Authorised to Publish Government Proclamations and Notices of the Native Affairs Department.


General view of a large gathering at the opening of the Industrial School in Western Native $\begin{gathered}\text { Wrand } \\ \text { (Inset) The Administrator, General Pienaar, the Mayor of Johannesburg. Mr. Immink and Mrs. }\end{gathered}$ Pienaar

INDUSTRIAL SCHOOL OPENED IN WESTERN TOWNSHIP
 said the Admimistrator of the Transvaal (General Pienaar) when he opened the industrial School at the Western Native Township last week-end. The first well equipped industrial centre serving competent African teachers for the training of African boys and girls"."
"It is fitting," he said, "that the first centre of this kind should be opened in the greatest industrial city of the Union and that the first citizen of Johannesburg should be presiding on this occasion."
In a short address of welcome of Johannesburg, Mr. Immink announced that the municipality had decided tó build a secondary school in the township.
as a first step towards the solu tion of the manifold problems of adjustment for African urban communities," said the Adminis

CHAOTIC CONDITIONS There had been criticism tha the training in Native schools was
too bookish; but it was the tremendous growth of Native urban communities which had made satisfactory training so difficult.
In contrast to the steady development of country schools on mission farms, where it had been possible to carry out the education policy of the department success
fully in congenial surroundings, was the revolutionary expansion of urban locations, where schoois sprang up like mushrooms and
overflowed from church buildings Such chaotic conditions det mined chaotic conditions deterto take drastic steps to create better conditions. A great number of suitable school buildings had been erected all over the Reef the Education Department, w

Máfoko a Ntwa (Di. tswa tsebeng ya 13
NTWA YA GAE LOSIKA LOO-KOKO MO NAGENG TSA BANTSHO

 Tampane edula mo mangen a di
Tota lefa e lle dipota tse nilo ya dikoko. Di nwa madi a dikoko
bosigo. Go bolaya ditampana, di.
 teng.
dikoko. Tsela e nngwe gape ya go bo-

 Selang. Fauwa sespa se thamphogic
kana.
tos

 à à mo dipoteng le dipating.
(i) Dinta Tsa Menoto $\mathbf{E}$ Se-
kgwakgwa.
 e nhe máswe me kwa morago ko-
ko e thhotse. Kalafo ke go thaparaffin le go tlosa sekgwakgwa ga
se duimela, Jaanoing menoto e tshasiwe ka parann me kafa morago
go tshasiwe ka matura a mkkk kgo-
tsa kolobe a thakantswe le sulphur. (Karole tse sulphur.) Alafa
le karooto e le 1 ya sula
jalo ka thipi te pedi me o be o
bone ga dinta le matsae a tsona bone ga dinta le matsae a tsona
di fedilie
(iintia. Ke tsa mefuta e me-
bedi, tsa Mmele tse di tshetlha le tsa thogo tse di tshetlha ka mmadi anye madi. Di tena thata me
ga di Ie dintsi di dira zore koko
e tathe dithe kolwe ke keletso ya dijo Dikoko di tsala mae a sekae me
fa gongwe di swe Dita di thiela
mo okokong. di tsalele maie a tsona mo kokong me a thiobe ka malatsi
a le 5 kgotsa 10 . Nta tre tse finye di
ate Tsela ya go thusa dikoko go bo-
laya dinta ke god nazy bonno bi
go ithothora ka minu kgotsa mofora. O ka tuhakanya molora wa
dikgong le sulphur (ga e le teng)
Ie lerole la tsela, Dira bonno mo

 swe. Matise. Matsetse a tsalega
(iii) Maise.
mot thititeng e mo mmasakeng koo-
tsa matlung a dikoko Go tloga fao Isa matlung a dikoko. Go tloga fao
matsetse a kgomarela mo thogong
le sefatilhegong sa koko a ka go tshasa matura lega e le vase-
line. A hupela moya a we. Ma-
tsetse dikalana tsa Mint le khaki-bos mo
tung me a tenwe ke monkgo wa
tsona. (iv) Dibokwana: Dijo Kafa Teng.

|  |
| :---: |
|  |  |
|  |  |
|  |  |

 tseo tola ke kgetse tsa mae. Teta
ga mae a butswa, ditokololo dia
kgaoga me di tswe le dithokolo
tsa dikoko. Mae ao a tloge a jewt ke dikhtikhwi tse di tha jewang ke
dikoko tse dingwe me a tsene mo
 Gape e tsala mae a se kee fela.
Dikoko di ka thisiva ka go fetle.
 ntshiwe ka nako le nako me ao
senngive 0 notsha. Ga go k kgonega nasaka
go ikhutsa dikoko
lefa di ka feta. Go

## dibokwana tse a tle a Diboko Tsa Kgaraga.

$\qquad$

Litaba Tsa Ntoa

## NTOA EA MABBENG

Leruio La likhoho naheng TSA MA-AFRIKA
 L. Vanderolank aofela tse phelang likhohong, e bitsoang Tampan kapa Letsetse la
Khoho ke cona e kotsi haholo, le eo ho leng thata haholo ho e bola-
ea, Matsetse ana a lula mapatsong le matarong a lifate le maboteng
a matlo a likhioho. A tsoa bosiu me

## a iphepe likhohong ka ho monya mali a tsona. Ho thibela matsetse

## ana. sebelisa mafura a khale a me- botikara a kopantisoeng le parafini

 lifateng le maboteng a ntlo ea li -tape worms. Di kotsi thata mo di-
kokong fela ga di nna di htsi. Di

koko mo malang a yona me koko e
bolawe ke talal. Diboko di tsala
mae a tsuang la dithokolol Dikolkod


itsege, kganele e gaisa kalafo. Di-
koko di godisetswe mo mafelong a
a phepa ka gale.
Setthare sa Dibokwana. Dibo-
kwana di bolaiwa ka molemo

ise di neve sethare. Silhare se se
bolaya bontsi wa diboko to kgolo
me se tlogele mae. Setlhare se ta-
di phathine a me tion. Dithokolo tse thumive tso-
the. Letlhafula di ka newa ga-POLELO KAGA KGOSI YA
DIPHOLOHOLO
me a tlogela bana ba gagwe le
mmutla. Gauf le ntlo go no go le
tsela ya go stamaiwa ke dipholo-
tloga dipholoholo tsa bo si tla
mme mmutla a gana go di bona.
me a siela ko thoko mo a neng a
gare ga phoholo tseo go no go no
le pholoholo nngwe e neing e boi-
tshoega me ya bitsa ka lentswe je
tegolo e rata so itse gore bene belegolo e rata go otse gore bana ba ba
innutla a nang le boona ke ba ga
mang. Erile e senis go utlwa goremmutla a a feta a mmolelela se se se
diragetseng. Mosadi a kokwanyapedi a tsamyva le yona a sala di-
pholoholo morago. Jaanong kanabolela ha a batla bana. Pholoholo
\%a e ef: Atamela ga re go
tiwe me erile a tamela ya mo me-
mogo le batho ba ll bantsi, go le
dikgomo le dinca. Bana ba gagwe
ba ne ba tsherwe ke tia me ka
tshipi a seca nama mo dikgopongtsa phoioholo a begetsa bana me
baa, ja. Batho ba bangwe le bona
ba bo ba re "Le ronare tshwerwe
ke tiala" me a ba segala a ba be-
setsa baa ia. Jaaka entse e sega-kya jagna pholoholo ya utlwa bo-
tlholoo tota me ya bitsa matona
yona orore a thuse me a tholka thu-
Ya pitika ga seke ka e thusa sepe.
Kyu bohelong ya bo e tsenya
titbogo mo mothaking a lesaka e
a romela shwane fore e yo go bo
ha gore so diragalang. Tshwene 5magae a bona a leng kwa ditha-
beng ba itlhaganelele teng. batshwene ke tha gopola maffeng.
Dipholoholo tsotlhe tsa bo di pha-
khoho. Tsela e hygoe e ntle haholo
ea ho thibela matsetse ana (Tam-
pans, ke ho hasa htlo hantle (hamleka ho thibela likhoho tsa hao ho-
re li se ke tsa e-ba le manyoha ka Hoba mosali a tsamae, libatana
tsa hlaha. 'me 'mutla ha o li bona re li se ke tsa e-ba le manyoha ka tsa hlaha, 'me 'mutla ha o li bona
ho li fepa le ho li etsetsa matlo a oa ts'oha. Oa balehela thokonyana, pans, ke ho hasa htlo hantle (ham- ho li fepa le ho li etsetsa matio a oa ts'oha. Oa balehela thokonyana, moho le lirobe, lithupa tseo likho- li lokelang. E fa likhoho tokoloho oa lula oa lebella. Har'a libatana
ho ti kotamang ho tsona ha li ro- e kholo ea ho tsamaea 'me liahelo ho the ho e na le se seng se ts'aho 11 kotamang ho tsona ha li ro- e kholo ea ho tsamaea me liahelo ho the ho e na le se seng se ts'a-
bala le mapatso kaofela le mafa- tsa tsona e be tse ntle tse makhe- behang ka bobe, se ileng sa bitsa oala le mapatso kaofela le mafa- tsa tsona e be tse ntle tse makhe- behang ka bobe, se ileng sa bitsa
ro) ka motsoako ona o hlalosoang the. Mantle a tsona a fieloe ka na- 'mutla sa $u$ botsa hore na bana mona. Nka gallon e le ngoe ea parafini, nako le nako me liahelo tsa tsona me mabitso a bona, me sebata seo sat Nka gation e le ngoe ea parafini, Ii 'he li suthisetsoe mobung o mo- ba metsa ba phela.
cha o hloekileng kapa mobu o pholo. ea sesepa se bonolo se sesehla. motsoe likhoeli tse seng kae, ha mo bolella tsohle tse etsahetseng.
Kenya sesepa se sesehla bolekeng ho ka khonoa, ho etsetsa hore liKenya sesepa se sesehla bolekeng ho ka khonoa, ho etsetsa hore li- mo bolella tsohle tse etsahetseng.
bo boholo ba gallon tse nne tsela
moalla patsi e omi-
metso li shoe. metsi a belang ho bona: fuluha ha- Liboko o leotsa likpotoana tse peli tsa
ntle ho fihlela sesepa kaofela se tiba: Tsena li fu- ts'epe, tseo a ileng a li nka a tsaqhibiliha. Tlosa boleke mollong u manoa likhohong tse ngata; bote- maea ka tsona ka tsela eo.
eketse ka gallon ea parafini. Hasa lele ba tsona ke inchisi tse peli 'me Enoa e ne e le morena oa libamotsoako ona o sa chesa lifateng li chitja, ha li sephara joaloka ma- tana; ka baka leo, eitse ha a fihla tsa ntlo ea likhoho. Parafini e tia e-ba li ngata. Mala a khoho a ka mosali a qala ho hóa a re eena, boraea matsetse ana kapa likoko- e-ba li ngata. Mala a khoho a ka
ana life le life tse ling tse kang tlala liboko tse chitja hoo ho sa
'Red Mite' le 'Scaly Leg Mite' tse hloleng ho le sebaka se Red Mite' le 'Scaly Leg Mite' tse hloleng ho le sebaka se setseng sa
ka ipatang mapatsong la mafarong lijo hore li fete, me khoho e bo-
a ntlo. Sesepa se thusa ho koala lase ke tlala e be e shoe. Liboko
mapatso le tse joalo.
tsena li beha mahe a fetang a tsoe mapatso le tse joalo.
'Scaly Leg Mite,: Kokoana ena lula ka tlase le mahareng a ma-
khakhapha maotong a likhoho. Maoto e ba a matenya a mabe, me
khoho ha nako e ntse'e tsamaea ea hlotsa.
Phokora ke ho hlatsoa, ka boro--
solo limope le mato tat sese solo lirope le mato ka sesepa le
metsi a chesang ho tlosa makha-

## khapha kaofela a khoehlang. Li-

## ka mafura a nku kapa a kikitloe

$\qquad$
$\qquad$ mor'a matsatsi a 14 hore $u$ be le
nete hore likokoana tse hammoho
 Linta: Ke tsa mefuta e mebeli-
Nta ea 'Mete, eo 'mala oa eona
leng mosehla le Nta ea Hhtoho,

$$
\begin{aligned}
& \text { kang e ts'ehla e nang le mahlakore } \\
& \text { a botso bo bosootho. Linta li na le } \\
& \text { melomo e lomang. Ha li monye }
\end{aligned}
$$le ngata li etsa hore likhoho li la-ho shoa lia shoa ha li hlasetsoe $k$

tsona. Linta bophelo ba tsona bo
hle bo fella dikhohong; li beha ma
he a tsona lits'ibeng 'me li qhotsatsena li beha mahe a fetang a tsoe
le mantle. Khoho e fumana libokole mantle. Khoho e fumana liboko
ka ho ja mahe ana. Mahe a jeoetamela, ha ke u utloe." Mosali ame le eena sa mo metsa. Mosali aamana bana ba hae ba phela. leatho ba bangata hammoho, le li-
khomo. le lintja. Bana ba ne balapile, ka hoo he mosali ka likotopele ke khofu kapa kokoana joa- tsa ts'epe a seha likotoana tsa na-Joaleka ma likhopong tsa sebata. A besa
kaofela, thibelo e molemo ho feta hao u li holise mobung o hloeki-
Ieng thobane litsuonyana li fumana kholo. Liahelo le matlo e be tse makhethe ka ho li fiela ka mehla e ka ho fetola mobu le ka ho hasa Sehlare sa Liboko: Ho Ieleka kapa ho bolaea liboko, likhioho li ka

$\qquad$ tsoa hammoho le mantle. Mantle
kaofela a tlose nitlong le seahelong kaofela a tlose ntlong le seahelong
u a chese hore likhoho 1 i tle li se
ke tsa thonoka libolo le mahe. Seke tsa thonoka liboko le mahe. Se-
hlare sena se tla thusa haholo ho thibela liboko ho kena likhohong kapa hane lehlabula hore likhoho li tle li phele-nka re hang ka li-
khoeli tse peli. Liboko ha li kha-
$\qquad$
PALE EA MORENA E MOHOLO OA LIPHOOFOLO
lupanya leroleng. Kopanya molo-
ra oa patsi le sebabole (ha se ka
fumanoa) le lerole la 'mila. Etsa
tulonyana sekhutlong se seahelo sa
likhoho moo li ka bothang teng
tsa fata mobu tsa ikhasa ka oona
lerole , le tla fihla hohle meleng
oa khoho me linta 11 tla oela fa-
ts'e li shoe. Lerole te tsamiaea he
fihlela le keria lipompong tse nye-
nyane tsa phefumoloho tsa linta

Matsetse: Matsetse a atisa ho be ha mahe a oona matlakaleng le
ts'ileng e matlong le liahelong tsa
likhoho. Ha a se a qhotsitse a ipata litulong tse pepeneneng sefa-
hlehong le hlohong ea khoho. Ho tlosa, u ts'oanetse ho tlotsa mafura
le vaseline matsetseng kapa botsikoaneng bo khomaretseng likhoho oele fats'e. Ho thusa ho thibela bo-
tsikoane matlong a tsikoane matlong a likhoho, beh
Iithutsoaha Ti se kae tsa koena l
liabathabane ka tlas'a lithutsoan tseo li lulang ho isona, le tse joal
Botsikoane ha bo rate morikho
(iv) Liboko kapa likokoána tşa Kahare: Mefuta e mengata ea libo-
ko e futuhela likhoho. Tse khathatsang haholo li bitsoa manyoha-
Ho teng mefuta e fapaneng ea maHo teng mefuta e fapaneng ea ma-
pyoha empa kaofela ha cona e me telele e sephara e na le hlooho le
linoko tse etsang mele. Linoko tsena e hlile ke mekotlana ea marobeha ka bonngoe me li tsoe khoMahe a manyoha ka mokhoa oo ts'il le tse joalo. Likhofu tsena, Iinmanvoha me ka mokhoa oo manyoha a khu-
thele likhohong. Manyoha a hol hape maleng a khoho me hape
etse mekotlana ea mahe. Ha khoh hare ho cona, e talimeha e kula se ke e rata lijo. Ea ota, e behe
mahe a se makae. Ka molkhoa oo

Ba
apile, re fe re je." A seha a ba phehela.
Sebata
Sal
no sebetsoa ka mokhoa ona, sa bitsa matona ho batla keletso, empa kolang. Sa botha seretseng, empa hoo ha hoa ka ha hloho ea sona moterong oa motse Me sa e shoa. ts'aba ho atamela ho morena, ka re na o joang. Ts'oene ea khutla me ea re: "Bao lehae la bona le leng lithabeng ba phallele ho ea lilithpteng ba phallele ho ea lithoteng; ha e le 'na, ke ea mafikeng.
Liphoofolo tsa nyamela kaofela. Ka nako ena mosali o ne a se a
bile te katleho ho phunya lespo ehlakoreng la morena. 'me a tsoa. lateloa ke bana ba hae:
Joale ha tsoa pholo, me ea re: Bo! bo! ke thusitsoe ke mang?
Ha tsoa ntja, me ea re: "Ho! ho! Ha isoa ntja, me ea
ke thusitsoe ke mang?
Hà tsoa monna.
husitsoe ke mang?
Haramorao batho ba tsoa kaofe
a le likhomo. Ba lumellana ka hoena oa bona.
Ha bana ba hae e se e le banna, a letsatsi le leng ba tsoa lets'olo, ka bobe, le neng le hanetse mokoting oa seretse. Ba le bolaea, ba
khutlela hae ho ea bolella banna seo ba se entseng. Banna ba bua lelimo, me ha tsoa palo e kho-
0 ea batho ho lona. Bao ba kopana le bapholosi ba bona, 'me bat
bao ea e-ba sechaba se seholo.
(TS'OMO)
Mosali e kile eare ka sebaka se
seng ha a tloha lehaeng la hae ka
nako e khutsoane, a tlohela bana
ba hae tisong ea mutla. Moo ba
neng ba ahile teng, ene e le haufi
le tsela eo ho neng ho tloetse me-
 to show you the
name "TENDERname "TENDERthe shoes." "TENDERFOOT", smart
white canvas shoes white canvas shoes
with rubber soles have been made very
strong They will strong. They will last longer, whether you
wear them for work, wear them for work,
walking or games.
HAME
TENDERFOOT IMPROVED
Improved Timperroot
The beterWhite Canvas Shoes

