

# THE BANTU WORLD

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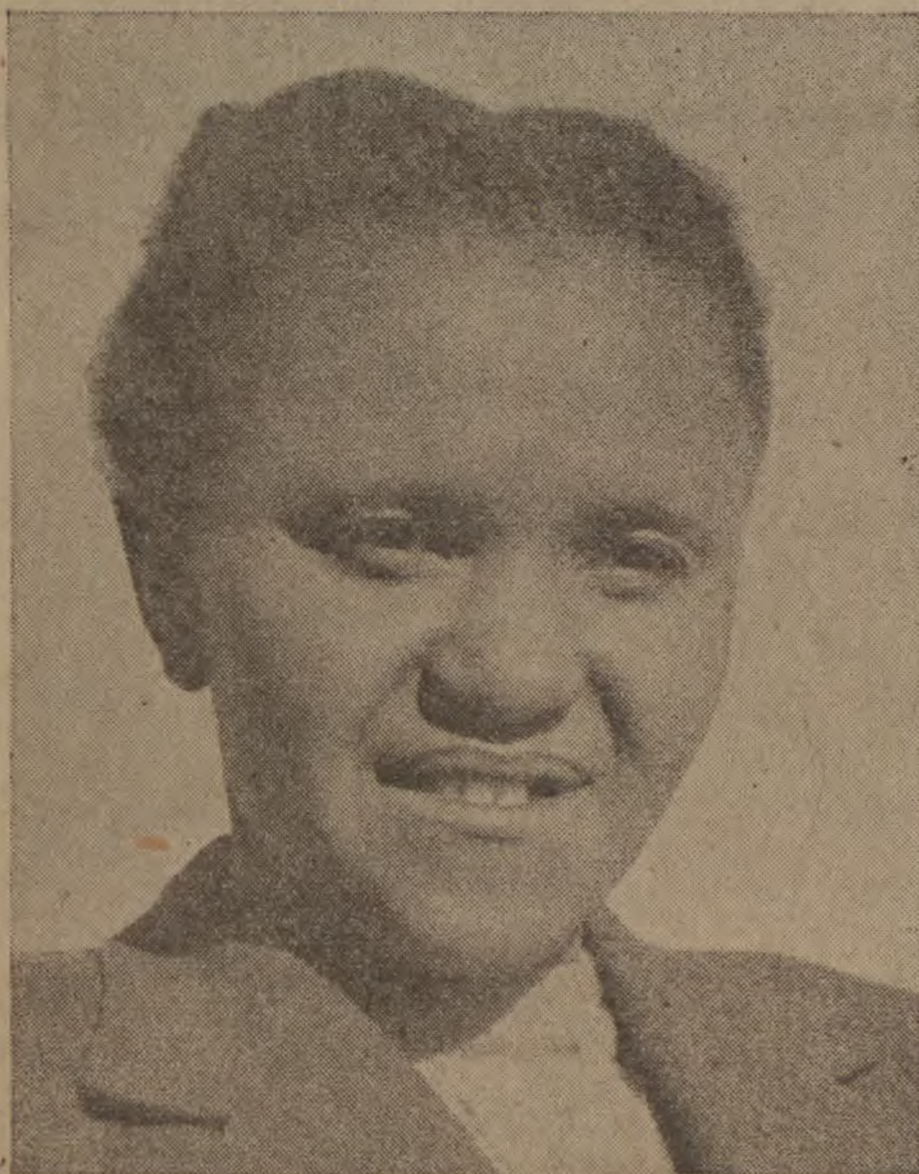
Vol. 1

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## CONGRATULATIONS



DR. MARY MALAHLELE

## African Woman Graduates At Wits

Another mile-stone in the history of the Africans' forward march was recorded last week when Dr. Mary Suzan Malahlele, M.B., Ch.B. recently completed her Medical Studies at the Witwatersrand University, took the Hippocratic Oath and gained fame as the first African woman to graduate at a South African medical school. Like Dr. Caroline Nompzolo, the first African woman to graduate in medicine overseas, she has blazed the trail for many an African girl who desires to follow the medical profession.

Dr. Malahlele has a wide educational background gained through many years of hard study. She received her primary education at Roodepoort Methodist School and at Mphahlele Public School in Pietersburg.

### EDUCATIONAL CAREER

She went to Kilnerton Institution and took the Native Primary Lower Teachers' Course which she completed in 1933, and at the end of the following year, wrote the Junior Examination of the University of South Africa at the same school. She proceeded to Fort Hare for the matric which she completed in 1936.

Her parents were confronted with the question of choosing a suitable career for their daughter. At the same time they were anxious to give her the benefits of higher education; and to accomplish this, they went to great lengths and left no stone unturned. When all suggestions centred around 'medicine', Mary was sent back to Fort Hare for a pre-medical course, but she then switched over to the Medical Aid Course which took her five years from 1937 to 1941.

With the aid of the Native Trust she came to the Witwatersrand in 1942 for medical studies.

### SCHOOLING AT "WITS"

"In all my education I have never enjoyed schooling as I did at the Wits", said Dr. Malahlele in an interview with a "Bantu World" representative. She said

that at times, the medical course proved 'pretty stiff', but there was nothing to fear about it.

During her period of study at the "Wits" she resided at home in Roodepoort Location except for certain periods when she was forced by circumstances to take up temporary residence at the Helping Hand Club in Johannesburg.

Her father, Thadius Chweu Malahlele, is the principal of the Roodepoort Methodist School which has a staff of five teachers.

### CONGRATULATIONS

During the interview with the "Bantu World" representative, Dr. Malahlele was frequently interrupted by people coming in to give her presents and to congratulate her on her meritorious success. One old woman kissed her and handed her a chicken as "provision" on her journey. She added: "I am certain that our child will soon leave us for new fields."

### FUTURE PLANS

About her future plans, Dr. Malahlele said she expected to leave in the near future for McCord's Hospital in Durban where she would remain some

## SMUTS WANTS "SQUARE DEAL" FOR AFRICANS

Addressing the Witwatersrand General Council of the United Party this week, General Smuts appealed to liberal European opinion for a 'square deal' for Africans and a 'proper share in the good things.' He said that it was essential for the future of the country that there should be good relations between black and white.

The Prime Minister added: This is one of our big policies. I am not talking about letting Natives sit in Parliament or mixing with other sections of the population. The Natives have their own reserves and townships and they must get a chance to develop there. Is this not a right policy?

"If it is not done conditions must inevitably lead to a cataclysm. By helping the Natives, you will be helping the whites. This is one of the things for which we shall be fighting at the coming general elections."

From this statement, it is clear that the Prime Minister will oppose reactionaries on his election programme and make his appeal for a national approach to South Africa; colour problems through co-operation of the races. Reason, not prejudice, will be the keyword.

## ALLIES SHARE JAP FLEET

Britain, the United States, China and Russia are to share in the first draw for the initial group of 32 of the 92 Japanese warships on June 28, says a Sapa-Reuter message from Tokyo.

Manned by Japanese crews the ships will sail on July 1 from Sasebo, on the west coast of Kyushu Island, for ports of delivery.

The second group of ships will be delivered late in July.

## DOMINIONS' UNDER-SECRETARY TO VISIT UNION

The British Under-Secretary for the Dominions, Mr. A. G. Bottomley, has arranged to leave London for South Africa on July 3.

He will travel in a Springbok York aircraft as far as Salisbury, where he will break his journey to spend a week in Rhodesia. Then he will travel to Johannesburg to start a fortnight's tour of the Union.

He will also spend a week in South-West Africa, and another week touring the High Commission Territories.

Mr. Bottomley, for the United Kingdom, supported General Smuts on the Indian and South-West African questions before the United Nations General Assembly in New York last October.—Sapa.

time. "I have not really made up my mind what to do after that," she said, "but I intend to return and practise in the Transvaal."

By virtue of her simplicity and her gentle nature, Dr. Malahlele is well adapted to deal with all classes of people from the young to the very old. She is the first child of a family of five. There are two

(Continued on page 3)

## Squatters Arrive At New Camp

Carried by heavy lorries, the first batch of squatters from Alexandra arrived on Tuesday morning with their belongings to take up residence at the new Emergency Camp prepared for them by the Johannesburg Municipality.

A Bantu World representative present at Klipspruit writes:

I saw the arrival of the first three lorries which had been awaited from an early hour by Mr. J. King and his African assistant, Mr. Jonas Sefotlehoo, and two others whose job it was to receive each squatter, give him a receipt and show him his plot where he was to erect his shelter.

### FIRST ARRIVALS

Among the first arrivals were: Albert Nkabinde, Joseph Butelezi and the wife of Joel Letswane whose husband was at work in Johannesburg.

Each squatter, having been given a receipt and shown his plot, was furnished with a list of rules and regulations for the administration and control of the Emergency Camp. When a woman questioned the officials on what she was expected to do with the list, she was told to study the contents carefully and carry out the instructions.

### SCATTERED OVER CAMP

I noticed that these squatters were being scattered all over the Camp which is already occupied by people who come from Tobruk Camp a month ago.

When I questioned the idea of placing them at intermittent open spaces, an African assistant told me that the authorities desired to separate the Alexandra squatters as much as possible in order to avoid them coming together and making trouble.

"There was a delay in the arrival of the first lorries at Moroka Camp, which as we enquired later was caused by people at Alexandra refusing to load their belongings on the lorries, as a result of the arrest of their leader, Mr. S. Beduza and many others."

## VAN DER HORST DEFENDS S.A. GOVERNMENT

Protest against the criticisms levelled at the Union Government's treatment of African labour were made at the international labour conference in Geneva, on Tuesday, by the South African Government delegate, Mr. Cornelius van der Horst, states a Sapa-Reuter report.

There were, he said, many Native trade unions in South Africa, and there was a Bill before the Union Parliament to include Native labour in a collective bargaining system.

Native mineworkers were excluded from the Bill because they were under temporary contract and were too little educated to understand trade unionism. Many Natives still lived as tribesmen, as there was a great illegal influx into South Africa from Central Africa.

Mr. Van der Horst ascribed the existence of shanty towns to the movement of Natives to the cities, where they felt that it was necessary to erect some sort of shelter.

## FLOOD SWEEPS MISSOURI

The Missouri River has spilled over 582 miles of its banks and is threatening to flood 300,000 acres of farmland, which will result in an immediate loss of almost 200,000,000 dollars (£50,000,000), states Sapa-United Press.

Twenty thousand people have been made homeless in the past four weeks between Nebraska City, Nebraska, and St. Joseph, Missouri.

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PRETORIA NEWS

("Spark")

Mr. H. H. Lekhetho, B.A., L.C.P., has translated into Sesotho "Up from Slavery" by Booker T. Washington. The books are printed at Morija, Basutoland.

Two important visitors to the Capital are Messrs Alfred T. Mote from Mafeteng and Lenyatsa Ntisane, from Mapoteng.

Mr. and Mrs. Wycliff Tshetlo of Atteridgeville held a fine social function last week. It was well attended.

Mr. O. R. Mushi, the veteran leader and chairman of the Pretoria branch of the African National Congress is still laid up.

GUEST NIGHT AT ORLANDO

Despite inclement weather, Orlando residents turned out in full force at a guest night held last Thursday week at the Leake Hall. The varied programme for the night was received with great delight by the enthusiasts who turned up for the night. Mr R. Mphahlele's newly formed male voice choir, "Sundown Choristers" gave excellent music and exhibited rare talent.

An item which will linger long on the memories of the audience is the antics of a magician—a third year student of the Jan Hofmeyr School of Social Work. With assistance of an old looking Zulu boy, David Nkosi, the magician, kept the audience roaring with laughter during the performance of his magic tricks.

THE GUESTS

Distinguished guests present on the occasion included Mr and Mrs Z. Mothupeng, Mr and Mrs R. Peteni, Mesdames C. E. Buthelezi, C. Mbatha, Miss Mtinkulu, Messrs B. Didiza, S. Khona, D. Kobe, K. Koza, and H. Baqwa. Also present were members of the famous Alexandra Health Centre Group.

The Donaldson Orlando Community Centre, whose officials were responsible for the guest night, is fast gaining popularity with Orlando residents. A piano has been procured at the centre, and members are free to use it when they like. Additional equipment at the centre includes four new tables. The secretary of the centre, Mr S. S. Ntombela, announced at the guest night that tenders had been called for the erection of a new building for the centre, and that by the end of the year, the building will be in use.

LOOK OUT!

The Germiston Police have issued a warning that they are taking steps against Cyclists and Motorists who drive without lights. This practice is one of the big causes of accidents in the streets.

Lights must be lit half-an-hour after sunset and half-an-hour before sunrise.

# THE CRIMINAL STABS

at YOU  
at ME  
at US



Last week this African was healthy and happy. To-day he is a victim of assault. Let us stamp out the criminal.

*The Bantu World appeals to all Ministers of Religion, all Teachers and all Political Leaders to lead a crusade against crime.*

*We do not unreservedly support all police action, but if there is more co-operation there is less friction.*

*We know that all races are involved in crime—European, Asiatic and Coloured. But we, as Africans, suffer most from all criminals. In our own interest we must unite to drive them into the open.*

## DO YOU KNOW?

That these crimes have been committed by Africans against Africans in the month of June.

On the night of June 17 the "Chopper Gang" killed an African in Jeppe. The following night they injured five others in Ferreirstown. The victims of this gang have been mainly Africans. They have forced innocent men by threat of violence, to accompany them in their crimes. The "Chopper gang" was rounded up through the help of Africans.

An African was beaten to death with a kerrie on the night of June 2 in No. 2 Squatters' Camp at Alexandra Township.

