amas6 eekomityi zecocoa.

ships which used to bring us tea

from far away India, Ceylon and

the Netherlands East Indies are

now busy bringing our troops back

home and putting things right in

Europe and the East. One of these

days soon the ships will once more be on

the job of bringing us all the tea we want."

Mrs. Ngopo: "Until that day

comes, Mr. Grocer, I will use my

tea very carefully. It is so refresh-

## LOT ATIOM ADVISORY BOARDS Makgotla A Kgakololano

Ka Molao wa Bantsho ba ba agileng mo metseng ya Makgowa o dirilweng ka ngwaga wa 1923, mo go nang le motse wa Bantsho, go tshwanetse go nna le Lekgotla ja Kgakololo. Mo lekgotleng ja mofuta oo go tshwanetse go bo go le ditokololo tse tharo e le baagi ba kgaolo eo, ba tladiwa ke monna-setilo yo o ka reng gongwe ya bo e le Lekgowa. Mo metseng e megolo palo ya banna ba Lekgotla e feta boraro, sephatlo e le ba ba kgethilweng ka 'podimotihalo.'

Molao wa Lekeishene o na le rata kgetho ka 'podimotlhalo' ya The learned call this nose the thata go laola tsamaiso ya kgetho botlhe ya Baemedi ba Bantsho le proboscis. With the proboscis, ya Makgotla. Ba ba tshwane- Baemed? ba Makgowa kwa the elephant is able to perlwang ke kgetho ba tlamegile go Palamenteng. Ke nnete ke tsela form many functions. It can pick bo ba duetse madi otlhe a makge- e irang go atamelanya moemedi le up a banana, an orange, a peach, tho mme go se ope wa bone o ki- morafe le go nonotsha tsamaiso ya leng a atlholwa kgotleng ka kgetho. molato; mme botlhe ba tshwanetse TSAMAISO YA MAKGOTLA E go tshola bosupi jo bo pakilweng baagi ba kgaolo.

mongwe le mongwe o tlamegile dirisiwang. go tsaya kabo mo katlholong ya Tswelopele e kgolo e ne e ka points of difference. The tusks of 'podimotlhalo' (vote).

#### DITIRO TSA MAKGOTLA A KGAKOLOLO

Makgot'a a na le tshiamelo ya molao go akanya le go naya maikutlo kaga melao e puso ya motse e gopolang go e dira bakeng sa Ba-Afrika. Melao ya sebopego seo e mentsi ebile e akareditse, mme mengwe ya yone e megolo e tlhokegang thata ke e:

(1) Tsa botshelo jwa baagi ba lekeishene. (2) Kago le tiriso ya mat o, kago ya matlo a dikwele le dituelo tsa madi a go thusa mo ditirong tsa thuto. (3) Tiso kaga memela le tiriso ya metlhodi ya Sekgowa kgotsa dingwe tse di rotloetsang bojarara tse di ka dirisiwang mo go apeeng bojalwa ja Setswana. (4) Molao wa go rua diruiwa le go fula ga tsone, (5) Go disa le go itsa batho go tshola dibolaa-motho tse di diphatsa. (6) Go dira dithulaganyo tsa madi a go duelela matlo, metsi, matlo a maithome!o, ditirelo tsa kalafi le tsa botshelo jo bo itekanetseng. (7) Melao ya go akanyetsa popego le bogolo jwa matlo mmogo le dikago tse di batlegang.

Dilo tse ke tse di amang botshelo ba letsatsi lengwe le lengwe ba le bothale ba ka dirisa dikoketso le sekao sa kwa mafatsheng a of 25 years; it can live to 150 years.

Makgotla a Kgakololano fa go le Nairobi le Kenya koo Bantsho ba

Pack alimat.

An elephant matures at the age of 25 years; it can live to 150 years.

By T.E.D. Guide-Lecturer. Makgotla a Kgakololano fa go le diphetego tse di ka dirwang.

Makgotla a Kgakololano a Bantsho a bile a na le gona go begela dingwe tse di amang matshelo a Ba-Afrika mo kgaolong ya motse oo mme ya ba ya re fa go tlhokafala pegelo ya feta ka molaodi wa tsa kgetho, mme ga a kake a baana rol restrictions will make the motse e ya Kgotleng ya Letona la le thuso epe fa a sa kake a tlo-Ditiro tsa Bantsho. Balaodi ba motse ga ba kake ba dira molao ope o o ka amogelwang ke Mmusi wa Naga kgotsa Letona la tsa Bantsho fa o ise o akanngwe ke Lekgotla ba motse. Sekao sa bofsa jaana sa nonofo e kgolwane, a ditiro tsa one day after the relaxation of the ba motse. Sekao sa bofsa jaana sa nonofo e kgolwane, a ditiro tsa one day after the relations, the number of cars tshebetso ya molao o se bonetse di amanang le dikgaolo tse di ka restrictions, the number of cars kwa motseng wa Orlando. Leano kwantle ga metse koo dithata le front of the Zoo amounted to 175; la kgaolo e mpsha ya kwa lekei- nonofo tsa ga Masepala wa Mafor the monofo tsa ga tla pele go tsewa kgato.

TSHIAMELO YA KGETHO

Makgotla a Kgakololano, fela Ngaka. jaaka a mangwe a mantsi, a na le Go supa gore Bantsho ba t'haga- We have a specially fitted private maikarabele a tlhokegang mo faletse go dira kabo mo tsamaisong kgethong ya ditoko'olo tsa Lekgo- ya Mmuso, re bona Makeishene a room for testing African people t'a la Baemedi ba Bantsho le ya Bantsho kwa Evaton le Ermelo a Lekgowa la go emela ditshiamelo batla go nna le Makgotla a tsa tsa Ba-Afrika kwa Palamenteng. Kalafi. Ga go utlwale gore keng fa Makgotla a ka bidiwa "dikwele Makeishene a Tshwane le la tsa kgetho" jaaka go le teng kwa Pietersburg o Mofsa-ao Masepa-Amerika le mono S. Afrika mo la ba one ba sa direng ditiro kgethong ya BaPalamente le tse di tshwanetseng tsa madi a ba 74 ELOFF ST-OPPOSITE C.T.C. Makgotla a Dinaga.

tlotlomatsa bogolo jwa Makgotla

## TSHWAEGA PHOSO

ke banna ba le lesome ba e leng Ke lobaka lo lo tele'e Makgotla a ntse a tlhomilwe mme go swabi-TSAMAISO YA MAKGOTLA sa go bolela gore ga a diragatsa Ditokololo tsa Lekgotla di ditsholofelo tse a simolotsweng ka defensive weapon. In this case, the tshwara tiro mo lobakeng lwa tsone. Dikgaolo tse dingwe tsa tusks also come to its assistance. ngwaga. Lekgotla le tsena ka Dinaga tsot'he baagi ba tsone ba The proboscis is coiled round an kgwedi le kgwedi mme kitsiso ya kgatlhegela ditiro tsa kgetho mme enemy and the enemy is pinned kopano e dirwa malatsi a mararo eb le Makgotla a thusa thata mo down to the ground by means of e manegiwe mo dipoteng tsa ditirong tsa merafe. Go tsogile the elephant tusks. These tusks kgotla ya Mookamedi wa Lekei- masomo a tsa mebuso a kgatlhe-shene- gelang ditshiamisetso tsa Bantsho. Dikgang tsa Lekgotla di a kwa- Motlhaope tshisibalo e e lerilwe The elephant is found in tropilwa mme pampiri nngwe ya tsone ke go bo ditiro tsa Makgotla ga cal regions in South and West e romelwe go ba puso ya motse di a t'habololwa di sa ntse e le Africa as well as in Eastern Asia Dikgang tsotlhe tse di tlang fa tsa "Kgakololo," mme ebile ke that is in India, Ceylon, Sumatra, pele ga Lekgotla di tshwanetse fela fa go na le banna ba Masepala Borneo and Indo-China. Elephants go t'atswa ke motho wa bobedi go ba ba pelont'e mo tirong, "tlhagisa nneng jalo tsa lat'hwa mme so" e bewang ke Lekgotla e ka of India and both types of ele-

bonala fa Makgotla a ne a ka newa the African elephant are bigger thata ya maikarabelo a magolo a than those of the Indian elephant. tsamaiso ya puso jaaka go laola Again in some of the Indian feditsela, matamo, mahulo a diruiwa le tshimego ya metsi a ditshila, elephants always have tusks, Ba-Afrika ba bantsi ba ne ba ka though these are weaker and of bona ditiro ka yone tsela e.

