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THE BANTU WORLD

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BAMANGWATO CHIEF VISITS THE RAND

Memories of Chief Kgama III, and the early history of Bechuanaland were recalled during an interview between a representative of the "Bantu World" and Chief Phethu Mphoeng, of Madinare, now on a visit to the Rand.

Although suffering from failing eye-sight, Chief Mphoeng possesses a sound memory. He was able to recall much of the past and told the story of Chief Kgama's visit to Cape Town in 1894, when he called on the Governor of the Cape on matters pertinent to Bechuanaland.

"The Chief's great work in Bechuanaland was known as far as Cape Town," he said. "When his arrival in Cape Town was announced, many Europeans availed themselves of the opportunity to meet him. The Temperance Union at Cape Town gathered and at a largely attended meeting, the congregation (which comprised mainly Europeans) gave Kgama a great ovation and praised his work of fighting the liquor menace in the land of the Bechuana."

A CHRISTIAN CHIEF

The assembly vowed to help Kgama in his great work and at another meeting held before Kgama's return to Bechuanaland, members of the various denominations gave him a similar ovation. At that meeting a Methodist Minister vowed to join the police force and fight with all his might against any one who attempted to subvert the Chief's efforts against liquor.

Kgama was a Christian ruler; he adhered to the L.M.S. tenets of faith, and was responsible for building the largest church in Bechuanaland. This church still stands to his memory at Serowe.

KGAMA'S POPULAR REIGN

"Kgama's popularity as chief will be gauged from the fact that during his long term of chieftancy, complaints were few and far between. If there was any cause for complaints, it was against the forces of nature—droughts—over which the chief had no control.

"Unlike many who were placed in a similar position Kgama had the welfare of his subjects at heart. He encouraged his people to amass wealth through breeding cattle, and to raise abundant food from the soil. Indolence was something he did not entertain; he saw to it that the young men and boys occupied themselves in tending the cattle or hunting wild animals for purposeful use."

Because of this, Kgama was able to secure abundant food for his people, and the belief is current that during his chieftancy, there was more food in Bechuanaland than there was during the reigns of his predecessors.

RIGOROUS DISCIPLINE MAINTAINED

Being keen on the upbringing of youths on decent lines, he exercised stern discipline at his Kgotla. Youths who were brought up before him on charges relating to immoral or anti-social deeds received severe punishment. This had a salutary effect and served as a deterrent against juvenile delinquency. He was beloved by small children to whom he often dispensed sweets as he rode about the village.

Although in common with other African tribes belief in witchcraft existed among the Bechuana, yet it was so pronounced as is the case to-day. This is attributable to contact with other tribes, more especially on the Reef. During Kgama's reign, few cases concerning witchcraft were heard at the Kgotla.

Among the main events which Chief Mphoeng recalled, were the Matebele inroads. In his Northward flight, Mzilikazi passed

through Bechuanaland and with his Matebele hordes, took many kraals by surprise, waging battles which left a trail of desolation in their wake. Kgama's village escaped molestation by the Matebele; being forewarned, he mobilised his forces in time to face Mzilikazi and his advancing impis. The clash which followed resulted in the defeat of the invaders who scurried further North in a disorderly flight from their victors.

At a later date, Kgama sent an expeditionary force to aid the British Chartered Company in a battle fought with the Matebele in Matebeleland.

Kgama was not a blood-thirsty war-mongering ruler; he believed in peace and at no time during his reign did he seek a clash of arms with his neighbours. His attitude to Europeans was amicable. On the advice of European missionaries, he asked Queen Victoria for protection. In answer to his request, Sir Charles Warren was sent in 1884 by the Queen with a message accepting the offer for protection. Ten years later, Kgama, accompanied by two chiefs—Sebele and Bathoen—paid a visit to England and interviewed the Queen.

EARLY BECHUANALAND

Chief Mphoeng's salad days are in a way linked with the early history of Bechuanaland. Born at Lesosong in 1873, Chief Mphoeng has spent most of his time in the territory. Drought and shortage of water at Lesosong compelled Kgama and his tribe to migrate to Phalapye which had abundant water supplies. Later, however, another 'trek' became necessary as even the streams in Phalapye dried up due to the long spells of drought. Serowe was the next destination. By then, many Bechuana had lost their cattle through drought, and general impoverishment of the tribe had set in.

Water supplies at Serowe did not last as expected, and the tribe, now tired of the long and dreary shifts from place to place in search of water, decided to call a halt and to devise other means to overcome this problem. The women set to the task of digging wells which ultimately provided a solution of the problem.

After a few years at Serowe, the Bechuana sustained a grievous loss through the death of their beloved Chief and leader, Kgama. Gloom was cast over the entire Protectorate, and many amateur prophets saw in this an ill-omen. Sekgome II, Kgama's son, was the next Bechuana ruler. The early intervention of death brought his reign to an end. He was succeeded by Tshekedi I, as regent.

In the year 1891, on December 14, Mphoeng set out on a long journey to Lovedale, which he reached on January 7, 1892. Completing his course of studies, he took his first post as a teacher at Patse in Rhodesia. Returning to his native land a little later, he was invited to serve as the Chief's representative at Madinare where he now resides. Madinare a beautiful little village about 30 miles east of Seruli a railway station on the line leading to Bulawayo.

Talent Competition

634 entries have been received for the Great Talent Competition which closed at the end of September. Each entry is being carefully considered and the judging will take some time.

English was the most commonly used language there being 126 entries for Section A (article), 73 for Section B (short story) and 95 for Section C (poetry). This makes a total of 294.

Zulu led in the vernacular languages with 91 entries, followed by 61 Sesuto, 55 Xhosa and 32 Tswana.

When the judges have completed their work, the results will be published immediately. Many entries have come from as far north as Nyasaland and the Rhodesias so that some weeks must pass before the names of the winners can be announced.

NEW CINEMA OPENED IN SOPHIATOWN

On Wednesday, October 16, the Odin Theatre was officially opened by the Rev. Father Trevor Huddleston, C.R., of the Sophiatown Anglican Mission. Other speakers included the Deputy Mayor of Johannesburg, Mr. M. J. Green, Mr. Dudley Cassell, Mr. J. R. Rathebe and Mr. Hayward, Manager of the Odin.

Good Street was crowded with cars and pedestrians and the cinema got off to a good start. Two shows are given each night at 6 and 8.30 pm., the identical programme being repeated at both performances. On Saturday mornings there is a special Children's Matinee with a popular serial.

PRESENT DAY BECHUANALAND

Of present day Bechuanaland, Chief Mphoeng has a number of things to say: "One great setback in the Protectorate is lack of social services. I helped to erect a dispensary at Madinare; but this is inadequate to meet the requirements of the people for medical services.

"The doctor visits the dispensary but once a month; meantime there is no nurse to take charge of the dispensary. We have to send our sick miles away for attention at the hospital, and this entails a good deal of hardship. While we have stock inspectors to attend to our cattle, we have but few doctors to attend us!"

This is borne out by the fact that the Chief has had to travel the whole way from Madinare in Bechuanaland to secure specialist medical attention on the Reef.

From his account, it seems that the Protectorate still abounds in wild animals. He states that elephants work havoc on their lands while lions attack their cattle and, at times, even human beings as well.

DR. XUMA'S MESSAGE

Dr. A. B. Xuma, President-General of the African National Congress, who has left for New York (U.S.A.), has asked the Bantu World to publish the following statement:

I wish to thank you one and all for the wonderful response you made to the call I made to the African Nation in connection with the Natives Representative Council and other African disabilities.

admit of personal antagonism. The cause of our people is greater than any and all of us. Let us close ranks.

The response was beyond expectation. Over 500 attended at short notice of less than 2 weeks. The letters that came were a revelation of both the people's disabilities, their consciousness and faith in the African National Congress.

An African Liberation Fund has been suggested and £7-10-0d. has been donated towards it. Unfortunately, I cannot pursue this at present as by the time this letter reaches you I shall be in the United States of America. The idea is an excellent one. It must be pursued upon my return.

MEMORIAL SERVICE FOR MINE WORKERS STRIKE VICTIMS

One of the decisions of the recent Conference was a memorial for Mineworkers' Strike victims November 17th, 1946 was the date chosen. We urge Ministers, Congress Branches, local organisations and Trade Unionists to organise the people to attend the memorial. Funds collected on that date shall be forwarded to the Treasurer of the Mine workers' Union. What we need is plan and organisation. It is useless to talk of action without organisation and discipline. That endangers the masses and frustrates your intention.

We must organise our movement for the removal of all discrimination and the attainment of our freedom and citizenship. The times are too serious to

ABOLITION OF PASSES URGED BY CHIEFS

Demands for the abolition of the Pass Laws and complaints of bad treatment on trains and Railway buses were made by Chiefs and Indunas representing the Dundee and Newcastle Districts, after they were addressed at Dundee by Senator E. H. Brookes, the Native Representative for Natal, and Senator H. S. K. Sheptone.

Railway tickets were not issued quickly enough at stations, said the Chiefs, with the results that passengers often could not travel as the trains and buses left without them and they were forced to wait a day.

They also complained of natives having to pay Indian Storekeepers Black Market prices for food.

GREAT BENEFITS

Senator Brookes said that the Natives should be grateful for the great benefits that had accrued to them since the passing of the Native Bills of 1936. The money spent annually on Native Education had been more than quadrupled in the last 10 years.

The Government, said Senator Brookes, had at last placed a sum of money aside for the purchase of farms at present owned by Europeans living within the areas released for natives in Northern Natal.

There would soon be more maize as the crops had brought 1,000,000 bags more than the estimate and the Government had obtained another 1,000,000 bags from the Argentine.—Sapa.

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THE BANTU WORLD
SATURDAY, OCTOBER 26, 1946

A Re Kgalemelaneng

Sechaba, sa banna le basadi ba sa kgoneng go ipona diphoso, se ke ke sa phagama le ka mohla o le mong. Sechaba seo baetapele ba sona, seo baruti ba sona, seo baprofeta ba sona, ba tshabang go se kgalemela ga se tsamaea tseleng e kgopo, tseleng ea timelo, se ke ke sa tsua lefifing la kgateello le hlorigo, lega se ka falatsa madi a tshabang a masogana a sona.

Ga go motho ea ka phegang gore rona, jualeka sechaba, ga re rate go kgalemelana; ga re batle go bona, le go utlua ka diphoso tseo di etsoang ke banna le basadi ba chaba sa rona. Seo re se tsebang, ka baka la thuto eo re e fumang go badichaba, ke go beea banna le basadi ba chaba tse ding molato bakeng sa bothata boo re bo roeleng.

Ke nnete re ka tlase ga joko e boima ea melao ea kgateello. Nnete ena ga go motho ea ka e phegang, empa le teng ga go motho ea ka phegang gore melao e meng re etsetsoa ka baka la bokgopo ba bongata ba batho ba chaba-sa rona, ba ba sa kgoneng go itshuara Setho. Mehlang ena ea tsoelopele, bophoofolo gase ntho e batlegang. Motho, e mosueu kapa e motsho, o entso ka setshuantsho sa Modimo gore a tie a seke a tshuana le diphoofole ka boitshuaro. Ka baka lena motho ga se phoofole, ke Modimo. Ga gole jualo ge, ga a itshuere sephoofole o kgahlanong le Modimo, gomme o tshuanetse go tshuara jualeka phoofole ke bao Modimo o mo o tlang ka bona.

Pale ea motho, go tloga mehlang ea Adama, e re bontsha gore Modimo o otlia sechaba se kgopo ka chaba se seng. Ga re bala Beibele, eo eleng buka ea pale ea chaba sa Israele, re fihlela sechaba sena se otloa se otloa Babylon, se otloa nageng tsohle tsa Europe, gobane se kegelole tseleng ea Setho, gomme se furaletse Johova. Modimo oa Israele. Le rona ga re kegelole gomme re furaletse Setho le hlago ea chaba sa rona, re tla otloa. Ka baka leo a re kgalemelaneng.

Seemo sa Lefatshe

Pitso ea go aga kgotso ea lefatshe, e neng e kopane motseng oa Paris, e phethile morero oa eona. Bongata ba Batseta bo tlogile Paris bo tlotse ke tsh'epo ea gore kgotso e tla ba teng lefats'heng. Empa kago ea kgotso ga e se phethagale gantle. Lekgotla la dithaba tse kopaneng le kopane motseng oa New York (Amerika).

Nageng ea India: Baetapele ba Ma-Hindu le ba Masolomane ba fedisitse moferefero o neng ole teng India. Kojeno ba tshuaragane jualeka letsopa la samente go tshhegisa ditshuanelo tseo sechaba sa India se di neiloeng ke Mmuso oa England.

Nageng ea Manchuria: Go utloaga gore Makhomaniisi le Machaena a bolaeana ka dikanono nageng ea Manchuria, ka leboea go China.

Nageng ea Iran: Motato o tshang Teheran, o bolela gore moferefero o neng ole teng nageng ea Iran kajeno o fedile. Banna ba beile marumo fatshe. Ba dumellaneng go sebetsa mmogo go phagama sechaba sa Iran.

TSE QOQOANG KE 'PHAFa'

Kamoo ditaba di le ngata kateng, ke fumana go le thata go kgetha. Ke tile ke makale gore nka kgetha efe go sale efe; gagolo taba e mpolaisang pelo ke ena ea mangolo a mangata-ngata a babadi ba nqoqelang tse ngata. 'Me go thata go ka araba mangolo ao, le gona go ka ama tse ngotsoeng go oona, gobane sebaka koranteng, 'mogo le eona nako, ke ntho tse tsietsang takatso eaka ea go ka araba le go ama mangolo a babadi.

Ka lebaka leo, babadi ba tla nts'arela. Kajeno ke tla lebisisa moqogo ona tabeng tse seng kae tse hlagang mangolong a batho ba ngollang. La pele le' tsoa go mohlankana e mong ea llang ka tsa kereke. O mpotsa gore ke'ng kajeno re e-na le dikereke tse ngata, o rata go tseba gore kereke tsena di rapela Modimo O le mong, kapa 'medimo' kapa 'didimo.' Ke qala go utloa lentsoe lena, 'didimo,' empa kea kgoloa babadi ba le utloisisa.

Motse O Kgaotsoeng.
Ga se takatso eaka kajeno go kena tabeng tsa dikereke; feela, nka araba potso ea mongoli eo tjena: Kae kae beibeleng re fumana mantsoe a kang ana: "Motse o kgaotsoeng kahare o ke ke oa ema." Ga re bona sechaba sa Ba-Afrika, re se fumana se kgaotsoe dikoto-kotoana. Balatedi ba kereke e itseng ba loana le ba tse ding. Bana ba kenang sekolo se ka tlas'a kereke e itseng, ba loana le ba tse ding Bana bao ba gola le moea oo, 'me phapang magareng a rona e ea gola.

Le teng diphuthengong tsa sechaba, tsona dip'itso tsa rona go jualo. Ga ke tsebe gantle gore ntho tsena di bakoa ke'ng; empa kea kgoloa gore ke bona "borena."
Lega go le jualo, re tseba gantle gore diphapang tsena ke tsona ntho tse fokotsang merero ea katlhego ea sechaba; ke tsona ntho tse loants'ang le tsoelopele ea rona.
Ba Bulega Mahlo.
Kajeno batho ba qala go bulega mahlo; batho ba ela hlolo 'nete ea maele a reng: "Kopano ke matla." Ba se ba bone gore sechaba se ke ke sa tsoelapele ga banna ba kgaotsoe dikoto-kotoana. Ke ka lebaka leo re fumang batho ba bangata ba lahlang kereke, ba e nyatsang, ba bile ba bua gampe ka eona, ba ts'egisa ka eona. Ntho eo ea spabisa gobane kereke ke eona ntho e ts'oanetseng go bopa batho. Go ne go batlega gore e tiise, e ee pele, e soko-e, e age sechaba, e se kopanye. Ga go batlega gore lentsoe la Modimo le shoe, gobane sechaba se tla shoa, lefats'e le tla shoa.

Pitso ea Konkereise
Pitso ea lekgotla la African National Congress, mona Transvaal, e tla kopana motseng oa Witbank ka di 2 le di 3 tsa kguedi ea November, 1946.

Makala ohle a lekgotla ke tshuanelo gore a romele Batseta, gobane go tla rerisoana ka taba tse kgolo tse amang bophelo ba sechaba sa Ba-Afrika.

Mongoli e mogolo, Mr. D. W. Borena re: "Tulo e ngue le e ngue tikkogong eohle ea Transvaal e tshantse go romela Batseta, gobane go tla kgetho mookamedi le batlatsi."

Tsa Parys
(Ke P. Z. W.)

Kereke ea Fora (D.R.C.) mona Parys ebile le mokete o moholohali (Convention) kali 13 ho fihlela li 15 September 1946. Mosebetsi one o tshoeroe ke Moruti D. Barnado oa kereke ea Bantsho. Mosebetsi o qhalehile ka Sontaga mohla li 15 September 1946.

Thaka ea heso ea Free State Killers one e chaketsoe ke Royal Blues tsa Heilbron mohla li 22 September 1946. Mohlang eo hone ho kopane li poho, feela ntho eo e leng ea khathatsa haholo ebile Bele, e tshoentya kaho thubeha. Thaka ea Heilbron e sebelisa hloho hofeta leoto. Papaling ea pele ea 2-11 Heilbron eile a ntsha Noulou e lengoe. Le me papaling ea bobeli ea 1-11 leteng Heilbron oile a ntsha goulou e lengoe; hoo bontshahala hore papaling tsee tse peli Heilbron o hlotse Parys ka 2-0. Ebile papali e monate e senang ntoa kapa moferefero. Ka lali 29 September 1946, thaka ea-heso-ea-Free-State-Killers ene e boetse e chaketsoe ke thaka ea Foot-Ball ea Brick and Tile koa Vereeniging. Papaling ea pele ba lapetse Parys 3 Vereeniging 2, empa Papaling ea bobeli thaka ea Vereeniging ea qala, mokhoa ea qala ea thala-thala ea ba ea ntsha e ngoe, eitse ha papali e fela keha ele hore bohle baea lekana tjena Parys 3, Vereeniging 3.

Kereke ea Wesele (Methodist) ene eile matshilisong koo Orangeville a Ntata-rona ou George Mohuli le Morena v Wyk eo eneng ele "Poor Funds Steward" kerekeng ea Wesele. Ntata-rona ou George Mohuli ebile mohuli e moholo khale kerekeng eo hona moo Orangeville. Hono ho loe ke lori tse peli, li tletse batho Orangeville ena a phela ka tsatsi leo lali 29 September 46; hoba hone hoena le mosebetsi e mengata feela Kerekeng ea Wesele ebile ho ena le tsoelletsoe ea Madodana.

Eitse ho tloha moo keha li talima Denysville (Vaaldam), moo le teng ho bileng le mosebetsi e mengata-ngata feela, ho bile ho ena le lefu la Ntata-rona ou Monyane, hobile ho ena le lenyalo. Ebile leeto le monate haholo le hiki-leng tsietsi. Mosebetsi kaofela ene ele matsohong a Moruti J. R. Peterse ea Parys.

