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## Americans Capture Hanover After Fierce Fighting

### BRITISH DRIVING ON CITY OF HAMBURG

Hanover, the great German industrial and commercial centre, has been captured by the American Ninth Army. Bremen, which has been reached by the British troops, is reported to be in flames. Four Allied armies, with a screen of 5,000 planes ahead of them, are driving to the Elbe river, which is the last natural barrier before Berlin.

The Canadian troops have closed the trap on over 80,000 Germans in Holland. In the centre the American Ninth, First and Third Armies are advancing towards Brunswick, Magdeburg and Leipzig.

#### BREMEN IN FLAMES

British troops have cut the highway linking Hanover and Hamburg and American Ninth Army units are astride the Hanover-Brunswick road midway between the two cities and have struck out for Brunswick.

Field-Marshal Montgomery now has a solid front from the approaches to Bremen to south of Hanover, and his flying columns are developing a great new threat to German's greatest port and gateway to the Baltic—Hamburg.

#### FIERCE SHELLING

The United Press reports that Bremen is rocking under a terrific Allied shelling and is in flames. British tanks are speeding towards the 55-mile wide corridor between Bremen and Hamburg and are less than 60 miles south-west of Hamburg.

Reports place the British Second Army and the American First and Ninth Armies 60 miles from the Elbe at various points.

#### More Africans Using Buses to Alexandria

A "phenomenal increase in business had been experienced by the new owners of the Alexandria bus service, an official told the "Rand Daily Mail". The revision to the old fares of 4d. on week-days and 6d. during week-ends was one of the contributory factors.

The centralisation of administration and the elimination of much of the former duplication of maintenance work had helped to reduce overhead expenses.

Giving an example of this the official stated that, whereas radiator repairs were previously distributed among several firms and the average monthly cost amounted to £100, the new company was now employing its own radiator mechanic and an assistant at a cost of approximately £40 a month, "and we are getting the repairs done far more quickly," he added.

Many of the old buses taken over by the new company have required extensive servicing, but the position is improving.

Another innovation which, it is felt, will add greatly to the efficiency of the bus service will be the introduction of ten turnstiles at the Noord Street terminus. These turnstiles are ready for erection, and it only requires the approval of the Municipality to bring them into use.

Third Army tanks and infantry have made a big jump forward after a comparative lull and are busy encircling Erfurt, an important German town. The Seventh Army has raced 23 miles beyond Schweinfurt, which is expected to fall soon.

Third Army tanks and infantry forces have reached a point five miles east of Nordhausen, which has been entered, and are now 115 miles from Berlin.

The latest advances bring the Americans to within 45 miles of Magdeburg and within about 40 miles of Leipzig.

#### MASTERLY TACTICS

A Reuter dispatch from the British Second Army headquarters says that General Dempsey's masterly tactics are paying enormous dividends. Surrender or annihilation faces the Germans left between the Weser and Leine Rivers now that Kesselring has lost the Weser as a defence line.

#### Allied Offensive in Northern Italy

The battle for northern Italy has begun with an offensive by the Eighth Army. The formidable Senio River has been forced on a broad front east of Bologna, and British troops are driving towards the heart of the Po Valley.

Fifth Army troops on the western coast are advancing on Massa, the last important town before the important naval base of Spezia.

The Italian front has crashed into action after a lull of four months. The Eighth Army has crossed the Senio River at Lugo, 3½ miles from Bagnacavallo, and is continuing its offensive supported by heavy air blows.

The battle for northern Italy is going to be very stiff, says SAPA's war correspondent. The Germans have at least 25 well-armed, disciplined divisions here.

The terrain on which the offensive has been launched is one of the most difficult yet encountered. The country round the Senio River consists of swamps lakes and rivers. A large flooded area, together with the great Comacchio lake, blocks General McCreery's extreme right flank—SAPA.



General Smuts is now in London for the Dominions' Conference. He will shortly be leaving for San Francisco to attend the representative gathering of the United Nations.

#### Africans Getting out of Control Says Mayor

To-day the Natives are getting out of control," said the Mayor of Johannesburg, Mr. A. Immink, on Sunday, referring to a proposal to be made by Mr. J. J. O'Connor at a special meeting of Johannesburg City Council on Thursday afternoon for an 11 o'clock curfew for Natives.

Mr. Immink, who was addressing members of the Parktown women's branch of the United Party, added:

"I have always been careful to see that I did nothing in respect of Africans which I was not prepared to do in respect of Europeans. At present we are considering a notice of motion with regard to the curfew for Africans being made 11 o'clock. Two years ago I would not have agreed to this, but the Natives are getting out of control.

"The problem, however, is becoming worse, according to the police and the civic guards, who have complained that now that Native taxis are allowed out at all times of the night, it is difficult to control them. The curfew will be hard on the decent African, but something must be done."

#### Hitler Scared of British Paratroops

Hitler's astrologers, who never leave him now have told the Fuehrer that April 20, his 56th birthday, will be the most critical day of his life, according to the Daily Mail correspondent at Zurich.

Frontier reports say that Hitler has returned to Berchtesgaden, where he is surrounded by a double guard.

He sits for hours listening to the B.B.C. programme talking about the coming defeat of Germany.

The huge "victory" maps that lined the walls of Hitler's underground study have been torn down. His friends stand silently by while Hitler alternates between long spells of silence and violent screaming attacks of rage. He sleeps rarely and his face is lined with worry.

The guards round Berchtesgaden were doubled earlier in the week, as Hitler is believed to be scared of British parachutists.

## RUSSIANS CAPTURE THREE-QUARTERS OF VIENNA

### FIERCE STREET FIGHTING

The Russians have entered Vienna the capital of Austria and fierce street fighting is in progress. More than three-quarters of the city is in Russian hands. It is officially announced that the Parliament building, the City Hall, the State Opera House and the Police headquarters have been captured by the Russians.

The Germans are still holding out in the northern part of the city between the Danube Canal, which runs through the centre of the capital, and the Danube, on the eastern and northern outskirts.

The last opening in the ring round the city is being compressed from both sides and is narrowing rapidly.

Besides fighting in the central area, the Russians are attacking Vienna from the south, west and north. Parts of the city are ablaze and a great pall of smoke hangs over it. Soviet close-support planes and field-guns are also smashing major enemy strong points in Vienna, and the Germans, although fighting fanatically, are losing their effectiveness because disorganisation is rapidly setting in.

A Reuter correspondent says that the German garrison—"carved up," as it is, by Soviet street-fighters and surrounded by a hostile population—is a disorganised mob fighting to get out of the city.

The garrison's main barracks and the Austrian Parliament buildings have been captured.

#### 92,000 PRISONERS

In East Prussia the Russian forces which took Koenigsberg—one of the strongest fortification systems ever encountered on the Eastern Front—are rapidly regrouping and moving westwards in order to sweep forward on a wide front, says the United Press.

The magnitude of the battle for Koenigsberg, which fell on Mon-

day, is shown by fresh facts and figures. Altogether 92,000 prisoners were taken in the city, which had been converted into a vast entrenched camp consisting of 13 huge concrete and 24 earthwork forts, connected by underground tunnels.

#### Hung Under Plane Flying at 180 m.p.h

Hanging under a Halifax bomber travelling at more than 180 miles an hour, Flight-Sergeant John Francis Smith was carried all the way from southern Norway to an airfield on the east coast of England, says the Air Ministry.

Throughout the flight, which took more than three hours, there were only a metal ring and space between him and death.

When the plane landed he escaped by only six inches being dragged along the ground. The crew were amazed to find him hanging beneath the bomber.

After the Halifax had attacked a cargo ship off the Norwegian coast there was an explosion which tore a 12-foot-wide hole in the fuselage, and the crew thought that Smith had fallen through this hole into the sea.

He is suffering from exposure and abrasions to his hands.—SAPA-Reuter.



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### Along The Colour Line

#### AFRICAN NURSES IN THE WAR

Although no loud praises are sung in the World's Press about the part the African is playing in this devastating war, here and there reports leak out of the sacrifices which Africa is making for the freedom of humanity from the chains of Nazi and Fascist thralldom.

According to "Listen" many Nigerian girls are nursing soldiers who have been fighting in Yugoslavia. They are very popular, for they are good nurses. It is hard for the Africans and Yugoslavs to understand each other, but they are good friends. Nigerians have also been nursing American Negro soldiers, who have told them a great deal about their homes in the United States of America.

The same paper gives the information that Mrs. K. R. Abayomi, the wife of the famous Nigerian (African) eye surgeon, has been awarded the M.B.E. for her work in the interests of women in the country.

#### AFRICANS ON TOWN COUNCILS

Kenya, which has, to some extent, been a faithful follower of South Africa in her Native policy, has turned her back on the policy of segregation. Following the example of the Legislative Council, the Nairobi Town Council has decided to include Africans in its membership.

Commenting on this decision, the "South African Outlook" says:

"In these days when direct representation of Africans on Town Councils and other bodies is being debated, it is noteworthy that 'The Crown Colonist' for November, 1944, contains a new item under the heading 'Colonial Questions Answered in Parliament' and goes on to relate: 'Nairobi Municipal Council.—The Council has approved the proposal that two African members be nominated to serve on it. The Kenya Government is considering the proposal which involves an amendment of the law.'

The "South African Outlook" goes further to say: "We have learned also on very high authority that Negroes are members of the city of New York Council and that some of them hold important administrative positions in the municipal government."

Will South Africa, the leading State of the African Continent, take a leaf out of the book of Nairobi and New York City and abandon her race and colour prejudice so as to ensure the development of this continent along peaceful and Christian lines?

#### BLACK WHITE MAN

Speaking in the House of Assembly on Native Education Finance Bill, Mr. Sauer, Nationalist member for Humansdorp, said the Nationalists did not want the Native to be detribalised, whereas the Socialists and Communists wanted the Native to be made into a "black white man."

Evidently Mr. Sauer wants to give Africans an education which will keep them in a tribal state for all time. But I would like to remind him that whether the African gets education or not, he can never remain in a tribal state, under the influence of Western civilisation. On the farms, on the mines, in the factories, in the kitchens, in the law courts and in Police stations the disintegration of his tribal life is rapidly taking place.

As for the education which Mr. Sauer fears will make the African into "a black white man," let me say categorically that there is no education which will turn the black white; nor does the black man want to change his colour. What the black man wants is that education which will enable him to bring his national gifts to the gathering achievement of the human race.

#### THE FEAR COMPLEX

What Mr. Sauer did not say, was said by Mr. Brink, another Nationalist member for Christiana, and this shows that all this opposition to detribalisation of the African is due to fear of his competition.

Mr. Brink said that the Bill meant that Europeans would have to pay for the education of Natives and would, therefore, work for their own decline. The development of Native education showed that before long Natives would offer formidable competition in all spheres. Natives should not be educated along the same lines as Europeans.

### DR A. B. XUMA'S TRIBUTE TO LATE MAPIKELA

"In these days, when many of our young men who are entering public life seem to be confused and bewildered; seem to have divided loyalty; seem to have little faith in the leadership of men of their race but would rather be led, and show loyalty to organisations that are sponsored or inspired, by members of other races. Father Mapikela, like his late comrade and friend, Father Phahlane, teaches us the great lesson of loyalty—loyalty to the cause of the race, and loyalty to, and faith in the leadership of Africans by Africans. He has shown this by his loyalty to Congress and has served faithfully and unswervingly under its successive presidents."

This striking statement was made by Dr. A. B. Xuma, President-General of the African National Congress in a message which was read by Mrs. A. B. Hall Xuma, who deputised for him, at the funeral of the late Mr. T. M. Mapikela which took place at Bloemfontein on Sunday March 25. After expressing his deep regret in his inability to attend in person owing to unforeseen circumstances, Dr. Xuma said that they had lost a great African son, who had worked for the liberation of "our people generally," for the improvement of Africans in urban areas and for the advancement of education among the people.

"The late Mapikela was at times a bitter critic of anything he thought was wrong in plan and action. But all this was done openly, sincerely and faithfully. There was no malice, no intrigue and no intention to undermine the authority and the successful running of our national organisation.

To-day many of our young men are prepared to sell their services in organising Africans to the highest bidder in the political market. They will organise and associate themselves with anything or any organisation that offer a better living. They do not care whether their people are divided and left to disintegrate as long as they themselves have means to live through the patronage or guidance by what they consider to be superior minds with means.

In his loyalty to Congress and his singleminded support through long years, he has taught us to have faith in ourselves and faith in our own cause, and has given a noble example to future African leadership.

Mr. Brink does not seem to realise that the white man's security in Africa does not depend upon his sitting on the necks of the Africans but upon bringing them within the pale of civilised life.

"He is not dead but asleep. His life remains an inspiration of leadership and moderation to loyalty. Like many of us, he co-operated with European fellow-country men but that did not make him lose sight of the fact that the salvation of the African depends upon his own efforts."

Mrs Xuma who read the message concluded by saying: My first contact with Father Mapikela was when I arrived in this country nearly 5 years ago. It was during those years that I found him to be one of the noblest, truest and bravest of friends. The race has lost one of its wisest councilors, the church a Prince of Israel and the nation a patriot whose heart was as true as steel and whose soul was pure as gold. To know him was to love him. It is but human to wish this friendship might have lasted yet a while longer. More confident is our hope that when "Time the Healer" has dulled the agony of loss, when memory becomes a solace and a pride, what we say and do here to-day will encourage the sorely afflicted to let gratitude for a life outweigh grief for death.

The national service, which was conducted under the auspices of the African National Congress was held in the Community Hall and presided over by Mr. R. G. Baloyi, in his capacity as national treasurer. Other speakers were the Rev. J. S. Letheko, Sergeant Geel, Mr. J. B. Sesing, Mr. L. T. Mvabaza, Mr. R. V. Selope Thema, M.R.C., and Mr. P. R. Mosaka, M.R.C. All these men paid high tribute to the services which the late Mapikela had rendered to the cause of African freedom and progress.

Between 17,000 and 20,000 people attended the funeral. From the Community Hall to St. Patrick's Church in town, and from the church to the cemetery the route through which the long procession passed, was lined with thousands of people, old and young. The residents of Black Bloemfontein all came out to pay their last respect to the man who dedicated his life to the service of his fellow-men. Their numbers were swelled by men and women who came from other parts of South Africa, they came from Johannesburg, Pretoria, Heilbron, Klerksdorp, Thaba Nchu, Kimberley, Queenstown, Transkei, Beaufort West and Cape Town.

The funeral service in St. Patrick's Church was conducted by the Rev. Father A. Perkins, M.S.S. Mr. J. R. Cooper, Manager, Native Administration Department, and the Rt. Rev. Howe Browne, Bishop of Bloemfontein, paid high tribute to the deceased. The Rev. Father Perkins officiated at the graveyard when finally the great African leader was laid to rest.

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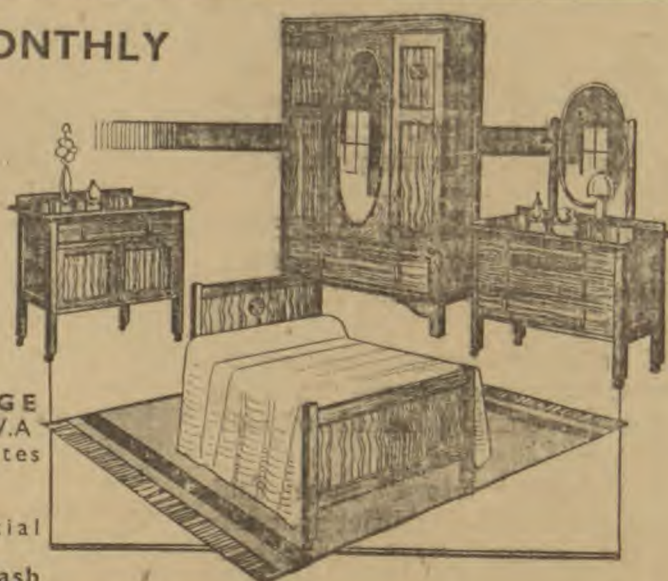
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SATURDAY APRIL 14, 1945

Seemo sa Ntwa

Tshimologong ea ntoa ena Adolf Hitler, moagi le mmolai oa secha...

Empa go bonagala gore masole a gagoe a tla thujoa pele a filha thabeng tsena...

Nageng eohle ea Germany ke motshabo empa batho ga ba tsebe moo ba tshabelang teng...

Empa badimo ba ile ba mofuralla, gomme Mangesemane le Ma-Amerika a tshela noka ea Rhine...

Masole a Ma-Amerika a phalletse go ea kopana le Ma-Russia meeding ea Czechoslovakia le Austria.

Ntoa ea Japan

Majapane kajeno a telekoa dihleke-hlekeng tseo a neng a di gapile, gagolo dihleke-hlekeng...

Ntoa, kae le kae—Europe kapa Leoatleng la Pacific—e ea bofelong gomme baetapele ba dichaba...

Ba Ahlotsoe

Monna oa livenkele ea lungang Kempton Park, Germiston, o boleletse mapodisi gore Ba-Afrika ba ba raro ba ile ba mo shupa ka ravaloro...

Monna oa Mo-India ea rekisang litholoana o ile o bonoa molato ke bamafatla ka molato oa go rekisa literebe ka chelete e phahameng...

Ka baka la go rekisa lemono (lemon) ka chelete e ngata gona le e lumeletsoeng, Benjamin Lipman oa livenkele le bitsoang...

Piet Sitole Mo-Afrika ea lilemo di 23 o ahlotsoe ke Mohl. L. M. Andrews lekhotleng la Gauteng. O ahlotsoe molato oa go utsoa masela a neng a fangehilo e jareng...

Sophiatown e Ntle

Taba ea hore na Ba-Afrika ba tseba ho ikahela kapa ba batla matlo a matle e arabuoa hantle ha motho a sheba matlo a mang a hahiloeng ke Ba-Afrika Sophiatown.

Leloko le leng la lekhotla la keletso lokeishining le leng mona, Mohl. Tatius Sondlo, o boleletse gore ba ile ba hlahloba metse ea Ba-Afrika...

Ba ile ba ea bona ntlo e khole e hahiloeng ka litena, e bile e ruletsoe ka litsepe, ena le toine e khahlang. Ntho ena e khahlang, ke eo Mo-Afrika a ikagetseng eona.

Ntlo ena ke khale e le teng joale ka tse ling tse hahiloeng ke makhooa ho thoe di haheloa Ba-Afrika, empa eona e thata go feta tsena tse hahiloeng ke Makhooa. Ka hare go ntlo ena, gona le likhabiso kaofela tse fumanoang ntlung ea lekhoaa...

Ntlo ena ke eona eo e ka reng ha makhooa a buoa ka ntlo e siameng a sheba eona. Moemedi ona oa Ba-Afrika o ile a bontsa makhooa a neng a tsamaea le oona...

Mohl. Sondlo o ile a bolella makhooa gore hoja tulo e le teng. Ba-Afrika kaofela ba ne ba tla ikagela matlo a jalo, go bontsa makhooa gore ga ba rate go dula mo mashaong. A tsoela pele go bolella gore ha Ba-Afrika ba ka be ba na le tulo tse ntle tsa go dula, bobekeoa le boshodu bo ne bo tla fela go bona. A bolella makhooa ana...

Mohl. Sondlo o ile a bolella makhooa gore hoja tulo e le teng. Ba-Afrika kaofela ba ne ba tla ikagela matlo a jalo, go bontsa makhooa gore ga ba rate go dula mo mashaong. A tsoela pele go bolella gore ha Ba-Afrika ba ka be ba na le tulo tse ntle tsa go dula, bobekeoa le boshodu bo ne bo tla fela go bona. A bolella makhooa ana...

Parlamente le Thuto ea Ba-Afrika

Maikutlo a dibui a hlahisitsoe parlamenteng maobanyana ga go ne go boleloa ka merero le tsamaiso ea thuto ea Ba-Afrika. E ne e le dipuo le maikutlo a fapafapaneng. Go ne go boleloa ka thuto ea Ba-Afrika godimo ga merero oa gore e lefelele ke 'Musu joaleka ge e le tloaelo bakeng sa mesebetsi e e meng e lefelloang ke 'Musu; le gore go emisoe Legotla la Keletso, le tla ba ka tlas'a Mongodi oa Merero ea Ba Bats'o (modula-setulo)...

Mohl Nel oa Wonderboom o ile a ganyetsa taba ena a bolela gore go be teng komishine e tla hlahlobisisa taba ena mme e e hlahise ka maikaelelo go bega thuto ea Ba-Afrika ka tlase ga fapha la merero ea Bantso.

Mohl. Serfontein oa Boshof o boleletse eena gore boima ba Makhooa go jara ka kgetho la bona thuto ea Bantso ke taba e ntseng e tsoelapele ka bokete. Are Ba-Afrika ba lokela gore ba etsoe gore ba lefe le bona tjegong ena. Taba ena e se e hlagisitsoe raporo-tong ea Tsebetso ea Bophelo ba Sechaba.

Mohlomphegi Sauer oa Humansdorp eena o boleletse gore go hloka-hala gore Musu oa Kopano o atolle lefapha la merero ea Ba Bats'o, me taba e feng feela e amanang le Makhooa le Ba-Afrika ka setsoalle, e lebisoe fapheng leo. A botsa gore na ga mafatse a Tshireletso a ka kengoa Kopanong go ka etsua eng kaga go se malokisetso a etseditsoeng taba eo. O boleletse gore taba e molemo e ngoe feela molaong ona mme kea gore go ka ba le gona go kopanya tsamaiso ea thuto ea Bantso.

Mohl. Hemming eo e leng moemedi oa Ba-Afrika go la Transkei o boleletse gore molao ona o ea amogelega. Are ke molao o tlang go fedisa taba ea gore thuto ea Ba-Afrika e phele ka go fumana thuso mehloding esele. Are go ka ba phoso go e bega ka tlasa fapha la tsa Bantso kaga le sa tsebe sepe ka thuto ea Bantso.

Mohl. Cilliers o boleletse gore Ba-Afrika ga ba na rato la gore bana ba bona ba ka fumana thuto e phagameng gaese feela gore ba ruote mesebetsi ea matsoho. Go ba nega e golimo ke go senya boemo ba Makhooa. Ga thuto e ka begoa fapheng la Bantso go ka ba phegisano magareng a lona le la Thuto.

Mohl. A. B. Payne oa Tembuland o boleletse gore legotla la Provincial Council ga le na che-sego e kgolo thutong ea Ba-Afrika. Are ga a gopole gore go ka etsoa letho lega Komishini e ka kgethoa, empa boroto e boleloang molaong ena eona e ka sheba phetoho tse ka etsuoa mabapi le thuto ea Ba-Afrika.

Mof. Ballinger eena o hlagisitse gore molao ona ga o ea amogelega joaloka ga o ne o tsoanetse. Kgahlalang le taba ea chelete ea Ba-Afrika—taba e matla haholo. O bega moralo parlamente ebile o eketsa taolo ea thuto ea Ba-Afrika. O boleletse gore o makatsoa ke sebui se itseng taba ena e begoe ka gore malokisetso a tla etsua a lefelloe ke Ba-Afrika ka bo bona. Are taba eo e bontsa go hloka keletso kaga Musu o fumana chelete ka tsebetso e chipi ea Ba-Afrika.

Ditabana

E mong oa Ba-Afrika ba ba raro ba neng ba tsamaea ka motorokari hara bosigo, o ile a thungoa; ga mokhanni oa motorokari ona a hana go-emisa ha a laeloa ke mapodisi.

Taba ena e etsagetse limaele li le 6 ho tloga Bethlehem. Mapodisi a ile a thunya leoto la motorokari ena, empa Ba-Afrika ba bang ba ile ba baleha. Go santsane go tsoeroe Mo-Afrika a mong.

Mo-Afrika ea ileng a ntsoa hauinyane Chanakaneng ea Vryheid o boetse o tsoeroe hape, gothoe o ne a loantsa Mo-Afrika e mong.

Sison Monek (21) o ile a thungoa ke molisa oa batsoaruoa, ha a ne a leka go balega. Moahloli o ile a bona gore Mo-Afrika enoa go ne go tlamegile gore a thungoe. Mohl. J. D. G. Pio, molisa oa teronko, o boleletse gore Monek o ne a balega batsoaruoaeng ba bang, me a mo hoeletsa ha ngata gore a eme; go seng jalo o tla mo thunya. O ile a thunya ga ngoe, empa Monek ga a eme; eaba la bobeli oa mo nepa, a ba a 'molaea.