Go no go ka ba ga nna sentle male elephant. thata fa Makgotla a ne a ka baana Again another striking feature le lefoko mo kgethong ya Mooka- about these elephants is that, the medi wa Lekeishene yoo ditiro tsa gagwe di ka itumedisang kgotsa tsa kgoreletsa beitumele jiya Bantaka kgoreletsa boitumelo jwa Bantsho not of the same shape. The Afriba ba agi'eng mo metseng ya can elephant has a hollow back 'diteropo.' Ka go naya Makgotla whilst the Indian elephant has an dithata tse di kgolwane Mmuso o ka bo o gata dikgato tsa Makgotla a Dikgaolo a a nang le kabo mo pusong. Go ntse go bile go na le to either of the fore-legs and three to either of the hind-legs. That is, Bantsho ba ka bo ba na le boemedi phant which has five toes to to bo thamaletseng mo makgo- either of the fore-legs and I tleng a motse wa Sekgowa. Fa either of the hind-legs making a go ka nna jalo tsamaiso le mai-total of eighteen toes. kaelelo a gompieno a Makgotla a phant has been difficult to train ka ngotlega bogolo.

kgotsa Ba-Afrika ba baane le bae- easy to train. Thus, it is put to bakeng sa Motho-motsho a rotloe- pack animal. nang le baemedi mo Makgotleng a motse. Lefa go ka tsewa tsela efe kgotsa efe, boammaaruri ke gore tshisibalo ya Makgotla a Kgakololano e ya ngongorisa. A na le mosola mo go ruteng baagi ka ditiro tsa metse, le go ba tlwaetsa ditiro siwa mo kemong ya bogakolodi.

## MAKGOTLA A TSA KALAFI

ia Kgakololano mme pegelo ya Kalafi a tshwanang le a Kgakolo- whole of February this number lone ya ba ya akanngwa ke babusi lano, mme one a na le thata le amounts to 282. On the first Sunsheneng la "Dube" kwa Bantsho kgowa di sa fitlheng gone. number is 621ba tla newang tshwanelo ya go Motlhaope je le itsegeng thata la ikagela metse ya bone, lefa le Makgotla a ke la Alexandra dumeletswe ke Masepala wa Township gaufi le Johannesburg. Johannesturg, le ne la tshwane- Le na le thata le nonofo ya go lwa ke go bewa fa pe'e ga Lekgo- kgethisa makgetho le go kgetha batlhatlhobi ba mafelo a maithomelo le ditshila le go tlhopha

a phuthang, a ka se ka a baana le Lefa tshiamelo e ya kgetho e Makgotla a Motse a tsa Kalafi

-(iii) TBN

## FROM VELD AND 200

### The Elephant

One of the largest creatures among animals is the elephant. It belongs to the mammanian class of animals; but what is perculiar about the elephant is that it cannot exactly be classified as such,

The elephant differs from other mammals by its huge size, its MOKGWA WA KGETHO a Bantsho Ba-Afrika ka bontsi ba trunk-an elongated nose and earspeanut as well as lift a log, break a branch off a tree or even uproot trees. In fact it can do nearly everything which it wants with its trunk

The trunk, as a hand, is used mainly for picking up food and drinking water. When the elephant is angry, it uses its proboscis as a

The African is bigger than that phants have other outstanding male elephants, there are no tusks at all; whereas the African female a smaller size than those of the

kgopolo ya bontsi e e reng not the case with the Indian ele-

Until recently the African elea ngotlega bogolo.

for use by man. In the Belgian

Mme gone fa go na le tsela-pedi Congo, in Central Africa, there is -gore Makgotla a Kgakololano a now a training station for these fiwe thata le nonofo e kgolwane, animals. The Indian elephant is kgotsa Ba-Alrika ba baane le bae-medi mo Makgotleng a metse ya railway-workshops of India, docks Makgowa. Makgowa a tlhabolo- and other public places. The gileng le a dikgopolo di siameng Indian elephant is also used as a

## Relaxed Petrol Restrictions and The Pretoria Zoo

It seems as if the relaxed pet-Pretoria Zoo an even more popular place than it has been hitherto. For some years it has been the practice to keep a record of the A MOTSE

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## Ndlala e Tekwini ra Phalaborha

E tikweni ra Phalaborha, ndlala yi lave ku endla nghozi. Vanhu fhano Johannesburg. Bhathu endele a Germiston Location ka a va hanya hi timongo, ntsena. vha-dadza na kereke, ye vha hari misho, hi sonto ya ti 17 (Nye-Kutani timongo na tona ti hela. kuvha ngana ngemu hayo. Vha-Oh!! Hi vone mihlolo. Le'husi na Pretoria. navha Germiston; vha tona tihomu a ti nga shavisiwi, hikwalaho ka vuvabyi lebyi atiri afhano Johannesburg. Vhothe nkari lo wunene wa ku hlomenabyona, kutani va nga tivi le'sa- nga muthihi, vhoda upfa nga ha tela e shikalwini; a ti karhatela ku ku, vata endla yini.

verenga kutlula va vanuna, hi- songo vha ho ho ne kha hoyu kuva a va famba na mapulasi ya Mabunu va verengela mapa, kumbe matapula (potatoes) va kota ku hanyisa shihlangi swa vona ngoni la venda. Tshikolo, tshihu-Kutani nkari wa vukanyi wu fika, lwa ne ha Ramasaga, tshi Iwelwe leswi wu nga kuma vanhu vanga uri tshi vhe hone, na musi zwikudyi ntshumu; kutani ko sungula khuliso zwi zwinzhi: maswina a ku va na ku shaniseka lo kukulu; tshi kho u ta zwata mumunga kwe hi leswiya-a-a! Khatsa-a-a-a!! vhukati hashu. Eneo, a sa funi kwe hi leswiya-a-a! Khatsa-a-a-a!! vanhu va nwa vukanyi byi nga mulanga vhukati hashukumi ntshumu endeni, vanhu (b) Vhu-ongelo (Hospital); ngei va sika Siku rinwana, loko ndi venda, a hu lingani; vhanwe famba e tikweni rero, laha tiko vha wadze vhaafa vha songo la na shi ku ka yena: "Heit bra!" ra Phalaborha ri hlanganako na muchonga ngauri nanga (Maime) ra ka Nyamazana (Game Reser- na Vhuonkelo (Hospital) zwi "Uit brigade," ku hlamula yena; ra ka Nyamazana (Game Reser- na Vhuonkelo (Hospital) zwi "hoe's dit mfo?" ku vula shifanyeve), ndo kuma mophoisa, hi le- kule; na ndila dza uya, a huna. swaku Kruger National Park poli- u bvisa tshidzimu, musi vho fhoce. A tandeka Ruyīma hi ndlala dziwa malwadzeni a vho. Na hone kutani hi leswi a ndi ri na shin- ri vhadivhisa uri: tshidzimu a kwanyana ndi nwi nyika, a pho- tshibviswi. rha sona kutani a sungula ku kota Zwiliwa zwi fhiwaho vhalwadze, kuyima a khensa ngopfu.

## E Ka Vafundisi na va Evangeli

Oh! vamakweru e Hosini, Vonani vho, ngeno ho "Mutanda-vhudzi" masimu ya wupfile; kambe va (Editor); vhasi nwa!e zwirembo, thoveri a hi vangani. Rito ra Ye- vha nwale zwirendo. Mafhungo a su hi leri: "Yanani misaveni hi- vhudi a takadzaho, na u farisa u kwayo, mi ya va byela rito." fhata "Dzata." Marka 16:15.

ka tiko ra Phalaborha, wo ngi ti Yesu a vula leswaku rito ri ya vuriwa kona ntsena. Kasi a swi ta- tshithini.) no. Vamkweru, tiko ra Phalaborha ri na torha ngopfu; swikolo ku ha "mbvela-phanda": (Tickets). tseka-tseka-tseka, ku fa hava Kereke ku hava. Sikolo- Uri, tshifinga tsho vhibva tshauri kava-kava sha dzonga. nyana leshi nga kona sha ka Makhusha-na, a shi hanyi swona hikuva va arisa vanhwenyana leswaku va dyonda.

A hi ku lova sweswo shana? Shana madjaha la'ya dyondeke vha zwinzhi, zwo dano i ya ta pfumela ku teka vahedeni nda vha Mbvela-Phanda. shana; a hi swona. Ta hata.