HA U SA TLA

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Tsa Kestell

P. A. Maseng Sempe: Rea phela motsanang ona oa rona oa Kestell. Maoba ka li 7-10-46 re ne re ena le Mokete oa litletle. E ne e le khotatso le teboho ea matsoho a tsohellang 'ng'along ea bafu ho ea cheka, me motse o ne o entse lite-lu tsa banna le marotho le likofi me le metoho e ne e qaphakile. Joaleka ha ele tloaalo le tlamo ea banna ba motse ona oa Kestell ho-re lebitla le se ke la chekoa ka chelete empa ebe ka thusano, hore banna ba tsohe ka meso ho ea chekela mofu emong le emong ka hare ho motse mona kante ho tefo. Me ha ba ha khethoa monna ea tlang ho tsoha ka meso ho letsa lenaka nako engoe le ngoe ha mokhohlane o hlalile, hore banna ba tsohe e sale ka meso ho ea cheka. Motsanang ona oa rona ruri botho bo sale teng, lefu le sa ntsane le phalleloa joaleka koana ma-haeng lireserweng le Lesotho. Che ba ile ba lebohuoa ka mantsoe a monate a khotatso, le lijo tsa a-buoa hantle tsa jeoa tsa nooa ka khotso, moletsi oa lenaka Mr. J. Dube a neoa sebaka sa ho hlalisa mantsoenyana, me ha ema Mr. J. S. Mazibuko ka lebitso la Mr. Dube. Libui tse neng li khotatso tsatsing leo ke tse: Andries Hlu-bi, Stephen Matyele, Malakia Thera Mofokeng me bao ke ma-loko a Advisory Board. Tsa qetello libui ea eba: Rev. Z. Dlamini le P. A. Maseng Sempe. Molula-setu-lo sa Advisory Board Mr. Michael Maratshwa a koala, me Rev. Ruben Marumo a koala ka thape-lo. Ke tseo ke matheka Kestell a mathoko tsa hae Kestell.

Tsa Z.A.S. Pretoria

(Ke Sgt. J. S. Motaung.)

Monghali a ko ntumelle nke ke re qhoa-qhoa ka litaba tsa Bashe-mane ba Zwartkop Aar Station. Helal! Theha tsebe u mamele, u mamele tse tsoang koana Z.A.S., u tla re u tloileng oena Mosotho oa Moshoesheo ha u sa tsebe bana bana ba Matlo a Mats'oinyana ba hulang ka tlasa moriti oa Maru? Molaetsa o hlahla, ka mona ka Z.A.S. o re: Ho lutse malalla a laotsoe, fahleho tsa bona li khanya khotso. Utloa kere ka li 13-10-46 re ne re ile mane motseng oa Ladyselborne hona mona Pretoria, re ile ka ho ea papala polokoe (Foot-Ball). Me eitse ha re kena teng ka utloa motho a hoeletsa a re: "Tsa kena lintja tsa Smuts!" Joale hoa qaleha mosebetsi, hoa kena Bashemane ba tlaimi ea bobeli (2nd Team) pele. Me eitse ha ba kena ka utloa Tsotsi are: "Wys hom Bra". Aga. Tsa hana ho utloa tsabo Smuts. Ea kopana ha bohloko hoa ba hoa utloahala le bohooeng ba ntja. Me e bitsa Moshemane ka mane ka Right robala hoo goal-keeper e sa kang ea e bona. Me Papali ea fella tje-na: Z. A. S. 3. Ladyselborne 1. Joale eitse ka morao hoa kena thimi ea pele (1st Team). Me hoa kena litau tse lapileng (Hungry Lions). Eitse ha e qala e tloha ka utloa motho a re: "Ya suka ya hlala." A e nka Heathy Bomber a ba phutha, eitse ha ba bokana ho eena a e betsetsa ho White Horse Whisky. Hele a botha Moshemane hoa utloahala litlatse. Me ba betsa bashemane bo-

Banna ba Kgaotsoe Melala

"Bao ba tshepang lerumo ba tla bolaoa ka lerumo" go rialo seema sa Makgooa. Gape e ngue polelo e re: "Moputso oa sebe ke lefu." Ga esale lefatsho le hlolega, nnete ena ga e fetoge. Baetapeli ba sechaba sa Majere-mane, bao ba ileng ba digela le-fatsho ka kgabong ea mollo oa ntoa, Kajeno ba kgaotsoe melala. Ba pegiloe motseng oa Nuremberg ka Laboraro la veke e fetileng Mabitsa a bona ke ana: Joachim Von Ribbentrop, Wilhelm Keitel, Alfred Rosenberg, Ernest Kalten-

Tsa Hoopstad

(Ka oa teng)

Kolo se butsoe maoba bana ba fihla ba re bolella hore tichere Polile (principal) ha a kutla bakeng sa hae ho tile Mr. Thapo Weto. Morena Taole (Sehahi) 'moho le mora hae ba khutletse Botha-ville. Baeti mona ke Miss Esther B. Lephali, tichere ka Bloemhof, kolong sa Roma. O chaketse ha Mr. C. G. Bookholane (S.A.P.) Morena Bookholane o bolutu ke mokhohlane. Moeti e mong ke Mrs. Marumo le eena o ha Bookholane. A ea hola mafahlanane a Mr. Bookholane. Natal Mixture, Tolly Boy Accident. Me papali ea fella tje-na Z. A. S. 4. Ladyselborne 3.

brunner, Hans Frank, Wilhelm Frick, Julius Streicher, Fritz Sauckel, Alfred Jodl le Arfur Seyss-Inquart. Herman Goering eena o ipolaile. Go utluagala gore ditopo tsa banna bana di ile tsa patoa leoat-leng, ele gore Majeremane a seke a tseba moo mabitla a bona a leng teng. Motato o tsuang Washington, o bolela gore ga esale ntoa e fela go pegiloe Majeremane a 59, gomme go teng a 188 a letetseng go pegoa.



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THE BANTU WORLD

SATURDAY, OCTOBER 26, 1946

Give Christianity a Chance

Both the Church of the Province of South Africa and the Methodist Church of South Africa have been severely criticised in the European Press for daring to champion the cause of eight million defenceless and voiceless Africans. The leaders of these two churches have been told to get out of the area of politics to devote the energies and time to religious matters. This is not surprising. In South Africa, politicians do not want to hear anything about the Sermon on the Mount; they do not want to hear anything about the doctrines which Christ taught on the banks of Jordan and on the hills and in the valleys of Galilee. What they want is to perpetuate hatred and endless strife between white and black. Consequently they object to anyone who dare remind them that—

"The Master and Founder of our common faith, whom many of us follow so far off, disturbed the essence of goodness into two aspirations to love God with all our hearts and our fellow men as ourselves. His own life was proof that love of God is best shown through love of men."

It is God's plan that every man, irrespective of his race and colour, shall be free to live a life of dignity and happiness. The leaders of the church would be failing in their duty if they did not urge their followers to combat those evils which destroy both man's dignity and happiness. The world to-day is in a chaotic state because politicians refuse to allow Christ to rule in their hearts. The fact is that in

politics common sense and human kindness can never have their way, because politicians think that their only duty is to make their profession pay by setting race against race and class against class.

The politicians, therefore, must be taught a better way than they have been pursuing all these years. They must be taught that there is no solution to human problems except the solution which Christ proclaimed two thousand years ago, namely "do unto others that which you would like others do unto you...and love thy neighbour as thou lovest thyself."

If ever there was a time when this doctrine should be hammered into the hearts of men, that time is now. The philosophy of Cain, which is a driving force in our inter-racial relationship, will certainly not provide a solution to our problems. This is a fact which cannot be ignored. Those who think that they are "not their brothers' keepers" are mistaken. In the civilised life of today all races and colours are interdependent and their interests are inseparably interwoven. The one is not enriched by the impoverishment of the other. Those Europeans who refuse to recognise "the truth that the Sermon on the Mount is the wisest and most practical of all political and moral philosophies" are retarding the progress not only of non-Europeans but also of White South Africa.

THE I.C.U. AND THE A.N.C.

(By A. M. Lembede, M.A., LL.B.)

Rumour is widespread that the I.C.U. may stage a dramatic come-back. Such a move would be wholeheartedly welcomed by Africans who are hectically seeking for dynamic leadership; for inspite of its numerous faults, the I.C.U. had many exquisite virtues two of which are: its dynamic leadership and its purely Africanistic orientation. The I.C.U. was not a radio-controlled robot of some countries over the seas. It was an indigenous movement similar to the A.N.C.

A note of warning and caution must however be sounded. The I.C.U. leaders who may be labouring to revive the I.C.U. must keep in mind that times and circumstances have fundamentally changed. From 1926 to 1946 is a long way. History is moving forward inexorably by leaps and bounds. The I.C.U. cannot be received in its old spirit. Oh no! but on a higher plane of clarity of vision and a saner sense of balance and responsibility.

When the I.C.U. was at the crest of its highest tide, the A.N.C. was at its lowest ebb. Between the two organisations there deplorably prevailed a spirit of mutual suspicion, unfriendliness and animosity. There was no rapprochement or co-operation. Both organisations failed to produce a leader that could transcend petty personal jealousies and hatreds and galvanise the two organisations into one or co-ordinate them on a higher rational basis. The result was that the I.C.U. totally eclipsed the A.N.C. and raged like wild fire throughout South Africa which veiled fire gradually consumed itself and fizzled out at the same period the A.N.C. became dormant and semi-defunct.

The failure of co-operation and co-ordination between the I.C.U. and the A.N.C. was a tragedy of the grimmest character. The clock of our progress towards national emancipation was thereby put back indefinitely. Can we allow such a fatal error to be repeated to-day?

GROSS FALLACY

The African workers have to be organised into a single solid labour organisation which must be an essential wing of the national movement. It is a gross fallacy to imagine that the struggle of the African worker is separable or apart from the whole national struggle of the African people for liberation. To my mind it is the task of a movement like the I.C.U. to wage the economic and industrial warfare while the political aspect thereof is entrusted in the hands of the N.A.C. The struggle is one but only aspects differ. Thus the intrinsic nature of the struggle demands one national movement with the I.C.U. and A.N.C. as aspects thereof. Both I.C.U. and A.N.C. should be complimentary to each other. An A.N.C., without a workers organisation like the I.C.U. is a motionless cripple and the I.C.U. without the A.N.C. is a ghost-like skeleton.

To-day the African Trade Unions are in a deplorable state, a sad plight. They are being torn and tossed about by foreigners and foreign ideologies. If African trade unions are not rescued as early as possible, Africans will be overcome by a sense of frustration and lose confidence in the Trade Union movement. What a calamity! With the poet we may thus say: "I.C.U. thou shouldst be living at this hour, Africa has need of thee."

South Africa must be freed from the chains of ignorance and fear, and in this task the leaders of the church will have to play an important role. As we have already pointed out, the solutions of our inter-racial problems can only be found in the teachings of Christ. So let us all give Christianity a chance.

INESCAPABLE ALTERNATIVES

The A.N.C. is faced with two inescapable alternatives and it must adopt one or other if it is to survive—either to launch out its own militant workers' organisation or to assist with all its might, in the revival of the I.C.U. in the new spirit of Africanism—the outlook of the African continent. The last alternative appears to me to be within the limits of immediate possibility and highly commendable.

Let us all (I.C.U. and A.N.C.) outgrow our petty personal jealousies and the consuming lust for high positions; let us extricate ourselves from the shackles of narrow and parochial views of one another and of our momentous struggle; let us fix our gaze on the wider and ever-receding horizons. Africa must be free; Africa must take her honourable and rightful place amongst the nations of the world.

Our Monthly Sermon

(By Isaiah)

"Yet did not the chief butler remember Joseph, but forgot him"—Genesis 40: 23.

When he found himself in the king's presence again, the butler did not believe his own eyes; he was taken up with joy, so much so, that he did not even remember his good friend Joseph. He remembered his colleague, the baker, who had gone to the gallows; he too might have gone the same way had fate not been in his favour; he would be dead and buried. Now he was a free man, not only free, but an honoured man, for he was put yet again in the high office of serving the king of the land.

Listen to the very touching words uttered by Joseph after giving the butler the good news of his coming release:

"Think on me, when it shall be well with thee, and shew kindness I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon."

Yet in spite of this very pathetic plea, the chief butler reassumed his position of honour with not a thought for his less fortunate brother in the dungeon. "He forgot Joseph!"

If there is anything that is diabolic, in fact hell itself, but which human nature is prone to, it is "forgetting the good that other people do us." Shakespeare was right when he said: "The evil that men do lives after them; the good is oft interred with their bones."

Is it not true to-day that the white people of South Africa have forgotten the loyalty and support of the Non-European Races during six years of turmoil and devastating war? Is it not true that after the Great War of 1914-1918 the same thing happened? Don't we hear, even to-day, of "Kaffirs," "I bumped him (the Native) down the steps," "A Native read the lesson"—referred to a qualified ordained minister of a big church, only because the colour of his skin happens to be black?

And don't we, on the other hand, meet young educated Africans who say "Away with the white man," "Away with the whiteman's church," "the white devil," and all the rest of it, forgetting that they are what they are because of the man they condemn?

Is it not true that sons and daughters never pause to think of the pains, the troubles, the hard-

AFRICAN NATIONAL CONGRESS (TRANSVAAL)

(By Ishra)

I am writing from East London. It has been hot these days, and I am just fresh from the beach where I have had a pleasant bathing. How I should have liked to write about this place, the adopted home of Clement Kadalie and the supposed stronghold of R. H. Godlo M.R.C., the sometime Editor of the then Kowie's, own "Umlindi," (Monthly Watchman)!! Yet I cannot, and should not, just yet.

News of the impending Conference of the Provincial A.N.C. (Transvaal) has just reached me. Something new always comes from the Transvaal. Hence "Ishra" must pay close attention to the Witbank Conference on 2nd and 3rd November, 1946.

There is going to be an important election of office-bearers as this is the annual Conference of the Province. Right from the word go, Ishra wishes to make it plain that he stands by his previous statements.

The Congress must either be something or nothing. It cannot be both something and nothing at the same time. At present it is a spineless body without either a policy or a programme of action. As a

result it has become a stepping stone for other groups and a battleground for divers ideologies.

That is why it has proved incapable of tackling with vigour, vision and militancy many important issues confronting our people. Indeed Congress to-day is a mere laughing-stock. Its so-called friends laugh at it, and those, who under one pretext or another want to use its platform for their own ends, laugh it to scorn as well. For how long will this be allowed to go on? It appears to Ishra that a speedy halt will have to be put to it. We simply cannot allow things to go on as they are doing. Here is a chance for all lovers of the African people: The Witbank Conference should be used as a means to achieve the desired end.

There, only avowed nationalists should be elected to positions of responsibility. Conference should reject and turn down all aspiring candidates who are in one way or another associated with other political parties. The time has come now to stop playing. The nation demands an executive that will come out openly with a policy of nationalism.

We want the leadership of Congress by people who owe allegiance to no political parties led by white demagogues. Our struggle is one for national freedom. Our first historic task is the overthrow of foreign dominator, and the waging of a ceaseless struggle until we have acquired full democratic rights and other human liberties. Congress must be freed from the fetters of dual and/or plural loyalties. We want a leadership with a single purpose—a leadership that will give us a policy and a programme which will place us on the road to a militant and unrelenting fight for our national rights.

ships their parents encountered in bringing them into the world, and thereafter in tending them and educating them? Don't we find a lot of trouble, slander, and even condemnation from those whom we helped with money, clothing, shelter, nay, those we saved from extinction?

Oh man, thou art a forgetful creature! The good thou always wilt forget, but the evil, thou dost tend, till it grows. Would thou forget the evil too!

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Ngimanikininje ngoba ngisasa-zelwa ngezinja lapho ngibonwa khona kuthiwe ngi-Umpimpi" (othiya izigwegwe) we phephandaba. Cha! bakwethu; konke ukungihlupha kwenu akusho lutho, akuhluthi lutho futhi esikhumbeni sami.

Laleni nina enginhluphayo, nani "Bomahlalela" abagade izimbiza zawo mama ukuthi ziyovuthwa nini nipaakelwe ndle, kodwa kube thina sidla sinile ngenxa yokulingisela iSizwe, nina nibe nibhidliza ngokukhuthaza ububi neziphuzo lapho niphuzwa amanyala asebolise amaphaphu enu nokulalela lapho kufiwe khona nyodayisa izimbodlela zika Gologo.

Zininzi izimangaliso engizibonayo ohambeni lwami, kodwa lesi engisibonileyo kule zinsukwana zohambo lwami zingithusile impela ngisagqahazela namanje luvala.

Kanti lapho kufe umuntu kune-bhizinisi enkulu kangaka yazo zonke iziphuzo zase Soti Afrika? Bengingayazi lemihlola dadewethu. Abantu beza ukuzolilela um-

Eziphum' eBhova

(Ngu "Bra")

Phela kuzekuthiwe kuse Waterval Boven nje kushiwo ngophophomo omkhulu osezuze nale ndawo. Ubude bawo bunqaba ngamafidi ama32. Ukuthi Waterval Boven ulimi lwesi Hollandi olusho amanzi angumphophomo kanti ngolwimi lwama Bunu amahlala athi Waterval Bo. Kukhona izimbobo zezitimela ezintathu enye yazo yemiwa ngesikhathi sika Pewu. Thina sithi kuzemanzini amnandi "sweetwaters."

Kuthe mhlaka 6 kwephezulu kwadibana iHungry Vultures ne Dangerous Darkies zombili zase Nelspruit zidibene ne "Young Zebras" yalapha eBhova. Ibhola lakhona labamnandi impela. iDarkies yasibonisa ibhola elihle kakhulu. Siphaula umfana ka "Nsundundo" odlala phambili. Ne Zebras yadla kabana kanti nayo iza ngamaqhude akhona amadala. Yaphumelela ngokulambisa iZebras ngesiphosiso esabenza 1-0. Yaphela.

ABANYE ABADLALI

Kwengena abanye abafana be Zebras sebedlala ne Vultures. Lapho abantu sekumnyama yonkandawo. Kukhona nabafundisi imbala. Konakala kumfo ka (Pots and Tea). Kuyimfanelo sisho "sidumise umfana kaMahlangu u-"Hendrik" owadlala kwathokoza wonke umuntu. Uthini ngomfoka (Toffie Twice) iBhulukwe leli kawuqondi kumbe lide noma lifushane. Ziza nomfoka "Normy Lozz" kanti kuzothi alishaye phakathi umfo ka "Mnyovu."

Yathelwa ngamanzi iVultures nayo iqonde ukuphindisela. Wala umfoka "Zulu Laduma" kanye nomfoka Norman emuva u "Station Master" ushaya abhodelle phezu legoloni kukhona umfoka "Rule away."

Into enkulu sibonga umoya wabadlali onnandi. Sibonga futhi umoya wamathisha adlalela i-"Zebras", sibonga kakhulu ukumpempeza komunye wawo okwanelisa abadlali nhlangothi zombili. Sizwa ukuthi iZebras iyovalala umdlalo wonyaka kwelase Pretoria. Hambani bafana yinina zinkunzi zalapha eSweetwaters.

Okuhle eAlexandra

Ngicela isikhalana kwelakho lodumo nami kengithi fahla ambalwana nokubonga umsebenzi ka Bishop Mganga weBandla lase O.I.D. Emanuel Apostolic of God In Zion Church. Umsebenzi ubuthwe uMongameli Mkonza Israel ngomhla ka 31.8.46. Lomsebenzi bewungowengubo, ukwambeswa kuka Bishop Magangana. Ubuphethe uMongameli Mkonza Israel no Mongameli J. D. Mashiya. Babanyathelana abantu ubuningi. Wabamhle kakhulu.

