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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 African public which had looked to Labour for guidance would not, thought General Smuts, easily forgive the Party for the step it had taken and for the confusion it had permitted in its ranks when dealing with such important legislation.

Mr. Christie's statement—in which he referred to Mr. Walter 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 was giving the nine members of his Party another opportunity to toe the line and express the Party's unanimous disapproval of the principle of granting the franchise.

He himself stressed the point that the deletion of the clause "means, of course, the dropping of the whole franchise chapter."

Speaking from the cross benches, where he has sought refuge during the last few days, Mr. Madeley, obviously deeply moved, told the House that the attitude he had adopted towards 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

the clause for many reasons." There was no trace of his flippant manner nor any invitation to interjections. With a degree of earnestness and feeling that does not often creep into his remarks, he made it abundantly clear that he was going to press his amendment to a division "because I feel that, in my power of judgment, this is the beginning of a set of operations which must inevitably redound to the danger of our European civilisation."

MPANZA LEAVES ORLANDO AND POLITICS

James Sofasonke Mpanza, a member of the Advisory Board of Orlando Township, left his home at Orlando last week for an unknown destination. He left a message saying that he is "dropping out of politics."

On April 3, Mpanza was granted leave to take his case to the Appellate Division following the dismissal of his appeal by the Judge President at Pretoria against a conviction for having failed to obey the Governor-General's order for deportation to Natal.

His right to appeal was made subject to two conditions. He had to leave Orlando and not return until the decision of the Appellate (Continued on foot of next column)

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 for the government to take full responsibility for the welfare of the handicapped, and stated that there were hopes of this being fulfilled in the schemes for social security.

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 they 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 was looking for new premises.

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 disparity between supplies and requirements.

ONLY 165,000 BAGS RECEIVED

"Since the price of kaffir-corn represents only a small proportion of the price of the end-product, kaffir-corn malt, evasion of the price control for the grain was also facilitated and the Maize Board in fact received only 165,000 bags of the percentage of the crop that is marketed.

"This was allotted to the most essential uses while the importation of kaffir-corn substitutes was encouraged by the suspension of the import duty.

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

"The Government, on the recommendation of the Maize Board, has therefore decided to abolish the control of kaffir-corn. No price will be fixed, while imports of sorghums will not be subject to import permit."—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 hall of the Trades Hall on Sunday morning. A big proportion of the delegates, because of the lack of accommodation, was unable to participate in the proceedings.

It was unanimously resolved that the Chamber of Mines and the Government should take "immediate steps to provide adequate and suitable food for the workers."

A second resolution demanded a minimum wage of ten shillings a day for African mine workers.

Another resolution, which was carried unanimously, asked the Chamber of Mines to provide a special compound for No. 8 shaft workers of the New Kleinfontein Mine, who have to travel four miles to work daily.

Representative Council

A special session of the Natives Representative Council will take place in one of the subsidiary halls of the Metropolitan Hall, Cape Town, on April 24. The Council has been summoned to discuss the Sifilosis Bill and the Natives (urban areas) Amendment Bill.



AT WORK OR PLAY
THE SPORTSMAN'S CHOICE

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THE BANTU WORLD

SATURDAY, APRIL 20, 1946.

Mahaheng a Matsho

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

Mona bukeng ena, Mr. Machobane, o pheta tsa Lesotho la kgale, la mehla ea Morena Moshoeshoe. Mehlang naga eohle ea South Africa e ne hudugile, go tloga ga Zulu go ea filha Botsoana, go tloga Bopedi go isa Kolone. E ne e hudugile ka baka la ntoa tsa Chaka le Mzilikazi, bao ba ileng ba etsa moferefero o ileng oa thuba dichaba lepetlaka gomme ea eba motshabe kagohle lefatsheng. Dichaba di tsogelane matla. Banna ba lelekisana jualeka diphoofolo godimo ga dithaba le ka melapong. O jualo moferefero ga o eso ka o bonoe mona South Africa.

Mehlang eo, e ne ese marumo feela a neng a e noa madi a banna, batho ba ne ba hlaseloa ke tla la tse kgolo tse ileng tsa etsa gore batho ba bang ba fetoge madimo, gomme ba je batho. Mr. Machobane o re bolella kamoo madimo a phela ka go ja nama ea batho ba neng ba thubiloe ke ditnoa le moferefero; kamoo mohlankana ea bitsoang Mokopela a ileng a tshoaroa gammogo le ntata gae ke madimo. Ba tshoeroe ba ilo tsoma diphoofolo gobane ba ne ba bolaoa ke tla la. Ba isitsoe "Mahaheng a matsho thakong tsa ledimo." Erile ga ba filha teng mona-mogolo, Ntago Mokopela, a bolaoa. Empa Mokopela eena o ile a fetoloa ledimo, gomme a thusa go tsoma batho le go ba ja.

Ka tsatsi le leng Mokopela a thoba "Mahaheng a matsho," gomme a tshaba a ba a filha Thaba-Bosiu, go Moshoeshoe, moo a ileng a fumana batho ba kgotsofetse, ba iketlile, ba e ja mabele eseng nama tsa batho. Empa "Mahaheng a matsho" ea sala ele moferefero, banna ba bolaeana, ba bolaea basadi le bana, go bakoa borena-gomme ele mojaroo. Seema se re "la hloka thobela ke mojaroo." Bodimo, "magageng a matsho thakong tsa ledimo bo fedisitsoe ke go thoba ga Mokopela le go hloka thobela."

Seemo sa Lefatshe

Lefa le le golo leo ntoa e fetileng e tlogetse lefatsheng le tla la eo go bonafaleng gore e tla bolaea dikete-kete tsa batho. Ga go naga mona lefatsheng e sa o kameloang ke leru le letsho la tla la.

Nageng ea China: Mogala o tsuang Chungking, China, o bolela gore batho ba ka bang 8,000,000 ba eme mosenekeng oa tla la ea Bodimo. Ga ekaba go letheo le ka etsoang ke dichaba, batho banna ba tla bolaoa ke tla la.

Motato o mong gape o bolela gore Machaena a Makhomani sa loana le Machaena a Mmuso oa China, tikologong ea Manchuria.

Nageng ea England: Motato o tsuang London o bolela gore ka 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 ea Majeremane ke dichaba tsa Bathusani.

Ka baka la leru la tla la leo le okametse lefatsheng. Tpnakgolo ea Mmuso oa England, Mr. Attlee, o hlabetse sechaba mokgosi gore se seke sa senya dijo, se di hlokomela.

Nageng ea Italy: Mogala o tsuang Naples, Italy, o bolela gore ka baka la tla la le go hlokalaga ga mosebetsi, banna ba ka bang 600, bao e neng ele bahlabani ntoeng e fetileng, ba ile ba hlasela Holo ea Motse (City Hall), ba goletsa ba re: "Re batla dijo le mosebetsi." Ba phatlaladitsoe ke maphodisa ka dithunya.

TSE QOQOANG KE "PHAFA"

O Tsogile: A Re Tsogeng

Pale ea Sefapano Sa Freitag 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

Empa tseo Majode le ba bang ba ileng ba di bona mohleng oo Jesu Mora' Modimo a neng a thakgisoa sefapanong ka baka la 'nete eo a neng a e bua, ke ntho eo rona banna ba Afrika re tlaamegileng go e ela hloko le go e hlalobisa; gagolo-golo go e bapisa le bophelo ba rona boo re ka bo ts'oants'ang le ba Jesu mehlang eo.

Rona, ba ntlo e nts'o, re thakisitsoe difapanong (eseng sefapanong) tse ngata, ka mekgoa e mengata-ngata, ka nako le nako ke ketso tse sehlogo, tse dihleng, tse etsoang ke batho ba se nang mo-gau go rona. Ga ke bua tjena, kea tseba gore ba bang ba tla gopola gore ke loants'ana le makgoota, bagoebi badichaba jualo-jualo; athe ga go jualo.

Re tseba ga Jesu a il'a rekisoa go babolai ba gage ke e mong oa balatedi ba gage, eo e leng Judas. Kajeno rona Ba-Afrika re iphumana re thakgisitsoe jualeka Jesu; re thakgisitsoe sefapanong sa bokgoba le mathata. Bo Judasi magareng a rona ba bakile thakgiso ena. Re 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 bao ba re negetseeng atlang tsa mathata le dithloriso ka boetapele ba bona ba bosoaana.

Ba re kgelositse tseleng ea 'nete, molato e le gona go tseka le go baka borena le mabitso a matle. Makgotla a rona a sechaba, a kang Konkerese, ga re a latele, re latela a mang asele.

Kutloano magareng a rona ke ntho e batileng e sa tsejoe, molato ke gobane re kgaotsoe dikoto-kotoana ke baetapele dikerekeng le nthong tseo go thoeng dipolotiki.