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Hana sa maitirelo



"Morena" har'a meriana. O hloekisa mali; o tlosa ramathesele, lihlobo liso, maghutsu, phokolo ea mali, mathopa, mosolo, le ho titha ha linoko. O hlautsoa liphele le senya—letsoao ke ho rota moroto o motala kapa o bolou. O phelela mokoqoto; o tliša 'mele le litho ho thibela lefu.

Theko 3/6 ka bottolo. Ka poso 4/6. TSEBETSO E THISOENG KAPA KHUTLITSETSO EA CHELETE. Romela selipi sa 4/6 sa posong o fumane bottolo kajeno. BORDER CHEMICAL CORPORATION, Box 295, EAST LONDON.

A Ona Le Moshawana Oa

URIC ACID?



Mo lekotong ya gago? Golo mo go bidiwa GO THUBA GA MAKOTO.—A o mo mokoatlang? Golo mo go bidiwa GO THUBA GA MOKOATLA.—A o fa morago ga serope? Golo mo go bidiwa GO THUBA GA NOKA. Ha ditlhabi di le mo mmeleng othe batho ba tle ba di bitse gore ke GO THUBA GA MARAPO.

Moshawana oa Uric Acid o tsengoa mo Mading ke Moroto. Ke ka ntlha e o bidiwang "Uric Acid." O tsewa ke Madi go ea mo mmeleng othe, o tsena mo ditokololong, mo mesifeng yalo yalo. O fetoga o nne yaka moshawana oa sukere me o dira ditlhabi tse di boitshengang tse di itsiweng gore ke Go thuba ga Makoto le ga Marapo. Legale gona le molemo o siametseng mathoko othe a, o bidiwa JONES' RHEUMATICURO. Molemo o o gakolosa CHEFU EA URIC ACID ebong cone e dirang bothoko yoa Go thuba ga marapo le mathoko mango e ntšeng yalo. O lere boikhuco le go lapologa mo molwetšing a ise a fetse leha ele bottolo ea ntlha. Mogote oa fokotsega. Ditlhabi dia nyelela. Me yaka chefu e gakologile ele metsi e ntšediwa ka koantle ga mmele.

JONES' RHEUMATICURO e bereka yalo. Mo lobakeng loa dingoga tse di fetang 60 molemo o o itswe ha o siame thata mo kalafing ea mathoko a ditsoang ke Uric Acid. Melemo mengoe e ka fokotsa ditlhabi ka lobakanyana me ere morago ga mou ditlhabi di coge gape ka thata me molwetši a choanele gore a noe molemo gape.

SEKA DIRISA DIGOERE! DIRISA JONES' RHEUMATICURO E NTSHETSE CHEFU KA KOANTLE GA JONES' MMELE.

RHEUMATICURO

Dikemisi cotlha le banna ba mabenkele ba rekisa JONES' RHEUMATICURO ka 3/6 bottolo kgotsa o romele mo go P.O. BOX 938, CAPE TOWN o romele madi. SEC4146-1



Leha mo paking a bone monna to o diikokotšela.

## THE BANTU WORLD

SATURDAY APRIL 14 1945

## Dr. Malan's Charter of Africa

The war, into which Hitler plunged the whole world, is nearing its end, and the peoples of the world are beginning to think in terms of peace and the new order of life. They are beginning to wonder whether it is possible to really establish peace on earth and those who thought that Germany would win the war and thus firmly establish the domination of the Nordic races over other races, are now anxious to know what fate has in store for their ideologies. It seems as if the end of the war will create more confusion in this chaotic world, because with peace in the air some men are reverting to their old theories about human relations.

Dr. D. F. Malan leader of the Nationalist Party, wants a charter for Africa. He has asked General Smuts to press this charter at the San Francisco Conference. Under such charter he maintains the powers which have interests in Africa should declare that the African peoples should remain under European guardianship for a long time to come, guided by Western-European Christian principles. The Charter should also provide that Africans should not receive military training nor bear arms nor take part in military operations.

Dr. Malan thinks that unless a Charter of this kind is provided, "the whole African continent will be exposed to communist propaganda." We hold no brief for the communists, but we would like to point out that it is the policy which Dr. Malan and those who think like him are pursuing which is fertilising the soil in which the propagandists sow the seeds of unrest and discontentment. It is the oppressive and discriminative laws which are driving the African peoples into the hands of the agitators, and the only way by which Africa can be saved from outside influence is to remove the disabilities imposed upon the people. That is the only charter that Africa needs, and not a charter which will enable the white man to keep our race in a perpetual state of tutelage.

South Africa, as the leading state of the African continent, should revise her Native policy so as to win the confidence and friendship of the African people. To-day she is regarded throughout the length and breadth of this continent as the arch-enemy of African progress and freedom. There are germs of Nazism in the national life of this country and these must be eliminated if Africa is to escape the evils which have brought suffering and misery to the European continent.

## Mr. O'Connor's Curfew

In Europe, in the Middle Ages, the curfew was a popular method of keeping citizens indoors after nightfall since there was no police force in existence to safeguard law and order. More recently, the curfew has been adopted in captured German cities. And now Mr. J. O'Connor, a member of the Johannesburg City Council, proposes that it should be enforced on half of the city's population.

The suggested method for notifying curfew-time is to be the sirens, set up originally for air-raid warnings. When this "Banshee Wail" is let loose, all Africans, except those especially exempted, must be off the streets.

That is Mr. O'Connor's elephantine scheme to combat crime. Do this Councillor and those who support him believe that criminals get to work as early as 11 p.m.? Why not have the sirens sounded in the early hours of the morning when criminals really get busy. Householders would then all be awakened, not to mention babies, cats and dogs. The quiet suburbs would re-echo

## PARLIAMENT DEBATES NATIVE EDUCATION PROVINCES TO RETAIN CONTROL

The second reading of the Native Education Finance Bill was approved in the House of Assembly last week by seventy-six votes to thirty-four. The Minister of Finance, Mr. J. H. Hofmeyr, said that the Bill provided the machinery for distribution and allocation of funds made available by Parliament for Native Education, control of which could not at present be taken away from the Provinces since they were definitely opposed to any transfer to the Central Government. In addition to making available to the Provinces State Funds for Native Education, the Bill provides for the establishment of a Union Advisory Board of Native Education with the Secretary for Native Affairs as Chairman.

Opening the debate, the Minister said that under the Act of Union, Native Education other than higher education was a Provincial responsibility but in due course, the Provinces had claimed the right to impose direct taxation on Natives for Native Education.

In 1922, the Provinces had been deprived of this right and at the same time Parliament had responsibility for finding the funds needed to expand and improve Native Education over and above the amount at that time being spent by the Provinces.

In 1925, the whole question of the financial relations between the Central Government and the Provinces had come under review. It had been laid down that Parliament would not merely continue to carry the responsibility under the legislation of 1922 but would also find an amount of £340,000 which until then had been found by the Provinces.

In effect, Parliament had for the last twenty years, provided all the money spent by the Provinces on Native Education except for certain expenditure on Administration and inspection. The other responsibility of Parliament was the provision of funds for the expansion of Native Education. This money had not been voted by Parliament direct.

The proceeds of the Native Tax had proved to be inelastic in relation to the expanding needs of Native Education. The proportion of one fifth had been progressively increased until by the Finance Act of 1933, the whole amount of the Native General Tax had become payable to the Native Trust Fund, it being laid down that one fifth be set aside for general development and four fifths for Native Education.

Although Parliament had been providing virtually all the money for Native Education, it had hitherto had no say.

The time had, therefore, come, said the Minister, to put the whole matter of Native Education on a more satisfactory basis. In future, funds will be made available from time to time from the consolidated revenue fund. There were those who would like to see it calculated on the number of Native pupils. They forgot, however, that that was purely a method used for calculating the Government's share of Provincial Education provided for European and Coloured students. Native Education was, in effect, a National Service with Parliament finding practically the whole of its cost.

Financial provision should therefore be determined as in the case of any other Government service on the basis of the needs of the service and

to the din and criminals would have short shrift. What is more, the sirens would then affect all alike.

Mr. O'Connor may not know it, but those bent on crime are invariably well provided with passes and are much too careful not to leave them at home. Only too often it is the honest worker who forgets his pass-book and suffers the subsequent penalty.

Surely the Johannesburg City Council can evolve a better method of combating crime than the re-introduction of a medieval measure, discriminating in nature and unlikely to achieve its ostensible objective. We ourselves could suggest many better methods. They would include the provision of more and better homes so that there would not be the same incentive to wander on the streets; increased funds for amenities such as libraries, clubs, and entertainments; more schools so that the coming generation would know better play-grounds than the streets.

the country's general financial position.

## THE ADVISORY BOARD

Referring to the Advisory Board, Mr. Hofmeyr said that the Provinces, the Native Affairs Department and the Department of Education were all interested in the Bill and this should be kept in mind in the composition of the Board. The Secretary for Native Affairs would be Chairman, the Provinces would be represented on the Board and the Secretary for Education would be the accounting officer in respect of the money voted by Parliament.

In the course of the debate, Members of all Parties spoke. Mr. Sauer (H. P. Humansdorp) said South Africa needed to expand its Department of Native Affairs and any issue involving the relationship between Europeans and Natives should be tackled by that Department. There was, perhaps, one good thing in the Bill—that it provided for at least a little more centralisation of the control of Native Education. That was vitiated, however, by the fact that the central body would have only advisory powers. Mr. Sauer said that the Nationalists did not want the Native to be de-tribalised whereas the Socialists and Communists wanted the Native to be made into a "Black whiteman."

## NATIVE REPRESENTATIVES SUPPORT BILL

Mr. Hemming (Native representative, Transkei) said that the Native representatives welcomed the Bill which was long overdue. He hoped the Bill marked the end of the dependence of Native Education on money available from Native Sources. It would be wrong to place Native education under the Native Affairs Department. Native Education was Education, nothing more and nothing less and should be dealt with by Educationists.

Mr. Hemming said that it was time the Government began introducing compulsory education for Natives, particularly in the urban area. Much juvenile delinquency was attributable to the lack of schooling and discipline.

Mrs. Ballinger (Native Rep. Cape Eastern) said the Bill met the need of Native finance, a pressing need for the last two years. It did something even more urgent—it placed the responsibility for the spending of money on Native education, on Parliament. In addition, it increased the centralisation of control over Native education.

Practically every source of finance, said Mrs. Ballinger, sprang primarily from the Natives. Practically every source of revenue came from the fact that South Africa had a cheap labour force.

The problem was to abolish illiteracy and develop the capacity of the Native population in order to increase the wealth of the country. Industry required a trained working class and what was wanted was not a knowledge of the history of Chaka, but of how modern machinery worked. Even if the only future of the Natives was to be workers, the development of their education on modern lines was absolutely fundamental.

Mr. Sullivan (Independent, Durban, Berea) said the Bill would be welcomed by educationalists, the Provinces and the Native people. Mr. Sullivan suggested that the Provinces should have more authority than mere representation on the Union Advisory Board. The adjustment of curricula, the laying down of language medium and initiative in the development of Native education were matters which should be left to the discretion of the Provinces.

## MR. HOFMEYR REPLIES

Replying to the debate, Mr. Hofmeyr said that there was a good deal to be said for the argument that Native education should spring from the background of the Native. This applied not only to the Native, but to all classes of the community. Native education, like every other type of education, must take account of the life for which the child was being prepared. Many members had not realised that there was a good deal of difference in the background of the Natives in the different Provinces.—This argument might be used against them when they proceeded to argue in favour of central control. In this Bill, said Mr. Hofmeyr, he had tried to find a solution for a practical problem based on the fact that at present it was not practical to take Native education away from the Provinces.

Father Carter points out that during the last nine years has built 130 classrooms at a cost of £25,000 and that it supervises 49 schools with 270 teachers in the area.

## Parents Criticised For For Boycott of Schools

Instead of availing themselves of the existing facilities for gaining a large measure of parent representation on bodies controlling native schools on the Reef, the Reef native communities have, on two occasions, resorted to "unwarranted interference" by boycotting the schools, according to a statement issued by the Transvaal Education Department in Pretoria on Saturday.

The Department maintains that the spokesmen of these native communities have intimated that a whole series of similar "ill-considered steps" are likely to be taken in the near future. Facilities for representation, however, exist, as is indicated in the Handbook of Regulations.

"The majority of native schools on the Reef are mission schools, subsidised by the Department and controlled by ministers nominated by their respective churches.

"While, in many areas outside the Reef, the superintendents of schools act in consultation with native committees elected by the native parents, it appears that parents in the Reef area have not, in the past, offered to share the superintendents' responsibility, with the result that the Transvaal Education Department has been obliged to deal, in all such schools, entirely with the superintendents concerned.

"During the past year disciplinary action taken by the superintendents, in terms of powers granted to them by the regulations governing native education in this Province, has been strongly resented by certain sections of the native community on grounds that the existing regulations do not afford the teachers adequate security in the positions they occupy.

"Detailed explanations of the correct procedure are not being accepted, since the self-styled leaders of the community demand that disciplinary action taken under existing regulations against certain teachers shall be declared null and void before they are prepared to revert to normal relations with the Department.

"The Department obviously cannot yield to such demands without exposing itself to justifiable criticism of failing to carry out the provisions of existing regulations wherever pressure is brought to bear by a certain section of the community influenced by mass sentiments.

"It is considered incumbent on the Education Department to bring to the notice of all parents that the withdrawal of pupils from schools necessarily renders certain teaching posts redundant, and consequently indirectly tends to deprive a number of teachers of their livelihood.

"As it would appear that the initiative in these matters rests with a loosely constituted organisation called the 'Parent-Teachers Association,' teachers who are members of this organisation must realise that they will necessarily be implicated in any action sponsored by the Parent-Teachers' Association in conflict with the existing regulations, and will thereby render themselves liable to a charge under the disciplinary regulations."

## CLERGYMAN'S COMMENT

The Reverend Father S. Carter, superintendent of the Anglican Mission Schools on the Reef, replying to a memorandum submitted to the Transvaal Advisory Board for Native Education by the Parents' and Teachers' Association of the Reef District says: "We feel that those parents who are responsible for this demand for State control of Native education are acting against the better interests of the people for whom, in the field of education, the missions have done practically everything up to now.

"If the attitude expressed in the memorandum is representative, we are not prepared to commit ourselves to any further building of schools and additional classrooms, although we have at the moment £3,000 to extend African education at Orlando and on the Reef."

(Continued in previous column)

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## BEDS

"Escom Sturdy", dark Oak polish, fitted with wooden spring and best quality Coir Mattresses. Guaranteed to give years of good service. Price including packing, 3ft. size, £7. 15s. 4ft. 6in. size, £10. 10s. COIR MATTRESSES, made of finest ticking and well filled, 2ft. 6in., 31/9; 3ft., 35/11; 4ft. 6in., 50/3 each

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MORRISON'S "INYANGA" PLOW, all steel, single furrow Plow with steel mouldboard and share with heel, 10 in. cut, weight 105lbs., 79/9; 12inch cut, 112lbs., 82/6. SHARES, "Inyanga" 10in. each 7/6; 12in. each 8/-. CULTIVATOR, "Mohon" type without expanding rod, a five tooth scuffer, 80lbs., 83/3. PLANTERS, similar to the "Avery" imported, complete with Fertilizer attachment. Strongly constructed steel frame and handles. No chains. Ideal single row planter. WHEELBARROWS, best electric welded all steel, tubular, 18 gauge, each 56/3. Terms. Cash with Order. Orders must not be less than 20/- in value.

## DRAPERY

No. 1 KHAKI DRILL TROUSERS, genuine 8 oz. Government Khaki Drill. Double side seams, 2 side and hip pockets, p.t.u. loops for belt. Sizes 3 to 6 also 3 1/2, 4 1/2, 5 1/2, 6 1/2, and 7 1/2. per pair 18/10. Sizes 8 to 8 1/2 19/10 pair. No. 2 "EVERLAST" KHAKI DRILL TROUSERS, made of Tootal's 10 oz. Khaki Drill. Three lined pockets, p.t.u. loops for belt. The finest trousers on the market, sizes 3 to 7 (including 1 and 1 1/2 sizes) 21/6 pair. Size 8, 1/- extra. WHITE TROUSERS, B.12, made of Indian drill, exceptionally strong. Two side pockets, hip and fob pocket, belt loops and p.t.u. Sizes 3 to 8, 16/11 pair. MENS ARCADE SUITS, Poplin, 2 garment in Fawn. Sizes 3 to 7 also 4 1/2 and 5 1/2, 55/9 suit. MENS RAIN-COATS, smart light weight Gaberdine, Fawn, specially treated. Some with check lining. Sizes 34 to 46, each 78/- and 85/- MENS KHAKI or FIELD GREY "Kenik" shirts made of Tootal's Servicertus Drill.

A high grade shirt for hard wear. Two flat pockets which button. Sizes 3 to 8, each 14/9. No. 2 KHAKI DRILL SHIRTS made of Tootal's Servicertus Government Drill. With 2 pockets to button. Sizes 2 to 7, each 17/3; sizes 9 and 10, 2/- extra. MENS SOCKS, cotton, 1/11 pair SHEETS, white, bleached, 54 x 90, 21/- pair. SHEETS, unbleached, 54 x 90 at 14/11 pair; 60 x 90, 15/11 pair.

## MORRISON'S

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## LATE NEWS

**EZEMPI**

**AMADOLOBHA AMAKHULU AMAJALIMANE AWELE EZANDLENI ZABANGEDANI**

Ezifinyelele lapha kwelakithi zithi:

Amadolobha amaningi amaJamani asewele ezandleni zabasizanyayo ophondweni lwangase ntshonalanga.

AmaDolobha akhona amakhulu iMuenster, Recklinghausen nelase Kassel asephangiwe, elase Aschaffenburg sebelinekezele kwabakithi, elase Hamm lona iyashanelwa, kusaliwake kwawase Osnabrueck nase Gotha—laphake kwelokugcina sebe ngene kakhulu ngasentsholanga, sekusele amamayela angu65 bangene ophondweni lwase Czechoslovakia.

Ziqhubeka zithi kwelase Nyakatho, amatanki kaField Marshal Montgomery asegoqobhoze aze aye angena amamayela angu 40 ngase North Sea ngemizamo ukuba banqume indawo engase nyakathoyentsholanga yelase Jamani kuvalelwe amaJamani angu-50,000 ase Holland. Ibutho lokuqala labaseCanada selingene amamayela angama30 ukuya eZuider Zee ukuqhamuka ngase Ningizimuyempumalanga.

Ngase ningizimu ibutho lesikhombisa lama Merika lilwa kanzima, kodwa elinye icala layo seliqhubeka amamayela angu 18, empumalanga nedolobha lase Aschaffenburg seyizongena eLohr, amathangi asengene edolobheni lase Heilbronn.

Kuliwa khona impela emhlabathini wase Jamani. I-Ninth Army yase Merika yona isigijima ngakhona impela emzimkhulu wakhona eRuhr bude buduze neBerlin. Imvulake kusonto eliphelile ithikameze uphondo luka Field-Marshal Montgomery ngoba imigwango yonakele futhi iyabisha. Kodwa ukududula kwabakithi kusayaphambili. Kuqhubeka ngendlela yokuthi umJamani uqobo lwakhe uyayivuma eyomsebenzi we-Ninth Army kwelase Herford, amamayela angu 30 kusukela e-Osnabrueck ngase ningizimu, amamayela angu 95 entsholangananyakatho nedolobha lase Wesel.

Kweledulele amaJamani kade elwa kanzima kakhulu ukuba athole indlela yokuba abaleke aphume eHolland.

**Izindatshana**

**IMBONGOLO IBIZA INDIBILISHI**

Kuzwakala ukuthi kwelase Kapa khona busha njena ukuze kuvinjelwe ukumoshakala kwenhlabathi, kufanele ukuba imbongolo iyinye ithengiswe ngendibilishi, lokhuke kwenzeka edolobhaneni lase Graff Reinet, khona eKapa. Kusukela kulesosaziso esivele ephepheni sekufike izicelo eziningi ezivela kuleli lase Ntilasivali. Omunyeke ngesikhathi enza isicelo sakhe u-the mabamthumele amakhulu amabili.

**IMALI YAMABHASI YEHLISIWE**

Kuke kyahlolisiswa ngabaphathi bamabhasi abasha base Alexandra Township mayelana nenani okukhwelwa ngalo uma kuyiwa khona. Ngaphambi kokuba kubekhona isiteleka kulonyaka odlule imali okwakuhanjwa ngayo kwakungu 4d. ukuya nokubuya phakathi nezinsuku, bese kuba nguzuka ngomgqibelo ngo 1 ntambama kuze kube ngo 9 ngomsombuluko.

Le nkampani entsha iyuselele ngalamanani kweledule isonto, kodwa abantu bakhala bathi njalo bafumanisa ubunzima obuthize ngomsombuluko ekuseni uma behindela beyoqala emsebenzini.

Inkampanike ivumileke ukuba ibulale uzuka ngomsombuluko ngaphandle kokuba kuli holiday elaziwayo, laphoke uzuka loyo uyokuma njalo ngomsombuluko. Ngakhoke imali entsha kusukela ngomsombuluko mhla 9 kuApril koba ngu 4d. kusukela ngomvulo ngo 4.30 ekuseni kuze kube ngomgqibelo ngo 1 ntambama, emva kwalokho kube nguzuka ngomgqibelo ntambama kuze kube ngomsombuluko ekuseni ngo 4.30.

**Abasolwa Ngokungakhokheli Ngenmfanelo**

Khona muva njena enkantolo yamacala kaMantsi phakathi komuzi bekukhona icala phakathi kwabantu abane nabelungu ababili, okuyibona banikazi begalaji—West End Garage, eku Anderson noWest ekhoni lazo lezi taladi. Lamadoda amabili abelungu ababekwe icala ngu D. Sham no F. D. Sham futhi bavumile ukuthi ngenpela kade bekhokhela abanye imali engaphansi engafanelekile, futhi befuna ukusetshenzelwa ngabantu, njalo nje bengalandeli imivuzo enqunyiwe, bekhohlisa nase-mabhukwini. Bagwetshwe amashumi amabili nanhlano ezinsuku emunye umsebenzi onzima noma ke £30. 10s. bobabili, lokho ngokomthetho. Imali engange £415 banqunyelwe ukuba bayikhoke kuSipekithali (Divisional Inspector of Labour); iqondene nabantu laba abane, kodwa abazukuyikhipha yonke, bazokhokho amashumi amabili ezimpondo (£20) ngenyanga kusukela kuMay.

**UNEMBEZA WEBALA EZIBOSHWENI**

Pshesheya kwelase Melika, emzini okuthiwa San Quentin, esifundeni sase California, abamHlophe abangamakhulu amahlanu balile ukuba badle kanye nama-Negro endaweni yeziboswa yakhona. Kweleduleleke balile impela ngempela ukuhlala phansi etafuleni aze aqeda amaNegro. Ezinsukwaneni ezadlulayo, kade njena oPhethe engamele amatilongwe ekhiphe izwi lokuba kufanele ukuthi kudlelwane ematilongweni ase California bahlangane ekudleni jikelele.

kaZulu, exoxa futhi kafuphi ngodaba lokuqala kwamapasi ekhanda nokungena kwe Nkomndani—iqembu elalibulala amambuka.

Lencwadike iyethulwa phakathi kuka Zulu ngothi lwakhe nabobonke abafunda isiZulu. Izindawo eziningi aloba ngazo uke wazibona yena ngokwakhe ngesikhathi ehamba ethola amaqiniso nemvuselelo.

Ngenye yezincwadi efanale ukunakekelwa kakhulu ukuze ubuZulu buthandeke bume njalo ikakhulu ezikolweni.

Inani layo 5s. 6d, konke neposi. Itholakala; Mariannhill Mission Press, Mariannhill, Natal.