At Roodepoort Location on the night of June 10 an African had his room broken open and clothing valued at £38 stolen.

Two African women were held up at the point of a revolver at a house at Hospital Hill on the night of June 11.

The room of an African woman at West Consolidated Mines was broken into the same night and clothing stolen.

*These are a few of the crimes committed by Africans against Africans. There have been hundreds of other assaults and robberies which have not been reported.*

## DO YOU KNOW?

That there were 262 cases of assault by Africans on Africans dealt with at the Johannesburg General Hospital last week.

## DO YOU KNOW?

That our leaders are hampered in their efforts to get repressive legislation abolished by the criminal acts of the few.

That though many gangs are lead by men of other races, this is not an excuse for us. Crime knows no colour-bar.

That criminals give our opponents the opportunity to resist the removal of oppressive laws.

That more education, better housing and more facilities are the long-range answer to the crime wave. But we must act now, to co-operate with law and order in a war against crime.

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**THE BANTU WORLD**

SATURDAY, JUNE 28, 1947

**The Road to Racial Harmony**

The Nationalists have declared that they were going to fight the forthcoming general election on the colour question, and there can be no doubt that things would be said and done which will embitter race relationship. The Nationalists, of course, are not concerned with the question whether or not the embers of race hatred are set aflame. What they want is to get into power. It is not the first time that they are going to raise the "Black Peril Bogey." About twenty-two years ago they did the same thing and they succeeded in capturing the sceptre of power with the help of the South African Labour Party, because they convinced the leaders of this party that they stood for the maintenance of the white man's supremacy.

To-day, as in 1925, they are telling Europeans that "white civilisation is in danger of being overwhelmed by the forces of barbarism" and that South Africa will one day pass into the hands of the blacks unless the whites stand together. We would not worry ourselves about this mischievous propaganda if we did not appreciate the harm it was doing to our inter-racial relationships. We know it is not the aim of the politicians to improve the world and its peoples. Their aim is to secure and fortify their positions. But in a country like South Africa, with its diverse racial groups, politicians ought to make it their business to refrain from appealing to race and colour prejudice. They ought to understand that whether we like it or not, the European and the Non-European are destined to live side by side in this country, that politically and economically they form one nation, and that this nation will be strong only if its people are happy and contented.

For nearly three hundred years white and black have lived together in this country, and have worked together for the development of its commercial and industrial life. As the result of their co-operation, South Africa has become the leading state of the African continent, and the centre of a new civilisation which is bound to enrich what is generally termed European civilisation.

In his Rhodes Memorial Lecture on "Native Policy in Africa" in 1929, General Smuts said: "What is wanted in Africa to-day is a wise, far-sighted Native policy. If we could evolve and pursue a policy which will promote the cause of civilisation in Africa without injustice to the African, without injury to what is typical and specific, we shall render a great service to the cause of humanity. For there is much that is good in the African and ought to be preserved and developed. The Negro and the Negroid Bantu form a distinct human type which the world would be poorer without."

We quote this statement in order to show that the advancement and freedom will not in any way imperil the so-called white civilisation. On the contrary they will enrich it. It is God's plan that every man, be he white or black, shall be free to live a life of dignity, good comfort, and good courage. Surely the African is entitled to this kind of life! He wants to be free in order to bring his gifts to the gathering achievement of the human race. He wants that liberty without which life itself is not worth living.

**BOYCOTT DEFENDED**

(By A. M. Lembede)

In the last issue of the "Bantu World," Rev. H. G. Mpitsso deprecated the Congress resolution to boycott all elections under the Native Representation Act of 1936, and he unleashed an attack which cannot go unchallenged.

He states: "I am a staunch supporter of the African National Congress."

Yes, but in many national and provincial conferences of the A.N.C. and even in local branch meetings, the Rev. Gentleman is often conspicuous by his absence.

"Congress leaders should frankly admit that a large number of those who wield African votes are outside their pale and that they will vote in spite of its resolutions."

This is a prophetic vision. I thought it was only the Jewish race which excelled in producing prophets as the Bible shows. It appears, however, that the African race is a strong rival of the Jews in this type of day-dreaming about what will happen in future.

"The chiefs, the location advisory boards, the urban and rural electoral colleges owe no allegiance to Congress."

Congress wants no allegiance of government-created bodies. It addresses itself to the African people. It aims at the rally of the African people. If it succeeds in this, these government-created bodies will either disappear or fail to function. As for the chiefs they have no alternative but to support Congress as the recent Prime Minister's proposals will undermine their position influence and prestige by granting extensive powers to the N.R.C. to run the reserves.

**SLOGANS REJECTED**

"Our leaders should benefit by past failure to implement resolutions passed at mass meetings and adopt different tactics other than pious resolutions. What happened to the resolution passed last year for the burning of passes? Another resolution advised Africans to boycott the Royal visit. Were these resolutions carried out?"

In effect the Rev. Gentleman disapproves and rejects the slogans fraught with human wisdom, slogans that have guided and sustained humanity through centuries and through storms and cyclones of life namely:—"If at first you don't succeed try again" and "failures are often stepping stones to greater things."

Again, he says we should adopt different tactics. What tactics? His statement is blank and negative.

**BURNING OF PASSES**

To refresh the Rev. Gentleman's memory, Congress never passed a resolution to burn passes last year. He is grossly confused.

This shows how isolated and aloof he is from National events; and how indifferent to and ill-informed about Congress activities he is in spite of his claim to be "a staunch Congress supporter."

Furthermore, the Rev. Gentleman would have us believe that because Congress failed to implement certain resolutions in the past therefore it cannot implement any in the future. What a sweeping assumption! Congress is not a stone. It is an organic thing. Like plants and animals, it must grow. Perhaps the Rev. Gentleman will follow me better if I refer to the Bible. St. Paul says: "When I was a child I spoke as a child, thought as a child, acted as a child, but now that I am a man I put away childish things." It may be that Congress is now becoming a man, or reaching maturity.

justice to others, and in giving them chance and equal opportunity in every sphere of human activity.

As in the past, the African is prepared to play his part in the creation of a better and brighter South Africa. But he wants to feel that he is an integral part of the national life of the land of his birth, that he is regarded not as an enemy but as a fellow country-man by the whites. If this could be done, the road to racial harmony would be easy.

**"Sjambok" On Dr. Aggrey**

For the complete biography of Dr. J. E. K. Aggrey, read Edwin Smith's "Aggrey of Africa" of which there are one or two abridged editions. There are two outstanding schools of thought about the most effective methods of "harmonising and humanising the relations between Europeans and Africans." These are what we may term, the "Militant" school and the "Good Will" school.

**Aggrey's School of Thought**

The "M.S." believes in fighting, and regarding the European as the arch-enemy of the African, and as one from whom it is impossible to obtain anything except by forceful taking. The "G.W.S." avoids "lumping" all Europeans together and labelling them all as hard-hearted and cruel negro-phobes. It sorts the Europeans into sincere friends of the African, and a mass of those whose attitude towards the African is, if unkind, due to ignorance and baseless fear. Dr. Aggrey belongs to the "G.W.S."

**Sermon on the Mount**

Dr. Aggrey's belief is based on the "Sermon on the Mount" which substitutes the "turning of the other cheek" for the Mosaic "tooth for tooth" or "eye for eye" law. Dr. Aggrey believed that joint-meetings of Europeans and Africans, to iron out differences of outlook and thus educate one another as to the feelings and aspirations of each group, were, and are the best way to get "harmony" from the "white and

the black notes' of our piano of relationship with one another.

**African Leaders and "Aggreyism"**

Aggreyism does not seem to find much favour among our younger "leaders" who are fanatically attached to the doctrine of wailing the flail. To them the term "moderate" is synonymous with "anathema." The text of the anti-moderates seems to be: "The European is our enemy, let us be his enemy."

Any rubbish blurted out by a soap-box African orator is wildly applauded as long as it is thickly covered with venom aimed at painting the European blacker than pitch.

A level-headed speaker who tries to show the good in the European and the faults in the African qualifies for all kinds of nasty names.

**Seeds of Hatred**

I, "Sjambok," Esq., whose name would seem to suggest the contrary, am an ardent Aggreyite. While the hard hitters are busy on the one side, let the Aggreyites stand and gird their loins and labour most indefatigably for firm friendship between Europeans and Africans. I deprecate the sowing of the seed of hatred against the European in which some African adults are in the habit of indulging.

**Aggrey Society**

The school is the place where the seeds of interracial concord should be sown. I strongly suggest the formation of "The Aggrey Society" at each of our African Institutions for the purpose, not only of studying the life and philosophy of this "Great African," but of promoting peace, love, and concord between Europeans and Africans. The details of the functions and methods of such a society need not be discussed to-day.

**One Human Family**

The European is determined not to "quit Africa," so that we need not waste our time on "Makanaism." The African does not, of course, dream of seeking for a new home outside this continent. In the light of this fact, nothing can be more stupid than to vitiate any efforts to make "the wolf dwell with the lamb," and "the leopard lie down with the kid."

Aggreyism may seem weak, slow and "good boyish," but I believe in the long run we shall all discover that it is a "sine qua non" in our pursuit of the ideal of one human family dwelling on our planet.

**AFRICAN WOMAN DOCTOR QUALIFIES AT WITS**

(Continued from page 1)

brothers and two sisters; one of the sisters, Dinah, is teaching at the Methodist School in Roodepoort and the other, Rachael, is doing her first year J.C. at Kilmerton.

Dr. Malahlele is a regular reader of the "Bantu World" but believes that it can still play a greater part in leading African thought on various aspects of life and, according to her own words, "can be instrumental in bettering the conditions of Africans in this country."

She regards the job that she is about to take up at the McCord Hospital as field work, and hopes to gather much experience during her stay there. To the question: "Who is sending you down there?" she replied, "I thought it out myself."

**NOT AFRAID OF WORK**

Dr. Malahlele does not shun manual work. When the "Bantu World" representative was shown into the well-furnished sitting-room at her home, he noticed that she was doing two jobs at the same time: she had knitting needles in one hand and with the other she carried the lid of a pot. She was left entirely in charge of the home while the members of the family were away on their everyday pursuits.

**ANOTHER AFRICAN DOCTOR**

Dr. Malahlele will not be alone at the graduation ceremony which takes place soon. There will be Dr. de Wet Sindapi Maqanda, B.Sc., M.B., Ch.B., who hails from Teko in the Transkei, where his father is a teacher on the staff of the Teko Agricultural School.

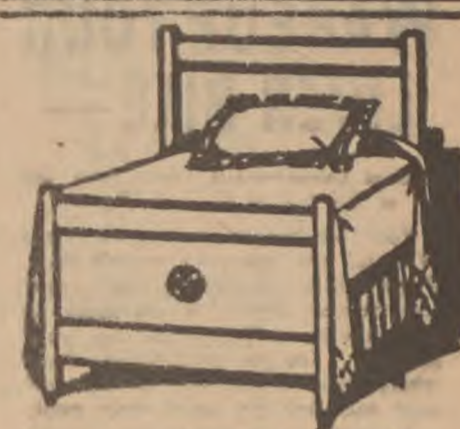
Dr. Maqanda, a graduate of Fort Hare, was formerly on the staff of St. Matthews' College, Keiskama Hoek. He is an all-round sportsman, and a lover of music.

There is some natural resemblance between the two doctors who will appear on the same dais at the graduation ceremony. Like Dr. Malahlele, Dr. Maqanda is kindly disposed towards his people.

He broke the record by passing his matric at the age of 15—a rare achievement among Africans. He also took the Hippocratic Oath last week.

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# Ngaka Ea Pele Ea Mosadi

Vekeng ena e fetileng, mofumahatsana e mong oa Mo-Afrika ea neng a ithuta bongaka ba sekgoa mane sekolong se se phahameng sa Witwatersrand, o il'a fuoa mangolo a pakang gore o pasitse dithuto tse thata tsa bongaka ba sekgoa. Mofumahatsana eo ke Mary Malahlele, moradi oa Mong. le Mofumagadi T.C. Malahlele, baagi ba Roodepoort mona Transefala.

Lemong tse sa tsoa feta, Mary o n'a kena sekolo mane Kleinertons, Pretoria moo a ileng a fumana lengolo la botichere, a se kgodiso ke ntho ena; a fetela pele moradi oa Malahlele, a nka thuto ea Junior Certificate tong selemong seo gap. Eare a qete, a nka matriculation eaba o nka dithuto tse phahameng mane Fort Hare. Go tloga moo, a ea sekolong sa bongaka mane Witwatersrand University, moo a ileng a kenela thuto tsa bongaka.

Eitse a nke hlahlobo ea gage ea bogetelo kgueding ena, a feta thuto gantle, 'me kajeno ke ngaka e tletseng, o nkile bongaka ba sekgoa, 'me juale kgueding ea Phato, selemong sena, o tla ba teng, moketeng oa kapeso ea dihlahlefi tsa thuto Gaudeng mona. O tla a pesoa mofapha-hloho o pakang gore o pasitse thuto tsa M.B., Ch. B.

Ke tseo lona basadi ba sechaba! Dr. Mary Malahlele o le buletse

## LEQOSA LE PHAHAMENG

Ho utloahala hore Leqosa le Phahameng Sir Evelyn Baring hamohle le Lady Baring ba tlohile mane Pretoria ka sefofane ka Mandaha oa veke ena e fetileng ho ea koana Mahembo ka tikolohong ea Caprivi Strip moo ba tla tloha teng ho ea libakeng tse hole le naha ea Botswana.

Leetong lena ba tla tsamaea hammoho le 'Musisi' oa Botswana, Mong. A. Sillery.