THE BANTU WORLD
SATURDAY. SEPT. 1, 1945

## Sera sa Ma-Afrika

Dr. A. B. Xuma, Mookamedi Dr. A. B. Xuma, Mookame
African National Congress, leletse pitso makgotla a base makae feela go metsoalle e ngo betsi, eo e neng e kopane Ma- re thusane ntoeng eo re e loanang T ngaung tshimologong ea kguedi go sokolla sechaba sena sa bo Mohl ngaung enshimologong eare Ba-Afrika ba tshwane rona, le go se phagamisa. tse go ba baagi ba tokologo e tse go ba baagi ba tokologo ea
bona. Empa sera sa bona ke go bona. Empa sera sa bona
se utloane le go arogana.
Ga go nnete e fetang ena. Ntho
e gateetseng BaAtrika fatshe ga
se melao e etsoang ke Makgooa feela, ke go hloka kopano ga bo na. Melao ea kzatello e ke ke ea fedisoa, ga re sa ntss re arogane sa. Re ke ke ra phagama ga baetapele ba rona ba sa batle kopano le tshebetso-mmogo. Re ke ke ra
loko.oga, ga re sa tshwaragane jualeka letsopa la samente. Re ke ke ra tsuelapele, ga re palloa ke Banna ba iphileng matla go thuba kopano ea sechaba sa Ba-Afri-
ka, ke dira tsa tsuelopele, phagamo le tokologo ea rona: Banna bana ba thusa Makgooa gore a thusa merafe e meng go re etsa naga ena ka Mphoputso oa phatla tsa rona. Kajeno re bahlanka ba phomole sobane baetanele ba na ga ba batle go kopana le utluana. Phehli ena ke cona sera se segalo sa sechaba Bana ba bukang ditulo ke banna ba thuto, bakna ba tseoang gore kopano ke matla.
Ga go monna oa thuto ea sa
tsebeng gore seemo seo re lens go sona kajeno se hiagile ka baka la go se utuane le go se kopane
ga marena a rona a bogo
Kaber Kabaka lena re fetogie baneneri
fatsheng la bontata rona, re ba fatsheng la bontata rona, re ba-
kgi ba metsi le baroaledi ba di-
kgong. Ga go tsela eo re ka tsuang
tlung ea boohianka ka eona ga se
teal tsela ea kopano. Re tshwanetse Betsi feela, empa sechaba se tha
bhagamisa tsuelopele ea lefatshe phagamisa tsuelopele ea leatshe.
Go rialo ke gore re thuanetse go
bo ba sechaba sa balemi, bagoebi Stuelope.e. Ga go tsela eo re
thagamang ka eona phagamang ka eona ga ese eo e
tsmailoens ke chaba tre ding.
Ns. tsamailoeng ke chata tse tise-
Ntho eo re tshuanestseng go e tse
ba ke gore re entsoe ka setshuaba ke gore Moe emtsoe ka genme ga
ntsho sa Modimo gome tshuanelo gore re
merafe e ment.
ma-A
Dichaba di tsuela pele! Ka gohle go utluagala mek gasi ea banna
ba sebe'etsang tlotlo le phagame ea chaba tsa bera. Rona re eme
kae? Rona re ettan? Tsa Pogietersrust
 Bangoledi ba Gage

Kaga e le tloaelo gore ga mo- Lekgotla la Baemedi ba batho
tho a go ngoletse, u tlamegile go ba batso, pitsong ea lona e neng
mo araba, ke fumana e le to toa- e kenetse Tshuane gauninyane; le
nelo vekeng ena go lebisa a se ile ta tsekisana gagolo le taba ea Kaga e le tloaelo gore ga mo- Lekgotla la Baemedi ba batho
tho a go ngotetse, u tlamegegile go ba batso, pitsong ea lona e neng
mo araba, ke fumana e le ts'oa- e kenetse Tshuane gauninyane; le le
nelo vekeng ena go lebisa a se ile la tseksana gagolo le taba ea mo araba, ke fumana e le ts'oa- e kenetse Tshuane gaufinyane; le
nelo vekeng ena go lebisa a se ile la tsek.sana gagolo le taba ea
makae feela go metsoalle e ingo- Ba-Afrika ba ts'earoang gagolo letseng, e le gore re kgothatsane, mafelong a beke Gauteng le

Möbl. Selope Thema o ile a Babadi ba se ke ba fela pelo ga loa lipasa, joala, le, melao ea maoa sa fumana tseo ba di nyore.
tsoeng moqogong ona oa kajeno. p. © hlaga ka e tlang.
polesa go fokotsa bokeveroa, e-
mpa etsa feela gore teponko e P. G. Mcthupi: Tsa gago morena tlale Ba-Afrika. Muso o fumana
ke di utloile, me e bile thabo go chelete e ngata go batsoaruoa; ena bakeng sa ksothatso eo u a sschaba. E ka ba ntho e ntle
ore le uena u thuse Evangedi ena seterekeng sa
 ke ena: moruti ga a batla gore isa Muso oa Kopano. South Afrika ka matla, on neela phuthego ea ga- batho ba tsoaroang ka tongata ge Bibele. Le uena leka ka matla gore sechaba sa Afrika moo se
reke lesedinyana lena, gore mo nna le mosadi e mong le mong
ipalle, a ikutloele ka boeena tsa efats'e le tsa hlapollogo. Ke tla Mofumagadi Lsa gago gape. Mofumagadi Lebaka. Kea kgotseag moquogong oaka oa veke e
fet leng. Ga ke re batsoadi kaofela ba ruta bana bokgopo: che,
he mpa ke supa feela gore ba te mpa ke supa feela gore bat ke nete, ke bua ntho eo ke e tse oa litaba tisa batho ba Batso. ha


 re ga se "Phata a inotsi ea buang
juato, ba teng ba bangata ba boang ntho tsena. Feela ke lebogi- ba-a ba tsamaeang feela ba sa
le, me, godim'a kgothatso ea ga- tebe moo ba eang. Go ile ga bo Eo. Eka le ka tiisa la re thiss
coants'a bobe magareng a rona. W. J. Masemola: Morkomane! qogile kudu bakeng, sa kgothatso
isa gago Ke tla tisa ntaeng eo isd gago Ke tha ti.sa ntaeng eo
Ke ee loanang Nkone te bao ba
reng ba tla leka aibersana tsi bo reng ba tla Leka aibetsana tsa bo
na bat tla hoega, ga ke ba trabe
ke hilonipha nete empa maka na kea a ts'aba Feela ke ke nyamile Moo kea kgoloa u fositse, Nkone!
Bona, kajeno re rapela badimo ba makgooa, re lahlilie meetio le nekcoa ea oo hate-mogoio, ka
lebaka re iphile mekgoa ea ba
tho ba sele, re lahlegile, re ba hlanka le makgoba legaeng le le le
fatseng la boorona Kanthe Ma
juda. Makzooa le Maluth juda. Makzooa le Makula ba ss
tsegeditse mekgo Ie melao ea bo
na, ba tsoela pele, ba re phaga
 Cee e le basi rena e seng Modimo
(haphathi le ma shaedi, ke tla ba bona. ke tla ka
shapa, kamoo u reng ke ba otle
ke ba shape! "Semanyamanyane," Ke kgale
ngolia. u nkopa go shapa bao
bgat ketso tse khopo tse mpe ts ba ketso tse khopo, tse mpe tse
nkggang, tse bileng di nkeelans
le Maveloi a tuletse legodimons ke kgyoto. Ke ka baka la bana
kajue oi a bileag a gana go tla redisa besigo le oo re femela ko
tsing le dipolao tre botsotsi le
bofunain; a gana tje. gobane le ats'se lea nkga le re fong! le nkg
bobe ba basinyil le taloibao ba tse
kans borena le tse ding jualo iual kang borena le tse ding jualo juale
Joale, motsalle nako e atmetse ngola u ba bolelle gore "Phafa
mor' badimo ba Afrika o atame
ts: ba hlalefileng ba sokologe "Psqle nako. soseng ivalo. mohlan tsikitlanyo tsa meno: go tha ch
kgong go sale molora: motho o to re sefate mpate, sefate se gane;
re ilfats'e phatloga ke tsene. re kea gana: a re thipa tlo koano
Modimo oa ka ka ken ga ke sokol
gakana-kana, le Eena a ikganel
a re ga ke u tsebe. Tsoela pel
motsoalle, u ba sokolle sobane mo r'a hadimo ba sechaba oo atamette最 e bohloko.
Pilone-Le-Entico. Juale ka ga e fedilo mosebetsi oa gago o zo leti-
le George Goch. Thupa ea gago e George Goch. Thupa ea gago
 re ka nako eo dits Sipi tsa Modimo
di llang ka Sontaca, le cena mcrona ea distokotele e mona. Gd
bonagala zare motseng oa
ond

[^0]
 fella joale go "Bantu World" $2 / 6 \mathrm{ka}$
kgoedı tse tharo. Romella tefello go: The Circulation Manager, Box 6663.


Etsa hore Poso Ofisi e hlokomele chelete ea hao.

> 10 eo u ka bolokang cheleto ess has en boiokeha. E ka se utsue kaps ea tmela hobane e disitsoe ke Mimuso. Ha -u
boloka chelere ea hao ka Pankeng ea boso Ofisi e tsuala jualeka dikhomo. Poso Othe leha hole jualo ha u e batla ue fumana habonolo. E eavpost Offing eleng hauf le vens ka|eno, me il Sebedisa panka ea polo kelo eo Mmuso a ho otoeilitseng eona.

Baetapele ba ea
Puruma

## Ke ka baka lang

ha ke khathetse?


Batho ba bangata ba sitoa
ho utluisisa hore ke ka lebaka lang ha ba ikutlua bale botsoa ba fokotse, ba sena takatso ea ho sebetsa. Ba tepeletse. Matla a bona a methapo a felite. Empa PHELO EKA HOJA A ROBETSE.


Matla a likhoka a batla KHOTHALO hore a phethe mosebetsi oa Methapong, eseng likhokeng. Ha Metnapong, eseng liknokeng. $\mathrm{H}_{2}$ Methapo e tsamaisa melaetsa e mosali o ikutlua ale matla, a phaphame, ale hlaha, ale mafolofolo a khothetse, a thabile, HOBANE MATLA A BOPHELO A HLASI'MOLOT.

VIRATA ke Sejo sa Boko le Me VIRATA ke Sejo sa Boko le Me
thapo se loketseng ho fepa le ho thapo se loketseng ho fepa le ho
tsosolosa matla a bophelo. Libatsosolosa matla a bophelo. Libasebelisa hore e li fe cheseho eat sebelisa hore e if fe cheseho le ho
khothala hoo li ho batlang. khothala hoo li ho batlang. VIRATA e matlafatsa banna ba fokolang, 'me ba matla e eketsa

 | hore ba khothale. | $\begin{array}{l}\text { romele chelete. Se. Townuthelo as } \\ \text { taona se se sehla. }\end{array}$ |
| :--- | :--- |



SEBELISA


THE BANTU WORLD SATURDAY. SEPT. 1, 1945
African Political
Aspirations The recent session of the dealt with matters of national im-
portance, and made important suggestions, which we hope will
ueceive the immediate and serious attention of the powers that be
The most important of these reThe most important of these rex
quests s. in our opinion. he ex. chise rights to the African people
in the Northern Provinces, the in rease of African representation in
the House of Assembly. the Senathe the Provincial Council
and the Representative Council.
 secure poilitical equality for the
Africans. But we are confident that all men of goodwill and wision will
support them because they will
will not in any whe whites in Africa
position of the whe
On the contrary they will imenabl South Atrica to play the
leadin role in the peacful deve
lopment of the African continent. When in 1936, the Unon Parita tion, ot the socarled Native piro
bem, it was clear to every hhink
ing man that othe priple oid
differential representation, which carried to its logical conclusion
with the growth of the African African members of the Repre
sentative Council Inow ask is the
隹

 Brivion which General Hertzog
Birame in
fror the reperenta-
tion of Atricans or all the provinces tion of Arricans of alt the provinces
in the toune of Asembly by beven
members. Clause 2 (1) of that Bill election of members of the House
of Assmmbly ther shal be lected

隹 | this Act and the regulutions made |
| :--- |
| thereunder to $\begin{array}{l}\text { represent } \\ \text { the }\end{array}$ | seven members two shall be elee-

ted from the Provine of the Cape
of Good Hope two from the Province of Transvaal and one from
the Province of the Orange Free Itt will be seen, therefore, that
what sis being askece was anbodied
in Ceneral Hertzog's first Bill, the only yifference being that the
Council subsests ten members in stead of seven. The extension of
the present form of the Cape African frachise to the other Proo
vinces deesrees the sympathy and
vinart of all hose who helped General Hertzog to establish With regard to the increase of the members of the Representative
Council, Councillors
rightly fee that its present Atrican memeer-
ship is indeauate and should be
hine nominated and 48 elected. This re (1uest is ireasonable. It the Council of the African but also in creating
better relations and mutual understanding between white and dlack itt members should represent
nearly every shade of African nearly every shade of African
opinion. The present number of its membership, although it is un
doubtedly composed of men of doubtediy composed of men of
rare balitics and who are well
and
 stst of nearly seven million people Nearly half of the members are

drawn from urban areas where | drawn from urban areas where |
| :--- |
| they are permanently resident | and although they are accuuainted with the problems of the reserve andeother rural areas, the fact

mains that the reconstitution mains that the reconstitution
the Council is an absolute neees

## INFLUENCE OF N.R.C. ON LEGISLATION

In reviewing the proceedings of the Natives, Representative Council, which sat for a fortnight in Pretoria recently, a special correspondent of the Star writes : "This Council, constituted under the Representation of Natives Act of 1936, is not a legislative body, but an advisory one. At the same time, its constitution is such that it exercises a considerable influence on existing and proposed legislation which affects the Native.

Its standing may be judged by the fact that it may recommend to Parliament or a Provincial Council legislation it considers neoessary for the welfare of Natives. It is also required to report on the draft estimates of revenue and expenditure "of the South African Trust Fund.
That being the case, the African dence by the Europeans as embers of the council were quick fellow-citizen who was not antato protest at not being consulted gonistic, but who wished to be
about the Natives (Urban Areas) given a fair share, under suitable Consolidation Act, recently passed
seems to be regarded only as a
 supported him, and a motion d ploring the mattor was passed.
This action by the council created a situation in which mis. understanding may be easy, and ful handing As the secretary for
Native Affars pointed out, the Act Native Afairs sointer out, a heonsol-
conernem was merly a

dating measure of a a nature which | did not seem to warrant such re |
| :--- |
| sentment | MEMBERS' RESPONSIBILITY particularly councin memberite about the

ose the reasons for which they were
appointed. There is no doultot that ryy places much riliance on the
tiews and advice of tis body and would be a pity if the Atrica councillers received any other im-
pression. If progress semes slow at times
the representatives may well re
Rect adegund ang odvive towards the
saticans interests
nd their activitites in this direc

The sugsestion made by the council that its proceedings, including the debates, should be parliament for bonsideration Pariament for consideration is carried into effect without delay. It would ensure that members of Parliament and Senators became well acquainted with the poin of view of those dealing with the interests of the Africans directly and would be a valuable facto in dealing with legislation affect ing them
AFRICANS AND THE WAR
Council was sitting during the

## ed in the surrender of Japan,

 in the war by the non-European should be the subject of discussioand congratulation. The discussio disclosed a line of thought which, potentially more important to the future of the relations between the
African and European populations After expressing gratitude to After expressing gratitude to part in the war, Mr. Selop part in the war, Mr. Selope South Africa would see that the blood of his people had not been shed in vain, but that their sacrifice would find reward in justice, freedom and liberty. The Africans had shown in the first world war that they were not a potential danger to the
Europeans, and while in this Europeans, and while in this
war there had been differences war there had been differences
of opinion among the Europeans whether they should take part, the non-European section was not so divided.
Their loyalty had proved the ry's national life, and they should e recognised as such by their This note ran through the reThis note ran through the re- though it is assumed that the arks of other speakers, and it whole question will be examined was clear that it was generally felt in the Union, and having due re right to be accepted in full confi- involved.

## DISABILITIES

## Only those in whom prejudice

 hess hard, and who allow bittervarp present judgments, would deny the Africans' right to deve opment and to being uplifted to are level where he has a reasonable prospect of a responsible andsecure life in the country of his No one knows better, however, than the African representatives on the council-men of intelligence
and dignity, fitted to guide their people - that sweeping changes are notoriously liable to lack stabilit
and to cause disruptive feuds. cause disruptive feuds. be made as a temporary measure,
and it will be admitted on all sides and it will be admitted on all sides
that the non-European troops de-
serve every praise for the bravery serve every praise tor the bravery
skill and inititive displayed during times of peril. It might
seem only just to see that this is seem only yust to see that this is
recognised by the country acceptAfrican and elevating him in civic African and elevat
status accordingly.

But war is not with us now, and wisdom will dictate that measures to remove disabilities under which Africans suffer shall be brought about steadily rather than hastily. The fine efforts of the African soldiers during the war have impressed everyone and created a spirit of general good will towards the
African whioh will be of much African whioh will be of much
assistance in his future progress, assistance in his future progress, provided efforts are not made stage of transition in the country. AFRIGAN EDUGATION

## The council dealt with a number

 of other matters which immediate-$y$ affect the African. The control of African education was discussed, and-two of the council's most out-
standing members. Professor standing members, Professor Z. K.
Matthews, of Fort Hare College, and Dr. J. S. Moroka, of the Orange Free State, were appointed
to serve on the Union Advisory
Board on Native Education. It was generally felt that African education should be controlled by
the State in the same manner as the State in the same manner as
European education. It may be mentioned in passing that the
African National Congress also passed a recent resolution to this effect.
There is no doubt that the time has arrived when African education must be placed on a sounder system which has existed by which churches and their missionaries initiated and carried out the education of Africans under considerable difficulties should be replaced
by a more coherent scheme. y a more coherent scheme. question of establishing industries in African areas, in which Africans rom those areas might find emgiven by Dr. H. J. van Eck. The council passed a motion drawing the Government's attention to the lact that the Transkei, with its labour reserves and raw materials, was still without an industry of its wn, and that a large amount o potential wealth was being wasted disclosed about such projects disclosed about such projects,
though it is assumed that the

Along The Colour Line (By Wayfarer) (By Wayfai
is country
Irouble between Black and White
 four of yout have been found guilty
nust not be allowed must not be allowed"" These remarks were tmade by
Mr. P. M. OBrien in the Johannesburg Magistrate's Court to four Europeans who had been found guilty of common assault committed on three Africans at Forest
Hill on July 22. Hill on July 22 . All broad-minded people, on both
sides of the colour line, will ensides of the colour line, will en-
dorse these remarks. If South Africa is to have racial peace,
hooliganism on either side of the hooliganism on either side
line should not be tolerated. The Japanese military authorities having been bombed in-
to submission have now issued to submission have now issued orders that the Japanese people Allied troops. This is in keeping
with the spirit of the Shinto religion which is not different to that of the Nazi herrenvolk. This religion decrees that the Japanese are
gods and that their Emperor is the son of Heaven.
Like the Israelites
history, they regard themselves as the "chosen people of God." But
as the Israelites learned, through years of suffering in captivity and and that they were mothing less and nothing more than human beings, the Japanese will soon human family, and not to a divine parentage and that in God's
scheme of creation men of all scheme of creation men of all
races and colours are destined to races and colours are destined to
live side by side as equals, and
ands ive side by side as equals, and
not as masters and servants. The tyrants have no place in the affairs of progressive mankind.
According to a correspondent of
he "Forum" who calls himself "Rooinek" the time has come when the Rhodes Trustees should
remedy some of the anomalies that remedy some of the anomalies that
now exist in the allocations of the scholarships. "It is to be hoped," he says, "that the claims of about one and a half million Africans, and approximately eight thousand
Europeans living in the High Commission territories - Basutoland Bechuanaland and Swaziland -
will not be overlooked. At the wil not be overlooked. At the
present time these territories reeivent no benefits under the Rhodes Trust, which is particularly sur-
prising in the instance of Bechuaprising in the instance of Bechua-North"- "Rhodes, with the help givNorth" - which, with the help givon by Africans such as Khama and
other chiefs, played an important part in the founding of Southern The writer should have added that the Rhodes Trustees should also consider the advisability of
making the scholarships available making the scholarships available
to African students in the Union since Cecil Rhodes made his money out of the
Africans.