**Ngezilimi Ezinhlano**

Cishe kube 1,200 iziboshwa za-baSizanyayo ezifohloze iNkambu yaseJamani eStiringwelden eduze nase Saarbruecken, ngesikhathi amasotsha amaMerika esondela. Phakathi kwazo bekukhona abaseRashiya abangu800, abaseYugoslavia abangu 140, amaNtaliyana angu 100, (ikhulu); abase Fransi abangu 25, nabase Poland abangu 20. Abanye kade beziboshwa kusukela ku 1939. Bebevungaza izilimi ezinhlano kusho iphephandaba lesilungu. "Star"

Abase America babaphe ugwayi (usikilidi) nokudla llesheni. Abase Yugoslavia, nabaseItaly, nabaseFrance, nabasePoland baqoqa wonke ugwayi lowo bawusa kophethe iNkambu yaseRussia, bebonga umsebenzi nokuNqoba kwe Red Army. UMphathi weNkambu, wathatha ugwayi lowo ebonga amadoda layo wabuyela wabanikeza futhi wona.

**Luchuku Luni Lolu Oluphakathi Kwabantu na?**

(Ngu Titus Mabaso)

Mhleli, Ngisuswa indaba engi bonayo ukuthi uma ingavinjelwa ingaze ibe yimbi ngoku yekelwa kuleli banga ekulo.

Angibonisisi kahle ukuthi uchukuluni lolu olu kuBantu maqondana nezisebenzi zaseMbusweni. Uma umuntu waseMbusweni eshintshwa ethunyelwa eBasuthwini, ufika kuleyo ndawo abuzwe ukuthi owasiphi isizwe nokuthi isibongo sakhe ngubani, uma esebazisile konke lokho kumangalise ukuzwa sebe kubiza ngokuthi "Lekoapa" phezu kokuba ubazisile isibongo sakho. Uma ufika emaXhoseni nawo akubize ngokuthi "iTshaka", uma uya emaShanganeni nawo akubize ngokuthi "uMvesha", abaShweshe nabo bathi "Lehanatsiea" (Lihanashiya).

Zonke lezi zizwe zina magama okuphoxa eziwaqondise ku muntu ongumZulu, kube uZulu yena uzibiza ngobuzwe bazo nange nhlonipho. Mina ngikubona kukudelela okuhliselela uZulu phansi nokuvusa ulaka ku muntu oyinZula emsebenzini woMbuso, nokuvimbela ukuzwana uma thina siba bizana ngamagama obuwula nangakhi (adiliza) ubunye bokuzwana esizweni.

Thinake esisebenzela nesithwele isizwe esimnyama ezinkantolo asikuthandi lokhu ukubizwa ngamagamagama, ngoba sithanda isizwe futhi sizimisele ukusebenzela sona ngenhlonipho, umusa ngokuthembeka okupheleleyo kumsebenzi esikuwo. Nathi phela asisiwo matshe angezwa ubuhlungu, sizophindisela ngokuphindiweyo.

Uma abantu befuna inhlonipho ezisebenzini zoMbuso, abaveze bona inhlonipho egeulisayo kuqala. Kungashiwo ukuthi uSobanibani wase nkantolo ethile unoshiki, akamboni umuntu ukuthi uyini kanti impande yobubi isezizweni esidelele abaholi baso.

Sihlonipheni bakithi nathi sinhloniphe.

**Nje—Ngempela**

**MN. B. W. VILAKAZI**

Leligama elingenhla ibizo lencwadi entsha, (ibhuku) esanda kulotshwa ngu Mn. B. Wallet Vilakazi, M.A. (Rand).

Uxoxa ngokubalulekileyo ngen-daba yothando lwenziswa nentombi ethize. Lensizwa, u-Malambule igama layo yayiphuma esilungwini eBabatini iyakwa Zulu eNkandla. Yayivela kosebenza okwathi endleleni yahlwe-lwa yathola indawo yokulala emzini othize eDumbe, lapho yabonana khona nentombi lena okuxoxwa ngayo, yayithanda, yona nguNomcebo. Kodwa lapho sebetholene begwebana ngezothando intombi lena yabuzwa lona ukuthi ungubani njena yena nempela. Kulaphoke incwadi ifumana khona igama layo—nje-nempela. Lendaba ixoxwe ngokugqophelekileyo, nalapho isihamba iyogcaga nontanenkosi u-Sishishili; emva kwalokho isithunjwa ngabafowabo bakaMalambule.

Futhi indaba yakhe uyilumbanisa nodaba olukhulu luka Bambatha ka Mancinza, lapho ebala khona amaghave okuphela

**IMPILO YIMFIHLAKALO**

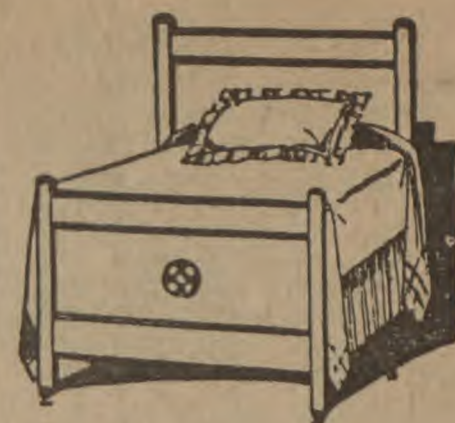
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### THE BANTU WORLD

NGOMGQIBELO, APRIL 14, 1945

#### Bagqubela Phambili

Kwiveki eduleyo abaNcedani baphinde bagqubela phambili kuwo orke amacala omla, Kuphaleka ukuba se besukela ixesha kuba bafuna ukuya kungena eBerlin kwa kam-sinya.

Entshonalanga imikhosi yamaNgesi iyihalele phambili yada yaya kufikelela kwidolophu yaseOsnabruck, isiphambuko esikhulu sendlela zeeqholo noololiwe ama70 eemayile entshonalanga kwaseHanover. Izikhululo zale dolophu zabotyoka kungakhange kubekho madabi makhulu. Lo mkhosi awuchithanga xesha, ugaleleke wedula apho waya kuwela umfula we-Ems-Weser. Itanki neenqwelo ezixhotyisiweyo nezinye izixhobo ezinzi zithululelwa ngasempumalanga zingathintelwa nto. Omnye umkhosana se udlulile kwidolophu yaseBentheim, kodwa kusekho amaJamani azimeleyo kule dolophu. Omnye umkhosi wona ungaphazi kweemayile ezintandathu empumalanga kwedolophu yase-Osnabruck. Nakwamanye amahlelo asentshonalanga imikhosi yabaNcedani iluleqa njalo utshaba, yaye impumelelo yayo yemangalisayo kakhulu.

Empumalanga imikhosi yamaRashiya nayo ihambela phambili njalo. Ekubeni ifunzele ukuya kungena phakathi eVienna, iKornthulu lase-Austria, iqonde ukuba kuyimfuneko ukuba iqale ngokuthabatha idolophu ezingaphambi kwayo. Ngako oko le mkhosi yamaRashiya ithimbe iqela elikhulu leedolophu ndawonye ne-Komkhulu laseSlovakia, iBratislava. Le dolophu lisango elikhulu eliyula indlela esingisa kanye eVienna. Izikhululo zaseVienna nazo se ziqalile ukutyoboka ngamandla nokukhaleza okukhulu. Imikhosi yamaRashiya se ifikelele kumaphandle ale dolophu. Idolophu yaseVelm, imayile ezintandathu kuphela ukusuka eVienna se ithinjwe yimikhosi yamaRashiya. Ukuthinjwa kwama24,000 amabanjwa, namanye amawakawaka kwamanye amahlelo kwalatha ukuba amaJamani aya buthisa kumadabi angasezantsi. Neminye imikhosi emibini yeentloa zamaRashiya nayo ikhumbule e-Vienna ukuphuma ngasezantsi nasezantsi mpumalanga. Ngasempumalanga kukho nomnye umkhosi othubela za kwixingwa yaseBratislava usingisa eVienna.

Ookhsetshe babaNcedani basathe rhoqo ngokuhlaselela iindawo ezithile eJamani. Kweduleyo umkhosi omkhulu wookhsetshe bamaMerika ugibisele eKiel, Hamburg nakwizikhululo zookhsetshe entla eJamani. Inxalenye yaaba khetshe yagxoga eKiel. Iqela elikhulu lookhsetshe bamaJamani elalizama ukuxhathisa ledutyulelwa phantsi ngabaNcedani. Balil3 qha abamaMerika abangabuyanga. Aaba khetshe babanga ingozi enkulu ngolona hlobo eJamani.

Naselitay amaTalyane awalelanga. Iintandazwe zamaTalyane ezikwindawo ezingasemva kwemikhosi yaJamani nazo ziqalile ukuhlaselela ukuba zidinwe kukusoloko zinyamezele. Zinethemba elikhulu lokuba iEighth Army iza kutyhobozela kungekudala.

Kwihlelo lasePacific imikhosi emikhulu yookhsetshe bamaNgesi namaMerika ikhe yahlaselela ngamandla amakhulu kwiziqithi zaseRyukyuu kufuphi eFormosa. AmaJapan axele ukuba imikhosi eqinisweyo yamaNgesi namaMerika iqokelelwa ukuze ihlasele ngaxesha nye kwiziqithi zase-Malaya, Sumatra, eBurma nasemzantsi. eSaim. Kwiziqithi zasePhilippine omnye umkhosi wabaNcedani uhambele phambili ama200 eemayile wathabatha iindawo eziliqela ezibaluleke kakhulu. Ndawonye nezinye uhabathe incam esezantsi yaseSulu Archipelago, iindawo leyo ebikade iliziko leenqanawa zamaJapan okwexeshana. Ukuthinjwa kwale ndawo kuya kuwahlupha amaJapan. Zininzi nezinye iziqithi ezathinjwayo ngabaNcedani.

#### Umbuzo Ngomanyano

Mheli,

Bekutsho kwasesingaywayo isithukutezi ukusithela kwalo eli phepha-ndabz, ngenxa yeenkewu zamadlagusha ezithe zaufhlaselela ngomlilo umthombo weegqondo zabani nzi apho zilugqiba khona unxano.

Kungokundululwa yintetho engumbuzo ngomanyano ephume kwisiphapha lomhla wama24 March, 1945.

Eli nene lodumo, elithe igama lalo alacaca ukubhalwa yimatshini, kodwa lindithunukela ntoni na kweli nxeba lam lingapholivo? Ngenxa yesithuba ephapheni andizukulula ngathi kuphela kwemini.

Ewe, izizwe sezimanyano, kwazakhe umkhanya zibukele le mbudumbudu yenziwa sithi ma-Afrika. Siinxiba ikhaki silwela into esingavaziyo, okanti ezakuthi ziziyekile. Ngoko ke masimanyano niantisi kwala mabandla embumelelo: Kongolose neTrade Unions, kuba esilwa nemithetho emibi.

NgoJune, 1943 ndijoyinile kwi-

### Ngobom Bomfi T. M. Maphikela

UMfi Thomas Mtobi Maphikela, osandulukusweleka eBloemfontein nje ngoko se kuxeliwe, wazalwa ngamaHlubi akwaRhadebe, engunyana kaJas. Mbangamnyu. Esemncinane waya nabazali bakhe eKomani apho wafunda iminyaka esixhenxe, emva koko wazifundisa ngokwakhe kwizikolo zangokuhlwa, esebenza nzima ekhuthelwe. Kungatshiwo ngokuphelelyo ngaye ukuba wazakha.

Ezalwe ngomhla wama21 kuNovember ngo1869 watshatana ngo December ngo1895. Wafunda iminyaka emine echwela eRhini phantsi kukaCanon Mullins, waphumelela emagqabini ekwenzeni iibhasikiti eFundiswa nguMnu. Jacob Stewart Waphuma esikolweni ngo1890 wasebenza phantsi koMfi Mn. William Key, ummakhi wakwaRhulumente. Wanduluka eKomani ngo1892 waya eBloemfontein, kodwa ngenxa yemithetho yebala waliyeka ishishi lakhe wangovenkile phantsi kukaMfi Mn. John Williams owayengumabhalana. Ngo1903 wemka apho wazivulela elakhe ishishini. Kwakuphaleka ukufezeka komsebenzi wakhe ekwakheni nasekuchweleeni uRhulumente wamqesha ukuba enze izihlalo zaseGirls High School, Grey neNormal Colleges nezinye izikolo. Ngumsebenzi kaMfi ukuba iBloemfontein ibe nezakhiwo ezihle kakhulu ezamiswa nguye ngenqu.

Nasebucaweni uMfi usebenze kakhulu nje ngegosa elikhulu laseWesile, elilungo leSinodi iminyaka eliqela. Ngumseki nomkhulise wequmrhu lozilo. Ngo1929 waphuma eWesile wangena eTshetshi, kwa ngoko nalapho wonyulwa ukuba abelilungu lekomiti yesikolo negosa. Ubengumququzeleli omkhulu weKongresi yase-Freyistata eyathi emva kwexesha vazimanya neAfrican National Congress awanyulwa ukuba abengusihlalo wayo.

#### ULWELE ISIZWE

Isizwe sakhe usilwele ngazo zonke iindlela. Waba ngomnye wabalwela ukupheliswa kwamapasi ngo1914. Ngokunjalo waba ngomnye wabadlulisa amaphepheke athunyelwa kuMmeli Kumkani welo xesha. Nakwezemfundo ulwe amadabi amakhulu ezama ukuba uRhulumenteancedise ngeziphu zemali ekufundisweni kwabaNtsundu. Wayengomnye wabathunywa ukuya kubanga imali engama£525,000 eyayibekwe bucala ukubuyisela ilahleko yabaNtsundu kwimfazwe yamaBhulu.

Ubelilungu eliphambili labathunywa abaya eNgilani malunga nemithetho yebala ka1909, kunye nemithetho yomhlaba ka1913. Kumacala amaninzi ulwele inkululeko yesizwe sakhe. Wavakwa lilungu lekomiti eyakha iSinala enkulu yabaNtsundu, iFort Hare.

Nakwezasekhayeni lakhe eBloemfontein ubethabatha inxaxheba enkulu, kanga ngokuba wada wenziswa usibonda wazo zonke ilokishi zakhona. Kuphela koNtsundu eFreyistata owakhe waba nguMongameli weAfrican Life Assurance Co., Ltd. iminyaka emihlanu.

Ushive umhlokokazi uMartha, intombi kaSparella, unyana omnye neentombi ezine, ezintathu zazo zitshatile.

Trade Union, ndaza ngo-December, 1943 ndayiOrganising-Secretary. Ndisebenze kangako ndizama imvisiswano kuye wonke oNtsundu endinaye kule factory ndikuyo. Kuthe xa kunjalo, yaqala ikomiti ukuxabana yodwa ngokungqutyani nintloko zinkokeli kanye. Ndithetha nie libhangile elo bandla kwaneenkokeli ngokunjalo.

Wena usixelela ngokuthukwa nangokunyenjwa ngabantu. Kukanakanani na kumntu obuzwa le mali yomrhumo abho yaya khona, kwanokuba ngabantu abazelaphi na aaba athi zinkokeli okanti ababakhuthuzi bemali zabantu? Kulala vonke into kwakuthethwa ngeTrade Union, kuba akukho kunyaniseka kwinkokeli zakuthi. Kungani na ukuba mazibambe zishumavela umanyano okanti zona kanye azimavavanya?

M. A. Holweni, North Rand.

### EzaseBisdolophu

(NguNtozake)

Emva kwembalelakazi engaqhelekanga, simana ukufumana amathontsi atsho noko kwaphola ngoku.

AbaNumz. E. I. Meko noR. X. E. Mkumatela babuyile kwiKongresi yeeBodi ebiseKapa. Babuya bencoma. Sebeke bawubiza nomzi ukuwupha ukudla kwendiebe, ingxelo yeKongresi leyo. Unyulo lweBodi yalo nyaka lumi ngolu hlobo: Abomzi, baNumz. J. Mbeka; A. Mbata; E. I. Meko; noNkosk. D. Duzey, abeKansile; baNumz. W. Swarts noR. X. E. Mkumatela.

Kulusizi ukwazisa ukuba iKansile yenze isigqibo sokuba kungabikho nanye into efuywayo phakathi kwamasango eLokishi-Iibokhwe abafuni nakuva nantwana ngazo kudibene neenkomo needonki njalo njalo. Asazi ke kuba akukabikho nto bayithethayo ngetyiphu nezinja. I-Bodi namadoda omzi angxepgxezile eKansileni, kodwa aphumeze nangona ezamile ukubonisa ukuba umgubo wompokoqo uthuthwa zezi donki ukuze abantwana nezigulana zithobe ngolubisi lwezi bhokhwe. Ngokuphanda iKansile ayifunanga nokuya nantwana. Asazi, kodwa xa sihleli ngasemoyeni, bathi basazakucela umantyi ukuba ababongozele eKansileni.

Sike setshe ooSajini S. C. Mxakato noE. D. Siyaya beze ngenpela veki. Bakhangeleke bese mpilweni. Nokopolo D. Tsegare ugqithe apha esiya kubulisa kumkhuluwe wakhe oseplasini, eyindlela esingisa eKapa apho ikampi yakhe ikhona, phofu selevela eRhautini apho ayichithele khona iholide yakhe.

Phaya eWesile ibingumbuliso kamadala utitshala R. Futsane oqqibelisayo kule kwata ngokudla ipensele. NguNkosk. E. Zett. Ngoqo oselemkile eya kuthabatha ubuNasi kwaZulu eDurban-INTO ELUSIZI

Into eluzizi apha ehllileyo, kukucholwa komntu seleyekile endleleni kufutshane apha, phofu waswelekela kwihospital yalapha. Akaziwa lo mntu, kodwa kukho ulurhe lokuba ngowase-Herchel. Lo mntu sibhala nje sele nehwayiwe. Baya bulelwa abanumz. J. G. Tiya nabanye abathe banceda kulo msebenzi. Abantu bayaziswa ukuba xana kuhle izinto ezilolu hlobo, babokudibana nonobhala weDivisional Council, bangafane bazifake ezindlekweni.

NguMn. J. M. Sikweyiya okukhefu ngenxa yempilo, ongumsebenzi phaya eParapara, nongumxhasi weli phepha shushu, UMn. D. D. H. Koloba usephakathi komzi, ngathi kukho sikroba asilaleleyo phaya eAlvani ukuba amawabo ayavuma.

Sikhe setshe uNkosk. Stella E. Sejake ngempela veki ehambele kwamza wakhe ngemicinjana. Ititshala ezintsha eWesile kulo nyaka ngamaKhosazana A. Zett. Sicina noM. Masondo.

Ikhaba lentenetya laseVenterstad belilapha, labhulelwa inxhowa elalapha. Iqela leRugby lime bume ukudlala yonke imihla matshona, belungiselela iholide ezizayo. NguNkosazana V. Mbo-koto obephakathi kwekhaya iveki ezimbalwa, selebe wakhwela ukuphindela eRhautini apho akhonzakhona.

Ama A.M.E. afikelwe ngumfundisi omtsha uMfu. J. Makape'a noNkosikazi. Isondlo sabantwana siyaohuba, nenani ezikolweni liyanda.

EWesile babhekela nguNkosk. Mabunu, eTshetshi nguNkosk. Mxakato. Ngubawo uFunda Mvimbini osalelelo nzima osalelela nasesibhedlela, nalapho akumadanga nto, kwaye kugcaca ukuba kugula umntu oselemdala.

#### UMBULISO ETRICHARD

(Zisuka kwiphepha le7)

kwakhe notitshala uMn. Mgavu ukuze uNdunkulu asive isicelo sakhe.

Lo mfo kaSofika wayefikele kwaRev. Ntseke. Hayi naye wakuncoma ububele balo mzi afikela kuwo.

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**EZABATHEMBU EZIBELENI KUKOMANI**

(NguNtanomhle)

Umbutho weetitshala kwa-Komani uqalwe kulo nyaka uphelileyo, 1944 ngenyanga ka-Tshazimpuzi. Ukhula ngamada into ke leyo ewutsho wangqindilili. Nangoku awukayeki ukuzama ukuzikhulisa nokuthunza ititshala zezinye iindawo ukuba zizenzele eyazo imibutho.

Kutsha nje abanumzi J. D. Ben-Mazwi, J. D. Zeka, L. Sihlali; noJ. M. Z. Noah bebethunye kweliya laseHewu ukuya kuvuselela ititshala zakhona. Isiphumo solo tyelelo lube lolokuba kube ngoku kukho uMbutho oqalwayo apho.

Njengokuba sikhe satsho kule Cawa iphelileyo kube kuyintlanganiso yalo mbutho weetitshala zasekhaya. Sibone kukho neetitshala ezivela eSkapu (Tarkastad) nakuNdllovukazi (Lesseyton). Kwimicimbi ebalulekileyo exoxiweyo singabalula umcimbi wokunceda izilima. Kule dolophu yakwaKomani baninzi abantu abazizilima bengamahlwempu. Ngamaxesha asebusika aaba bantu balilifa leengqele nephangu liphango ke noko lona soloko likho nasehlotyeni. Umbutho weetitshala ugqibe ekubeni kwezizwe ikonsati kufunyanwe imali ekothi ngayo kuncedwe ezi zilima ngezinto zokubasa ngexesha lamahlantsi engqele zobusika. Lowo mnyhadala wekonsati woba ngomhla wa30 kaMay. Kobhexesha iinto zooMoerane, Sixaba, Mboni nezoNdungane.

Xa sijongile siphaula ukuba lo Mbutho uzimisele ukunceda. uncedisana nomzi wakwaKomani.

Kumiwe ngeemibingqo kwenziwa amalungiselelo okuya kwikomfa yeetitshala eyoba seBhai ngenyanga yeSilimela nonyaka nje. **IZINDLU ZIKA-MANSIPALATI**

Izele iHolo yema ngeembambo ngolwesiBini ngomhla wama20 kuMarch ngesizathu sokubizwa yiBodi yasekhay' apha ngenxa yenkohlalaxaki yeplani zezi-ndlu le Mansipaliti yalapha efuna ukuzakhelela umzi wakuKomani. Bebesebesithi abeLungu zifikile iiplan into ethetha ukuthi kungakhiwa nangomso lo. Esihlalweni ibingu-Mn. C. Nkwana ephalwe ngabaNumz. J. D. Ben-Mazwi noM. R. Masabalala. Ekubeni ewubekile umcimbi ekungawo uMn. Mazwi usihlalo uvulele ithuba lomzi ukuba ucebise kuthiweni na.

Kusungule uMn. A. Silwana ngelithi lo mcimbi ungaphaya kwethu umelwe ke ngoko umzi ukuba ucinge icebo lokufuna igqwetha. UMn. J. Makaula usuke ekusekeleni ecacisa nemeko eza kuba yiyo ezo zindlu zesamente kambe phezulu naphantsi kunye neendonga, ingwaba ke ngoko. Makufunwe iGqirha neXhwele, oko ukuthi kwenziwe isimbono nozawinye nguMzi; kufunwe ke neGqwetha.

Ekubeni ke kuvele amanye ke amacebo kugqitywe ekubeni kunyulwe ikomiti yokusingatha lo micimbi yomzi, yavalwa intlanganiso.

Akubonanga nto wena mntu ubungekho ngeCawa xa iTshawe belisenza amazwi kumbhizyo we-Tea Party evenziwe nguMn. J. Tshambo (Jnr.) ngomhla we19 March. UMn. D. Gwadana wenze amazwi ombululo atsho wonke umfana nentombi banamahlombe. Kwababekho singabalula ama-Khosaz, N. Mtiya, N. Bangani, N. Ginvigazi, Kephelele, V. N. Bezu, baNumz. C. Bezu, G. Mngxale, Qaku, S. Hobo, K. Hokwana.

**IINDWENDWE NABANTU**

Sibone kugaleleka apha ngolwesiHlanu uNkosz. H. N. Dikela osele ngumsebenzi waseBhai walapha ngomhla 23 kuMarch eze elifini yakhe yeeveki ezimbini; kodwa seke wenza iintsukwana ekhaya eSkapu ehamba noMaster Temba Dakada unvana wentombi yoMn. noNkosz. Pamba balapha. Umzukulwana ebezokubona amaxhego. Inkosazana le ibe lundwendwe lukaMn. J. Mjodo walapha ongufundi weli phepha. Uthe wenza iziphungo ezingaywayo malanga ngeCawa leyo, esibone khona apho abanumzi Douglas Spiyire unobhalana emagqwetheni ekhaya apha. Nkosz. C. N. Mama waseTala" Nkosz. Matshoba ebengumsebenzi naye waseBhai kodwa sele lapha ngoku, Nkosz. B. Sondlo walapha, kunye nodade boMn. Mjodo. Sele be waphinda wajika ngentsasa yomVulo ukubivela eSkapu evindlele esine eBhai. Bakhangeleke besempilweni entle, bancoma ubummandi baseZibeleni.