Leetong lena le tla nkua ka liketsoana le ka lilori ho tla fetoa matamong a Okavango le nokeng ea Chobe.

Mohlomphehi enoa o hopola hore o tla be a le ho la Kopano mane Pretoria hape ka mor'a liveke tse tharo.

## CHINA E OKAMETSOE KE LERU LE LETS'O

Mohala oa ka hare oa litaba tsa Chaena o boletse ka Sondaha sa veke ena e fetileng hore ho bonahala ka tsela tse ngata feela hore baahi ba repobleke ea Mongolia ba batla ho futuhela naha ka matla a ts'abehang.

Ka hor'a matsatsi a ka bang mahlano ho thotse ho sa utloahale letho ntoa e boetse ea qaleha hape ka sebakeng se ka Leboea ho tulo e bitsoang Sinkiang. Masole a Mongolia a simolla ntoa ea 'ona ka meso ka la Bohlane le fetileng, ho rialo peleo. Ka letsatsi le leng le leng sefokane se teng se tsamaeang hohle se hlahloba makhotla a 'Musu a Chaena empa lifofane tsena ha li ea ngoloa ka tsela e ka bonoang ke motho e mong le e mong.

Mohala o hlahang ka sebakeng se seng o bolela hore makhotla a 'Musu a feletseng ka libetsa tsa 'mefuta eohle a ile a filha ka tikolohong ea Tientsin a ea futuhela makhotla a mang a Makomanasi ka tikolohong ea Chaena e ka Leboea.

### A HAKETSE

Ho bolela hor'a joale makomanasi a boetse a haketse 'me a se a bile a futuhetse metsana e mengata ea moo ho nang le merafo ea mashala tseo makhotla a 'Musu a batlang ho li etsesa lesakana la nko.

Mehala e hlahang ka Manchuria e bolela hore masole a 'Musu a se a tlohile ka matla joale ho ea phallela metse e meng e mahareng a moo ho khahlanang litsela tsa litimela. Mona le teng ke moo ho bonahalang hore ho sa tla ke ho loane e mahlo-mafubelu.

Me loli e boletseng ntoa ena e re leha ho le joalo, ntoa tseo li hlile tsa qhaloa e sa le nako feela.

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## KE GAUTENG MONA

Dikebeka di iphile matla, gomme le maphodisa le oona a gaketse. Dikebeka di hlasela batho—Makgoa, Ba-Afrika, Ma-India le Baroa—ke dithipa dilepe le diravoloto. Ga di kgethe mmala mona nageng ea kgethollo. Batho ba ja disatheogeleng.

Bekeng tse fetileng baagi ba Johannesburg ba ile ba tshosa ke taba e reng monna oa Mo-Afrika o beteletse mosadi oa Lekgooa ale moimana, gomme a nka tholoana ea Eva ka matla.

Tiro ena e mpe e gakatitse Makgoa. Go teng ao a reng a tla nka molao diatleng tsa oona. Go rialo ke gore ga ka bona Mo-Afrika a utlusa kapa a betella mosadi a tla mogagola jualeka diphiri, a ke ke a letela gore a otloe ke molao.

Ba bang ba re "molao ea dipasa e tshuanetse go gagamatsoa; Mo-Afrika a seke a bonoa a tsamaea bosigo kamorago ga hora ea 9."

Bekeng e fetileng monna oa Lekgooa gothoe o ile a bolaoa ke Ba-Afrika ka di lepe meeding ea Jeppe. Ba gobatsa e mong. Tiro ena, go utluagala gore e gakatitse maphodisa ao a ileng a hlasela Ba-Afrika Hosteling ea Wolhuter ba sa robetse, gomme ga senyega ga lla seroba.

### DIPELAELO

Pelaelo tse hlagang go Ba-Afrika di re moferefereng on, ba lahlegetsoe ke dikobo, di chelete le di oatshe.

### TLHASELO KA DILEPE

Gona vekeng e fetileng Ba-Afrika ba 9 ba hlasetse Ma-India le Ba-Afrika ka dilepe le ditshipi gaufi le Marshall Square. Ga maphodisa a filha a fumana gore ntoa e kgolo, gomme dikebeka di gobaditse Ba-Afrika ba 5.

Ntoa e lamotsae ke maphodisa ka diravoloto.

### MEHLOLO

Mona Gauteng re bona mehlole le meeka. Monna oa Lekgooa o tshueroe gothoe o beteletse mose-tswana oa Mo-Afrika o ka tlase go dilemo tse 18.

### Major P. van der Byl

Tona ea Merero ea ba Bats'o. Major Piet Van der Byl, o sepetlele sa Tshuane matsatsing ana. Oa kula, 'me go begiloe gore o tla gantle, 'me o tla tsoa sepetlele ka mor'a matsatsi a se makae.

### ELELLOANG!

Mapolesa a Germiston a lemosa bohle gore a tla nka bogato mabapi le beng ba dibaesekele le dimotorokara tse kgannoang diterateng di se na mabone. Ntho ena ea go kganna tse palangoang ka ntle le mabone bosigo ke e ngoe ea mabaka a mangata a dikotsi ditseleng.

Ka molao, mabone go TLAAME-GILE gore a tukiso kamor'a bogare ba hora letsatsi le diketse.

### "MORATUOA U SE KA MPOLAEA"

Mane lekgotleng la masterata, Dundee, mohlankana oa Mo-Afrika, Johannes Ngobese, o il'a sekisoa ka molato oa go bolaea moratuoa oa gage ka go mokgama. Go utloahala gore mohlankana enoa eitse a se n'o bolaea moratuoa oa gage, a eletsa setsoalle se seng sa gage go begela maphodisa taba tseo. Juale masterata taba ena o e fetiseditse go bo-rramafala.

Eo ea bolailoeng, Agnes Mbata, go thoe eitse a kgannoe, a lla a re: "Moratuoa oaka, moratuoa oaka, u sek'a mpolaea." Bopaki bona bo hlagisoa ke basadi ba babedi ba ileng ba utloa sello sa mosadi eo.

E mong oa dipaki tsena o itse Ngobese o il'a tla go eena, a re: "Tsamaea mane u leke go kcutlletsatsa moea go e mong oa batho beno. O robetse mane, o shoele." Eaba oa tloga, o ea teng moo a fi-hletseng Agnes a shoele.

### BA SHAPILE MOBISHOPO

Mane motseng oa Cabodistria, nageng ea Yugoslavia, sehlopha sa batho se ile sa shapa mobishopo oa Trieste ga a ne a chaketse teng. Go utluagala gore eitse batho bana ba oele mobishopo eo godimo, maphodisa a neng a eme gaufi a se ke a ikgathatsa go qhala mofere-fere oo. Ga koranta ea Mataliana e hlagisa taba tsena, se seng gape sehlopha motseng oa Trieste sa gakala go utlua ga mobishopo oa sechaba a shapiloe ke malaita a motse oa Cabodistria. Mobishopo o il'a kcutlletela gae ka lori.

### Bofubelu sa Hlakang



Matsalo! Mahlo a hao a mafubelu-methapo e bonahala hantle! Hona ho etsahala kamela ka mor'a nako e telele, ho bala haholo, ho sheba letsateng joalo-joalo. U tla etsa eng?

### Mahlo a Hloekile



Kapele! Lerotholi la Eye-Gene le ea ka leihlong le leng le leng. Ke setulo se secha... se entsoeng ke bana ba babeli ba tsebeng. E na le motsoako o mong o itseng o leng sice merianeng e meng.

### Marotholi a seng Makae



Ka metsotsi e seng mekae feela, ka pele-pele feela, mahlo a hao a shebeha a hlakile a le masoeu. Ho botle joang ha a sa khathatsoe ke methapo e bonahalang phatlalatsa! A phoile hakakang! Bakemising bohle le mabenkele: Theko 2/3 le 4/6.

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## LESEA LA HAU LE LOKILE JOANG



Ba lesa la hau le tepelitse le tsoenyehile ke moea, mahlaaba ka mpeng, le ho pipitileoa u ka le thusa ka pele ka Phillips' Milk of Magnesia. Lingaka le baoki bohle lefatseng li bolela batsoali ho fa bana moriana ona o tsepahelang o se nang kotsi.



### MESEBETSI E MENG EA PHILLIPS MILK OF MAGNESIA

1. Le kopanye le lebesa la khomo hore le jeha hantle le ho thibela botlha.
2. Le tloae mareheng a lesa le le khoroa meno.
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### Kenya ho khanya mosebetsing o feng le o feng oa ho hlakola.

Mosebetsi o motle (ka nako e khuts'oane) ke ntho e bobebe ho kuku ea Bon Ami. Hobane mohlakuli enoa ea sebetsang ka phakiso ha a tloae feela kirisi ka metsotsoana e seng makae—empa o hlile o ea hlakola, hape. Libate mosenke, a ho hlatoetsa, galase, lipitsa le tse ling, li ea khants'oa. Hape Bon Ami e lokile, esita le mapolanka pentloeng a ea hlakola, hobane e sebetsa kante ho lits'ila. Hosasa, o batle kuku ea bokhonatha ea Bon Ami—u lebele ntle ea hau ha e khanya.

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THE BANTU WORLD

SATURDAY, JUNE 23, 1947

Ba Batla Congress

Mokgosi oa koranta ena, eleng mokgosi o reng Ba-Afrika kaofela ba tshuanetse go tsena lekgotleng la African National Congress...

Rona re ikemiseditse go rera evangeli ena ea kopano go fihlela Ba-Afrika ba tsoga boroko, juale ka Morena Raboroko oa Krugersdorp...

Ntoeng ena ea tokologo go batlega banna ba tshuanang le bo Morena Raboroko. Re thaba go bolela gore tikologong ea Lydenburg go teng banna ba juale...

Gape re fumane mangolo a tsuang go Alex Mahlaba oa tikologo ea Belabela, le go Harry Lufa oa tikologo ea Pienaarsriver...

Ga go belatse gore go teng tikologong ea Transvaal, le ea Free State. Banna ba tshuanang le bana...

Ntho eo rona Ba-Afrika re tshuanetseng go e tseba ke gore kante le kopano re ke ke ra fumana tokologo...

Empa ntho e bohloko go teng banna ba Ba-Afrika, ba ipitsang baetapele ba chaba sena, empa ba hloganyo ea bona e tshueroeng ke badichaba...

Lega gole juale, lesedi la tshupo le teng. Go teng banna ba oang ba tsoga le chaba sena. Banna bana gase kgeleke tsa lerata...

Legatla la Congress gore le seke la bolaoa ke makgotla a eteletsoeng pele ke badichaba.

MEQOQO EA 'PHAF'A

Gaudeng mehleng ena go tsogile mefere-fere bakeng sa ditaba tse fapa-fapaneng; go bile mefere-fere e mengata dibakeng tse ngata metseng ea Gaudeng go tloga Randfontein go ea Springs...

Nke ke ka ea lolololo mabapi le tse ammeng taba tsena tsa mefere-fere, gaese feela go hlagisa mona ketso tse seng kae tsa bana beso...

MOPUTSO OA BOBE KE BOBE

Gape, mane motseng oa Benoni, makgooa a gaketse; lebaka ke gobane mosadi oa lekgooa o il'a keneloa ke Mo-Afrika ka meso...

Le leng motseng oa Orlando, go begoa tsona ntho tse kang tsena. Ke tseo ge diketso tse etsoang ke bana ba bo rona. Ketso tsena di etsoa ka nako eo rona le baetapele...

Maphodisa A Gaketse.

Ka mehla re lebisa selo 'musong gore re ts'eroe gampe ke maphodisa ao 'muso o re saseletsang ka 'ona bakeng sa dipasa jualo-jualo...

Moputso oa bobele ke bobele ka mehla. Seo banna bana ba se etsang, se tla re bakela mathata le dihloriso...

ba thusa go re gatella, ba tse-tsa tsoelopele ea rona, ba re jarisa dipasa, ba re jela leruo la rona ka go re kgothotsa...

Ba re amoga tokelonyana tse nyenyane tseo re nang le tsona, tse etsang go phela ka kgotso magang a rona, go itsamaela ka kgotso le ka go rata metseng le magaeeng a rona...

Tlala Le Boshodu.

Ke 'nete gore gangata boshodu bo bakoa ke tlala. Eo gase ntho e ka nyatsoang, Empa magareng a rona, re bona batho ba bangata, bahlankana ba bacha, ba phedileng gantle...

"Lea Ts'oana." Etlare ga baetapele ba rona ba isa dillo tsa sechaba 'musong, karabo e tla ba 'ena: "Ee, lea bua bana; empa juale batho bao le ba bitsang bana ba bo lona..."

(Bona qephe la 6)

SULFOTONE MORIANA OA MALI OA BANA LE BAHOLO. O hloekisa mali, o thapollise mala oohle a motho, o busetse matla, boroko, felisa hose phele hantle ha mala ka hare le mali o hloekise letlalo. HANA BAETSISI. Theko: 4/6 ka botlolo ea tse 96 (kapa 3/6 ka poso) E FUMANEA LE KA LIPILISI: 2/6 botlolo ea pills tse 25. SOLUBLE SULPHUR (SIBSUL) (PTY.) LTD. 49 Kerk Street - JOHANNESBURG. - P.O. Box 352

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# MADIRENG A DITULO KA DITULO

**WORCESTER:** Mariha a kene lithaba tse re etselitseng "sakana-lako" li ts'oeu ke leho! Ho thotse, ho utloala moea o tsoang Boroa, Moholi o thiba ho tloha hoseng ho isa mantsoe; linako lia potlaka, basebetsi ba tsohella bosiu, Ba ratang boroko ha ba sa phakela; serame se haketse. Bo tsotsi ba se ba le "skaars" lihukung!