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C. A. Msukwini

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Nezakazana emenkangeleko entle ngendalo ayinonywa nangubani na ngaba isisiguli yaye ixhalisekile. Kodwa onke amanzakazana anomtsalane xa enemphilo entle. Ipilisi zikaDr. Williams ezilubela zenza igazi elitsha elityebileyo, kwaye ngenxa yokuba ziyenza lento ziya kukomeka ukuba utyabe ube nomtsalane. Zifunele zona namhlanje amana okuziginya wakukhova ukutya ngamaxesho onke.

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Njengoba kawusoze waphila kahle unjalo into engcono engaqeda lezo finhlongu zakho ukuba uthathe umuthi olungile ozakuhlaba khona esifweni, kawusoze wawuthola umuthi oncono oyokusiza ngaphandle kwe HUBER'S REMEDIES.

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Lona Celipheshana LIKUNIKA usizo, nokuhlala uphephile futhi nesi PHETHO SEZINHLUNGU khona manje

- 1. AMAKHAZA neMFULU-WENZA igedwa ngobusuku obubodwa ngokusebenzisa ama "ASPRO" amabili kunye nelamula, amanzalo aludumile.
- 2. UMZIMBA OHUBI NOKUDIMBA KWAWO Kugedwa ngokungenangozi ngokusebenzisa amabili noma amane amagatha emva kokudla.
- 3. UMPHIMBO OBUHLUNGU kunye NAMALAKA kukhishwa kalula ngokubhazisa ngama "ASPRO" amabili egazini yamanzi abe nguhlalu.
- 4. IZINHLUNGU EMALUNGENI nazo KHALWENI EMI-THANJENI ziyagezela.
- 5. IZIKHALO ZEMFIVA KUBANTWANA ENINGINI zixoshwa ngokusebenzisa ngomsebenzi we "ASPRO".

Isono nenhlobo zezinhlungu ziningi kakhulu ukuthi zingabalwa. Kukhona ikhanda, izinhlungu okhalweni, umzimba omubi, abathakathi, izindlebe, izinhlungu zemithambo nezinyeke ezingqedeve nezizinhlungu ezincane ngokwahlukana kokubamba kwazo. Uma unezinhlungu INTO YOKUGALA OYIFUMAYO EYOKUBEDAJINHLUNGU NGOKUHESHA. Manjenge i-"ASPRO" ikunika UKUNGANDEKA-KWEZINHLUNGU NGOKU-SHESHA futhi ikwenza lokhu ngokuthula okuqinisekileyo, ngendlela ephathakahlile. Ngaphezu kwalokho, i-"ASPRO" ikhipha lobobuhlungu ibuye ihlasele ezinye futhi inhlungwana eziningana, ngoba emva kokungqabelana ngaphakathi, i-"ASPRO" yona iyinto ELWA NGAPHAKATHI, iyisi HLAMBULULO SOKUPHUMAYO OKUMUNYWANA, IVIMBELA IMFIVA noma UMPHIMBO WEMFIVA futhi hoke umsebenzi we "ASPRO" awukukhululi ezinhlungwini kuphela kodwa ngokubanzi uqeda isikhalo ngokulandela ukubamba kwesifo.

Ngakhoke yini uhambe ungavikelwe

uma i-'ASPRO' ingatholaka noma kuliphi ikhaya?

Khumbula i-"ASPRO" isebenza konke futhi ilungele konke. Ingathathwa yiyo bonke kusukela kwabancane kuye kwabada. Futhi ngaphezu kobuqotho bayo i-"ASPRO" ineminye imisebenzi eqophekileyo eyilwayo. Uma isebenzisa ngendlela yokushazisa, ikhipha zonke inkathazo zomphimbo ikuvikele ukuba uhlathwe ukufa. Amanani asendaweni angafinyelelwa noma ubani okusho ukuthi aphanzi.

UL J. Aspinall, wase 42 Fair View Avenue, Newtown, Geelong, Victoria, Australia, uloba uthi:—"Kuzo lezi nsukwana ngike ngadunyelwa umkhuhlane kusengazathi yiMfuluwenza. Kwakufanele ngibe semsebenzini njalo ngakhoke ngathi umkami akangiphe amanzi ashisayo eLamula ngase ngithatha amaqhezu e "ASPRO" amathathu kunye namanzi elemoni ngase ngingena ezintushteni. Ebusuku ngajuluka impela kodwa ngancono kakhulu ngosuku olulandelayo, ngakwazi nokuya emsebenzini. Ngayaqiniseka ukuba angenzanganje nge "ASPRO" ngangiyocindezelwa ngumkhuhlane.

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AMANANI AWO ANGAMELWA NOMA NGUBANI 9^d 1/9 3/6

Uyamtusa uMkhasibe Umqondo kaMahlangu

(Ngu Z. S. Mahlangu)

Kwelakho lomhla 3-8-46 kuphume ukuthi sengathi ngingace sibongelwe "Ummuzane Mkhasibe waseCleveland" odabeni lwengane leyo belu eyayebwe eEvaton. UNkulunkulu akwandisele wena owakhuliswa ngobuntu benkolo. Wenza isibonelo sekhulwa umthetho kaNkulunkulu futhi (you are a well educated man and well trained soul of God, civilised and cultured.)

Ukugqagqumuka esontweni ngokuzenzisa kwabantu sekone izinto kabi eziningi Bandla, mina ngiyasibonga lesisenzo esihle somfowethu kakhulu nge Evaton kuleyo nganyana yabantu eyayilahle-kile.

Kuhle sikholwe ngesibili emsontweni laha bethu. Sekuvame ukuba abantu bayele nje, isifazane naso futhi siphanga izimalimali emadodeni emaRumini ko back yards uzwe uNkulunkulu engaphumi emilonyeni yaso isifazane sendlu emnyama (which thing is only mockery of God). Ngaleyo ndlela abafumani sibusiso namathamsanqa kaMvelingangi. Abantu Mhleli abahamba isonto inkulumbo isafana tyiki neyabantu base zigomfaneni abancolileyo nabubantwana babo.

Thina sakhuliswa kahle kakhulu nga bazali bethu. Ukulunga asikutholanga nje, nge "deposit" emsontweni nje ngale nsumansumane yama "so-called Christians" sizotshelwa ngamaqaba thina ngezwi Lika Nkulunkulu. Kothi lenkolo isehlula izizwe zaphesheya zona ezimhlophe, ilunge kahle nakubantu abangakayi nase sikolweni ukuyofunda ukuloba kahle lokhu.

Mhleli, tina abathanda isizwe lesi esiNsundu kasisuki neze emaqinisweni sifela kuwo. Futhi asincengi lutho nazinkobe zamntu ngeqiniso. Akuyona into encane ukuthi umuntu owenze isenzo esihle kangaka, sengathi angabongelwa u W. B. Mkhasibe abefundisi bonke laba abaklaya nje ukhalo umuntu kuthiwe umfundisi, kodwa engazi lutho ngo "Y-Z no A, B, C." Mfundisi munike loyo?

Ngiyabonga Baba-Mhleli, umusa wakho. Thina sesidiniwe ngaba hana-hanisi enkolweni ibe imikhuba ibakhomba emva!

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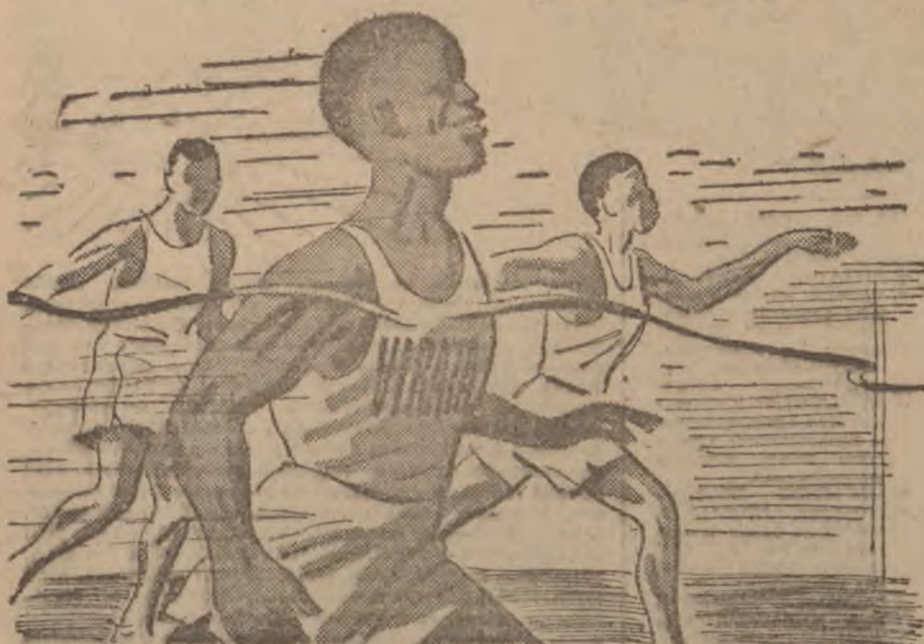
The motorist was so thankful that he gave me two shillings for helping him. That is not the first time my Eveready Torch has been such a good friend.

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Lusondele Unyulo eTshantolo

(NguSindiya kaNtaba)

Nje ngokuba unyaka uphela, unyulo lwabacebisi bomzi neBhunga ledolophi (Advisory Board) lusondele, kuya kufuneka ke ngoko ukuba umzi uqale kwa ngoku ukufuna ngengqondo awona madoda angqondo zifikelelayo kwimi imbi yentlalo yoluntu nakummelelo eNbusweni, utshilo uMn. J. S. Motsepae, uSihlalo weLiso Lomzi laseTshantolo, kwintlanganisano yekomiti ngomhla we8 kuOctober. IBhunga ledolophu alibonakali ngathi liya yithanda into yokusebenzisana ngoxolo nabemi belokishi, ngokutsho xa lisalatha abantu abaza kuba ngakwiKansile eBhodini lityumbe abantu abangalandelwayo ngumzi, uhambise watshe uSihlalo.

UMn. James Martin, obengumqhubi wetaxi eDidi ngaseRandfontein, kungosizi ukuyakalisa ukuba ufuyenwe ejinga entanjeni, sel' efile, endlini yakhe ngomhla we7 kuOctober. Le nto yenzeka emini ngezithuba zo4, inkosikazi yakhe isagqi ukuya kwenye indlu, yakha se kunjalo.

Sel' ebuye waphindela eThaba Nehu Institutoin uNkos. Stella Mavi waseDidi, emva kokuchitha iholide yakhe yel0 days kubazali bakhe Uphindele ekhayeni lakhe eMafeteng ngaseluSuthu uNkos. Sophia Ngxongo emva kokuchitha ithuba lenyanga apho Uphelkwe yitombi yakhe, uNkos. Amelia Mkweru. Uyixhamla apha iholide yakhe uNkos. D. Nomhlaba Xashimba, utitshalakazi wasePotyifstroom.

UKHUTHUZE YIMIGEWU

Omnye udade obezokuthatha iholide apha wohluthwe idyasi yoboya benkamela yimigewu ngaseMayfair. Aaba bantu bebesiza ngemva kodade lo, bathi kanti basame ukuxhwila idyasi leyo yakhe, kuba ubeyithe gangxa nje emagxeni. Wayixhwila umgewu wasisibhene, ethukisa ngentlamba, kwakho zipheke-pheke ezimsukelayo. "Ungazikhathazi wena sisi siza kumfumana." Zaya kutshonela zilalisile emva kwakhe, yathi Sivelana noMn. John Geukume ni ngokushiya ngumlanayakazi wakhe nNkos. Elsie Nkuzangwe osweleke eOrlando emva kokugula ithuba. Uphumile esibhedlele uNkos. Vivian Maqanda (Ntintili ngokuzalwa). Use ngaseOrlando kwamnakwabo. Ulapha uNkos. Mangcingwana kwaMn. E. Dumezwani, uvela ekhaya ngenjongo zokucenga impilo kulo moya wetaaba zeRhauti. Simqwenelela intlaziyeko uMandila lo.

Wawuyokwenzani eNtlango?

(NguJ. X. Noboza)

Indoda ingakhuza ithi? "Ukuzalwa wedwa ngumntu wonyani" sukuba iNkosi kwixabiso lobunkenekene, inyembezi zinqumla umbombo yakukhangela ngemva ngamhlo enkophe zithwele inyembezi. Hayi bo! Akubonakali kuthshala kwazitombho zembewu ehlwayelweyo. Hazi kotji kuphi kube kuphi na?

Ngixingxili yema inganawa, ndolomana ntoni na? Livakale elnye ithol' eduna listsho.

Achitha-ch'itwe la madoda asiwa kwiziphulukana ngenxa zonke. Sele kulindelwe nje igama lika "Huku-u-u!" zitshi. Kunyamezeleka kangakanani na ukulwa notshaba olulwa kome kuthi qoko, lungenakubanjwa ngazandla (lubbhabha emoyeni) usazi nje, ucinga uqonda kunjalo ukuba isivuno salo meimbi asiso sakho kuphelela.

Kunyamezeleka kanga kanani na ukulwa usazi ukuba ingchwaba lakho alina kubonwa yintsapho yakho? Ngaba kukanga kanani na kumadodana ezwe lakowethu awakhethe ukuzenza idini lomzi oNtsundu? Kunamhla nje ndinyan' sile amanye athi ukuzenza akufani nokwenziwa.

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Impendulo NgezaseTshantolo

Mhleli,
Ewe, uya thetha ngelakhe u-"Makhi" waseTshantolo, kodwa nokokuba angaba newaka leminyaka ehkala apha, mna ndineenyanga ezintathu, yonke loo nto ayisebenzi apha kum. Into endiyikhathaleleyo yinyaniso.

Akukho mntu uphikayo kakade okokuba abafazi befazi zange bohuthwe ipemete zabo. Ke, kukho u-"Sindiya ka Ntaba" neAdvisory Board, ngubani onelungelo lokuthwala loo meimbi? Ngubani kanene onyula amadoda eBhodi, esonyulelwani?

Andifuni kuthetha ngeCommittee of Ten" nje ngoko iliqumrhu lamadoda afuna ukwenza yonke into ngamandla, evumela nezigebenga zenze intando yazo kwaabo bantu bangafunwayo. Ye yiphi indlela elungileyo, isizwe silwela amalungelo ngokomthetho (Constitutionally), nokuba sifakwe ngeentloko ezinkathazweni?

Mayelana nempendulo ngoSection II of Location Regulations ndingathi nje ngokuba u-"Makhi" esikelele yena ngo-"Sindiya ka Ntaba" ma kabhelele kuye, akugqiba aye kuwungqinisisa lo mthetho e-ofisini kaNolali apho wonke umntu anelungelo lokubuzazayonke into angayiqondiyoyamayelana nemithetho nemimiselo yolawulo lwelokishi. Mna andingomcacisi mithetho, ntonje ndicebisa isizwe endisizo.

"DILIZINTABA"

Tshantolo.

Ezase Nourse Mine

(NguElias Jabaza)

Amampondomise avuya kakhulu ngokuphakama kukaNkosi Victor Mtonzima Tonjeni obenyanga mbini elele esibhedlele saseRhautini. Sibelusizi kukugula kwakhe kuba besisaqala kanye ukuvuleka. Kumaphepha-ndaba a'uncedo lwesizwe. Siya mbonga uSomandla ngokumphakamisa uDawson.

Sikhe sanenyhweba yokutyelwa ngubawo wethu uMfu. noNkos. A. Ntulu baseBuchanan Mission. Sulenkama. Qumbu. Betevela kwingqungquthela (Assembly) yeBantu Presbyterian Church ebihleli ePietersburg. Kwamnandi ukufika kwabo, belundwendwe lukaMn. E. Magam Jabaza (Chief Induna, Nourse Mines). Bakhwele ngowa21 ku-September, e sititshini baphelele ngabaNumz. F. Bukali noMc. Mhlana, namaKhosz. Eunice Ntisana noM. J. Hlungulu, nombali.

Ngomvulo womhla wama23 ku-September kufike unyana kamfundisi lo, uMn. Dawson D. Ntuli, ongumbonisi lulimo e-Malelane, Transvaal. Wafika esinqeni sehobe, abazali bekhwele ngomGqibelo. Oh! nkosikazi, uphoswe zibhanana netomato zonyana wakho, salidla elo lifa.

ke kuyaphi kukumkani uNebuka netsare wakudala waseBabiloni yena watya innga, ngokuqalekiswa.

Siwafundile amaphepha-ndaba ngempatho awayephatheke ngayo, sayibona nemifanekiso engqiniseyo. Xa abamHlophe, ingabeBala lotshaba, zizimpondo, ubuso bungumboxoka, omehlo azindolalaty, ingalo nemilenze ziyimixokelelwano yamathambo, ngaba kukanga kanani na kwimjDaka yakowethu? Sokhumbula ke ukuba nge'ya xesha kwakugalatywa ngalo, kwakuthethwa izinto ngezinto, ngobubi benjongo zamaJamani. Ingakumbi kumntu omyama. Iyonke ke lo nto ibonakalal sa iacisa ukuba amadoda awaye ngamabanjwa akazange afumane mpatho intle.

Ma sikhe siwalibale kancinane ke la mabanjwa, sikhumbule la asalayo wona amadoda. Lo gama akulo ntlalo imanyumyezi, abanye bashiyeke bewuqhuba umsebenzi wabo ngokungenagxeke Okunene zingaphi na izithwalandwe zeD.C.M., M.M. ne-"Mentioned in Dispatches" njalo njalo? Xa siwenza matuphi ke aloyisile utshaba. Ma sahlukane nawo sele kulo mazizko othi, "wofika uphetha mphako mni na ekhaya?" Kodwa wena Rhulumente isisila senkuku sibonwa mhla liqhuthayolo!

(Isaqhutywa)

Ma Kuboniswane

Mhleli,
Ndifuna ukuphendula u'Makhi' lowo ugxeke u'Dilizintaba' ade athi: "Uzamela inkonzo yesisu sakhe ngokuthengisa ngesizwe asiso." Mna ndithi usikhohlakali u'Dilizintaba," kuba ukuba ubona indawo kwaabo bazamela isizwe, ngesuke ababonise indlela emakuzanywe ngayo ukuba isizwe okanye abantu bale lokishi yase-Tshantolo, balwe ngayo ukuze baphume kwintlungu abakuzo! Kuba xa sithetha inyaniso bukho ubundlobongela apha, nempatho embi esiphantsi kwayo ngokwamakho-boka. Andikhathali nokuba iAfrika yonke ithi siphethwe kakuhle, kodwa isazela sam sithi sifana nezinja kula lokishi.