Sikhe setshe uNkosz. E. Mankayi phakathi kwesixeko ngentsasa yangeCawa ngomhla wa25 March elapha kwintombi yakhe uNkosz. Mildred Mankayi ongumfundisantsapho apha, engabiki nto bethu. Iohubela phambili into ka-Mangali nonqalo zintloko zamakhumsha kangangokuba iSaloon yakhe (ephandle) uyazi ngathi

**EzaseKlerksdorp**

(Ngowakhona)

Impi yaseChurch of Christ ikhe yenza owenkau umtsi ukuya kuvuselela eRhautini eSophiatown, ibihamba nomfundisi wabo uRev. David Rubuxa. Itsho ngezishushu invuselelo kwelo laseRhautini. Bafikele ebubeleni abangabulaliyo.

Udlule apha uMfu. Ndakana waseTweeling esiya eChristiana apho akuhamba khona okwexeshana. Uthe wagibisela amagaqa u-Gaba lo. noko ukhangeleka esempilweni.

**Utywala Obuchasiweyo**

Uthi umhlekezi xa kumiswe phambi kwakhe abafazi notywala obaliwa ngumthetho: "Ndiya qiniseka apha kuni kukho abafazi bebatyi zokuthandaza, nixolele ukurhola imali ezinkulu ngesikali nizokupha uRhulumente umntu ongxakekanga zikhona iinkwamba zelizwe lakowenu eninokuzinika le mali. Thina le mali siyithatha njengemali eqalekisiweyo. Uzuqonde asiyifaki nasenxhweni yobundyebo." Utsho esithi ndiza kuzenza nibuyeke obu tywala buchaswe ngumthetho. Naantso ke into yakho mlesi. Liyavakala elo lizwi kumntu ongenjeni ukucinga.

Uhla enyuka umfo kaNonkonyana uG. ephethe incwadi zobuquzeleli be"life enshori" ade okuma ePotchefstroom.

Sivelana nabakwaMohohlo ngokushiywa yintwana yabo ebhubbele eDeep Kloof. Akafike ulele, sonke siya khona naxa singathi siphilile.

Ingaba ibhodi le inokuqhuba nto na xa elinye lamalungu liseRhautini, kuzinto ezidla umzi lingekho limana ukuziva zidlule. Siya kuyicela ivuthiwe.

Usabambekile uNkosz. Mtwi, sele nethuba elele. Baphi na abalusi abangabefundisi? Kanene kukho le nto yokuba "andimazi asingomrhamente wam. Kuyiwa phi na xa kunjalo? Umfundisi akalindele kubizwa apho kugulwa khona, mayibe nguye kuqala angamane ukuziselwa ingxelo ehleli endlini kanti iimfanelo uzigcace apha. Simyaleza emithandazweni kuzo zonke iimvaba.

Ubekhe walapha uMfu. Bacela ukuza kudlisa umthendeleko kwibandla laseSabata eligcinwe apha ngumVangeli Pomle, isikhuthali nomququzeleli.

kusenkundleni kwaNtu, kuba kulapho abafana bathi xa belindele amaxesha abo bazilibazise ngeendaba.

Akasekho uMn. J. Mkefa e-Fransburg eMachibini ulishiye eli phakade kwezi veke ziphelileyo. Wanga umzi wakwaMkefa ndawonye nezalamane awungelili. Akuhlaga kungehlali.

UMn. D. Spiyire uyibambe itshisa ngolwesiNe ngomhla wa29 March ukusinga ekhaya eMolteno apho aya kuchitha iiholidiyei ze-Good Friday nezeEaster.

Ubuyile emkhosini uSgt. H. Z. Mhanyi, ubelapha ngomhla we21 kuMarch eyindlele esasinga ngasekhaya eNtabo-Zuko aya kuthi ukuvulwa kwezikolo abuyele esikolweni apha eHigh Mission.

Ukhwele uCpl. B. Kana walapha obenathi apha iiveki ezimbini eselifini yakhe. Ibe yimposiso ukumxela njengePte. kwezidlulileyo iiveki. Unduluke apha ngokuhlwa ngomGqibelo ngomhla wa24 kuMarch ukuphindela kwaseGoli.

Kungosizi obukhulu ukuvakalisa ukusweleka kukaNkosz. Nkai walapha woMdala waseBantu. Uninzi alungemazi kuba ingabantu abasandukufika apha Ezibeleni hosika Empoonubeni (Spring Valley) Tarkastad. Uhlaselwe vifiva le ikhovo nhatkathi kwezithili walishiva eli phakade ekuseni nomVulo we26 kuMarch, eshiva kulwe waca endlwini. Umngcwabo ube semva kwemini ngolwesiBini.

Kube kwakhona lo mzi waseBantu ngolwesiBini nialo washiswa vintwazana ebhulala kwaMlu. W. Ntloza waseBantu vakwa-Makambi, eMonti. Umntwana noko obekade engaborisi mlo ivivo konkona. Kuvikwe nolu daba ngentsasa ngolwesiBini.

Siva velana kakhulu nomzi waseBantu ngezi zithonga zilandelanayo. Sasinawapela ubaba kongezikhathazi kuba konke inow-mehonzi koSomBawo, nguYe Onikayo nguYe Othabathayo.

**Umbuliso eTrichard**

(NguMbuzwana)

Umkile umfo kaSofika, uBambata, uwushiyele umzi wase-Trichard ezokulandwa ngumntwana wakhe ovela eDutywa.

Bonke abantu babebuhlungu ngokuhamba kwakhe kwathi ngombuliso wakhe bazivula izandla zabo kanobom, kwangulowo nalowo waphosa into anayo. Buthe ke obu gwabalalana benza into enkulu Siyambulela umfo kaR. kaMgavu ngemizamo ayenzileyo ukuze olu hambo luphumelele. Kwanga mfana wam iintsikelelo zeAfrika zingaba nawe, ithi yonke imizamo yakho yokusakha isizwe iphunyezwe ngumDali.

Kwakhona singamlibali uSgt. Cloete wamapolisa ngokuncedana (Ziphelela kwiphepha le6)

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| 3) KIDNEY & BLADDER MIXTURE<br>For all kidney trouble, burning pains, backache, bladder disorders, etc. 3/6.           | 6) COMPOUND SASSAPARILLA MIXTURE<br>An excellent remedy for impure blood, boils, pimples, sores, etc. 3/6. |
|  | 7) IBANGALALA MIXTURE<br>For strength, vigour and vitality. 2/6.   |

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**X-Ray Showed an Ulcer**



Pain, Burning, Acid and Wind are DANGER Signals.

"To-day I can testify from the bottom of my heart that but for the famous Panbanine Treatment my husband would have been in his grave by now. During his illness he was attended to 15 times, at one time or another, but all in vain. He eventually had an X-ray, which showed a distinct ulcer on the lining of the stomach. From the very first day that he began the Panbanine Treatment he showed signs of improvement. His complete and speedy recovery was unbelievable to the people here."

—Mrs. S. v. d. Mescht.

**Stomach Ulcers**

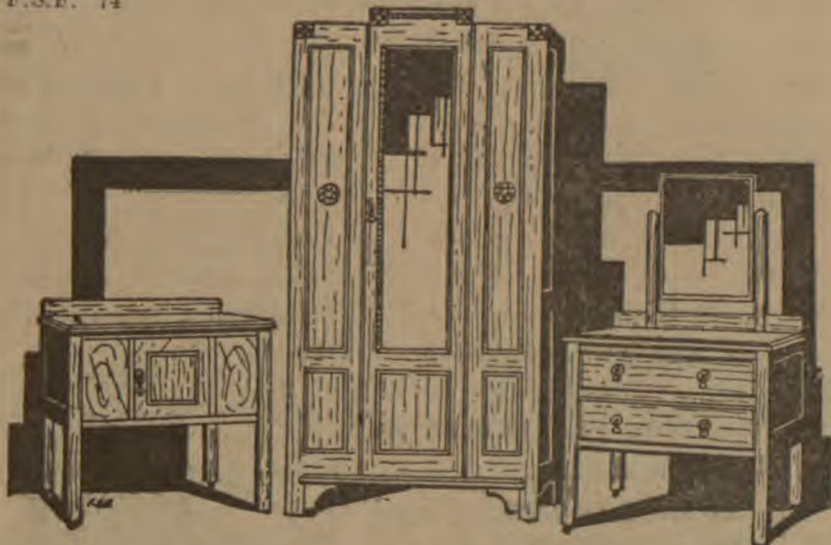
Panbanine Powder and Panbanine Oil have cured thousands of people of Gastric Ulcers and Duodenal Ulcers. Gastric Ulcers are usually recognizable by terrible pain, burning, wind and vomiting (sometimes with blood) after meals, and Duodenal Ulcers by pain before meals (hunger pain). Panbanine Powder and Panbanine Oil are obtainable from all chemists.

**Treatment for Ulcers**

Sufferers from chronic ulcers in the stomach who are advised to undergo lengthy treatment, but can afford neither the time nor the money, can obtain complete PANBANINE TREATMENT from their chemist. A full and satisfactory treatment, the Panbanine Treatment, being complete with the necessary medicine, foodstuffs, directions for use, and diet chart, may be quite easily taken in the sufferer's own home.

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Kodwa xa Imithambo ityafile, umzimba uyawo ungabinamsenzi. IMPILO NENKUTHALO ezimema okokomelela kwe misipha kuleleyo ukuba kusebenze zinokuvela kuphela kweo sakiwo Semithambo ephilileyo nedlamkileyo.

Inye kuphela indlela eqinisekileyo esingisa EMPILWENI EPHAPHILEYO, yileyo yokusebenzisa i Virata. Kungenxa yalonto bonke abadlali apha e South Africa beyisebenzisa nje. Bamelwe ukuba babe NAMANDLA APHELELEYO, babe NENKUTHALO, ukuze bakwazi ukoyisa emidlalweni yabo.

Funda okuthethwa ngu Chas. T. Martin, i Captain ye Oriental Cricket Club nge Virata:

Langa Township, C.F.

16th October, 1934.

"Amadoda abuthathaka adangeleyo awanako ukudlala i Cricket ngokufanelekileyo. Ndifumanisa oyena momelezi nomniki mandla owedlula abanye iyi Virata. Lomomelezi Mithambo olunge kunene undanelisile ukuthi i Virata yenza indoda inyamkele iphapha. Iba nomdlalo omhle ukudlula amanye ngenxa yokuba Ubuchopho Nemithambo yayo yomecelele iphile kakuhle. Njengomdlali ndicebisa ngayo ngokomeleleyo."

(Ibhalwe ngu) Chas. T. Martin.

Yenza ngoluhlobo benza ngalo abadlali be Rugby. Yenza ngoluhlobo benza ngalo abadlali be Cricket. SEBENZISA I VIRATA. YONDLA UBUCHOPHO NEMITHAMBO ngokudla okunika amandla. Fumana LONKUTHALO YE VIRATA eyonwabisayo yomelezayo eyenza umntu akulungele ukusebenza nokudlala.



CAPT. C. T. MARTIN



I VIRATA itengiswa kuzo zonke indawo nge 1/4 (20 pills) ne 3/3 (40 pills) nhlambu ngoko ku P.O. BOX 742, CAPE TOWN, ufake intlalo yayo. Zise pakethini ezimthubi.

X77-2

## THE HOME CORNER

### Hot Puddings For Cold Days

Not only does a dessert serve to finish off a meal, but it can also be included in the menu to supplement and balance meals. When vegetables are scarce, a dried fruit pudding can take their place, and such a dessert is always welcome, even if it consists only of steamed dried fruit with custard. The most important mineral salts in dried fruit are calcium, phosphorus and iron. They are essential constituents for maintaining health and promoting the working of the body-processes. Dried fruit also contains sugar in an easily digestible form. A large variety of baked and steamed puddings, such as given in a few of the following recipes can be made with dried fruit.

#### Types of Puddings

Left-over vegetables, such as pumpkin, potatoes or sweet potatoes, and even porridge, can be used in interesting ways in puddings, such as pumpkin fritters, mealie-meal pancakes or baked mealie-meal custard. Crumbs from the cake or biscuit barrel can form the basis of many a tasty baked pudding.

Steamed puddings are always popular and often a boon to the housewife who must prepare a variety of dishes. A number of puddings can be prepared beforehand and kept in the moulds, even for a few weeks. The pudding is then just steamed for half an hour before being served.

The dough-mixture for steamed puddings must be fairly stiff so that the fruit will not settle at the bottom. The buttered tins or moulds must only be filled two-thirds to allow for the rising of the pudding. Butter the lid well on the inside with butter or fat and see that it fits tightly on the tin or mould. If the puddings are steamed in a saucepan with boiling water, the moulds must be only two-thirds under water. Keep the lid of the saucepan well down and add boiling water when it becomes necessary to supplement the water in the saucepan.

To remove steamed puddings whole from the moulds, a damp cloth is wrapped round the tin; slightly loosen the sides with a knife, turn over the mould, but do not shake the tin, for the weight of the pudding will draw it out.

A sauce with steamed and baked puddings can usually add to the flavour and attractiveness of the dessert. A rich sauce, such as a caramel sauce, is made with plain puddings, for it is not necessary to supplement a pudding with a rich sauce if it already contains a lot of butter, sugar, fruit or nuts. In this case use is rather made of a lemon sauce.

#### Recipes

(N.B.—T. stands for tablespoon; tsp. for teaspoon; c. for cup.)

#### Steamed Fruit-Pudding

3 T. butter (melted),  $\frac{1}{2}$  tsp bicarbonate of soda,  $\frac{1}{2}$  c. syrup or honey,  $\frac{1}{2}$  tsp. salt,  $\frac{1}{2}$  c. milk, 1 c. seeded raisins or any cooked dried fruit, 1 egg,  $\frac{1}{2}$  c. milk.

1. Mix the dry ingredients, 2. Add to the mixture of butter, syrup, milk and egg. 3. Mix well and add the fruit. 4. Steam in a buttered tin or mould for 2 $\frac{1}{2}$  hours. Serve with a custard sauce.

#### Mealie-Meal Porridge Pancakes

1 c. mealie-meal porridge,  $\frac{1}{2}$  c. sour milk, 1 tsp. bicarbonate of soda, 1 T. sugar, a pinch of salt,  $\frac{1}{2}$  tsp. grated lemon rind.

Mix the ingredients well and drop spoonfuls into a hot pan with melted butter or fat. Fry on both sides until light brown and serve like crumpets with butter, syrup or honey.

(From Farming in South Africa)

## Family Budget

(By Peg)

My task this week is not easy, for budgeting is by no means easy for any individual let alone for a group.

Anyway, I shall attempt what I presume to be required by the average housewife, who has not a big weekly income and yet has a family to provide for. By the way, these are my own personal experiences and can be modified by some but my margin is for an allowance for some careless members of a family.

Let us reckon an average of twenty-five to thirty shillings per week and see what can be done.

Lighting: Coal, 2s. 6d.; wood, 9d. or (3d.); candles, 1s.; paraffin, 4d. or (6d.); soap 9 $\frac{1}{2}$ d. per bar; blue 2d.; 6lbs. sugar, 2s.;  $\frac{1}{2}$ lb. tea 1s. 7 $\frac{1}{2}$ d.;  $\frac{1}{2}$ lb. coffee, 9d.; fresh milk (per pt.), 2s. 7 $\frac{1}{2}$ d. or (4pt. 1s. 4d.); one cake toilet soap, 4d.

Vegetables: Potatoes, 1s.; carrots, 9d. (3 bunches); green beans, 6d.; onions, 3d.; cabbage, 1s.; fruit, (apples, bananas, oranges) 1s. 6d.; mealie meal (10 lbs.), 1s. 9d.; boer beal or bread, 1s. 6d.; samp (5lbs.), 1s.; beans (2lbs.), 6d. Total £1. 2s. 5 $\frac{1}{2}$ d.

Husband's bus fare ??? On a £1. 5s. 0. wage deductions for grocery are, £1. 2s. 5 $\frac{1}{2}$ d.; for meat 2s. 7 $\frac{1}{2}$ d.; On a weekly wage of £1. 10s. 0d.; grocery deductions are £1. 2s. 5 $\frac{1}{2}$ d.; meat, 7s. 7 $\frac{1}{2}$ d.

I have taken the balance for meat because although we all like meat yet it is not as important as the vegetables, fruit and milk.

Now we have at least set the account so that we can all attempt to feed the family at a minimum on our wages.

But this does not allow for our husband's travelling expenses. So this is where we have to use our discretion. For instance some have no coal stoves and use Beatrice or Primus stoves. They then will need more paraffin and can still save 1s. or 1s. 6d. Candles also will not be required though my advice is buy the packet and save for the ensuing week. The habit of buying in 3d. or 6d. quantities is more wasteful. Another wasteful habit is cooking without measurements. In the case of stiff porridge or samp use a cup for every two persons in your family instead of filling the pot and then having to scrap a lot for the dustbin.

Please do not provide in your mind for unexpected visitors. They know you have a poor allowance and must make the best of it.

The week your rent has to be met will also have to be planned so that having say coal, wood, candles left over from the previous week you can pay your £1 per room, cutting fruit and milk off for that week.

I wonder if you notice I have left out an important necessity—with our small salaries we have to sacrifice in food or else clothe ourselves by means of Indian hawkers' laybys or resort to blankets again. The fruit and vegetables cannot be left out unless you want your family to suffer from malnutrition, which has already taken toll of so many of us.

These articles may be read by a few educated ladies of two classes: the first will read and then let it slip from memory into the land of forgetfulness; the second will read and say: "it does not solve my problem, for I am used to buying my way and I can very well do with a tin of condensed milk and have no need for fresh milk; also I don't need coal and such a quantity of vegetables."

Well, to either of these classes I still say, if you use a primus stove you can very well do without coal but if you want to have a home with a homely atmosphere you need a fire to brighten that home, doubly so in winter. As for the vegetables and fruit they supply the vitamins, which the doctors tell us are so necessary for feeding the body and which save us from falling an easy victim to sickness.

We have therefore to put our backs to the wheel and do charring or washing to bring in some money for the rent, bus fares and clothing. Then, again, what of the bulk of uneducated housewives who will never read this article? On the mines and in the Army they have schemes for combating ignorance such as lectures, demonstrations and films. These methods have shown marvellous results. Can't we housewives help each other the same way? Let us introduce Method in our homes and bring one or two illiterate neighbours into the scheme. By building home life we shall eventually build race life.

Rome was not built in a day but a few years hence we shall have 3 million out of the 6 million Africans living in western civilization. When we are 50% we can pull better than when we are 10%.

Even to-day the European housewife does not depend on her own knowledge but watches the daily papers for the "Housewife's Guide" and in addition listens to lectures on the air and is informed about the fluctuation of market prices.

These are things worth knowing so let us "on with the play."

The Editress will be pleased to receive other "Family Budgets."

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USED EXTERNALLY—heals cuts and wounds. TAKEN INTERNALLY—in hot water for Cramps, Colic, Diarrhoea, etc.  
Sold by all medicine dealers for over 100 years.  
**PERRY DAVIS' VEGETABLE Painkiller**  
TRADE MARK



### Railwayman's arm bandaged for years

"Eczema developed on my arm following a burn", writes Mr. L. F. Gardner, Belbourne Road, Woodstock, "I was treated with lotions, and then with several ointments, none of which helped. For years I carried a bandage. Finally I tried Felaform Ointment, and I was amazed at the result from the first tin. I am now quite healed."

This is one of many letters received from people wishing to express their gratitude for relief from skin troubles of one sort or another.

Hundreds of sufferers from eczema and other skin troubles have obtained complete relief from pain, itching and disfigurement, by using the Felaform remedies. All chemists sell Felaform Ointment, Felaform Soap, Felaform Skin Powder, Felaform Blood Tonic and Felaform Shaving Sticks.

**FELAFORM**  
FOR ALL SKIN DISEASES 5709-1

### In the Land of Nod

Natural peaceful sleep for this little fellow—every night!—thanks to Feluna Teething and Cooling Powders. Feluna Teething Powders quickly soothe inflamed gums, correct upset little tummies. And they're absolutely safe.

**FELUNA TEETHING POWDERS**  
1/- per Carton  
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**WARNING- Watch Out for Sniffly Head-Colds!**

At the first sniffle or sneeze—quick—use Va-tro-nol! It gives relief in seconds! Clears stuffy nose, shrinks swollen membranes, soothes irritation. Used in time, Va-tro-nol even prevents many colds. Enjoy its fast comfort!

Just a few drops up each nostril

**VICKS VA-TRO-NOL**

Clear Your SKIN of Unsightly SPOTS  
Every Night Regularly Use

**Zam-Buk**  
HERBAL OINTMENT  
Price 1/6 or 3/6 a box, at all chemists & stores.

**SOOTHE YOUR BABY**  
with Phillips' Milk of Magnesia

It is wind, stomach pains and constipation which make your baby cry and become restless. It is best, therefore, to regulate these troubles, and the best regulator you can use is Phillips' Milk of Magnesia. Mothers everywhere soothe their babies with this reliable remedy, and doctors and nurses recommend it. You are always SAFE in giving Phillips', even to the youngest baby.

READ ABOUT OTHER USES FOR PHILLIPS' MILK OF MAGNESIA  
1. Add it to cows' milk to make it more digestible and to prevent it turning sour.  
2. Rub your baby's gums with it when teething.  
3. Put some on baby's sore and chafed skin to cool and soothe it.

BEWARE OF IMITATIONS! Ask for PHILLIPS' Milk of Magnesia in the blue bottle and look for the signature: "Chas. H. Phillips" on the label.  
Price 1/9 and 3/6 from all chemists and stores

**PHILLIPS' MILK OF MAGNESIA**

**What a big wedding Edith had!**

... HER LOVELY SKIN MADE FRIENDS FOR HER, AND Palmolive Soap KEEPS IT LOVELY!

All the friends at Edith's wedding, as well as her husband, agreed that they were first attracted to her by her lovely skin. It is so clear, and so delightfully soft, because she uses Palmolive Soap regularly. In fact, lovely women all over the world protect their complexions with Palmolive Soap.

The creamy lather of Palmolive Soap cleans the skin thoroughly, makes it soft and glowing and the perfume gives the added charm of dainty fragrance. Palmolive is a wonderful soap for our skin, yet it costs a very little—and a tablet lasts a long time!

PRICE PER TABLET 5 $\frac{1}{2}$

To help the war effort **PALMOLIVE SOAP** will NOT be wrapped in future

**Palmolive soap**



**P. Ray Nassau's Message**

Mr. Peter Ray-Nassau writes from Vancouver, B.C. as follows:—

May-be by the time this letter crosses a few miles of the Atlantic, Christmas will have come and gone, out to me when one is divided by almost half the circumference of the globe from friends to whom he is truly attached in spirit, the reckoning on time becomes an un-important factor.

Therefore, in wishing you and your readers a Merry Christmas and a Happy New Year, my mind automatically looks back on the past—years of the closest and warmest friendship, bound by common ties, common ideals and common outlook.

For a considerable length of time, particularly at the height of the Rand's Crime Wave, I laboured shoulder to shoulder with you through your widely read columns for the eradication of our social evils and the elevation of our society in a world darkened by conflicting political problems; and although when I left South Africa, we seemed to be no nearer to our destined goal, however, the fact remains that the ambers of goodwill between White and Black were in a discernible glow.

If I am not making an over-enthusiastic report of what I have seen within the few months that I have been here, I maintain that I am in order in saying that the Negro in the United States has made the greatest progress in the shortest time of any race in all history. Today, statistics show that his illiteracy has declined from 70 per cent in 1880 to about 8.5 per cent, during the current year; above that, more Negroes are graduating from Universities today than in all previous history of the race.

Indeed, ours appears to be a snail's pace beside our enthusiastic cousins this side of the Atlantic; yet it goes to prove that the process of deliberate brutalization of a people cannot go on 'ad infinitum'—a new America has been born—May God bless America!!!

May the New Year, therefore, come to you in South Africa, with new hopes of untold possibilities which will steadily substitute co-operation for exploitation, friendliness for hate and absolute sincerity for diplomacy.