Har'a tseo tsohle ho eme methaka ea football ka maoto. Worcester e shapile Stellenbosch, Paarl le Ashton. Maoba ke ha e kopana le thaka tsa eona. Mosotho o itse: "li sa tsebaneng lia oelana!" Home Defenders e ne e thulane le libapali tsa "tournament" tsa Cape Town. Jo nna! ho se ngoana e motle; ho se ea mo-be.

Ha ke n'o bolela tsohle tsa pali hobane ruri nka sebelisa ma-

qhephe a mabeli mme ebe ke tso- sitse ntoa mahareng a ka le mo- hatisi!

Mohatisi le joale ke sa ntse ke kopa sebaka sa ka pampiring e- na ea sechaba!

Score se bile tjena: 4-1. bahloli e bile Western Province F.C. As- sociation. Kea le tisetša ba ikana methaka ba re ha le khutlisa "re- turn match", le se ke la sia!—G. Mthupi.

**HEBRON:** O boletse nnete mo- tlologeli "Phafa". Ke nnete ga ke na thaloganyo e ntle tsamaisong ea taba tsa lefatše. Ke ne ke bo- tsa. Me le ge o nkarabile ka go vula potso ea me, o nkarabile. Po- laeano ea Ma-India koa "India" eo o e boeleng ga e tshoanologe le polaeano ea Ma-Spain koa "Spain", ea Ma-China koa "China", Ma-Palestina koa "Palestina" le koo gongoe byalo. Ka byalo ga ke ikutloe, le gona nka seke ka sotla le go tshoga Ma-India ka se ba tlhagetseng koa "India". Seane sa Ma-Afrika sa re: "O se tshoge o oeleng mareledi a sa le pele." La mono polaeano e byalo e ka nne ea diragala.

**SHARPEVILLE:** Ka la Mesa 4, 1947, re siloe ke khaitseti ea ka ea, Mofumahali F. Lorina Mabote. ea ahileng maane Winburg. O.F.S. a tse ka Brakpan le Boksburg ka kopo ea setlohlo sa hae se ileng sa matsa.

Joale ha a tlhoa teng, a khelo- hela mona Lekoa. Ke moo Molimo O ileng oa khaola lits'iu tsa hae teng ka bolumeli bo makatsang; a qala ka ho bitsa basali ba D.R.C. hore ba mo etsetse thapelo. Eaba o re ho bona: "Oho, kea leboha barapeli; ke khathetse ha ke utloa thapelo ka ba ka utloa mahlabo a thola le tseta ka e bona!"

Ke mantsoe a mofu matsatsing a hae a ho qetella. Joale na ke leboha chaba sa Sharpeville ka poiko ea bona; mme ke re ba khothale joalo ka mehla; ba seke ba tala pelo. Re ne re joalo ka mehla!—O. Matsa.

**NYLSTROOM:** Mona re ntse re bolaoa ke phefo le mosepele ho tloga Lokeisheneng ho fithla tere- pong; fela kajeno ha ho joalo re se re pahama (Bese) le ditheksi. Di re thusa ho fihla mosebetsing ka nako joale re se re lebeletse ho fumana yona Khamazuu fela.

Re bona hape hore Mmasepala mono ekete o tla tsoa matlho, ka hore joale o se a lokela dipompi tsa metsi ho lekana Lokeishene. Hape-hape re se re eteloa ke di- baesko "habedi mo vekeng mo holong ea morena Sethole, mme o ka re joale phetoho le mona e ea fithla. Le mo matlung Mmase- pala, o ile a kgalemela hore baagi ba leke ho aga pila, e seng fela mesanana ea diplata.

Hape maane teropong re se re bona hore ho na le bahlahlobi ba dikoloi, ba tlang ho re thusa tsamaiso ea tshoano, ka hore batho ba feditsoe ke tsona dikare. Ha re ba lateleng, mariga a kene, bahodi le bana ba dikolo ba thomile meraloko ea bona; ke lehlanah- lana baneng ba Warmbaths le Nylostroom, rona bakgalalabe e be re bone re kgaohare re re (maholo ha se mabolela).

—S. Naoa.

ho bana ba sekolo sebakeng sa he- no Tsebiso ena e matla re e fuma- ne Pampiring ea Litichere tsa Na- tala.

Haeba bana ba sa rate lebeso le belisitsoeng ba bile ba hana ho le ja, mohlomong ha le ts'eloa teeng, kapa kofing kapa kokong (cocoa) le tsoakoa ka tsoekere ba ka le ra- ta ba le ja. Haeba ho le belisa ho le thata, ka baka la libeso, mohlo- mong e le lebeso le tsoang haufi le sekolo, ke thibelo e kholo, ha lebe- se leo le ka etsuoa mafi kapele. Ho ka etsahala hore likokoanyana tsa lefu la feberu ea mala (typhoid kapa enteric) li se ka tsa e-shoa, empa ho teng ke hore ha li ate le- beseng le bolila. Lebeso le tsoang hole, le lokeloa ho belisoa hobane likokoanyana tsa lefu ho ka etsa- hala hore li be li se li atile haholo; ha le fihla le e-tsoa hole—"Bophe- lo".



se e thusitse haholo-holo kalafong ea likete-kete tsa banna, le basali, le bana ba khathatoang ke mali; mabe, le ramathisile, le linya tse fokolang, le magaba le mafu a mang a mangata.

Moriana ona o hlatsoa liphieo le senya—ha u o noele u tla bona u ruta moruto o motla. Moriana ona o felisa letsapa la ba sebetsoeng haholo. O tsoala takatso ea lijjo 'me o matlafatsa litho tsa 'mele. O hlokomela 'mele hore o se kene ke mafu kaofela.

Re se re fumane mangata a mangata a tsoang ho ba sebetsoeng moriana ona, ba re leboha e bile ba re bollella hore Lion Blood Tonic No. 12 e felisitse makhloko a bona leha meriana e meng e ile ea hloleha.

Theko ke 3/6 hammoho le 1/- ea poso Reka bottolo ea hao kajeno venkeleng ea meriana Rapa ho ea liphahlo, hore u tle u utloa monate oa bophelo bo bottle le matla. Haeba ha u fumane Lion Blood Tonic No. 12 mavenkeleng ana, romela 4/6 ka poso kapa ka litembe ho:

**BORDER CHEMICAL CORPORATION**  
P.O. Box 295, EAST LONDON.

Re romela meriana kapele—ha re liehe—Re, ts'episa mosebetsi o motle le lethabo.

Re ngonlele 'me re tla u romela lenaneo la meriana eohle eo re e rekisang.

**POSITSO E KGOLo**

Beibele ea re: Go tla nna po- sito e kgolo e iseng e ke e an- e go tshimologong ea lefatše. aorabe o tla tsogetla morabe mongoe. Le bogosi bo tla tsogetl- jogosi jo bongoe. Me mongoe l' mongoe o tla thabana le ngoan- crra-goe. Le mongoe le mongoe l' mong ka ene. Batho ba tla time- lloa ke tiro tsohle tse di siameng tsa bone jaka motagoi a thekesel- mo mathatseng a gagoe."

Morena "Phafa" ke a utloa ga o rate gore go be teng kopano le tsalano gare ga Ma-India le Ma- Afrika. Tona-Kgolo ea muso ono e batla gore go be teng kopano le tsalano gare ga Makgagoa le Ma- Afrika. Morena ka thalologanyo e tebeling ea gago mogopolo o oa Tona-Kgolo ka ona oa reng?—M. Mthapo Ntšie.

**MACCAUYLEI:** Haulinyana re bile le mokete oa bana ba sekolo, oa lipina. Re bile le thabo e kha- lo moketeng ona, ho bona bana ba rona ba etsa ntho tse khahlis- seng. Ka nnete efela le rona mona leseli lea re chabela. Batsamaise ba lipina le lipapali e n'e be Mo- suo S. A. Moloabi le Mosuetsana J. Majoro. Moutla setulo e n'e e le Mong. S. P. Tsatsi oa mara- Coalbrook, Bo ntate Manare, Thu- lo le Sam Lekhakhau ba ne ba be ba kalla monyako maane.

Bokhaitseti Mankane Sefuli le Mamokhere ba re fepa lijjo masu- tsa a pheoloeng ke 'me Sophia Mofokeng. Haba S. A. Moloabi a qete ho etsa mantsoe a mona a teboho ho batsoali ba bana le me- tsoalle eohle, mokete oa koalod ka khotsa. Ha binoa lipina tse tharo tsa sechaba, Khele! na le re ke "majentleman" batho ba mona ha rona! Che, ha le ka its'ora jo- lo ka mehla, le tla etsetša Afrika lebitso le letle.—"Oa Teng".

**LIJO TSA SEKOLONG:** Mongoli oa tsa Bophelo, Pretoria, o ngola tjena:

Ke batla hore le ele hloko kotsi e mabapi le ho tsamaisoa ha lebe- se baneng ba sekolo. Ke ntho e tse- joang haholo hore, lebeso la motsi- lili e ka 'na ea e-ba khoro ea mafu a ts'oaetsang a kang feberu ea ma- la (typhoid) feberu ea Malta; fe- beru ea malala (diphtheria) le le- fuba la mats'oafu (tuberculosis). Mona lefatšeng la Kopano kotsi- kotsi e kholo ke ea ho ata ha feba- ru ea mala (typhoid) kotsi e kho' o hoo, ka khopolo ea Lekala lena la "Hoo, hose motho ea ka tsamaisa- ng lebeso haholo holo ho bana ba sekolo haeba a tseba litaba hantle. Ka selemo se 'fet' leng, lefu lena le ile la hlaha la ipha matla hahol- li bakeng tse peli, moo le neng le tsamaisoa ke lebeso, ho se seng bongata ba bakuli e ne e le bana ba ts'oetsang lijong tsa sekolong.

**EA ITUMETSENG:** "Phafa" ke itu netse thata ho utloa ha "i, hula" a boile. Bohato bo bocha bo o bo niikeng baho loants'a tiabolose ke bohato ba senna. Nna le metsoa- lle eake e u ratang, re tla u rap- ella ka matla. U seke oa thosoa ke sepe; u shape habohlolo. Bo "rea tsebellong" u ba shapile na bohloko; ebile ke utloa ke na le tshapo hore ba bang ba bona e- tlare ka moso ha ba re "rea tse- bellong" e be ele ka nnete ba ea sellong ba sa ee nyakallong.

Baruti ba tshaba ho khalema ketso tse mpe tsebellong ka lona baka la ho tshaba ho lahlehela ke phuthohe; Uena u shape habo- hloko, u ba hlokoafatse le lona ba- ruti ba tshabang ho khalema ba- tho nke u ba shape hle!—Stephen Tabane.

Kotsi ena e ka hloloa ka, ho fu- thume'sa lebeso haholo, ke hore le hakonosoe le se ke la bela, mo- hlomong le hle le belisoa empa leha ho le joalo, le hlokomeloe le se ke la kenoa ke bobe ka mor'a hona. Ho eletsoa ka matla hore ho sebel'soe lebeso le hakonositso- eng feela baneng ba sekolo. Moo ntho ena e leng thata, joaleka lito- rong tse nvenyane, lebeso le ts'oanetse le bel'soe kaofela pe- le le isetsoa bana ba sekolo. E re feela ha le qala ho bela le tsose- ifo. Khakonoso (ho futhumetsoa) ha e-na tse n'vo e kalo matlang a ho otla a lebeso ha se ntho e ka khat'halloano ha thoe e senya matla a lebeso. Empa ho le belisa hona hoo le fokolisana hanyane empa ma- tla a thibelo ea lefu a etsa hore se- na se se ke sa e-ba le mosebetsi.

**Meqoqo Ea "Phafa"**

(Di hlaga qepheng la 5)  
**Potso Tse Boima.**

Tsena ke potso tse boima, 'me ga ke kgoloe gore Mo-Afrika o teng ea ka loants'ang keletso eaka go re a re hlagingeng batho ba kang bana leseding. Go seke ga ba le motho ea kgopo ea phelang le rona re sa neele sebaka sa gage, sebaka se mo loketseng, se mo ts'oanetseng. Ga go thuse letho go sireletsa sekebe- ka gobane kajeno se hlaba eane, se kgothotsa enoa le eane, empa gosasa sea go fetogela, se tla ka uena!

Go feta moo, batho ba kang bana ga ba na moea oa botho go- bane u tla utloa mothonyana oa teng a re go uena: "Na ga ke ts'a- be teronko; ke tla u hlaba ka, thipa ena, ke tla u nts'a mala- nyana ao a hao, ke be ke u ripe le molalanyana ono oa gagoi!"

O bua jualo a tiisitse. Re ka reng go phela le batho ba jualo, go ba sireletsa?

**Mohlala Oa Tokollogo.**

Gaebane re tiisitse gore re batla tokollogo, a re batlang mohlala oa 'nete nqeng eo. Ga go muso o tla re neela tokollogo eo re e batlang ga re sa ithagisa re le batho ba sa leng hlaga.

Ga go lekgooa nageng ena le tlang go dumella muso go re lokolla ga ele moo bongata ba rona, e sa le diphoofolo le dibatana.

"Tokollogo", lentsoe leo, ke ntho e bophara bo makatsang. Ga re lekanya, re bona makgagoa ke ana; a lokologile nageng ena. Ka to- kollogo eo, a fuoe tokelo ea go re- ka diravoloro le dithunya.

Go tla ba jualo go rona Ba- Afrika mohlang re neeloang toko- llogo eo? Empa potso ke ena: "E- tlare bo-sotsi le bakgothotsi bana ba magareng a rona ba fuoe 'mela- mu' ena e otlang gabohlolo rona ba ithatlang kgotso re tla ea kae? Ke'ng e tla feta pel'a bona ga ba e-na le ntho tseo?"