## Kuvhangano ya U.P.A.

(G. Makuya)

Springs, navha Benoni; na vho mbvela-phanda ya shangoni la ti rila vusiwana, ne ku tihlayisa. Vavasati, hi vona lava a va havho la Venda. Vha-venda vha mutangano "Phweeha!" Mulate-

#### Mihani

(a) Zwikolo uri zwiande shatshi kho u di zwala mufhunga

Vhalwadze, a vhafanelwi nga

ndi nyula.

(c) Bambiri (Tari): Vhanwali Kasi nwina mi tirha kwihi sana? vha tari vha rumelaho matari a

"Vhukalanga"

(d) Tsumbedzo ya vhudinda, dzivhe hone.

Ndivhiso ino, ndi u to u sumba ma-dula a thanga yo lulwa ho helo duvha. Dzimbalelo, na nnzi zwovha zwinzhi, zwo daho na vhadi-

'Ngahu Fhatwe Dzatha."

## A Vonile Khombo

(A. D. Mahatlane)

Hovha na khuvhangano khulu Dzaha rinwana le'ri ari sukile ku nyenyane) 1946.-

Lani hi laha mi tiyaka ha kona dabo vha tshibva masiani othe lesaku hi minkarhi ya ku wisa, i Peta! Peta!! Peta!!! a lo tshama, Mabulu yo va Mabulu, Mafenya yo va Mafenya, dyambo ri ku: "tava ra wena!"

O tshamile a shusha ku konda kufika minkarhi yama levene ya vusiko hikona a kungelaka ku famba, se na mabazi ya yimile ku famba; khale hi 9 o' clock.

Mpasheni mbuyangwani wa ta o suka a famba. Loko a ha ku hunda nghede, a rhelela nkova lowu nga kona, o vona shifanyetana shi yimile kwala shitaratene; kutani

tana. "Nee wa ka vava ku dolly wase khaya!" ku hlamula yena

Shifanyetana: "Gee my 'n stukkie matasyn pal."

Yena: "Ek rook nie matasyn

Swilo leswi va nge i "matasyn," vanwana vari i "sense of knowledge;" kumbe\_mbangi.

O te loko a heta marito wo lawo a lava ku hunda; shifanyana sho wu hlua-a-a!!! Hi nomo lo' o twa mpama wu nwi kufumeta shikosi. Loko a ku phapharha! o vona le-(Mudi wa Dzata wofhatiwa swaku o randeriwile hi vatsotsi, va Kutani loko ndi vona ku lova nga vhapfani; vhathu vhobvaho mune va nwi kombetele hi mavovhe tshigwada lovolo, unwane a ku ka yena: 'haal jou klere uit jong!'

> Yena a nga hari na longo, se o tseka-tseka, ku fana na shi-

> O sungula kuhluvula, a sala na' suti leyi anga velekiwa na yo' ntsena! Loko u suka la' u nga fambi u hemba uku hiku khutuzile kambe u va byela kuri u lo hluvula' u hi nyika. O na a ha yimele ku lerisiwa, va nwi vatla hi

Muyisa o na ta suka hi rivilo, a ta fika laha nkoponi hi mahika. Loko hi pfuka hinkwerhu, hi bha shikhiyani, hi hleka leswi a va lo nwi siya na madlazi ya mahlo (goggles) ntsena.

Vayisa la' va tsotsi va gila

## Ku Dyondza

Dyondza, dyondza nnwananga, Hi matimba ya wena; Vukoko u ta hala, Ni khadi u tlula-Rivala ra tsutsuma.

Vannwana va le ndlelen. Swo tsakis'a misaven Swa huma e ku dyondzen-Mali (hosi misaven), Ku fundziwa la rendzwen Ni ku tsaka e ngohen.

Swingani swa vatolo: Vunyimpfu ni nhlaselo, Swingo to twa swimonyo Hikolaho ka dyondzo Le 'yo hlanhla hikwaswo? Ley' nakona yi ngo mbho! Ku ya no ya, yi to kho! -Ed. J. Mageza.

## Khoro ya Mvela-phanda Shangoni la Venda

Dzinduna dza V.P.A. dza Johannesburg dzi eletshedzwa uri dzi tangane 36 Bezuidenhout Street nga Swondaha ya dzi 28 dza Lambamai (April) 1946 nga tshifhinga tsha 9 nga matsheloni. Johannes M. Nenweli



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# MA-AFRIKA 'MUSONG OA KOPANO

# MAKHOTTA A KELETSO

Ka tlas'a temana ea molao oa Metse e Litoropong oa 1923, tulo e 'ngoe le e 'ngoe e nang le lokeishene kapa Motsana oa Ma-Afrika e tlamehile ho ba le Lekhotla la Keletso. Lekhotla la mofuta ona le ts'oanetse ho ba le maloko a sa feteng borarong a lulang tulong eo, ho be teng kathoko molula-se-tulo-enoa e ka 'na ea e ba Lekhooa. Libakeng tse kholo. Makhotla a Keletso a atisa ho ba le maloko a fetang borarong, halefo e 'ngoe e ea khethoa ke batho e 'ngoe ka voulu-

#### TSELA EA KHETHO

Molaoli oa lokeishene o na le toke o ea ho tsamaisa tsela ea khetho le ho hiopholla khetho ea maloko a Makhotla a Keletso-Banna ba khethoang ho batleha e be ba lefileng rente tsa bona tsatsing leo khetho e leng ka lo ia, ebile ha ho motho le ea mong ea kileng a tsek soa ka ho tlola molao kapa phoso e kholo e bakileng hore a isoe teronkong kantle ho tefello ea letho, ea ka lokelang ho khethoa. Kaofela ba ts kang khetho ba ts'oanetse ho ba le lengolo leo bonyane le ngotsoeng mabitso a batho ba leshome ba mo tlatsang bao e leng ba tsejoang ta lula lokeisheneng leo.

kamoo khetho e batlang kateng, khetho e 'ngoe hape ho tlatsa sejoa e ho lokela ho voutile ka nako kneo seo. ea matsatsi a leshome le metso e Banna ba lekhotla la keletso ba

Malokeisheneng a mang letsatsi cheseho le moea o motle makho- holim'a taba e buuoang. tleng a manyane a kang ana re MOSEBETSI OA MAKHOTLA ka bang le hona ho ka fumana tsela ea ho ithuta karolo e kholo mererong e boima.

eona mabapi le tsela eo e busoang bapi le Ma-Afrika. ka eona. Ha re ka nahana ka hlokomelo pele re sebelisa tokelo nyana, 'me mona ka tlase re tla ea rona ea ho vouta, re tla be re hlahisa feela e nang le matla. sa thuse feela thuto ea rona litabeng, empa re t'a etsa sohle ho bona hore re khetha banna ba sebele ba emetseng takatso tsa

Khethong tsa banna ba Makhotla a Keletso, mokhethi e mong le e mong o hlahisa lengolo la hae le pakang hore o lefile rente, 'me ha khetho e se e nkiloe, ho ts'oauoa taba ena lengolong lena la hae la

Hang-hang ka morao ho khetho, monna ea khutlang o bala livoutu e be joale o phatlalatsa mabitso a banna ba bararo ba fumaneng voutu tse ngata. Ha bakhethuoa ba babeli ba lekana

TSELA EA LEKHOTLA

Tsebiso ea letsatsi la khetho e feela. Empa leha ho le joalo ts'oanetse ho hiongoa tuiong e haeba ba tioha meeling ea lokeipepeneneng. Monna ea tiang ho sneae nakong ea beke tse ts'eleboera setulong sa hae o bala tseng, kapa ba h'oleha ho ba teng mabitso ooh.e a banna ba seng phuthehong tsa bona ka makhetlo ba hlahisitsoe ho emela khetho, a mararo a hlahlamanang, kapa me ha eoa ba le bangata ho feta ba lahla marapo, ho ba teng

mene. Monna enoa ke eena ea kopana hang ka khoe'i; tsebiso ea behang hora eo voutu e tlang ho phutheho tsena e hlongoa offising ba ka eona, 'me nako ena e lokela ea Motsama'si (Superintendent) ho ba e ka lokelang mang le mang matsatsi a mararo pele phutheho ea nang le tokelo ea ho vouta e kopana. Kopano tse itseng li ka Letsatsi 'ena le boleloa borotong e 'na tsa hoelehetsoa, empa ho eeng e hlongoe offis ng ea Mots'o- tsena, ho buisanoa feela ka seo ba ari oa lokeishene (Superintend- se bitselitsoeng ho tla se hlahlobisisa.