## THE PASS LAW

The council again expressed dis Moroka said that if the European thought any good came from carrying a pass he himself would
have been carrying one all these have been carrying one all thes
years.
Though
Though the point is not disputed that many features of the pass
system are undesirable and irksome to the African, it has not yet some to the African, it has not yet
been shown that there is something better to take its place at this, stage. It is no argument to reply that nothing need take its
There is a very large floating African population, and large numbers of Africans are constantly coming into and going out of the African development it is highly African development it is highly
necessary to have some such check on a class of population not yet as settled as it may be in the future The problem does not arise in anything like the same way and to the same extent with Europeans, otherwise they might also, as Dr . Moroka suggested, have to carry The sessions of the Natives' The sessions of the Natives' Representative Council have shown
a very alive and intelligent concern for the affairs of the Africans, and it is to this council that the country looks for wisdom and restraint in those contentious matters which affect the steady African people.

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\author{

- per Packet.
} All chemists


## ISIMANGA NGOMBUSO WAKWA ZULU

INCWADI IYÁXAXULULA
Nizokhumbula ukuthi mayelana nodaba olukhulu IwaseNdiunkuIU, sageina sithe kusalindeleke izwi eliphuma kwabaKhulu ePitoli Manjeke njengoba umbango thathu kuzwakala ukuthi incwadi evele eyake yahlolisiswa futhi thakwaNongoma yiyona esizophetha loludaba.
Lhumi nambili lukhona futhi lu ngatholakali kahle, kodwake manje isitholake.e incwadi, iziKhulu yavuma u kunye neziNduna ba mpela isandla soMufi Inkosi u So omon. ka Dinizulu, inkosi ya1933 ingaqonaisa gga maluagana nend ovukazi, oyena emknuiu.
Phela Iakosi yabe iaamakhosikazi a. gima4 $i_{\text {, o okuyaye kuthi inkosa- }}$ ziwa, nayo yazeke kalula. Oniunycke wamakh sikazi
Nkosi usekhiphe incwadi yoaa na esiknu.uma ngayo okuqi.ise
kayo ukuin isanara selkosi uqo
do lwayo. Yiyoza eyajabelela Searu.aclake.eke emuva koku
hlotisisa okukhuiu ukuthi lonake oveze lencwadi emangalise aba
niagi wkuthi yayifihiwephi mi nyaca engaka, kwatholakala uku
ba ngempela nguyena owaikhe ciena 1akosi. Eseouzwa ukuthi wa-
ceyifin epni incwadi lena isilkha ;a waphe, aotla wathi wabe saba ukuthi hleze kuve e ingozi ku
Matwana uma eseqoadakala ika
Tohulu phakathi kwezihlobo no make ayazi ukuthi umbango
n'akathi kwabantwana abath Ubudala BoMntwana Umntwana weNdlovukazi lena manje useneminyaka eyishum
nethoba. Ngesikhathi sokwedlula kweNkosi, lomtwana wabe nemi
nyaka eyisonto. Ebukhosini nase mavxiweni eNkosi Emahashiniesifundeni sakwaZulu kwaNo
ngoma loludaba mayelana neNko sana seluxoxwe lwavivinywa imi-
nyaka eyishumi nambili. Omunye wabantwana beNkosi emzini wayo kwaNongoma isikhathi esidanyana kwakuthiwa nguyena i
Nkosana, lokhu kushiwo idlanza Nkosana, lokhu kushiwo idlanza

## Ukuqala Kombango

Njengoba sesike sasho, umba. sekuyisikhathi eside uvungazela Neaba kuzwakala ukuthi, Inkosi isifa yathi Inkosana iyobonakal
ngophawu oluthize emzimbeni ngophawu oluthize emzimbeni. Lezompawu ezishiwoyo ziyini
na? Abanye abathize, izazi, baqhana? Abanye abathize,
thanisa lokhu nesici sika Tshaka, owashakazisa izizwe, ngoba naye wayesusa izidumo kowabo ebayaluzisa. Umfundisi A. Bryant, u-
mlabi webhukwana lesikole eliphethe amagama esiZulu nesiNgisi, ukhuluma ngophawu olubonakalayo.
Sekubonakele ukuthi kusukela kunvaka ophelife umntwana wesi-
thathu naye wangena embangweni. Sekuhlosisiweke ngu Ndabazabantu, ngobake nanamhlanje uZulu muningi nesiko laseNdlu-
nkulu lisaqinile.
NroMntwana Omuhte Nomsehenzi Lokhu kubonakale ngesigcizele Io esenziwa nguMntwana Omuhle, Arthur Mshiyeni ka Dinizulu,
mfowabo ka Mufi
Inkosi mfowabo
Solomon.
Wabe kade esebenzela abezingubo, phakathi komuzi lapha eGoli Wabizwa wakhishwa lapha ukuba ayohola isizwe sika Zulu, eba mbele kulindeke ukuba kuze ku-
 mayelana nokuthathelwana kobuholl nobukhosana yinto abayihloniphayo ku Zulu wonke othe oithi saka.
ngokuzimisela nangothando 'lukhulu mhlazana kobekwa inkosi nto avivinye izinduku ukuze aSingelele asho athi "Bayede!" Ngalelo langake uma lendaba
phathwe ngemfanelo, owesithath useyahoxisa embangweni. Lokhu ke kuzokwenzeka emva kwemi nyaka eyisithupha kusukela namhlanje. Laphoke oweSilo, wobe-
senamashumi amabili nanhlanu eminyaka eseganiwe futhi. Iraphoke amahubo nezingoma
ze "Nolovukazi" ziyoculwa. Lezi zincoma swesizifumene sizua u' $^{-}$
kuthi vizona ezinobutoti ooungasulo lonke elise nyakatho noma eningizimu nomfula iLimpopo

Isimo Somhlaba


Isibi Esingavamile EZASE BARBERTON
mi lapha enhepheni. Ngithañda ikubika nank' umhlolo engiwubosne ngame
Babtini.
Kuthe ngombla ka 29/7/45 kwatholakala umotwana elahi:we em-
lotheni. Watholwa ngumnumzane wakhona lapha kithi esinkompulazi okuthiwa yisentela. Wayeseya-
ke ukuyombika emakhosini nokho uNkulunkulu wenza amandla ngo-
ba watholakala lowo mfazi oncoliBhekanike ukuth " "Mdali wathu ustenza kaniani," Ub-yedwa lomfazi uma conz lesisenzo esibit ko-
dwa uldali wenza ukuba atholaAu, au, aul bantu bakithin nisizuzela ibizo elibi phambin ku hisbusweni bosogo o okhokho. Mina nsiobele amandia. NEivumele
Mhl-i neiveke nokumaniala kwami okukhulu

Mnumzana J. Lusiba.
Ngobuhle Engibubonile
(Eleazar P. Mthimkhulu)
 nsano ebesinawo wesonto lethut
iBantu Consregational Church of American Barad
Bewuhlangene Embumbulu, e Natal USigiki kungu Chief Lut
thuli. UNobhala, Rev. Makhanya. thuli, uNobata, Rev. Makhanyal
Bebobambe izintambo
ngendlela


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organization is tarly organization is truly wonderful and
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courses have been prepared is courses have been prepared is
astonishing. The college has such a
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of its courses is beyond dispute. The college has a staff of ex-
perienced tutors, and everything
possible is being done to evsure that ever small-are carefully explained,
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hesitate to enrol with the "Lyceum
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The services rendered by the college Collee" can provide you with true
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 imikhosi yabo ihlale ilaule lonke elimiive ngawo. Noxa le nte ingagi-
nyekanga kodwa afumana afa nanyekanga kodwa afumana afa na-
mthanyana, kuba engenakwenza nto ngaphaya koko. oyisiwe.
Kwiveki edluleyo abaNcedani balumgiselele ukiba amadapan
abhale phantsi ukuba ayazinikela ngenene nangenyaniso. axele noku
ba ayavuma ngokungabi nakunce da phofu, ukuba baghube ngoku
bona kwabo. Kwazisiwe ukuba yonke le nto iya kubhalelwa kwi
yoqamawe yokulwa yamaMerika AmaMerika anemikhosi eligel
elindele ukubhekiswa eJapan nan ni na, kodwa akuxelwanga ukuba ingakana ni na vonke imikhos
yabaNcedani elapho. ngaphandle
kokuba imikhosi veenqanawa za maNgesi imi kufutshane apho.
Ngasentla eManchuria imikhosi yamasashiaya yathimba amawaka
waka amajapan. NaseTshayina isiwaka amaJapan. NaseTshayina isi
gidi samaJapan sizinikele. Axele Ive ezindlathini amaJapan ukuba
umhlaba waseFormosa nowase-Indo-China awuhlutha ngexesha
lemfazwe ngoku uza kubuyisewa kumaTshavina. UNjengele Mac khosi yabaNcedani apha uwaxele
le amaJapan ukuba nezinye izizwa zabaNcedani ezihlanu zakubek:
unhawu lwazo kwiizcwadi zokuzi unhawu Lwazo kwiincwadi zokuzi
nikela kwamaatapan, into ke levo
ethetha ukuba zilithoba ngoku izi ethetha ukuba zilithoba ngoku izi-
zwe ezakwenza oko. ngokupheleleyo ngendlela ekwa ngokupheleleyo ngendiela ekwa
kusetyenzwa ngayo Japan. Nama
Japan Japan azisiwe ngemakakwenze
ukukhaulezisa nokunceda umsebe nzi wabaNcedani. Neminye imi-
khosi yama Japan ebisala ukuzinikela ide yakwenza oko emva ko
kuba ivukele abaphathi bayo yababulala.

## EzaseKimberley

## (Ngobekhona)

Ilokishi entsha ide yavulwa
sekungeniswa abantu kuyo. Int embi kukuziphatha kakubi kwa ne uhambe ebusuku uya kukopane unamb
kopiswa
Ukhe
Ukhe walapha uRev. M. Nkomo mbini weBantu Methodist wase
Bloemfontein ngowa 28 kuJul ezokungewaba unyana womfundisi wakhe uRev. Manyashe ongu
Moses. Ubencediswa kulo msebe nzi neuMlu. E. Gqaji, kukho aaba Rev. Njovu. Rev. Macingwane Rev. Kwenani. Kuthethe notitshala uMen. Masiza: ibe yin
nentsha kwababekho.
Amancedo enziweyo ngabantu bebeku 300. Ayabulela amaTipa Umiana umke ngoxolo izwi lakhe a.asala na wena?"

UKUNQABA KOMSEBENZI Abantu baya zula apha befun
umsebenzi onqabe nje ngeziny lenkukhu. Ningafane nize e Kimberley, nendawo zokuhlala zi ekhwela esiva ngasekhayeni. Uzi be ubuye kaloku, bekusekuhle.
URev. Bottomani simbone URev. Bottomani simbone
thath' itrein yaseMafeking esith ustikela uSatan uyokutshona nga chona. Uzuze naye mfundisi azo kugwetywa-

Zithini Na lindaba?

## (Nsü "Khala')

 Zithi inidaba ukububhat kukar
 Inith kwaye incowaid zatane awar kulvana e zuliandedefyyo. ZZini ukanyuselva KukaMn. D
 sasemanzmotio Nivala, zezinaUzizilizo EKolomi Nganina ukuba ezinye iisinara, mzekelo mhle kangaka? Kuthi ngaxa limbi nokuba oNtsundu ${ }^{2}$ namabakala afanelekileyo ukuba
angasibamba isikhundla esithie angasibamba isikhundla esithie
kwezi zikolo angasinikwa. sinikwe kwezi zikolo angasinikwa, sinikwe
omHIlophe. Phesheya kweLigwa i secondary schools ziphantsi kwe
miDaka, kwaye akukho sikhalazo Ngani ke ukuba iKoloni ingasiniki la malungelo? Kanene okaNithimkulu yenye yeeM.A. eza-
phuma emagqabini kulwimi lwaseNgilani kweli lomZantsi. Siya vu
yisana nawe nkosi. Zithi iingxoxo zamalungu veki zibe zeziphakamileyo nezinandiphekayo kanye. Kodwa ingaba Imbatela EseKoloni Zithi imbalela eseKoioni yexh bhujwa ngabantwana, nempahla qwebedu. Amadoda asezidolophini Oyika nokugoduka. Bekunga ku-
ngahle
kube chosi
uSomandla awuthobe umbethe siphile isizwe 2
rente yezindlu yokuhaulwa kway na iwothuse wonke umzi, kuba baza
kulahlekwa ngamalungelo ngoku. Zithini iinkoke i ngale nto? lokishi zamalawa zodwa. Kambe asazi kuba iBhaí ngunozala wezi ukuthi kanti akukho bantu khona Kambe asiseva nto apha ephepheni ngezelo leeNdlovu. Iduke ihlal' isiphakele?
Ezenxola-Zwe Zithi zifike ngovuyo iindaba zokuphela kwemfazwe Phesheya nebeni xa besaba amafa abo asem-
hlabeni bangamlibali umntu endinguye. Ndinyanisile tawu ndini. Zithi, waya phi na uFezile kaniyo amanqaku akhe. Ingaba kula-
hleke usiba na bethu nje ngoko hleke usiba na bethu nje ngoko
eligqirha lend.ela? Lufune bawo kungenjalo uthenge ounye.

Ezaseklerksdorp

## Kugaleleke ngololiwe ovela

 Monti ngentsasa yomhla we 6 k August uNkosz. Nellie MdizaNtabeni evela kuKomani. Ufikele Nwamnakwabo uMn. W. C. Ntabeni, uze ngokuhlaziya impilo kuba UNilo yakhe inkenenkene.
UNkz. S. H. Qokozana ayivumi impilo yakhe ukulunga; kwa mi impilo yakhe ukulunga; kwa
ngokunjalo noNkosk. Menze, uMaMaya ulele phantsi. Simyaleza e
mithandazweni; kwa noMn. Mammithandazweni; kwa noMn. Mam-
ba, uNdzaba, ulele phantsi. sekuntsuku. Naye simyaleza kuzo zonke imvaba.
UKONDLIWA KWABANTWANA Ayaqhuba amakhosikazi. UMongikazi Mapikela noNkosk. Moabi, kunye noNkosz. F. Gallo, kunye na kunye nabantu abakhulu Andisathethi ngomLungu wevenkile uMn. Leasks kunye nowakwakhe uya kufika bephakathi kwaaba bantwana bekhangela ukuba bafumaSiyalincoma eloo nyathelo likaMongikazi kunye neqela lakhe lamakhosikazi. Ints aqale ngayo la makhosikazi uya kufika ukuphuholweni emahlanu emathathu kanti kutsitsa into kuwo. Hambani makhosikazi kuya vokotheka. UMn. James Tutu Brown, ibho twekazi lendlu uyifake uhlalutye (rough-cast). Andisathethi ngekaNovenkilekazi uNkosk. Sarahann Sobekwa eyakhe ide yanendawo
zokusithela amagunjana ngamagunjana.