U'Dilizintaba' makube mhlambi uzamela izitulo eziphambili eBhodini ukuze afumane lo £1 ngenyanga nezinye itikana. Kaloku "Makhi" indoda iphila ngamacebo ayo, yena ukhethe ukuthengisa ngesizwe. Be ndikhe ndacinga ukuba u'Dilizintaba' yenye yama-knwenkwana afundileyo alapha, ndabe ndabona ukuba ndimdyobha ngelize. Lo "Dilizintaba" ngumfo, utya Nonolali. Kaloku akhe atsho amadoda akwazi ukuthetha athi, "Kukho ixesha aya kuthi umntwana athengise ngoyise nonina." Lifikile ke ngoku "Dilizintaba," u-zutye, uncinde, ukhothe neminwe, uhlale kwizitulo eziphambili nase-Bhodini, kodwa wazi ukuba uthe-ngise ngesizwe. Amadoda azama ukuthethela isizwe apha eTshantolo, ndithi mna kuwo ma-kanganyanzelisi ukulwela abantu, nawo makafunde imithetho yelokishi ayazi yonke, alwe esemthethweni, (legally). Ma manyane "Dilizintaba," ukuze abantwana bakho batye amalungelo abo abawalungiselwe nguwe usapnala, bangatyi inyembezi ezenziwe nguwe. Akukho nto yahlula ubunye, ubunye boyisa nomthetho. U'Sindiya kaNtaba' yena akayotsikelelo ingangokuba u'Makhi' eyixela, kuba unemposiso naye. Khangela ela nqaku lakhe lize ngabashumayeli, nemposiso ngezindlu ezintsha apha nenqaku lakhe elalingenangqondo le"Democracy." Zaye zininzi izinto azibhala ngokungxama kuba ecinga ukuba wonke umntu olapha yimfene yekotishi (cottage) evuma yonke into ethethwa ngayo.

Iyonke le nto, ndithi kuhi nonke madoda aqhayisa ngemfundo, ma simanyane. Ubuxelegu bethu ma bulungiswe sithi, kuba akukho ngelosi iya kuphuma ezulwini izo-

Mzi kaNtu Qaphelani !

Mhleli,
Umzi oNtsundu okwenene sowa-xathule ukubhekisela phambili. Sekukhona amehlo nakwabanye okubona okulungileyo nokungalungileyo. Imfundo nayo iphilile, kanga ngokuba intlanga zisuke zibe neduyudu, ingena kuncedwa mntu ke loo nto, lixesha.

Kule mfazwe ikhankanywa ukuphela, sivile ukuba intsusa mabandla ibe ngamaJamani; amadoda abangela ukuba ilizwe liphela loyike. Ngenene khona wonke ubani wayenoloyiko lokuba namhla nje isonka sethu siphelile, sigqithela kwintshaba zethu. Niyazi ke bakowethu lo mbali. Siya bona ukuba amaNgesi esingaphantsi kwephiko lawo, ikhona into ayisebenzisayo ngaphandle kwemali, nemfundo. Yintoni? Yinkolo; Abalibalanga ukuthemba isikhali esinamandla, ukuzithoba ngaphantsi komDali wabo.

AbaNtsundu ngenene bacela amalungelo abo, kodwa bafulathele inkolo. Akunyali ukuba besithi ngeSabata sinentlanganiso ngoll o'clock. Sine birthday ngeCawa, zonke izihlobo ma zize ngoll o'clock. Sine "final match" e-nkundleni enkulu, umdlalo uza kuqala ngoll njalo njalo. Umntu osebunzimeni akawophuli umthetho kaThixo. Nxa sifuna amalungelo esasiwathenjisiwe ma singalwi nomthetho kaThixo, siza nje ukuba uMoses wahluleka ukuya kubona ilizwe ledinga ngenxa yokuba abantu bamkhatheza wade wophula umthetho kaThixo; baze naabo bamkhatheza bangayikufika. Nxa sifuna into entle ma siyifune ngothando.

Ndifunda ngotshiso lwama-Pasi, ndive omnye wabaNtsundu esithi: "Nxa niwatshisayo, ze ningalilibali eli pasi bathi yiBible ekudala bathi liza kusiphumelelisa, kodwa asiboni mpumelelo yalo." Yintoni ke liseyo? Ngomso niza kuthi, "xa sizenza izinto abanye bethu bayohlukana nathi." Lo ntetho yandijijithekisa ubusuku bonke. Ndeva se ndithe, "Bekunga thini singabiyintlekisa kwezinye intlanga xa umAfrika enje ukungoyiki Thixo! "Isiqalo sobulumko kukoyika uYehova." NORTON THEMBA MGOGDLO Leydsdorp, N. Transvaal.

kusicebisa. Yekani ukuvukelana ninodwa, nokuthengisana ninodwa, kuba abeLungu bayanihleka "zimfene ndini." "THAMBODALA' Tshantolo.

EzaseKlerksdorp

(Ngowakhona)

UMfu. J. Kwebulana uyingxoxisile indlu yakhe. Siya lincoma elo nyathelo lokuyisusa kunoplata wendlu. Hamba mfo wakwa-Rhadebe, siya kulandela.

Makhulu amalungiselelo okuvulwa kwendlu yecawe yaseD.R.C. phantsi koMfu. Ntoana. Wafika ngo1942 evela eTromsburg eO.F.S., wafika irhamente ifile. Namhla nje indlu iya phuphuma ngabantu. Waqala ngokwakha indlu yomfundisi, waakha indlu yecawe eHartebeesfontein eKalakeni. Namhla nje waakhe entsha indlu yokubhedshela, ezala ime nge-mbambo. Yakhiwe ngezivuthiweyo izitena. Iza kuvulwa ngoOctober lo, kodwa ngumhla ongekaxelwa. Wenjenjalo umfundisi xa efika irhamente ifile, ayivuse. Hamba mfo kaNtoana, ubabonisile abfundisi ukugutywa komsebenzi.

UMfu. J. Kanti usathe gxada e-Bhai ngezelizwi, nokuya kulungisa izinto ezigoso. Siwungwela umsebenzi lowo ubengomhle kakhulu noyakuba nenkqubela entsha neyakhayo.

Ukhe wegxada apha umongamelekazi Ellen Matambo wase-Potchefstroom ngokuza kumisela abomthandazo wamakhosikazi. Liya ncomeka libuleleka elo nyathelo, kwenziwa njalo ukulungisa nokumisela kwazo.

WAPHENDULA IBHATYI

Omnye umnumzana uthe mhlala eya kuthetha ityala kwinkundla kaMantyi wayiphendulela ibhatyi.

Omnye umfundisi uthe xa ebeka umshumayeli ebushumayelini, "Ndiya kubeka mfana wam ukuba ubengumalusi walo mhlambi, kodwa xa kukhona ondhlebayo uze undixelele, uyeva?" Ingaba lo mfundiso imfanele umfundisi ukuba angayala ngayo?

Aya khula amawele kaMn. Sholi Ralane, inkwenkwe nentomba-

zana. Uya nda umzi wakwaMputi. Sithi Camagu!

OZIXHOMILEYO

Apha kuvele isimanga sokuzixhoma kwenkosikazi emngeni. Le nkosikazi yendele emaKhumeni, yona yeyasemaHegebeni. Ngenantsana yolo suku izixhoma ngalo yabangathi iya kwenye indawo, kanti igushe intambo. Xa bebona ingabuyi abantu baya kuyifuna, bahamba ngomkhondo wayo, bafika xa ijabalazayo emthini, sele ifile. Asaziwa isizathu, kuba nendoda yayo yayingekho, isebenza emgodini. Ayizixhomelanga nase-mzini wayo, izixhomele apho ibesiwke khona ngokunyangwa. Sivelana nomzalikazi wayo kunye nezihlobo zayo nabasemaKhumeni. Xolani nokuba kubuhlungu, se nina ngenxeba, "akuhianga lungehlanga."

Umntwana omyaka mi2 uwele ebhakethini watshona, wavela ngonwele. Ubonwe se kukudala, erhaxiwe. Usiwe esibhedlela, akwancedeka, wasweleka. Ngumzukulwana wentombi yakwa-Fali, unina khulu nguMamGiqwa. Sivelana nawe mGiqwakazi, uzigulela uvelelye yinto enje ngale. Makhosikazi balumkeleni abantwana abancinane ukuya ezindlwani zangasese.

Kukonsati vokhuphiswano ebilapha bekudibene iPotchefstroom, Schweizer Reneke neLichtenburg, ezaseKlerksdorp zibe zibini

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izikolo, esaseItirele neseNdbano. Zoyisiwe nguNkosk. Kalaote kwingoma zombini, kweyesi-Xhosa neyesiNgesi. Siya lincoma elo lungelo lingako. Lindebe zonke zimke nesikolo seNdbano. Asazi ke kwiminyaka ezayo ukuba izinto ziya kuma njani na. Bekukho nabeLungu kulokonsati ibenomdla kakhulu, izele iholo imi ngembambo.

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WORK IS EASY NOW



It is an acknowledged fact that the victim of Constipation and consequent Debility cannot do himself justice at work. He doesn't feel like work. He'd like to sleep instead. This heavy, lazy feeling is one of the first warnings that all is not well with the Stomach and Bowels, that waste matter from the food digested is not leaving the body as fully or as promptly as it should do, and that some of it is finding its way into the Blood—with poisonous, health-destroying effects. The Blood is the life-giving stream within us and if you allow this vital stream to be impaired as explained above, how can you possibly feel well, work well, play well, or ever be really happy? Everyone should understand this. The evils of Constipation are too serious to be ignored—or to permit delay.

And so, what is to be done if you are Constipated and suffering from its blood-polluting ill-effects? The best answer can be given in three words: PARTON'S PURIFYING PILLS.

Get PARTON'S PURIFYING PILLS to-day and you'll soon know what thorough inner cleansing can mean. That heavy, lazy, "poisoned" feeling will be dispelled and your natural energy and zest for life and work will return. No more Headaches, Bilioussness, Indigestion and all the rest of it. PARTON'S PURIFYING PILLS are a never-failing Treatment.

PARTON'S PURIFYING PILLS

1/6 per bottle (50 Pills). Trial size 1/- (30 Pills).



Eczema Itch Stopped Quickly

Your skin has nearly 50 million tiny scars and pores where germs hide and cause terrible itching, cracking, eczema, peeling, burning, acne, ringworm, psoriasis, blackheads, pimples, foot itch and other blemishes. The new discovery, Nixoderm, attacks the germs at once and will soon give you a soft, clear, attractive, smooth skin. Get Nixoderm from your chemist or dealer to-day and fight the cause of skin trouble. Accept no substitute.

Nixoderm
For Skin Troubles

HOME CORNER FOR AFRICAN WOMEN

The Little Girl and The Beautiful Window

There was once a little girl who went with her mother to church every Sunday. They had no beautiful church, just a simple, very plain rather ugly building to worship in. One happy day the little girl and her mother went for a holiday. They went to a large city, and saw many wonderful things there; they also went to a very large and wonderful church there. It was a bright sunny day, and the sun streamed through the wonderfully coloured windows of the church. Each window had a glorious picture on it, in the richest of colours. One window had a lovely picture of the Virgin Mary in a wonderful blue robe with the Holy Babe sitting on her knee. There was something very lovely and sad in the face of the Virgin, and it looked as if she was giving the Holy Babe to all the world, for her arms were holding out the

Holy Babe to children of all races who were worshipping the Holy Babe. There was another picture of St. Stephen with his face all lit up with unearthly glory, saying gaspingly his dying prayer for his murderers.

The little girl looked round her in wonder and joy, it was all so very, very beautiful. And when the grand big organ began to pour out its triumphant music, and she heard the voices of many raised in worshipping the Holy Trinity, she felt as if she were in heaven! "Mother," she whispered pointing to the windows, "who are those people?"

"Those are saints darling," answered her mother tenderly.

When the little girl returned home she had so much to tell her brothers and sisters and little friends.

Her mother heard the little girl telling her little friends about the magnificent church, the big choir of lovely trained voices, and the glorious music of the organ. And then the little girl said,

"And they have the most beautiful windows, and there are saints on the windows."

"What are saints?" asked one of her little companions.

"Saints are people who let in the sunshine from above," answered the little girl.

The mother who was listening, thought that was a lovely description of a saint. For the mother remembered that the Holy Bible has these words in it. "You are the light of the world." Words said by Jesus to his followers. She also thought of the words of Jesus, when He said,

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

St. Matthew Chapter 5 verses 14 and 16. As the hymn puts it,

Jesus bids us shine with a pure clear light. Like a little candle burning in the night.

"You in your small corner and I in mine." In your home, your school, your work, in your play are you "shining" for Jesus, the Light of the world?

Snow Man

Take 1½ gills of water, 2 table spoons sugar, rind and juice of a lemon and bring to the boil. Remove rind, mix 2 tablespoons cornflour to a paste with a little water and stir in. Boil 3 minutes. Turn into a basin and stir in the stiffly frothed whites of 2 eggs. Pour into a wet mould, and when set turn into a glass dish. Serve with pint of custard.

Learn

At forty you learn not to cross your bridges until you get to them, because at forty you know that you have in the past, feared so many bridges that you never had to cross. You realise that you have worried over so many things that never happened.

—G. B. Shaw.

Interesting

Every fifth person in the world is a Chinese. Despite floods, famines and wars, the Chinese continue to reproduce themselves in such large numbers that if they were to march four abreast past a given point, they would never finish; there would always be new Chinese to bring up the rear.

Throwing old boots after the bride symbolises that her parents give up all control over her. Ancient Israelites used to deliver a shoe as a token of a transference of a possession.

Vanilla

Vanilla is the fruit of a tropical orchid plant, the best varieties of which are grown in Mexico. It is extensively employed as a flavouring for cakes, custards, puddings, and chocolate etc.

Household Hints

You can make use of your stale crusts by putting them in the oven to dry. When dry, crush with a rolling-pin to make breadcrumbs. These should always be kept handy. Store in an air-tight tin.

To clean painted walls—put a kettle of water on the fire and let it boil until it creates a moisture all over the walls; then dip a mop into a bucket of hot soap-suds containing a tablespoonful of ammonia, and wash the walls in the usual manner, starting at the top and working downwards. This method leaves no streaks on the walls.

Love is a condition which starts when she sinks in your arms and ends up with her arms in the sink.

From Our Children's Exam. Papers

A parable is a heavenly story with no earthly meaning.

Queen Elizabeth was never married so she had a peaceful reign.

The inside of a fowl is called a blizard.

Quadruped has no singular. You cannot have a horse with one leg.

A sinister person is a woman who has not married.

Contralto is a low sort of music that ladies sing.

FELUNA brings a message to WOMEN who are CHILDLESS

THIS IS MY NEW BABY

IT IS FAT AND LOOKS WELL

AND THIS IS MY OTHER CHILD

HAVE YOU ANY OTHERS?

NO, FOR TEN YEARS I WAS CHILDLESS. I THOUGHT I WAS GOING TO HAVE ONLY ONE

LIKE ME, I WANT A CHILD

WHY DON'T YOU TAKE FELUNA PILLS? THAT'S HOW I GOT THIS ONE

WILL FELUNA MAKE ME A MOTHER?

Those women who believe they are barren should ask themselves whether they are 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 their food surrender its full nourishment throughout the digestive processes? Is waste matter regularly and completely eliminated? Do their Kidneys filter and eliminate poisons from the system? Is their urine cloudy or highly coloured? Are their nerves vibrating, sending to all parts of the body quick messages of Action? Are they glad to work, or are they easily tired, with aching backs and weary limbs? Are they constipated? Do periodical pains make life a misery? Any of these questions may point to a physical cause for their being childless women. And the provision of the right medicine may effect the change necessary to their achievement of Motherhood.

Feluna Pills for females only are a woman's medicine. They cleanse, regulate and nourish the Blood, Nerves and the digestive system. No more constipation. Very early in the Feluna treatment a woman feels the return of energy. The cleansing and strengthening process has begun. Feluna Iron is feeding the blood and she feels the healthy tingle of new strength. Morning comes and finds her happy 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 Motherhood following a course of Feluna Pills. They have written telling of amazing and wonderful results. Sold everywhere at 3/3 per bottle (Trial size 1/9) or direct and post free from P.O. Box 731 Cape Town on receipt of price.

I CANNOT SAY. I ONLY KNOW WHAT HAPPENED TO ME

MY HUSBAND WANTS ME TO HAVE A CHILD

GIVE FELUNA A TRIAL. THEY PURIFY THE BLOOD AND REGULATE THE FEMALE SYSTEM

I'LL TRY THEM. I'VE HEARD THEY ARE THE BEST PILLS FOR FEMALES

FELUNA PILLS FOR FEMALES ONLY

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

Anaemia
Indigestion
Biliousness
Constipation
Backache
Weakness
Tired Limbs
Lack of Energy

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

Insomnia
Hip and Waist Pains
Palpitation
Irregularities
Blurred Vision
Lethargy
Colitis

Headache
Stomach-ache
Fulness after eating
Acidity
Belching
Irritability
Trembling etc. etc.

READERS' FORUM

Municipal Location's Permit System

Walter M. B. Nhlapo, Johannesburg, writes: The world as a whole is aspiring for the implementation of the Atlantic Charter. The Bantu are no exception. We are greatly discouraged and disappointed with our encamped residential areas—municipality locations—which still cling doggedly to the permit system.

We are disappointed and dissatisfied that these instruments of repression, from whose fetters the world has been liberated, still find a place in the programme for governing the Bantu. The permit system and other oppressive practices are obstacles militating against self-respect and good citizenship.

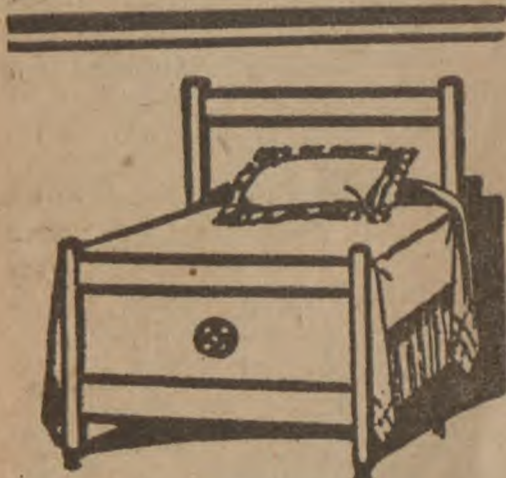
This control on people visiting their friends should be abolished; for, in most cases, they impart to the visitor a detest which lowers the dignity of the law.

It is time the laws and by-laws governing the locations were overhauled and more freedom granted the location residents.

Permits might have had their use in the past, but their value no longer exists. We live in a new age, and a new order is thus required. The "location permit system" should go the way of the Nazi created ghettos and concentration camps. Permits cannot check unwholesome elements from entering the locations because anyone can write his own special pass to secure a permit; one may even evade arrest by bribing the law. Herein lies the absurdity whose confusion upsets and ridicules the value, if there be any, of the location permits.

An Ex-Volunteer's Complaint

Simon Monana, Potgietersrust, writes: I am now ten months out of the army, and I have made several applications to the government for employment and financial assistance. Thus far, no help has been given to me in either case. Disparingly, I started a business undertaking, a precarious affair due to lack of adequate money; in the struggle to make a living, I am faring badly and I am faced with the sad prospect that in a week or so, my shoes and pair of trousers will give way, lacking other clothing, I shall have to go naked unless something is done. Where are those government grants which we were promised.



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15/- PER MONTH

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

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Faku Institution Syllabus

M. J. Ncalo, Louis Trichardt, writes: I wish to support Mr. S. Sidumo who advocated the inclusion of Afrikaans, Sesotho and Setswana in the high school course offered by the Faku Missionary Institution. This is an important point which our people in the Cape need to observe. Most

students on completing their course of studies at the Cape find themselves lost when they seek employment in the other provinces, and this is because they lack knowledge of the subjects mentioned above. In addition, I would like to see Venda and Shangaan offered as subjects for the high school course in the Cape Province. This will be a great help to those men who desire to be Interpreter-Clerks in the Transvaal.