Ketso tsena di file bao ba bulegileng mahlo matla a go re gatella fase. Re lla ka dipasa, re lla ka hlokalaga ea matlo, re lla ka tokollogo; empa ntho tsena di ka phekolooa juang, se mang, ga ese rona ga re kopane re ipopile le sopa la 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 lokologela le kgale!

O Tsogile: A Re Tsogeng!

Mora' Davida, lega Eena a il'a sebetsoa ka mokgoa oo o mobe, O il'a tsoga lebitleng, a rera evangedi ea gage go fihlela a nyologela lego-dimong. Ba neng ba gopola gore ba feditse matla a gage, ba soaba. Juale rona ba ntle ea Afrika, potso 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 tsoga mabitleng ana ao re robe tseng go oona ka baka la diketso tsa bo Judasi le babolai bao re rekisetsoeng go bona? Jesu O il'a tsoga, le rona a re tsogeng, re lo-neng ntoa bocha le tseo tse bakileng gore re be moo re leng teng kajeno. Ee, ke 'nete gore ga re sa ntse re le mabitleng ao, re sa ntse re robe tse teng moo, re ke ke ra etsa letho.

Nageng ea India: Mogala o tsuang New Delhi, India, o bolela gore tla la e iphile matla nageng eohle ea India, gagolo tikologong ea Bengal. Ditopo tsa batho ba bolaloeng ke tla la di fumanoa mehla ena ditarateng tsa motse oa New Delhi. Ka baka la go hlokalaga ga dikobo, bahlankana le basetsana ba tsamaea ponopono ditarateng tsa motse.

Nageng ea South Africa: Tla la mona nageng ena le gona e iphile matla. Borotho bo ea hlokoa, Bongata ba batho, gagolo ba Ba-Afrika, ga bo sa bo fumana gae baritadi ba "Barberton" le "Skomfana."

Ka Labobedi la veke e tlang masale a South Africa, a Makgoba Ba-Afrika le Makgoba, a tla palama sekepe koa Durban eo ea moketeng oa hlolo koa London.

Empa feela ga re ka tsoga, ra kgutlela gape ntoeng le ditsietsi le mathata le dithloriso, re tla fenyadirira tsa rona tse kang go hloka lerato magareng a rona, go se ts'epane, go bolaeana ka dipuo tse re fapanyang, go hlacana jualo-jualo, tseo kaofela ga tsona e leng ntho tse bakang gore kajeno re be ka tlas'a diretse tsa batho ba matla go re feta.

Tsogang Ba-Afrika

Ka lebaka leo, re re go lona Ba-Afrika, tsogang le Morena Mora Davida, tsatsi ke kgale le chabile; Paseka ke eo e fihlile, tlogelang mesebetsi ea lefifi, tlogelang go bolaea bana beno ka go ba isa 'miling ea tahlego, diphaphang le lehloeo. Re tseba e le 'nete gore sechaba se fapa-fapaneng, se ke ke sa tsoela pele; 'me, gape, sechaba se se nang kutloano ke lefa la tse ding.

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'ebetsa ke itokisetse tsaka." Ntho eo ga e thusa 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 'nete.

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 rona ba lapa ba sohlega. Go ke ke ga re thusa letho, gobane moo ba shoeleng, sebaka sa bona sa go roala boima se tla nkuoa ke bao ba ba rekisitseng lefatsheng.

A re tsogeng meeng ea rona, bokopolo le bobo re bo tlogele mabitleng morao koana, goseng jualo tshuto ea Paseka e tla ne e be le fele la se nang mosebetsi.

Ke lebitso mantsoe ana go bao ba ip tsang Badumedi kapa balatedi ba Krete, e le gore e be bona ba boeleng ba bang mohlala.

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

Advertisement for John Drake Mastercraft Shoes, featuring a large image of a shoe and the text "ONE STEP AND YOU KNOW THEY'RE GOOD".

Advertisement for Union College featuring portraits of students and the text "They all wanted a better job. but I got it because I took a Union College Course and became well educated."

Advertisement for Brightens Brassware Easily, featuring an image of a tin of polish and the text "Brightens BRASSWARE EASILY The QUALITY Metal Polish".

Advertisement for Lion Blood Tonic, featuring a lion's head and the text "LION BLOOD TONIC No. 12".

BOSUPI BA MMANNETE NO. 1. Ka gale John o ne a boifa go thakadithakana le basimane ba karolo ya gabo. O ne a lemoga gore mo metshamekong o kgarametswa ga bonolo ka ntata ya go sa tiang mme a nna mo khutsafaleng. O rile go bala kitsiso kaga LION BLOOD TONIC, a akanya go leka molemo o mofsa o gagkamatsang o Morago ga kguedi a likutlwa a na le nonono e mphya, a nona mme a simolola go tshameka le tsala tsa gagwe. Jaanong o phela ka boitumelo. Le wena o ka fola ga o ka dirisa LION BLOOD TONIC NO. 12. Theko ke 3/6 botlolo, 4/6 ka poso. Ge pholo e retetse o tla busediwa madi. Romela pampiri-chelete ya 4/6 kgotsa ditimpe bakeng sa botlolo gompieno. BORDER-CHEMICAL CORPORATION, Box 295, EAST LONDON.

Form for requesting free information from Union College, with fields for name, address, and course interest.

THE BANTU WORLD

SATURDAY, APRIL 20, 1946.

WHAT IS THE DIFFERENCE?

The Council of Reef Municipalities has accepted in principle the transfer of control of the Native service contracts from the Government to the urban local authorities. In urging the Council to accept the Government's proposal, Mr. L. I. Venables, Manager of the Non-European Affairs of the Johannesburg City Council, is reported to have said that the pass laws were a separate thing from the registration of contracts of service. The pass laws regulated or restricted the movement of Natives; contracts of service did nothing of the kind.

We must confess that we are unable to see the difference which Mr. Venables says exists between the pass laws and service contracts. One of the reasons, no doubt, why some of the Municipalities are anxious to have control of service contracts, is that they will be enabled to regulate the influx of Africans into their areas. How is this going to be done, if the service contracts are not going to be administered in the same way as the pass laws? That is the question, which we would ask Mr. Venables and those who think like him, to answer. It is our firm conviction that if service contracts were not to be demanded by the police from Africans, the local authorities would not be interested in taking possession of their control.

As far as the African people are concerned, there is no difference between passes and service contracts. 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 system is in conflict with the principles of democracy, for the defence of which men of their race shed their precious blood on the battle-fields of East and North Africa, Italy and France, and the islands of the Pacific and in the jungles of Asia.

The influx of Africans into urban areas or industrial centres cannot be stopped by means of service contracts or the rigorous enforcement of the pass laws. Those who want to solve this problem should ask the Government to revise its Native land policy, which is largely responsible for the disintegration of African life. Africans come to urban areas, not because they do not like to live in the rural areas, but because they are congested and starving in the reserves. It is the inadequacy of land for their occupation which is driving them into the towns. This problem we repeat, cannot be solved by means of the pass laws. Instead of the local authorities taking over the responsibility of administering these iniquitous laws, they should urge the Government to provide sufficient land for the African people, so as to enable them to produce sufficient food for themselves and their children.

It is not the enforcement of restrictive measures, which will prevent the migration of Africans from the reserves and European-owned farms, but the provision of more land and the improvement of the condition of service on the farms.

Jesus on The Cross

By Charlotte D. P. Slinger
In the Garden

As days passed, the chief Priests of the Jews grew more and more anxious to take Jesus prisoner, that they might get the Roman Governor to condemn Him to death; but they dared not take Him openly, because they dreaded lest the people should rush to His rescue. We all remember that the Jews were God's chosen people, but during the time Jesus was amongst them, had never a peaceful time.

Jesus' Own Follower

On a Thursday night, before Good Friday: The Jews rejoiced to receive a secret visit from one of Jesus' own followers. This man's name was Judas. He was one of the twelve, and had followed the master for more than three years, and had seen all His wonderful work and kind deeds, and had listened to His gracious, loving words.

Jesus Not an Earthly King

But, alas! Judas loved money and power, and he was terribly disappointed that Jesus was not going to make Himself into a great earthly King. So the evil idea came to him that he would make friends with the chief Priests by helping them to catch Jesus, when none of the people were about.

The Garden of Gethsemane

Judas the betrayer told the chief Priests that Jesus went every night into a garden named Gethsemane, and that if they would come with him, he would show them the place, and betray Jesus to them. The Jews were 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.

A Kiss

Judas came straight up to Jesus and kissed Him, as a sign to the soldiers. Then Jesus said to Judas: "Betrayest thou the Son of Man?"