EZAKWA-NOJOLI
Umhla weCawa ye 12 August malanga ibingumhia omkhulu Congregational Church) (African Somerset East phantsi koVifundiIbiyimini yokubulela uSomandla wa naaba: imeya yedolophu Kansile yakhe, uMn. C. P. Matebe(isibonda seLokishi), namalungu Bhodi abaNumz J. Pieters, A. tshulwana nala malungu eliso loMzi (central committee of the oMzi (central committee of the
Native Advisory Board)- aba-
Numz. L. S. Mavela (umcedisisibonda). Barney Maila, C. R Ncume, Notshulwana ngemigudu vabo bonke ngokulwa idabi eh
shulu lokuba esisiza side sifuma Kuphendule uMn. C. P. Mathe-
tebe nje ngeLungu nonobhala tebe nje ngelungu nonobhala Iintetho ziwe kuMfundisi Miza
ngokwakhe. esekelwa ngumdala mknulu uMn. Qulani Xaluva IMPENDULO YOOSOTHEKO Kuphendule uMn. C. P. Mathebe, egameni leBhodi neliso lo-
Mzi. TMeya neKansele ibhalelwe incwadi.
Ibikwa yimini yogalelo, ukube wa kwemali yokwakha okanye phezu kwesiza sabo setyalike phakho apho bebengaphezu kwama-
300, amalungu eli bandla. Abanye boncaba, Cookhouse Pearston IMALI EYENZIWEYO

IMALI EYENZIWEYO Aa iiponti nganye ngambini, nga tathu, ngane nangantlanu, nge
yesha lokubethwa kwemali yesakhiwo. Kuvalwe sekulele izikho-
va zodwa ezithe zenza ngaphezu kwe £88 ngaphandle kwemali ye
zithembiso eyakuthi yakungena be ngaphezulu kwefioo. Kwa ngaloo mini amadoda zintlanu. Inkonzo le ibiqalwe nge
nkonzo yomthendeleko, ubeko Iwezandla nophehlelelo.
UDyefro uNkosk. Miza khoskazi alele ediniwe kukuphe
kela iindwendwe, ekuthe kwaxhe lwa iigusha eziliqela ukutyisa ii ndwendwe.
Yonke le minyaka isi8 iDipende le inkonzo yawo ibingeniselwa
phantsi komthi wornnga ngapha phantsi komthi kweqokishi.
ndle
(Uya celwa ngembeko umbalel (Uya celwa ngembeko umbaleli
wethu lo ubekekileyo abhale kaku
hle ukwenzelelela abaHleli noku-星 Joseph
Abantu eTshantolo

## (Ngusindiya kantaba)

 ngokungath "ncam tse" kwempi0 yakhe.
Siya velana noNkosk. Methian Siya velana noNkosk. Methian
Mvelase olunywe yinja yeBhulu esiqulubeni. apho abeyokuphuthu ma iinkomo zakhe ebezibanjiwe. Sele nethuba elele phantsi ku-
kungaphili uMn. Mdebuka, simyakungaphili uMn. Mdebuka, simyaleza ezikhungweni jikelele.
Uyi nqunquda apha ekhaya "livu" yakhe uMn. Joseph Noumsebenzi wasefoundryNoko ngathi inxhamele ukugi Daniel Nkone, noxa asebuthathaUlungiselela ukwenza ugxada ekhaya ebaThenjini uNkosk Lillian Ndevi malunga phakathi
kule yomSintsi. okwethuba lekule yomsintsi, okwethuba le
nyanga ezimbalwa. whe wamqukula uNkosk Jas Dastile, siya vuya ukutsho. OBETHWE BUBO
Sothuswe sisikhalo sendoda ngokuhlwa kweCawa engaphaya eninzi yabantwana ilandela emva kwayo le ndoda. Xa sivayo ibi ngenzwanga nento le ngaphandle nje koba ibinxila. Bunezabho khwe kaloku bona utywala nok kusithiwa bucima intsizi nje. "Foundry:" uMn. W. Gari, uzimi "Foundry. uMn. W. Gazi, uzimi yakhe yehashi. sathe exada ngaseNatala ngokusela umoya okwenyanga enye. Uphakamile kumkhuhlane ob mwisile wada wasesibhedlele
Nkosk. Miriam Dumezweni Nkosk. Miriam Dumezwen
kwaMaandatye. Ngamana.
Imi Bongi yeSizve
Jikelele

You drink FOOD when you drink a cup of Bournville COCOA

 | Yes, Cocoa is actually a food | that gives you more energy |
| :--- | :--- |
| -a food that you drink! It is | $\begin{array}{l}\text { and strength and it's also a }\end{array}$ | $\rightarrow$ treal foodstuffit doctors syy so because thesy ynow that tit or.

tains many valuable ingredidrink that is really delicious. Bournville Cocoa costs only
$1 / 3$ for 1 lb . which makes 56


> THETHRES SIA ITS Posorve FUNNISHERS胃

IZINTO NGEZINTO KUKOMANI

## Ngomhla wels

asimsoli uThixo sisajonge Kuye
kuba inguSomathamsanga "Ale ngene ekuphumleni kwaphakade hianga lungehlanga mzi "Alcu eli phakade xa aphethe owab9 valibonayo ilanga whiyg ABANTU NEZINGABO na aba4 neentombi ezi3 kunye UMlu. Lennox Soga wama nomolokazana nexhego umyeni $\begin{aligned} & \text { Bantu Baptise ubelapha esixe } \\ & \text { kwe kwiMission avange }\end{aligned}$ wakhe nabazukulwana.
Inkonzo iqhutywe ngumVangeli la kuyo eVaalBank ngomhla webomfikazi bamaMethodi. Ubom kwaGcaleka kwiholideyi yakhe bomfikazi bachazwa ngabaNumz. yonyaka. Ukhangeleke esempi-
W. Nxazonke noKota waseHewu. ni bethu uManeli lo. Umfikazi lo ukhatshwe liqela eli- ni bethu uManeli 10 . ninzi lamanina nelabaZili benene
(I.O.T.T.) Kuthe kusakufikwa
$\qquad$ tywa nguMzal. F. P. Gxoyiya sambona esenjenjeya nenquibe egameni lamaTempile yaza yaqu- yento kaMbebe yala ndlela isikunjelwa nguMlu. Sishuba, D.D... nga kuZingquthu. Ukhangeleke Abantu ababekho babe kwil50 Sikhe setshe umVangeli Noji yaza imikhonto abathe babinza kasmsqurwebe apha phakath ngayo yaba zie4. s . Od. . Komani lusapho IwakwaMagogi Kuthi nangamso zeningadinwa baThemburgamso zeningadinwa ukhe weegxada eTinarha kwiKungosizi futhi ukuvakalisa $u$ - ntlanganiso yePresbytery, noxa kushiywa kwethu apha nguMn. Mhlambhi Mtshontshi kwangolu thuba ejingxela ngumlenze otsho suku lungentla. Uyinto yakwa- wasiqonga, noko ubuya ephila Xamela waziwa kakhulu phaka- UJotelo engabiki nto.
thi komzi lo njengomntu obesolo- KwaMlu. S. Tywakadi akuphithi komzi lo njengomntu obesolo- Kwaviu. S. Iywakadi akuphi-
ko wajikeleza phakathi kwaba- luana oluncinci oluneritu ezisa besiwa ngapha nangapha nol ethengisa ngetyiwa ngamatha-
mbo. Ubesisilumko somfo noxa ubulumko bakhe bebungaphanga- Akaphilanga neam uNkosk. A. Jalanga: Namhla iphelile inkonzo Pono wenzakala ngezi holideyi emnandi eyolisa intsana noluntu zobusika eseluhambeni ngokusuke luphela esitaratweni engagxeki awe ayokubambelela, ngesandla esola mntu. Namhla litsho kwe wacandeka ithambo eso sandla
lemimoya elozwi lijika livitolike sisabotshiwe ngesamente ngoolemimoya elozwi lijika liyitolike sisabotshiwe ngesamente ngookwa ngokwalo 100 ntshumayelo
lisakuba liyenza. Ngenxa yesithonga ubelapha phakathi komzi umntakobomfi to uMM. J. C. Waicle uNkosk. A. Tandeki Mishontshi ukuza kumgodusa nye noNkosk. H. Maqutyana Kwakhona siyivela usizi olu- kunye noNkosk, R. Makohliso,
khulu into yokushiywa ngumnwe sibanqwenelela ukuba sibabone khulu into yokushiywa ngumnwe sibanqwenelela ukuba sibabone noNkosk V. V. Pahlana esibhale kwethu. KukwaNkosk. R. Jacob ngokuvuyiswa kukuva ukulizwa apho bashiywe lusana kwezi veki kwaabo kwephelileyo ekutshone- ziphelileyo
ni kweMbongi. Nakaloku nje ka August


UNION COLLEGE

## ISIKOLO EBITSHA

Sikhe sabona uMn. Joel Nduna pha phakathi komzi ngomencoma umsebenzi abawuqaliley wesikolo eside savunyelwa ngu Rhulumente kwifama apha Lo msebenzi wasekwa phantsi Nweempembelelo ${ }^{20 \mathrm{Mn} \text {. Joe }}$ Searle "Hope Well". Queens own okwa ngumkhangeleli wabo kuloo ngingqi yeNciba kwe
zomBuso Le nto ibe lilinga
lakhe yesi sikolo necawa vehlele lamaMethodi phantsi koMonga-
meli oseKamastone omHlophe Sibulela kakhulu elo linga libenempumelelo engako anga onke unzekelo omhle.
Kulavuyo ulcubalula into yokungqongqonthan yakyMacibi apheleminyaka engumfundisi-ntsapho, ange aphoswe nosuku olunge

Sibona uMn. K. Mfengu ongu-nsebenzi- eKapa phakathi komzi
o ufike apha kuAusust; alabiki

UMn. T. Frow ofundela ubufundisi udtule apha ngomhla welo Rhautini eRossettenville. Ulatise efaia ngobusuku bangolwesive.
simnqwenelela impumelelo kwizifando zakhe. Küngosizi ukuphakwesi sithili saseRhini osebufu-

UNkosz Sis Soft Mpengu woduwalapha ofundisa kwaAndreyl
beselifini
okwenyanga apha kuuly, uqalisa umsebenzi ehlazive-俍e apha kuAugust. Akaliihbali fumeneyo ude uthi khona kwezi

AbAFUMENE AMAWELE KuMn. noNkosk. J. W. Mahash
kufike amadodana amabini, amawele ngomhla welo kuAugust
Unina nabantwana baya phila
siva vuvisana nomzi waseMaTshaweni.
Sibone uMn. C. N. Nzukuma
e"Tala" ngomhla wel3
kuAugust ingqongqontha yakuNdonga osezantsi engabiki nto bethu u-
Hlati; uselifini eyindlela esinga
elkhya Umkile uMlu. W. D. Njoloza Ezibeleni ngomhla wel1 ku-
August ngobizo eMbonda Mission (Mt. Frere) apho ayakwalusa izi-
mvu zeNkosi, simnqwenelela i-
mpumelelo uThixo abenaye. mpumelelo uThixo abenaye.
Kudibene iiHamiltons R.F.C ngeaibelo ngomhla wel1 kuAugusi phantsi koMin. M. R. Masabaial
visompempe
zabethwa
iiAl Blacks.
Ngelebhaskiti kuhlangene Universals neeBreakers kuvu-
thela uMn. Masabalala zakuth xhaxhe nge3 pts-3, azarubana. Uselifni yonyaka
Sosikwa walapha.
Sibona uNurse F. Gqomo equ-
quzela phakathi komzi kulo mgca woziliso simnqwenelela impume-
lelo kumsebenzi wakhe uNkomo

## Thousands ask me- "CAN I GET AT THE ROOT CAUSE OF [1 1 ITI


CHOCOLATE LAXATIVE

## "an! Now / Gan Breuthe Again!" Mitway VIExS VATHROHEL

IS YOUR CHILD FRETFUL, RESTLESS.
 Remamber alse that:
(1) PHILLIPS' MRK OF MAGNESIA is addad to (2) is used for massoging the gourg. teething to rolieve soreness and irritation.
(3) It gives immediod
oxternally to all forms of sking irefitat when app, chafing and rawness of the skin, (4) It is harmless, eyen to the youngest babies, and
will ensure a clean, sweet stomach and bowel. BEWARE OF IMITATIONS! Ask for PHILLIPS'
MILK OF MAGNESIA in the blue botlle and MILK of MAGAESTA in
look for the signature: "Chas. H. Phillips" on the
label.


## PHILLIPS Mullesi


her lovely skin that attracts so MANY FRIENDS!

[^1]
## Home Corner For African

A.B.C. OF HEALTH


Girls are First Savoury Cabbage Baby girls begin saying the it up finely, Melt in saucepan 2 oz word "No" before baby boys, and dripping, and brown a sliced onion the older they get the more they in this; add a thick slice of ham or coveries made by a doctor at a pepper, and about $\frac{1}{2}$ cup stock or child wellare centre. He found water. Stew gently till cabbage is
that in the early sages girls show well-cooked. Stir occasionally and more of a tendency than boys to stock. A squeeze of lemon juice commands, are quicker to use the before serving.

Stewed Sweet Potatoes ment.

## TO CLEAN BAMBOO

 FURNITURE
## Put the sliced sweet potatoes in

 water. Dry with a soft rag and rub sugar, batter or other fat, and over with a little linseed oil. little salt. When the cup of sugar TO WASH BASKET FURNITURE butter have been used, pour a wipe dry and leave in the sun or gently over slow heat, shaking the near the fire.
## When Baby wakes up crying



## Don't be Frightened

When your baby is teething absolutely safe-it cannot harm he will often be wakened by your baby. All you do is place pain in the gums and wind in it on his tongue. Under six the stomach. You will find that months half a powder is suffan Ashton \& Parsons' Infants'

## cient.

Powder will quickly relieve both
these troubles, send baby off to Ashton \& Parsons' Powders sleep and let father and mother are sold by all chemists and slecp as well. The powder is stores at a very low price.

## GUARANTEED HARMLESS

ASHTON \& PARSONS'
INFANTS' POWDERS

Aquila and Priscilla
can be to those around them a tent-
Aquila. wa a Jew, and a
maker. When the Emperor Claudius
maker, When the Emperor Claudius
ordered all Jews to leave Rome,
Aquila and his wife went to the eity
Aquila and his wife went to the city
of Corinth.
And when St. Paul came to Corinth
And when St. Paul came to Corinth.
he went to live with Aquila and
Priscilla
he went to live with Aquila and
Priscilla. St. Paul was also at that
time a tent-maker, and he becarne
priscilla. St.-Paul was also at that
time a tent-maker, and he becane
frim wind
frm friends with this
heartedy Christian couple.
Later the terrible unbelief and
blasphemies of the Jews in Corinth,
caused Paul, who was himself, a Jew,
to go and live with, and work
to go and live with, and work.
amongst the Gentiles in Corinth. But
St. Paul always had
St. Paul always had a warm respect
and
and regard for Aquila,
his wife Priscilla. St. Paul learnt
his wife Priscilla. St. Pau learnt
to know this couple very well, and
they even went with him on one of
y

Priscilla we get a wonderfuil picture
illa we get a wonderfuil picture
of the great power for good pood which a
truly Christian husband and wife
can be to to those around them.

Acts Chapter 18 Priscilla we get a wondertul picture
of the great power for good which a ruly Christian husband and
can be to those around them.
itious women are even in these
days! Recently I heard two
women talking about a family
that had been in very great
trouble through accidents, sick-
ness and bereavement. One
womian said. "You know, those
two girls wear a lot of green, and
they will continue to have troubie
they will continue to have troubie
while they wear that unlucky
colour." What a stupid idea!
Why should green be considered




The Novelty Shop
Beds Complete

## Women

## Superstition

 IN YOURCUPBOARD
ASPRO' saves thousands from Lying up.". It soothes away pain
and induces sweet, restful sleep. It is remarkable as a fever-reducer. and internal antiseptic. 'ASPRO' does not harm the heart and is
equally good for children and equally good for chider aldeS 9 d . $1 / 9 \cdot 3 / 6$
PRICE


If your WHITE wash turns YELLOW..
eeds a last rinse in blue water, made with Reckitt's Blue. Blue will make your white wash a dazzling PURE WHITE, and it costs only a penny or so a month !

RECKITT'S
H네官曾 THE NOVELTY SHOP CENTRAL AVENUE, MAY̌EAIR (Near Maylair Station):
christian. Faith more fully to Apollos
who had only heard of the baptism of
ohn the Baptist.
Apollos was welped by this friendly, faithful, Christian couple,
and Apollos became a great follower
and an eloquent preacher of Jesus Christ,
We also read how once, when St.
Paul's life was in danger, Aquila and Paul's life was in danger, Aquila and
Priscilla risked their lives for $S$ t.
Paul's sake. In peace, and in danger Paul's sake. In peace, and in danger
this husband and wife were always
side by side. St. Paut did not forget side by side. St. Paul did not forget
their courageous unselfish at, and
mentions it in his letter to the mentions it in his letter to
Romans Chapter 16, verses 3-4. Romans Chapter 16 , verses ${ }^{3-4}$.
Aquila and Priscilla had earn
the respect and admiration of maty the respect and admiration of, many
other Christians of their day, other Christians of their day.
They continued faithful in their
service of their Beloved Master service of their Beloved Master
Jesus, or we read that they had a church in their own home. Arounc
them lived heathens sunken in sin,
but the home of Aquila and Priscilla but the home of Aquila and Priscilla
was a stronghold where fellowChristians could gather and seek the
things which are eternal. (1 Corinthings which are eternal. (1 Corin
thians chapter 16, yerse 19),
Through St. Paul's letters we get picture of the loving friendliness of
this Christian couple, with othe
Christians in other cities,
Aquila and Priscilla were some
Aquila and Priscilla were some of
the very first of the long. long list of
Christian husbands and wives, who
have shown forth the happiness, have shown forth the happiness
harmony and power of those who
God Almighty has joined together in harmony and power of tose whe
God Amighty has joined together in
Holy matrimony. God grant that we
Bantu peoples may allow Him to
sanctify and use us in our married Some Helpful Hints
Son

## A handful of common sal

 dissolved in cold water helps to running into each other in the wash tub. If you give brightlycoloured materials a final rinse in cold water to which you have salt, the colours will be brough up as freshly and brightly as when the article was new. Everyone knits now-a-days and
how we all dislike doing that second sleeve! Have you ever tried knitting both sleeves at onc balls of wool of course. In doing this you save time because the decreasing is done on the same row and you don't have to stop to count or measure. Try it nex
time! And those of you who have habit of casting off too tightly ry doing it with a crochet hoo in place of the right needle.
makes a firm but elastic edge.

# CHILDREN'S NEWSPAPER A N D FAMILY SUPPLEMENT 

Serial No. 121

H. D. Tyamzashe, of East London, has some amusing things to say about people who do not walk naturally :

I have often noticed, with extreme
isgust and contempt, well-dressed disgust and contempt, well-dressed people wobbling and floundering along as if they were very sick ducklings or sophisticated giraffes because they vainly attempt to emulate somebody else's gait. People generally stare after them and wonder whether they were sick, giddy or drunk.


You have often seen in the circus how a baboon, monkey or chimpanzee looks when it attempts to walk like a human being. Their antics make the kiddies roar with laughter, while the older and more sober-minded spectators look on with pity for the poor creatures. Now, that is exactly the position when you amble up and down the street emulating somebody else's gait, or a gait that is not naturally yours. You think you look smart, but you look as ridiculous as these circus ahimals. You are so wrapped in the contemplations of your importance and supposed smartness that you do not notice people staring after you and giggling; the bolder ones may even inquire what do you think you are doing. You may even be accosted by a policeman and ordered to walk "decently" in public.

Fancy to yourself what the position would be were an ox to emulate a giraffe, and vice versa. It simply cannot be done because it would be against the dictates of Nature. Humility is the crown of success, so you simply have to accept the position as Nature presented it to you. If you are a person with long strides, you cannot alter that without making yourself look extremely ridiculous. Some people walk in a very awkward manner yet they have beautiful features and exceptionally alert brains. Others walk in a very graceful manner, yet they may be very ugly and extremely stupid. The point is, to walk as Nature intended.

## THE PROBLEM OF THE TEACUPS

By "Isikotshimana"
Once upon a time there was chieftain who was a great tea-drinker. Whenever guests or friends called upon him he served them tea in cups from a special collection of valuable teacups he country. He had 17 of these teacups in all and set great value on them.

When this chieftain died he left his
ection of teacups to be divided collection of teacups to be divided amongst his three sons. His wish was that one-half of the collection be given to his eldest son, one-third to his second son, and one-ninth to his youngest son. He also left instructions that the head induna be responsible for dividing the cups amongst his sons.

This set the induna a real problem. Because the eldest son was entitled to $8 \frac{1}{2}$ cups, the second son'should receive $5 \frac{2}{8}$ cups, while the youngest son should
get one and eight-ninth cups. As the get one and eight-ninth cups. As the
chieftain had also instructed the induna not to break the cups when dividing them up, how, then, could the induna carry out the request? He racked his brains for days over the problem. And the days went into weeks, and the weeks into months, and the chieftain's sons were becoming impatient, because they wanted their cups; but the induna could find no solution. In fact, he asked all the wise men in the village but none of them could help him..