Na uena, mobadi, u re'ng tabeng tsena? Salang kgotsoeng bana beso. Oa lona motsoalle ea le ratang, le moeletsi oa lona ka sebele, "Phafa."

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● Re tla thaba haholo ha re ka u bona venkeleng la rona sejoale-joale moo o ka rekang ntho tsohle tse batleheng tlung ea hau le lejarateng la hau ka chelete e nyenyane. Re boloka ts'episo ea rona e tsejoang ka bophara ba lefatš'e

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**Moriana Oa Tsebetso Kapele!**  
**ASPRO' e hlola tselu tsa, khahla tsa TSAMAEA-BUTLE**

Tsebetso ea kapele, tsoala tse phakitsang—hona ke taba e ncha ea bophelo ba litlokotsi. Batho ba batla tsoala ea taba JOALE—e seng bekeng e tlang. Mooko oa tsebetso o bonahala bohle lichabeng. Taba ea "e ke se etsoe" le "emela beke e tlang" li ea hlola ha ntho e ka nna ea etsoa ka letsatsi ha pele e ne e nka likhoeli. Merianeng.

**Tsebetso JOALE e seng BEKENG E TLANG! Tokoloho ea kapele liketeketeng tsa batho.**

"ASPRO" e ea PHELA EBILE TABA ENA E NA LE BOPAKI.

**BOLOKA "ASPRO" E LOKILE HAHOLO TSEBETSONG EA KAPELE HA U JEOKA KE—**

Hlooho, Falimeho, Tepello, Serame, Fefa, Ramathesele, Kopelo le Mahlaba, Rame tsa Lehlalaba.

**MAHLOKO A LELAPA A EA TLOSOA**

● ASPRO" e neha tokoloho kapele. E kokobetsa lehlaba kapele ebile e pholisa methapo ho feta ntho tsohle. E lopolila lehlaba la ramathesele e felise bohloko ba serame le mokakallane ka bosiu bo le bong. E thibe ho robatsoa ke siki e pholosa chelete—e pholosa nako. Hape, "ASPRO" ha e sebetse kaholimo feela. E topela clase moo bohloko bo robatseng teng. E ea u khothatsa 'me u PHELE HAPE. Ha machata a hlaha "ASPRO" o lekoa e le 'nete e tsoala pele ka katheo e makatsang.

THEKO E KA KHONOANG KE MANG LE MANG **9<sup>d</sup> 1/9 3/6**

Bahlomphehi, Ka baka la tsebetso tse lokileng tse hlakileng ho sebelisa "ASPRO" lapeng la rona, ke ikutlisa ho lokela ho u bolella taba ena. Ke ne ke atisa ho joa ke hlooho e ntephaleng le mahlabo molaleng, empa leha ke lelike meriana e mengata, ha kea thosoa le ke o mong. Moisalle oaka joale a nkeletsa ho sebelisa "ASPRO", 'me ka mor'a tsebetso ea pele feela ke ikutlisa ke le bterere ke bile ke lakatsa ho sebetse. Monna oaka o lokela ho leboha "ASPRO" ka bophelo ba hae bo lokileng; ke eona feela e ileng ea mo thusa lefung la methapo; le siki tse mangata li felisitsoe ke "ASPRO". Mora oa rona e monyane, ea neng a joa ke fela le hlooho ha esale bongosane, o phelokotse a thosoa ke "ASPRO".

Ha esale ka 1933 "ASPRO" ke moriana oa rona o molemo ka lapeng, ebile ha ho letsatsi le likelang re sa e sebelisa. Ba hau ka botsepehi, H. S. HENNING (Mofumahali).

# Lipapali Bethlehem

(Ke Selman)

Ha esale ka khoeli e fetileng baeti ba lipapali ha ba fele mona haeso. Khoeling e shoeleng re ile ra chakeloa ke lihlopha tsa bolo (football) tsa Kroonstad ka makhetlo a mabeli mona Bohlokong. Sehlopha sa mokhatlo oa African Football Association sa mona haeso le sona se ne se ile Kroonstad sebokeng se seholo sa bolo.

Ka la Phupjane 6 Bantu United H.P. School e bile le baeti ba bana ba sekolo sa kopano sa Harrismith, bashemane le banana ba lipapali tsa bolo ea maoto le ea matsoho.

Papali tseo li tsamaile tjena: Banana ba ba nyane ba hlotse ba haeso ka 9-5, bashemane ba heso ba hlotse Harrismith ka 5-1. Banana ba baholo ba hlotse ba Harrismith ka 22-4; bashemane ba Harrismith ba hlotse ba heso ka 3-2.

Basuo ba Harrismith ba neng ba tlile le bana bao e ne ele: Monghali Khatala (principal), le basuo ba hae ba tsamaisang lipapali.

## TEBOHO

Re leboha batsamaisi ba lipapali ba mona hae, Benghali J. Theletsane, P. Moabi, A. Dingaan, L. Mkaza, le Baroetsana G. Mokhampane, M. Nkitseng, S. Shuping, M. Tshabalala le R. Mabuya, ba ileng ba etsa litukisetso tsahlile hore re lebele lipapali tseo.

## TSE LING HAPE

Ka Iona tsatsi la June 14, re ne re lebelletse hape lipapali tsa bana ba sekolo sa Roma ba papali le ba Harrismith, 'me lipapali tsena li qeteletse tjena:

Banana ba banyane ba hlotse ba Harrismith ka 8-3; bashanyana ka 3-nil. Banana ba baholo ba Harrismith ka 18-3 bashemane le bona ba hlotse ba Harrismith ka 4-1.

## PAPALI E MONATE

Khele! ka labohlano, Phupjane 13, re bone papali e monate ea bolo moo ho neng ho papali matchere a motse le bana ba likolo, sa kopano le sa Roma.

Che papali eo e bile monate o makatsang leha ho ile ha bonahala hore ba bang ho matchere ha e sa le ba qetella ka ilimo tse leshome tse fetileng ho papali bolo! Leha ho le joalo, matchere a hlotse bashemane ka 2-1.

Ke utloile eka papali ea mofuta oo e tla boetse e phetoa ha likolo

## TSEBISO GO BABADI

Babadi bohle ba kopuoa go ela hloko tsena tse latelang:

**Ea pele: Mongodi e mong le e mong ea romelang taba tseo a ratang gore di hlagiso koranteng ena, a thuse ka go ngola lebitso la gage le aterese ea gage e tletseng.** Babadi ba ratang go tsejoa ka mabitsa ao ba iphang oona, ba thuse ba re neele le oona mabitso a 'nete, tjena: John Raditlana ga a sa batle re hlagise lebitso la gage, o ts'oanetse go re bollela, a re neele leo a le batlang. Empa le Iona la gage la 'nete o ts'oanetse go re neele Iona 'mogo le aterese ea gage e tletseng.

**Taba ea bobedi: babadi ba kopuoa gore ba se ke ba re romela mangolo a ngotsoeng ka petloto kapa mosidi.** Mongodi e mong le e mong a ngole ka enke le ka seatla se bonagalang, Mongolo o mobe ka nako e 'ngoe o tla fufatsa morulaganyi!

**Ea boraro: Le se ke la ngola mahlakoring a mabedi a pampiri.**

**Ea bone: Le se ke la romela chelete eo le kopang ka eona gore ditaba tsa Iona di hlagiso.** Bantu World ga e gatise ditaba tse romeloang le chelete. Chelete e lefela ditsebiso feela, eseng ditaba.

**Babadi bohle ba kopuoa go ela taba tsena hloko; bangodi ba sa etseng jualo, mangolo a bona a ke ke a hlagiso koranteng ena.**—Morulaganyi.

li buloa. Ke sejetsoe ke Mistress e mong hore le bona ba rata ho papali le banana feela ha ke tsebe e tla ba neng.

## O FETILE ELIZABETH MOGOTSI

Monghali a k'u ntumelle ho akhela a le mabeli koranteng ea "The Bantu World." Ke tsebisile ho kopa mohatise ho tsebisa mets'oal'e eohle lefu la khaitsetsi J. Mogotsi, morali oa Magashule. O filile a haha motse oa ha Mogotsi ka khotso; o bile senatla se sebetsang ha Mogotsi.

Mofu o kutsi khoeli tse robeli. O hlokahele ka li 14 tsa 'Mesa, 1947, a bolokoa ka li 17 tsa eona khoeli eo. Baruti le liputhuthe ba tlile ka bongata.

Sister Elizabeth J. Mogotsi e ne e le Mookamelu oa mokhatlo oa bana ba I.O.T.T. Koleke e bileng teng mohlang oo e ne e le £35-0-0. Mofu o bolokiloe ke Moruti oa sebaka e leng Rev. Mngomezulu, Rev. Selepe, le Rev. Molebatsi. Mats'ilio ho bana ba lesika la mali, Bafokeng.

**VREDE:** E se e le nako e teletsana re sa bale ka tsa tsoelo-pele ea mona ba rona Ntsoana-tsatsi. Re bona serame se iphile matla. Bana ba sekolo ba se ba bile ba hloea sekolo le mesuoe ea bona ekare joale. Serame se etsoe ke mesuoe le sekolo. Che tsoelang bana le se ke la Ila le se le tla fumana phomolo. ka khoeli ea sellele ho lisa phupu.

Re thabela ho bona tsoelo-pele le kutloano ea mesuoe ea sekolo sa kopano le batho ba motse. Ha hlo-holo le li "Young Tigers" Ee, kopano le batho ba motse. Ha hopele. Re ts'epa hore ka nako e tlang motse kaofela o tla ba ntho e le 'ngoe. Bolo e tshohle hampe. Team tse tumileng ke Young Tigers (Local) Le Roaring forties (School) Ea sekolo e ne ts'oanetse ho harola team ea Boksburg (School) ka li 7 Phupjoane empa O! ka masoabi Boksburg ea se ke ea fiha. Pas op! my kind!! Mesuoe Dlamini le Tshabalala ba ne ba i-tokiselitse ho harola Boksburg ka 'mino.

—Thua ke Ts'epa.

**ODENDAALSRUST:** Maloba re bile 'e baeti ba hlagang koana St. Helena. Helang, banna! ha le es'o utloe taba tsa St. Helena. E itse ha ba kena ka motse oa rona ba re, "Ons slaan laat die stof draai vandag." Ha utloahala papaling ea hoseng OD'Rust e na le 1 le St. Helena e na le 1, ke hore li lekana. Papaling ea mantsiboea, ha letsatsi le ea ho likela, ha lubeha. E itse ha ba ea e kenya ha hana Ntate August Mohale, a bitsa bana ba hae ka mabitso, a re: "I. S. Thathe — Ever Smile; Ya suka ya hlala (Amos Mohale); Left hand (Phakeli Tshela); Teacher's Meeting (M. Rapulane); Indian woman (J. Thathe); C To C (A. S. Thathe); Sweet Melody (A. Ntja); Mutlanyang oa tse'ua—Short J.C. (G. M. khwane); Take it easy (George; Bantu World (Stoffel Makhowe). Au! ba hana bashemane ba Oden-daalsrust. Ka papali ea bobeli OD'Rust ea e-ba le tse 7, 'me St.



Mona le bona moago o moswa wa sekolo sa Shakung, motseng wa Jer o no, seterekeng sa Brits, Transvaal. Sekolo sena se ag lwe morago ga dnyaga tse dintsi tsa tshokolo, tsa gowa le go tsoga. Jaanong 'meno a medile' motseng wa Shakung, Setshwantsho sena se romatse ke Motlhompegi W. R. Motlogela.

Helena tse 2. A bua Ntate A. B. Pad'; Molefe; Thekiso. Mofokeng Nkadu; Ngoanabase le Mascola. Ho ba Edenville re ka bolela. Fo Kutoane, Setloboko, P. Setene, D. Maleti, P. Theletsane, R. hKotopi, E. Molelekwa, A. Mokhameli, R. Tseletsane. Papali ea tsatsi leo e bile tjena Edenville 101 games. Kroonstad 74.

## TUMELISO

Ka la 30 Moseanong ke ha e le tumeliso ea mong le mofumahali D.M. Maletse ke 'seng ea Methodist motulasetulo e le M. Lethoba Moselets' o ile oa tsamaea hantle. Ka la 8 Phupjane ke ha e le lenyalo la Mong. Moses Motsumi e leng e mong oa ba bali ba koranta ea rona Bantu World. O ne a nyala ha Mahlatsi Flutwood ka tsatsi le hlahlamang leo ke ha e le kamohele oa bona kerekeng ea Methodist D. Maletse e le molulasetulo. E bile mosebetsi o motle ruri.

Re utloa hore batsamaisi ba likamohelo tsena ke Mrs. Salmina Ramoliki M'ss E. Mdelekwa le Mr. D. Maletse. Ruri batho bana ho ea lokela hore ba lebuhoee ka mosebetsi oa tsoelopele motsaneng ona oa rona. Ha h obe joalo bana ba Nkhaolise.

**EDENVILLE:** Ka la 28 Moseanong ke ha e le tumeliso ea ngaka ea motse oa rona, e leng ngaka F. P. Scott, ea leng mane, Frede. Tsatsing leo re bone ha nako e atamela mong. P. Setene a etsoa le mothaka oa Pathfinder Boy Scouts ho khahlametse ngaka le ba tlang le eena ba Makhoaa. Pele ba kena motseng.