Jesus on the Cross

Jesus hung on the cross for three hours, that is why on Good-Friday all christian people go to services for three hours. Some of His poor heart-broken disciples, and great crowds of people came and watched Him in His pain. Some faithful women who loved Jesus came also, and amongst them was Mary, His own mother.

N.M.C. CONTINGENT FOR VICTORY PARADE

The South African contingent for the Victory Parade in London sailed from Durban in the Antenor during the week. Commanded by Major-General Poole, the contingent, numbering 250 members, will wear just under 1,000 decorations, medals and campaign stars. All ranks have been included in the contingent.

The Non-European personnel includes: Sergeant J. Booysen, M.M.; Cpl. J. Rayners, M.M.; Cpl. J. Stevens, M.M.; Cpl. N. Saphier, M.M.; L/Cpl. H. Pleatjies, B.E.M.; Cnr. W. Loubser, M.M.; Pte. A. Volsun, M.M.; Pte. J. Phyfer, M.M.; Pte. J. Edwards, B.E.M. S/Sgt. D. Kunene; Sgt. L. Majozi, D.C.M.; Sgt. R. Moloi, M.M.; Cpl. A. Moagi, M.M.; Cpl. J. Radebe, M.M.; L/Cpl. J. Maseko, M.M.; Pte. M. Lesego, B.E.M.; Pte. George Kalamui, M.M.; Pte. J. Moiale, M.M.

It is expected that they will arrive in Britain on May 25 and leave on their return to South Africa about the middle of June. During their stay they will occupy barracks in Kensington Gardens.

The Antenor will pick up other troops at St. Helena, Mauritius, East Africa, the Seychelles, Aden, Egypt, Malta, and possibly Gibraltar. Troops from Southern Rhodesia will also travel in her.

Special daily allowances will be made of 7s. 6d. for Europeans and 2s. 6d. for non-Europeans during the voyage and £1 for Europeans and 5s. for non-Europeans while in Britain.

Status of Indian in Union

Pandit Jawaharlal Nehru, speaking in New Delhi at a reception to the delegation of South African Indians at present touring India, said that when the National Government came into being in India it would take "far more effective measures" than the present Government on the question of the status of Indians in South Africa.

The council of the All-India 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, but that the people of India will always lend them all the moral support of which they in their present state are capable," reports Reuter.

The council called on the Government of India to do all in its power to "vindicate the honour of India, grossly outraged by the actions and proposals of the South African Government."

It urged the Government to "use all its international pressure, as well as its existing executive powers, to recall the white people of South Africa to a realisation of the rules of morality and decency whereby the lives of nations must be regulated in the modern world."

The leader of the South African delegation to India, Mr. Sorabjee Rustomjee, delivered to Lord Pethick Lawrence, Secretary of State for India and leader of the British Cabinet Mission, a letter on behalf of the Indians in South Africa.

Tension in India Growing

Thursday.—Muslim League leaders at a party convention in New Delhi worked themselves into a state of fury against the Congress Party when they reaffirmed their faith in Pakistan.

The principal speaker, Mr. H. S. Suhrawardy, Bengal Prime Minister, said: "We stand for one leader, one voice, one aim. The Moslem masses are straining at the leash." Turning to Mr. Jinnah, who presided, he said: "I call on you to test us. Moslems want to be the ruling race in this sub-continent."

Attacking the Hindus, he said: "These people have been slaves for a thousand years, and have forgotten the art of Government." Referring to the "Congress junta," he asked the British if they wished to entrust Indians destinies "to this murderous band."

In a growing atmosphere of tension, due to such fiery statements by League leaders, the British Ministers are carrying on

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.

Mr. L. I. Venables (manager of the non-European Affairs Department of the Johannesburg Municipality) said that, judging from the protests, there was probably a misunderstanding about what was being discussed. The objectors referred to the pass laws, but the meeting was not called to discuss the pass laws and, as he understood it, there was no intention by the Government to transfer the administration of the pass laws to the local authorities.

What was suggested was the transfer of the registration of contracts of service, which could be done in terms of the law. The pass laws were a separate thing from the registration of contracts of service. The pass laws regu-

Army Biscuits For Africans

Large quantities of Army biscuits held by the War Disposals Board, may provide a useful substitute for bread, especially in the African townships and locations on the Rand, where thousands of Africans are reported to be going without bread and without much mealie meal.

The Johannesburg municipality has been preparing a plan to distribute tons of these biscuits through the fruit and vegetable depots already established in all the municipal locations in and near the city.

HOME GARDENING

The department of Non-European Affairs is also completing plans to launch a big home gardening scheme in the municipal African townships, to encourage Africans to plant as much of their own food as possible themselves.

The plan is to start home gardens in the townships this winter so that the residents will have potatoes, pumpkins, green beans, tomatoes and squash to supplement their bought food in the critical spring months at the end of this year.

This information was given to a representative of The Star by the manager of the department, Mr. L. I. Venables.

He said the department had been making plans in advance in anticipation of food shortages.

He confirmed that thousands of Africans in the locations were going without bread, an essential part of their diet since the shortage 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

He also confirmed that a black market in bread was spreading its tentacles throughout the African area in and round the city. Africans desperate for bread were offering 9d. and even 1s. a loaf, and black marketeers were exploiting the need.

their discussions. I understand they will again meet the leaders of Congress and of the Moslem League early next week for important consultations, by which time the Congress working Committee will have met and given fresh instructions to their president.

The League's present uncompromising attitude has caused considerable anxiety in New Delhi, and the general hope is expressed that the mission will soon make their proposals public to relieve the increasing tension.

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Yazike ukuthi ubusika bugunyile, lapho uhamba khona ukhetha amabalengwe ngezikhwehlela zase kuseni zigcwele zonke izindlela.

—Ukuxoxa ngobusika kungikhumbuzi ngomAfrika engamfumana —endlini yabantu (Waiting Room) eBelfast Steshini, ngonyaka othile ngilbangise ngapha ngase Phuthuzezi ku Ngenetsheni Madevu, inyanga eyaziwa izwe lonke ngemithi yayo ebukhali eyasiza amaSwazi ebhucwa yiMbo.

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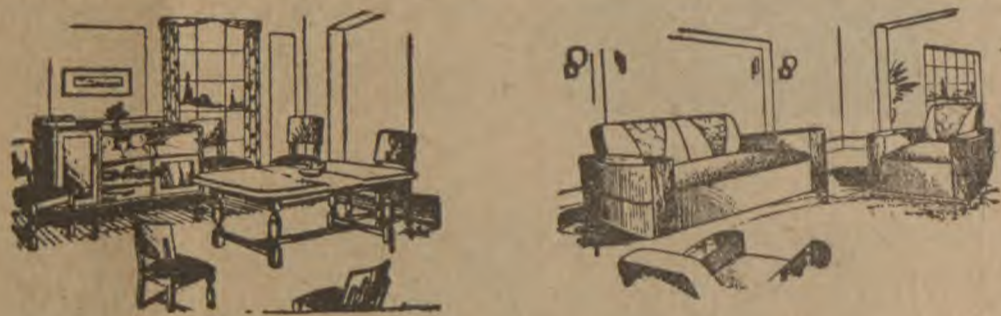


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Ngaliphuthuma iSwazi la nsono ngo Sizo Lokuqala (First Aid) ngalihlikhla umzimba ukuba igazi lifudumale ligijime futhi, ngakhipha iphephandaba ejazini ngasusa ilangabi lomlilo, ngasondeza izinyawo ngaselangabini.

Ngalibuzake lapho seliqedile ukungiyela ngathi: "Awunakhaya na uzibulalisa amakhaza ase-Belfast? Lathi: "Ukuhlopheka mntsanemuntu, bengisebente e-Bhunwini tinyanga leti siphohlango lingangiholeli imali yami."

Kwathi ekuseni ngovivi uma kuvulwa emathikithini ngathi eSwazini: Nginike imali ngikuthatanele ithikithi eliya eNgodwane.

Niyabonake, ngenxa yePasi iSwazi lacishe laya kwagoqanyayo lingalindele. Ngenxa yePasi lathwala izinhlungu zamakhaza abulalayo.

Hawu! Pasindini, uyomkhulula nini umAfrika ezimbandezelelweni nasohluphweni lwakho.



Nant' ithuba elimangalisayo lokub'uthole izimpundulo emibuzweni yakho, nokuthola incasiselo yeBaibeli nokunye okuningi okunosizo usekhaya lako ngo 2d. ngenyanga.

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NANKU umabil'ebanda, onokumenza nge phanyazo. Zamisa nje icephe elizeleyo mhlayimbi mabini e 'Eno's Fruit Salt' e magini kungenjalo egilasini ezele ngamanzi uyakuva isiselo esimandi nesibandayo.