May God give you the Editors of the African Press and Leaders of the African Progressive Organisations undaunted courage and wisdom to achieve your noble mission...the full utilising of the Bantu World and your speeches as effective media fully representative of the real mind and character of the Bantu people along such lines as will not be in conflict with our Government and above all, the War-Effort.

PETER RAY-NASSAU, M.M.), ss: Dorval Park, North Pacific Shipping Co., 966, West Hastings, Vancouver, B.C., Dominion of Canada, NORTH AMERICA.

**Farm Schools**

Mr. Algernon H. Sikiti of Lewisham writes: In the Hand Book of Regulations Governing Native Schools in the Transvaal there is no regulation which stipulates what type of teacher has to be appointed to a country or farm school, that is, whether the teacher has to possess a Std. VI, T. 3 or N.P.H. certificate. Lately, Superintendents of Native Schools are having a difficult time in appointing teachers where there are vacancies in rural schools, because most teachers, especially the younger generation, think it most infra dig to have to teach in a farm school. I know of many instances of young teachers becoming milk boys rather than accept a post in rural areas. If a teacher who has his own style of viewing things in life, accepts a post at the farms, he is said to be a fool whilst some will go to the extent of saying that it is because he is unqualified and therefore has no chance of teaching in a "nice" town school. It is paradoxical to state that a majority of these young pedagogues is often heard to say: "I want to be a leader of my people" or "I want to be a light to my people," but strange to say

**Mendi Celebrations**

Mr. Abey M. Leboho of Eerst-rust writes: Reverend Maimane, chairman of the Mendi Memorial Scholarship Fund of the Pretoria Branch of this very appreciable project, in a recent issue of the Bantu World, discusses a subject of vital importance. The Mendi Scholarship Fund is a purely social affair, the death or life of which will depend upon us, the parents of the children we wish to benefit from the fund.

The Revd. Maimane abhors the political speeches which are sometimes made by the speakers at the Mendi gatherings, and in this he has the fullest support of a very high percentage of us, and when he goes to say that his committee cannot be able to tell before-hand what the speakers are going to say we still concur, but as a chairman, for the well-being of the existence of the commemoration of the day as well as the improvement of the fund, when a speaker does openly resort to political comments, has he not the authority to call to order? If he believes that our younger men, under the yoke of oppressive laws, would like to express their grievances to those who hold the steering wheel of the State, we quite agree with him; but it would only be wise that he should in future encourage his speakers not to introduce politics into the proceedings of the day.

Our entire fear is that we have had so far the fullest support of benevolent Europeans, especially those on the staff of the Native Affairs Department, and to go and invite them to our gatherings when we hide under the cloak of "A commemoration of the Mendi day," merely to reveal our true colours when they have assembled with us, will make these Europeans shun our invitations.

We are getting so politically minded that one may be correct to state that unless we endeavour to differentiate Black from White we shall soon make a mess of things.

that immediately they complete their course they say to a superintendent of schools: "Yes I want a school but I don't want you to send me to Rooirandjiesfontein I want to teach at Orlando." In conclusion may I state that obedience and service are essential virtues which every aspiring leader of the African race should endeavour to acquire.

**Basuto Chief Entertained**

**PROTECTORATE'S GREAT WAR EFFORT**

Chief Lerotholi Mojela, of Mafeteng, Basutoland, was entertained at a social in his honour at the Peacock Hall, East London, on Thursday night. Besides the local Basuto community, there were present at the function the Mayor, Mr. C. L. Logan, several other prominent citizens, the Mother Xhosa Queen, Nobantu Sandile, and representatives of the Indian, Coloured and Native peoples. In between the speeches the audience was entertained to some beautiful singing by the Basuto and Gompo Institute choirs.

Mr. E. D. Tsenyego (chairman), reaffirmed Basutoland's loyalty to England and the war effort. He said that when the present war broke out the late Paramount Chief Seeiso had been ruler of Basutoland. On his own behalf Chief Seeiso had contributed over £100,000 to war funds, while thousands of pounds had been contributed by Basutoland for the purchase of aircraft, named "Seeiso," "Griffiths," "Lerotholi" and "Morija," after some of that country's great chiefs.

In 1942 2,000 Basuto troops were drowned when their ship was sunk in the Mediterranean.

In the last war Chief Mojela had been in charge of the Basuto contingent that had served overseas. Because of his exploits, he possessed three medals. His duties had prevented him from serving in the present war. He had, however, two brothers serving in the front line. Both held the rank of sergeant-major.

The Mayor, after welcoming Chief Mojela to East London, gave some facts about Basutoland. Exports of wool and mohair during 1939 amounted to £200,000. In addition to the normal tax, Basuto men paid 3s. a year into an educational fund. A similar sum in the nature of export duty was imposed on all wool and mohair sent out of the country. This too went into the educational fund.

Replying, Chief Mojela said: "I pay my respects to the Crown. I am what I am because of the Crown. Queen Victoria the Great

was good. She was like our mother, and a crab. She wanted peace. The Basutos, too, want peace and walk sideways like a crab. We greet each other by shaking hands. Therefore I greet you, your worship, and the Queen Mother. A handcuff makes a noise by rubbing with another. For this reason let us join hands. Peace!"

The Native Commissioner, Mr. H. M. Nourse, extended a welcome to the Chief on behalf of his department. There were several other speakers.

Several presentations were made to the Chief.

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Mr. B. A. Steer's apology for unavoidable absence was conveyed to the meeting.



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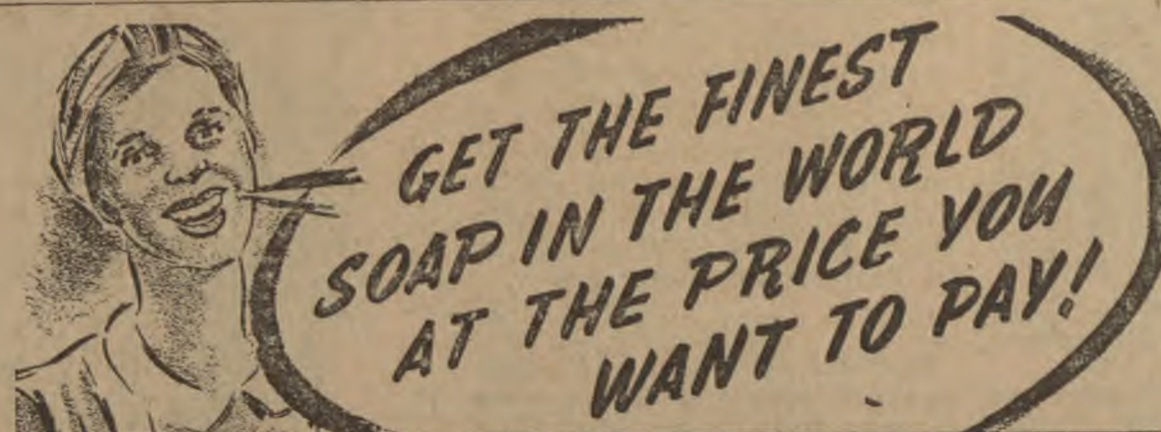
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A LEVER PRODUCT

**Journalists Get Together**

(Walter Nhlapo)

Dr. Edward Roux, M.Sc., Ph.D., of Cape Town, editor of the Sixpenny Library published by the African Bookman, critic, reviewer and writer of "Trek", set a welcome and excellent precedent when he met a small group of Bantu journalists in a gathering at the Bantu Men's Social Centre on March 30.

Complimenting Bantu journalists on their accomplishments under obstacles, Dr. Roux also administered criticisms of their failings. He pointed out that writers are looked upon as guardians of the spirit of the people, for in most cases their authority was not regarded as individualistic but collective thought and feeling. In keeping with their position as creative guides of the people, entity and consciousness must be rooted in the national soul.

On his part, as editor of the Sixpenny Library, he gave the pleasant assurance that the African Bookman was prepared after the war to give Bantu writers, irrespective of the nature of their materials, assistance and a chance in every possible way in the matter of publishing their work.

It is to be hoped that the Bookman presages a new inspiration and keener interest in writers. For long, most people had to write with utmost moderation, the most careful thoughts and language; use caution and restraint as regards true facts, in order to please the publishers' readers.

The gathering rounded up with tea-drinking and homely chat.

**Dr. J. Nhlapo Honoured**

(Walter Nhlapo)

Dr. Jacob M. Nhlapo was the chief guest at the reception given in his honour on attainment of the Ph. D. The reception was sponsored by the Transvaal African National Congress at the Bantu Men's Social Centre recently. Mr. A. Lembede, B.A., LL. B., was in the chair.

Opening remarks were made by Mr. C. S. Ramohano, president of the Transvaal National Congress.

"Dr. Nhlapo has been capable of adequately achieving something great in his studies and at school," said Dr. J. Coan. He pointed out that Nhlapo discharged his onerous and exacting duties fittingly.

Mr. J. E. Malepe, B.A., said Dr Nhlapo's achievement is unique when it is realised that the conditions in this country are unfavourable for happiness and vital growth. Nevertheless, he added, Dr. Nhlapo is the sign of the change coming on fast. He urged the Bantu to hasten the change by unity of approach and purpose.

"We are proud of the fact that a son of Africa has achieved something," said Mr. C. Nakene, B.A., "for his achievement is the achievement of his people." Mr. Nakene illustrated how Mr. B. W. Vilakazi, M.A., and Dr. Nhlapo were his inspiration to higher education and what hardships it meant for him, but that was particularly opportune.

Mrs. M. Malie, B.A., said Dr. Nhlapo's achievement was no mean educational record. Though Africans should, therefore, be justified in congratulating themselves and him, they should remember that the inspiration and backbone was his wife (nee Tshabalala). She appealed to the Bantu to educate women so that they should struggle side by side with their men.

(Continued in column 2)

**Western Native Township News**

(M. E. Mawele)

Early last month, Mrs. Catherine Mabel Yeni, wife of Rev. Z. Yeni of the American Board Mission at Noodesberg, Natal, passed away after a short stay at Waterval hospital, and laid at rest at Creosus in Johannesburg.

She died in peace and her soul was always elevated to her Maker. When the hour of death approached, she knew she was departing from this life. She sang her favourite hymn, "Ngiyamthanda Umsindisi Wam" (I love my Saviour), and bidding her friends goodbye, she closed her eyes in death.

At the funeral service, several ministers gave testimony of her christian life and devotedness to the church. Principal mourners were her husband, Rev. Z. Yeni, Rev. and Mrs. Yeni, her brother-in-law and his wife, Mrs. Mary Ngwenya, her mother, Mesdames E. Mawele and Legatje, her cousins.

The service was conducted by Rev. Nawa, assisted by Revds. J. Maphumulo, Skosana, F. Ramushu, P. Yeni and Z. Yeni.

**Orlando News**

(By S. M.)

The Rev. C. P. Molefe, of St. Mary's Church is transferred to Vereeniging on promotion as "Priest-in-Charge." His farewell reception was on April 11.

Staff Sgt. S. D. Motsepe, first teacher of St. Mary's school has been here on leave. During his stay he visited a number of schools in Orlando. In connection with his journey to and from Cape Town, he said: "We took three hours to Cape Town by Air; and three days by train!"

Mr. Jacob M. Gumbi is runner-up to Matthews Swartz in the T.B.G.U.K.O. Arrangements are being made for a tea party in honour of Sgt. Samuel Matlale, who has arrived from the Middle East, and Mr. Gumbi.

Mr. G. R. Kuzwayo, who has been in Port Elizabeth, has returned to Orlando. Mrs. Silgee, the mother of the famous Wilson Silgee, is back from Cape Town.

Mr. Molebatsi, our Sports Organiser, is doing his best out here, though he says the Orlando field is a bit too wide for one man.

Orlando ladies show great interest in sports, especially tennis. There are chances of Orlando having the best Golf Course in the Reef for Non-Europeans.

Mr. V. V. Mbobo, B.A., B.Econ. urged Africans to base their hopes on more unity and constructive plans, for both things were essential to Bantu progress, development and achievement. He said Dr. Nhlapo, despite hardships and shortcomings, had proved to the world that Africans have gumption.

"We should forget the disabilities under which we labour and live," said Dr. A. B. Xuma. Continuing, he added, "we should toil persistently for our salvation. Undoubtedly, very arduous spiritual unity and virile leadership was needed." He said there is plenty of room above for everyone but no "lift" to that end save to strive unflinchingly with determination and courage.

Mr. B. W. Vilakazi, M.A., said educational qualifications were nothing but insufficient recommendation of achievement. Though Nhlapo's career was an apotheosis both great and admirable, that did not count. The most important thing in life is tangible deeds.

Dr. Nhlapo replied fittingly. Musical items were rendered by Brakpan High School and Orlando Secondary School.

Merry Blackbirds Band played for dance.

**EDUCATION CAN MAKE YOU FREE!**

**A LYCEUM COLLEGE STUDENT'S MESSAGE TO HIS FELLOW-AFRICANS**

Mr. Y. M. Leonard Chirwa of Orlando Township writes as follows: "Do you know that education can make you free?"

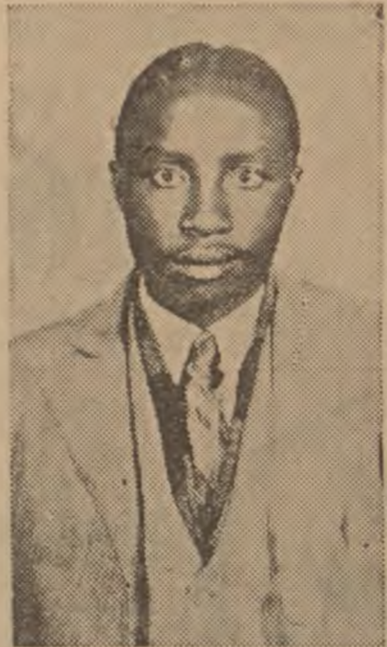
"It took me a long time before I reached the stage where I am now, as I wasted much valuable time and money before I heard of the "Lyceum College," the "University at Home."

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"A special feature of the "Lyceum College" is its low fees which enables every African to make him—or herself a better man or woman and better his or her future.

"Model answers to past examination questions and test papers are drawn up for the benefit of the student, and all the difficulties of students—how-



ever small—are carefully explained. A record is kept of each student's work.

"I indeed pity you who delay and hesitate to enrol with the "Lyceum College" TO-DAY. Only the "Lyceum College" can provide you with true education.

"Opportunity knocks at your door. My fellow-Africans, plan your future now!"

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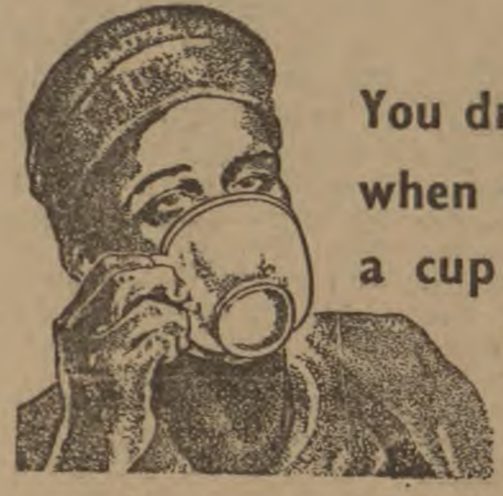
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### Alexandra Residents Decision

Nearly 1,000 residents of Alexandra Township met on Monday to discuss the new public utility company which has taken over the Alexandra bus service. They decided not to boycott the buses.

Senator H. M. Basner, a member of the Alexandra Emergency Transport Committee, said it was unthinkable to organise a fresh boycott. They did not accept the new company as a solution to the transport problems of Alexandra Township. They wanted public control of transport and a 4d. fare at week-ends, because week-end visitors were their relations and friends, but they could not start a new boycott on these issues.

They should wait and see how the new company conducted its business and whether the Government carried out its promise of providing a railway for the township.

Mr. V. Swart, treasurer of the Emergency Transport Committee and a member of the Workers' International League, said the new company was a new name for the previous owners. The buses had been sold for £175,000, half being paid in money and half in shares, which were held by the previous owners.

Mr. Swart said the new company was interested in profit, exactly as the previous owners. New promises had been made, but he was not inclined to depend on them, but to demand the 4d. fare throughout the week and public ownership of the buses.

### Bishop Criticises Colour Bar in Industry

"It is lamentable to watch our country engaged in strangling itself by the rigid maintenance of the colour bar in industry," says the Bishop of Pretoria, the Right Rev. Wilfrid Parker, in the April issue of "The Kingdom."

Those who were clear-sighted enough to see through the mists of prejudice gave repeated warnings that it was vital to the country's future to increase the national income and enlarge the home market, the Bishop adds.

According to Dr. J. F. Brock, of the Cape Town University, who recently completed a tour through Central Africa, it had been proved that the natives there could do things which South Africa, "in her political wisdom," said they could not do.

In the Kenya railway work-

### Zulu Chieftainship Dispute

Venue

The venue of the great Indaba is historic Nongoma the traditional home of many Zulu Royal Kraals. Here stand the kraals of Dinuzulu, Solomon and the Regent, Mshiyeni. Each of these men established several kraals in accordance with Zulu custom that the king must have several kraals for the sake of safety, administrative purposes, display of wealth and authority, and for peace among his many wives. Even to-day there resides in the the Nongoma district the most famous chiefs, Myayisa, Mshiyeni, Mkantini, Bokwe (recently deceased) and many others—custodians and last giants of Zulu tradition, law, custom, thought and attitude. And it is here that the Zulu still lives more or less in the old tribal way despite the inroads of civilization, christianity and industry.

#### The Judges

The assessors in the great Indaba are the Chief Native Commissioner, Col. Martin, the Magistrate of Nongoma, Mr. Braatvedt, Messrs. W. W. Ndlovu (ex-M.R.C.), S. Bhengu (on the secretariat of Solomon), E. P. Mart Zulu (representing Zulus on the Reef) and the following who re connected with the Zulu Royal family: Aaron Zulu, Maduna Zulu, Shamase, Q. Mazibuko, S. Zulu, C. Manyoni and Mfihleni Butelezi. Taken together and summarised, their questions raised these points: There is no clear evidence that Solomon wanted Thandayiphi to succeed to the throne; why did the defendants, assuming that Solomon wanted Thandayiphi, register Victor as heir, as that would have robbed Thandayiphi of the chieftainship if Victor had not subsequently misbehaved; according to Zulu custom, once a person has been given chieftainship, it remains in his family, to his brothers or sons—why did they leave the house of Victor of his right when Victor misbehaved, as his behaviour was synonymous with death, and therefore another member of Victor's house should have been appointed; When they registered names the second time they put Thandayiphi as first and Cyprian as second; why elevate Cyprian in this backhand way to chieftainship when Myayiza had alleged Cyprian was of low parentage and could never be chief; Myayiza, Mshiyeni and others have admitted that of all his sons Solomon loved Hezrom best and in this case all agree that Solomon wanted Hezrom to rule, but, unfortunately, Hezrom died young and, as all agree, Solomon mourned his loss bitterly; now, Hezrom is Cyprian's brother, and the very people who admit on the one hand that had he lived he would have succeeded Solomon, now say Cyprian cannot be made king because he belongs to an inferior house; yet this and other evidence proves that Solomon loved and esteemed the house of oka-Matabela (Hezrom and Cyprian's mother); that when Mshiyeni and his colleagues chose Thandayiphi, Mshiyeni lamented that "today there will be created evil and rivalry in my father's house;" why did he use these words? what was he afraid of if he knew he was doing right? Myayiza confesses that Mshiyeni acted against his (Myayiza's) advice and against truth when he registered Victor's name instead of Thandayiphi's, and Myayiza had to submit; what proof there is that Mshiyeni is acting correctly now, and is Myayiza not pandering to Mshiyeni's whims and wishes now as before? It looks and sounds queer to say that no one knew who Solomon's chief wife was; are there no courtesies paid to chief wife and usages that show she is the chief wife? Why did not Mshiyeni and his supporters call the other members of the royal family when they registered Thandayiphi's name?

#### The Defendants

The chief witnesses and defendants are the Regent, Mshiyeni; Myayisa, brother of Dinuzulu and therefore Father of the Zulu Royal House; Mkantini (all of the Royal House), Mr. Charles Mpanza of the Zulu Society who acted as Secretary to the court of the princess, and others of the Royal family (a family of numerous princes descendant from the polygamous houses of Dinuzulu and Solomon).

#### The Dispute

The source of the trouble is the lack of conclusive evidence as to who is the rightful heir to the Zulu throne. Owing to his sudden death at an early age Solomon had not announced officially and publicly who his successor would be. Neither is it clear who among his wives held the position of Nkosikazi, the Chief wife. Some claim that Solomon's favourite for the position was Thandayiphi, son of maButelezi (sometimes referred to as oka-Mbulawa), and others maintain it was Bekizulu (also known as Cyprian) and (Nyangayezizwe) son of maSibiya (called oka-Makabela).

#### The Scene

This report covers the second sitting of the Great Indaba. This began on Thursday, March 25 and is still continuing as we go to press. It was a colourful scene.—Government officials, princes of the Zulu Royal House, Chiefs from various parts of Natal and Zululand, prominent African leaders and a host of people; Christians rubbed shoulders with tribal people, those in modern dress with those in traditional tribal regalia, educated with the illiterate. Some came on foot, others on horseback (and impressive commandos they made) and still others by cars. Women of the Royal house were present. Big beepots were brought and were liberally used as refreshments during the lunch intervals. It is estimated that there were no less than 6,000 (six thousand) people present.

#### Inquiry Opens

Opening the inquiry, Colonel Martin referred to the exemplary behaviour of the people at the first meeting of the series, and expressed hope that this would continue to be so at subsequent meetings. The procedure in the last session, he said, was to allow any person, irrespective of age or position in the tribe, to put questions. For purposes of time he would change that rule and allow only the responsible people to put questions. Not to muzzle the rest, he advised the commoners to give their questions to those of higher rank and authority. He also announced that after cross-examination of the chief witnesses, all those who had relevant evidence would be given an opportunity to speak.

#### Case For The Defence

The chief witness on this occasion was Myayiza who at the previous sitting had made a statement containing the following points: that he was the Father of the tribe; had stayed with Solomon all the time; that Solomon had named Thandayiphi as Bull of the Cattle implying, Myayiza contended, that Thandayiphi would be the next Chief; that he had told this to Mshiyeni when the latter assumed the Regency; that when he, Mshiyeni and others called at the Magistrate's office to give the name of the heir, they gave Victor's name (one of Solomon's sons) as the first in succession and Thandayiphi's as the second; that they did this because Mshiyeni insisted on it, and because Solomon had loved Victor and had promised to teach him to drive; that they did not tell the Magistrate and the then Chief Native Commissioner,

shops, for example, there were originally about 1,500 Indian workers with white foreman. Now 1,200 of the workers were Africans—"people who looked as though they had come straight from the bush, but are efficiently performing comparatively complicated work in industry." The Africans did practically all the work in the metallurgical industries.

Mr. Lugg, that although they had put Victor's name first, the Bull of the Cattle was Thandayiphi, because this was still held a secret as Thandayiphi was young; that they maintained that oka-Matabela could not bear a king as she was the daughter, they alleged, of a commoner, and that in any case as the first woman Solomon took to wife, she could not be, according to Zulu custom, mother to the heir, but only to the "Sokanqangi" a position of high rank held by the first born of the first wife), and further that Solomon never mentioned Cyprian in that connection but Thandayiphi; that Cyprian was circumcised because he was sick, not as a mark of chieftainship; that oka-Mbulawa may be considered as the chief wife because her wedding ceremony was the most lavish and grandest; that they later cancelled Victor's name owing to his misbehaviour and substituted Thandayiphi as the first in succession and Nyangayezizwe (Cyprian) as the second.