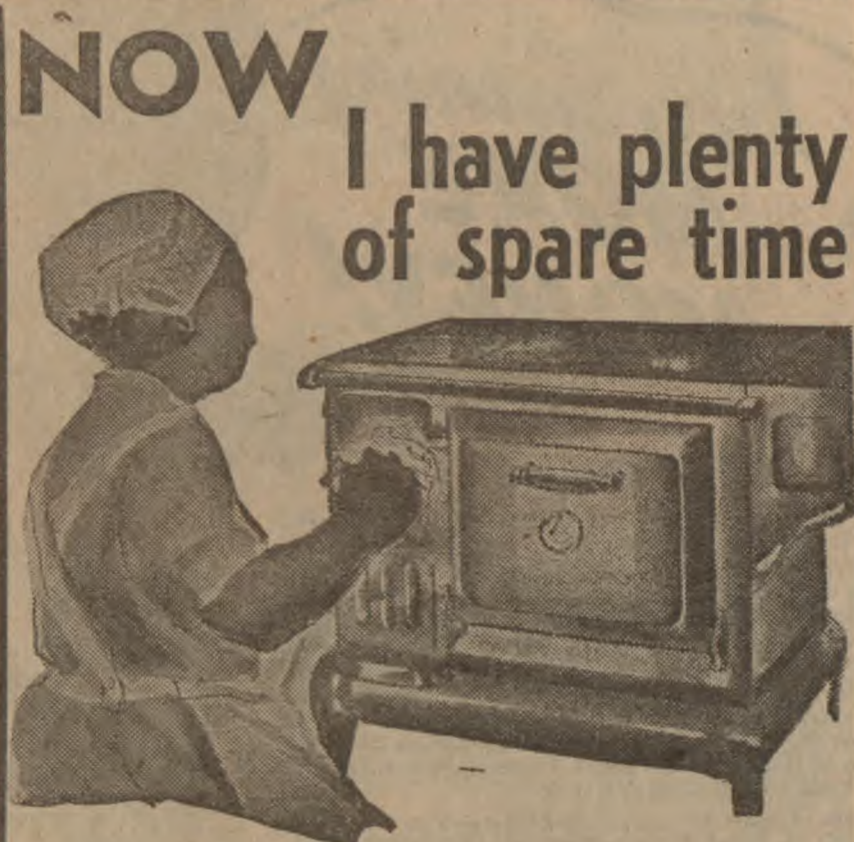
Tootal fabrics make the prettiest frocks!

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

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DANDY STOVE POLISH

Just a few drops on a cloth—a few minutes rubbing and my stove shines like new. Dandy saves time and money.



WHEN THEY CAME BACK FROM THE NORTH

Their teeth were clean, bright and healthy.



USE COLGATE DENTAL CREAM WITH A TOOTH BRUSH



They were as proud to be seen walking down the street as on parade, because they had learned the value of clean, healthy teeth. Now they are back home again and they use COLGATE DENTAL CREAM to keep their teeth shining white, and their breath sweet.

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

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

COLGATE DENTAL CREAM

1/3 & 2/- Per Tube



USE COLGATE DENTAL CREAM



"He's ALWAYS well and happy"

Your baby will be as well and happy as this one if you give him NUTRINE Baby Food. If your breast milk does not give baby enough nourishment, and he becomes thin and sickly and cries a lot, take the advice of doctors and nurses and change to NUTRINE. Babies like NUTRINE, and it soon makes them strong and healthy. It is very easy to prepare.

FREE BOOK FOR YOU

If you are worried about your baby, write for a free Diet Chart, showing you how to use NUTRINE. When writing, say whether you would like your book in English, Zulu or Sesuto. Write to Dept 5484, Hind Bros. & Co., Ltd., Umbilo, Natal.

NUTRINE BABY FOOD

If you cannot breast feed your baby give him Nutrine, the food next best to Mother's Milk



Tsamaiso le Puso ya Bantsho Pele ga Kopano

TSHIMEGO YA BAAFRIKA BA MAKEISHENE LE TSHIMOLGO YA DIPASA TSA BOSIGO

Lo se ka lwa lebala gore e rile mo tshiping e fetileng ra leka go tthalosa kafa go neng ga diragala ka teng mono Souta Afrika, kafa mo dikgaolong dingwe e neng ya re ka go aga mmogo ga Makgowa le BaAfrika ga simologa thaego ya metse mengwe e gompiano e bidiwang "Urban Areas" ka Sekgowa—metse ya ditiro tsa tswelopele.

Metsana e mengwe ya Makgowa e ne ya gola ga tsamaya e tla mo kemong e neng ya tshwanelwa go bidiwa metse (towns), mme ya re ka boiketlo ga simologa metse ya Bantsho mo mathoko ga yone, ba matshelo a bone le mekgwa ya botshelo, di neng tsa tshwaragana thata-thata go ira botshelo le ditiro tsa metse ya Makgowa. Kwa Frei Stata le Transvaal, le go le gonnye kwa lefatsheng la Kapa, go ne ga simologa "pitso e reng makeishene" go tewa metse ya BaAfrika e agilweng gaufi le metse ya Basweu, E rile pele ga Dinaga tsa Souta Afrika ka bone di kopanngwa go dira Lefatshe la Kopano, lentse la 'lekeishene' kwa Natal le ne le ka tshoga ka le utlwetse.

LEKGOTLA LA DITIRO TSA BANTSHO BA SOUTA AFIKA LA 1903 GO FITLHA 1905

E ne ya re moragonyana fa Ntwa ya Bobedi ya Maburu e khutla Mmuso wa Enyelane wa kgetha Lekgotla la go tlotlhomisa tsamaiso yotlhe ya ditiro tsa BaAfrika mo dinageng tsa Transvaal, Frei Stata, Natal le Kapa.

Moetapele le Modula-setilo wa lone e ne e le Sir Godfrey Lagden mme Mokwaledi e le Mor. H.M. Taberer, yo BaAfrika ba bantsi ba ba dingwaga tsa maloba ba mo itseng ka gore "U-Teba," mme yo gape e rileng ka go mo tlotla, mokwadi mongwe wa morafe wa SeThosa, yo o itsegeng bobo, moswi S.E.K. Mqhayi, a rulaga-

nya leboko la gagwe.

Lekgotla le ne la re mo mafokong a lone a pegelo ya tiro, la umaka ka mokgwa o kgethegileng, kaga BaAfrika ba ba agileng mo metseng ya makeishene mme mantsewa a latelang a kotswetse mo go yone:

"BaAfrika ba ba agileng mo metseng e, kana ba ka gale ba bonwang mo go yone, bogolothata ke batho ba ba tshwereng ditiro mo metseng ya Makgowa. Mme ke ka tsela eo ba tshwanetseng go rotloelotswa go ira baagi ba ba nang le mosola mo metseng."

Lokwalo la pegelo gape le naya dipalo tse di latelang mabapi le Batho-bantsho ba ba neng ba agileng mo makeisheneng a dinaga tse e rileng moragonyana tsa ira Dinaga tse Nne tsa Kopano ya Souta Afrika:

KAPA KOLONE:—	113,328
TRANSVAAL MMOGO LE SWAZILAND:—	28,254
FREI STATA:—	22,972
NATAL:—	—

Lo tla lemoga gore ga go a kwalwa dipalo dipe mo Natal, mme lefa gontse jalo ga se gore go ne go sena BaAfrika ba ba tshwereng ditiro tsa metse ya Basweu mo madirelong le mo mafelong mangwe. Lebaka le le teng ke gore Bantsho ba Natal ba ne ba agile mo dikgaolong tse di kgaoganyeng le tsa metse ya Basweu, mme tse dingwe tsa tsone di ne di le gaufi le metse ya ditiro mo go nong go le mothofo mo bathong go tsogela ditirong le go boela gae mo diphirimang.

Lo tla bo lo lemoga gape gore ga go a umakwa sepe ka BaAfrika ba ba nang mo Dikomponeng tsa Meepo ya Johannesburg. Motlhaope ke ka mabaka a gore Lekgotla la Tlotlhomiso ya Ditiro je le neng la kgethwa ke Mmuso wa Seburu wa Transvaal pele ga Ntwa ya Bobedi ya Maburu le ne la athola gore badiri ba meepo e tshwanetse go nna banna ba ba tswang kwa lefatsheng la Potokisi kwa Afrika Botlhaba; le gore e rile mo dingwageng tsa ntwaga, badiri ba Bantsho ba bo ba phatlaladitswe mme go se motlhofo go ba phutha gape, mo e neng ya ba ya re ka ngwaga wa 1904 ga batlwa badiri ba bantsi-ntsi kwa lefatsheng la China go tshwara ditiro mo meepo; mme e ne ya re fa Mmuso wa Transvaal o itshetlela ba romelwa kwa gabone China.

Re gopola gore dipalo tse di rulagantsweng fa tlase, e re lefa di tota di sa lebagana le polelo ya gompiano, e ka re motlhaope tsa itumedisa babadi bangwe ka go itse tthalosa ya Lekgotla mabapi le BaAfrika ba ba neng ba agileng mo go tsweng "Reserves"—dinaga tse di aroganyeng le dikgaolo tsa metse ya Makgowa mo lobakeng la dingwaga tsa 1903 go fitlha 1905, Dipalo ka thulaganyo ya lo-

kwalo la mafoko a pegelo di ntse jaana:—

NAGA YA KAPA:—	1,057,610
TRANSVAAL: (go iteetswe Swaziland mo gare)	207,840
NAGA YA FREI STATA:—	17,000
NATAL LE GA-ZULU:—	463,382

Mo lokwalong la gagwe, le go tweng "Puso ya Bantsho mo Lefatsheng la Kopano ya Souta Afrika," Mor. H. Rogers o re a umaka tshimago ya makeishene a Bantsho a bapileng le metse ya Makgowa mo dingwageng tsa pele ga Kopano, o bua jaana:—

"E rile pele ga Kopano, tshimago le tsamaiso ya ditiro tsa puso ya BaAfrika mo metseng e bapileng le ya Makgowa di ne di le mo boikarabelong jwa balaodi ba motse ba na le nonofo le thata tse ba di rwesitsweng ke molao. Ke tsamaiso e neng e dirwa ka melao e e neng e ya re pele e tla dirisiwa, e fete mo diatleng tsa Mmuso go athola tshiamo ya yone."

Fa go tse "Balaodi ba Motse" go ne go tewa Lekgotla la Motse, Lekgotla la Badisa ba Motse, Makgotla a Metse, mme ebile fa gongwe, jaaka kwa Kapa, go tewa Makgotla a Dikgaolo le Makgotlana a Ditiro tsa Kalafi. E ne e ya re gongwe le gape, ditiro tsa balaodi ba metse di kgobalagane mme go tloge go tsoge mathata le matshwenyego a mefuta-futa.

Lefa gontse jalo fa go buiwa ka kakaretso, mme bogolo mo metheng ya bogologo, Makgowa a 'diteropo' ka gale ba ne ba ikemiseditse go arolela BaAfrika dikgaolo fa thoko ga metse ya Sekgowa go ikagela motse, go tlhoma ditshingwana tsa merogo le go aga matlo a kobamelo (dikereke). Se se neng se tlhokafala bogolo-bogolo ke makgotla a lekang ditiro tsa go aga matlo le tsa kalafi jalo, jalo, mme ka tsela eo kemo ya metse ya Bantsho e ne e le e maswe—e tlhokang bophepa le diketekete tsa matlo a maswe bobo a popego ya one e neng e senya pono ya metse ya BaAfrika.

E tlaa re mo dipolelong tsa isago re leke go tthalosa kafa fale ga simologa Kopano, Mmuso o dirileng ditiro tsa go tlabolola kemo ya botshelo ka go dira melao e ilanang le mekgwa ya botlhaswa ya botshelo ka teng.

—4 TBN (iii).

Bumper Bantu Sports Choristers' Debut

(By Walter M. B. Nhlapo)

An interesting event of the year was the debut of the Bumper Bantu Sports Choristers, known to radio, listeners, at the Bantu Men's Social Centre recently. This choir is directed by Mr. Dan Twala and trained and conducted by Mr. John P. Tutu.

The programme was varied and appealing. Nothing of the exhilaration required was absent. The reason lay in the fact that the choir revealed musical warmth, flexibility, artistic subtlety, good balancing, fine sense of embellishment, and equal zest on all the items. The trainer did not succumb to the temptation of making the means more important than the end, and the composers sacrificed to make a Roman holiday for the sake of the choir. The programme opened with the light and graceful "Goodnight Beloved." The singing of the cantatas: "Rivers of Babylon" and "God Is With Us," was with brilliance and charm, rendering appropriate justice to lively and accomplished work. "The Sea Hath Its Pearls," "Sweet And Low" and "Oh Taste And See," were rendered with vigour and precision that earned praise for the choir.

The conductor's demands were met with surprising resourcefulness and discrimination in vernacular songs like "Maseru," "Leeba," "Riksha Lami," "Kaya Lethu Lase Goli," "Ndiindlele Ukusa," "Ezase Bhai" and "Ezase Kapa."

The choir presented fascinating Negro Spirituals like "Old Folks At Home," solos as, "Who'll Be Witness" and "Every Time I Feel The Spirit."

On the whole the solos and duets were successful and appealing. In the sketches, especially the "Prodigal Son" produced by Dan Twala, the players not only acted finely but to a great extent caught the spirit of the sketch.

The programme as a whole was a perfect performance which may be defined as that which, to borrow the words of Pater, "the end is not distant from the means, the form from the matter, the subject from the expression."

Rhythm Clouds Band played for dance.

Evaton Schools' Competition

(P. K. Magasa)

Under the auspices of the local T. A. T. A. branch, inter-school sports competitions are held annually. This year, the winning schools were presented with their trophies at Wilberforce Institute on Saturday, September 28.

Mr. J. B. Malindisa commended those who were responsible for that fete.

(Continued in previous column)



Whenever you see a Calendar..

It makes you think of the letters you must write—and when you think of letters, you naturally think of the ideal pad to write them on—Croxley, of course!

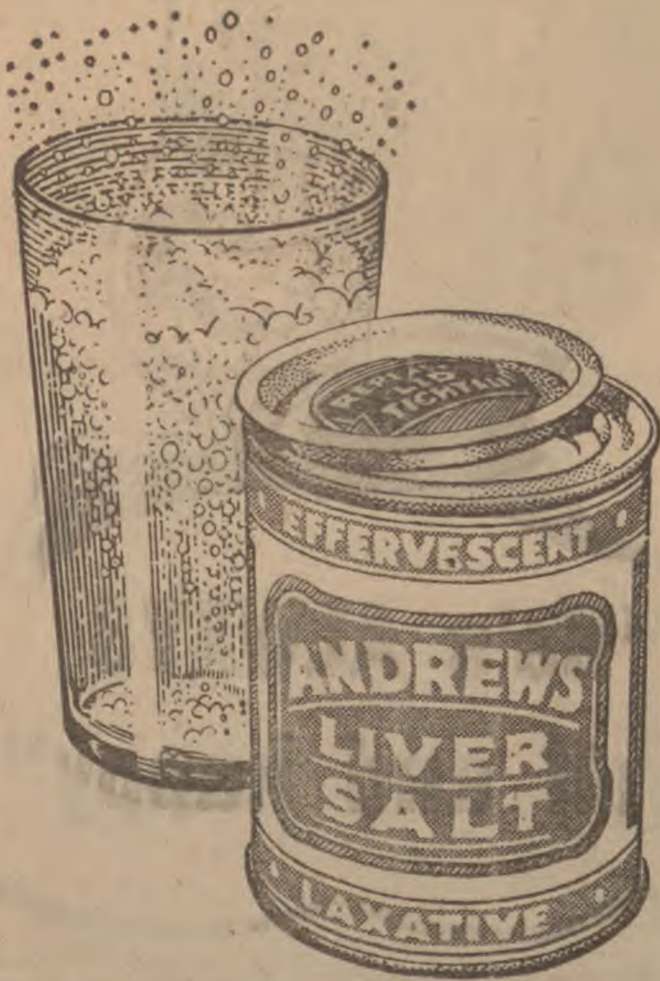
CROXLEY

WRITING PADS

The Pad That Makes Writing Easy



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

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

ANDREWS
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TIMHAKA TA VUTSONGA

Vatsonga ri shile! A hi phfukeni! Hi nga tishisi hi ku leswi Shitsonga shi nga ngenisiwa e ka "Bantu World" se ri lele! I ku hosha lo'kukulu loko hova na miehleketo yo tano. Hi fanele ku tiva mhaka leyi: Ho sungula. Kasi tinshaka tinawana ti sungule khale. E ka leswo tala ti le mahlweni swinene. Kambe a swi vuli leswaku hina ha tsandzeka. Sweswo ha kaneta. Varikwerhu mhaka hi leyi. Namuntlha hina Vatsonga ku na swo tala leswi hi karhata. Hi na swirilo swo tala ngopfu. Sho sungula i ku pfumala tibuku. Siku rinwana na rinwana Vatsonga va kayakaya va ya hala na hala va lava tibuku letintswa, kambe do, a va ti kumi. Ku hava. Shana swiendlwa hi yini shana?

Vatsonga Ha Loloha

Mhaka i yinwe ntsena. Vatsonga, hi na vuloloku tsala. Hi rhandza ku tirheliwa hi vanwana hina lo mbaa! Ko va na vanuna vambirhi ntsena shikarhi ka mpukuta va swidyondzi na tintlhari l'a va nga tsala tibuku. Wo sungula hi yena Mr. D. C. Marivate, l'a nga tsala "Sasavona." Wa vumbirhi i Mr. S. J. Baloyi, l'a nga tsala "Murhandziwani."

Vunyingi a byi endlil ntshumu. Leswi swi nyumisa ngopfu. Rishaka va tintlhari na swidyondzi ho kuma vavanuna vambirhi ntsena. Hayi! I hi tiehleketeni va ka hina.

Vonani Tinsini Leti

Namuntlha va kona l'a va nga tsalaka swo saseka swinene, loko vo ringeta, Vo tishika ntsena. Hi to tsala mavito ma nga ri ma ngani. Ku na va: E. P. Ndhambi, D. B. Nguvane, Piet S. Baloyi, C. K. Mageza, S. D. Shingwenyana, J. H. Maswanganye, E. A. Tlakula, D. D. Malongane, D. P. Maroleni, S. C. Marivate, A. E. Mpapele, S. S. Maluleke, J. C. Marivate, C. D. Mathonsi, Abner Mahatlane, Albino Bila, na vanwana l'a va tala.

Vavanuna, a hi tsali mavito va nwina ku mi ndzundzuzela kambe hi vona tintalenta leti mi nga na tona. Ringetani, mi ta hlamala. Va ka hina hi suseni tingana. Vamuneri va ringetile. Se va tshikele hina.

Timhakanyana

Mr. P. E. Maringa, mukambiri wa swikolo a Mashishini, loyi a a ri President ya Transvaal Shangaan Association, a endzile kaya le Germiston. E rendzweni ra yena o fike na le Pretoria laha a nga vonana na Mr. D. C. Marivate, E. E. Mareane, W. Mabaso na tatana Matjokana. A Joni o vonene na Mr. George Maringa na John Mashau.

Vamakwerhu, hi mi tivisa leswaku nakulori wa hina, yepa Frederick Matjokana, a nga Mutsongo wo sungula ku dyondza vudokodela le Fort Hare, wa vabya. O le Victoria Hospital, Lovedale. A hi nwi tsundzukeni e mikhongelweni ya hina, na swona hi nga rivali vatswari va yena l'a va nga ku kanakeneni.