I 'Eno's Fruit Salt' sisiselo esimnandi, sikulungele nawc. Yenza ungaqunjelwa sisisu, yenza igazi lakho lityebe, libe ngcwele, womelele, ubenempilo, wonwabe.



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NGATHI UXUBAYELE UMZI KUKOMANI

(NguNtanomhle)

Umzi walapha ushukunyiswe sisiqgibo sawo sokulahlia iBhodi ngokungayithembi kulo mcimbi weli pasi labasebenzi. Kobukeleyo ngathi uxubayeleyo namhla umzi kaNgubenchuka ngokungathi ngumhla wonyulo. Amadoda ahamba iziqhu ehamba iintlanganisio apha naphaya.

Kwintlanganisio ebingomhla wa ma31 kuMarch kwaBlock 4 uNobhala weBhodi. uMn. J. W. S. Mahluthshana, ubalule ukungavisisani kweBhodi neliso Lomzi kulo mcimbi wepasi, esithi akulosiso ukulwa xa utshaba lusemnyango. Uwulande lomcimbi ukusuka ngo-1940 ekude kwagadiswa ii-ofisi ezilungiselelwa lona, kodwa akujoyina emfazweni uNolali iKansile yawuyekelela lomcimbi.

UNobhala weBhodi uchaze ukuba 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-Kansile.

Kuthe yakubhekiswa eBhodini, amalungu ayo ngelokukhalala athi iKansile ma iyiqhube loo nto yayo, kanti ngokwenjalo aya zibophelela ndawonye nomzi kuba eyivuma. Uzichazile iindawo kweli pasi ezinobukhali kwabangabavoti nakoonovenkile abakuthwala irhafu engaphezulu kwale yonyaka ngazo zonke iinyanga. Kwakucaca loo nto iBhodi ke yaqgiba ukuba iyimise iKansile icele imifhethwana ephantsi kwalo mthetho kaNdaba Zabantu, iyiqwalasele.

Iyifumene ibhale isikhaba esa sigqibo sayo, UNobhala lo uyifundele intlanganisio izichazo ze-Bhodi. Ekubeni uMn. A. Hoko naye enikwe ithuba kulo mcimbi uSihlalo ubhekise emzini. Impendulo yomzi ithe ukuba iBhodi ifuna ukukhlangana nawo ma ime-intlanganisio eholweni kuba apho ibiye kweyeBlock. Yavalwa ngelo ke intlanganisio.

Nakwintlanganisio ebiseBlock 1 umzi uthe awunaBhodi. Kubantu abebelapho bengaphezulu kwekhulu kusele iqaqobana elingaphantsi kwama20, nalo kuthiwa lisele linyopho ngokuthi ma baxolelwe ngokungekho mthethweni. Umbuzo womzi uthi kutheni na namhla ezi ntlanganisio zingenela eziBlokweni nje.

Kwa kule ntlanganisio ebiseBlock 4 uSibonda Mn. John Malnga uyalenze malunga nonyulo lwamasekela ezibonda ezimiswe zona yi-Kansile. Kuqgitywe ukuba kubuyekuhlanguwa kuziwe namagama.

Kwa khona uSibonda wazise ngobalo lukaNolali, eyaleza ukuba abantu bancedisane naabo bajikeleza emzini abaNuz. Sol. Sizani

Maliphele IPasi

Mhleli,

Ngummangaliso ukuba ukuba kufuneka siphathe ipasi kunye nabafazi bethu. Ndijongile kungathi siya ebubini endaweni yokuya enkululekweni. Xa kuthethwa ngale ndlela ngathi kwakufa ilitye nembokotho kuba kufuneka sikhululwe, kudala sisebukhobokeni kungekho nto esenzelwa yona ngu-Rhulumente. Namhla kuthiwa kanye isitrophu ma sikhale entanyeni, 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 lelakabani, sadalelwa phi thina? Kuphi na apho ma siye khona? Lilizwe lookhokho bethu eli. Namhla simane siphekwa sisophulwa emlweni, sibe ngavuthwa, hai, kufuneka siphindele embizeni!

Thethani mawethu, ezi zinto kufuneka sicebisane ngazo, sinikane indlebe nengqondo. Hai usizi xa sijonge abafazi bethu bephethe ipasi, namhla besebukhobokeni obugqithileyo. 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 bavala phesheya kolwandle, kodwa ndijongile abanye kuzo basongezizandla. 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 kwintlanganisio yeLiso Lomzi kumananye ama40 amalungu, inguMn. S. Batscha esihlalweni. Baya yaleza abantu ukuba bawuphaphamele lo mbutho ujongene neengxaki zawo. Afuneka onke amagama abemi ndawonye nemirhumo ezi-2/6 ngonyaka.

Ayigqibanga ntweni intlanganisio yeUnion yombobo ngenxa yokubhoxwa ngomhla wama28 kuMarch. Azi ngezi zinto sisingisa phi 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 kabambelele konamendu angasali nganye ekufuneka sifele into esingayaziyo. Makne siphume egusheni singekancintelwa ubisi.

Mawethu, bambanani ngezandla. Owileyo ma kavuswe aqhubele Benogi, Tvi.

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Accompanying the runner for two days, I eventually discovered the Native lying



on a mat in a roughly constructed hut. Noting the short spasmodic breathing, the wrecking cough, and constant expectoration, 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. The next morning when I departed I never expected to see the man again, believing recovery impossible, but to my amazement he visited my Mission Station three weeks afterwards, still looking ill, but miraculously cured and brought back from the jaws of death.

This man is one of many in Central Africa who have benefited by the use of your genuine healing liniment.

Yours faithfully,
HERBERT PERCY SHERRING.
Lately, Missionary, Sefula Mission Station, Paria Evangelical Missionary Society, Northern Rhodesia.



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Intshukumo eMolteno

(Ngowakhona)

Sibona kushukunywa ngama-hlelo emibutho emidlalo naweenkonzo zobukholwa. Abadlali bomboxo sele beqalile ukuzilungiselela ugqatso lonyaka. Kuluzizi 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 abaleni, koko bedlala ngemisebenzi yabo.

BEMI NGOKUMA ABAZILI Umhlambi okhululekileyo wabaZili beNene umi ngokuma. Xa sijongile ngathi uqhubela phambili. Sibone kuntsuku eziduleyo i-Qela leThemba liphithizela line-Mbutho, lo nto yakhuthaza no-nozala balo. Kaloku kuza kuxhela eyona nyama nkulu eQonce yabaZili beNene ngoApril kulo nyaka.

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

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

Mawethu ma singaqali ngemigobo 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 ephapheni—MHleli)

Izijingqo zaseKendrew

(Ngu P. P. Sodlala)

Kuluvuyo ukuthi emva kobushushu obukhulu kula mathafa sikhe safumana umbethe waphezu-lu, siziya ke ngoko siblaziyekile. Ndikhe ndathi ndihamba kwa-kula mathafa ndabona isimanga sento. Induli zeli laseKaroo ziphakamile kakhulu. Ithe ke enye yazo ngenye intsasa kwasa kuthe finge inkungu. Le nkungu yayigqume isiqingatha sale nduli, kwaye ku-vele incotho yale nduli ngaphaya kwenkungu. Kwakuse kusasa, lo nto yakhangela kakhule kakhulu.

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

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

Omnye umfo wasamaTshaweni obesebenza kwaloliwe uwe ehashini lomoya (bicycle), wasweleka kwangoko. Lalani ngenxeba mzi wasamaTshaweni nawenkosi-kazi yakhe.

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

Ingaba Lisiko Na?

MHleli.

Ndivumele ndenze ambalwa ukuphendula uMn. B. Ngqaza mayelana noyalo ecaweni lwamakhowe-
nkwe aphuma esuthwini.

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

Ndikhe ndenza owenkawu, ndibhekisa kubabhali kumaphepha omzi wakwaNtu. Ndidibacela ndibakhumtuzwa bangalindelisi mpendulo zingqalileyo kwimibuzo eyamene namasiko, kuba wona asinto yaku-

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Order your Kaya Lami remedies through the post, enclosing a postal order for the value of each remedy ordered. Be sure you state the correct number for each remedy.



This is not a pamphlet, but a "Guide to Health." It describes briefly every common disease, and we have a remedy for all ailments.

When asking for any of the remedies, always emphasize Kaya Lami. Each remedy has a number, and we start off with No. 1, but the figures on the remedies always bear the initials of the company. Don't ask for No. 1, but always stipulate that you want K.L. 1, K.L. 2, K.L. 3, etc. All your remedies bear these numbers.

Refuse imitations. The only genuine remedies bear K.L. numbers.

Take one of these "Guides to Health", read it carefully and feel sure that you will be able to improve your health by picking out a medicine that will surely lead you to the road of recovery and happiness.