#### Cross-Examination Begins

Col. Martin then asked those concerned to cross-examine the witness. Those who did so were Col. Martin himself, Mr. Braatvedt, Messrs. W. W. Ndlovu (ex-M.R.C.), S. Bhengu (on the secretariat of Solomon), E. P. Mart Zulu (representing Zulus on the Reef) and the following who re connected with the Zulu Royal family: Aaron Zulu, Maduna Zulu, Shamase, Q. Mazibuko, S. Zulu, C. Manyoni and Mfihleni Butelezi. Taken together and summarised, their questions raised these points: There is no clear evidence that Solomon wanted Thandayiphi to succeed to the throne; why did the defendants, assuming that Solomon wanted Thandayiphi, register Victor as heir, as that would have robbed Thandayiphi of the chieftainship if Victor had not subsequently misbehaved; according to Zulu custom, once a person has been given chieftainship, it remains in his family, to his brothers or sons—why did they leave the house of Victor of his right when Victor misbehaved, as his behaviour was synonymous with death, and therefore another member of Victor's house should have been appointed; When they registered names the second time they put Thandayiphi as first and Cyprian as second; why elevate Cyprian in this backhand way to chieftainship when Myayiza had alleged Cyprian was of low parentage and could never be chief; Myayiza, Mshiyeni and others have admitted that of all his sons Solomon loved Hezrom best and in this case all agree that Solomon wanted Hezrom to rule, but, unfortunately, Hezrom died young and, as all agree, Solomon mourned his loss bitterly; now, Hezrom is Cyprian's brother, and the very people who admit on the one hand that had he lived he would have succeeded Solomon, now say Cyprian cannot be made king because he belongs to an inferior house; yet this and other evidence proves that Solomon loved and esteemed the house of oka-Matabela (Hezrom and Cyprian's mother); that when Mshiyeni and his colleagues chose Thandayiphi, Mshiyeni lamented that "today there will be created evil and rivalry in my father's house;" why did he use these words? what was he afraid of if he knew he was doing right? Myayiza confesses that Mshiyeni acted against his (Myayiza's) advice and against truth when he registered Victor's name instead of Thandayiphi's, and Myayiza had to submit; what proof there is that Mshiyeni is acting correctly now, and is Myayiza not pandering to Mshiyeni's whims and wishes now as before? It looks and sounds queer to say that no one knew who Solomon's chief wife was; are there no courtesies paid to chief wife and usages that show she is the chief wife? Why did not Mshiyeni and his supporters call the other members of the royal family when they registered Thandayiphi's name?

#### The Case For Cyprian

In the course of their cross-examination these speakers contended that Cyprian was the favourite of Solomon's, and that Solomon had mentioned this fact to several people at different times; that if Hezrom could be King, so can Cyprian, his brother; that the very names of Cyprian, Bekizulu (which means literally "look at the heavens," and they interpret to mean "nurse of the Zulus"—in Zulu "heaven" is zulu) and Nyangayezizwe (Doctor of the nations) show that he was so named because he would one day be chief; that Bull of the Cattle was given to Thandayiphi as nickname to commemorate an event, not as a mark of chieftainship; that Cyprian's circumcision was a mark of chieftainship; that Mshiyeni's lament proves he was guilty-conscious; that Cyprian was the favourite of the majority.

#### Rich Mine of Zulu Law, Custom, History, Language

During the course of the examination, the speakers delved deeply into questions, profundities of Zulu law, custom and traditions, and re-traced Zulu history right back to the times of Shaka and Senzangakhona. This made the proceedings immensely interesting and highly informative. Interpretation of the hidden meaning of names of people and kraals, and of ordinary words, revealed the beauty and intricacy of the Zulu language. It was a paradise for the student of Zulu law, custom, history and language.

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E etsa mehloho ho phekoleng Mats'ofa lefuba, Mokudukatoane, joalo-joalo. Moriana o moleno matsoafong a bana. E fumaneha ka dibotho le ka disikereta. Hopola lebitso: "POTTER'S." Ha noma le dipidisi tsa Potter tsa lefuba, e fumaneha ha sekarese. Bakemising batho.

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Thusa mala a Gago a o a lebetseng a bolelele bo 28 ft. ka moriana o o tshedisang mme o tshela.

Bontsi ja tiro ya tshugo ya dijo tsa gago e dirwa ka fase ga khubu—ka mo maleng a gago a leng 28 feet ka bolelele. Ka lobaka loo, ge o sokwa ke mala, leka se seng se se ka thusang tshilo ya mala sentle ka mpeng le ka ko fase ga khubu.

Se ka gongwe o ka se batlang ke "Carter's Little Liver Pills" tse di ka go fang thuso go mala a gago a bolelele bo le 28 feet.  
Nka philiis e le ngwe ya "Carter's Little Liver Pill" pele ga dijo le ko morago ga tsone. Di nke ka melao ya tsone. Di thusa go tsoa mehlopi e megolo e meraro ye e thusang tshilo ka mo mogodung le ka mo maleng—di thusa mala go sila se wena o se meditseng.

Ka lobaka loo, batho ba le bantsi ba hwetse botshelo jo ba ikutlwang jone go simolla ka leoto go phula ka tshugo. Dira boammaantire gore e fumane tsone-tsoe tsa "Carter's Little Liver Pills" khemeseng ya gago. Tefa le 1s. 3d.

## A Ngoana E Motle Ea Nonneng!



Ana u thaba ha kakang ha batho ba ema ba rorisa ngoana oa hao, ha rolela hore o shebela ho noma le ho TLA (nathafala)! Jona u thaba ha kakang ho bona sefahlehonyana sa hae se nse se khanya ke lets'ehle le leng ho sona, le ho bona a robetse ka lathaba loso bolde.  
Ke eona tsela eo Ashton's Parson's Infants Powders e tla ho thusa ka eona kholisong ea ngoana hao.  
Ka nako ea ho mela ha monakalali liphofohoana tsena li tlosa mahlaba ha honoho, ao e leng eona a hlorang bana ka ho ba bokollisa le ho ba otisa ka baka la ho sa qetelleng boroko.  
Mavenkele kaofela le likemisi a rekisa Ashton and Parson's Powders ka theko e nyenyane. Mo-Kemisi o tla'o bolelele hore u li shebise joang.

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Tsa Ventersburg

(Ka Ra-Teboho)
Ka veke tse tsoa feta re ile ra boloka nkhohe 'Ma-Setompi (Mrs. Welkom), Mong. Maiee Mokati le Mong. Makoko.

Likolo li koetsoe 'me ka thabo re tsebisa metsoalle hore kajeno ha li koala Mong. H. W. M. I. Lebona, ea neng a re siile ho ea tlhabanong, o ne a se a khutlile. 'Me eka hoja bana le mesuoe ba mo thabetsa, hobane ha re lahlela mahlo mane seko'long eka hoja feisi esa khaolitse ho lla.

Ba ileng phomolong ke Mof. D. H. Lebona, Montgomery Lebona, Johanna Sibeko, Mong. Makgatho le Mong. Motsabaesi ba ile Marquard. Mong H. Lebona o kile a re khalo, ho ea Makeleketla.

Baha Mong. Simon Mafojane le ba ha Ntate A. B. Makoa eka hoja ba ntse ba itukisetsa ho etela Steynsrust.

Phutheho ea D.R.C. ese tlotsoe ke mekete e meraro e sa je selallo. Eka hoja pelaelo li teng.

Tsa Anglo Alpha

(Ke Mongoli oa rona)

Ka li 11. 2. 45 ho iloe ha bapaloa tennis match mona ha rona hammoho le Kroonstad African Lawn Tennis Club. Benghali bana: D. Thekiso, S. Kuapane, Sekhapane, Scotch Whisky Hlalele le ba bang. Ba hae mona re ka bolela E. Rampai, Capt.; J. Kareli, Vice-Capt.; J. Matsipa, S. Makate Jnr., S. Makate Sr., A. Tshelo, E. Thabane le ba bang.

Match e ne e le o monate haholo Kroonstad e ile ea hloloa ke Anglo Alpha Matlama Lawn Tennis Club ka set tse tharo. A.A.C. 138 games, Kroonstad 120 games.

Joale hona mohlantsoe oo ho ile ha

Ba Kopane Bobeng

Pale e makatsang e sa tsoa hlalisoa ke e mong oa masole a la Kopano ea neng a le holimo ntoeng ea lefelleng le bophirima. Monna enoa o ne a le lebothong le sebelisang lithunya. Hae la hae le Oudtshoorn koana ho la Koloni.

Ntoa ha e so loane monna enoa o ne a rata papali ea "golf" haholo. Monna enoa o bolela hore ka mohlomong koana lefelleng, lifofane tsa sera li ile tsa hakala li batla ho ripitla lebotho leo a neng a le ho lona.

Monna e mong le e mong o ne a balehela mokoting ho ea ipata. Ha likulo tsa lithunya li otlaka mobung oa mokoti oo monna enoa a neng a ipatile ho oona, a bona motho a tlolela ka har'a mokoti mo a neng a le teng.

Ha a hetla, a fumana hore monna enoa ke lesole la le-coloured le ileng la mo lumelisa ka hore "Hallo, Baasie!" o sa ntsane o ntseba.

Lesole lena la hetla la talimisisa lena la le-coloured la fumana hore ruri ke motho eo le mo tsebeng.

Mehleng ea khotso ha ntho li sa lokile, lesole lena la le-coloured le ne le atisa ho thonaka libolo tsa "golf" ha lena la lekhoa le bapala.

hlaha lefu la 'Ma-rona Au Paulina Kareli ea neng a se a holile haholo. Phupu ea hae e ile ea tsamaisoa ke Mo-Evangeli Mahlatsi oa Kereke ea D.R.C. a thusana le tichere J. R. Lebona. Batho ba ne ba phuthehile ka bongata bo boholo le koleke e ile ea eba matla haholo. Ho lehlohonolo bafu ba shoe-lang Moreneng.

Tsa Makeleketla

Re thabetsa ho boela re fumana pampiri ea rona hape ka mor'a khoeli tse tharo. Babali ba Bantu World e sale bona ba khale kaofela le ba bang ba e rekang seole la ba bangatanyana ho re tla lokeloang ke ho eketsa palo ea pampiri.

Ba khale re ka bolela Benghali: Ben Matuba, D. Modisana, Evangelist Mokahlane, S. Malefane, Nich. Moholo, O. Mokau, J. M. Mokau, D. Khabale, P. Lesiea, S. Thetele, J. Kehiloe, Andrew Thinnane, E. Montsi, le Jefrou Magooa le Mofum-G. Tladi.

Maoba ka khoeli e fetileng March-e le matsatsi a 24 re ne re pata Ntate J. L. Dichaba—moholo oa Kereke ea Roman Catholic.

Mong. Dichaba e bile ts'iee e kholo ea kereke ea Roma ka nako e telele ho tloha ho fihleng ha eona mona. Ho bua 'nete ke ka ena le Mofu A. Moiloa kereke ea Roma e ileng ea kena mona Makeleketla. Bara ba hae ba bile teng kaofela.

Paseka e bile bolutu mona hae-haholo—

Lebaka e bile hore liphutheho tse ngata li ile tulong tse ling ho jela Paseka teng. Ba-Methodist ba ne ba ile Thennisen, Ba-Church of the Province ba ile Whites, Ba-African Church ba ile Bloemfontein.

Moruti D. T. Magooa oa Methodist Church o khutlile phomolong ea hae ea khoeli tse tharo—o tla a shebeha hantle.

Ho Kula ha Moruti Modikoane

(Ke Mopo Thata)

Metsoalle e tla suaba ho utloa kaha ho kula hoho-holo ha Moruti W. B. L. Modikoane oa 20 Phillips St., A.M.E. Bethel Church. Ese e'le diveke tse pedi ale Coronation Hospital ka letadi (malaria fever) le ileng la mokena Blaauw-berg ha malebogo. Moo a neng a rongoe teng ka tsa Thuto ea Bana.

Leha matsatsing ana bokaona eka bo teng, o fokotse haholo, feela Modimo o tla thusa.

Ka Sondaga 25th tsa March ene ele mekete o moholo oa Selallo phuthehong ea Moruti Modikoane hona Phillips Str. Mookamedi Theo. A. Mareka o ile a motsoarela mosebetsi ona a thusoa ke Rev. Nkabinde oa Bantu Presbyterian Church. Bao ba a mohetseng Selallo ene ele 132, ha eba le dikolobetso ka lona leo letsatsi. Dikoare (Church Choirs) tse pedi tsa A. M.E. Phillips le Allen Temple Sophiatown di ile tsa bina ha monate Rev. Fantsi oa Vogelstruispan one a bile a tile ho bona mokudi enoa. Taba e kang e bohlokonyana ke ea ho kula ha Mofumhadi 'Me Johanna Modikoane 'me oa Moruti haufinyane bana ba tsoa molata "Marikana" ka hona ho kula o kulela ha moroadi e moholo Mrs. E. P. Malafetse koana Alberton.

Mrs Emily W. Modikoane o ntse a phallela bakudi bana ba babedi le ena ha a phela ha monate.

Empa hare lebisidithapelo tsa rona ho Modimo ba tla fola. Rev. Modikoane o ne a se a kgutla Port Elizabeth, Mafeking, Kunana ha a fetela Pietersburg. E ka mosebetsi ona oa S. S. Superintendency le bo Secretary bo Transvaal Cong. Education Board o ne a tla hantle haholo ka eona, ha ene ese hona ho kula hona hae.

O tla tsoga Tlou le rona re ntse re ho be ea dithapelong.

Kea leboha mortulahanani

Ma-Negro a ea Hlomphuo

Tse hlahang London li bolela hore haufinyane ho tla buloa baesekopo eo lipapali tsa teng e tlang ho bo bana ba Ma-Negro, Kampani ea banna bana e se ntsa e thabiso batho tulong tse ngata tsa England. Batsamaisi ba eona ke banna bo robileng mono o le mong ba hlahang Nigeria le West Indies, Kajeno ba tla kena mokhatlong oa lipapali o London.

Har'a bona e mong ke Orlando Martin ea nang le lentsoe le monate le phefa. Ka nako e ka pele o kile a sebetsa baesekopong le Paul Robeson ea tsejoang haholo ka ho bina.

Baesekopong ena banna bana ba tla lumeloa ho hlalisoa papali tsa habo bona tsa Se-Afrika.

Hlompho ena ke e thabeloang ke batho bohle ba tsebang le ba ratang lipina.

Tsa Mokoallo Vredfort

(Ke Molula-qoeng)

Ka liveke tse fetileng re ile ra fumana lefatsanyana la pula 'me ra thaba haholo. Joale maobanyana mo re tsoa utloa moeanyana o hlabang ha bohlokonyana. ebile re se re tsohile hampe hore mariha a se a kene. Haufinyane, re tsoa pateloa ke mekhohlane hampe, hoo e bileng ea ebantho e mpe har'a motse oa rona. Re ka bolela lefu la Mof. Mokahlale ea hlokahtseng ka 20 Hlaku-bele 1945 a patoa ka Labone ke Moruti oa Chache le baholo ba Kereke ea Chache. O itsamaetse ka

khotso mofu le bana ba ne ba le teng ba hae.

Ea re ka li 23 Hlakubele ha hloka-hala Ouma Maria Lock, a patoa ka Sondaga ke Moruti D. N. Matsie oa Kereke ea Methodist hammoho le baholo ba kereke. Hona moo re ile ra utloa mantsoe a mona a builoeng ke mofu ho bana ba hae, a reng: "Le hlomphe batho le hloke likhupiso ho bona." Batho ba habo bafu ba khotalitsoe ka mantsoe a monate, a rutang ba bangata tsela ea Bo-Molimo, ka mosebetsi le ka liketso. Batho ba neng ba le phupung 405. Chelete ea eba £4. 8. 0½d. feela.



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TLHAGISHO E TSWANG MO KAROLONG YA BABUSISI BABAN-TSHO BA KOPANO EA SOUTH AFRICA GO ITSISE BETSWANA KAGA NTWA

VEKE

7th April

Bona setshwantsho tsebeng ya 16  
**MR. DOUGLAS SMIT O NEWA  
GO IKHUTSA MO TIRONG**

(Re abetswe)

Mr. Douglas Laing Smit o neilwe go ikhutsa mo tirong ya gagwe ya bokwaledi jwa Native Affairs ka di 21st March me he ditiro tsa Union tsa semorafe di tlaa lathegelwa ke mosimegi yo mogolo wa thaloganyo e tebileng, yo o ikanyegang. Leha Mr. Smit a dule mo tirong tsa semorafe le hatshe jeno le sa mmata le gana go mo golola ka le mmonye a dira fa' gare ga tiro tsa lehatshe tse opisang tlhogo tsa kgotla ya gagwe. Mr. Smit o kgethilwe modula setulo wa kgotla ya basenka-mafoko (Native Affairs Commission) mo kgotleng ya merero ya Babasho. Mr. Smit ke wa lotso lwa baruti-ewangile, Mmaagwe o tsalelwe setsheng sa kgale sa baruti mo Mount Coke gaufi le King William's Town. Rragwe mogolo e ne e le moruti wa magoba mo Grahamstown. Go golola ga gagwe mo tikologong tsa tiro tsa aburiti go tsalelwe kutlwe lo-botlhoko mo patlong tsa bantsho me ga mmakanyetsa le tiro ya gagwe ya Mokwaledi wa merero ya bantsho. Mr. Smit o ne a tse-na mo tirong ka go simolola ka kgotla ya Toka mo Colony ka February, 1903 me moo a bulega tlhogo ka botshelo jwa batho ga e ntse e le Magistrata mo mahelong a le mantso. O ne a tlhatloga mo kgotleng ya Toka ya nna letso go ja Mokwaledi go tloga 1933 go tse na 1934 July 4th ha a dirwa mokwaledi yo mogolo, wa Kgotla ya Merero ya Bantsho. Mr. Smit o ne a dira ka gotlhe go kgotsofatsa pelaelo tsa Bantsho. O ne a dumela go bona batho botlhe ba ratang o mmona. Fa mokatakong wa ntlo-kwalela ya gagwe go no go beilwe setulo sa botlhe ba ratang o mmona. Setulo seo se ne se kaya fa gare ga dilo di le dintsi karolo nngwe ya bopelo tlhomogi jwa gagwe. Motho o ne a seke a tloga fa ga ene a sa kgotsofala. Maitsiboya ga o heta ka mmila wa Paul Kruger go tlo go bonale lebone le tuka mo sekhutlong sengwe sa ntlo-kwalela ke lebone ja ga Mr. Smit a lwa le dikwalo tsa batho tse tshwanetseng tsa arabiwa ka kgotsofatso. Go sa nneng jalo ga go tswalwa go iwa magae, Mr. Smit o tlaa tswa ka mokowa wa dikwalo tse tshwanetseng tsa phakelelwa tsa balwa ka tlhokomelo me dingwe di na le mafoko a botlhoko. Ha e le gore Mr. Smit o ne a na le phoso nngwe keya go ipolaisa tiro. Ha e ne e se ka letsalwa ja gagwe je le didimetseng o kabo a be a bo'awa ke letsapa. O ne a tshote tiro ya gagwe ka tlhokomelo a rata go tokafatsa maemo a bantsho. O ne a sa itshomarele a rata go tokafatsa maemo a Bantsho. O ne a sa itshomarele. Go tshewiwa gore bantsho ba tla nne be gopole ga ba na le tsala ebong Douglas Smit.

**A Motlalepula!**  
(Re itumelela go tlhagisa lo-kwalo lo. Leha le ka nna bof'kodi, bophepha jwa lona bo shupa ha Mr. Smit a ne a pegilwe kwa dikaleng ka ntata-boingotlo jwa gagwe. Rra-Mafoko a Ntwa.)

**MEPHATO YA BATHUSANYI E TSHETSE NOKA YA RHINE YA BA YA TSENA MO JEREMANE**  
Kafa tlase ga leru ja tshireletsa ya mosi, je le aparang maile tse 40 ka botelele, mephato ya bathusanyi kafa tlase ga Field-Marshal Montgomery e tsetserangantse noka ya Rhine me e iketsetse ka bophara jwa maile di le 30. Gape ka nako yona eo mephato ya Amerika e ne ya thubaka go tloga kafa borwa mo Remagen. Bathusanyi jaanong ba ikadile ka bophara

jwa maile tse 100 go bapa le noka ya Rhine. Mephato ya difofane yona e gaketse ka go thubaka madihelo mo Jeremane ebong mo Hanover, Osnabruck le Munster mo go itsegeng ga e le ditsha tse tla diriswang go oketsa mephato ya mmaba. Tulo tseo di tlogetswe di tuka. Mo pedung ya Jeremane go dubakane. Mo Majeremane a gopolang go sia a fithele go sena se a ka siang ka shona. Ga ba bona melatswana e ba tlaletse e nne go ineele kgotsa losho.

Mo karolong dingwe go bo go tlhokege gore mashole a ka romelwa marumo ka go se ditsela dipe. Gare le ba ba katosang leie molelo ba farafarile mebila ba senka polokese-ga ha e le gona. Diporo tsa diterera di nongolotswa ditlhaa mo tseleng go bonala batho hela, mokodue o kgangwe ke lerole go leba bophirima. Mephato ya bathusanyi e tatekela boiphemelo jwa mmaba Botlhaba jwa Rhine mo mmaba o kgobegileng marapo go'a me a tshose he'a go na le go iphemela. Frankfurt, motse mogolo mo Jeremane bophirima o galilwe. General Eisenhower ga a bua ka go khabaganya noka ya Rhine o re: "Majeremane a di tsholetswe di bekerwe, ga e le go ema fa pele ga rona gona ga ba kella jaaka ba ne ba dira bogologolo." O tswelotse ka gore re: "Re tla tse na re gape Jeremane re gwanta jaaka bokolosuse go tswa botlhaba le bophirima."

"Selo sa ntsha e tla nna go gatisa ka molao me re tla dirisa dikgoka."

Go na le maitshwarelelo a le mane a bathusanyi ba tshwanetseng ba ikepela ka tsona mo lebopong ja noka ya Rhine mo Jeremane. Me go tloga moo Jeremane a seke a itse mo a tla tlhaselwang gona. Ba tshwarisiwe koko ka dipaha. Mo karolong ya Limburg e dubilweng ka marumo Majeremane a setse a taboga hela a sena tshireletse me a batla yo o ka ba tsayang ditshwarwa. Bathusanyi jaaka ba rtshe ba ba atamela ba ntse ba re: "Phiri o rile ke lebele me motlhaba wa re re namile." Gona ko bophirima.

**RUSSIA O TSENA MO AUSTRIA**

Mephato ya Russia e kgabagantse melwane ya Austria me re ka se boife go bolela ga Vienna a le mo mareleding ebong motse tlhogo wa Austria.

Mephato ya Russia e heitse ya Jeremane me jaanong go setse go tla makgasa a mephato ya Jeremane go tla go ineele.

Bontsi jwa digaigai le koloi tsa Jeremane tsa ntwa di gapilwe go sa nnang jalo di nongolotswa di tlhaa me go setse sethopho se sennye se se femelang Vienna.

Motse wa Vienna o setse o utlwa medumo ya tlhobolo tse kgolo tsa Russia. Kgarametso ya mephato ya Russia go tswa botlhaba le ya Fora go tswa bophirima e gomelela go arola mephato ya Jeremane e mo Italia. Mephato ya Russia e setse e le maile tse 142 go tloga mo melwaneng ya Italia.

**DANZIG O GOLOTSWE**  
Setsha sa Danzig mo watleng ja Baltic mo Jeremane a neng a iketsetse gona se golotswa. Go no ga fitlhelwa ditopo di le 39,000 tsa Majeremane bona me ga tsewa ditshwarwa di le 10,000 le maruarua a le 45.

**NTWA LE JAPAN**

Mephato ya Amerika e tlhasetse setlhake sa Onikawa mo sethopheng sa Ryukyu. Kafa pele ga tseenelelo eo dikepe di ne tsa tlhasela setlhake tsa se udubatsa. Mmaba o ne a femela ka bokowa.

Onikawa ke setlhake se se sesane me ga se sephara thata. Se maile tse 325 go tloga mo Japan. Iwo Jima o gapilwe sesha jaana. Kgapo ya ditlhake tse e re atametsa mmaba sentle. Setlhake se segolo sa Japan sa Formosa se sikologilwe.

Mo Philippines go no ga balwa ditopo di le 10,971 di ditshwarwa di le 185 mo malatsing a le matlhaano.

**NTWA GAE, GALO YA DIMELA KAROLONG TSA BANTSHO. MOKWADI KE G. W. WOLVAARDT**

12. MABELE

Mabele ga a bolo go jalwa mono Afrika. Kitso e re e boga mo dikwalong le mo ditshwantshong tse betlilweng mo majeng a Egepeto. Bantsho ba dirisitse mabele kgale fa pele ga mmidi o tswa mono o tswa Amerika ebile Afrika ke ene yo o apoletseng Amerika mabele.