Mr. na Mrs. J. R. Mahamu, va Valdezia Mission Station, va katekisiwe hi nwana wa mufana le Elim Hospital hi siku ra 3 October 1946. Nkulungwani hi dzonga!

Mr. na Mrs. A. E. Mareane, va City Deep Mine, Johannesburg, va katekisiwe hi nwana wa nhwana. A ma vuye mati!

Rifu ri ve kona le New Barothena ku lova ka Mrs. M. P. Manganyi, mana wa nakulori wa hina ka Transvaal Shangaan Association, yena Matthews Manganyi. Hi rila na nwina va ka Manganyi.

Rifu rinwana i ra ku lova ka nwana wa Mr. na Mrs. Thomas Golele va New Clare. Hi rila na nwina va ka Golele!

Muhleri o na mapapila yo tala ya Mr. John Hlangani Masia loyi a a tirha Natal Building Society na le Diepkloof Reformatory School. Loyi a tivaka direse ya yena, a a yi rhumela ka Muhleri.

Rev. Alfred Thavela, o tivisa mashaka na lava a va tsalelana na yena direse ya yena leyintshwa: Tangelane Mission Station, P. O. Klein Letaba, Louis Trichardt.

Mrs. A. E. Mageza wa le ka Mashamba Mission Station, o endze Joni ku ya vona vana yakwe va Mr. na Mrs. C. K. Mageza le Orlando na Mr. na Mrs. W. May va le Alexandra Township.

Mr. E. Mukoki, loyi tirhaka ka Manufacturers' Representative, Johannesburg, o vuyile hi le kaya le Mashau.

Mr. Patrick Ntsanwisi, Mrs. Grace Max Mshope, va Rooistad

Mahungu — Hungwana

Lava lavaka ku dyondza shikolo sha madyambu yanani mi ya vona mavuri le Swiss Mission Church, 32 Rieght Street, Doornfontein. U ta mi hlamusela hinkwaswo. Ku dyondzisiwa ku suka hansi ku ya fika ka Std. VI. Ku na matishnara yo vupfa swinene. Yanani! Iw sam Maswanganye, o kombela Vatsonga l'a va navelaka ku tlanga tennis leswaku va ya nwi vona le Room 81 Jeppe Hostel, Jeppe.

Vukosi i Mbera

Ku twala leswaku masiku l'a ma nga hundza Major D. G. Hartman, Chief Native Commissioner, o ve na nhlengeletano leyikulu ya tihosi, tindzuna na malanda le Vendaland. E nhlengeletano leyi a yi ri yo ngenisa hosi leyintshwa ya Vavenda, yena Hosi Ratsialingwa na ku susiwa a shitulwini ka Hosi Sibasa.

Ku twala leswaku Sibasa o susiwa e vuhosini hikuva a a nga faneliwangi hi vuhosi; na swona o nge ku ve na vavenda vanwana lava nga vilela hi laha Hosi Sibasa a va khoma ha kona. Ratsialingwa i hosi ya Sibasa, kambe wa yindlu leyitsongo. Sibasa o ve shitulwini ku tlula malembe ya khume na ntlanu. Vakhale va tivisile loko vate: Vukosi imberu.

Mufana Shi Tisungu

Swa rivala a swi tshayi nanga nwina va ka hina. Mufana wa mulungu u tisungile hikokwalaho ko a a ri na ntimanyana kasi vumakwara a va ri na ntlohe. Mufana loyi, hikokwalaho ka ntimanyana wa yena, a nga pfumetiwangi ku nghena shikolo sha valungu laha ku nghena Vamakwavo, kambe a yisiwa a shikolweni sha Mabosumani.

Leswi swi vavisile mufana swinene. Kute ka siku rinwana loko tatana na manana na vama-kwavo va nga ri kona, o sala a tisungu. Kunene loko va ku u wantima va ku dlele!

Ntsako wu vanga Mihloti

E nkhubenyi wa vukati le Amerika, ku humelele mihlolo. Vatekani va te va fika Kerekeni, vo kuma yi tele yi fika hi nomo. Nhwana loko a ku kelu, a vona ku tala ka vanhu a tsaka ku tlula na mpimo. E ku tsakeni loku, a titivala, e ku titivaleni o fisa sweso. Tivoneleni vatekani. Ntsako wa dlaya.

A Konyomoka Voko

Masiku lawa, ku na dansi yinwana yi humaka a Amerika va nge i "Jive." Swi nga leswi madansele ya kona o nge va tsina mahlozi. Ka kavangiwa, ka hoshiwa milenge ndzaku na le mahlweni. Nhwana o fanele ku pfa a ndziwilika. Djaha na rona ri fanele ku pfa ri tlula. Milomo ya

pinyulusiwa, mahlo ya sheludziwa.

Swi nga leswi viki leri nga hela nhwana unwana o te a ri karhi a "Jayiva," loko a ku wa ndziwilika voko sho konyomoko! Hi sweso nwina vajayivi, a mi ri mi lava Shimerika!

Va Hlamuleni

Hi kume swivutiso swo tala swi huma ka varikwerhu. Va lava leswaku vahlayi va Shitonga e ka "Bantu World" va va hlamula. Hi kombela vahlayi ku va hlamula. Mi nga lehisi loko mi hlamula. Komisani "minhlumulo" ya nwiwa.

Sho sungula, shi huma ka J. P. Ndhambi: "Hi kwala ka yini ngu-vo ya mufundzisi yiri ya ntima?" Nwi byeleni.

Sha vumbirhi, shi huma ka J. S. Chauke: "Yi ve hi lembe rihi: Tshatshalaza, Nwashorwani, nyimpi ya Vakhaha na va ka Nkuna, Bandirikopo, Matshoni." Nwi byeleni lembe ra kona, kumbe i 1890 kumbe 1921.

Sho hetelela, shi huma ka D. Maluleke shi nga shitshudeni: "Swi vula yini: ku panza vushe-dzi, mbhangu, dutuvi, masenyani sagwadi." Hi sweso. Hlamulani nwana loyi.

Shitiviso: La'vo tala va rivala

Va Hanyisa ku Yini Vonake?

Hi siku ti nga 21 September, 1946, hi kumile "Bantu World." Hi te loko hi yi hlaya, hi kuma Shitsonga sha kona shi hi tsakisa ngopfu.

Mhaka le'yi nga hi yavisa timbilu i mhaka ya Mr Mabasa. O hlaya leswaku a endzile a Letaba. Kutani o kume vanhu himpfuka va velekiwa a va tiri mati. Na swona o hlaya leswaku miti ya vona yi tele thyaka.

Ndi rhandza ku tiva kuri vanhu lava loko va nga tivi mati va hanyisa ku yini vonake? Ha dangisa ku tva lweso tano. Vunyingi bya va ka hina va ta kuma dyondzo e ka leswi nga tsariwa loko swiri swona. Na swona hi ta dyondzisa vasati va hina ku hlantswe swi-bye na timpahla.

Ntsena a ndzi tiva laha ku thsamma Mr Mabasa. A ndzi ta nwi endzela ndzi ya kuma dyondzo e ka yena.

—J. M. Hlungwane.

ku tsala mavito ya rona loko va rhumela swuvitiso. Mi nga rivali. Muhleri o na swivutiso swo tala le'swi nga hava vito. Swi nge kandzisiwi.



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HOLO EA LITOROPO AFRIKA

KHOLO EA MALIBOHO LE LITOROPO KA BAKA LA MERAFO

Ka selemo sa 1871 ho ile ha fumanoa merafo ea daemane moo kajeno e leng motse oa Kimberley le moo re bitsang ka hore ke khohlong tsa khale. Ka selemo sa 1889 ho ile ha fumanoa merafo e mehlo ea De Beers' Consolidated. Ho ba teng daemane sebakeng sena ke ntho e neng e se e ntse e tsejoa ho tloha ka 1867 ha bana ba mopolasi ea bitsoang Daniel Jacobs ba thonaka daemane ea boholo bo boholo haufi le motse oa Hopetown. Ka lilemo tse peli tse ileng tsa latela tsena molisa oa Lekiriko a boela a fumana lejoe le leng leo qetellong le ileng la rekisoa ka chelete e ka ka pondo tse 25,000 ea bitsoa 'Naleli ea Afrika e Boroa.'

Motse oa Kimberley oa hola pele haeba joalo le hloka hloka ea basebetsi mabapi le tsa ho cheka merafo 'me Ma-Afrika a tsoang hohle ho la Afrika e Boroa a phallela merafong ena ea daemane. Ka lilemo tse ngata ka leboa ho Ladysmith, Natal, seteishene se tseleng e eang ka Mangaung le Kimberley eo e leng tsela e khohle se ile sa e ba le lebitso la "Daimana", e le seteishene sa ho thusa Ma-Afrika a tlohang Natal le ha Zulu a neng a lebisana ka Kimberley ho ea batla mosabetsi. Le ka bona le lona hore lebitso lena le ea ithalosa.

Basebetsi bana ba neng ba thaotheloa ho ea sebetisa merafong ena ea De Beers' ba ile ba behoa kathoko libakeng tseo kajeno re ka li bitsang ka hore ke Komponi, hona ho ne ho etsetsoa ho ba thusa le ho thusa le bahiri ba bona. Ho ne ho e na le ba bang hape ba nang le mesebetsi e mengata ba ileng ba fumana mesebetsi litoropong; ba neng ba sa lule ka likomponing bona ba ne ba lula libakeng tseo joale re ka li bitsang ka hore ke malokeishene.

Ka selemo sa 1900 motse oa ebile re ts'oanetse ho e hopola ka Kimberley e ne e e le o moholo moo ho neng ho phela hammoho Makhoora le Ma-Afrika a mangata.

HO FUMANOA HA MERAFO EA MASHALA

Hangata ho batla ho lebaloa molemo o moholo o ileng oa hlalisoa ke ho fumanoa ha mashala, empa hona ebile ntho e khohle

1885; eaba ka selemo se latelang ho fumanoa motse oa Johannesburg 'me ka 1887 maloala a pele a gauta a qala ho sebetisa ha ba ha thehoa le Lekhotla la Merafo. Ho hola ha toropo ena ea Johannesburg ea e ba ntho e nkang nako e khuts'oane—ho sale joalo le kajeno. Motseng ona ho ile ha tla Makhoora le ba Bats'o ka likhutlo tsohle tsa lefats'e. Ha merafo e ntse e ata ho ile ha boela ha nna ha hloka hloka hore ho be teng hape basebetsi ba bangata merafong ena. Ha re tsebe hantle empa re hopola hore Komponi ea pele e bile mane Robinson. Toropong ena e ncha Ma-Afrika a fumana mesebetsi o kathoko le ho epa mekoti. Ruri ka nako eo ho ne ho le teng Ma-Afrika a mangata a sebetisang mesebetsi oa ho nka batho ka liricha.

Ka 1897 toropo ea Johannesburg ea nkuoa e le ea 'Masepala' ha ka taolo ea 'Muso oa Repaboleke ea Transvaal' ho ile ha khethoa bana ba leshome le metso e 'meli hore ba hlokomela tsa ho tsamaisoa ha motse ona. Lekhotla lena la mofuta ona le ile la feela ho hang ka selemo sa ntoa ea Maburu empa la boela la behoa ke Mnyesemane e le lekhotla le behiloeng, hona ho etsahetse ha Mnyesemane a kenela tulo ena ha ntoa e se e tla feela.

Ka 1903 ho ile ha neheloa matla a ho hlontsa ha lekhotla la motse leo ka mor'a ho khethoa ka molao le ileng la qala ho sebetisa ka khoeli ea Ts'itoe hona selemo seo. Palo ea batho e ileng ea nkuoa ka 'Mesa, 1904 e bontsa hore ka eona nako eo lenane la Makhoora a Julang toropong ena e ne e le 83,902 ha ba e seng Makhoora e ne e le ba 74,678. Kae-kae hona mona re beha manane a tsa palo e ileng ea e ba teng Johannesburg le libakeng tse ling tsa litoropo tsa Afrika e Boroa ka sona selemo sena sa 1946.



Offisi tsa puso le basebetsi ba MacNamee, motse oa Ma-Afrika mane Port Elizabeth. Lokeishene lena le letle, le abiloeng ke masepala oa Port Elizabeth, le bonahala hantle mona phatlalatsa.

KHOLO EA LITOROPO MALIBOHONG A AFRIKA E BORO

Tulo ea khale ea likepe koano ke Cape Town 'me ka lebaka la hobane leliboho lena le ne le le haufi ka leatle le Europe e Bophirimela le ile la qala ho bona matla a ho fumanoa ha gauta le daemane. Ka lilemo tse ngata e ile ea ba molemo ha e le leliboho empa bongata ba batho ba neng ba sebetisa mona e ne e se Ma-Afrika feela. Leha ho le joalo, ha matla a likepe a ntse a hola Ma-Afrika a mangata le 'ona' a ile a qala ho ba le libaka tsa bululo mona 'me ha qaleha ho ba teng ha libaka tsa Ma-Afrika tulong tse kang eo joale e tsejoang ka hore ke Cape Flats.

Re tla ke re bue ka ho hola ha motse oa Thekong moo ka lilemo tse ngata ho neng ho le teng feela tulo ea lihlahi. Ka nakoana e telele likepe tse khohle li ile tsa kena ka sebakana se senyanyane ka hona ka lelibohong lena empa ha ho buloa merafo ea mashala sebakeng se maile li makholo a mabeli ho tloha lelibohong lena sohle se ile sa tlosoa lehlatheng; likepe tse khohle tsa kena lelibohong lena; tsa laolla photo ea tsona tsa laitsa hape li-phahlo tse eang England le mashala a sebelisoang sebakeng sa li-enjini tsa likepe. Hona ha etsa hore ho hiroe basebetsi ba bangata Thekong e leng haufi ka terene ho tloha Johannesburg ho na le Cape Town.

Mashala a lokile sebakeng sa merero e meng e mengata kantle ho tsebelisoang ea lipatsi likepeng o mong molemo ke oa hore a sebelisoa ho etseng motlakase. Ka lebaka lena mesebetsi e meng ea matsoho e ile ea etsoa feela libakeng tseo ho tsona ho nang le motlakase o lokileng o nang le theho e tlase 'me mesebetsi ena le eona ea batla ba ka e sebetisang. Faktori tsa mofuta e fapanang li ntse li qaloa mane Thekong le libakeng tse ling hape tse leng haufinyane le merafo ea mashala.

Ka nako tse ka morao nana Port Elizabeth le East London le tsona li ile tsa e ba litulo tsa mesebetsi ea matsoho ebile lenane le lehlo la Ma-Afrika le fumane mesebetsi libakeng tsona tse leng haufi le libaka tsa Ma-Afrika Koloni ho feta sebaka sa Witwatersrand.

MASHALA LE KHOLO KA KAKARETSO

Ha gauta e qala ho epoa tu-

long eo kajeno re e tsebang e le ea Johannesburg ho ne ho se seporo se kopanyang Natala le Gauta empa ho ne ho le teng mola o lebisang ka Witbank mashaleng kahoo sebaka se neng se hloka patsi se ne se ka sa nna sa fumana mashala a ho sebelisoa merafong le nthong tse ling.

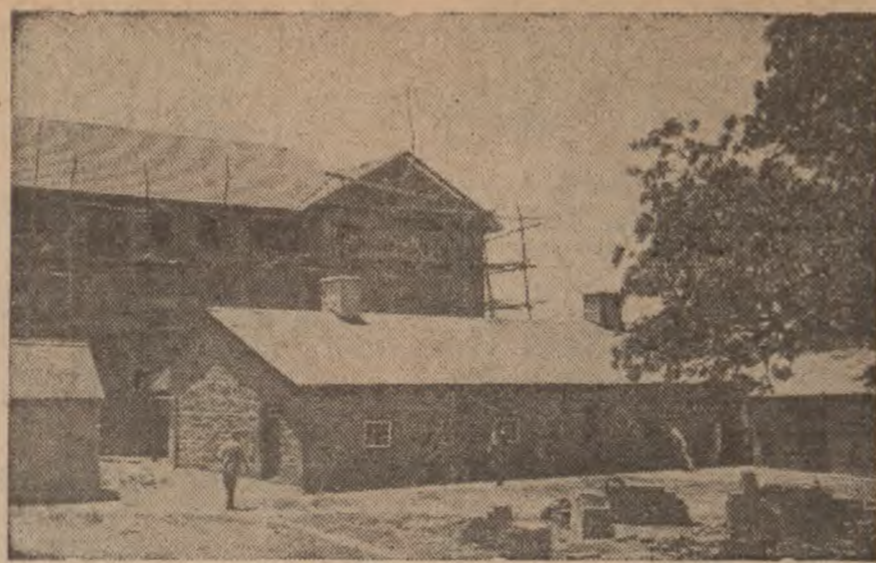
Ntoa ea 1914 hoisa ho ea 1918 e ile ea etsa hore ho be teng katleho e khohle mabapi le mesebetsi oa matsoho haholo-holo ka Witwatersrand. Ts'ipi e ea batleha bakeng sa mesebetsi e mengata 'me mane Vereeniging le tulong e haufi le Pretoria ho na le libaka tse khohle tsa mesebetsi ona tse sa tsoa hola haufinyane tjena. Tse ling hape li teng tse holang hona haufinyane le tsena. Qetello ea taba ena ke ea ho kena ka matla ha basebetsi ba Ma-Afrika libakeng tseo ho luloang ho tsona tse haufinyane le libaka tsona. Tsena qetello ea tsona e bile ho ba teng ha libaka tsona tsa litoropong tseo re ngolang ka tsona mona.

HLALOSO EA LENTSOE LENA "MASEPALA"

Ha re bua ka tlalo, lentsoe lena la masepala le bolela tsela ea puso ea toropo moo lekhotla ka pa mokhatlo o itseng o neheleloang matla a itseng a ho hloma melao e sebetisang meeling e itseng ea toropo eo. Ha morao re ita bua ka tlalo ka taba ena kaha e le e amang a mathata a bileng teng mabapi le libaka tsa litoropong. Hangata se etsahetseng ke sena; batho ba lula libakeng tse haufi le moo ba sebetisang empa e le tse sa keneng ka tlas'a melao ea makhotla ana. Qetello ea taba ena e ba ea ho qotetsana, litulo tse sa hloekang le mathata a mofuta eohle e fapaneng. Re tla bua ka taba ena hape mangolong a rona a latelang.

KAKARETSO

Re lekile lengolong lena ho hlalosa ka bokhuts'oane kamoo Makhoora le Ma-Afrika a mangata a basebetsi a ileng a tla lula ka litoropong tse khohle le maliboho a Afrika e Boroa. Mangolong a latelang lena re tla ke re hlalose taba tse ling tse ngatanyana tse hlalileng ka lebaka la ho ata ha batho, ke 'Muso le balaoli ba naha ho lokisa phoso tsa khale le ho lokisetsa nako e tlang ea menate metseng ena moo Ma-Afrika a Julang litoropong a ka nkang karolo ea 'ona mabapi le ho atlehisana mesebetsi ea matsoho ea Afrika e Boroa. —4SBM (IV).