Then, one day, a traveller came to the village. He was also a great teadrinker, and he carried his own teacup with him wherever he went. The induna asked this traveller if he could solve the problem. "Bring me boiling water," replied the traveller, "and I will make some tea. The tea will stimulate my brain and help me to solve your problem." So they made him a pot of tea and after he had drunk five cups of tea from his own cup, he said, "I can solve your problem. Bring the 17 cups left by the chieftain, and his three sons. Then I will divide the cups up according to the dead chief's wishes."

And then he proceeded to solve the problem, without breaking any of the cups. Can you work out how he did
it? The solution is on another page.

OUR MAZE


A refreshing cup of tea awaits you if you can find your way through this maze There is only one way into the maze. at the bottom left-hand corner. Take a pencil and trace your path along the White lines until you reach the cup of
tea in the centre. You may not cross tea in the centre. You may not cross trace your steps if you run up against them.

## A OHINESE PROVERB

There are occasions when some of us are dissatisfied with our life. It might be useful at such times for us to remember the words of the Chinese philosopher who was content with the normal, small things of life. He said: "With enough food and a cup of tea, one is equal to the living immortals."

## CONTRIBUTIONS

Our readers are invited to submit original stories for publication in the Children's Supplement. We pay for material found suitable for publication. Stories should be sent to The Editor, P.O. Box 792, Johannesburg, and the writer's name and address should be clearly written in the top right-hand corner of the first page.

CHILDREN'S NEWSPAPER SUPPLEMENT TO THE BANTU WORLD


## TRIBES OFAFRICA

## 9-THE A-KAMBA

By Sister Kollie
This month Sister Kollie tells us something of the life and customs of the A-Kamba people who live in Kenya. Their country lies between Nount Kenya and Mount Kilimanjaro, their neighbours being the Kikuyu and Masai tribes.

The A-Kamba are a Bantu tribe, mark on it, so as to show to whom it be-Ri-Kamba language. They longs. Bees soon make nests in them speaking the Ki-Kamba language. They are divided up into different clans. in the highlands and the rest in living in the highlands and the rest in of medium height and jet-black colour They dress in leather garments, blankets and cotton cloths. The women wear leather aprons studded with beads. capes of beads covering the shoulders and upper chest, and a sort of bodice. covering the lower part of the body. which is made of strings of beads. Bracelets, armlets and necklets of copper wire or brass, are very popular Most men drape themselves in blankets, and they also wear necklets of iron wire, earrings, armlets and rings of brass round their less.


All A-Kamba people are fond of personal adornment and body decorations They decorate the in crescent and triangular patterns. They also chisel their front teeth into sharp points and sometimes insert false teeth. made from those of oxen or buck, into the stumps of broken ones.

A-Kamba houses are circular, with walls about four feet high, and with cone-shaped roofs. Huts are generally partitioned into two rooms-one a livi-ing-room and the other a bed-room which contains beds made of wicker work and covered with ox hide. For food, the people have gruel, porridge with milk and honey, meat, sweet potatoes and bananas Most cooked food is seasoned with herbs, while salt is obtained by evaporating water strained from salt mud They use cooking puts made of clay and large gourds for carrying water. Their home beer is made from honey or sugar-cane. The men drink their beer in a sort of clut: outside the village. This is a spectal open space called "Thomi" and every morning the boys in the village go to the "Thomi" and sweep it and make a fire ready for the old men. Women du not visit this place.

You will have noticed that we have mentioned honey as a regular part of A-Kamba fcod. The A-Kamba are great bee-keepers. They make their own bee-hives out of hollow cylinders of wood which have the ends closed in. except for small holes for the bees to go in and out. These cylinders are hung, on trees, each one having a distinctivi and produce honey The men collect the honey for food and sell the collect to traders.

Most men own a cultivated field. called a "Shamba", and the wives help in the farming work. A man with much land will sell a "shamba" to his neighbour, should he be in need of extra ground. Land is paid for in rupees or eattle, according to its value, which is greater if the land is near a stream Cattle are also kept, and here the AKamba have an unusual custom. They brand their cattle with complicated markings, each family or clan having its own special pattern. Generally it is only cattle used for lobola or for paying debts that are branded in this manrer.

Game is fairly plentiful so a certain amount of hunting goes on. Trapping is one of the favourite methods, though bows and arrows are used. Arrows are usually made of iron and hard wood and have feathers, while bows are finished off with a design wound in brass wire

It is the custom of most African tribes for the women to carry loads on their heads. In fuct most African women are noted for their strength and graceful movement when carrying things on their heads. The A-Kamba women however, have an unusual custom of carrying loads by means of a strap passed round their foreheads, with

the loads resting on their backs o कhnulders. This makes them stoop slightly when they walk with a load The custom also applies to the carrying of babies. who rest rather higher up the back than when carried by the more usual means of a cloth tied round the body

The A-Kamba are good at wood work and they also make beautiful designs on their wooden household goods These designs are done by hammering metal. such as copper, iron or brass wires into the wood while it is still soft Three-legged round stools are the most common form of furniture, and they al ways have designs worked on them Special stools, somewhat higher than the ordinary ones are made for the women. There used to be a custom that a man, should he sit down on a woman's stool by mistake, had to pay a fine of a goat.

Leaving his father by the flooded river. Tommy Tea ran as fast as possible up to the big house to warn the Baas that the dam had cracked and might burst.


He found the Baas having tea on the stoep. "What is it, Tommy?" asked the Baas. "Please," panted Tommy, the dam is going to burst and Daddy is trying to save some sheep which have been cut off by the river. He said I should ask you for help."

"Is the dam cracked?" asked the Baas. "Yes," replied Tommy, "it's cracked at the top and water is coming through." "Alright," said the Baas, "you refresh yourself with a cup of tea while I round up the other men."


So the Baas called all his onner workers together and. after Tommy had drunk his tea, they all set off for the river, running as fast as they could.

would not yield good crops-because it was tired-they just moved on to
another part of the country which another part of the country which
would produce good crops. We cannot do that today. Therefore we must change our methods to suit the conditions.

We must learn that the soil-like a man-grows tired and must be given
rest and food. Suppose a man was not rest and food. Suppose a man was not
allowed to sleep and not siven anything to eat. How long would he live? Not very long, you would say. And you would be right. Well, it's the same with the soil. Unless we allow it to rest and unless we feed it with manures and fertilisers, then it will die. And, as you know, when the soil dies then there are no crops and the land begins to turn into a desert. Another point we must learn is that too many cattle also destroy the soil because they eat up all the grass, with the result that the soil turns to dust.

Therefore, the answer to our first question-why is there such a shortage of mealies this year?-can partly be found in our own bad farming habits. Which means that we ourselves are partly to blame for the food shortage. The answer to the second questionwill there be another shortage next year?-is also bound up in the same likely there will be another shortage, if we continue with our wasteful methods of farming. In fact, if we do not hasten to recover the soil which has already been destroyed, then many parts of the land will become a desert and the food shortage will become worse than ever

So we must face the facts and learn new methods. We must co-operate with those authorities who are willing to teach us. We must brush aside the old worn-out traditions that have been responsible for bringing about this state of affairs and learn to go with the march of progress. After all, we call ourselves civilised, so we must follow civilisation's newest progress and methods. And, more than anything else, we must cast off this attitude of relying on others to help us. We have the brains, ability and strength to help ourselves, so we must. set to with a will and solve
the problems and difficulties that are of
 of starvation. Steps are being taken by the authorities to relieve the humger of the authorities to relieve the hunger of those people so that none of them wil suffer consequently there is no cause But, on the other hand, ther cause for deep thought Why should cause for deep thought. there be such a shortage of mealies this year? And, will there be another shortage next year? These are ques shortage next year? These are ques shortage next yel ourselves. Before going on to try and answer first m note of two important points. One is that bec age of food all is not possible to import sequentiy, it is not possible to import second point is that there have been thing.

Now, if we look for the reasons for our inability to produce enough food we will probably find the answers to those two questions. Obviously, is a shortage of mealies, it means we are not harvesting enough meali This being the case, there must be thing wrong with our methods of ing And that is exactly the case. is something wrong with our far There can be no doubt that our domest We go on planting mealies year after year in the same patches of ground until the soil is tired out and refuses to yield any more. And when this happens the soil turns to dust, which is blown away or washed away by the rains, with the result that we have what is called "soil erosion"

People say that in the days of their forefathers, there were always good crops. so therefore the farming methods of their forefathers must have been correct. Consequently, they refuse to change from the methods of their forefathers to the methods of today. But they overlook one important fact. And that is that their forefathers were a nomadis people. When they found that the soil

PUZZLE CORNER
TEATIME ACROSTIC No. 121 By "C.P.L."
1st UPRIGHT: Paid to the bride's father. 2nd UPRIGHT: This is the usual payment for the 1st Upright.

CLUES ACROSS: 1. Correct and careful reasoning. 2. A collection of men playing musical instruments. 3. It's made from reeds and is used for carrying things. 4. Not in. 5. A period of calm and quiet. 6. This is how old you are.

PUZZLE OF THE TREES


At the first glance, this picture shows nothing more than three trees. But, if you look at it carefully you will find objects hidden in the branches. Study the picture carefully and see whether you can find them-there are eleven in all.

FIND THE TRIBES
We have mixed up the letters which spell the names of a number of African tribes. You have to sort out the letters, with the aid of the clues, and find out the names of the tribes.

1. UZUL
2. BADAGAN
3. AAEEELBNDM
4. IBDAPE
5. BALAM
6. AXSO

CLUES: 1. They wear big rings in their ears. 2. Their big canoes are used on Lake Victoria: 3. They live near the
Matopos Hills. 4. They live in the NorthMatopos rins. 4. They live in Northern Rhodesia. 6. The people of Nongqause.

SOLUTION TO ACROSTIC NO. 121 1st UPRIGHT: Lobola. 2nd UP-

1. Logic. 2. Orchestra. 3. Basket.

4 Out. 5 Lull. 6 Age. AREES SOLUTION
Here are the things hidden in the branches of the trees. First of all, there are three heads-one of a man with a turban, another of a smiling piccanin and another of his brother. Then there are a dog, a fish, a hen, a lioness, a teapot, an elephant, a horse and a buck. Did you find them all?

FIND THE TRIBES SOLUTION

1. Zulu 2. Baganda 3 Amandebele.
2. Bapedi. 5 Lamba 6 Xosa.
his Name
The man who made naval history

## an H HISTUKY IN THE MAKINGD $\leq 2 Z$ A

THE FIGHT AGAINST MALARIA


1 Fifty years ago SurgeonMajor Ross caught a mosquito and looking at it through a microscope he saw what is shown in the next picture.


2 Doctor Ross saw in the mosquito these malaria parasites. If these parasites get into a person's blood they cause malaria fever.


3 If you take a drop of blood from a man who has malaria and look at it through a magnifying glass you will see what is shown in the next picture.


5 Mosquitoes usually live in swamps and rivers. They breed there. Above you will will see a representation of a mosquito
leaving its home in the swamp.


6 The mosquito bites a man who has malaria and sucks up some blood which contains malaria parasites.


7 The mosquito then bites another man and leaves malaria parasites in his blood. He gets malaria


8 If you think you have malaria go at once to a hospital or medical officer. They will tell you what to do for yourself and how to protect yourself in case you are bitten by a mosquito.


9 Mosquitoes live in ponds and slow-moving streams. To get rid of them fill in small ponds and puddles with earth Cover all water-casks and empty tins which have collected
dirty water.

## READERS' FORUM

Parents Blamed For Tsotsis
 Missionaries and Schools

 Government it misishonares. sou d tron g

 Churchill, who accepted defeat and
 Wished to further their studies in letter overula advise him to reat-Fed my




## Whenever <br> you see a <br> Calendar. .

it makes you think of the letters you must write-and when you think of letters, you naturally think of the deal pad to write them o -Croxley, of course!


WRITING PADS
The Pad That Makes Writing Easy
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always ask for AJAX

GREEN LABEL MIXED (®) 5 ए 5 5 5

Extra flan ours
Strength a
E 119

Africans' Burden Should be Eased
-

Mbolekwa Ground Dispute

## Bantu Youth Brigade



 should be the mould in which the
youths mind is shaped This cannot
隹 youth mind is shaped. This cannot
be achieved in the dire eoconic stress under which we live nor in
the two thee.romed houses
most most Africans are compelled to live
A
socially
and
economically elevated African population is vita
to to ce economic progress and social
nd en advancement of the whole country.
The improvement of the African's domestic environment would rives
our children a chance to start lie in in

 but chiefly throuenh the home The
heme should be it invored and home home should be mp proved and hone
surroundings made attractive.

 conditions.


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## MORRISON'S

 Mall order house Street mas mater


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Uzer expected soon. WHEEL-
BARROWS, best electric welded
all-steel, tubular, 18 gauge, each
WAGON CONES, WHITE
WAGON COVERS,

$=x^{2}$
MORRISON'S MAIL ORDER HOUSE
ESCOMBE - NATAL

## What about <br> your

baby's photograph?


So many Mothers send in photographs of their babies, to show us how well they are growing on Incumbe, that we are now going to If of him, send it to the address below.
The makers of Incumbe will choose the photographs which
will print well, and they will be published in the newspapers. Incumbe is specially prepared for African babies. Incumbe nourishes his body, makes him strong, and hat from sickness
NOTE: Post your baby's photograph to: Dept 54I, Hind Bros. \& Co. Ltd., Umbilo, Natal.
FREE ${ }^{\text {The makers of INCUMBE will FEED YOUR BABY ON }}$ \&. $=$ INCUMBE lever in Zulus hent or tenuto language. FOOD FOR BABIES

A Distinguished
African Visitor

## (Peter S.M. Dabula.)

Bishop Lirmba who is the leader
of over 18,000 Africans. all of whom are all members of his Church is
in the city. He comes from Port in the cit
Elizabeth.
From interviews with the Bishop I learnt that his church was formed
some 30 years ago and that its some 30 years ago and that its
members were taught to believe in members were taught to believe in
God and in the brotherhood of man; and. to be sel--supporting
that is the doctrine of Self-Help. That these teachings have gond
far in their belief. is evidenced in fraternal spirit existing among the
Bishop's followers and glen in Bishop's followers, and also in
their endeavours to organise their their endeavours
own businesses.
The Bishop. accompanied
Mrs. Limbo, has come with ab Mrs. Limbo has come with about
fifty members of his church. among whom are shop-keeness. mass ns and ever more, men who can make nearly all kinds of footwear. During an interview. we were
amazed by the beauty of the shoes shown to us. These were made by some of Bishop men. himself a keen businessman, controls some farms
which are well-equipped with Africans He also controls some shops at Port Elizabeth. pious sect's church in Port Elizabe th were astonished to learn that it had been built by African labour.
All this goes to show his ability to teach his followers the doctrines of true faith, the brotherhood
man and that of selfthelp. On August 3 the Bishop
Mrs. Limbs. together with th who had accompanied them from
the Cape. received the greatest reception. I had ever seen accorded an African at Park station.
As the procession of nine taxicabs and two lorries left Park Station. wending its way through
town en route to Orlando West. At the subway leading to
Orlando West another crowd of about 200 people had gathered to welcome this religious leader. Here,
the party was accorded a rousing welcome, from whence the pro-
 be resident during their stay here. At Mr. Malice's home crowds sent were people from around the Reef who had come to welcome
their leader. It was indeed a great welcome to a great man
Both the Bishop and his wife are eager to know of the Africans
activities here. They are charming
persons who are willing to relate Am exp some of the mem.
their experiences.
Among som er Among some of the church with whom I spent some time are Messrs.
Zoridani who came up in advance o make arrangements for the stay of the Bishop and his followers.
and Mr. Majombozi who came and Mr. Majombozt who came
withe the Bishop. Both these men, informed me that they owned their since joining the church from
which, they stated they had learnt the lessons of self-support



METSOALLE HLOKOMELANG

ECONOMIC DRAPERS 313, Marshall Street, Jeppestown, Johannesburg Tsebang: Re nina Tailare ea banyali. Moe o
reklloeng, o mosoeu kana oo chenchi be pond kava ho is holimo.
mabasotho: Re na le phablo tole ta Bawyat le ta bank


## What do your TEETH say?

## that are are careful or out appearance sonars enough si milan our with it cuiarly with colgate dental TEEA AM  it polishes the teeth, maxing them mouth clean sid beating shining where and to keeps the whose 

## COLGATE



## dy

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You should use if for washing the clothes, bathing the baby,
washing yourself, cleaning the home and give it to your



## CONTINUITY ASS URED IN BRITISH FOREIGN POLICY

$\begin{array}{ll}\text { Council's Tribute to } & \text { paid to the chairman. } \\ \text { Nusw Chairman } & \text { MUT GROW WEARY }\end{array}$

Offered Work to Native Who Stole From His Gar

In his concluding adaress. Mr.
The Natives' Representative Mears expressed his appreciation
Council concluded its session at for thie words spoken. They Council concluded its session
and before the council adjoumnech, with great trepidation that he
Councillor Msomi, on belall of had onened the council as chair-
the members, thanked the chair- man; for seven years the council man for the manner in which he Mr. Douglas Smit presiding, When they lost their chairman The:e are very iew Douglas at the end of last year, he said, Smist in the service, and I do not they had fears for the future, but cexperience which he accummlated the new chairman had shown during his years of office. sympathy, understanding and im- "If t have in any way contripartiality. It was their hope that buted towards making the connhe be spared for many years to Most of the councillors know preside over the council. am sympathetic to the aspirations
Councillor Sakwe associated of the native people. 1 assurc
thimself with these remarks, and you dhat in my high office it will added that they had had complete be my constant endeavour to ther man's explanations had been o great assistance to them. sion, but I hope a grualling sesCouncillor Godlo wisted to will not grow weary and desadd the natres of the chiel native but will follow the course along
commissioners to the tributes which their dutites lie.".

During the first big debate on foreign affairs in the House of Commons since Britain's Labour Government came into power, Mr. Ernest Bevin said that foreigh policy would be in keeping with that worked out by the Coatition Government. It would rest, in the
main, on agreement and co-operation between the Great Power that emerged from the war.