The Kaya Lami Medicine Company Remedies as prescribed in this "Guide to Health" can be obtained direct from the above company on application.

- K.L. 1. KAYA LAMI GRANDPA HEAD-ACHE POWDERS.**
The most marvellous Pain Reliever, curing Headache, Neuralgia, Hay Fever, Sciatica, Rheumatism, Toothache and all nerve pains. Price 1/6 per box.
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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.
- K.L. 7. 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.
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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: 1/6.
- 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 stream. It is very quick and reliable. Let it be part of your home medicine chest. Price: 2/6.
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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 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 pleasant to take, and certainly does a great amount of good. Price: 1/6.
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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.**
An antiseptic ointment which rapidly cures cuts, wounds and sores. This ointment too, is excellent for sore feet, swollen joints, etc. It should be used whenever you find one of your children with a small abrasion, cut or sore. Price: 1/6.
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This is an excellent cure for indigestion, flatulence and heartburn, and has been known to relieve gastric ulcers. For (sejese) 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 heart is the source of life: keep it fit and well by using this great tonic. Price: 2/6.
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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. Price: 1/-.
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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/-.
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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. Price: 1/-.
- 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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papatshwa kuba isisinxobo 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. J. B. Maqubela, Johannesburg.

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 characters 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 early life. The terrible thing about Judas Iscariot is that he had so many opportunities to know Jesus and to become better. Jesus who is perfect Love, must have seen possibilities in the man Judas when Judas became a member 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 read that he was treasurer of the Twelve. Now in every life is the small things which show whether the soul is growing upwards or growing more and more ugly. How did Judas keep this trust? We read that he was DISHONEST. In St. John Chapter 12 verse 6 we read, "not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." There is nothing which separates us so soon from real companionship with Jesus as DISHONESTY. Jesus who is the TRUTH, cannot be the companion of unconfessed, unrepentant DISHONESTY. If Judas had asked Jesus for forgiveness, and become an honest man, how different the ending to the life of Judas could have been. We must always remember that God has given us the gift for free-will, we can choose to do good or evil.

The story of Mary who loved Jesus, and came and anointed the Feet of Jesus, with the very costly ointment called spikenard is one of the most gracious and lovely in all the Holy Bible. The contrast between her loving, unselfish action, and the cruel cutting utterly selfish words of Judas make a painful picture. Here we arrive at the whole secret of Judas' ghastly downfall. JUDAS DID NOT LOVE JESUS, JUDAS LOVED HIMSELF INSTEAD. Our Lord's words show this plainly, and the inner meaning of the anointing of the Feet of Jesus, is that only if we love HIM JESUS can we love the poor around us. Being a follower of Jesus means to love Him, and be loyal to Him. We can be certain that Mary would speak lovingly to the poor, that she would have pity on them, for through loving Jesus, she became a love-filled character. We can be equally sure that Judas would be rough and cruel to the poor.

At that supper party Judas showed great rudeness to his host, to Mary and most of all to Jesus Himself. Oh how great is this warning to us, every day we need to ask

Safety First in The Home

Make a rule of keeping all your medicine bottles labelled. To write a label is very little trouble, while neglecting to do so is the cause of many mishaps.

Careless handling of bottles containing poison are very often the cause of serious accidents in the home. It invariably happens that poison bottles get mixed with medicine bottles, and a dose of poison given in mistake for medicine. It is a fatal mistake to put disinfectants and poisonous lotions into plain bottles.

Many accidents could be prevented if every person before giving medicine read the label twice. Poison bottles should be kept out of reach of children, don't be careless and leave bottles containing poison lying around but keep them under lock and key.

Jesus to keep us sweet and considerate of the feelings of others. The minute we feel our love for Jesus getting even a little weaker, we must fall on our feet, and pray, "Jesus I Thee adore, Oh make me love Thee more and more."

In this story of the supper party when Mary showed her love, we feel her love for Jesus is GROWING, and we feel that the HATRED of Judas for his Master Jesus is growing. No soul stands still, you are either growing to love Jesus more or you are becoming colder towards Him. Let the terrible story of Judas burn itself into our hearts, and cleanse us from selfishness.

We all know the soul shaking story of the treachery of Judas, of how he sold his best Friend for thirty pieces of silver. We feel that PRIDE was also the cause of Judas' ghastly end. He knoedged that Jesus was innocent, but Judas did not acknowledge Jesus as absolutely his superior, as his God and as his saviour. Mary confessed to JESUS and He forgave her and then she knew true happiness. Judas only went to earthly men, if Judas had turned to Jesus in penitence and love how different his end could have been.

We all fail Jesus sometimes the big thing to remember is to be like Peter, who wept and mourned over his treachery to his Master, and Peter went back to Jesus. Go to Jesus He understands, He forgives, He saves.

St. Matthew Chapter 27, verse 5.

"And he (Judas) cast down the pieces of silver in the temple, and departed and went and hanged himself."

The Horse's Prayer

"TO THEE, MY MASTER, I OFFER MY PRAYER:—

"Feed me, water and care for me, and, when the day's work is done, provide me with a shelter, a clean dry bed, and a stall wide enough for me to lie down in comfort.

"Be always gentle with me and talk to me. Your voice often means as much to me as the reins. Pat me sometimes, that I may serve you the more gladly and learn to love you.

"Do not jerk the reins, and do not whip me when going up-hill. Never strike, beat or kick me when I do not understand what you mean, but give me a chance to understand you. Watch me, and if I fail to do your bidding, see if something is not wrong with my harness or feet.

"Do not draw the straps too tight: give me freedom to move my head. If you insist on my wearing blinkers to keep me from looking round, at least see to it that they do not press against my eyes.

"Do not make my load too heavy, and do not leave me tied up in the rain. Have me well shod.

"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 when my useful strength is gone, do not turn me out to starve, or sell me to some cruel owner to be worked or starved to death; but do thou, My Master take my life in the kindest way; and your God will reward you here and 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 tonight." "No," said John "if I've got to be an animal I'll be a horse."

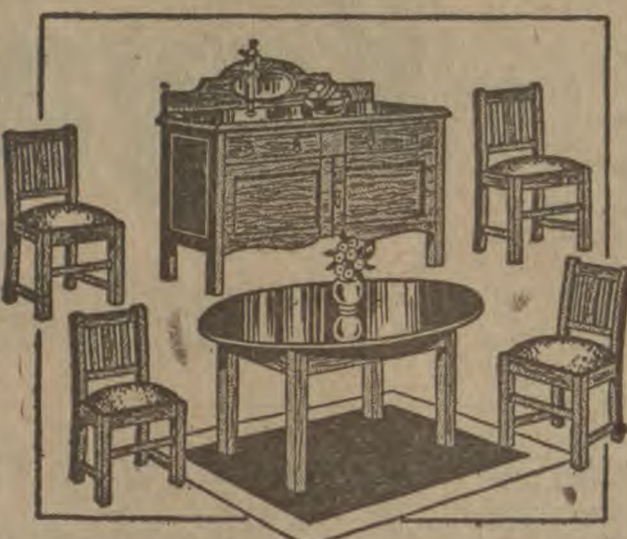
The kindness of Joseph's father and the coat of many colours was the lesson for the day. Thinking to find out how much one boy had absorbed the teacher asked: "Wasn't Joseph's father kind to buy him a coat like that?" "Gee No" he answered. "Why didn't he buy him a pair of pants?"

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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5^p
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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 all conversant. It was principally through the church's mission of evangelisation that pagan Africa embraced civilisation. But for missionary enterprise, Africans would not have reached the present stage of development. In the work of raising the African the church undertook pioneering work which was fraught with all sorts of difficulties.

In its present stage, the church now faces other foes which menace her progress as well as flashing a danger signal to the Africans' welfare. There is, for instance, the colour bar which militates against the church. This evil is found, not only in the secular world, but also in the body or framework of the church itself. Then there is the matter of the multiplicity of churches which increase like mushrooms.

Both of these are enemies of the church in that they create dissensions and splits; they bring about divisions among the people and the Master's teaching of brotherhood and love are fast turning into mere words which have no meaning. Because of these things, Africans are at discord with one another, and harmony in their relationship is torn asunder. Ministers of one sect fight among themselves; some dissatisfied evangelist or catechist leaves the church to found his own.

Seeking to strengthen and to increase their folds, leaders of the various churches attack other denominations; and from the pulpits, doctrines which cannot by any stretch of imagination be called christian teachings are pronounced. In essence, they are nothing 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 teachings of the Son of Man on the love of God, teachings to the contrary are freely dished out in most churches.

In humble silence, and with great awe, we look at these things; and many among us have begun to ask the question: "Has the church become the enemy of mankind?"