Ntlo ena e le e bonang leha ebile e le nyenyane ke e tummeng ea Komishinara e khohle mane Kingwilliamstown. Ka morao ho eona mona le ka bona offisi tse ncha tse ntseng li ahoa ho nka sebaka sa ea khale.

burg ka 1887 eaba ka morao a fumanoa mane Witbank merafong oo ho 'ona Mong. Winston Churchill a kileng a ipata teng ka ntoa ea pele ea Maburu ha a ne a baleha bots'oarueng mane Pritoria. Hape, ka eona nako eo, merafo ea mashala ea boela ea e ba teng Natala libakeng tsa Vryheid, le Utrecht (Moo ka nako eo ho ne ho tsejoa ka hore ke New Republic) le Dundee le Newcastle.

Libakeng tsona tsohle tse boleltsong ho ile ha batleha ho le teng batho ba tla sebetisa merafong ea mashala bao hangata ba ileng ba fumaneloa matlo mofuteng e fapaneng ea Likomponi. Mesebetsi e meng hape ea e ba teng ea Ma-Afrika a Julang ka litoropong tse neng li le haufinyane le merafong tseo ha nako e ntse e tsamaea li ileng tsa hola ka matla le ka bohlo.

HO FUMANOA HA GAUTA WITWATERSRAND

Gauta e ile ea fumanoa pele ka Witwatersrand ka selemo sa

Tulong ena ea motse o holang ka potlako libaka tse ling li ile tsa behoa kathoko hore e be tsa basebetsi ba Ma-Afrika ba sa sebetisang ka merafong 'me ho ile ha qaleha libaka tsa ho Pimville eo e tummeng ka la Nancefield, Prospect (eo ha nako e ntse e tsamaea e ileng ea nkuoa ke ba ha Railway ba e buseletsa ka motse oa Orlando) hammoho le New Clare le tse ling hape.

BOTUMO BA AFRIKA KA MERAFO

Ho tloha matsatsing a khale lidaemane le gauta li ile tsa khahla batho ba bangata ba neng ba rata ho ikhabisa ho hoeba bao ka lebaka la ho ba sieo ha ntho tsena naheng tsa habo bona ba ileng ba tlameha hore ba phallele ka Kimberley le ka Johannesburg. Bana ha ba ka ba hla ba kena ka matla morerong oa ho epa gauta empa morerong oa ho thusa ba neng ba rata ho etsa joalo 'me hona ho ile ha baka hore ho romeloe phahlo tsa mofuta e fapaneng koana mose ho mapatle. Ke mona moo ho batlehang hore ho buuoe ka ho hola ha mali-boho a mang a rona re boela re bue ka matla a mashala.

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Always include a few tins of the popular "TRAWLETTE" Sandwich Fish Spread on your shopping list. For snacks, parties, and sauces it is always relished. It spreads thinly, has the right colour and possesses a most appetising flavour.



"TRAWLETTE" SANDWICH FISH SPREAD

A fine fish product prepared by IRVIN & JOHNSON (S.A.) LTD.

Tsa Edenville

Re thabile haholo ke ho bona re fumana marotholi a pula matsatsing ana. Modimo o bontsitse lerato le mohau oa oona ho rona Joale eka khona hore ba nang le litsa ba eme ka maoto ho ka jala meroho le tse ling. Tlohelang ho jala matjoi, moroboro, seepe li tse ling tse sa ts'anelang. Re le-keng ho sebelisa mobunyana oo re nang le oona, e le hore re phe-meng tsietse ea tala. Bothata bo loketse ho re ruta.

Re thaba ho bona matichere a motsana oa rona a eme ka maoto tsimong ea sekolo ho ruta le ho khothalletsa bana temong. Baholo e ka khona le bona ba etse karolo ea bona mosebetsing ona mabapi le bana. Bana ba be le liratswana hae.

Ka 11 Mphalane ke ha bana ba sekolo sa rona ba etetsoe ke bana ba Meyerton ka lipapali. Papali li ile tsa tsamaea tjena Meyerton 17. Edenville 3. Bashemane Meyerton 2. Edenville 2. Papali ena ea bashemane ha e ea ka ea khanya. Ka baka la moteha phala e leng oa ba Meyerton.

Ho libapali tsa Edenville re ka bolela Messrs. P. Phoofole (white-horse) E. S. Mokhali (Remember)-Qupa Theletsane Setloboko Mora-be, Khenefi (Silence), Jacob Mo-chela, Buya Msutu, S. L. Morabe, (Busy bee) John John Mothosile, (Attention), Alex Pitso (Chief Adam) Mochela (still water).

E ile ea re ha eka tsatsi le ea rapama ra bona Mr. Maletse a eme ka maoto hara motsana oa rona le Pathfinder Boy Scouts ba Meyerton Moropa li liphala li ua. Eena a ithomme kapele a tsokotsa molamu o benyang. Ruri ebile ntho e ntle hara motsana oa rona ho bona bana ba etsa mokhabo o joalo. Baholo ba Edenville bana ba lona ba kae? Lona baholo le hokae bakeng sa ho thusa bana ba lona le batsamaisi ba bona? Marema tiou a ntsoe le leng.

Bosiung bona boo ke ha e le mo-kete oa lipina. Mr. Luca Makhema a etsa mehlolo le bana ba hae. Ka tsatsi le latelang ke ha ba tsoa ka lori ea bona ho ea Bethlehem. Mr. le Mrs. A. Mohulo ba kile ba re khalo ho ea Kroonstad ho nyalisa mora oa bona N. S. Mohulo.

Ho ba kileng ba eta re ka bolela Messrs. Albert Pitso, D. Maletse, D. Motsi, Kroonstad, Miss. M. Tentsi, Germiston Ntata rona Mr. S. P.

Bofubelu sa Hlakang



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

Marotholi a seng Makae



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

Mahlo a Hloekile



Ka metsotso e seng mekae feela, ka pele-pele feela, mahlo a hao a shebeha a hlakile a le masoou. Ho hotle joang ha a sa khatatsoe ke methapo e bonahalang phatlalatsa! A phollie hakakang! Bakemising bohle le mabenkele: Theko 2/3 le 4/6.

S.A. Distributors: DRUGS & TOILETS (PTY.), LTD., Box 2801, JOHANNESBURG.

EYE-GENE

Mahungu ya Haleno

(P. S. Baloyi)

Hi Sonto ya 25/8/46 hi ve na nkhuvo lowu kulu e Kerekeni ya Elim. A wu ri nkhuvo wo amurkela Mufundzisi lontswa loyi a humaka le Swissa. Vito ra yena i Rev. D. Jaquet. Kereke ya Elim na Marhavi a swi hlengeletere kwale ntsindza.

Ri ve siku ro hlamarisa kunene. Kereke ya kona yi enghenile hi nkarhi wa 10.30 a.m. yi huma hi nkarhi wa 1 o'clock. Vanhu a va tele ku fana na tinjiya. Vana va sikolo sa Elim Practising school va yimbelele risimu ro saseka ngopfu ro vuyisa Mufundzisi Jaquet na ndyango.

Ku vulavurile vanhu lava hi ku landzelelana: (1) Nkulunkumba Eleasib Mageza hi vito ra va Elim. (2) Teacher M. M. Motenda hi vito ra tikereke ta Marhavi ya Thabalala, Efrata, na Emmaus. (3) Ku pfumalekile wa yimela tikereke ta Mbokota, Mashamba, Tsakani na New-Barotta. (4) Nkulunkumba Peter Vukeya a yimela kereke ya Snirley. Teacher O. I. Miyeni a engetelela marito ya le Elim.

Muneri Cuendet yena Mufambisi wa ntirho siku rero u hetelele hi ku kombela yena Muneri D. Jaquet ku vulavula yena o kombisile ku nyosa ka yena loko a kotile ku ta fika e tikweni ra Afrika. O te o tile hi shihahampfuka. Vanhu hikvaso siku ra kona a va nga karali na ku yingisela hi ku tsaka ka timbilu.

Shikolo Sha Ephrata

E ku sunguleni ka lembe ra 1946 sikolo sa Efrata si nyikiwile Std. VI hi vona vakamberi. Kune ne mhaka leyi a yi sasikile na ku tsakisa ntsena lesi a si vavisa hi

Mahlatsi o Kroonstad hospital. Re mo lakaletsa katleho moralinyana oa hae Meriam Mahlatsi o bile a re khalo ho tsoa sekolong, Stoffberg-gedenkskool, ho tla bona ntatae pele a isoa hospital. Miss. Alrina M. Mokhaneli le ntatae ba khutlile ho tsoa Gaudeng. Hara motsae oa rona re bona le Miss. Matsie Segole ea tsoang Ficksburg.

Ka la 13 Mphalane, ke ha lori e etsoa le ba phutheho ea Mr. I. Thibile hara pula ho ea Kroonstad. Miss. D. Ramoliki o khutlile Kroonstad, moo a neng a etsetse Mr. Meses Motsumi le M'e oa hae ba khutlile ho tsoa bohlokong. Molimo a ke a ba ts'elise.

leswaku va-teacher vona a va ri vanharhu ntsena. Hi loko yena Principal wa kona a vona leswaku ntiro wa tika, kutani a thola "un-qualified teacher," loyi a hakeri-waka hi mali ya "Garden Products." Ku savisa miroho ya le si-rapeni. Hi nwi hakerile hi ku sukela February 1946 ku fikela namutlha.

Nsimu ya sikolo hi tshoverile masaka ya 10 nan'waka. Masaka ya kona hi phamela vana e siko-lweni. Hina swakudya a swi hi kaleli. Hi ti rimerile. Na kona hi katekile hikuva yena nwina wa purasi Mr. E. H. Jaques u savile sigayo so gaya mavele. A ha ha yi a Elim ku ya gaya kona. Ho gaya kwala nyongeni. Hambani va Efrata! Hulumente u hi engetelele va teacher. Ku sukela hi ti 1st. September 1946 hi nyikiwile teacher ya yumune (Fourth Additional teacher). Hi ri nkulungwani i dzong e ka nwina tihosi! Ha tshemba ku nga ri khale'hi ta nyikiwa wa vuntlhanu. Sweswi madyondzisele ya ta antswa swinene-ngopfu.

Teacher unwana na unwana u ta dyondzisa mitlawa mimbiri ntsena. Ma-Students ya Lemana na wona ma ta wa vuntlhanu wunwana na wunwana ku ta endla "Practical Teaching." Ha ka ri ha ti lulamisela Eistedford yi nga ta ba kona le Elim nanwaka hi ti 13 na 14 September. Ha tshemba hi ta yimbelele swinene nanwaka.

TSOSA NYOOKO EA SEBETE SA HAU—

Kantle ho Calomel—U tla bona u khoroa hoseng maroahlong a hau u tletse bophelo.

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

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

NGOANA EA MOTLE, EA NONNENG O THABISA

BATHO BOHLE

ebile ho etsa hore a nne a phele hantle

KAOFELA bo-mme ba bohlale—ba basoou le ba batso—ba tseba hore bana bohle ba batla moriana oa ho ba phelisa le ho ba ntsa mahlokong le mahlokong a meno ha ba sale banyane. Masea a sa robaleng hantle bosiu ka baka la moea ka maleng kapa khatatso tsa ho khoroa meno a atisa ho fokola a be bohale, a lle khafetsa. Ha ho le joalo mme le ntate eba ha ba sa bo robala, ebe le bona ba se ba khat-thala ba halefa.

Empa hona ha ho hlokehe ho etsa-tummeng li folisa ka mehlolo. Li hala ntlong ea hau haeba u neha thibela leseha ho lleng, li etse hore leseha la hau Powder tsa Ashton & le boroko bo monate bo phoileng Parsons kamehla. Powder tsena tse boo matefisang ba-ntla bohle.



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Ha li na Kotsi le Hanyane

U ka li reka mokemising ofengfeela kapa levenkeleng.

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Asthma Agony Curbed Quickly

In 5 minutes the new formula, Mendaco starts circulating through your blood and easing choking, wheezing, gasping Asthma and Bronchitis. Soon you will breathe easily and freely and sleep like a baby. Mendaco must do you good no matter how long you have suffered, because it dissolves and removes the mucus and phlegm that is poisoning your system, sapping your energy, ruining your health and making you look and feel old long before your time. Get Mendaco from your Chemist or dealer to-day.

Mendaco for Asthma * Bronchitis * Hay Fever

SESEPA SA SUNLIGHT

se feta tsokile KAOFELA ho khathatsoeng mahaeng HA HO SESEPA SE KA BAPISOANG LE SUNLIGHT E NANG LE MATLA LE SEBOPEHO SE SA HLOLOENG!

—HO HLATSOA PHAHLO

Me e je nako, ha e babe mosebetsi—e lelefatsa bophelo ba phala

HO KUTA LITETU

Lefelo le ngata le Sunlight le tla thusa ho lelefatsa bophelo ba lefela la hao

HO HLAIPISA BANA

—E tla ba streletsa matung ba phala hantle ba bo matla

HO HLOEKISA NTLO EA HAO

Lefelo le lengata le eona le tla hloekisa ntlo ea hao, e lula e nkha hemonate

HO ITLHATSOA

—E tla thapisa 'mele oa hao, e lula e le monate.

SUNLIGHT

SESEPA SE NTLA SA THEKO E NTLA MONA SOUTH AFRICA

—KE SONA SESEPA SE NANG LE MOPUTSO OA £1000

EYE-GENE



"See Reynolds and See Better"

We have a specially fitted private room for testing African people.

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OPTICIANS

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BAZAAR, JOHANNESBURG.

Men Past 40 Need a Boost

Many men when they reach the age of 40 begin to slow down, suffer from nervousness, pains, and a dull ache at the base of the spine. You can't enjoy the true pleasures of life when you feel all tired out and old before your time. So, if you suffer from getting up nights, backache, pains in the groin and legs, nervousness, physical weakness, difficulty in concentrating, worry and fear, and that dull ache in your back at the base of your spine, you'll be glad to know about Rogena. Rogena is the treatment of an American scientist which works quickly to curb these troubles which makes you feel prematurely old. Try Rogena, and within 24 hours see how much younger you feel, how your energy increases and how you can once more enjoy life's pleasures to the fullest extent. You'll feel like a new man, thanks to Rogena. Rogena is sold by all chemists and dealers. Don't delay—get Rogena today.

You drink **FOOD** when you drink a cup of **Bournville COCOA**



Yes, Cocoa is actually a food—a food that you drink! It is a real foodstuff; doctors say so because they know that it contains many valuable ingredients. Therefore, it is a food

that gives you more energy and strength and it's also a drink that is really delicious. Bournville Cocoa costs only 1/3 for 1/2 lb. which makes 16 cups of cocoa.

CADBURY'S BOURNVILLE COCOA



YOU MAKE COCOA THIS WAY



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



When Dora goes to a social she is always the favourite

Dora has a clean, clear, soft skin which makes her very attractive. If other girls take care of their skin and use Palmolive Soap regularly they may become like Dora, and then people will say they are beautiful "PALMOLIVE GIRLS". Here is what every girl should do.

Every morning and every night, wash your face, neck and arms with Palmolive Soap and water (warm water is best). Rub the soap lather gently into your skin and then wash it off with cold water. The oils in Palmolive Soap will in this way make your skin softer, cleaner and more beautiful.



WHO'S WHO IN THE NEWS THIS WEEK

Orlando News

(Evesdropper)

DONALDSON ORLANDO COMMUNITY CENTRE

In the near future a simple storey building comprising twenty rooms will be erected at the present site of the Leake Hall—temporary premises of the D.O.C.C. The building will have a large Hall, Boys' Rooms, utility rooms, committee rooms, arts and crafts-rooms etc.

Tennis Courts, swimming baths etc. will also be provided.

MUNICIPAL ORLANDO CHORAL GROUP

Formed about four weeks ago, the Orlando Choral Group conducted by Mr. Z. Mothopeng, a conductor of the Orlando High School, is growing rapidly. The choir hopes to stage a performance in December and will present the 'Messiah.' It is also hoped that in time the choir will broadcast and perform at special functions.

Music sheets expressly for the group, have been ordered from England. In spite of the inclement weather last Friday, nearly all the members turned up to the weekly rehearsal held weekly at 3 p.m. at the Orlando High School. Those wishing to join the group are advised to see Mr. Z. Mothopeng at the High School.

"STRANGE BEER!"

On Monday October 14 in their usual beer raids the police came across 'strange beer' in Pimville. Passing one spot the police heard a noise. They investigated and made a startling discovery. It was a newly born baby, staffed gagged. It was immediately removed to the Orlando Clinic where it is undergoing attention.

RALLY

Wolf-cubs from the American Board School, Methodist School, Roman Catholic School, and the Swiss Mission School took part in a rally at the plantation square on Sunday 20th October. They had jungle games, singing etc. After games they had their "first kill." The Swiss Mission Wolf-Cubs is a newly formed group.

The American Board and the Methodist cubs bands provided the music.

WORKERS' EDUCATIONAL ASSOCIATION

This association is doing a useful work in the Township. Already classes in Book-Keeping and Business Methods and ethics are held at the Mooki Memorial School on Tuesday evenings at 8 p.m. Mr. Short of the Y.M.C.A. gives the Book-Keeping lectures. The association provides the books. Those wishing to enroll have to visit the Mooki School for application forms.

MUSICAL ASSOCIATION

At a meeting of the Orlando Musical Association held at the Leake Hall last Friday it was agreed that the association form a choral group. Mr. W. Sejamutloa was unanimously elected first conductor. Mr. B.O. Sibeko was chairman.

The next show of the Society will be held in November.

Bones

Stomach Mixture

And similar stomach troubles may be expected during the warm weather, and it is the wise housewife who has a remedy at hand—yes—a dose in time saves a lot of pain and discomfort.



BONES

THE CHEMIST

P.O. Box 875.

Pretoria.

Mr E.N.K. Kgagudi, organiser of the Bapedi Advancement national association visited the offices of the "Bantu World" recently. Mr M. Xaba of Orlando was also one of the visitors. He was highly impressed by the offices.

Mr William Mathiba has returned to Sibasa after a three weeks visit in the city.

Miss Emily Mokoena of Stofberg Gedensskool, O.F.S. spent the last week-end with relatives at Sophiatown.

After attending the synod of the Diocese of Johannesburg, Rev. Z. Sekgapane has returned to Ventersdorp. A number of friends saw him off at Park station.

Mr J.P. Manne of Louis Trichardt visited his parents in Pretoria recently.

His many friends will be pleased to learn that Sgt. R.L.D. Tsotsobe, who has for some time been at the Voortrekkerhoogte military hospital has recovered from illness.

The I.O.T.T. Rock of Ages Temple, No. 22, is to unveil and dedicate its new Banner tomorrow, Sunday, 27, at 2.30 p.m. The ceremony which will be conducted by Sister Mrs. E. E. Mahabane, will be held in the A.M.E. church, 111 Victoria Road, Sophiatown. Templers and friends are invited.

Miss Minah Tshabalala was a recent visitor of Mrs K. Ndhlovu of Sophiatown.

The General election of the officials of the Matatiele Non-European Burial Association will take place on November 10, 1946, at the residence of Mr. E. T. E. Maboe. General Secretary of the Association at 10C, 13th Street, Benoni location. All the Matatiele people on the Rand are cordially invited.

"THE PRINCE OF PEACE"

Members of the Jehovah's witnesses held their annual conference in the Large Communal Hall. On Sunday the Hall and Communal Hall premises were crowded with people.

Mr N.H. Knou spoke on "The Prince of Peace." Over three thousand brethren patiently listened to him.