Ruri mo'haka ona oa etsa mosebetsi o khahlehang. Mebotokara ea kena e latelletsi bashemane bana morao. Moropa o khabela. Ho lo ea sekolo moo mosebetsi o ne ng o tsoerole teng batho ba tsetse. Ea re ha la utloa bashemane ba tla ba rata ho tsoa mosebetsi oa buloa ke moevangeli Motati oa P. R.C.

## LIBUI

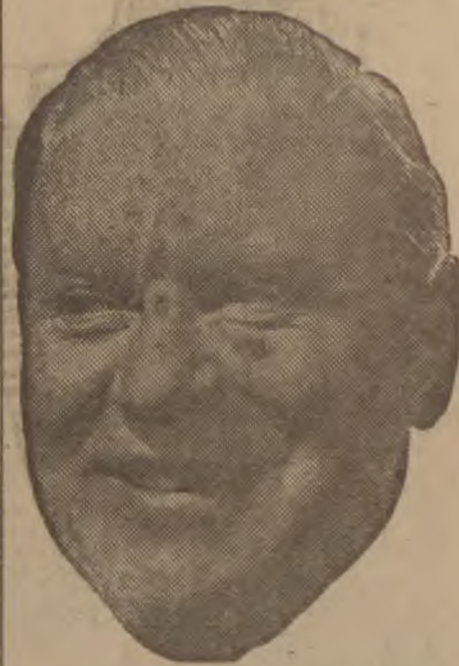
Har'a libui re ka bolela bana benghali J. Liphoko Chairman, J. S. du Toit Town Mayor, S.H. Mofube, E. Ramoliki, Puo ea motse ea nehelo ke mong, P. Setene. Mpho ea nehelo ke mong, N.S. Theletsane har'a libui tse ling re ka bolela Mrs. F. Mothoale le beng. Odendal hloho ea sekolo sa makhoaa le Slateti Mahareng ho ne ho e na le lip na tse neng li binoe ka bana ba sekolo. Senior Choir e bintsoa ke J. Liphoko. Junior choir ke P. Setene. Mosebetsi oa koaloa ka pina ea sechaba.

Ka la 31 Moseanong ke ha e le papali ea Tennis motsaneng oa rona ho ne ho tlile ba Kroonstad. Ho lipapali tsa Kroonstad re ka bolela

## POLOKOANE:

Lekgotla la African National Congress le bile le kopano mona kqueding e fetileng, 'me molula-setulo e le Morena Mack Dikgale. Kopano ea buloa ke Moruti C. Sehlapelo ka thapelo. Magoshi, matona, matchere le dingaka e bile bongata ba batho ba neng ba tlile phuthengong eo. Bane ba hlagang Gaudeng e bile Dr. A. B. Xuma, Councillor R. V. Selope Thema, Beng. C. S. Ramoahane, R. G. Baloyi. Taba e kgolo pitsong eo, e be e le go rerisana ka tsa sechaba. Dr. Xuma a hlalosa tsa leeto la gage motseng oa New York nageng ea America; Morena Thema a hlagisa kamoo lekgotla lena la Konkerese le sebedletiseng

## Ha Mafu A Ra-Mathesele



a tlositsoe

bophelo ke

ntho e monate

Kanoo, haeba bophelo ba hau bo khathatsoa ke ramathesele le mahlab'a lakatsa ho fumana tokoloho re u tsetsa hore u leke lipilisi tsa De Witt's. Hase hore li phekoa hoble; empa e le feela hobane, ka mor'a ho sebetsoa ka ilimo tse 57 hohle lefats'eng Lipilisi tsa De Witt's li rorisoa hoble malapeng mabapi le mahloko a kang ana.

Hangata mahloko le mahlab'a ramathesele a qaleha ka lipheong Litho tsena tse matla hakana li tala mali, li qale ho se sebetse hantle; kahoo li hloche ho etsa mosebetsi oa tsona oa ho tlosa lits'ila le lichefo ka maleng. Lichefo tsena, ha li sa tlosoa, li atisa ho baka khathatso le ho etsa mahlab'a le ho tla. Lipilisi tsa De Witt's li nehela lipheo matla, li li buseletse mosebetsing oa tsona oa mcheng e le hore lichefo le lits'ila li tlosoe ka pele-pele.

## DeWitt's KIDNEY AND BLADDER PILLS

Made specially to relieve the pain of Backache, Rheumatism, Sciatica, Lumbago and Joint Pains. Of chemists and storekeepers everywhere, prices 3/6 and 6/6.

Ba-Afrika, go ba loanela ditokelo tsa bona tse kang meputso ea ditichere, meputso e lefelloang batsofadi le difofu, mesepele ditereneng le diteropong, a hlagisa tsa kopano eo eena le maloko a N.R.C. ba bileng le eona le General Smuts.

**BRANDFORT:** Rea tshela, masu a gone. Mogare ga botshelo re mo gare ga loso. Selelo sa motse ke gore ete re tla jewa ke dintsa batho ba le gone. Batho ba ba fithegang ke ba ba kgorang le bo "rra-maina!"

Bafutsana bone ga ba sejwe. Ga ba direlwe sepe se se siameng. Go tlhokega baepi ka gonno ba se na maina; ba sa kgore; ba sa tlhabe le go apaya sepe! La reng he baagi ba Majwe-Masweu? Nya! A go se diranwe jaalo mo losong. Kwa mabitleng mohumi le morui ba lekana.

Mokwadi Sjambok a re ene a ka itumela ho botlhe ba ka thusa ba swetsweng ka gotlhe. Tlogelang!

Go nile tshameko ya lee le ba Mangaung. Brandfort a bidiwa Motshegare Brandfort a tlhola. Tshameko ee ya fokola.

—P. G. KITSA.

**MAQUASSI:** Maoba mona ha rona ho ne ho papaloa basket-ball, ba'hlaseli e le ba Walmarranstad. Au! lisatsebaneng tsa oelana. Papali ea fela ka mokhoa ona: Sehlopha sa pele sa Walmarranstad, 10; sa pele sa Maquassi, 6. Sa bobeli sa Walmarranstad, 2; sa bobeli sa Maquassi, 22.—Petrus Bolao.

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# Home Corner For African Women

## EVERY WOMAN A QUEEN

"The Kingdom of God is within you."—Chapter 17 verse 21.

The importance of the thoughts we think cannot be over-stated. Just as surely as a good and healthy mother has happy healthy children just so a hopeful, faith-filled mind that believes in God and His Goodness, and thinks good thoughts, brings forth healthy conditions of body and circumstances, and sends forth a good and uplifting influence.

There is nothing so depressing to our health, nothing so destructive of real beauty as thoughts of worry, fear, and especially of unkind thoughts about other people.

In St. Matthew chapter 14, and in St. Mark chapter 6 we are told the terrible story of the wicked loathsome Herodias. She made an evil, wrong marriage, drapped her husband Herod downwards by making him take John Baptist prisoner. And then finally telling her own daughter to ask for the murder and the head of the good saint John the Baptist.

### EVIL MOTHER

Thus an evil mother reared an evil daughter. From this story we can also see that Herodias had long thought how to kill John Baptist because he had rebuked her sinfulness. These terrible thoughts turned into the devilish murder of John Baptist.

It is a relief to turn from the

wicked, vile Herodias to the lovely pure life of the Blessed Virgin Mary.

The secret why Mary could be chosen for so great and high an honour to be the Mother of the Son of God, is shown in the glad song of praise Mary sang, when she realised what God was calling her to do for Him.

"And Mary said: 'My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour.'"

We can learn so much from Mary's song. What do we magnify (make big-think about a lot) in our lives? The difficulties, the disappointments, the pains? Or do we lift our thoughts upwards to God to think of His Greatness, the wonder and beauty of His Creation, and all things good and lovely (Philippians Chapter 4 verse 8).

### REJOICING IN GOD

Like Mary we should rejoice in God our Saviour and in the knowledge of His great Love.

There are promises in the Holy Bible which take our breath away, because they are so wonderful and so rich in meaning.

"For whosoever shall do the will of God, the same is my brother, and my sister, and my mother." Words of Jesus in St. Mark Chapter 3 verse 35. Yes these almost unbelievable wonderful words are for YOU and for me—Sisters let us not lose so great a gift.

## HINTS ON DOG KEEPING

**WORM UNDER TONGUE!** In South Africa there is a belief that the ligament underneath the tongues of dogs is a "worm," which, in order to prevent or cure disease, particularly Distemper, must be cut out. This is entirely wrong.

The use of the ligament is to keep the tongue in place in the mouth, and to control the tongue in the acts of eating, drinking and swallowing. If the ligament is cut or destroyed it is difficult for the dog to eat and drink, and may cause him to accidentally bite his tongue. This barbarous operation is not only cruel but harmful to the dog. Any person performing or agreeing to this operation is liable to be prosecuted.

**ILLNESS.** The longer a dog is ill, the more difficult it is to cure him. If he will not eat, shivers, or seems unwell, keep him warm and get veterinary advice as soon as possible. Do not experiment with medicines yourself—they may make him very much worse. If he is constipated, give him medicinal paraffin or sweet oil (a tablespoonful for a dog the size of an Airedale) or a little Epsom salts mixed in his food (1 teaspoonful for a dog the size of an Airedale). To give liquid medicine pull out the corner of his mouth to form a pouch and pour the liquid slowly in, letting it trickle down the side of his throat. Do not open the mouth. Pills and powders can be wrapped in little lumps of butter or raw meat and thrown for him to catch, if he will eat. If not, crush the pills and mix them with milk and give as above.

**DESTRUCTION.** When it becomes necessary to have a dog destroyed on account of old age, illness or accident, see that he is given a painless end. This should be done by a qualified person and advice and help will always be given by societies for the protection of animals.

(Issued by the Animal Welfare Society of South Africa)

## Household Hints

After washing your curtains, dry thoroughly, and put away rolled up. Folds make creases, and creases are apt to cut.

You can arrange flowers beautifully in a big bowl, if you crumple up a bit of chicken wire and press it into it.

## Rural Clinics Hit By Shortage of Nurses

Clinics are having to close down because there are not enough African nurses available to staff them, and Local Councils are at their wits' end to know how to cope with the shortage of trained nurses to undertake this important work. In the Pietersburg area one clinic has had to be closed on this account, and patients must travel seven miles to attend the remaining clinic which serves a large area.

It is hoped that numbers of young women will consider nursing as a career offering wide opportunities for service. Marriage is no bar to continuing this work, and a large number of nurses are married women. The salaries for qualified women range from £8 to £13 a month, depending on qualifications. It is tragic that now, when buildings and medicines are available, clinics should have to close for want of staff.

## CARE OF YOUR TEETH

Every woman knows how attractive a beautiful set of teeth is. But not only do well-kept teeth add to your charms, but we also know how very necessary good teeth are for radiant health, and tooth ache is a pain we all do well to avoid.

The importance of good teeth cannot be over-estimated. So let us see how we can do our best to keep our teeth strong and healthy.

Visit a dentist twice a year, that is every six months. He can prevent much suffering and trouble by fixing up small holes and so on.

Keep your teeth very clean. In order to do so keep your tooth brush very clean. This tooth brush must be used by you alone. The teeth should be cleaned twice a day, in the morning and at night before you go to sleep. This is most necessary because tiny bits of food left in and around your teeth go bad and these cause the teeth to decay.

If you are far from shops a clean piece of cloth can be used to clean the teeth.

Always clean the teeth so that the gums are encouraged to cover the teeth, as the gums should protect the teeth and not be allowed to shrink away from the teeth.

Use a good standard tooth paste to clean the teeth with. If you ran out of tooth paste, common clean table salt, bicarbonate of soda soap or clean wood ash are all good to clean the teeth with.

Hard food is excellent for the teeth. Try and eat hard crusts of bread, raw carrots, apples and so on. This exercise is good for the teeth and helps to send good blood to the gums. Try and take plenty of milk, as milk is very good for the teeth. Try and have eggs (especially the yellow of the eggs), vegetables, cheese and fruit in your diet.

Economise in other ways but do all in your power to have a healthy set of teeth in your head. A healthy person finds it easy to smile! Healthy teeth will add even more charm to your already charming smile!

the tombstone to the late Mrs Lyd'a Mtetwa, one of Mahamba's pioneer Christians to whom high tributes were paid.

A record was established when the Shilling Fund report was given. Various schemes are under consideration for the benefit of the African people from this fund.

## YOUR POTS AND PANS

If burnt food sticks to the pot, heat it for a little, while in a solution of bicarbonate of soda. This will loosen the food so that it can be easily removed.

It is usually sufficient to wash aluminium in warm soapy water and to rinse and dry thoroughly. Soda, lye and ammonia discolour and damage aluminium. If it is necessary to scour the pots, use steel wool and polish them with a mixture of whiting and water. Stains can be removed by boiling tomatoes, or a vinegar or cream of tartar solution in the pot. The stains, however, do no damage.

## Methodist Women's Conference at Mahamba

The 38th Annual convention of the Methodist Manyano which met in session at Mahamba recently was an historic occasion as it coincided with the centenary of Mahamba Mission Station founded in 1847. Delegates from various parts of the Transvaal present were welcomed by the Revs. Wood and Sangele. The new Manyano President, Mrs C.B. Mapumulo was inducted by the Rev. J.B. Webb Chairman of the Transvaal and Swaziland district.