Fund For Talitha Home Inmates

David M. Tseeke, Johannesburg, writes: Thus far, we as a group have done little or nothing for our orphans and destitutes. I daresay many who travel daily from Sophiatown and Western Native Township to town merely

cast a casual glance at the Talitha Home for our girl destitutes without the slightest feeling of sympathy or guilt affecting them. We have a duty towards those among us who have fallen, and we can play our part at least in making contributions for the welfare of these children. The initiation of a fund for this purpose is a matter which deserves our urgent consideration. Such a fund might raise among these children great leaders, professors and evangelists in the missionary field. Let us answer the call for help made to us by our brothers and sisters in orphanages and institutions of safety or rehabilitation.

Waste of Food

Dan. M. Nhlapo, Sophiatown, writes: At a time when we are faced with a serious shortage of food, we find people literally throwing away bread and corn. There is the class of people known to us as skokiaan queens and their huge clientele of "boozers" who are responsible for the wastage of bread which goes to tons to make that dirty, harmful and filthy drink called "barberton."

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

One wonders why the powers that be do not put a ruthless stop to this waste of food and health caused by skokiaan queens and their barberton. In areas such as Sophiatown, it is common to see women leave the shops with as much as four to six loaves of bread intended for skokiaan. But those who ask for bread which they 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 authorities to bring pressure to bear on these wasters of our food. We cannot allow this sort of thing to carry on any longer.

Dismissal From School

Benjamin Mofolo, Johannesburg, writes: Celia Letsoalo's letter on expulsion which has apparently become a new method in our modern schools is timely. His attack on this practice will, I feel sure receive the approval of many who see in this a harmful step which works against our progress. Parents send their children to school

in order to have them equipped with what is necessary for decent citizenship. The dull child is sent to school in order to be helped 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 into good or useful citizens. To sack a child from school merely because it is dull, or to dismiss a child from school simply because that child is an illbreed, is to commit a grave sin against mankind. Such children eventually 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 in any way save to give us a class of people who will certainly lower our status, people who will bring upon us nothing but shame and disgrace. A school which fails to shape children into right and useful members of the human race has no right to exist. Parents should demand that all such schools which use the expulsion method as the chief weapon 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 attempted 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 preserved. 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 is 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

church building on a Sunday. These buildings are often filled with all types of people from the unconscious drunken man to the perfectly personified Pharisee.

The ventilation thereof is most inadequate despite the large sums of money paid regularly by the members, while in church we are oftimes subject to the unsound and unnatural pronouncement from a preacher who delivers an unprepared sermon, wherein he never succeeds in culminating round a sound moral. We sing

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; such feelings are a danger, and indeed a detrimental danger to the minds of our people. They deprive them of the opportunity of "A Clear Conscience." Last but not least, our writer omitted this very important fact, that by copying and imitating the doings of other races who have a strong influence on our environment, we in turn enrich our own customs and culture. By going to the sports ground on a Sunday, an African benefits more from a physical and a mental point of view, in which qualities he lacks a great deal.

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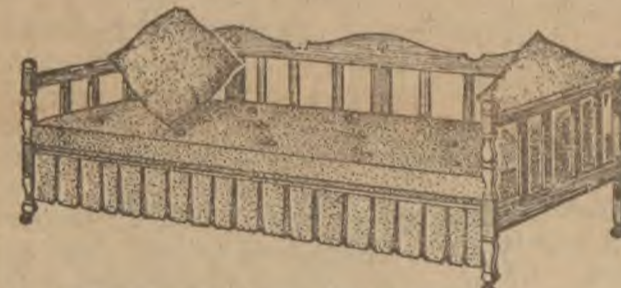


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Ewe, iCocoa ikukutya—ukutya okuselayo! Kukutya kwenene; oogqirha batsho kuba bayazi ukuba ixutywe nezinto zexabiso. Ngako oko, ikukutya okukunika igazi namandla angaphezulu ikwa sisiselo esimnandi. IBournville Cocoa ibiza i1/3 qha ngesiqingatha seponi ezaza ama56 ekomityi zecocoa.

CADBURY'S BOURNVILLE COCOA



ICOCOA YENZIWA NGOLU HLOBO

Galela ite- iCocoa nobisi neswekile spoon ezele uzamise de kungabikho yiyo ekomityi- magaga eCocoa: wakugqiba ni enganzato: galela nobisi zalisa ikomityi ngamanzi neswekile nje nga xa abilayo uzamise usenza ite: uze ndibanise kakuhle.

No 9

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 tlatlwa 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 kgathilweng ka 'podimotihalo.'

MOKGWA WA KGETHO

Molao wa Lekeishene o na le thata go laola tsamaiso ya kgetho ya Makgotla. Ba ba tshwane-lwang ke kgetho ba tlamegile go bo ba duetse madi otlhe a makgetho mme go se ope wa bone o kileng a atholwa kgotleng ka molato; mme botlhe ba tshwanetse go tshola bosupi jo bo pakilweng ke banna ba le lesome ba e leng baagi ba kgaolo.

TSAMAISO YA MAKGOTLA

Ditokololo tsa Lekgotla di tshwara tiro mo lobakeng lya ngwaga. Lekgotla le tsena ka kgwedi le kgwedi mme kitsiso ya kopano e dirwa malatsi a mararo e manegiwe mo dipoteng tsa kgotla ya Mookamedi wa Lekeishene.

Dikgang tsa Lekgotla di a kwakwa mme pampiri nngwe ya tsone e romelwe go ba puso ya motse. Dikgang tsotlhe tse di tlang fa pele ga Lekgotla di tshwanetse go t'atswa ke motho wa bobedi go sa nngeng jalo tsa lat'hwa mme mongwe le mongwe o tlamegile go tsaya kabo mo katlholong ya 'podimotihalo' (vote).

DITIRO TSA MAKGOTLA A KGAKOLOLO

Makgotla 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 thokegang 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 methodi ya Sekgowa kgotsa dingwe tse di rotloetsang bojarara tse di ka d'risiwang 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 dithu'aganyo tsa madi a go duelela matlo, metsi, matlo a maithome'lo, 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 batho, mme babusi ba motse fa ba le bothale ba ka dirisa dikoketso tsa melao ka go lopa dipogelo tsa 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 motse e ya Kgotleng ya Letona la 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 akangwe ke Lekgotla ja Kgakololano mme pegelo ya lone ya ba ya akangwa ke babusi ba motse. Sekao sa bofsa jaana sa tshetsetso ya molao o se bonetse kwa motseng wa Orlando. Leano la kgaolo e mpsha ya kwa lekeisheneng la "Dube" kwa Bantsho ba tla newang tshwanelo ya go ikagela metse ya bone, lefa le dumeletswe ke Masepala wa Johannesburg, le ne la tshwanetse go bewa fa pe'e ga Lekgotla pele go tsewa kgato.

TSHIAMELO YA KGETHO

Makgotla a Kgakololano, fela jaaka a mangwe a mantsi, a na le maikarabelo a tlhokegang mo kgethong ya ditoko'olo tsa Lekgotla la Baemedi ba Bantsho le ya Lekgowa la go emela ditshiamelo tsa Ba-Afrika kwa Palamenteng. Makgotla a ka bidiwa "dikwele tsa kgetho" jaaka go le teng kwa Amerika le mono S. Afrika mo kgethong ya BaPalamente le Makgotla a Dinaga.

Lefa tshiamelo e ya kgetho e Makgotla a Motse a tsa Kalafi. Lefa tshiamelo e ya kgetho e Makgotla a Motse a tsa Kalafi.

FROM VELD AND ZOO

The Elephant

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

The elephant differs from other mammals by its huge size, its trunk—an elongated nose and ears. The learned call this nose the proboscis. With the proboscis, the elephant is able to perform many functions. It can pick up a banana, an orange, a peach, peanut 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 defensive weapon. In this case, the tusks also come to its assistance. The proboscis is coiled round an enemy and the enemy is pinned down to the ground by means of the elephant tusks. These tusks also help the animal when in search of food by digging out roots.

The elephant is found in tropical regions in South and West Africa as well as in Eastern Asia that is in India, Ceylon, Sumatra, Borneo and Indo-China. Elephants differ according to continents.

The African is bigger than that of India and both types of elephants have other outstanding points of difference. The tusks of the African elephant are bigger than those of the Indian elephant. Again in some of the Indian female elephants, there are no tusks at all; whereas the African female elephants always have tusks, though these are weaker and of a smaller size than those of the male elephant.

Again another striking feature about these elephants is that, the ears of the Indian elephant are relatively smaller than those of the African type. The backs are also not of the same shape. The African elephant has a hollow back whilst the Indian elephant has an arched back.