Continuing, Mr. Bevin said:
"But, while they are Gre
But, while they are Great in London "we must not be Powers in a military sense, they but in everything we do we must have impoverished themselves in ask ourselves whether such and achieving military success. Their such a course will make for the ians of peace, not dominating a future ware or plant the seeds of other countries, but dominating their obligation to create conditions in which every nation, on
whatever side, can once more con tribute not only to their wellbeing, but add to the common pool
for the good of humanity for the good of humanity
"The constructive aspect of
foreign policy is most important Between wars we became accus tomed to a vicious circle whereby
trade could not flourish because of lack of security, while security was end
"We have fourid our way to security, and therefore this is the
moment to break that vicious circle.
We must strive to find an antiship and want, so that the security we have won militarily may to greater economic expansion Thus the economic reconstruction of the world is the primary object of our foreign policy."
Dealing with the Potsdam Conference. Mr Bevin said that when the Council of Foreign Ministers

National Census Next Year
The census of the population of next year is expected to cost ap proximately $£ 170,000$.
The Department of Census and Statisties is already well advanced with its plans. The forms are in
the hands of the printers, and 14 tabulating machines of the latest turns a minute, have been ordered from Britain.
The census is not expected to reveal any startling changes in the
Union's population, which is at present estimated at $11,000,000$. It will be taken in May and the published within four weeks. The final figure for the European in a year, and the available with completed with the publication of the figures relating to the other races by the middle of 1948 .
These figures will represent the Union. The other three
taken in 1911, 1921 and 1936. The separate form for Afrioans which is still being discussed, will contain several new departure designed to meet their improved status and the difficulties of getquestions, such as that of age

## Pitched Battle in Marseilles

MARSEILLES, Monday - Frenc
troops and gendarmes fought troops and gendarmes fought
pitched battle here last Monday with 2,000 armed Senegalese when the Senegalese, angry at the delay French patrol. A lieutenant in French patrol. A sheutenant in of the patrol shot one African soldier, after which riots deve-loped.-Sapa-United Press.

## WAKE UP YOUR LIVER BILE -

 Without Calomel-And You'U Jump Oanof Bed Full of Vim and Vigoor. Your liver should pour out two pinto of
Hiouid ble into your bowel dity it intibliee





EDEN CONGRATULATES BEVIN
Mr. Eden, the former Foreign ings of Mr . Shid he shared the feelin the contribution that this new Parliament could make to the difficult tasks that lay ahead.
He congratulated Mr. Bevin the forthrightness of his speech and added that, during the four
years that they served together in the War Cabinet, he could not recollect one single occasion when
there was a difference between there was a difference between
himself and Mr. Bevin on any important issue of foreign policy "He helped me in that critical period, and L, in the same spirit,
would like to try to help him

ry Pelunia when he following ymptoms indicate he need of a cenntiog repalatint and blood utengthening medicine

FELUNA brings a message to WOMEN who are


## CHILDLESS

Those women who believe they are barrea should ask themselves whether they prepared for Motherhood. Is their blood pure? Does it course through their veins charged with those red corpuscles which mean strong life and vitality? Does thel food surrender its full nourishmes throughout the digestive processes? waste matter regularly and completely eliminated? Do their Kidneys filter and eliminate poisons from the system? their urine cloudy or highly coloured Are their nerves vibrating, sending to parts of the body quick messages Action? Are they glad to work, or aire they easily tired, with aching backs and weary limbs? Are they constipated? D periodical pains make life a misery? Any of these questions may point to a playsice cause for their being childless women And the provision of the right medicin may effect the change necessary to the achievement of Motherbood.

\(\left.\begin{array}{|c|c|}\hline GIVE FELUNA <br>
ARIAL THEY <br>
PURIFY THE BLOOD <br>
AND REGULATE <br>
THE FEMALE <br>

SYSTEM\end{array}\right\}\)| ILL TRY THEML |
| :---: |
| I'VE HEARD |
| THEY ARE THE |
| BEST PILIS FOR |
| FEMAALES |



Folkena Pills for fomales anly are 2 woman's the Blood, Nerves and the digestive system. No suore constipation. Very early in the Peluna treatment a woman feels the return of thergy. The cleansing and strengthening process has beguh. Feluna Iron is feeding the blood and she feels the healthy tingle of new and eager for the day's work. Such has been the experience of hundreds of unhappy childless women who have been restored to health and blessed with Motherbood following a course of Feluna Pills. They have written telling of amazing and wonderful esults.
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Anaemia Indigestion Bitiousness Constipatio Backache Weakness Tired Limbs Lack of Energy<br>Loss of Memory Neuralgia Furred Tongue Bad Breath Pimples Impure Blood Specks before the Eyes

Insomnia Hip and $W_{\text {aist }}$ Pains Palpitation Palpitation Irregularities
Blurred Vision Headache Stomach-ache Fulness after eating Acidity Blurred Vision $\quad$ Irritability Lethargy Colitis Trembling

Re Tsoere Boima Sefubeng

Lefu la Kgosana J. L Mogale (G. Mogale)

Gathol ga ele go phela,










 marthotia a Meso ox rona a



 | chlo di le dintsis zo thusa se-haba |
| :---: |
| sa gaswe lo zo leka go tsweletsa |

## Ntsho Dia Tsoana

 (Kobo-di-Magetleng) O kae "Phafa," a ke a re thuse baa. ba qadile ho' etsa dintho tse keteng tsa diphoofolo. Ba nagana gore thupa ea gage e hole. Ga ba tsebe gore disipijunu tsa ga mopo bolel'a se se etsagalang gare ga Ba-Afrikă.Ba iketsa bá eketeng ga ba na diblogo, gomme di le teng, di na boboko jo bongata. Mesebetsing ea makgooa ba neioa sebaka sa go sebetsa le bana ba bo bone, empa ba kuka mesebetsi kaoreela matso gong a bone, gore makhooa a ba loe mesebetsing, go sale bone feela go eone, ba tle ba tsebe go ja d theogelang.
U fumana motho oa bona a matha mosebetsing oa lekgooa, a mathisoa ke bokako ba gore go thoe ga bana ba gabo go feta ba bang ga bana ba gabo bone ba lla ke tla
la ea gore ba se tebeloe mesebe tsing. N tho eno e supeetsa one
makgooa gore batho ba batsho ba ratane.
Eseng feela mosebetsing moo ba Sa rataneng teng. Fete'a pele tere-
neng tsa bone, u fumana motho a meletsa terene mathe a sale hole,
ele gore ha go ka kena ena feela kgotso kaofela e tla be e tlile Afrika; esita le setulo se sa tlala a keoa Sechaba sa gabo gore a dul haese feela ga a pateletsoa. Ntho e bohloko go mo-Afrika ea ratang
go bona batho bana ba ratana ba go bona batho bana ba ratana ba utloana nakong tsa lefif le letsho gore le mohlang ba bolaoang ga ba kake ba thusana kapa ba utloalana bohloko.
Eseng feela ditereneng, esita le
go "bonkgethens" ba ga Mohlom go "bonkgetheng" ba ga Mohlom-
phegi Semanyamanyane. Ba tens phegi Semanyamanyane. Ba teng
bao batho ba llang ka bone ga ba bao batho ba llang ka bone ga ba
se ba bone manno a ba saleng baa batla. Ba kuta batho cheletenyana eo ba e sebeletsang. Baa ba noa, gosane go be go se moetapele ea
rategang, ea ka kukang sebaka sa go ntsha bana ba Modimo bobetong
ba botshoaro le kgatello; gosane re be re lla ka gore batho gosane re be re lla ka gore batho ba gana
go kena diphuthego tse di ka ba go kena diphuthego tse di ka ba
ntshang Egepeto ea melao ea le fatshe lena. Batho ba sechaba sa rona ga ba rate go utloa letho ka baetapele, puo e joalo e ba tlisetsa ntho tse bohloko tse ba di lebe-
tseng, gobane batho bana bonkgetheng ba ile ba ba kuta.
Batho ba rona ba tsoana feel tsoalle ea gage, banna ba boporofeti ba sechaba, ba o beibele ea bo
ne e leng ea go boloka sechaba bao ne e leng ea go boloka sechaba bac
mabitso a bone a leng go eone eo ea sechaba gore ntho ba di bolelle batho, esita le bone bonkgetheng ba tsebe gore ke bone ba
ligang sechaba sa rona sa Afrika ka go bo "Ntsho di a tsoana" ga
"tshoeu di sa tsoane,"

## YEARS of Suffering

 Acidity andChronic
Indigestion
$\begin{aligned} & \text { Pain, Burning, Acid } \\ & \text { and Wing are } \\ & \text { WARNINGS of do } \\ & \text { Werll of Neglected } \\ & \text { Indigestion. }\end{aligned}$
memory as the year of my remain in my mach trouble. For years I had beea suffering from indigestion, due to too much acid in the stomach, but in 1938
things reached a crisis and the acidits things reached a crisis and the acidity
made my whole life a misery. It given me great pleasure to testify that I found Panbanine Powder and Panbanine Oil unequalled. They relieved me complete-
ly of my suffering, and I recommend ly of my suffering, and I recommend
them highly to all my friends and

> How Ulcers Form

##  




Tsa Hoopstad Mafoko a Brandfort (Ka oa Teng)
(Ka oa Teng) (P. G. Kitsa)
Sekolong sa rona re fumane Mr. Re itumela thata go utloa ha Sekolong sa rona re fumane Mr. Re itumela thata go utioa ha
Solomon Polile ho ba hloho ea me- ntwa e fedile, mme mashole a rosue sen Polile ho ba hioho ea me- na a boetse gae. sue sekolong bohle re mo-amohe- na a boetse gae. tse ka thabo; Ke motho e moleele pobolo. Re lela le ba ga Bosaletsi ka seemo. me re tsepa hore le kele- le ba ga Malotle ka go thokafala 110 ea hae e telele joalo! ga Mof. O. B. Bosaletsi yo siileng Mookameli oa sekolo o bile teng losed lwa matsatsi. Re lopela ba ho tla bolella bana tsa phomolo e ga Moruti Leie thusego mo poboentsoeng ka baka la khotso e hla- long ya gagoe moruti kwa ntlong hileng ea ntoa; ka morao bana ba Mof. Aria Kgasapane wa mobinela pina e bitsoang Lizana- Ventersburg o kile a rera mono bolela. Oho! ra hopola bo nkhono ka matsatsi.
ha ba re etsetsa tsomo ena-
Ao! le bana ba hlokofala
pola Mr. Godfrey Sentso
La gwe ba boela diphuthegong pola tloha Hoopstad; ruri motaung eo pele. Nya ekete monongwaga lets'eg ntsa, lwa ke ba ga Masisi le a mangwe
mosala morao.
Te lla ruri re tsoa lahleheloa ka neng e le tsiea Kerekeng ea We sel, ka baka la mesebetsi ea hae
kerekeng, esita le har'a ba basoeu le ba batso ba motse. Phelehetsons ea hae re bone Mrs. Lyl. mohats
ngaka. a tlile le bo-Mrs. ba bang ka koloi ea hae. Mofu o sebelits Mrs. Lyl ka lilemo tse ngata.

## SUFFERERS

BALOETSI: Melcin ointment ke
pheko ea liso le ho hlohlona meleng mebala sefahlehong. Theko: $1 / 9$ 3/3. Melcin Purifier ke pheko ea se
nya: mahlabi, nya: mahlabi, moroto, boladu le ma qeba. Theko: $5 / 6,10 / 6$ le $21 / 0$.
Alassyn Hair Tonic e hodisa moriri, e thibela moriri ho hlohlona moriri thibela trila e hlohlots'oang. E tlosa khopane hloohong kapele, $k$ ka na-
konyana: $2 / 6$, $4 / 6$ le $7 / 6$ TEMOSO: Alassyn ke pheko ea mo khohlane, sefuba, mats'oafo, feberu, Liso metseng. pheheloane, ho ethimo-
la. E hloekisa
linko, e losetse bana
le ba baholo le ba baholo. Theko: $1 / 6$ le $2 / 6$.
RIGHTHOUSE'S CHEMIST, 71 , Love-
dale Street, Box 5595 , Johannesbur. dale Street, Box 559
Mahlo a holoo ka
brele theko e tlase.


BOPAKI
NETE NO.
John o ne a hlola a tsaba ho kopana le thaka tsa hae. O ile a bona hore
lipapaling tsohle o ne a ee a fumane a ntse a sutuletsoa morao. of file tsonyeha haholo. Hang a bona kha-
tiso ka LION BLOOD MIXTURE, eaba o lakatsa ho teka moriana ona
o makatsang. Hoba o makatsang. Hoba a $a$ sebelise
khoeli, a iphumana a tile, a nona Thoeli, a iphumana a tiile, a nona
ba a ba le hona ho bapala le matha-
ka Kaieno ke motho ka, Kajeno ke motho ea nyakalle-
tseng bophelong. U ka ba joalo le uena ha $u$ sebelisa
LION BLoOD LION BLOOD TONIC NO. 12.
 Romela $4 / 6 \mathrm{ka}$ a sal sebetse. Romela $4 / /$ / ka selipi sa sa posong kapa BORDER $\begin{gathered}\text { litempe kajeno, } \\ \text { CHEMICAL } \\ \text { RATION, Bor } \\ \text { 295, EAST }\end{gathered}$ LONDON


LOANTSA MAJOANA A URIC ACID

| Tsela engue feela e ka thusang. Ke hore chefu ea Uric Acid Maling, Mesifeng, Manonyellong le lithong e qhibilisoe. Chefu eena (Uric Acid) © tsuanetse e ntsetsoe kandle ho mele. | le nako ho thibela majoana a Uric Acid (a tsoanang le sockere) hore aseke : ba teng. Ke ke tsela eena feela bakuh ba ke bang le ho balehela lihlabi csu mahloko ana a tsabehang. |
| :---: | :---: |
| JONES' RHEUMATICURO ena le matla 2 ho qhibilisa chefu eena. Ha e qhibilihile ele metsi e tla tsocla kantle ho 'mele ebe ho hlaha thuso kholo e tha nka nako o telele ele teng. | Ho opa ha Noks, Maoto le Mangoele, le Seholoholo ke mahloko ale mang le Mochecha-Ho opa ha masapo. A bakoa ke majoana a Uric Acid ha ale Seropeng, Maptong , kapa Mohnokor- ik long. JONES' RHEUMATICURO * phekola mahioko ao hantle. |
| Botlolo ea pele ea JONES' RHEUMATICURO e tla paka matla a cona. Mocheso a tla fokotseha. Ho latele boiketlo le thabo. Litho te 'mele II aisinyeha babonolo 'me mokull oba le hona ho boela mosebessing on hes. | JONES' RHEUMATICURO ko moriana o tsejoang haholo ke lingaka. Ese ele lilemo tae fetang 60 moriana oona o sebelisoa ho phekola mahloko a etsoang ke majoana a Uric Acid. Reka botlolo o ipakele bo loka ha cons. O keke or u sorbise. |
|  | Likemisi le mavenkele ohle a relda JONES' RHEUMATICURO ke $3 / 6$ botlolo, kapa u romele ho P.O. BOX 938 CAPB TOWN a romele chelers. |
|  |  |
|  | (53) |

Crack! Bang! Take that! And that!
That's how Pa handled his man. Quick as lightning he dodged, parried and ducked, in and out-brain alert, eye clear, winning by manoeuvre and strategy

## No stagnation, no "Liver" no Headaches.

He depends on Parton's for his fitness, expressing a digestive system functioning regularly and thoroughly. And the strong Nerve Tonic, compatibly blended with the Parton's formula, gives him that energy and happy nature for which he is now famous.
to those who feel the need of a tonic-aperient, who are minus that "pep" indicating 100 per cent. fitness.
The why a reason for Parton's popularity. Try a bottle to-day. Know will prove, to-morrow, that cleansing has

## MAFOKO A NTWA

NOMORO
284

Thagisho e tswang mo karolong ya babusisi babanTSHO BA KOPANO EA SOUTH AFRICA OO ITSISE BETBWANA KAGA NTWA

Afrika Borwa mo ntweng setse e le nyaga di ka nna thataro Afrika Borwa a ntse a arabile
pitso ya ntwa a lebeletso, boshula e bontle jwa yona me a itatlhela mo roleng ja yona gammogo le
balekane ba gagwe mo ntweng e balekane ba gagwe mo ntweng e e neng e tshwanetse go detola
tsamao ya yona mo ditsong. Re ne re jkutlwa go sa tshwanela ne re ikutiwa go sa kema ra sebelela ka re amogela ntwa ya Jeremane mophato wa Nazi o nong o tshwa-
netse wa busa lehatshe jeotlhe Re ne ra dupelela diphatsa tse d tla lang gammogo le tsa rona me
re ese re bonye bogolo jwa tsona re ese re bonye bogolo jwa tsona
mo lehatshing jeotlhe leha e le bogolo jwa mashole a kafa mora-
go, ga kgomelo e. Erile re tsena botebong jwa morwa ra simolola go bona bogolo le bogale jo re leba le batho e ne ya gatwa ke bolosuse yo o neng a bonala a sena
go fenngwa. Fa pele ga dikwalo di le dintsi tsa go itshireletsa go
tshelwa ke madi a kgofa, Jeretshelwa ke madi a kgofa, Jere-
mane o ne a gataka morafe mane o ne a gataka more a tla
mongwe le o mone gor gatakwa ka nako ya dikebe eseng dikgwedi. Mo boshuleng chemoga hela ka ntata sebete sa batho ba gagwe, bogale jwa mephato ya gagwe ya loapi, sebete sa moetapele wa gagwe yo leha-
tshe jeotlhe le mo rolelang dikatshe jeatlhe le mo rolelang dika-
tiba. Fa pele ga konelela tsa kutlwano le Jeremane Russia o ne
a thaselwa boshula ka mephato e megolo ya Jeremane e neng ya
tsena mo thabeng tsa Caucasus ya tsena lebopong ja Volga ya
tsena Leningrad Mosko le Stalingrad.
Mosolini le ene ene jaaka a eletsa go kokona marapo a phenyo
a bo a itatlhela a thusa Jeremane. A dubaka mo lewatleng ja
Mediterranean a gomela Egepete Mediterranean a gomela-Egepete
le Afrika Botlhaba. Ke gone fa Afrika Borwa a dirileng kabelo ya gagwe mo karolong e ne lere-
tseng phenyo, e ka yona go feme-
lwa ga tsela ya Kapa le Mediterranean e neng ya nna tiro e kgolo. Re ne ra femela tsela ya
Kapa le ya Afrika Botlhaba me ra thusa go ntsha mmaba mo
Abyssinia ra ba ra tlhatlogela ko Abyssinia ra ba ra tihatlogela ko
phemelong ya Egepeto le losi loa borwa lwa Mediterranean Sea ka
mephato ya naga loapi le lewatle. Ka ntwa e tlhakatlhakanyeng re ne ra tshegetsa Rommel mo El Alamein me ra simolola go dila
tsela ya phenyo go tloga fao me le ka kwa ga simologa tsela ya
Stalingrad mo karolong ya bobedi ya ntwa. Karolo ya Afrika mo ntweng e ne e se metshamekwa-
ne, e ne e le yona ntwa eneng ya naya mephato tsela e tlhwekileng ya bohelo ya go udubatsa mmaba motsotso o mogolo oo o fitlha Japan le ene a dira phosho e kgolo eo e tshwanang
Hitlara a dira tlhaselo e setlhogo. Ntwa ya Pearl Harbour e ne ya tsenya Amerika mo ntweng ya
Botlhaba Kgakala me ka yona Japan a ba a ineela. Jaaka re
itse e le moletlo wa ineelo ya itse e le moletio wa ineelo ya
gagwe gompeino mo ntweng ye gagwe gompeino mo ntweng ye
kgola ya Bobedi. Boshula bo the kgolo ya Bobedi. Boshula bo the
bo ipelefatse bo tloge bo itome bo shwe jaaka noga me bo bule tsela ya go loka le tshiamo. Gape ka sona sekai seo tshiamo
ga e ke e tle fela e tla e rwele medupe ya ka-
tlega le matlhogonolo. Rona tlego le mathogonolo. Rona
mo Afrika Borwa re ne ra bomo Afrika Borwa
lokega mo boshuleng jwa tiro tsa baprofeta ba bshula. Ka ntlha tso-
the Afrika Borwa o dule mo ntwetlhe Afrika Borwa o dule mo ntwe kg nako e a tsenyeng mo go yonaMo godimo ga kabelo tse kgolo tse a di irileng go lere phenyo gae, ithusitse mo o ikabetse mo tseleng ya gagwe ya malatsi a tlang ka
tshele ka iketlo e phatsimang hatshing tsa meleko ga se kgetse
go feta kganya ya malatsi a ba a hat potlana. Ka bokhutshwane bonyeng. Lehatshe le setse le e potlana. Ka
thomile matlho a lona mo dilong ke lo gakolole mafoko a amileng