Se bu'loeng kopanong se ngo'oa lena la ho khetha maloko e ba le fats'e bukeng e be se romeloa ho leholo haholo-holo litoropong tse motsamaisi oa lekeishene. Kaofela kholo moo banna ba teng ba seng hlahiso tse tlatsoang ka pele ho ba e na le tsebo e kholo ea litaba kopano li ts'oanetse hore e be e le (Politics). Re hopoleng hore ke tse ileng tsa t'atsoa ke batho ho tokelo ea mang le mang ho ba seng joa'o li ea lahloa. Leloko le teng khethong, 'e ho sebelisa leng 'e le leng le ts'oanetse ho phatokelo ena. Ke ka ho bonts'a hamisa letsoho ha ho nkuoa voutu

## A KELETSO

Makhotla a keletso a na le tokelo ea molao ho tlaleha le ho hlahlo-Naha e matla ho ea ka bohlale bisisa melao eo molaoli oa lekeiba cheseho linthong bathong ba shene a batlang ho e hlahisa ma-

Melao ena e hlile e mengata-

l. Ho bona maemo a bolulo malokeisheneng.

2. Ho hlokomela kaho le ts'ebeliso ea matlo, ho aha likolo le tefelo tsa mpho tse thusang likolo.

3. Ho hlokomela 'mela le ho tlisoa ha tomoso kapa eng feela e tahang e ka sebelisoang ho riteleng joala ba Se-

4. Ho hlokomela liruuoa le makhulo a tsona. 5. Ho thibela ts'ebeliso ea

libetsa tse kotsi.

6. Ho bona tefo tsa rente, metsi, matloana, bophelo le mesebetsi ea meriana. 7. Ho bona tsa ho khetha le

ho lokisa lits'a le sohle se sebelisoang ha ho ahoa matlo. Merero ena hammoho le e

ka manane, ho etsuoa hape khetho meng, ke ntho tse tloaehileng boe tlang ho ahlola hore na ke ofe phelong ba rona ba matsatsi le ea tlang ho nka setulo lekhotleng. matsatsi. 'me batsamaisi ba malokeishene, haeba ba le bohlale, Ha ba se ba khethiloe, banna ba ba tla sebelisa ka tlalo tokelo tsena tsa molao tseo ba lokelang Lekhot'a la Keletso ba lula setu- ho li phethisa ho fumana keletso long sa bona selemo se le seng ea banna bana ba khethiloeng



Sets'oants'o sena se nkiloe motseng oa Ma-Afrika mane lokeisheneng la Hamanskraal. Lekala la merero ea ba Bats'o le aha motse oa mofuta ona o moholoanyane motseng oa Kingwilliamstown. Meaho ena e ahuuoa ke Ma-Afrika ke tlas'a taolo ea Lekhooa. Re lebelletse letsatsi leo ka lona matlo a Ma-Afrika a tlang ho ahuoa ka tsela e kang ena.

hore e be litho tsa Lekhotla la Keletso mabapi le phetoho e feng feela e lokelang ho etsoa.

Makhotla a Keletso a ka boela a etsa raporoto tabeng e feng feele e amang haholo-holo cheseho ea Ma-Afrika litulong tsa litoropong 'me raporoto ena e ka neheloa ho molaoli lokeishene, kapa, ka eena, e hlahe ho Tona ea merero ea ba Bats'o, haeba hona ho hlile ho batleha.

Malokisetso a ka boela a etsoa mabapi le melao e mecha eo ho bonana ang hore e ea batleha. Ha molao le o mong o entsoeng ke motsamaisi oa lokeishene o ka amoneloang ke 'Musisi (Administrator) oa sekhutlo, kapa ke Tona ca merero ea ba Bats'o, ntle ho hore o hlahlobisitsoe hantle ke lekhotla la Keletso 'me raporoto e entsoeng e be ke e lokisitsoong ka nako ke motsamaisi oa Crlando, Gauteng. Sets'a se secha litabeng tsa puso ea habo bona. sa tulo ea Dube Township moo Ma-Afrika a tlang ho lumelloa ho malokisetso a batho malokeis ikahela matlo a 'ona, leha se lumeletsoe ke lekhotla le leholo la motse oa Gauteng, polane ea sona e ile ea tlameha hore e fetisoe pele ho Lekhotla la Orlando te ka tsamaiso ea 'ona. la Keletso pele morero oa ho aha o ka tsoela pele. Kopi tsa raporoto tsa mofuta ona li ts'oane- lits'oanelo tsa Makhotla ha li soka tse ho romeloa ke molaoli oa lo- li loka hantle—ntle. E sa ntsane e keishene ho 'Musisi (Administra- le makhotla feela a "Keletso", ke tor) kapa Tona ea merero ea ba ha feela ha ho le teng lekhotla Bats'o ha melao e lebisoa ho bona hora ba e amohele.

TOKELO EA HO KHETHA

Ona ke motse oa Ma-Afrika mane East London o bitsoang ka hore lokeishene. Taba ea ho sebetsa ha ke East Bank .Metse ea mofuta e tla bonoa hohle moo ho leng teng temana ena e sa tsoa bonahala Ma-Afrika. Ma-Xhosa a re "Le ka moso." Makhotla a Ma-Afrika a haufinyane mane lokeisheneng la Keletso a ikemiselitse hothusa batho ba Bats'o hore ba be le lentsoe

> sebaka se setle se nehetsoeng ke teng joale. Makhotla a Keletso hore a thu-

Lebaka la taba ena ke hobane le mohau la motse ho eeng ho lateloe keletso ea banna bana-Makhotla a Keletso joaloka a Hangata makhotla ke lefeela 'me mang a na le tokelo e matla khe- hona ho atisa ho taka ho se tso-

A STATE OF THE PARTY OF THE PAR

malokisetso a batho malokeishe- ea metse, le khethong ea batho, neng. Leha ho le joalo Ma-Afrika empa a ke seng a sebetsa ntle ho ha a ka a ikhathatsa haholo ho nka hore a fetohe mona moo a leng

KOMITI TSA METSE TSA BOPHELO

Ho na le lekala le leng hape le ts'oanang le makhotla a Keetso leha lona le e na le matia-mona re bua ka Komiti tse boletsoeng ka hojimo tse sebetsang metseng e seng ka tlase na 'Masepala Komiti e tummeng haholo ke ea motse oa Alexandra haufi le motseng oa Johannesburg. Komiti ena e na le matla a ho beha lekhetho le ho khetha bahlahlubi ba tsa bophelo le Offisiri e kholo ea Bophelo-

Takatso ea butho ba' lulang metseng e kang Evaton le New Ermelo ho ba le Komiti tsena ke bopaki bo tletseng ba hore Ma-Afrika a rata ho ba le lentsoe 'Musong. Ena ke tsela e ntle ho ba ruta tsela tsa ho tsamaisa ha merero e matla e amang sechaba-

Ho batla ho sa utloahale hore metse e kang Ladyselbourne le New Pietersburg, eo ha joale e tlamelletsoeng ho bo 'Masepala ba banyane ba sa neheng hlokomelo tse lekanang le chelete e lefuoang nona, e sa batleng ho ba Komiti tsena tsa Bophelo.

Komiti tsena li na le maloko a khethiloeng le a voutetsoeng pele a khethoa ke 'Musisi oa Sekhutlo (Administrator).

(iii) SBM

Mona ke moo hlatsoetsoang teng mane lokeisheneng la Westbank motseng oa East London. Kaha le bona, ho na le sebaka se lekaneng liphoofolo lokeisheneng lena. Ma-Afrika a mangata a batla a sa utloisise hore rente tseo a li patalang matlong ana ha li anele tjeho ea kaho ea 'ona. 'Muso le makhotla a litoropong a roala moroalo ona le mong a ntlo.

thong ea maloko lekhotleng la telle bathong ba khethangparlamente ea Ma-Afrika (Natives lamente (Senate).

Mona, makhotla ana a bitsoa hore ke 'Libaka tsa khetho' la e kang e sebelisoang koana Amerika ea ho khetha moo Mookameli a sa khethoeng ke batho hantle. Karolo (State) e 'ngoe le e 'ngoe Amerika e na le lekhotla

bongata ba batho. na. melaong ea Afrika e Boroa ea puso. Leloko la ntlo e pu-tsoa (Senate) le khethoa ke lelola Sekhutlo (Provincial Council) ka a lulang malokeisheneng. ba lutseng hammoho. Banna joaloka ha a voutela la parlame-

Leha tokelo ena ea khetho e Ma-Afrika le Makhooa a ba emelang ntlong tse peli tsa paralamente. Ha ho pelaelo khetho ea batho ka bo bona ke eona e ka ethong.