About three hundred and sixty people joined Jehovah's witnesses and were immersed in the River dividing Orlando west from Orlando West.

Delegates came from various parts of the Union and the Protectorates. Some came from as far afield as Nyasaland and the Rhodesias. The conference commenced on 17th and ended on 22nd October.

JAMES STEPHEN V. NTOMBELA

James Stephen V. Ntombela who was reported a little while ago as suffering from poisoning has recovered.



Sweet-Orr OVERALLS



You can be sure she uses

NUGGET

BOOT POLISH

Supreme for Quality

BLACK, TAN, EXTRA TAN, DARK BROWN, TONEY RED, OX BLOOD, TRANSPARENT



THE PEOPLE'S PAGE . . .

Our Readers Domestic Announcements

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

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

Legal and Official Notices

AFRICAN NATIONAL CONGRESS

Annual conference of the African National Congress will be held at Bloemfontein, commencing at 10 a.m. on the

14th to 17th December, 1946

Provincial reports and resolutions must be sent to me not later than 15th October.

Ntabathemba Cradock.

James Calata Secretary-General.

The Relief and Investigation Sub-Committee set up by the People's Defence Fund has held several meetings. It is endeavouring to obtain a picture of the occurrences which took place during the strike; the number of casualties, what subsequently happened to those injured, and what is the position of their dependents. Any information that can be given to assist the sub-committee will be gratefully received.

The Sub-Committee is also at present considering a number of applications for relief by people who suffered and are in need as a direct consequence of the strike. Before deciding the principles which will guide the sub-committee in dealing with these applications, further information is needed relating to the number of applications that are likely to be made.

As personal interviews with applicants are desirable wherever possible as the quickest and most efficient manner of dealing with the matters under consideration, members of the sub-committee will be in attendance every Wednesday from 12.30 to 1.30 p.m. at 6, Trades Hall, Kerk Street, Johannesburg. Written application should be sent to: The Secretary, People's Defence Fund, Union Centre, 31, Pritchard Street, Johannesburg. X 26-10

Work Offered

HOSPITAL BOARD OF WITBANK NATIVE STAFF NURSES

Applications are hereby invited for Maternity trained Native Staff Nurses. Salary £8 per month plus Maternity and other allowances.

The appointment will be subject to one month's notice on either side.

Applications to be in own handwriting stating age, previous experience when duties can be assumed, and accompanied by copies of testimonials which will not be returned.

V R GAUNTLETT, Secretary. X-TC.

A course for infant School Teachers is beginning in 1947. Course lasts for one year beyond N.P.L. 3 or N.P.H. Accommodation still available for a number of students (Tswana-speaking only).

Kloof Native Institution, P.O. Tiger Kloof, C.P. X 26-10

Apply to: The Principal, Tiger

HEILBRON AFRICAN MISSION SCHOOL

Male teacher wanted for Primary Department, to commence duty first quarter 1947. Must have had experience in teaching through English and Afrikaans mediums. State qualifications, and send recent testimonials from Manager and Minister of church. Apply before November 7th to Manager, Box 4, Heilbron, X 2-11

Work Offered

Applications are invited for the post of Head Teacher in the High School, Adams College, to fill the vacancy caused by the appointment of Mr. D. Mtshkulu, M.A. to the principalship of Ohlange Institute.

The High School has an enrolment of about 250 (co-educational) and a teaching staff of about 10 Bantu and 5 Europeans. Applicants should state age, marital condition, degrees, teacher's diploma and/or teaching experience, race and particulars as to Christian service and other interests. The person appointed should be available to commence February, 1947. Salary according to Natal Educational Department scale. Enquiries and applications to the Principal, Adams College, Adams Mission Station, P.O. Natal. Applicants please enclose envelope "HEAD TEACHER'S APPLICATION." X 26-10

VACANCIES

The Lovedale Press has vacancies for two Native Composers or Machine Minders. Application should be made to:

THE PRINCIPAL, Lovedale Missionary Institution, P. O. Lovedale, C.P. X-26-10

VERENIGDE NATURELLE SKOOL

WANTED.—For United School at Frankfort O.F.S. duties commence January opening (a) Male Teacher, p.h. or equivalent two official languages and Sesuto (b) Male teacher p.h. or equivalent two official languages and Zulu—singing and sports for both vacancies a recommendation. Applications to reach undersigned by 16th November.—S. R. Koller, Manager, P.O. Box 14, Frankfort, O.V.S. X 26-10

Applications are invited for the following vacancies:—

1. Principal—Krugersdorp Junior Secondary School. Qualifications: Degree and a professional certificate. A knowledge of both official languages and Tswana as the mother tongue is essential.

2. Assistant—Krugersdorp Junior Secondary School. The successful applicant will be required to teach Mathematics. State other subjects which could be offered.

3. Applikasies word ingewag vir 'n assistent (e) by Orlando Hoerskool 'om Afrikaans in die hoer klasse te doseer.

Applications should be sent to: Aansoek moet gerig word aan: The/Die Departement/Departementele Superintendent, P.O. Box/Posbus 157, Krugersdorp. X 2-11

ASSISTANT TEACHER WANTED

Applications are invited for the post of assistant at the Bothsabelo Secondary School. Applicants should be ready to assume duty in January 1947. Application should reach The Principal, Bothsabelo Institution, P.O. Middelburg, Transvaal not later than November 9th. X 2-11

Miscellaneous

West Rand Motor Driving School

Telephone Day and Night: 61-2104 P.O. Box 51, Roodepoort.

We give driving lessons to pupils day and night. Pupils who cannot afford to take day lessons are given night lessons.

We give ½ an hour and one hour lessons. We commence from 6 a.m. to 10 p.m. We have a special course for Ladies. We have very capable instructors.

Try the West Rand Motor Driving School first for your motor driving instructions.

Phone or write to the above address.

For further information please call on The Manager (Mr. G. M. Sibidla) at Stand No. 291, Location—Roodepoort West Station.

HAWKERS AND SHOP-KEEPERS

Wholesale soft goods merchant. Specialising—Rugs, Blankets, Shawls and all kinds of military clothing.

S. D. LEVY, 105, Market Street, JOHANNESBURG. P.O. Box 3764. Phone: 22-3036 JOHANNESBURG.

Miscellaneous

AFRICAN MUTUAL CREDIT ASSOCIATION

P.O. Box 7193, 8 De-Villiers Street, 1st Floor, Johannesburg. Phone 33-0862

At the appropriation meeting held on Friday, October 18, 1946 Appropriations were made in favour of the undermentioned Members:—

Rustenburg: Share No. 1494, Appropriation No. 01142, Roodepoort Location: Share No. 2553, Appropriation No. 03175, Payneville Location, Springs: Share No. 1719, Appropriation No. 02679, City, Johannesburg: Share No. 1789, Appropriation No. 2270, Klipfontein: Share No. B.4835, Appropriation No. B.04749, Western Native Township, Johannesburg: Share No. B.1737, Appropriation No. 3.01847, Witbank: Share No. B.2409, Appropriation No. B.02467, Brakpan Location: Share No. B.8059, Appropriation No. B.08351, Western Native Township, Johannesburg: Share No. 2.49, Appropriation No. 00143, Port Elizabeth: Share No. B.14864, Appropriation No. B.014963.

Estate and Financial Agents

165 Baron Street, Ladyselborne, Pretoria.

Loans obtained to buy Fix property and Erven in Lady Selborne, Eastwood Eersterust, Riverside and Wallmansthal at very low rates of interest. To meet the pocket of the Africans only. We also pay spot cash for, a Erf in any part of the above Townships. No reasonable offer refused. The secretary mentioned below has 5 years experience of a Building Society in Ladyselborne where he was employed. So waste no time. Come and see us at your earliest convenience.

N.B. All communications to be addressed to the Secretary.

Director J. Nyakale, Secretary P. Straight, 165 Baron Street, Ladyselborne. 542-14-12

SITHA INVESTMENT AND TRUST CO. (PTY) LTD.

The oldest African firm of Estate Agents (registered under the Companies Act of 1926 as amended) requires Agents in all the towns in the Union to canvass for:

1. Purchase or sale of property in all non-European areas.
2. Sale of shares in various Companies.
3. Sale of building Material.
4. Building Bonds.
5. Investments.

Applicants must be men and women who enjoy the respect and confidence of the people. Successful applicants will have to work on their spare time, and will receive commission on all deals introduced.

Applications must be in the hands of the Manager, Sitha Investment and Trust Co. (Pty) Ltd., P.O. Box 6429, Johannesburg, not later than the 15th October 1946.

Lezard and Company's (Pretoria) Sales

PLOTS AT STEYNERG SMALL HOLDINGS OVERWACHT, DISTRICT PRETORIA.

(AN AFRICAN SETTLEMENT)

Duly instructed thereto Messrs. Lezard and Company will offer at Public Auction, subject to confirmation, at their Property Salerooms, 292/296 Paul Kruger Street, Pretoria.

ON

SATURDAY MORNING, 12th OCTOBER 1946 AT 11 O'CLOCK.

(1) Certain Holding No. 17, situate on that portion 1 (known as Steynerg Small Holdings) of portion "AZ" of the farm "Overwacht" No. 576 situate in the district of Pretoria, measuring 3 morgen, 69,210 square feet. Can only be acquired by Africans.

(2) Certain undivided half share in and to certain portion marked "CD" of the Freehold Farm "Overwacht" No. 576 situate in the district of Pretoria, measuring 2 morgen. Land in this area is for the greater part owned by Africans, and is under irrigation.

Further particulars can be obtained from the undersigned: Messrs. Lezard and Co., Auctioneers and Sworn Appraisers, 292/296 Paul Kruger Street, Pretoria. Telephones: 2-5411, 2-5415, 2-1213.

Miscellaneous

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TRANSVAAL AFRICAN LAWN TENNIS UNION OPEN CHAMPIONSHIPS

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- 3/- per couple—Women's Doubles.
- 2/- Men's Singles.
- 1/6 Women's Singles.
- 1/- Girls and Boys Singles.

Closing date of entries extended to the 25th October 1946. No late entries, under any circumstances, will be accepted.

All entries must be made and submitted through District Secretary.

Date of starting Championships will be on the 27th October 1946, at Alexandra Township Tennis Courts. All entrants must report to the General Secretary at Alexandra tennis courts not later than 9.30 on the morning of the 27th October. The Board meeting of the above union will be held at the Bantu Men's Social Centre on Saturday the 26th inst. at 2.30 p.m.

H. H. MAVI, General Secretary, P.O. Box 2, WEST RAND, 634 X 19-10

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MISSING

Youngster missing from 7385, Orlando, Robert Mhombeni, aged 10 years, wearing short black trousers, khaki shirt and overall. Did not return from Catholic School, Orlando, on 17th September. Please communicate with Mrs. Butovsky, 9, Gill Street, Observatory. Phone 43-4640. X 2-11

African builders ready to take up any big or small building jobs, build according to plan. Write for interview to: D. R. Modimoeng, P.O. Box 130, Randfontein. 650 X 26-10

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Miscellaneous

Ndicela uxolo kuMn. P. Moretsela phantsi kwomgaqo wokuba ukuba kukho into endayithethayo kwintlanganisayo yomzi ekunyulweni kwam ukuba ndibe ngushilalo womzi, eyathi yakhathaza umphefumlo. Mna ndatbetheha ndingajonge kukhathaza mphefumlo wamntu. Ngxe mhlekazi egameni lomzi nam.—H. Dollie Chairman, Vigilance Committee, Western Native Township.

Ke kopa tsoarelo ho Morena P. Moretsela, mabapi, le puo e ke entseng, phutehong ea motse, mo khetong ea me bore kele modulo oa setulo oa motse le khotleng la Vigilance, le hore puong ea ka ke ne ke mokhahle moea oa hae, empa na ne ke sa ikemisetsa ho etsa hoo, Feela 'na e le mo lebitsong la motse le 'na. Ka moo ke ke ho kopa tsoarelo.—H. Dollie Chairman (Vigilance Association), W. N. Township. 654-26-10

ISAZISO

Ibhasi YabaNtsundu eHershel Ekuqaleni kukaNovember, 1946 ibhasi yabaNtsundu iya kubaleka phantsi kweLady Grey neBensonvale, 'dlule eSterkspruit. Iya kuhamba zoike iimini ngaphandle kweCawa. Ngeeholide iya kusebenza njalo nialo. 'Njongo kukuncedisana nabantu baseHershel.—A. B. Gunundu, Victory Bus Service. 656 X 2-11

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Vacancy; Works Supervisor Applications are hereby invited for the post of Works Supervisor to the Herschel Local Council. Salary on scale £180 x £10—£240. Commencing salary dependent on ability and qualifications. Thorough knowledge of Road construction and repairs, cement pipemaking and concrete work, maintenance and upkeep of motor vehicles are necessary. The successful applicant must either possess or obtain at own cost or appointment the necessary driving Licences. A knowledge of bridge building will be a recommendation. Applications should be accompanied by copies of testimonials and full details of previous experience should be furnished. Age and educational qualifications should also be stated. Applications should reach the undersigned not later than 6th November 1946.—S. W. S. Lubbe, Acting Chairman, Herschel Local Council, P.O. Sterkspruit, C.P. X 26-10

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Pholela Motherwells Beat Umzimkulu Swallows

(By "Z Square")

Despite the boisterous wind which blew against the Motherwells and the robust front line of the thundering Swallows who pressed heavily upon "Nqanda Mashobana" and D.D. (Full-backs of the Motherwells) the latter gave wonderful and coveted efforts from amongst three quarter forwards of the opponents, attempts which aroused roaring applause to the spectators. The ball tearing through the tempest, gave such an attraction that impressed the spectators. Ere long the ball was received by "CtoC" and he passed to "Baby Sponono" who for the first fifteen minutes had not had the ball. Suddenly he delivered a wonderful shot as set the goal-keeper half paralysed with the oncoming terror and steadfast gazing at him. This has been responsible for the uncoveted score which otherwise would have been unknown.

With the violence of the wind the Motherwells were retarded for about fifteen minutes when Noanda Mashobana crossed the ball mysteriously to M.C.C. who was already on the alert at the corner. The latter surprised the goal-keeper with some unusual manoeuvres at the target. Amidst loud applause "kuiker-roer-my-nooit" headed the ball from the centre till he came to the 18yd area where he dropped it and quickly passed it to Haro No. 1 whose shot was so terrific that the goal-keeper sighed heavily long after the ball had retired beyond the target.

The score for the day was 3-0 in favour of the Motherwells. The Motherwells were accompanied by Messrs A. de Villiers Marais, B.A., H.E.D., S. Ngubane and J. C. Mogoba.

South African Bantu Lawn Tennis Union

The stage is now set for the second South African Bantu Lawn Tennis Provincial and National Championships, and affiliated Provinces are preparing for a hectic struggle for what already shows signs of an ideal Tournament. Langa, Cape Town is the venue on December 21 and 28, 1946, and the local Committee has left no stone unturned to give the occasion the National support it deserves.

The Union's Maiden Tournament held in Port Elizabeth last December proved a success beyond expectation and Provinces which participated then, look forward to the furtherance of their initial launching on a National basis, of a sport which has undoubtedly gained the hearts of the entire Non-European community. On this occasion the Transvaal captured all the laurels both Provincial and National, the results were as follows:

Men's Singles: Mr G. G. Xorile.
Women's Singles: Miss K. Nhlapo.
Men's Doubles: Messrs G. G. Xorile and B. Matshaya.

Soccer at Pretoria

(By J. Maponya)

On Sunday, September 22 a thrilling match was played between Mabothata Football Club and the Young Horses Football Club when they were competing for the Knock-out Trophy.

The two clubs had played a draw the previous Sunday. After 10 minutes of a magnificent game, the centre-forward of Mabothata had scored three goals for his side. After interval Malala Pareng of the Horses equalised the score.

This match had a similar result to the previous one, the score being one all, after H. Thiba Mothiba of the Mabothata had headed the ball into the net after a corner kick.

Thanks are due to the choir of the Molepo Flying Bombers, which supplied musical items while the game was going on.

Inter-School Competition

EMMERENTIA vs. BETHESDA

(By "Monarch")

On Friday evening, September 20 and on Saturday morning an interesting inter-school debating competition, Football and Basketball matches was held.

In the Afrikaans debate Messrs Peter Mashobane and Labeus Mokoma, both of Emmerentia, got first and second places respectively. In the English debate, Miss Ivy Msikinya of Emmerentia got a third place.

Emmerentia won in the contest as a whole. Music was rendered by both schools. The Emmerentia choir, conducted by Mr. J. M. Mkwazazi, entertained the audience to excellent music.

In the Basketball match Emmerentia showed superiority. "Jive Hitter," "Boiling Water" "Tickey Line" altogether scored 46 for Emmerentia as against 16 for Bethesda. In the Football match Bethesda won. At half-time, "Solitude" and "Taxi-Driver" had registered three goals for Emmerentia, thus making a draw with Bethesda. "Himalaya" and "Screw-Driver" defended valiantly. At the end of the match Bethesda had registered 5 goals as against Emmerentia's 3.

Women's Doubles: Mrs C. Davies and Miss K. Nhlapo.

Mixed Doubles: Mr. J. Myles and Mrs C. Davies.

In the light of the results reflected above, the Transvaal appears to have a complete team of Title defenders, but it is questionable whether the team is unbeatable.

The catering Province, we are told, has with the improvement of the ball question put in an extraordinary effort in a challenge for both Provincial and National honours. The strength of Border and Natal cannot at this stage be assessed but if they decide to participate together with the Orange Free State (a centre with an appreciably high standard of Tennis) Transvaal will be lucky to go away with honour of the competitions in question.

Inter-School Athletic Sports at Zeerust

(By Sports Organiser)

On Friday, October 4, 1946, the St. Augustine's and Bantu United schools both of Zeerust competed in Athletic Sports. That was a great day to the sports enthusiasts at Zeerust. The competition commenced at 9 a.m. and ended at 3 o'clock p.m. The competitors were divided into three sections, viz. Seniors, Intermediates, and Juniors. The programme included the following items: Flat races, potato, egg-and-spoon, tie, three-legged, Relay, thread and needle races, tug-of-war, high and long jumps, and bicycle race.

The shining competing figures in the St. Augustine's School were Frank, 1 mile—Ela, 220 yds. While in the Bantu United school Surprise and Baba 220 yds and Obed, Assam and Moses in 1 mile excelled.

The results were as follows: The St. Augustine's School obtained 115 points while the Bantu United School had 209. The Bantu United School therefore carried the honours of the day by leading the St. Augustine's with 94 points.

Inter-High Sports

(Sam. Khoza)

Saturday October 12 and Sunday October 13 were red letter days at Witbank. The Ermelo Secondary School turned out in full force to try its strength against Witbank Secondary. The soccer matches were balanced on either side. The score was as follows: 1st Teams 1-1; Second Teams 2-2.


Basket Ball: 1st Teams: Ermelo 15, Witbank 14; 2nd Teams: Witbank 11, Ermelo 6.

In Athletic sports the Witbank Team proved vastly superior to the Ermelo team. The results were: Witbank 158 points, Ermelo 47. Witbank is therefore obviously the best in athletics in the whole of the Eastern Transvaal. We hope, in the near future, to face Bantu High, Johannesburg.

Through the medium of the press I appeal to the children and teachers of the St. Augustine's School not to lose faith in themselves but to press the button harder next time.

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