The African elephant has fourteen toes in all, that is, four to either of the fore-legs and three to either of the hind-legs. That is not the case with the Indian elephant which has five toes to either of the fore-legs and four to either of the hind-legs making a total of eighteen toes.

Until recently the African elephant has been difficult to train for use by man. In the Belgian Congo, in Central Africa, there is now a training station for these animals. The Indian elephant is easy to train. Thus, it is put, to more effective use by man in the railway-workshops of India, docks and other public places. The Indian elephant is also used as a pack animal.

An elephant matures at the age of 25 years; it can live to 150 years. By T.E.D. Guide-Lecturer.

Relaxed Petrol Restrictions and The Pretoria Zoo

It seems as if the relaxed petrol restrictions will make the 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 number of cars other than T.P. cars parked in front of the Zoo throughout the year. For the whole of February this number amounts to 282. On the first Sunday after the relaxation of the restrictions, the number of cars other than T.P. cars parked in front of the Zoo amounted to 175; for the month of March the total number is 621.



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Grocer: "Well, Mrs. Ngopo, with tea supplies still scarce, it is more precious than ever!"

Mrs. Ngopo: "But why is tea still scarce, Mr. Grocer?"

Grocer: "Because now that we have won the war, the men and

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 refreshing and good for us that not even a teaspoonful must be wasted."

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Ndlala e Tekwini ra Phalaborha

Kuvhangano ya U.P.A.

(G. Makuya)

E tikweni ra Phalaborha, ndlala yi lave ku endla ngozj. Vanhu a va hanya hi timongo, ntsena. Kutani timongo na tona ti hela. Oh!! Hi vone mihlolo. Le'husi na tona tihomu a ti nga shavisiwi, hi kwalaho ka vuvabyi lebyi atiri nabyona, kutani va nga tivi le'saku, vata endla yini.

Vavasati, hi vona lava a va verenga kutlula va vanuna, hi kuva a va famba na mapulasi ya Mabunu va verengela mapa, kumbe matapula (potatoes) va kota ku hanyisa shihlangi swa vona. Kutani nkari wa vukanyi wu fika, leswi wu nga kuma vanhu vanga dyi ntshumu; kutani ko sungula ku va na ku shaniseka lo kukulu; vanhu va nwa vukanyi byi nga kumi ntshumu endeni, vanhu va sika. Sikú rinwana, loko ndi famba e tikweni ro, laha tiko ra Phalaborha ri hlanganako na ra ka Nyamazana (Game Reserve), ndo kuma mophoisa, hi leswaku Kruger National Park police. A tandeka kuyima hi ndlala kutani hi leswi a ndi ri na shinkwanyana ndi nwi nyika, a phorha sona kutani a sungula ku kota kuyima a khensa ngopfu.

E Ka Vafundisi na va Evangeli

Kasi nwina mi tirha kwihi sana? Oh! vamakweru e Hosini, Vonani masimu ya wupfile; kambe va thoveri a hi vangani. Rito ra Yesu hi leri: "Yanani misaveni hi kwayo, mi ya va byela rito." Marka 16:15.

Kutani loko ndi vona ku lova ka tiko ra Phalaborha, wo ngi ti Yesu a vula leswaku rito ri ya vurwa kona ntsena. Kasi a swi tano. Vamkweru, tiko ra Phalaborha ri na torha ngopfu; swikolo ku hava Kereke ku hava. Sikolonyana 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 ya ta pfumela ku teka vahedeni shana; a hi swona. Ta hata.

Hovha na khuvhangano khulu fhano Johannesburg. Bhathu vha-dadza na kereke, ye vha kuvha ngana ngomu hayo. Vha-Pretoria, navha Germiston; vha Springs, navha Benoni; na vho dabo vha tshibva masiani othe afhano Johannesburg. Vhothe nga muthihi, vhothe upfa nga ha mbvela-phanda ya shangoni la havho la Venda. Vha-venda vha songo vha ho ho ne kha hoyu mutangano "Phweeha!" Mulate-dza.

Mihani

(a) Zwikolo, uri zwiande shangoni la venda. Tshikolo, tshihulwa ne ha Ramasaga, tshi lwelwe uri tshi vhe hone, na musi zwikhuliso zwi zwinzhi; maswina a tshi kho u di zwala mufhunga vhuwati hashu. Eneo, a sa funi mulanga vhuwati hashu.

(b) Vhu-ongelo (Hospital); ngei venda, a hu lingani; vhanwe vha wadze vhaafa vha songo la na muchonga, ngauri nanga (Maima) na Vhuonkelo (Hospital) zwi kule; na ndila dza uya, a huna. Vhalwadze, a vhafanelwi nga u bvisa tshidzimu, musi vho fozdiziwa malwadzeni a vho. Na hone ri vhadivhisa uri: tshidzimu a tshibviswi.

Zwiliwa zwi fhiwaho vhalwadze, ndi nyula.

(c) Bambiri (Tari): Vhanwali vha tari vha rumelaho matari a vho, ngeno ho "Mutanda-vhudzi" (Editor); vhasi nwa'e zwirembo, vha nwale zwirendo. Mafhungo a vhu di takadzaho, na u farisa u fhata "Dzata."

(Mudi wa Dzata wofhathiwa nga vhapfani; vhatu vho bvaho "Vhukalanga" vhe tshigwada tshithini.)

(d) Tsumbedzo ya vhudinda, ha "mbvela-phanda": (Tickets). Uri, tshifinga tsho vhibva tshauri dzivhe hone.

Ndivhiso ino, ndi u to u sumba ma-dula a thanga yo lulwa ho helo duvha, Dzimbalelo, na nzi zwo-vha zvinzhi, zwo daho na vhadinda vha Mbvela-Phanda.

"Ngahu Fhatwe Dzatha."

A Vonile Khombo

(A. D. Mahatlane)

Dzaha rinwana le'ri ari sukile ku endeke a Germiston Location ka hari misho, hi sonto ya ti 17 (Nyenenyane) 1946.

Lani hi laha mi tivaka ha kona lesaku hi minkarhi ya ku wisa, i nkari lo wunene wa ku hlometela e shikalwini; a ti karhatela ku ti rila vusiwana, ne ku tihlayisa.

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 kwe hi leswiya-a-a! Khatsa-a-a-a!! o suka a famba. Loko a ha ku hunda ngedhe, a rhelela nkova lowu nga kona, o vona shifanyetana shi yimile kwala shitaratene; kutani shi ku ka yena: "Heit bra!"

"Uit brigade," ku hlamula yena; "hoe's dit mfo?" ku vula shifanyetana. "Nee wa ka vava ku dolly wase khaya!" ku hlamula yena futi.

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

Yena: "Ek rook nie matasyn bra!"

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 leswaku o randeriwile hi vatsotsi, va mune va nwi kombetele hi mavolovo, unwane a ku ka yena: "haal jou klere uit jong!"

Yena a nga hari na longo, se o tseka-tseka-tseka, ku fana na shikava-kava sha dzonga.

O sungula kuhlulula, a sala na suti leyi anga velekiwa na yo' ntsena! Loko u suka la' u nga fambi u hamba uku hiku khutuzile kambe u va byela kuri u lo hlulula' u hi nyika. O na a ha yimele ku leri swa, va nwi vatla hi mpama, e ndlevene, va ku: "Ha i ye Tau!"

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 mugila.

Ku Dyondza

Dyondza, dyondza nwananga, Hi matimba ya wena; Vukoko u ta hala, Ni khadi u tulla— 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 nhlasele, Swingo to twa swimonyo Hikelaho 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 matsheleloni. Johannes M. Nenweli

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MADIRENG A DITULO KA DITULO

EVENTS IN VARIOUS CENTRES

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 otlala sa ba sa mo nkele chelete. Sekebekoa seo se ts'oeroe 'me se ahloletsoe kholi 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 mats'oare tali e nyan't'sa.

Mehlolo Tshoane: He-i! lona Baruti, le tsamaelang bosiu le senya mosebetsi oa Morena? Moruti e mong—lebitso le senya moeka-leleke—o ne a ea libeseng a tsoa phuthuhong ea hae mop ho neng ho ts'oeroe mosebetsi oa koleke teng. Hoa ho tona ho no ho ts'oere potomente e khoatse lipharana, tse ratoang ke bo-Tsotsi. Ke ha khona hore a bine tsi. Ke ha bo-Tsotsi ba mo ts'oara 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 ho rona "Tsotsi." U ke ke oa hlola u bira "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 etsoe liphuthuhong moo le tsoa koleka. Athe ha e-ba le tsamaea le fuparetse, che, ha ho molato, le tla bitsoa 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 Jentilemane—Pasop my kind! Ke tseo he Baruti, ithokomeleng he bo ntate, baholo-hole lona Baruti ba ka ntle. Bo-Tsotsi ba re, Baruti ba laishile, liphuthohe li ba fa lichelete ka li Sontaha. Pasop, Baruti mona ke Tshoane re ea ts'oana, re se meno.