Then followed the unveiling of

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# EzikaNdongeni Umantshingelani

Baba Mhleli ake uvumele iNyonikayiphumuli ike ithi Brr br- kwelakho lodumo, ngoba naku sokonakele. Lafa elihle kakhulu likaMjokwane ka Ndaba libulawa nguSiyazi (otsibanyane). Bekade ngilongizwa umfana wekhishi ebhavamula phansi, eMdu, eNatali ethi naku ngala nangala besekuthiwa uyahhuma uqonde ukuphoxa izintombi nezinsizwa zakithi ngoba futhi enziwa nawubushimane evalekile. Kanti 'qha' uma sesifunisa kusobala ngoba kubona nathi singoMantshingelane, umfana lo uhlabisa isifesane ekhanda. Akenithuleke mahuzu nilalele abasikibebunda kebaniphakele kwezakubo emshishi kwandongaziyaaduma.

Mina bengingaboni isici uma ngibjengelela umuntu wakithi ngithi Saubona Mtakwethu, uthini wena? Ngelinye ilanga elihle mantambama ngezikhathi zawophasi ka eyithi, ngathi ngigade isitolo somlungu wami kwaqhamuka iLandakazi, isiphofukazi impela isidudla sihamba sidlathuza okungathi naso siyazibona ukuthi cha sizelwe ngempela.

Sithe uma sithi ukudlula nje, ngathi "Saubona Mtakwethu," Saubona ngane kababa. Au! ngisho nokunaka nje bantakababa; dade-wethu kababa sasuke saqinisa nje saya phambili, intambo nekhandela elalishuqulwe ngo hahafushidi lokulala sekuqine kuthe nqi.

Lesiphofukazi sasigqoke engingazange ngazibona zidlwe umlungu wasePakataweni angiphathi luthoke ngebhunu laseJibhi. Noma phela imikhono kajazibhantshi lo-wo walo yayilenga ijikiza yodwa. Minake ngathi Ayi! izinto zakhona ngoba phela sekuyimfesheni. Chake angishiye lapho akukhona okwami lokho. Isiphofukazi lesi sahamba sasithela ekhoneni.

### UTHI UYINTOMBI NAWU?

Kuthe kunjalo naku sekufika umngane wami uMahlathini naye ogade ifladi elibudebuduze nami. Usethi ke yena, "Au! ulibonile wena lelilandakazi elidlule lana khona manje na? alisangishiyanga ngenhlamba yesiviviviti. Ngokuthi ngiyalibingelela nje kwabe sengilethukile." Namike ngokumengwa ngasengithi, "ucamanga ukuthi uyintombike nawe sewaphela nje namabedlana sekwaba imiyethelelana nje."

Ngazithintela dadewethu kababa. Kanti qha mina ngake ngalibona eJenene Hosipiti. Minake, Ndongeni, ngasengibona ukuthi lingomunye wabelungu abamnyama okuthiwa 'ngonentsi.'

Kutheke kwelilandelayo isonto sihlezi naye umngane wami sotha imbaula phela kwazise ukuthi se- kusebusika. Lathi thu futhi leli- Landakazi. Nanamuhla lisafake umshuqulu ekhanda okwamatshala- bhontshisi engawabona eThekwini. Salibingelela futhi nalo lavuma kodwa ngekhandela kepha lingemthamo emlonyeni, selima lithi yandluyandlu izandla emlilweni wethu lingakhulumi noku nei.

### YAHAMBA NJALO

Ngithe ngidunyelwa, lathi akhe ungsizwe ngemali nge hamfugolweni ngifuna ukuya eBhanyasikobhe. Nami ngalinika ngoshesha ingogo yami engangiyoyidla inyanga yonke. Sathembisanake ngokuthi sobonana ngakusasa emini nami ngishayisile kodwa alakhohlwa ukuthi ngiboyenza isikilithi yethu sobabili.—Kulungile Misisi Bhi-Ayi sobuye sibonane ngoba (Abake babonana bophinde babonane) noma se wahamba nemali yami wasithe- la njengo ja.

Nginyanyala kodwa malandakazi nibogcina ngabo oBhi-Ayi labo be- nu, ngoba thina sonifaka ufufu- nyane. Nibokhuluma isaNgisa noma ninodwa njalo, thina asihambi amaBhanyasikobhe. Kanjalo nani mahuzu angu Bhi-Ayi yondlani e- zakini zingasikazi thina. Yahamba njalo imali yami!

### UPHI UMKHASIBE ?

Uthuleleni uMnz. W. B. Mkh- asibe izwe lifa nje, kubuze enye impunga ekuseni ngoMgqibelo mhla kuphela uMay. Yathi lempu- nga lafa elihle kakhulu. Ngibuzile mina ngathi yini baba? Yathi yo- na mntanami ngibheke izinto eze- nziwa yilabantwana benu. Ngathi mina benzani, yaphendula yathi ake ujikele lapha emuva kwendlu uzobona isimanga.

Nempela ngajikela ngafika abantwana abancane bexoxa ngezothando kodwa ngithe ukubabona kwami abashaywanga naluvulo. Kodwa labantwana bangaphansi kweminyaka engu 12 bonke.

Lentoke ngangingaqali ukuyi- bona kulonyaka ophelile ngangiya eBeaufort West. Mhla ngibuyayo kwakuyiSonto ekuseni. Ngithe u- kufika kwami esiteshini ngafika kukhona abantu abaningi nabo be- lindlele isitimela.

Sithe sisahleli sixoxa kwafika a- bantwana abaningi bona ke ba- hlala khona eBeaufort West. Babe- zokubekela isitimela. Sithe sizwa isisho enye yalawa mantombazana yathi: "Ehe! nginifumene namhla- nje, wawuthini ngaleliya langa nginibuzi ukuthi awuthandani yi- ni nalowa mfana, waphika uthini ke namhlanje?"

Iqbube yathi angizukwenza lu- tho lapha kodwa siyaya ekhaya. Sekukwazi ukulwela amadoda na- kho. Kwasuke kwathula wonke u- muntu omdala. Salalela abantwana abangakathombi nokuthomba. Ba- khamisisa abadala ukuba lababa- ntwana bayithaphaphi lento, ban- gesabi nabadala.

MaZulu vukani sithandaze, ba- phi abaholi bethu? Bathi amabhala awalunganga kodwa lobutshwala obugaywa ezindlini ke? Lababa- ntwana abaluhlaza ngabazalwa yi- zindlu ezigayayo. Yizo eziphethe izintombi eziphambili ezeshelwa nje phambi kwabantwana. Umga- yi phela yena uyajabula uthola imali, uma izintombi zihlala endl- ni ziyisithelo kuye.

Mina ngithi akuphele ukugaya utshwala ezindlini emalokishini kwenziwe inkantini yabantu aba- dala bodwa otholwe egayile aba- njwe abekwe enkundleni yokugci- nwa. Yilona khambi lokwelapha lesi sifo senkohlakalo engaka. Aba- fazi abangavunyelwa mpela uk- i-phuza utshwala. Abakwazi ukuzi- phatha kahle ngoba babhizinisa nangemizimba yabo ukuba zonke lezi zinto bazenza ngokuzazi uku- ba bangabafazi igugu lesizwe nga- be kulungile. Mangisithele.

—SOLOMON G. MTHEMBU, Murraysburg, C.P.

### ZINDABA NALEZI

#### S. B. MADE WASE SWAZINI:

Njengomthetho wamaphepha- ndaba, uyacelwa ukuba uphuthu- me ngekhele lakho eliphelele nga- phambi kokuba udaba lwakho lu- be ludala kakhulu. Mabakhumbule bonke abatobeli bethu ukuthi um- thetho kawuvumi nje sampela u- kuba size silinge siveze udaba lu- ngenakhele ephelele.

#### UMVUZU WAMATHISHELA:

Kuzwakala ukuthi njengoba nje- na uNgqongqoshe wezeMali eNy- onyana awuhlaba umkhosi wokuthi imali yamathishela mayithi xaxa sekunjalo. Lombiko usuphume e- ncwadini kaHulumende malunga- na nezase Transvaal izikole. Lo- womvuzo ngokomthetho kufanele uqale nonyaka lo 1947—okusho u- kuthi uqalisa mhla ka January 1, 1947.

KU "AFRICAN": Umbhaleli wa- thu lo ohloniphekileyo wase Ma- flabathini, uyacelwa ukuba asi- thumele igama lakhe ilotshiwe ka- hle ngoba sigcina uluhlu lwabalo- beli bethu abaqhawe. Ezincwadini ezilapha alibonakali kahle. Fu- thi sithabatha leli thuba lokukhu- thaza sibonga abalobeli bethu. —B. W. Zulu.

Izimpunga ziyophendula ngezwi lobudoda. Isizwe sama-Afrika lesi siyazithanda kakhulu ngangoba si- ngafuni singeniswe ezingozini ze- nkani yodwa. AmaNdiya uma e- funa inkululeko akazilwele odwa, kungasikho kuleli lizwe.

Noma kuthiwani inkululeko ye- thu iyolwelwa lithi sodwa. Kunga- thu iyolwelwa yithi sodwa. Kunga- mbango ngomso bafune ukuthola isigadla esikhulu kunathi. Siyoku- zwa kanjani ukuthi akhulumani ulwimi lwawo singalwazi? Awu! sukani bo!

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# Inaliti Ingalibhobhoza Itshe?

Asazi noma kwake kwenzeka yini ukuba inalithi ibhoboze itshe? Lokhu sikusho ngoba naku namhlanje sekuthiwa uma sifuna ukuchitha iColour Bar asihlangane namaNdiya silwise ukuchithwa kweColour Bar eba eni elimnyama. Lokho ukulinga ukuphihliza idwala ngenalithi kunokuba ngesando. Izinhlungu zamaNdiya kumuntu omnyama spoloko afika kuleli lizwe, zisashoshozela namanje Uma khona singawavezela ulwimi lethu ayothatha insingo alujube sisale sesiyizimumu.

Thina kasiluboni nakancane usi- zo nenkululeko eyisematheni a- Baholi beSizwe ethi abaNsundu namaNdiya abahlangane lapha e- South Africa, balwele ubandlulu- lo olukhona phakathi kwaBamhlo- phe nebala elimnyama jikelele e- mhlabeni. Uma thina sifuna uku- zisindisa kuColour Bar asilwise i- Colour Bar sisodwa.

Kuthi uma esetshebeli ngezima- li zethu, azithathe azithumele ku- bo nako kube sekulandela muva kuyokudla ilifa lethu naboBhulu- lu eNdiya. Sisale ebumpofini. Na- mbla asenikwe "uzibuse" ezweni lawo, akatshathe izijumbane zawo ayogila intando yawo kubo. Zi- khona izizwe zegazi lethu esinga- zihlanganisa nazo. Asinalo ithe- mba ukuthi iyophela iminyaka e- yishumi kusenoxolo nalaba bafu- kazi lapha emhlabeni njengoba se- banikwe "uzibuse". IJapani yayi- nselutho ekupheleni kweMpi ka 1914. Kwathi ukuba inikwe izim- fanelo zayo yaqala ukugila imi- khuba ngokuhloma ngesese kubo kube manje ngeMpi ka 1939, ya- zibonakalisa izinjongo zayo.

### KUMNYAMA SIBHEKILE

Ayikho into enhle neyimpume- lela-phambili ayifunayo amaNdi- ya kithi. Afuna umoya wokuzwa- na nathi kuthi ura esezuze izim-

fanelo zonke abe eseba unwabu- ma esenamandla okuzivikela ezi- mpini zokubusa umhlaba. Thina siyozivikela ngani kuleyo nyaka- nyaka enjalo singenaso nesikhali sokuwisa impunzi phambi kwe- thu?

Bhekani namhlanje-nje avunye- lwe ukuthenga uGologo njenga- Belungu, asethengisela abantu nge- ni elikhulu elidlula lasezitolo a- thenge kuza, kube futhi usuxu- tshwe ngezinto ezidakisayo masi- nyane, ezibulalayo ngokuxutsha- niswa nokungawinyeki.

Isenzo esinjalo sikhomba ukuthi- ni? Musani ukuhudulela iSizwe ezintweni esingazazi. Uma izifu- ndiswa zifuna ukwakha ubuhlobo namaNdiya, azizakhele zona, zi- ngathi abavotele abaholi yibo aba- funa lobuhlobo. AmaNdiya akaza- nge achithekelelwe igazi kuleli li- zwe ngaphandle kwamabizininisi.

### AMAQHAWU NGOBANI?

Ama-Afrika ngamaqhawe oku- qala nokugcina. Kungiba imihlobo namhlanje kuthiwe akazihlangani- se namaNdiya. Kudala silwa izi- mpi zezinye izizwe singabuyelwa ilutho. Thina siyanicela ma-Afri- ka ukuba lendabakazi niyithule eziphungeni zeSizwe, kungasikho zemfundo ezilahlekisa iSizwe. (Bheka emhlathini wesi 3)

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Ukwazi umpho—ukhuluphale uqine- umneme ukusebenza, ukudlala, uku- ayakaza utshandele kubangani. Vu- melis oka Dr Williams' Pink Pills sqambe akhe umthonto omusha, we- gazi eliphilile eliyokusiza empilweni enhle Mumathisa umzimba wakho owondile uqine, ujabule ubemuhle. Kulona niza esitolo noma ekhemese- sime Dr Williams' Pink Pills awa- ganye alalo emva kokudla.

Must abawumkela amanye esikhundleni sama

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sithambe, sigude. Ayizange ipho-  
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SEAL** akwisisiko esuhlaza.



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NJALO

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SEAL"

# KHOSI YO BVISWAHO VHUHOSINI I TSHE MUSANDA

"Ta-ra-ra-ra-boom-boom-boom-ta-ra-ra-boom-ra." Hei ndi mibvumo ya dzingoma dzine dza pfala dzi tshi lila ntha ha thavha ya Mukumbani, hone musanda wa mahosi a shango la Venda. Arali ngoma dzi tshi lila Mukumbani dzi pfala kule u vhuya u swika nga miedzini ya tsini na Gamba ya Ha-Tshivhasa. Munwe mukalaha ori u pfa ngoma dzi tshi lila, a imisa thoho o ditika nga lubada lwe a vha a tshi khou gogodela ngalwo.