## VEKE

25th Aug. 1945
tsotsoo e mesolo mo ditsons. Tsatsi jot eleh a, hetetogo ya ditso. Ke mo-
kgweleo wa rona ke mokgweleo wa lehatshe joethe gore go bonwe
sore ntua ephimolwa mo dikwalo. na mo kasishong. Ke tiro e fetans
e re tswang mo so yona ya ntwaere twang mo goy mana monge
Janong rithile mo tekong e
kgolokgolo go heta ya twwelopele Yo
yelana jakara rea dumela tshiamo
bela jumel Modimo mo boipelafatsong jwa rona re leboge-
le phenyo ya ronar re rapelele thaJaanong ke boela matokung a me
a pele - Re mo dintshing tsa me
 sengwe sa tshiamo me mo mare-
ting a thang go tswele katego
 er mo maranng dithako st se digiliwe-
e re ng ke ntwa me ra busetsa marapo
dinameng mo bathung ba nama le mova me kazaleelo y y Modimo
ya busa lehatshe. A Te twoleng tsa phatsimo tse namaletseng ka
bophara fa pele ga merafe etsho. DITHORISHO TSA GENERAL SMUTS TSE TSWANG MO ENG YA BAEMELABANTSHO
Kgotla ya Baemela-Bantsho e e
ne e dutse secha jana mo Pre-
toria me ya thagisa dithorisho Smuts tsa leehatshe jeno mo selo-
mung sa ntwa. Tshikhinyo e ne ya dirwa ke
Ngake Moroka me ya fitisiwa ke-
ntie ga kgang me mafoka a tho
risho ya Genemal Smuts risho ya General Smuts ko pi-
tsong ya San Franciso ka matoko
obileng motheo wa kaiso boi
therololo jwa bothe le malata
than

## ineelo ya japan

y
 khutlo jo bonako jwa ntwa ya bo-
thaba kgakala kee ka tiro e kgolo
ya batho ba Amerika kafa tlase
ga Moetapele wa bona President Roosevelt ka phenyo e, kgolo mo
Japan. Batho ba gopola gore ke ka
ntata pitikwe e bogale ya Atomic ntata pitikwe e bogate ya Atomic
Bomb ha Japan a ineetse. Ha re la batho ba Amerika tota ba me-
phato ya mehuta-huta. Ka nako e ka nia nyaga tse nne batho ba
Amerika ba ntse ba lebaanany le
A
boshula jwa ntwa ka botlato mo
watleng ja Pacific. Ke Amerika
go heta dile tsotlhe yo oo khubamigo heta die esoune Me tebooso tsa bona
sitseng Japan.
di tshwanetse tsa leba ko Amerika ra ba lebogela go gata mmaba.
Gape re seke ra lebala -me ga re ketla re lebala go gopola mo-
phato wa bo 14 banna ba mahatshe phato wa bo 14 banna ba mahatshe
a rona a mmaditsebe Australia le
New Zealand ba lweleng le mmamo dikgweng goo tsena mo India
murma New Giunea le karolong tse dingwe. Re ba tlisa sa pele re
Ntwa tsa bona leha di sa thagela jaaka tse dingwe di ne tsa bo--
tsha Japan ha a le mo tsaleng ya tatliego. Go na le dititragalo iss
boganka mo ntweng le mo moyeng
me me ke ke re lereditseng phenyo. Me
mo tsatsing je ja boitumelo go na
go tseng ra di gakologelwa. Santhena.
Russia o ne a tsena a feta a hele Russia o ne a tsena a feta a hele-
letsa setshwantsho sa Bathusanyi sa ntwa e bogale le Japan. Russia one a le kganelo tse mo diegi-
sitseng me erile dikgopi di tloga a sitseng me erile dakgopi thogata madi a gagwe go thusa bathusanyi. Rea itumela ha a eme mo Europa ie Asia me a gorosi-
tswe ka meepelwane gothe mo tswe ka meepelwane gotne
lehetshing. Re thoga re gopola ti
ya Atomic Bomb le molaetsa o - tsholetseng batho. Go ineela ga Japan ka bonamo go shipa bogale jwa yona mo bathing ba ntwa dumelaa. Ka yona ka boknuta jwa Ke henya kgotsao onyletswe. Me e lebaganye le bokhutlo joo jwa nt-
wa le keletso mo bathung. Ke nako e kgolo ya tebogo gape ka nako e
batho mo ditsong tsa bona ba thagisitseng lerumo je ba ka ipolayang ka lona le lehatwe ka bophara
le eseng le le bone me le tla salang le sekwasekwa gore le femele gore batho ba seke ba thola ba binela
lehatshe ka ntwa. Motheo wa kaIehatshe ka ntwa. Motheo wa katsong ya San Francisco. Go tla ga
Atomic Bomb go shweditse mafoAtomic pitso eo. Kgetse ya kagisho ya lefatshe e tlaa ema e phetegile.
tswelopele le kutlwano le go ipo pela btsala jo bo tla mo emang no-
keng leha a ka lebagana le diteka dife ka mosho. 0 ne a ikgethela a sa ikgathalele me katlego tse o
ngwe o ne a okeletswa ka tsona A a se mabakosi a re ipelafatseng A re botenen ko bokkhutlong jwa ntwa. Go pirizana ga Japan
tilie pele ga nako e re nen ree gopotse. Re ne re thogile gore ba
tho ba rapelang Modimo wa letajwa bona me bat thoke go bons
joamure. Re ne re boifa gore boamarure...e ne re tla thwanelwa ke go thubaka gore a tha a inele.e. Re ne re boiff
ntwa tse madi-madi le ditithabelo
 no ba re etelela pele ka kutwelo
bothlioko Reale kww tholol
Ren
 lobogela pheno e trietseng gapu
re legose ga lehatshe le sa metswa
ret ke leruarua la mmaba o boshula
motala wa setsenwa : Re Jeboge b ba
 Jitebogng go na le dilio tse kgol
ise re tshwanetseng go di gakole



 bonegwa ka molelo. Motho yo o
sa ba itseng ga a ketla a amo.
gela maforo a ntseng jaana. Japan
oneetswe ineelo e bakantsweng go. tiego e kgolo a ba a nama a a
amogela.

 Japan o lebaganye le boikge-
thelo ka ntha se pedi. Ha a rata
a rat ikgethela go gyeletswa
a ko-
thelele go sa nneng jalo a ineela
gotlhelele. Ba leka go tila maemo


Barongwa ba Japan jaanong ba
ko Manila ebong motse mogolo ko Manila ebong motse mogolo
wa dithane tsa Philipines me
ba tshwanetseng go lebagana le le
ba
 e kabo e dirilwe ko Toky mootse
thogo wa Japan. Ka mafoko
springboks ba boloka mokaela sefofane mo kgabong Mashole a mararo a Atrika Borwa a mabedi a Bantsho le la Lekgo-
wa ba kailwe ke boganka jo bogolo ke mosimegi Lieut.General C. w. Alfrey yo o simes
Britonia mo Egypt.
Ke 173083v Sergt. Ernest Hendrink Coetzer N38511 Corpl. Herbert Moo-
ketsi Pakkies le NotzoosV Pte. Alfred Sibeko wa mophato wa Afrika Bo-
rwa wa dikoloi tsa dikamogela mo sethopheng sa sa 115 sa koloi tsa se-
thopha R.A.O.C. Erie ba ntse ba kgweeditse mo tseleng ya PalastineSuez Canal ba bo ba bona sefofane
se le ha hatshe se tuka kontle le zo se le ha hatshe se faka konue le ko
ikgopola ba bo ba se tabogela me ba sa kgathale ha se tla tloga se thu-
nya me ba ntsha mokaedi mo go shona. Dikal tsa boganka mo molelong
wai ntwa di tle di bonwe me mo bogankeng jo bo ntseng jaana go to go leng. Banna ba bararo ba ba ne ba tsena mo diphatseng tse kgolo tsa lodiphatsa me ba ntsha mokaedi a golege
loka.

Tvi. Soccer Team For Eastern Province
O.F.S. Although the Mraserven Although the Transvaal team has been successful in the past, it A general meeting of the above has on the other hand been union will be held in the Administroagly and rightly eritiésed by ${ }^{\text {sitrative }}$ Oifice, New Brighton.
its ardent supporters and Port Elizabeth, on Sunday ${ }^{\text {Its }}$ ardent supporters and members of the public because
it does not it does not fully represent what might be called the "cream of the (i) Report of the South African Transsaal." Nevertheless, there Bantu Rugby Football Tournacould be nothing beteres than the ment held in Port Elizabeth from
team selected to lia $\begin{aligned} & \text { Orange }\end{aligned}$ June 30 to team selected to play Orange June 30 to July 7.1945 .
Free state in the inter provincial
(ii)
Preparations match for the Moroka-Balovini Cun
 Spectambers there will witrees competitions. which will be held
on
 tactics of ane entertaining an
thriling nature. The team includes as its centre All 1 ll amliated Boards are specialforward the prolific great Grant yy requested to send urree repre-
Khomo, while of the centre hatf sentatives to this meeting, and to Khomo, while on the centre half sentaites to to tis meating, and to
will be the master ball-controller. sincrussion mater intended for
whe will be the master ball-controller. discussian to the General Secere.
Jimmy Msti.
alias
"Jimmy tarys. 71 . Stokwe
Street. New
 previously, he has has however. player in this slection. while
made seval sucestul evperi- on the right is Walter Mavuso
ments which convinced selectors ments which convinced selectors who sprany up with mushoom-
that he makes a brilliant winger.
tike
tapidity
and
is also With nim is John MMophosho, a hard worker J. Mess and Theys
another forward dashing imer. Thabos are fulb bateks The back
who has the same eraceetul move. who has the same graceful move line is well fortified. I. Sekue
ment of his co-international is goal-keeper; reserves are 0 . Raynold.
The right flank seems firm It is gratifying and interesting

 dra's accurate crossfeld winger. will be noticed that the team
who is again appearing in the not wholly consist of old players
whe Transvaal team. The half line is only, but has five players who
$\qquad$
AFRICAN PHARMACY 31 President St., JOHANNESBURG. MANUFACTURERS OF APHMA BRAND PRODUCTS

|  |  |
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| We manutacture numero | medies. Please call in or w |
| ice ist |  |

Prefers The Airforce Re-African Eisteddfod


L/Cpl. A. G. Nkosi army," states the airforce to the army," states Lance-Corporal A
G. Nkosi in a letter to the "Bantu World," giving his reasons for this to be the vast areas over which he has flown, the many
countries he has visited all through his connections with the have written home asking m people to clean my civvy suit'
as I shall be home soon on leave. My only worry is that I might Bantu Soldiers Make Fine Soccerites
$\qquad$ Wanderers ground, a "Rand Daily A surprisingly high standard of soccer was revealed by Native
Military Corps players at the Military Corps players at the
Wanderers. when two matches Wanderers, when two matches
were staged in aid of African were staged in aid
Servicemen's Charities.
There was a large crowd of
Eunopeans and present and the band of the fourth battalion. N.M.C. which pexformed during the interlude,
The first match, which resulted in a $2-1$ win for Welgedacht in standard by the second eclipsed whieh Witwatersrand Command (Central) won 3-1 against East Rand.
larly this the play was particu showing a wide knowledge ol the finer points, positional play combination and ball contral
All faur wing forwards the All four wing forwards, the
centre-half backs, the left-backs and both goalkeepers were


[^2]

## Ro Witt's bladder AND KIDNEY Pills

 South Africa African Football Association MOROKA-BALOYI CUP INTER-PROVINGIAL TOURNEY AT THE BANTU SPORTS CLUB (Von Weilligh Street. South, Johannesburg) SUNDAY, 30 th SEPTEMBER, 1995 FREE STATE VERSUS GRIQUALAND WEST - Kick-ofi 3.45 p.m. MONDAY, 1st OCTOBER, 1945TRANSVAAL VERSUS NATAL
Kick-off 3.45 p.m. (Attractive games commence as early as $1.00 \mathrm{p} . \mathrm{m}$. ) ADMISSION : $2 / 6$ each day Reserved seats (e $1 /-$ each MUSIC :: REFRESHMENTS LUNGHEONS SERVED (Only a limited Reserve seats available, book your seats early),
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x- 29

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## WHO'S WHO IN THE NEWS THIS WEEK



The laie Mrs. Elizabeth Makgele, an account of whose death and funeral was given in last week's issue of "The Bantu World.
In renewing his subscription to "The Bantū World", Mr. J. M Malupe, of Pretoria, has donated
five shillings towards the loss five shillings towards the loss
this journal suffered through the
fire at Westdene last year. Mr. fire at Westdene last year. Mr .
Malupe states that he has been a keen reader of "The Bantu World" for a number of years,
and the break from November last year, when the paper "disappeared" until early this year when it "came to life again" was
a real blow to him. He has sent a real blow to him. He has sen progress and success of "Th
Bantu World" inspite of the puny efforts of all its enemies.
After spending a holiday at
Capetown. Mr. and Mrs. Bob H Lamolah are returning to the City and will arrive in Johannes
burg to-morrow morning (Sunburg to-morro
day) at 6.45 .
Mr. Herbert N. Ncwana, of the Native Affairs Department
Krugersdorp, has been tranferre on promotion to the Johannesburg N.A.D. as Record-Taker.

Mrs. E. B. Mahuma-Morake has been seriously ill at her home,
Evaton, and is making steady recovery.
Rev. Z. A. Baqwa, of Fransbury Rev. Z. A. Baqwa, of Fransbury
Methodist church, Imvani district,
is back from East is back from East London where
he attended the Methodist church synod. During his stay there, he was the guest of Mr, and Mrs
R. H. Godlo. R. H. Godlo.
$\stackrel{*}{\text { Silburn, }}$ national Pastor I. Silburn, national church, attertided a Non-Europedn women's corivention at Newclare recently, Delegates were welMohalane and Ish. Nkitseng.
Miss Rebecca Matsheke; Curonation hospital, Johannes-
burg, will spend this week-end burg. will spend
Bineinfontein seeing her relatives and friends.
After spending a few weeks with her husband in Swaziland,
Mrs. F. F. Sepamla has returned to her residence at "MondeNurses Martlia Virginiá M-loto and Mariha V. Nkwadipo were the welcome gathering to the High Commissioner it Bechuanaland. They speak highty of the
progress thus far actieved ini several centres of the Protectorate. Both murses will be leaving
soon to complete their studies in

Mesdames J.M. Shumang F.
Rabothatha. J. Mokweñ, E. Mashigo, Rabothatha, J. Mokwera, E. Mashigo,
J. Mabunida, S. Mashile, W, Nohlovu. and M. Mwase were amone the
several women who attended the
Apostolic Faith church mothers Aposonc Faith church mothers
Gion conference held at George
Goch recently. To Mr and Mrs P. J. Mayekisa;

At the recent meeting of the
Johannesburg branch of the vends-
land progress association held at 67 , Johannesburg branch of the Vends-
land progress association held at 67 ,
Jeppe street, the following elected office-bearers: chairman, Rev. J. Manugu; $\quad$ vice-chairman, Mr.
Magidimise;
secretary, $\begin{array}{llll} & & \\ \text { Magidimise; } & \text { secretary, } & \mathrm{Mr} \text {. } \\ \text { Negukhula; } & \text { Asst.-secy., } & \mathrm{Mr} \text {. }\end{array}$ Negukhula; Asst.-secy.,
Ramagwedzha;
Mreasurer, Ravhuromu; vice-treas., Mr.
Negukhula; Organisers, J.M. Nenwe and S. Netshivhuvhe; Delegate: Fc M. Rashango. The President, M
J. P. Mutsila officiated during th elections.
Mr Duncan Banda, of ${ }^{*}$ Dwambaz Nyasaland, has arrived in the Cit He was accompanied by $\mathrm{Mr} \mathrm{C}. \mathrm{Apni-}$
who has since passed on to Klerks

## BOKSBURG

Messrs. Albert Letsele and David Ponoane of the N.A Department, have been promoted as Record-Takers and tranferred

Misses Tembi and
abaso, of Lady Selborne
have been visiting their father itus Mabaso, have both returned

Mr. Lancelot Zwane, of Springs, ouched at Boksburg, on his way to Pretoria, on official matters. Mr. Benjamin Kubheka well known bus driver of SophiaParamount Chief and brom to Dinizulu, formerly a prominent resident of Stirtonvilife has prominent
have returned to Boksburg and has started a grocery business.
Mr. Joel Valashiye, finterpreter at the Director of Native
Labour's Office, has resumed Labour's Office, has resumed
duties after spending his leave at the Cape.
Mr . N. Mokgako, Pathfinder
Master, received an urgent official message during last week and has left for Rustenburg.