Mehlolo Pelindaba: Mona Pelindaba lefats'eng la kholla u mona; banna ba teng ba re-chiri-chiri ke bohale. Ho teng mathaka a bo "Tsotsi" ba sa sebetseng ba jela basali mahe, ba iphetotse liqoabi, ha beng ba metse ba le siceo ba ile mesebetsing. Ke tseo he "Khupamarama," u ipatile kae, ha e-ka ha u sa qoqela babali litaba? 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 tla e oeleng lefats'eng. Monna e mong o ts'oeroe a utsotse phofo. O ho sechaba tla e eme hamphe ha batho ba se ba utsoa bopi. Ke tseo he Mofeta-ka-tselala, re bile re tseba litaba tsa motse oa henp, 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 tseba lekgotleng la sechaba, eleng African National Congress. O fetsa lengolo la gagwe ka go kopa morulanganyi go fetsetsa madume a gagwe go Morena Phafa, Morena Semanyamanyane, Morena Pudie-ka-Tselala, Morena

Khongoana, Morena Mofeta-ka-Tselala, Morena Mosupa-Tselala le Morena Pene-le-Enke, gobane ke 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 Mohlahubi oa Dikolo Morena Kriel kooa Ntlong ea gage. Ena Mohlahubi o be a dirile Meketenyana oa mats'oaalo a gage. O ile a bolelela bana ba go mopelela gore ka lona tlatji leo obe a fetja Ngoaga oa masoa go fetji 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 l6s, le dilekere tja bana. Mohlahubi le metsoalle ea gage ba leboga ka mantsoe a mabotse le ena moopedishi a leboga ditebogo tja mohlahubi oa dikolo le ba-

"Kopelo"

Rea locha Tau kgolo maila go fenyoa rea locha mokoena. Rere kgots'o ga e ata mo motseeng oa gago, le go ona magageno.

Modimo boloka chaba sa ba bashoeu (bashoeu) le ona Ma-Afrika.

Pudi tja Tselala

Bothaville: Vekeng tse sa ntoa feta re bile le mokete oa Convention ea Baruti Ministers' Retreat le Young men Guild ho tloha Labone 7 March ho fihlela ka li 10, kerekeng ea Wesele.

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

e chatsi 'me mantsiboea ba thabisoa ka lipina tse monate. Motsamaisi oa lihlopha tse neng li bina ke Mosuo C. K. Mphakama eo e leng eena ea ts'oereng motse oa heso ka lipina, sekolong, kerekeng le motseng.

Ka tsatsi la Sabata phuthohe ne e tsamaea hara motse; hohle ho utloahala mehoo le lifela tsa 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

Titus says WIFE was VERY ILL



Titus Simbini, who lives in Langlaagte, Johannesburg, is one of the many native men who have proved the power of Feluna Pills.

In his letter he told how he met a friend who was surprised to find Mrs. Simbini so well and strong. Two years ago she was very ill. Mrs. Simbini was restored to health by Feluna Pills. She is to-day a happy mother. And Titus is a proud father.

We do not claim that Feluna Pills will make every woman a mother, but we do say that this wonderful remedy feeds the blood and creates

the vigorous health so necessary to happy motherhood.

The first doses of Feluna Pills prove that cleansing has begun. Lazy bowels become strong and active. Dull headaches are banished. Eyes become bright. Pains in the loins and limbs no longer make life a burden. Work is a pleasure, a joy. Spirits revive, and the hitherto sour depressed woman becomes a cheerful companion.

And with the Feluna cleansing action is combined a blood-feeding treatment which nourishes the body and gives strength and vitality for the daily tasks.

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 disease.

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.

Waste matter does not clog and mildly poison the Feluna woman, causing headaches, acidity, flatulence, impure blood and nausea. Complete daily bowel action soon becomes a "habit" with her as the organs and muscles are quickly strengthened by the guiding and stimulating processes ensured by the Feluna formula.

We strongly advise sick women and girls to give Feluna Pills a trial. Results are certain. There is no doubt about that. And just as Mrs. Simbini and thousands of other sick women have been restored to health and strength, so you, reader, can know, feel, and prove their wonderful restorative power.

Feluna Pills for Females Only are sold everywhere in red packages at 3s. 3d. per bottle (Trial size 1s. 9d.) by all chemists and stores. If any difficulty send Postal Order to P.O. Box 731, Cape Town and supplies will be sent post free. Avoid disappointment by insisting on Feluna, designed and compounded to achieve the results we claim.

FELUNA PILLS FOR FEMALES ONLY

Try Feluna when the following symptoms indicate the need of a cleansing, regulating and blood strengthening medicine.

Anæmia
Indigestion
Biliousness
Constipation
Backache
Weakness
Tired Limbs
Lack of Energy

Headache
Loss of Memory
Neuralgia
Furred Tongue
Bad Breath
Pimples
Specks before the Eyes

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

Colitis
Stomach-ache
Fullness 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 playing against visiting teams from Robinson Deep, Modderfontein, Simmer and Jack. The first match played between the secondary school team of Alexandra, who won all junior division competitions during 1945, and the 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 favour of Robinson Deep.

Trophies Presented

The Union Furnishers Trophy was presented to the Moroka Lions F. C., being winners of the first round in the senior division. The Moonlight Darkies F. C., winners of the Knock-Out in the senior division, were presented the D. H. Saker and Co. Trophy.

Both teams were to meet in the finals for the two trophies. They will thus meet again in the first round finals for the current season on Sunday, April 28, 1946, at 4:00 p.m.

The secondary school F.C. won all trophies in the junior division competitions. They were presented the Stern's Trophy for the first round; the A.R.C.P. Shield for knock-out, and they had the honour of being the first winners of the summer league competition, for which they were presented the Dr. Shapiro Trophy.

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 passing on of that great African Leader, Dr. J. L. Dube, and the graduation of Dr. B. W. Vilakazi, D. Litt., were the main topics. Conversation took the line of a debate on whether education is the criterion for sound leadership.

To-day, the man in the street, as perhaps never before, realises that education will help us all to rise to higher things; but they are not so unanimous on education as a sine qua non to sound leadership. Mpanza's leadership has been admired in certain circles, not so much for its glamorous appeal to modern conceptions of revolutionary and militant leadership but chiefly because he has been a leader appointed by the people for the people. Some of his rivals at the polls have been men with higher educational qualifications than himself, yet they failed to oust him out of his exalted position.

The leadership of the late Dr Dube has been admired by both educated and illiterates, not so much for his qualifications which were not the highest in comparison with present day standards, but for social qualifications which he did not fail to show at all times. Testimony has not been wanting of the professional and academic qualifications of our ally African D.Litt., Dr. B. W. Vilakazi. He has even won the admiration of the little man for his scholastic attainments.

DISSATISFACTION OVER EDUCATION

Although the achievements of these men are held up to us as stepping stones to sublimities, there is general dissatisfaction with the system of our education. The demand to-day is for a greater degree of skill and productive ability if Africans are to produce the leader who will lift his people to nobler heights. The tendency in our education is to isolate the learned from the untaught, and to endeavour to foster a class-standard which will make the literate to look down upon the man-in-the-gutter.

The present upheavals at Orlando have, 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 sand.

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 example set by this club. Rangers had to do this because of the acute shortage of trophies.

The Moroka Lions are also winners of the Transvaal Challenge competitions for 1945.

SKUD WAKKER U LEWERGAL SONDER KALOMEL

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

U lewer behoort daaglik twee pinte vleibare sal in u ingewande te stort. Andersie gal u geneesmiddel vloei nie, verteen u kos nie. Dit verrot net in die ingewande. U mag word voi gas. U word hardlywig. U hele gestel raak vergiftig en u voel sumpiergedruk en klaar met die wêreld.

Die Blootewerking van die ingewande raak nie die oorsaak nie. Dit kos die lewende sekerwerkende Carter's Little Liver Pills om daardie twee pinte sal vrylik te laat vloei en u soos 'n vis in die water te laat voel. Dit is onskadelik sag, tog verbandel om die gal vrylik te laat vloei. Vra om Carter's Little Liver Pills. Sorg dat u die naam Carter's op die rooipakkie sien. By alle apteke teen 1/3.

"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 education.

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



Cows' Milk and Sugar in the Tin Wonderful for Feeding Baby



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Modern Training For African Nurses . . .

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 Mathelson who has just returned to the hospital after four years military nursing service in the Middle East and Italy. Matron Mathelson was awarded the Royal Red Cross for her excellent war service.

Top 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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