MANTSOE A SE MAKAE KA

MAKHOTLA ANA Makhotla a keletso joale ke lilemo tse mashome a mabeli a le teng joale empa ho ke se thoe a phethisitse takatso tseo ho neng ka hoo seng ho etsahetse metseng likhutlong tsohle batho ba na le le boemeli Lekhotleng la metse. cheseho e kholo mererong ea khe-

E ne e tla ba bohato bo matla (Executive). Merero e kang ea litsela, matamo, makhulo le ho 21/-. lokisa matloana e ts'oanetse ho (Electoral College). Ena ke tse- ba matleng a makhotla ana a keletso. Mona le teng ho ka ba molemo haholo ha ho ka hiroa Wounds that won't heal. Soothes at Ma-Afrika ka bongata-

Ka tsela e ts'oanang, ho ne ho ka ba le lentsoe ho khetnoeng ha Ka eona tsela e ts'oanang le e- Mots oari e moholo oa Lokeisnene (Superintendent), hobane monna enoa tokelo tsa hae li na le hona ko la parlamente le la Lekhotla ho lokisa kapa ho sitisa Ma-Afri-

Ka ho nehela Makhotla a Keleba etsa lekhotla la khetho (elec- tso matla a phameng, 'Muso o tla toral college) mona motho be o latela tsela ea tsamaiso ea ha a voutele khetho ea Senator Makhotla a Setereke a nang le matla a itseng pusong-

Ho teng leha ho le joalo, batho atisa matla a Makhotla a Kele- ba bang ba reng Ma-Afrika a be le tso, Ma-Afrika a mangata a ka boemeli makhotleng ana a litorolakatsa ho ikhethela ka bo 'ona pong. Ha hona ho ka etsahala. maloko a Lekhotla la boemeli ba matla ana a teng ha joale a Makhotla a Keletso a ka khutsufatsoa ho se ho kae.

Kahoo tsela li peli tse bulehiletsang hore ho be teng kutloano ng-ke hore makhotla ana ka bo mahareng a baemeli le sechaba, e- 'ona a nehoe matla a maholo a bile ho neha matla a maholo khe- puso, kapa Ma-Afrika a be le boemeli makhotleng a litoropong, le metseng e meholo. Tsela ena ea morao e khothatsoa ke Makhooa a mang a ratang tsoelopele, ho hopoloa hore a tla li phethi- e kang Narobi le Kenya Leboea sa ha a qaleha. Libakeng tse ling ho Afrika moo Ma-Afrika a nang

Leha ho ka lateloa e feng feela tho 'me Makhotla ana a Keletso tsela, ke 'nete hore makhotla ana a na le matla a maholo ho hapeng batho malokeisheneng. Ho na le a Keletso a blile ha a kholise. makhotlana a mang a seng a hli- A thusa feela ho ruta batho tsela le a atile a ratang ho hlokomela ea ho tseba tse matla tsamaisong WHY SHOULD YOU SUFFER?

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E ne e tla ba bohato bo matla
ha makhotla ana a ne a ka nehoa
matla a phahameng ho buseng
(Executive). Merero e kang
ea

(Executive). Merero e kang
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# MADIRENG A DITULO KA DITULO

Mehlolo Leeuwkraal: Mosali e mong eitse a ntse a tsamaea ka tsela a tloha Stashioning sa Hamanskraal ke ha a kopana le sekebeka tseleng, sa mohlaba ka thipa sa mo otla sa ba sa mo nkela chelete. Sekebekoa seo se ts'oeroe 'me se ahloletsoe khoeli tse tharo ntlong e lififi e sebetsa ka thata. Ke tseo he lona Matebele. naha ea lona e se e tla senyeha, ka lebaka la batho bana ba thibelang basali mots'eare tali e nyant'sa.

Mehlolo Tshoane: He-i! lona Baruti, le tsamaelang bosiu le senya mosebetsi oa Morena? Moruti e mong -lebitso le senya moceka-leleke—o ne a ea libeseng a tsoa phuthehong ea hae moo ho neng ho ts'oeroe mosebetsi oa ko-leke teng. Hoa ho tona ho no ho ts'oere potomente e khoaetse li-pharana, tse ratoang ke bo-Tso-tsi. Ke ha khona hore a bine tsi. Ke ha bo Tsotsi ba mo ts'oa-

ra monna eo oa Molimo; moo ba re'ng e ka khona hore a bine "Chuchu-Baby, ba fumana e le hore o ts'oere koma ea bona e leng chelete, ke ha ba mo amoha eona. Ba re, che, Moruti, u Moruti ea molemo ea tsebang bo rona "Tsotsi." U ke ke oa hlola u bina "Chuchu-Baby" tsamaea, u fela u le moruti oa 'nete ea phethahetseng. Ke ha ba mo lokolla a tsamaea.

Hoja monna eo oa Molimo o ile a hloka chelete, a kabe a ile a bina bosiu kaofela. O ho Baruti se tsamaeng bosiu, ha le etsoa liphuthehong moo le tsoa koleka. Athe ha e-ba le tsamaea le fuparetse, che, ha ho molato, le tla bitspa banna ba banna. Ke tseo he, Semanyamanyane, ha ke tsebe ha-eba u ratile ho tsamaea bosiu, feela, che, ka hore ha u moruti u le Jentlelemane—Pasop my kind! Ke tseo he Baruti, itlhokomeleng he bo 'ntate, haholo-holo Iona Baruti ba ka ntle. Bo-Tsotsi ba re. Baruti ba laishile, liphutheho li ba fa lichelete ka li Sontaha. Pasop, Baruti mona ke Tshoane re ea ts'oana, re se me-

Mehlolo Pelindaba: Mona Pelindaba lefats'eng la khotla u mone; banna ba teng ba re-chiri-chiri ke bohale. Ho teng mathaka a bo "Tsotsi" ba sa sebetseng ba jela basali mahe, ba iphetotse liqoaa-bi, ha beng ba metse ba le sieo ba ile mesebetsing. Ke tseo he "Khupamarama," u ipatile kae, ha e-ka ha u sa qoqela babali lita-ba? Lona Bakhomana ba Pelindaba metse e ea senyeha baheso. Emang ka matsara.

Mehlolo Belabela: Khongoana e kile ea feta Belabela, ea fumana lintho li ntse li lokile. Basali ba teng ba eme ka maoto ho loants'a tlala e oeleng lefats'eng. Monna e mong o ts'oeroe a utsoitse phofo. O ho sechaba tlala e eme hampe ha batho ba se ba utsoa bopi. Ke tseo he Mofeta-ka-tsela, re bile re tseba litaba tsa motse oa heno, ha u sa qoqela babali litaba. Tsoha monna u entse joang! Re batla litaba ho Bantu World maan, ntoa e felile u se ke oa ts'oha jong. Pasop my Kind. Re batla litaba tsa Belabela monna. -"Kgongoana."

## Madume

Mr. Simon Mosia oa Amalia o ngoletse morulanganyi oa Koranta gore a mo romele eona gobane o batla go utlwa taba tsa lefatshe le tsa mesebetsi ea baetapele ba sechaba. Gape o re o batla go tsena lekgotleng la sechaba, eleng African National Congress.

O fetsa lengolo la gagwe ka go kopa morulaganyi go fetisetsa madume a gagoe go Morena Phafa, Morena Semanyamanyane, Morena Pudie-ea-Tsela, Morena

LOOK AFTER Consult

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Khongoana, Morena Mofeta-ka- Modimo boloka chaba sa ba ba- e chatsi 'me mantsiboea ba thabi-Tsela, Morena Mosupa-Tsela le shoeu (bashoeu) le ona Ma- soa ka lipina tse monate. Motsa-Morena Pene-le-Enke, gobane ke Afrika. bona bao a bonang gore ba tla aga sechaba.

Pietersburg: Ka di 17-3-46 bana ba D.R. Bantu School baile ba ea go opelela Mohlahlubi oa Dikolo Morena Kriel kooa Ntlong ea gage. Ena Mohlahlubi o be a dirile Moketenyana oa matsoalo a gage. O ile a bolelela bana ba go moopelela gore ka lona tjatji leo obe a fetja Ngoaga oa masoa go fetja seatla (50 years).