(a) Mabele jaaka dijo. Jaaka dijo mabele a ntse a otlamelele hela jaaka mmidi leha mmidi o ka nna le botshenyana go gaisa mabele, Jaaka mmidi, mabele a na le kotlo ya go nontsha, le morote mo mmeding me a tlhoka kotlo ya nama e tswang mo dijong tse tshwanang le nama, mashi le dinawa.

Me go botoka go ja mmidi o le osi ka gonno mo mabeleng go na le kotlo nngwe e tlhokwang mo mmeding. Mebele ya rona e dirilwe jaana gore e batle dijo tsa mehuta e le mentsi. Bantsho ba ja mabele ka e le mabele-mabelega-batho, e re a tlhokega kgosi e shwe mo go bona ke sejo sa bomorafe ga ba a tlhaloganywe go heta moo. Me ka thuto le nudulogo di rakalala le lehatshe bantsho ba tlaa itse molemo wa mabele mo kotlong. Makgowa a setse a lemosile molemo wa mabele mo oteleng tsa bona tse kgolo go fitlhelwa sefutho sa bogobe iwa mabele mo tafoleng tsa tsona.

Ma-Zulu le Ma-Thosa a santse a ganeletse mo molaone wa ona wa bogolo-golo wa go dira bojalwa hela ka mabele ntswa Betswana le Bashotho le meratshwana ya losika loo, ba dira le magobe ka ona kontle ga bojalwa. Bojalwa ja Setshwana ja mabele ke dijo ebile bo otlamelele me go sa nnye ka malatsi otlhe me kwa merafang ga dijo di tlhokwa batho ba tle ba senye mabele ka go dira majalwa go na le go a bolokela go dira dijo ka ona. Ga go na pelaelo ya go re bantsho ba ka seke ba tokafatsa botshelo jwa bona ga ba ka jala mabele, mmidi dinawa le merogo.

(b) PHETOGO TSA LOAPI

LE MBU. Mabele a na le go emelana le komelelo ya naga ya mmilwa go tshwanetse ga jalwa mabele go heta mmidi. Ka go dira jalo, bo-ngwaga o santhanteng kgabaganwe ba ka se bee bantsi. Ga letsatsi le gaketse mabele a na le go phutha makakaba a ona gore a tshetsetse lengola la ono. Mmidi le ona o dira jalo me eseng jaaka mabele. Gare ga pula e sa ne mabele a emisa go gola me ere pula e tla

Ditshwarwa tsa Britonina di le 73 tse di neng tsa tsewa ke Japan mo Singapore me tsa gololwa ke Amerika di gorogile mo setsheng sa Britonina. Pogo ya banna ba mo mabogong a Japan ga e dumelotse me go itsege ba ne ba le 200 me ba jelwe ke tla le matlhoko. Kepe tsa Britonina le difofane di dira mmogo di nweditse kepe tsa Japan tsa merwalo mo watleng ja Andaman. Ke kepe tse pedi tsa ntwa di nweditswe tsotho.

**MAFOKO KA BOKHU-TSHWANE**

Madi a kokwantsweng mo mebileng ya Johannesburg a go tswa batho ba kotsi ya Grand Magazine mo Pretoria a fitlhlile mo £438. 9. 10d.

General Eisenhower o rile: "Ntwa ya bohelo e gaufi. Me kafa morago ga yona Jeremane o tlaa lebagangwa ke go iphepa."

Mr. W. Churchill. Mosimegatlhogo wa Britonina, o ne a kgabaganwa noka ya Rhine mo Jeremane me a tlhatlhaba poa tsa ntwa.

Kwalo tsa Jeremane di bolela ga mephato ya dikhukhu ya Britonina le Amerika e gaketse mo karolong ya Rhine kwa tlase.

Gape di tswelela ka go bolela ha mephato ya Bathusanyi e tswelotse ka go phunyeletsa boiphemelo jwa Jeremane kontle ga go kgautsa.

Go tlhokofetse monna yo mogolo wa Britonina go tse Lloyd George a le nyaga di le 82.

a panogele godimo a boele mo neng a tshwanetse a be a le gona. Mmidi ona kafa tlhakoring o tla bana ga o bolawa ke komelelo ka bonako me ga go sa nne jalo o koafalele rure.

Fa e le kafa mbung, mabele a mele hela gongwe le gongwe mo mbung wa mehuta yotlhe. Hela a gaisa mmidi mo mbung o mashwe.

(c) DIJI LE MALOETSE:

SEBOKO. Seboko ke mmaba yo o boitshegang wa semela se. Hela ha seboko se tse na mabele a tlhoga kwa tlase me a gole a nne le dijo. Ga seboko se tse nelela matlhogela ao motho a ka kgetha a tsenweng ke seboko a a kgaola a tlosa mo tshimong. Ha e le mmidi ona, ga o ko o tlhoga matlhogela a nang le dijo. Ere ntswa mabele a gaisa mmidi mo karolong tse di omileng, ona a gaisiwa ke mmidi mo karolong tse metse tse meuwane. Mo nageng tse metse mabele a bolawa ke tlhoko jwa go hibila. Kwa losing lwa lewatle mo go leng bothitso go le metse mabele a tlhaselwa ke bothoko jwa dintsa jo e leng dikete-kepe tsa menang e anyang matute a letlhaka ja, mabele. Pheko ya dintsa le bohobidu ke go jala mabele ka ditsela fela jaaka mmidi o tlo o phatlaladiwe me a seke a teteagana. Mkgwa wa bogolo-golo wa bantsho wa go teteaganya mabele o latlhiwe.

Bantsho ba lekileng go jala mabele hela jaaka ba jala mmidi ka go a phatlalatsa jaaka mmidi ba itumelela thobo ya bona ka ba gaisa ba dirang ka mkgwa wa kgale. Ge dijalo di phatlaladitswe di na le go bona tulo e kgolo e medi e ila senkang dijo mo go yona me le ona mabele a tlaa fokwa ke phefo sentle, le letsatsi lea tlhabele sentle me dimela li bonale di itekanetse me jaaka di le jalo di tlise thobo e botoka. PHORI ke bothoko jo bo ratang mabele tota me peo ya ona tshwanetse ya tlhatsiwa sore phori e gona e bolaiwe. A ka tlhatsiwa ka chirichiri (blue-stone) le metse. E ka dirwa mo nkgong ya metse me peo ya tsenngwa metsotso e le methano mo go yona me ya nna ya fetolwa. Bokete jwa ponto ya chirichiri bo kopannngwe le metse a ka tlang lephakache (kokoke), Bore (rooibloom, Witchweed) ke

mmaba yo mogolo wa mabele mo nageng tsa meshawa. Go tshogo ka go na le mohuta o mosha wa mabele a tlhagisitsweng ke sekolo sa Potchefstroom sa temo a bolayang bore ga e leka go mela mo kutung tsa ona. Mohuta o o itsegeng ke "37 x 9" o lekilwe mo mahatshing a Bantsho ke kgotla ya Native Affairs me o tlhagitse maungo a mantlele mo batho ba neng ba setse ba tlogetse go jala mabele, ka ntata bore. Peo e ka bonwa ka bosimegi ba temo mo Native Affairs.

(d) METHALE. Methale ya mabele a Setshwana e mentse jaana gore motho a e wele mo karolong tsotho tsa lehatshe. Balimi ba le bantsi ba jala peo e tlhakatlhakanyeng me seo ke phosho. Molimi mongwe le mongwe a kgethe motlhale o dirang sentle mo karolong ya gagwe, go nne le motlhale ya bonako le motlhale wa morago. Ga monna a kgetha peo a leke go kgetha mohuta o tswang mo matlhakeng a mantle. Ge monna a tswelela ka go kgetha mohuta o le mongwe wa lebelo wa mmala o tshwanang ka ngwaga o mongwe le o mongwe o tla fitlhelwa a setse a na le mabele a mantle kwa bohelong.

Diako tse kgethiwang di tshwanetse tsa tlaala sentle tsa kgotlha-gana. Mohuta o sa kgotlha-gana o tshwanetse wa bo o latlhlile dithoro dingwe ka bonako. Gape go motho a kgetha peo a lebe diako tse nang le manono.

Go butswa ka bonako le go diega ga dimela ke kgetse e kgolo. Mehuta mengwe ya mabele e ka kotulwa mo kgwedding tse tharontswa mabele ka tlwaelo a tseya kgwedi tse tlhano.

(tswelodiwa.)  
**GO THUNYA GA GRAND MAGAZINE MO PRETORIA**

Mo kwalong lwa rona re ne ra umaka ka malotle a, me ra ba ra shupa ba bangwe ba Bantsho ba ne ba shupa boganka le bopelokgale. Mafoko ka botlalo ga a ese a amogelwe hela re tlhagisa bonnye jo:—

Amos o thusitse basadi ba le bararo.

Andries o boloka banna ba bararo ba bashweu le basadi ba babedi ba bashweu.

Frederick o ne a tse na gangwe le gape mo modubadubeng me ga re itse gore o bolokile ba le bakae hela lwa bohelo o dule le basadi ba le babedi me a bo a wa a koafaditswe mo letsongong le leotogo. O ko kokelong.

George o bolokile basadi ba le babedi le monna mongwe a tsewe ke maididi.

Frile batho ba ba ntse ba bolokwa marumo a bo a ntse a thunya ka nako le nako go tshwarana nako ya ura tse pedi ka botelele, me molelo le vona e lakasela ha le haale mo dithakong tse wang ka kologano.



**NTWA RUSSIA LE LEBELO GO LEBA BERLIN**

Ka setshwantsho se sa mafatshe re ikaletsa go kaela babadi ka tulo tse re buang ka tsona ka nako le nako.

Marumo a mararo a shupa bophirima me kea kaelang tse la Russia ya go leba Berlin.

Motse mogolo wa Stettin oa tuka. Kolberg o gapilwe. Danzig le Koenigsberg ba thatheditswe ke mephato ya Russia me metse eo e batla e gapiwa gotlhelele. Karolo yotlhe ya East Prussia ya Jeremane e kgaotse mo Jeremane.

Mephato ya Russia kafa botlhaba

e saletse ke maile tse 33 go tse na mo Berlin me mephato ya Bathusanyi e saletse ke maile tse 200 go tse na mo Berlin le yona. Go bonala gore ke maikaelelo gore mephato ya Bathusanyi kafa bophirima le kafa botlhaba e tse nele magogwe mo Berlin go heleletse mmaba, le go amogela ineele ya gagwe gotlhelele me Bathusanyi ga ba batle sepe kontle ga seo. Babatla kagisho ba setse ba tile mo Bathusanying me bona ba setse ba bonye bohohere jwa mmaba me ga ba kake ba tswediwa jalo. Jeremane o tshwanetse a simegiwa ka botlalo.

## Eastern Province Bantu Non-European Soccer R.F.U. League

(By Man of the moment)

That the Eastern Province is the venue of the South African Bantu Rugby Tournament in June, 1945 is the general talk of all the rugby enthusiasts in Port Elizabeth. The Port Elizabeth branch of the Eastern Province Bantu Rugby Football Union are busy sifting their material for the official trials which will be staged in Port Elizabeth on May 10, 1945, in Grahamstown on May 24, 1945, and finally in Port Elizabeth on May 31, 1945.

For the second time Port Elizabeth played their trials on April 7, 1945 in the New Brighton Sports' Oval. These were meant to eliminate players for the official trials which will be played on May 10, 1945, at the New Brighton Sports' Oval. All players, who for some good reasons, will not be able to appear on the field of play on the date specified are advised to report to the Eastern Province Bantu Rugby Football Union Secretary, Mr. C. M. Singapi, B.A., 71, Stokwe Street, New Brighton, Port Elizabeth.

### ANNUAL MEETING

The annual general meeting of the Port Elizabeth Bantu Rugby Football Board was held on March 14, at the Bantu Hall, Horton Street. The president, Mr. G. Tshangana, presided over a large and enthusiastic gathering. The president on opening the meeting made reference to the irregularities of last season.

The Secretary's report and the financial statement were read and in moving their adoption, the president placed before the meeting the reports and statements which were erratic. The meeting arrived at a decision that these reports and statements be left in abeyance for the next meeting for corrections.

The officials for the new season are as follows: President, A. A. Toba; Vice-President, W. M. Yaya; Chairman, J. H. Mjekula; Vice-Chairman, P. J. B. Kwaza; Secretary, C. M. Singapi; Assistant Secretary, E. J. Mdoda; Treasurer, E. E. Max Lupondwana; Auditor, W. N. Lukwe; Trustees, J. J. Ntintili, K. Teyise and Budaza; Delegates to Eastern Province: W. M. Yaya, E. J. Mdoda and J. M. Tube; Delegates to Board of Custodian: C. M. Singapi and J. M. Tube.

### Film Performance

Arrangements have been made for a free "open air" film show to be given at the Bantu Sports Grounds, Von Welleigh Street, Johanesburg, to-night (Saturday, April 14) at 8 p.m. in order to give an opportunity to the public of Johannesburg to see the films of the N.M.C. in action. The films portray the part played by the N.M.C. in the War Effort and show them on Parade, on the Sports Field, in the Boxing Ring, etcetera. In addition, other films of interest and of an entertaining nature will be given. An N.M.C. Band will also be in attendance.

### Annual General Meeting

The Annual General Meeting of the Transvaal African Football Association will be held at the Bantu Men's Social Centre, Eloff Street Ext., Johannesburg, to-day, April 14 1945, at 4.30 p.m.

In pursuance of Clause 15, each district shall send 4 delegates and the T.A. Referees' association two delegates. Delegates are asked to be punctual.

(By Mr. Informant)

All mines of the New Consolidated Gold Fields group will again participate in competitions of the Non-European Soccer League which will be officially declared open to-morrow (Sunday April 15).

With transport shortage so acute, directors, managers, and organisers of this League have again decided that competitions be played under the knock-out system as last year. Fixtures have been drawn as follows:

Simmer and Jack versus Robinson Deep at Simmer and Jack; Rietfontein versus Vogelstruisbult at Rietfontein; Vlakfontein, versus Sub. Nigel at Vlakfontein; Luipaards Vlei versus Venterspost at Luipaards Vlei.

Last year's cup-finalists were Sub. Nigel 'A' team versus Venterspost 'A' team, and in 'B' Division, Sub. Nigel 'B' contested against Robinson Deep 'B', and as things do not all and always come to expectation Venterspost New Cup Final contestants, since the establishment of this league, sprang a surprise by sharing 1944 soccer laurels with Sub. Nigel in the Cup-Final match 1-1 apiece.

The 'B' Division Cup was after a hard struggle won by Robinson Deep 'B' for the first time in the history of this league. The Sub. Nigel 'A' team has a record of having won the 'A' Division cup for three successive years, but beaten last year.

Rumour goes the rounds that both Sub. Nigel 'A' and Venterspost 'A' are in full swing preparing to meet again in the finals to decide this year's soccer issue. Further I learn that Venterspost say what was handed to them to keep for a period of six months, they intend taking for good. Vlakfontein too are out on a cup-hunting expedition.

### Holy Rood vs. Lucky Stars

(By S. B. Sibiyi)

The Holy Rood School football team played against the Piet Retief Lucky Stars early this month Piet Retief.

The game played was not convincing and looked like a practice match. The visitors were to blame.

The 2nd division played for only 30 minutes, and ended with a draw. The 1st division played till it was dark with the result that when Holy Rood scored a goal referee could not see it.

The match was taken to have ended in favour of Lucky Stars by 1 goal.

### PRETORIA FOOTBALL ASSOCIATION

The Annual General meeting of the Pretoria and District Bantu Football Association held in the Board Room, Boom Street, for 3 consecutive Tuesdays concluded last week. Mr. Gottlieb R. Chris-Moetlo, retiring chairman, presided. Officials for the current year are as follows: President, G. R. Chris-Moetlo; vice-president, John Makhuruntsi; treasurer, T. K. Makena; asst. treasurer, J. J. Makhafola; general secretary, H. E. Tatane; recording secretary, A. Roy More; executive committee members, R. B. Mabeba and S. Mkhwanazi.

May I point out, also, that the officials rode rough shod over this section. The subsequent meeting held by the other section at which these officials were elected was not circularised to the dissatisfied section. Surely I do not for a moment mean the dissatisfied section would have attended, but it would have been some excuse to call this meeting a Transvaal Union Meeting.

At present, the Transvaal Native Rugby Union is defunct. It has committed suicide.

## Transvaal Native Rugby Football Union

(W. W. Barayi)

A contribution under the caption "Transvaal Native Rugby Union" appeared in a newspaper giving results of a meeting held recently at the B.M.S.C. No gate was quoted nor was there any mention made of the source of that report.

It is quite surprising to learn that there has already been an annual general meeting held, whereas the constitution of the T.N.R.U., if I understood it properly states that such a meeting shall be on or about March 30 in each year.

When was this meeting convened? And why was a section of the Transvaal Union not present? Can a sectional meeting be regarded as a meeting of the Transvaal Union? Will the writer of this article tell us if there is a Transvaal Union in existence at the present time? I would like to inform all parties interested that the Transvaal Union was dissolved on February 3, 1945 by the action adopted when a certain section of the meeting was deprived of the power to exercise their right to vote as members of the Transvaal Union on a matter that concerned them very much. They were not even given a chance to comment on this action after the vote.

(Continued in column three)

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## WHO'S WHO IN THE NEWS THIS WEEK

Miss Janeth Mgobo, of Dordrecht, C.P. is in the city on a three months' stay.

Miss Elizabeth Enid Mocumi, of Mafeking, who has been teaching at Maritzani, is at Warmbaths for medical treatment.

Mr. C. A. Moagi, Agricultural Demonstrator at Taungs, C.P., spent a week-end at Vryburg, and called at the Tiger Kloof Institution.

Mr. G. Tshabalala of Harrismith Bantu united school and superintendent of Sunday Schools, has returned home after visiting Warden, Reitz and Kestell in the O.F.S. He thanks ministers and congregations for warm reception given him during his visit.

Mr. and Mrs. I. Mdamu, both teachers at the Maritzani Methodist School, spent a few days at their father's farm in Vrede.

Mr. A. Monyatsi attended the conference of the North Western District Teachers Union at Kimberley during the Easter vacation.

His many friends will be gratified to learn that Rev. H. G. Mpitso is on the way to recovery from the serious illness which attacked him immediately after the recent Mendi Anniversary. He wishes to thank all those who visited him during the dark days, and rendered him both spiritual and material assistance.

Mr. M. Mokgadi, of Lime Works Bantu United School, Heuningspruit, O.F.S., spent the Easter holidays with Mr. Moses Maboea at Bethlehem.

Mr. Robson W. Hlatwayo, a student at Kilnerton Training Institution, Pretoria, spent the Easter holidays with his sisters at Sophiatown, Johannesburg. He paid a call at the "Bantu World" office on an inspection tour, and expressed admiration at the new building and works by which he was deeply impressed.

Mr. R. Baker, chaplain in the Air Force Up North, visited Rev. and Mrs. A. Blaxall at Roodepoort. His next destination will be Cairo.

Dr. J. Nhlapo is well ahead with plans for a Youth Movement under the auspices of the South African Christian Council. A conference of the above body will be held at the Blind Institute, Ezenzeleni, Roodepoort, in July. Details will be announced later.

Rev. V. Mayaba, Priest-in-charge, Nigel Anglican Church, delivered an inspiring address in the Roodepoort Location on the "seven words" of the cross.

Mr. E. M. Maseela of Maseru, Basutoland, was a recent visitor on the Reef as guest of Mr. and Mrs. A. C. Nkhahle-Maieane, of Venterspost. Mr. Maseela is one of the prominent taxi owners of the capital of Basutoland.

After obtaining a clear pass in the T3 examination at Diocesan Training College, Pietersburg, last year, Mrs. H. Ram Dibetso of Atteridgeville, Pretoria, is taking up a new course at the Departmental Occupational Training College, Middelburg, Transvaal.

Messrs H. Mehlomakulu, V. Choabi, M. Phethlu, S. Modise, Misses C. Njozela, Z. Kumalo, C. Mkatela, G. Dube and Mrs. R. Nvati, all students of the Jan H. Hofmeyr School of Social Work represented the school's club at the initiation ceremony of the West Rand Gamma Sigma Club recently. Dr. and Mrs. Ray Phillips were introduced by Mr. H. Mavi, who presided.

### BENONI

Misses Duze, Mashilo and Magagula, of St. Thomas, were in Benoni for their Easter holidays. We wish them well in their studies.

Miss M. D. Koffie, domestic science teacher at Benoni Location, visited the new offices of the "Bantu World" last week-end.

Mr. Zali Mbalu is arranging to present in the Benoni Location Social Centre, some dramatic work. It is further hoped that the talent he has assembled may yet prove the nucleus of a Dramatic Society in the East Rand.

Mr. Harrison Dakade, has returned to Benoni after spending some time as instructor in tailoring at Izingolweni, Natal.

Among the new arrivals in Benoni is Mrs. Ndelaphi, from Kimberley. She has assumed duties at the St. Joseph's School, Benoni Location.

After spending a good part of his leave in Bethany, Mr. Benson Mbalu has resumed duties at the Benoni Location Library. The library will now close on Saturdays at 12.30 p.m.

With the appointment of Mr. B. Sibeko as Social Worker, the vacancy which was thus opened on the sports side was filled by Mr. Christopher Dlamini.

National Senior results were not very encouraging in the East Rand. Among the successful candidates are Messrs B. Sibeko (Book-keeping, English and Zulu), B. Mbalu (English, Economics and Xhosa).

Mr. A. Moseka, of Benoni Location, spent last week-end at Western Native Township as guest of Mr. and Mrs. I. Mametsa.

### NATAL

Messrs N. E. W. Zwane, J. B. J. Mthanti were at Ladysmith recently on a visit.

Mr. A. C. C. V. Mlotshwa, of Bethany Govt. School, together with Mr. Ray Kunene of Rookdale School, passed through Estcourt on their way to Pietermaritzburg.

Misses G. Mbatha, R. Thulie Maphalala, and B. E. Dladla spent the Easter week-end at Bethlehem O.F.S. They are all on the Rookdale teaching staff, Natal.

Mr. B. Goodnews Mabaso, head master of Cornfields Government School, and his brother Mr. Jaytee Mabaso, gave inspiring sermons on Easter Sunday at Gardensville.

Messrs I. S. Mabaso, L. P. Msomi, M.R.C., F. Khumalo, and A. P. Nsibankulu attended the Natal African Congress held recently at Maritzburg.

Messrs L. S. Mhlanga and I. R. Malambo of Bethany spent the long Easter week-end at Estcourt and Maritzburg, respectively.

Miss Florence M. Msibi, of Moorleigh school, has returned from Bloemfontein. She speaks highly of the centre-city.

Mr. L. Jerome Siwela was "at home" to all the Bergville district teachers during their recent N.B.T.U. Branch meeting.



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## THE BANTU WORLD

SATURDAY APRIL 14, 1945

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Wanted for Modderpoort Institution: August. Tswana-speaking teacher to teach Tswana Normal School and High School to Matric. Salary according to Government scale. Write, stating qualifications and other subjects offered: The Principal, Modderpoort School, Private Bag, Modderpoort. X-28

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Wanted immediately, Non-European certificated midwifery nurse for Anglican Mission Clinic in Location. Salary £84 per annum plus cost of living allowance, furnished quarters. For further certificates, salary accordingly. Apply with testimonials and medical certificate to:

Sister in Charge,  
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Lady Selborne,  
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Twee Naturelle assistente vir die Amalgameerde Naturelle Skool, Schweizer Reneke. Een assistente om naaldwerk in die Skool te doseer. Die genoemde persone moet lidmate wees van die Ned. Herv. of Geref. Kerk. Dienste moet aanvaar word aan die begin van die derde kwartaal 1945. Alle pplikasies moet gerig word aan J. T. de Wet, Superintendent, Naturelle Skool, Schweizer Reneke.  
X-14

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H. R. NIEUWOUDT,  
Secretary.