## UPINGTON

Local teachers have resumed their dilties, with many new faces among therii, notably Messrs Jeremiah Siqwana and J. Job
both from Kimberley and Taungs respectivelŷ.
Revd, L. B. Tshangela and Mr.
P. Madonci have returned from the Methodist chuirch annual synod held at Thaba Nchiu.
After spending ther holldays here with her sister and brother-
in-law, Mr. and Mrs. P. B Mpawlaza, Mr, Miss. Theodora Qinga Mpaniaza, Miss. Theodora Qinga
has returned to her post at the Metrodist school, Grahamstown. Mr. Jeremiah Magwaca, a popular teacher at the higher
mission school, Upington, has left for Oradif-Reinfet. Parents and scholars presented Mr. Magwaca
a cheque. The chuitch choir of the cheque, The church choir of the Methodist church gave hifh a suit-
case. Mr. Jack Matambo, Court Interpreter, Luderitz, South West
Africa, is spending his annual Mr Municipal Location Stade of the He is accompanied by his wife. Mr. MacDonald Mpambani from Johannesburg has ioned the interpreter. Good wishes for a long stay here are accorded him. Heartiest congratulations Messrs T. Matlhare; W. Mawa and A. Duiker, on the opening of
their Restaufant in Upington heir Restaurant in Upington
Cocition. The Hafle of the Locition. The Hame of the
restauant is Bantu Union CafeRestaurant.
Mr. Ken ${ }^{*}$ fe荋 Ngaba, principal. United higher missioni school, has resigned his post and has accepted a teaching post at
Kimberley in the Barkly Road High Sctiool as from the October High Sc

## OUR READERS DOMESTIC ANNOUNCEMENTS

We have pleasure in advising our Readers that this space will be reserved for Domestic Advertisements, only, such as Births, Deaths, Memoriam, Situations Vacant and Wanted Notices. If it is found that Domestic Advertisements do not fill this space, it will be used for Business Announcements each alternate week,

MINIMUM CHARGES: Domestio announcements $3 /-$ per inch more than 46 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it.

Nthloko), who was last heard of at EDICTAL CITATION

has been made that the publication of notice of such summons shall be
deemed to be good and sufficient deervice of the sumrons on Na, Paul Sibeko, oa 81, 19th. Ave., are required to appear in this Court
on the 20th day of SEPTEMBER on the 20 th day of SEPTEMBER
1945; and if you do not do so, judg 1945: and if you do not do so, judg-
ment may be given against you in
your absence.
DAAET at LADBBRAND this 24 th
Iay of AUGUST 1945. lay of AUGUST 1945 .
(SGD) A BOSMAN.
CLERK OF THE COURTT
situations vacant

IN THE MAGISTRATE'S COURT
FOR THE DISTRICT OF JOHAN: NESBURG HELD AT JOHANNES
BURG. Case No $3308 / 45$., Between BURG Case No $3308 / 45$, Between:
ALEXANDRA HEALTH COMMITTEE Plaintiff and AUGUSTIN NHLABAL Defendant.
NHLABALI.

## TAKE NOTICE THAT on the 3rd day of August 1945, I seized and laid

day of August 1945, I seized and laid under
under judicial attachment certain INSTRUCTOR required at Ezenze-
Stand No. 2375 ALEXANDRA leni Blind Institute (Non-European)
TOWNSHIP, JOHANNESBURG, in Roodepoort, in basketry,
pursuance of a Warrant directed

 to cause to be levied and raised the
sum of £12, 12. 7 and $\mathrm{ef}, 9.6$ costs
recovered against you by the Judg-
UMSEBENZI
ment of the said Court in this action Ngifuna umuntu wesilisa onolwaz
and also my charges in and about lolct the said War



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II will be worth sour while to write to:-
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JOHANNESBURG

## LITABA TSA NTOA

| NOMORO |
| :---: |
| 284 |

hlaloso e hlahisoana ke lekhotla la merero en ba batso e lebisoang ho ma-afrika a muso oa kopano EA SOUTH AFRICA

VEKE
25th Aug. 1945

morena o bua le sechaba Ka la 15 Phato Morena o buile
Ka se-ea-le-moea ho lichaba tsa
hae Kaofela le mebuso e kit asa
hae khopotsong ea hiolo. me a rohae khopotsong ea hilolo. Me a ro-
risa a leboha tiseetso e. bohale ba
tsona le boikenisetso" lilemong tse ts'e'etseng tse fetileng, boits
oaro boo a itseng. bo tal hlokeha
lilemong tse se lilemong tse tlang ho hloma kho-
tso metheong e sa sisinyeheng.
Ho se ho fetile likhoeli tse tharo ke le kopile hore na le lona ham-
moho re etse teboho bakeng sa ho
holooa ha Germany. Ra thabela ho khutla ha khotso lefats'eng
Europe. empa re tseeba hore ser
se matla se sehloho se sa ts'oane

| se |
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| see |
| ha |
| ha |

ho Norumahali le ho 'na ke a ma-
holo. a bonolo, empa a khabane
torlaka ha a bolela le ho lona. Liphatsehang joaloka tsa lona,
Leha- ho le joalo ha a co le a mong har'a rona ea fetileng ma-
thateng a ntoa ena e ts'abehang ea
sa elelloeng hore boima bo ts'abe-
hang e sa tla ba bo boholo ho isa sa elelloeng hore boima bo ts'abe-
hang e sa tla ba bo boholo ho isa
khale kamor'a eona, re se re lecona kajeno. Tokoloho likotsing
tse fetileng e se ke ea re foufatsa hore re se bone tse hlokehang
mehleng e tlang. litse khanya botumong ba nete ba uhleke-hleke tsa heso, me re ema
kajeno, hammoho le 'Muso oa rona kaofela. moleng o kapele oa Li-
chaba tse Kopaneng tse hlotseng. karabelo ba rona-ba ho tiisa ka
liketso tsa rona ke hore monna e mong le e mong le mosali e mong ea rona e leng teng hore khotso e
fumanoeng har'a liteko tse se nang
tekanyo le mahlomola e se ke ea Re nts'itse tsohle tseo re nang le
tsona ka tokoloho. Joale re tlametsona ka tokoloho. Joale re tlame-
hile ho sebetsa ka thata ho khu-
tlisa ho re lahlehetseng le ho thisa ho re lahlehetseng le ho hloma
khotso holim'a metheo e sa sisi-
nyeheng e seng feela ea matla a nyeheng e seng feela ea matla a
semelo. Ka mokhoa oo ruri, ana-
thema ea ntoa e tla tlosoa lefats'eng, 'me mebuso ea lichaba, tse
kholo le tse nyenyane ke hona
li ka bang le hona ho ahisana hammehleng ea khanya e fetang eo ro-
na re kileng ra e tseba. Lefats'e le batla lintho tse itseng
tse molemo lichabeng tsekatlas'a puso ea rona. Roeng lsekatlas a
mosebetsi oo re tso le oa rona
photseng ho a phetha hore re tsoseletse motheo
o thuehileng oa tsdelo-pele ea rona Fo ke kabelo e thata ea ho ka
ikhohomosa, ea hore lilemong tse tlang le e jare joaloka ha le ile la lona le bana ba lona le tle le kho-
ne ho sheba tsa mehla e tlang e ne ho sheba tsa mehla e tlang e
seng ka ts'abo empa ka ts'epo e
tiileng ea katleho ea 'nete tilen
o bohle.
in

- Me joale ke oona mosebetsi ona o moholo oo ke le biletsang ho
oona, me kea tseba hore nke ke ka biletsa lefeela. ka pelo eohle ea ka batho ba ka bakeng sa tsohle tseo ba li entseng, e seng feela tseo ba iketselitseng
tsona, empa tse ba li etselitseng HO FELA HA NTOA Ka ho inehela ha Japan re fihla sentseng haholo ka ho fetisisa ho
tohle tseo lefats': tc kileng la e-

Lichaba tse tharo: Girmany, it ne li leka ho busa lefats'e lohle. ka boraro ba tsona $1 i$ hlotso
bonngoe ka ho hlahlamana Ho ka thoe karolo ea Ita eng e tsoa fela e ne e le e foko-
lang. Batho ba e keneng e seng ka pelo tsa bona tsohle ba ile ba sutuletsoa ho eona ke Mussolini, eo loana e furaletse lerako a nahana bore Mataliana a fumane sebaka, me ho feta ntho tsohle, eena ka
boinots'i a nahana hore of fumane sebaka sa ho ba e moholo. Italy ea kena ka lehlakoreng la Ger-
many mehleng e bohloko ka ho Ma-Germane a ngola ho lumela lipeelo is a bo.neelo ntle le puo.
Hitler ha a ka a ngola. Ha ho ea ilens a tseoa moo a leng teng le Mataliana a fetohela Mussolin
ea nens a ile a a eka. A mo fanyeha a shoa hloho e shebile fats'e.

The-j pin. Bathusani ba ne ba pheheletse hore mantsoe ao ba a ngo-
letseng oona a boineelo e be Mola nae ho oona hore o lumsia ho
ine elel. Mia-Japan ha a ka a rati
taisa eo mpa a ile a tlamena ho
damela me "Niora oa Leholimo" a levitso la hap nthong ea lefats'e
e tla mo thama le sechaba sa hae
hammoho ho isa nakong e tlang le eo re ts'epang 'me re kholoa hore
e tla thibela ma-Japan liketsong e tha thibela ma-Japan liketsong
tse tla etsa hore a futuhele lichaba

GENERAL SMUTS O BUA LE SOUTH AFRICA KA MOHALA OA MOEA
"Ona ke motsotso o moholo-
motsotso o re ileng ra o lebella ka nako e telele ka hlolohelo," ho hae ea mohala oa moea ha a ne a bua le South Africa sehopotsong sa ho fela ha ntoa ea Japan.
A tsoela pele: O fihlile getellong motsotso oa ho fela ha ntoa e kholo ho feta tsohle. Mohlomong ea qetello. hobane na ke ho bua
haholo ha ke re ke ts'epa hore haholo ha ke re ke ts'epa hore lintoa kaofela tse kholo? Mohlomong lilemong tse tlang lena le
tla talingoa joaloka letsatsi le leholo litabeng tsa lefats'e, moo e tsamaileng ea khutla teng taba ea ts'ollo e telele ea mali a batho,
Kamor'a lilemo tse ts'eletseng tsa ntoa eo bohale le matla a eona a neng a sa tsejoe nakong e feti-
leng, hlolo e tlile qetellong e putsitseng phehello le lihlabelo tsa rona. Ke motsotso oa nyakallo, le teboho, oa tokoloho le phefu-
moloho e phethehileng kamor'a boima bo boholo. le likotsi tse ts'abehang tseo re fetileng ho A nke ke bale ka bokhuts'oanyane tse ling tsa liketso tse joaloka tsietsing ena e ts'abehang South Africa. E batla e e-ba filemo tse ts'eletseng joale tse
fetileng South Africa e ileng fetileng South Africa e ileng ea ka mokhoa ofe le ofe feela ea ipetsetsa le eona ntoeng ea lefats'e lohle e neng e tla fetola tsamao ea litaba.
Ra fumana e se ntho e molemo hore re eme kathoko 'me leha e-ba teng, re lumetse ho loana ho thibela Germany hore hammoho le ma-Nazi a eona e buse lefats'e. Ra lemoha kotsi ea nako e tlang, ra lemoha kotsi eo re tlang ho ba ho eona, empa ka nako eo re e-s'o
elelloe boholo ba bobe bo soketseng lefats'e kapa matla a maholo a makhotla a ntoa a tlang le lo a m
bona.
Ha
Ha ntoa e ntse e tsoela pele ka bots'abeho ra qala ho lemoha boholo ba bobe le kotsi e kapele ho rona. Melao kaofela ea Molimo
ke sechaba seo e neng eka se ke ke sa hloloa. E sa hlonephe litumellano le lits'episo tsa boikano Germany ea tlatiapa naha e ngoe le e 'ngoe esa loaneng e neng e
le tseleng ea eona ha ne e rata ho hlola le ho
busa lefats'e lohle. France ea hloloa ka nako ea liveke feela, a seng le likhoeli. Tsietsing e kang eo Britain ea pholosoa ke moeahale ba lekhotla la eona le lengenyave la lifofane, moea oa moetapele oa eona e moholo eo lefats'e
kaofela le mo rorisang kajeno ka boikhohomoso le teboho.
Ka ho se khathalle selekane a kelso me malchotla futuheloa Germane qetellong a fihla mabeng tsa Caucasus, mabopong a Volga 'me a atamela Leningrad Moscow le Stalingrad.
Hore a the a fumane kabelo
khapong a e na le 'nete hore Germany ed e tla hle le 'nete hore hussolini a kena ka lehlakoreng la Hitler, a East Africa.
Ke moo mo South Africa e ileng ea hlahisa kabelo ea eona eng ho e.li loanela e le ho hana ka litsela eni
tsa Canela e le Me ho hana ka litsela
Tsanean.
 1otsa, ra sireletsa East Africa 'me 'me ra thusa ts'ireletsong ea Ege-
peta le mabopo e ka boroa a Mediterranean ka ntoa ea fats'e Ntoa ea Africa e ne e se ntoa-
nyana feela e kathoko empa e ne e le morerong o le mong oa tsa-
maico ea ntoa ea Bathusani me e thibile litsela tse kholo ho fi-
hlela nako e fihla ea kotlo e boima ka bothirima tsatsi.
na e le matla moeeng le 'melens e le nahat e fetang seo e neng e le sona pele ha e kena ho eonna
Joaleka ha e bilens le kabelo hloJoaleka ha e bileng le kabelo hlo-
long, le eona e itlhahiselitse mo-
lemo ho tsa mehla e tlang le ba keng sa tsoelo pele ea eona le
konano le bakeng sa ho inhumakopano le bakeng sa ho iphumatlang ho e hopna litekong life e tlang. Joale ke bootse ke khutlela ho
ntoa ea Far East e felileng. Ho hloloa ha Jaban ho tlile kapele
ho feta kamoo re neng re lebeletse ka teng. Re ne re ts'ohile ho-
re liketsahalo kamoo li etsahare liketsanalo kamoo li etsaha-
lang ka teng li ke ke tsa eloa
hloko ke sechaba ha sona bo sa tsebisahaleng le tumebusi oa sona bo etsans hore se se ke sa lemoha nete. Re ne ho letho ha e se hlolo feela e ka etsang hore ntoa ena e ts'abe'Me he kajeno ha re le nyakaHong ea ho hlola ha rona, re ts'oathibetsoe liketsong tse sehloho tsa batho tsa ho se tsebe le boikho-
homoso le bohlanya. Lena ke le. homoso le bohlanya. Lena ke lela teboho ha letsoho la Molimo le thibetse polao e kholo e neng e lebeletsoe.
Thabong ea
Thabong ea rona le tebohong ea re ts'oanetseng ho li hopola.
Ho feleng ha ntoa ena ea Far East ho tlileng ka phakiso 1
netse ho hopola phehello
netse batho hovola phehello e khited States ba neng ba eteletsoe pele ke moetapele oa bona e moholo mofu President Ronsevelt hore ba be ba tl'o fu-
mana hlolo ena ea Japan. mana hlolo ena ea Japan. Ho
bonolo ho nahana hore ke
ts'envo e ts'abehang ea 'atomic ts'nyo e ts'abehang ea 'atomic
bomb' e entseng hore 'Muso oa Japan o inehele. Empa e ka ba ho fosetsa masole an e leng bahale a makhotla a America a likepe, le rica le lekhotla la oona la lifofaneHo ka thoe feela 'atomic bamb' thusitse le eona ho khothátsa ho fa Bathusi ba nona ba ma-Amerika bonatla le tiisetso. Ka lilemo tse 'ne e bile America e neng e je-

[^3]e entseng hore Japan e khumame ka mangole fats'e 'me ke America

Empa ka tsatsi lena la thabo, ho teng lintho tse peli hape tseo re is oanetseng ho ii hopola. Ea pele, hore bathusi ba rona ba ma-Russia oa ne ba tla qetella ka ho kena Japan.
Re iopola hape 'atomic bomb' le molaetsa o ts'abehang 00 e o tliselitseng batho ba lefats'e. Ho inehela ha Japan ho paka molaetsa oa atoa ho batho ba lefats'e. Ke phethaba ntoa kapa pheletso ea Iihaba tsa letatse. Ke ho hlola ntoa kapa ho timela. 'Me hoa lokela hore ho fela ha ntoa ho hlahe ka a co-molaetsa ona o hlahileng
Ke motsotso o moholohali oa teboho, motsotso oo ka oona batho ba hlahisitseng sebetsa seo ba ka ipolaeang ka sona ka eona nako a ho fela ha ntoa e kholo lefa. is eng 'me joale batho ba lefats'e taba tsa bona tsa nako e tlang hoo ho k? kens ha hlola ho etsahala lichabeng.
Hleko ena ea lefats'e hore ho hlongoe khotso ho lona e qaliloe San Francisco. Ho tla ha 'atomic a San Francisco se sebelisoe ho eta palelo ea molomo. Hleko e ncha ea kh
kisitsoe.

Me ke khutlela puong ea ka abeng tsa lefats'e, mohlso moholo lia phetoho. Ke mosebetsi oa rona, me ke mosebetsi oa lefats'e lohle, ho bona hore ntoa e se ke ea hlola Ke mape har a batho.
ang mosebetsio mocha oo re keKe mosebna horeng ena ea hlolo. e mosebetsi o moholo ho feta oo fihlile tekong e kholo he se pele ea rona. Joaloka ha ea tsoela la ho tse molemo le joaloka ha re lumela ho Molimo, a e ke e re thabong ea rona kajeno re lebohe re rapelle matla le hore o re etelle pele hore hlolo ena eo re hlotseng sera ka cona re e fetole ntho e ingoe e kholo ea nako e tlang re e etse molemo o tsoelang pele le hlo-

Ke ka mokhoa oo feela re ka khutleloang ke seo re lahlehehapa hape likhopolo tseo e leng motheho ea bolumeli le botho ba rona, hore re khone ho khutlisa re galeng mosebetsi Me joale lohali o khabane, o emeng kapele MANTSOE A TEBOHO A LEBISITSOENG HO GENERAL SMUTS KE LEKHOTLA LA PUELLO EA MA-AFRIKA.

Lekhotla la ma-Afrika la Puello tsoa phutheha haufinyane ho tsa lona ho General Smuts bakeng sa kamoo a ileng a etella le fats'e sa kamoo a lieng a etella le
Kopano ka teng mehleng ea ntoa. Morerong ona o hlahisitsoeng ke Dr. J.S. Moroka 'me Lekhotla kaofela la lumellana ho oona ho rorisitsoe mosebetsi o moholo oa Tona-Kholo Sebokeng sa San Francisco "se behileng metheo ea khotso ea ka ho sa eeng kae le
ea tokoloho e phethehileng tiisetso ea boiketlo eo lichaba tsohle leha le tse nyenyane tse ikokobelitseng le tse morao tsoelo-peleng li tlagg ho phela kamoo li ka khonans ka teng."

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[^2]:    . 7121/3

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