Bantlo ea Morena eo babe ba thabetje dikopelo tja bana ba sekolo gomme bafa Morena S. L. Phoshoko cheletyana e kabang lesome 10s. le dilekere tja bana. Mohlahlubi le metsoalle ea gage ba leboga ka mantsoe a mabotse le ena moopedishi a leboga ditebogo tja mohlahlubi oa dikolo le ba-

#### "Kopelo"

Rea locha Tau kgolo maila go fenyoa rea locha mokoena. Rere kgotso ga e ata mo mo-

tseng oa gago, le go ona magageno.

Pudi tja Tsela

feta re bile le mokete oa Conven- le motseng. tion ea Baruti Ministers' Retreat le Young men Guilt ho tloha La- e ne e tsamaea hara motse; hohle bone 7 March ho fihlela ka li 10, ho utloahala mehoo le lifela tsa kerekeng ea Wesele.

Matsatsing ao re bile le (Jerusalema) e monyane motseng ona oa heso. Kamohelong ea baeti bao ba rona ba ile ba fuoa kamohelo

maisi oa lihlopha tse neng li bina ke Mosuoe C. K. Mphakama eo eleng eena ea ts'oereng motse oa Bothaville: Vekeng tse sa ntoa heso ka lipina, sekolong, kerekeng

> Ka tsatsi la Sabata phutheho Molimo. Moo ho hlong ho utloahala mantsoe a mane. ha lwa ka ha eba joalo. Ba bangata ba ineetse. Mokete o bile katleho.

> > Lucas P. Mokgothu





D.D.D. Prescription gives quick relief to all forms of skin trouble relief to all forms of skin trouble! Sufferers who have tried this liquid healer are delighted with its penetrative qualities which attack the poisonous bacteria in the skin tissues. D.D.D. soothes irritation and quickly heals the skin. Whatever your complaint, BOILS, ECZEMA, PSORIASIS, PRURITIS and similar skin trouble, you can rely upon D.D.D. Prescription to give you prompt relief. to give you prompt relief.



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have proved the power of Feluna Pills. In his letter he told how he met a friend who was surprised to find Two years ago she was very ill. Mrs. Simbini was restored to

Titus is a proud father. will make every woman a mother, treatment which nourishes the body

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I THOUGHT

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A weakened constitution must be built up through the blood. And it is here, mainly, that Feluna does its restorative work. Feluna-Iron enters the blood in a form immediately assimilable, strengthening and multiplying the red corpuscles which maintain bodily strength and resistance to dis-

With this Feluna Iron are combined other powerful elements which stimulate the glands governing the flow of digestive juices into the stomach, duodenum and intestines.

Thus food is "conditioned," while passing through the body, to make its nourishment beneficially available to the absorbent processes operating throughout the alimentary canal.

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Indigestion Biliousness Constipation Backache Weakness Tired Limbs Lack of Energy

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Impure Blood Insomnia Hip and Waist Pains Palpitation Irregularities Blurred Vision Lethargy

Stomach-ache Fulness after Eating Acidity Belching Irritability Trembling etc., etc.

## Presentation Of Trophies At Alexandra.

(F. F. Ntsie.)

The presentation of trophies to top scorers in the Alexandra Township Football Association took place recently, several hundred soccer fans from along the Reef being present.

Before the actual ceremony, a display in soccer was staged, four winning teams of the association w playing against visiting teams round in the senior division. The from Robinson Deep, Modderfon- Moonlight Darkies F .C., winners tein, Simmer and Jack. The first match played between the second- Saker and Co. Trophy.

tell, Simmer and Jack. The first division, were presented the D. H. bate on whether education is the criterion for sound leadership. ary school team of Alexan-Modderfontein XI ended in a draw, score being 2-2.

The results of the matches following were: Simmer and Jack first XI - Alexandra Moonlight Darkies, 7-0 in favour of the latter. Simmer and Jack third XI - Alexandra Moroka Lions, 2-1 in favour of the latter- Robinson Deep XI - Alexandra XI, 2-1 in sented the Dr. Shapiro Trophy. favour of Robinson Deep.

Trophies Presented

of the Knock-Out in the senior

Both teams were to meet in the dra, who won all junior division finals for the two trophies. They competitions during 1945, and the will thus meet again in the first round finals for the current season that education will help us all to on Sunday, April 28, 1946, at 4.00-

> sion competitions. They were preson competitions. They were presented the Stern's Trophy for the admired in certain circles, not so first round; the A.R.C.P. Shield much for its glamorous appeal to for knock-out, and they had the modern conceptions of revolu honour of being the first winners tionary and militant leadership of the summer league competi- but chiefly because he has been a tion, for which they were pre-

## ROUND AND ABOUT

(By "Optimus") -

Recent events in Johannesburg have been the subject of much conversation and comment in African social circles. The sensation of Mr. Mpanza's deportation and subsequent events; the pass-The Union Furnishers Trophy ing on of that great African Leawas presented to the Moroka Lions der, Dr. J. L. Dube, and the gra-, being winners of the first duation of Dr. B. W. Vilakazi, D. Litt., were the main topics. Conversation took the line of a de-

To-day, the man in the street, as perhaps never before, realises rise to higher things; but they are not so unanimous on education as The secondary school F.C. won a sine qua non to sound leader-all trophies in the junior divi-thip. Mpanza's leadership has been leader appointed by the people for the people. Some of his rivals at the polls have been men wit! righer educational qualifications than himself, yet they failed to oust him out of his exalted posi-

> The leadership of the late Dr Dube has been admired by both educated and illiterates, not s much for his qualifications which were not the highest in com parison with present day stand aros, but for social qualifications high he did not fail to show a all times. Testimony has not ber wanting of the prof ssio al and coademic qualifications of our ally African D.Litt., Dr. B. W Vilakazi. He has even won the admiration of the little man fo his scholastic attainments.

#### D.SJATISFACTION OVER EDUCATION

Although the achievements of these men are held up to us al. s stepping stones to sublime ives, there is general dissatistacon with the system of our edu ation. The demand to-day is for greater degree of skill and pro juctive ability if Africans are to produce the leader who will lif is people to nobler heights. The tendency in our education is to solate the learned from the unaught, and to endeavour to foster a class-standard which will mak; he literate to look down upon ne man-in-the-gutter.

The present upheavals at Orlando ave. for instance, been allowed to go unchronicled and unchallenged by the educated section of the Orlando community They have not even identified themselves with the struggles of their people. Instead, ostrichlike. they have hidden their heads in

The Anderson Trophy, which was won by the famous Rangers F.C. for three consecutive years, from 1936, has been re-donated to the association for competition by this club. It is hoped that the Moroka Lions F.C., who won the Van Trosenberg War Fund Trophy permanently, will follow the xample set by this club. Rangers ad to do this because of the acute shortage of trophies.

The Moroka Lions are also winiers of the Transvaal Challenge ompetitions for 1945.

# SKUD WAKKER LEWERGAL

SONDER KALOMEL

En u Sal Soggens Uit die Bed Spring en Voel of u 'n Os Kan Omvergool

lewer behoom daaguks twee pint vlocibare gal in it ingewande to stort. A-bierdie gal the genoegsaan, sloet me, verteet u kos nie Dit verrot net in die ingewande U maag word vor gas. U word burdtywig U hele gestel raak vergitig en u voet sum terneergedruk en klaar met die wêreld.

'n Blote werking van die ingewande raak nie die oorsaak nie. Dit kos die betoemde seker werkende Carter's Little Liver Pills om daardie twee pinte gal vrylik te laat vloet en u soos 'n vis in die water te laat voel. Dit is onskadelik kag, tog verbasend om nie gal vrylik te laat vloei. Vra om Carter's Little Liver Pills Sorg dat u die naam Carter's op die roopakkie sien. By alle apteks teen 1/3.

TC 1-46

"What shall it profit a man to gain the whole world and lose his soul" is the criticism levelled against our educated class. They, the educated, have topped examination lists and are fast becoming equals of the other modern educated races, they are successfully gaining the whole world, but this success seems to avail them little as they are gradually being divorced from their fellows in the desire to emulate the great, and to keep up the high value of edu-

Here is a challenge to youth, and the "Bantu World" is open to any expressions of thought in the matter.







Their teeth must also be clean and sparkling. So they use COLGATE DENTAL CREAM! COLGATE DENTAL CREAM keeps teeth beautifully bright and it gets well into the places between the teeth and washes away the germs which make the teeth decay.