P.O. Box 110,  
RUSTENBURG.  
3rd April, 1945. X-14

### OBITUARY

NTEKO—Albert, was struck by lightning while working as carpenter at Sebapala Bridge, Basutoland. Deceased, a former student of Leloaleng Institute, Basutoland, was a promising young man who will be missed by relatives and friends.

—Jerry Jerico, Pretoria.  
9577-14

### UMPHANGA

M.J.I: Ngomhla wel/3/1945 nge-Ntsimbi yethoba kusasa usishiyile uSibonda Joel obe sele kuphela kwakhe kubantwana bakaPeter Mji. Ubhubhele ekhayeni lakhe e-Tyeni. Izihlobo ma zamkele lo mbiko. Mildred Nobathana. (usibali).  
1395-14

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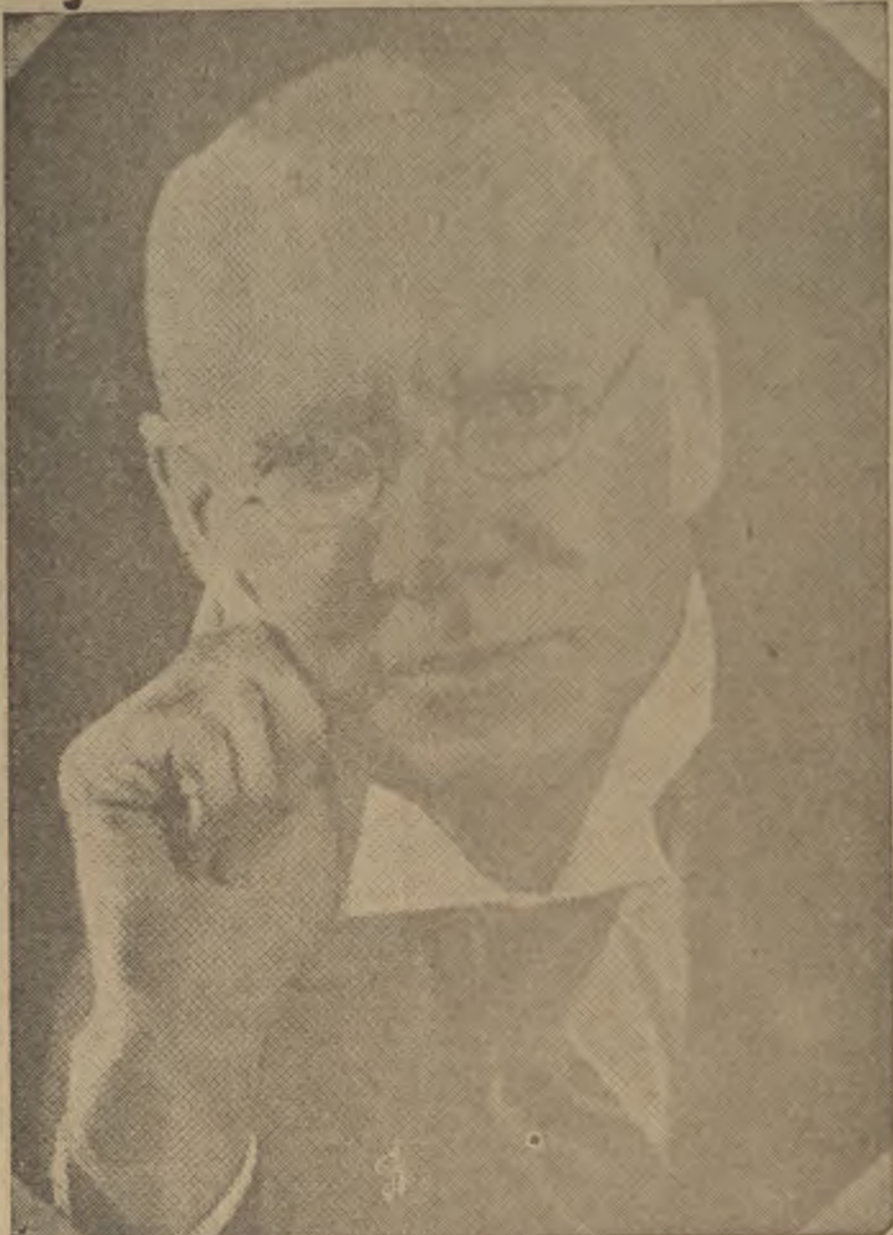
# LITABA TSA NTOA

NOMORO  
264

HLALOSO E HLAHISOANG KE LEKHOTLA LA MERERO EA BA  
BATS'O E LEBISOANG HO MA-AFRIKA A 'MUSO OA KOPANO  
EA SOUTH AFRICA

VEKE

7th April



MR. DOUGLAS SMIT O TLO-  
HELA MOSEBETSI 'MUSONG  
(Re li ngoletsoe)

Mr. Douglas o tlohetse mosebetsi oa hae oa ho ba Mongoli oa Lekgotla la Merero ea Babats'o ka la 21 Hlakubele, 'me ka baka leo ba 'Musu oa Kopano ba lahlehela ke e mong oa bahlanka ba ts'ephelelang ba sebeliseng ka bokhabane bo fetisisang.

Leha Mr. Smit a tlohetse mosebetsi oa sechaba oa 'Musu, sechaba sea hana ho khaohana le monna ea bonahalitseng tsebo e fetisisang tsamaisong ea mosebetsi e kalo monna eo litaba tse boima tse ferekanyang a ileng a li jara mahetleng a hae. Mr. Smit o khethiloe hore e be setho sa Lekhotla le bitsoang Native Affairs Commission.

Batsoali ba hae e ne e le batho ba tlisiseng thuto ea Lentsoe la Molimo lefats'eng lena. 'Mae o tsoaletsoe Mount Coke haufi le Kingwilliamstown moo ho neng ho lula baruti. Ntat'ae moholo e ne e le Moruti oa Ma-Coloured Grahamstown. Kopano ea hae bocheng ba hae le batsamaisi ba Lentsoe la Molimo e ile ea kenya moea oa kutloelobohloko ho eena ea batho bao e leng Ma-Afrika le ho utloisisa tseo ba hlokgang ho thusoa ka tsona 'me taba eo ke eona e entseng hore a ts'oaneloe ke mosebetsi oa a ileng a jarisoa oona oa ho ba Mongoli oa Lekhotla la Merero ea Babats'o.

Lefapheng la mesebetsi ea 'Musu ea makhotla a Linyeoe o ile a nyoloha ho ea fihla setulong sa ho ba Letsoho la Mongoli e moholo setulo seo a ileng a se ts'oara ho tloha ho Hlakola 1933 ho ea fihla ho Phupu 1934, ha a tla khethoa hore e be Mongoli oa Lekhotla la Merero ea Babats'o. Mr. Smit o qalile ho sebetsa Lefapheng la 'Musu la Makhotla a Linyeoe Cape Colony ka Hlakola 1903 'me a fumana tsebo e kholo ea bophelo ba batho le litaba tsa bona ha e ne e le Mastrata litulong tse fapaneng.

Ha e ne e le Mongoli Lekhotleng la Merero ea Babats'o Mr. Smit o bonahalitse mamello e kholo le lerato litabeng kaofela tse amanang le Ma-Afrika. O ne a ba thabela ka mehla 'me a tsa sebaka sa hore ba lakatsang ho mo bona ba mo bone. Setulo se ne se beiloe letsatsing tulong e nang le moriti kantle ho kantoro ea hae moo batho ba neng ba lakatsa ho bua le eena ba neng ba lula teng ba phomole. Hona e ne e le ponts'o e nyenyane feela e pakang sebopheo sa mosa

oa hae 'me leha ho ka thoe batho ka nako e 'ngoe ba ne ba ema hahlele ba eso ho mo bone, ha ho ea neng a tsamaea a sa ka a neoa sebaka sa ho busana le mohlanka eo oa 'Musu oa boikarabelo bo bohlo.

Har'a bosiu motho ha a ne a feta ka Paul Kruger Street o ne a ka bona leseli ka kamraneng e sekhutlong—me ke moo Mongoli oa Lekhotla la Merero ea Babats'o a nang a loants'ana le mathatha 'ohle a neng a le kapele ho anahio ngata mots'eare oa mantsoe bakantoro li se li koetsoe Mr. Smit o ne a roala mokotla oa hae o tleise mangoto a e ea hae le eona ho ea sebetsa merero eo ho neng ho niokela hore e e phehe kapele. A e loants'e le bosiu ho ea mesong a pheletse ho re a be a rarolle taba tse matsoelintsoeke tse boima. Ha phoso e ne e le teng ho Mr. Smit, phoso eo e ne e le ea ho sebetsa no feta tekanyo a sa iphe phomolo. Ha e ne e se motho ea matla sebopeleng a ka be a ile a felloa ke matla khale-Mosebetsi oa hae o ne a o etsa ka mafolo-folo le ka tisetso a leka ka matla ho thusa le ho phahamisa boemo ba Ma-Afrika. Re tsepa hore Ma-Afrika a e eia nako taba ena ea hore a bile le motsoalle ea matla eo le joale e sa ntsaneng e le motsoalle oa oona, eena Mr. Douglas Smit.

Ahe! Motlalepula.  
(Re thabela ho hatisa tsena tseo re li ngoletsoeng koranteng. Leha e ka ba tse khuts'oanyane hakakang, bonolo ba tsona bo pakane hore Mr. Smit o ile a finyella kabelong e khabane ka ho fetisa, e leng bonolo. Motsamaisi oa Litaba tsa Ntoa.)

## HO QHOMA HA POLOKELO EA LIBETSA LE MESILI, PRETORIA

Puong ea rona ea haufinyane mabapi le tsietsi ena re hlalositse hore Ma-Afrika a mang a bonahalitse bohale ho fetisisang le tiisetso. Re se re fumane tsebo joale ea litaba tsena ka botlalo, 'me re li hlalosa joaloka ha re li fumane. AMOS o pholositse basali ba bararo ba Makhoora.

ANDRIES o pholositse banna ba babeli ba Makhoora le basali ba bararo ba Makhoora.

FREDERICK a khutlela khafetsa ntlong e thutakiloeng e chang. Ha ho tsebalehe hantle hore na o pholositse batho ba bakae, empa ho tsejoa hore o 'nile a khutlela moo tsietsi e leng teng ho fihlela qetellong ha a ne a thusa basali ba babeli ho ba nts'a kotsing a felloa ke matla a oela fats'e, a tsohle kotsi seropeng le letsohong. O ntse a le hospatala moo a okoang teng.

## NTOA EA MAHAENG Temo Linaheng Tsa Ma-Afrika (Ke G. W. Wolvaardt) Mabele.

Mabele a lemiloa mona Africa ka likete-kete tsa lilemo. Taba ena e tsebiloe ka mangolo a bohoholo le ka ho bonoa ha lits'oants'o tse betliloeng mafikeng Egepeti. Mabele e ne e le sejalo sa Ma-Afrika khale pele ho ho tlosoa ha poone Africa. Ke America e fileng Africa poone, empa Africa e file America poone.

(a) Mabele bakeng sa lijo. Bakeng sa lijo mabele a fa matla 'meleng a lekanang le ao o a fuoang ke poone, leha poone e utloahala e le monate ho feta mabele. Joaloka poone, mabele haholo-holo a na le lijo tse bopang mafura le mofuthu 'me ha a na 'protein' haholo ke hore lijo tse bopang nama tse leng ngata nameng, lebeseng le linaoeng.

Empa ho molemo ho ja mabele le poone ho feta ho ja poone feela, hobane mabele a na le lintho tse

GEORGE o pholositse basali ba babeli ba tsejoang ba neng ba solla har'a sebaka ba sa tsebe moo ba eang.

Ha banna bana ba ntse ba thusa ho pholosa mesili le libetsa li ne li qhoma ka nako le nako ho fihlela ho fela hora tse peli, mello e tuka libakeng tse fapaneng le majoe le lintho tse ling e oa ka ho sa khaotseng.

## MAKHOTLA A BATHUSANI A THUAKANTSE A TS'ELA NOKA EA RHINE A KENA GERMANY

Ka tlas'a boits'ireletso ba mosi o teteang, bo botelele ba bona e neng e le limaele tse mashome a mane, makhotla a Bathusani a laolang ke Field-Marshal Montgomery a ile a ts'ela Rhine 'me a itsetela ka matla Germany moleng o limaele tse mashome a mararo.

Ka eona nako eo makhotla a Ma-Amerika a ile a futuha ka sekhabha ho tloha selaung sa oona sa Remagen ho ea nqa ea boroa. Makhotla a Bathusani joale a nkile lebope le ka bochabela ho Rhine leo bolelele ba lona e leng limaele tse 100.

Lifofane tse boima tse thuakang ka liqhomaneng tsa Makhotla a Bathusani a Moeng li ntse li tsoela pele ho qhomisa lipakane tseo e leng linqalo tsa mesebetsi ea matsoho ea ntoea le liqhobosheane Germany 'me li se li sohlokantse metse eo ho ts'oereng mesebetsi ea literene ea Hanover Osnabruck le Munster eo mekhahlelo ea masole e neng e tla tlosoa teng ha e romeloa Rhine. Litulo tsena tlohetsoe e le malakabe.

Mesebetsi ea ho tsamaisoa ha literene Germany le mela ea boits'ireletso e ferekantsoe hoo boemo ba teng bo sa tsebisahaleng. Moo masole a holoang teng 'me a lakatsa ho baleha, a fumana a senyelitsoe litsela 'me a tlameha ka baka leo ho inehela kapa ho shoa.

Litulong tse ling ha ho khonehe ho hang ho romela mefaho le libetsa le mekhahlelo masoleng a loanang. Ho eketsang tsietsi hape ke pherekano e etsoang ke batho ba sa loanang ba balehang ho batla litulo tsa pholoho—ha li le teng.

Liporo tsa literene joaloka ha li se li sentsoe, tjena, mebila e thibiloa ke batho ba sa loanang ba lebang bochabela ba tsietsang masole a lekgang ho ea nqa ea bophirimela.

Frankfurt motse o moholo oa Germany e bophirima tsatsi e nkiloa. General Eisenhower o re ka ho ts'ela ha Bathusani noka ea Rhine mola oa Majeremane oa boits'ireletso o thuehile. "Majeremane" ho riatso eena, "ha a na matla a ho ka hlola a tsitlella joaloka ha a kile a etsa ka nako e fetileng. Nka re Majeremane Moleng oa Bophirimela e se e le lekhotla le shapiloeng. Naha re tla tlameha ho e nka ka ho kena ka makhotla ka bophirimela le ka bochabela, 'me ho latelang e tla ba ho inehela ha sera."

"Ntho ea pele eo ho batlehlang hore e etsoe ke ho tiisa molao ho thibela mefere-fere, 'me hoo re tla ho etsa ka ho sebelisa libetsa."

ling tse sa fumanoeng pooneeng. Mabele ea rona e popuoe ka mokhoa oo ho hlokenang hore e tepojoe ka lintho tse ngata, tse fapaneng. Ho joea ha mabele ke Ma-Afrika nanolo-holo e sa le ntho e eang ka moeti oa lichaoanancanoana; empa re tsepa hore ka ho tsoela pele ha thuto le tsebo, bohle ba tla ithuta ho sebelisa sejo sena se molemo ka mokhoa o tlang ho ba thusa. Makhoora a ile a naakisa ho ithuta ho rata motsoho oa mabele 'me joale o bona litafoteng tsa lihotele tse kholo lijong tsa nosasa.

Ma-Zulu le Ma-Xhosa a sa hanelle mokhoeng oa khale oa ho sebelisa mabele bakeng sa joala feela athe Basotho le ba bang ke khale ba a sebelisa bakeng sa lijo—setampo kapa motoho.

Joala ba Sesotho ke lijo tse matlafatsang 'mele e bile ke seno se neang mophelo. ha ho sa nuoe ho feta tekanyo, empa hangata ha lijo li hloka hahala linaheng tsa Ma-Afrika, a senya mabele a mangata bakeng sa ho etsa joala bakeng sa ho a boloka le ho a etsa lijo.

Ma-Afrika a ka eketsa lijo tsa oona haholo ka ho lema mabele le ho a etsa lijo tsa ka mehla hammoho le poone, linaoa le meroho.

(b) Mofuthu le Mobu. Mabele a hula komello no feta poone 'me mafatseng a meru a omeletseng ho ts'oanetse hore ho lengoe mabele a mangata ho feta poone. Tsietsi e ke ea e-ba e kholo.

Ha ho chesa ho omeletse sejalo sa mabele sa khona ho phutha mahlaku a sona 'me ka mokhoa oo se ts'oara mongobo. Sejalo sa poone le sona se etsa joalo, empa e seng hantle joaloka mabele. Hape sejalo sa mabele se khona hore se se ke sa hola ka nako ea komello athe etlare ha pula li fihla se mele ka botlalo. Sejalo sa poone se bolaoa ha bonolo ke komello kapa ha se sa shoe, se sitoa ho hola 'me ka baka leo se sitoe ho beha haholo.

Mabapi le mobu, mabele a mela hantle mobung ofe le ofe o loke-lang poone, empa a atisa ho beha hantle ho feta poone mobung o seng motle le o lehlabathe.

(c) Lintho tse senyang le mafu: Seboko ke se seng sa lira tse bohale ka ho fetisa sa sejalo sena. Ha ho senyehile lehlomela la pele la mabele le joea ke seboko kapa le senggoa ke ho hong, sejalo leha ho le joalo se ka etsa mahlomela a mang ho oona motso oa pele 'me a beha a pholosa sejalo. Lehlo-mela le leng le le leng leo ho bonaeng le e-na le seboko le ka khaolaa la tlosoa. Bakeng sa poone, ke lintha feela tsa mahlomela a maholo tse ka nts'uoang hore seboko se tlosoe hammoho le oona hobane mahlomela a ka mathoko a ke ke a beha.

Leha mabele e le sejalo se molemo ho feta poone libakeng tse omileng, ha a ts'oane le poone likarolong tse metsi haholo tse nang le moholi. Moo ho leng mongobo mabele a bolaoa haholo ke phori lefu le etsang mahlaku hore a be masehla. Haul le leotatle moeeng o futhumalang o mongobo, mabele a hlaseola haholo ke linta tsa lijalo likete-kete tsa likokoana tse nyenyane tse monyang moro oa sejalo. Ntho e molemo ka ho fetisisa e

(Bona sets'oants'o qepheng la 13)

## WOLA OA MA-RUSSIA OA NTOA LE PEISO EA HO EA FIHLA BERLIN

'Mapa ona o bonts'ang sekoto sa mola oa Ma-Russia oa ntoea o tla le nea sebo ea boemo ba litulo tseo ho boleloang ka tsona litabeng tsa ntoea ka nako le nako.

Lihloho tse tharo tsa metsu tse supileng bophirimela li bonts'a ho atamela ha makhotla a Ma-Russia Berlin.

Motse o moholo oa Stettin o chesitsoe ka mollo. Kolberg e hapiloe, Danzig le Koenigsberg li teetsoe hare 'me karolo tse ling tsa tsona le se li nkiloa ka masole a Ma-Russia. Karolo eo kaofela ea Germany eo ho thoenng ke Prussia e se e khaohantsoe le Germany eohle.

Makhotla a Ma-Russia bochabela a se a le limaele tse 33 ho tloha Berlin. Makhotla a Bathusani ka bophirimela a se a le limaele tse ka bang 200 ho tloha motseng moholo oa Ma-Germans.

Ho lekantsoe hore makhotla a Bathusani a ka bophirimela le a ka bochabela a tla fihla ka nako e le 'ngoe hammoho Berlin ho ea "bolaela ruri," e leng hore sera se inehela kante ho puo masole a Ma-Germans a behe libetsa fats'e lepatlelong la ntoea. Ha ho letho le leng leo makhotla a Bathusani a tlang ho le amohela ha e se leo feela.

Baphopholetsi ba khotso ba fihlele ho Bathusani ba e tsoa litulong tse ngata. Ba se ba le bangata hoo ho bileng ba bolokoa buka ea mabitso a bona. Ba tsoa kaofela ho ba ts'oereng litulo tse phahameng 'Musong oa Ma-Germans ba leka hore kutloano e be teng ho tsamaisoa ea 'Musu, hore ho tle ho be le ho salang ho makhotla a Ma-Germans. Bathusani ba se ba a lemohile mano ana 'me ba ke ke ba ikhathatsa le ka ho nahana. Ba re makhotla a Ma-Germans ho batleha hore a inehela kante ho therisano, kamorao ho moo ba tla nahana tsa 'Musu oa Ma-Germans.

ka etsoang ho loants'a phori le linta tsa lijalo ke ho jala mabele ka mela, e arohaneng joaloka poone le ho fokotsa lijalo meleng. Mokhoa oa bohoholo-holo oa Ma-Afrika oa ho tetenyi mabele ha se o motle 'me o ts'oanetse ho lahloa. Ma-Afrika a se a lekile ho jala mabele ka ho a qalikanya, joaloka poone 'me a khotsofahitsoe ke hore ke mokhoa o molemo ho e na le oa khale. Metsoa a fumana sebaka se sehoho sa ho fumana lijo le metsi le moea le leseli, ntho tse kenang ka tokoloho lijalong kaofela tse li phelising le tse etsang hore kotulo e be e kholo.

Mooa ke lefu leo ka nako e 'ngoe le hlasehang mabele hampe linlohong kapa liqoaping. haholo ha ho sa sebelisoa peo e hloekileng. Peo e ka hloekisoa ea inoa pele e jaloa hore ho bolaoe phori ho eona. Moriana oo e inoang ho oona o tloaetsoeng ke 'copper sulphate' (lejoa le letala) le metsi li kopantsoe. Motsoako o ka etsoa leberekeng kapa morifing o moholo. Peo ka metheng a kenngoa ka mosoakong (dipi) 'me e sisirngoe metsotsonyana ebe ea omisoa; kapa peo e ka etsoa qubu 'me dipi ea ts'eloa ho eona ka ho kopanngoa hantle ka kharafu. Bakeng sa ho etsa dipi ho ts'oanetse ho quonilisoa lijo, ea lejoa le letala metsing a tekanyo ea 4 gallons, ke hore boleke bo boholo ba parafini bo tletseng.

Soona kapa palesa e khubeli ke sera se seng sa mabele haholo-holo litulong tse lenlabathe. Batho ba lehlohono joale hobane ho se ho jaloa motsoa o mocha oa mabele Sekolong sa Potchefstroom sa Temo, a bolaeang soona ha se qala ho mela metsong ea oona. Mofuta ona, o bitsoang "37 R 9" o lekile linaheng tsa Ma-Afrika ke Lekhotla la Merero ea Babats'o 'me katleno ea oona e bile e knolo esita le litulong moo batho ba neng ba se ba tlohetse ho lema mabele ka baka la palesa e khubeli. Peo ea oona e ka fumanoa ho bahlanka ba 'Musu ba ts'oereng mesebetsi ea temo.

(d) Mefuta. Mefuta e mengata ea mabele 'me linaheng tse fapaneng joalo ho ntse ho ka fumanoa mefuta a fapaneng. Batho ba bangata ba lema metsoako ea mefuta e fapaneng, empa hoo ke phoso.

Molemi e mong le e mong o eletsoa hore a khethe mefuta e mebeli e metle e atlehlang setrekeng sa habo—mofuta o mong e be o butsoang kapele le o mong e be o liehang ho butsoa. O ts'oanetse hore bakeng sa peo a khethe liqoapi tse ntle ka selemo se seng le se seng. Ha a khetha mofuta o le mong ka selemo se seng le se seng, a hlokometse 'mala le oa lithaku, sebopheo sa liqoapi le botla ba le lijalo tse ntle tse lekattla ba le lijalo tse ntle ntse lekaneeng.

Liqoapi tse khethiloeng e ts'oanetse ho ba tse kholo tse boima tse lithaku li teteang. Lihloho tse hlephileng tsa bulehileng li mpe ka hobane lithaku tsa tsona li khotoleha ha bonolo. Ntho e 'ngoe e ts'oanetse ho hlokomela ha ho khethoa ke ho nka liqoapi tse tsoang hantle feela selateng sa lehlaku.

Ho phakisa kapa ho lieha ha mofuta ke ntho e batlang ho hlokomela: Mefuta e mene e phakisanng e ka kotuloa ka likhoeli tse tharo athe nako e tloaetsoeng e batlehlang bakeng sa mabele ke likhoeli tse hlano.

(Li sa tla)

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