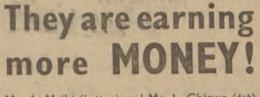
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The Secretary, LYCEUM COLLEGE, P.O. Box 5482, Johannesburg

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

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#### UMPHANGA

Kungobuhlungu obukhulu ukuvakalisa kwelipepa lendaba zabantu i-Bantu World ukuba unkosikazi wam uMrs. Ethel Nhiti B. F. Mrweli emva kokugula ehamba ixesha elide enyamezele engavumi ukulala pantsi yade yoyiseka inzwakazi enkulu yakuvumela ukufa yalala pantsi ngomhla we7 kuMarch, 1946 esibhedlele kwa Nokuphila yahamba ke intombi enkulu ngomhla wel4 kuMarch 1946, walaliswa kumzi omkhulu wokupumla nge15 March 1946 ngenkonzo yake yama-Wesile ngabefundisi Rev. X. M. Weyi encediswa nguRev. C. B. Mapumlo. Umfikazi lo ushiye intwazana yake ekupela komtana ampiwayo ngu-Tixo uFrancina Lindiwe, eminyaka eli13 ubudala bayo. Umfikazi lo ikaya labo bobabini nomnumzana wake lokuzalwa liseKomastone Dist. Queensiown. AmaCeie omzi wake na-Manaiovu kowano ayawubulela wonke umzi kaNtu indiu emnyama ngokumkapa udade lo ngeziqu ngemisebenzi nangenteto nangemitandazo. Imali bakaTixo eyenziweyo ngabantu ingapezulu kwe£20. beSt. Andrew's School pantsi kweprincipal P. A. Maseko 18/-. Nangomso ndlu emnyama, zonke izihlobo zake mazaneliswe ngulo mbiko. Lalani ngenxeba maCele namaNdlovu. Akuhlanga lungehlanga, nam kokhona kuye kufika ngokufika kum ukuqonda ukuba nyani nyani akaseko umaNdlovu engasobe apinde abeko siti esizakuya kuye ke sinetemba elinga zenzisiyo lokuba akafile ulele uyakuvuka ngomhla wovuko ngoba kubhaliwe ukuti "Banetamsanqa bonke abafayo befela eNkosini." Ngenene mkulu uTixo igama likaYehova malibongwe lizulu no-

B. F. Mrweli, (indoda yake), Van Ryn Estate, Benoni. -163-20-4

## IN MEMORIAM

In devoted and sacred memory of our loving mother and mother-in-law Mabel Miriam Mayeza away on the 8th April 1944.

Rest in peace but none can fill your place. Inserted by Marshall, Durley Ethel, Mabel and Piliso Cingo. 137-20-4

MOKOENA.-In loving memory of my dear husband who passed away on the 17th April 1945. Things have changed, since you left me, they shall never bet he same, no one knows how much I miss you as this ends the first sad year; there is a lonely heartache, often a silent fear, always the deepest longing for whom I loved so dear. Sadly missed by his wife, Louisa, children and Paulina, Ann 154-20-4 Johanna and Shadrack.

## BUSINESS NOTICES

We specialise in Motor-bike repairs and spare parts. Send us your motorbikes for re-bore, Resleeve or repair. Brand new, guaranteed 12 months, Harley-Davidson and Indian Motor-cycle batteries, other makes £2. 12. 6. New tubes 10/-; New saddle covers, 25/- each. We have for sale the following re-Motor-bikes: conditioned Sunbeam, B.S.A., Excelsior, Manx-Panther. Indian man, Triumph. Scout and Royal Enfield. We also want scrap motor-bikes and spare parts. Lighting plant batteries, 17 plate, fitted with special terminals, £10. 0. 0.; 13 plate, £3. 10. 0.; 15 plate, £4, 5, 0; 17 plate, £4, 15, 0; guaranteed for 12 months. Also good secondhand spares. Parts for cars and trucks; also new spares, Piston Rings Ramco Perfect Circle, etc. SOLLY APPEL, 28, Saur Street Phone Extension. Johannesburg. 33-9979. P.O. Box 4225. X-30-3

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#### AFRICAN MUTUAL CREDIT ASSOCIATION 8 De-Villiers Street,

P.O. Box 7193 Phone 33-0862 At the Appropriation meeting held on Friday, 12th April, 1946, approon Friday, 5th. April, 1946. Appropriations were made in favour of the undermentioned members:-

Payneville Location: Share No. 1815, Appropriation No. 02220. City, Johannesburg: Share No. 820, Appropriation No. 10643. Pimville Location: Share No. 5946, Appropriation No. 05996. Brakpan Location: Share No. Appropriation No. B.02164. Alexandra Township: Share No. B.5606, Appropriation No. B.05900. Orlando: Share No. B.1041, Appropriation No. B.01110.

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Write for complete lists. We manufacture all Gramophone parts, springs etc. Bicycles, Gramophones, Musical

Instruments, Prams etc., bought, sold and repaired. Rand Cycle Works, 305, Marshall Street. Jeppes,

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Bakeng sa mesebetsi eohle e metle, 'me e tla 'ne e nts'etsoe pele, ka theko e utloahalang, bakeng sa ho etsa makase a bafu le mekhabis¢ eohle-eohle ea teng, itlhahise ho batho bana:-

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### PAMPHLET ON PASS LAWS

THE BANTU WORLD

Instructive pamphlet on "Iniquity of the Pass Laws," has just been published. SEND for copy immediately, Price

1/- including postage. Enquiries: The manager, P.O. Box 178 Pretoria. 118-20-4

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2 vacant Erfs 31 morgen each, Wallmansthall 1 plot vacant, New Pietersburg. Farm Vyeboschlaagte, Dist. Brits 130 morgen. Enquiries: The manager, 56 Potgieter Street, 118-20-4 Pretoria. .

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Uma kukhona umuntu onezwe alithengisayo egwini elifanele ukutshala umoba enetayitele lalo, kusukela kuma eka ayishumi kuya phezulu, makabhalele lona ongenzansi:-

MR. A. KANYILE, Sizanenjana Store, Private Bag. Maritzburg. 143-4-5

#### GOING ABROAD

Mr. Booker T. W. Nyokana and R. POONEE. Co., Founder, Manager, and Senior Partner in the well known firm B. T. W. NYOKANA and Co., is unable to go to England. He is now leaving for America next August through the Pan American Airways. He will be away for only 2 months for a Business Holiday.

## NOTICE

The District Conference of the Witwatersrand T.A.T.A. will be held SALE OF MILITARY BELL-TENTS, at the Secondary School, Brakpan Location at 9.30 a.m. on the 4th May

> Information is sought which may lead to the tracing of William Buyambo whom I last heard from in 1933 from Cape Town. Any person who can give any information regarding his present whereabouts is humbly requested to communicate with his brother Simon Buyambo, 1079 Calata Street, No. 2 Location, Kimberley, C.P.

## ISAZISO

MNA, CATHERINE NDABAMBI (u Manxumalo) - ndazisa indoda yam u JAMES NDABAMBI endatshata naye ngomhla wesitatu ku February 1940 15s. only. Usual price elsewhere (3, 2, 40) e Comet Location wandishiya, ukuti xa engenakubuya emva kweveki ezine ukusukela namhlanje, ndiya kutata amanyatelo omteto. 68b Market St. (Opp. New Library) Comet Location, P.O. Box 35, East 145-20-4 Rand.

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FICKSBURG Farm, O.F.S. 500 acres at £3. (Three pounds) a acre. VYEBOSCHLAAGTE Farm, district Brits 300 acres at £5. (Five pounds) an acre, KAMEELBOOM district Rustenburg 22 acres £100. (One hundred pounds). WALLMANSTHAL 7 acres £150. (One hundred and fifty pounds). NEW PIETERSBURG, 4 acres £200. Two hundred pounds), DENNILTON. Farm 11 acres £60. (Sixty pounds). EVATON Small Farm. 2 acres £250. Two hundded and fifty pounds) cash. WESELSNECK 50 acres and a house-£300. (Three hundred pounds). UMZUMBE farm to let £20. (Twenty (Two hundred pounds) a year. EDENDALE 1 acre £200. HATTINGSPRUIT 15 acres with a house £400. (Four hundred pounds). Etc. All easy terms. Apply B. T. W. NYOKANA and CO., 32c Diagonal Street Phone: 34-1233, JOHANNESBURG.

Life is a struggle and a survival for the fittest, and as such one should insure oneself.

You could insure to-day your life, House, Motor-cars, etc. at the lowest rates, through,

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32c Diagonal Street, Phone 33-1233, JOHANNESBURG.

## An Exciting Match

tween Zulu Darkies of Fred Sage good use of their advantage by and Co. and the Bergville Lions at scoring three goals in the first half. the Bantu Sports ground, Johan- The Zulu Darkies recovered in the nesburg. Both teams were consider- second half and scored two valu-

### Of The S.A. Legion, B.E.S.L. Johannesburg Branch

The new offices of the Branch and DE VILLIERS STREETS, 3rd trol his foot and boot. block west of Park Station.

Ex-Servicemen are welcome to "Bread and Butter" the Celtic seek our advice and assistance. Times of interview: Weekdays.

10 a.m.—2 p.m. and 3 p.m.—6 p.m. Saturdays, 8.30 a.m.—12.30 p.m.

### LIVESTOCK AND AGRICULTURAL DEPARTMENT ing had to travel to Durban on NATIVE CLERK

Applications are invited for the post of Native Clerk in the above Department on the salary scale grounds last Sunday advertising £60, 60, 72 x 6-96 x 8-144 x 12- the North-Eastern Free State team 204 plus Cost of Living Allowance which will play in Johannesburg at current rates. Commencing for the first time on Easter Monsalary (not lower than £96 for a day. matriculant) will be in accordance fications and experience.

App'icants should Matriculation or Higher Primary Certificate and Commercial Certificate, and should be well-spoken, presentable in appearance and have sense of responsibility combined with initiative.

Free ordinary medical attention is provided and one month's accumulative vacation leave and 14 days occasional leave may be granted each year on full pay subject to the exigencies of the service.

Duties to commence as soon as possible would include typing. tiling and routine office administration. Proficiency in typing is

Suitably qualified ex-servicemen will be given preference.

Applications in applicant's own monials and one page of end May 24-26 for the Henochshandwriting, together with testiapplicant's own typing shou'd be berg Cup Fixtures: addressed to:

Director of Livestock and Agricultural Services, P.O. Box 10, Mbabane. x-20-4

## TEACHERS WANTED

Assistant teacher for Wilberforce Training and Secondary School: Qualifications: Degree and Professional Certificates. Ability to teach essential.

To commence duties 30th July.

Apply with testimonials to the Institute, Transvaal.

## Coloured Photos

Send your snaps and photos to your African specialist, for colouring. 4 snaps 1/6 2 post card sizes 1/6 etc. Write:-

J. P. S. MATSOSO, Glen Agr. College Loc., Glen,

throughout the entire play. The Great interest was shown over Bergville Lions were on the asthe week-end in the match be- cendancy from the onset and made ed tough and defiant of each other, able and brilliant goals. Only time The Bergville Lions had not won denied them an equaliser. Another a match yet and speculation was thrilling game was between Celtic rife on the out-come of the match, and Zulu Messengers. The Celtic Both teams played well and ex- were unfortunate to lose when hibited first class combination they had scored two goals in the early half of the game and looked African Ex-Servicemen's Legion like improving their score as the game advanced.

The Zulu Messengers played clean football although "Tutahave been opened at 6, RAND clean football although "Iuta-CHAMBERS, cor, LOVEDAY Four" has not yet learned to con-

They equalised in the second half ALL AFRICANS serving and and got a penalty-kick which "Goalie" had no right to let through. In fact all three goals from the Zulu Messengers were x-11-5 gifts from the "Goalie," who did not seem at any time of the match to be above fright and fear. The SWAZILAND ADMINISTRATION new find of the Celtic-Mauelowas absent between the bars, havduty.

## Highlanders vs. Home Defenders Bills were distributed on the

The Easter Monday programme with successful applicant's quali- promises to be a great attraction. Besides the Free State match at 3.45 p.m. there will be attractive curtain-raisers. At. 12.45 p.m., the Highlanders will meet the Standerton combined on the main ground, and at 2.15 p.m. the Kilnerton combined students' team will be pitted against the Hotspurs of Germiston. The Kilnerton team has a reputation for clean and fast football and every Easter they travel to Johannesburg to test their strength against prominent Reef teams. This year they play against Germiston Hotspurs, who have a reputation for being exponents of the close-passing dribbling code.

## Transvaal African Football Association

The following soccer matches will be played during the week-

## FRIDAY, MAY 24 1946

Johannesburg v. Witwatersrand, 2.30 p.m., B.S.C.1. East Rand v. South East Rand, 2.30 p.m., B.S.C.2. Alexandra v. West Rand, 3.45 p.m., B.S.C.1. Union Steel v. Klerksdorp, 3.45 p.m., B.S.C.2. Johannesburg v. East Rand, 11.45 Afrikaans, Zulu, and Arithmetic a.m., B.S.C.1. Witwatersrand v. South East Rand, 12.45 p.m., Also assistant qualified teacher B.S.C.1. Alexandra v. Union Steel, for the Wilberforce Practising 11.15 a.m., B.S.C.2. West Rand v. Klerksdop, 12.45 p.m., B.S.C.2.

## SATURDAY, MAY 25, 1946

Johannesburg v. South East Superintendent, P.O. Wilberforce Rand, 3.45 p.m., B.S.C.1. Witwatersrand v. West Rand, 2.30 p.m., B.S.C.1. East Rand v. Union B.S.C.2. Alexandra v. Klerksdorp, 3.45 p.m., B.S.C.2. Johannesburg v. West Rand, 3.45. p.m., Robinson (W. Rand). Witwatersrand v. Alexandra, 3.45 p.m., Bakers Ground. East Rand v. Klerksdorp, 3.45 p.m. Rob. Deep. BLOEMFONTEN. South East Rand v. Union Steel, 155-20-4 4.00 p.m., Bakers Ground No. 2.

## EASTER MONDAY SENSATION

The greatest show and first of its kind at BANTU SPORTS MAIN GROUND

on Easter Monday night 22nd April, 1946 In aid of MPANZA Special stage and electricity installed!! PROGRAMME :-

I. Wilfred Sentso and His SYNCO FANS-TROUPE including Miss Suzan Seku and Arnold Mphahlele with Victor Mkize (Master Magician and Comedian) with the SYNCO CHORUS GIRLS in that "Swing swing Show!

2. Two best Bands: The Jazz Maniacs and African Helleniecs

3. Mrs. Mpanza's Traditional Choirs No. 1 and No. 2.

4. Speeches by outstanding Africans. Speech by Dr. A. Xuma. Tickets 1/6 without tickets 2/6. Bookings: Phone 33-6806, 205 Chancellor House, 25 Fox Street.

# Modern Training For African Nurses..

THE BANTU WORLD







Printed and published by The Bantu World (Pty) Ltd., for the Proprietors, The Bantu Press (Pty) Ltd., both of 11, Newclare Road, Industria, Johannesburg.

## WORK OF BRIDGMAN MEMORIAL HOSPITAL

Since the Bridgman Maternity Hospital was founded in 1928 by Mrs. C. D. Bridgman, many thousands of African mothers have had cause to be thankful for the wonderful service it provides. Situated in Western Johannesburg the Hospital looks after African mothers during the period when their babies are born. The Chairman of the Hospital Board is Dr. Dexter Taylor.

Of equal importance to the future of the African people, however, is the modern training the hospital gives to African nurses. Many trained African midwives are needed for work in town and country and the Bridgman Memorial Hospital is laying a good foundation for the future by training nurses for this essential community service. African nurses who qualify at the hospital learn everything about Maternity work and have to pass the same examinations as European midwives.

Top Left: A typical nurses class receiving instruction in maternity work. On the right is Matron Matheison who has just returned to the hospital after four years military nursing service in the Middle East and Italy. Matron Matheison was awarded the Royal Red Cross for her excellent war service.

Too Right. A scene in the nursery. Two African nurses at work. One baby is being weighed, while the other baby is bathed. During 1945 over 2,200 healthy babies were born in the hospital while the total of patients to pass through the hospital was 5,700.

Middle Left: This hospital also provides a District Midwifery service. This service was started in September, 1945, and covers Sophiatown. Midwives are taken to expectant mothers who live in the township and who need help when their babies are born. Mothers pay a fee of £1. 0. 0. for this service. A fee of £2. 0. 0. is charged if a mother goes to the hospital for her confinement.

Bottom Left: Nurses relax for a while outside the new nurses home which was built last year. This new home provides quarters for 27 nurses, as well as for two European doctors and the Assistant Matron.

**Bottom Right:** Here the nurses enjoy their lunch in the dining-room of the new home. There are 42 student nurses in training at the moment and they come from all parts of the Union.





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