**Mukalaha uyo a ri: Hu khou lila ngoma dza mutambo. Dzi khou vhidza vhatlanga na vha idzana uri vha de u tamba. Fhe-dzi ngoma idzo ndi dza Ratshimphi. Nna Ratshimphi ho ngo bva vhuhosini mahola naa? Kaniha Ratshialingwa ho ngo dzena vhuhosini ha Ha-Tshivhasa?**

Mifhirifhiri i re shangoni la Venda. Mukalaha a dzungudza thoho a ri: Zwi a kanukisa nga maanda, ndi mini Ratshimphi a kha di lidza dzingoma afha musanda? Nna mboho mbili dzi a dzula dangani lithihi naa?

Musanda wa Venda, hone Mukumbani, Vho-Ratshimphi, khosi ye ya bvisa vhuhosini mahola nga ndaela ya khosi khulu ya kha lino la Thangano "Governor General" na Vho-Ratshialingwa, khosi ntswa ye ya longiwa vhuhosini mahola nga ndaela ya yeneyo khosi khulu ya kha lino, vha dzula tsini na tsini.

Mukumbani ndi hone musanda wa la Ha-Tshivhasa tsha kale na kale. Khosi dzotho dza Ha-Tshivhasa dzi dzula henefho Mukumbani. Na Vho-Ratshimphi vho di ri vha tshi dzeha vhuhosini vha di dzula henefho Mukumbani. Hunoha mahola Vho-Ratshimphi vho ri u bvisa vhuhosini vha humbela uri vha fhatelwe mudi wavho kule na musanda, hune vha do dzula na vhasadzi na vhana vhavho.

## KHOSI YA KHATHUTSHELO

Musi Vho-Ratshialingwa vha tshi dzeha vhuhosini ha Ha-Tshivhasa mahola nga nwedzi wa Lara. Vho-Ratshimphi vha ya kha Khomishinari vha ri mudi we vha fhatelwa wone ngei Tshivhilidulu u tou nga matumba, na phungu-hwe i si nga dzule khawo, ha da muya u nga mbo di fudukanya zwothe. Huno, Khomishinari ari nga vhaye musanda ha Vho-Ratshialingwa vha luvhe hone, Vho-Ratshimphi i vhaye musanda vha luvha, huno Vhamusanda Vho-Ratshialingwa vha tenda uri arali Tshivhilidulu hu sa fushi Vho-Ratshimphi vha do vha todela hu-nwe fhethu.

Huno, Muvhuso wo fhata mudi wavhudi Khalavha hune Vho-Ratshimphi vha pfi vha yo dzula hone. Nga la 7 Shunduthule 1947 khosi khulu ya kha lino la Thangano "Governor General" yo bvisa ndaela ya uri Vho-Ratshimphi vha pfuluwe Mukumbani phanda ha la 7 Fulwi 1947.

Hu pfi Mukumbani ndi mudi wa mahosi zwino ngauri Vho-Ratshimphi vho bva vhuhosini vha fanela uri vha tuwe afho musanda. Vho-Ratshialingwa vho no di vha Mukumbani, siani line la pfi Mutangani, henefho vho dzula na vhafumakadzi vha vho na magota avho mishashani. Nanwaha ndi hone vha tshi do thoma muraga wa u vusa musanda wa kale.

## DZIFANELO DZO ITWA

Vhamuvhuso vho vuledza mushumo wa vho ngo a fhatela Vho-Ratshimphi mudi Khalavha, arali Vho-Ratshimphi vha sa pfuluwa nga tshenetho tshikhathi tsho vha vhetshelwa tshone, ndi uri hu do tshinyala zwinzhi.

Vhunzhi ha vthathu, magota na dzinduna, vha ri a zwi itei, uri khosi yo bviswa vhuhosini, i di dzula musanda. Vha ri Vho-Ratshimphi kha vha tuwe vha ye Khala vha. Mudinda wa Vhamuvhuso o ya a vhonana na Vhamusanda Vho-Ratshialingwa henefho Vhamusanda vha ri: unga Vhamuvhuso vha sa gidimi na nge

## ZWA MULOVHA ZWI AFHELA

(T. N. Maumela)

Ho vhuya hari linwe divha bisini, i bvaho Tshitandani i tshiya Sibasa, ha namela munwe munna wa likholwa, we a vha asa funi zwone utata khani.

Henefho ngomu o vha o dzula tsini na munwe muthanga mupfufhi we a vha o fara "Bantu World" yawe nga tshanda. Hari musi bisi yokutawa, itshitou fara mivhundu i tshi tou "zhuvhudza." Nga atha ngomu muthanga a tshi u l diwazidzWni etrawod aod nw u lidza dzwio, langa lisa balea; a so kou fhedza ngauri.

## Khaiye Tau!

"Khaiye hone Madevhele!" Munwe nga ngei-vho ari "Khaiye tau!" Zwe zwo vha tshiralo mureili nga ngei phanda a vho tou nga u tou nanelwa. O lixaxarisa! wa wana vharengomu vha tshivhonga vha khou tshina ngoma dza "magala-nga-pasi."

## Tshitasi Tsa Gooldville

Hari li tshi godi-tanu Luvuvhu munna wa likholwa ari kha ula ofareho "Bantu World," "He thovhela! Khavha dzou' ndi vhone guranda yavho."

Ula a mbo nekedza, muthanda i tshi ndo vula, ya mbo tangana nga ndimana i a mboho nga zwa tshitasi tsha Gooldville.

Onofhedza u vhala, yeneyo dimana ari khamunewayo, "Hai! guranda i khou zwifha hei namusi, iri Gooldville honotou hula lushavhisaho; hano-vha na Sibadela, na lutingo na dzinndu dza zwikolo dza vhudi-vhudi.

(Bvona phephani la 11)

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Iingqaqambo zamathumba nezinye izilonda ziya pheliswa liyeza eliyi-D.D.D. Libulala imbewu yezifo lhlasele ityhefu esikhumbeni. ID.D.D. iphelisa ubovu, isipholise isilonda. Sebenzisa ID.D.D. kwiinkathazo zesikhumba. Unokuthembela kweli yeza nje-njengomphilisi.

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# Mathungo A Mvela-Phanda

Fhano Pretoria ri vbona Vho-Mateos Nyamande Ravhura. Vho swika fhano nga duvha la 1 Shundunthule 1947. Vho Nyamande vho vha vho rumiwa nga Vhothovhela VhoRatshialingwa Tshivhasa uri vha de u pfa zwa mulandu ngauri Khomishinari o vha o humisa dzinduna dza Ha-Tshivhasa dze dza vha dzi tshi khou da na Vhothovhela. Mbalo ya dzinduna o vha e mahumi mararu.

Khomishinari o ri khavho, humani ni so ngo di dina nga u ya Pretoria, a hunu zwi no do itwa, ndi hone Vho-Tshivhasa vha tshi ri ndi khwine Vho-Ravhura vha tshi ya zwavho, uri vha do vhonana na vhanu vha khoro ya mvela-phanda, vha sa do vhlalaela u sa vbona munwe washu. Ngangoho Vho-Ravhura vha tendelwa, vha swika vha wana vhanu vha V. P. A. vhozula vho vha lindela.

Thungo dzotho tshitangu tsho pila misevhe, la tsha la dzi 2 dza Shundunthule 1947, vha tandula khoro dza vhabatuli dzotho. Vha wana zwe Khomishinari a amba, a tshi ri a hunu tshi no do itea, hotho zwiwango zwo pila misevhe. Humanini ni yo dzula fhasi ni fhezise muranga wa Khalavha.

Ngoho Vho-Ravhura vha dzula na vhanu vha Khoro mudini wa Ambadzifhele. Henefho ho vha ho kuvhangana vhatu vhanzhi vha bvaho thungo dzotho.

## VHANWE NHANE

Vhanwe vhanu ra divha madzina a vho di hava: Ramudzuli, John Maphutha, Zachariah Madau, F. Musungwe Tshivhinde, P. Rambani, Titos Itani, F. M. Ravhura, Mashu Tshivhasa, J. R. Tshivhasa, E. R. Tshivhasa, Johannes Rando-gwana, Johannes R. Masipala, Jack N. Tshikotshi, Samuel Ndi-twani, Pietros Mathoho, Pietros Maluleke, Joseph R. Tombo, Rev. E. Makhuvha, na D. A. Maphiswana vhone mutanganedzi wa vhaeni. Henefho ndi hone he khwali ya khoro i o pfi ndi Tshitamugana ya nea mulevho.

Vhusiku honoho a ho ngo laliwa. Khwali ya amba zwinzhisa, ene tombo li nyadziwa nga vhafhati, lo shanduka ya amba zwinzhisa, ene tombo li nyadziwa nga vhafhati, lo shanduka la vha thiko ya Venda. Na Vho-S. Ndiitwani vha dazisa vheri, Nahone i lumaho a i vhombi.

## DAKALO LIHULU

Nga matshelo li tshi tsha, ha swika muhulwane a bvaho musanda va Vharema, ene Mr. Baloyi a reshana na VhoRavhura. Vho-Ravhura vho huma nga dakalo lihulu nga Musumbuluwo.

maffhungo are hafho bambirini atou vha one Na tsepe ya mazwifhi a hunu lini. Ndu dzo notou "phapha" kutavha kwotho ho kula. Muthu a ngasitshari kale hovha hunu daka lino vuva mbavhala. Vhusiku u wana ho tshena nga magese. Waya ngangeno u vbona modoro—waya nga ngei wa di vbona modoro. Mimodoro ndi vhu "Vumu-vumu" i dzeha i tshibva sa notshi dzi phakhoni. Vhone vha ya zwino vhangela xela. Nahone a vha zwidivhi zwauri zwithu zwiya-ya zwi tshitshintsha na?"

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## A NDZI TIVI NTSHUMU

(Hi Jack M. Kwayimani)

Swa ndzi hlamarisa nwina vanhu va ka hina loko mi ti hundzulu-sha mi ti vula Vatsonga. Loko hi shava "Bantu World" hi twa mi vulavula hi Vatsonga na Mashangana. Na mina a ndzi tivaka ha kona.

Laha va nge hile vutsonga i tiko ra kona vanhu va kona i Matshangana Nale Vutshopi i tiko kambembe vanhu vona i Matshangana. Ndza tshemba mi ta tiva. Hina hi huma a Ntshangana. Vangoni, Vandzawu Vahlengwe hinkwato tinsaka leti i Matshangana.

Loko mi ku mi vatsonga, shana ma pfumela loko vasuthu va kuri mi makwapa? Mi fanele ku tiva kuri mi Matshangana ku za mi ya hela. A mi Vatsonga.

Swi tsakise swinene ku hlava phepheni ra wena, leswaku nhlaketo wa wena. lo'wu twisisekaka, wa leswaku ku hlawuriwa vatsonga va Transvaal ni va Phutukezi kunwe ni vafundisi vobasa, va vumba Orthography ya Shitsonga, le'yi faneleke, ni ku amukeriwa hi vuningi bya Vatsonga.

## SWI HLAMARISILE

Swi hlamarisile ngopfu loko nhlaketo la'wu nga pfuniwanga hi la'va sandzaka ni la'va nkentsaka matsalele la'mantsuha ya Shitsonga.

## VA TIKARHATA SWINENE

Hikwalaho, swi tsakise swinene ku vona Revs. A.A. Jaques na B. Terrisse va tikarata ku wu tirhisa, hi ku rhamba matisha lawa kunene ma tivisisaka ni ku twisisa swinene matsalele lawa, ku ta shiyana na wona m'ehleketi.

Leswaku loko va ta'va ringanisile ni m'ehleketo ya Vatsonga va Phutukezi i va ta rhamba nhlaketo yo ta, boha matsalele ya Shitsonga.

## HI TA TSAKA

Ku tirhisa leswi mhlaka le'yi swi endleni swinene. Hi ta tsolisisa ngopfu loko "National Convention" yoleyo yi boha ni leswaku: "Orthography ya Vatsonga va Phutukezi ni va Transvaal a yive yinwe". Hi kona hi nga ta pfuneka swinene ngopfu.

J.H. Maswangayi

## MURIMISI WA HI TIKISELA

(Hi Matthews M. Manganyi)

Ndlala yi kulu e tikweni ra Nwalungu wa Transvaal, timpfula a ti nangi hi fanelo na nwaka, swifu wo swo tola swi herile. Kambe kwale ka Sibasa na Mhinga na kunwana Murimisi wa Mulu- ngu wa karhi wa ringeta hi matimba ku kambisa vanhu tindlela ta ku rima na ku fuwa hi nfanelo leswaku va ta kota ku hlula ndlala.

Murimisi loyi u na milawu ya yena leyi vanhu va nge i mpingo lo'wu va tikelaka ngopfu.

## KU VEVUKISA

Ndzi lo'ntsongo hi ku velekiwa, hi dyondzo na miehleketo, kambe ndzi vona leswaku hlengetano na ntwanano wa tihosi ta Va-

vhenda na Vatsonga va matiko lawa hi swona swi nga ta ilovisa na ku verukisa joko ra Murimisi.

Tihosi ta ka hina a ti fanela ku hlangana na hosi ya Varimisi swinwe na Commissioner va kanela hilaha Murimisi a fanelaka ku tirha ha kona leswaku ntirho wa yena wu nga vi lo'wu tikelaka va aki va tiko.

## TINTLHARI TA KA HINA

Tintlhari ta Vavhenda na Vatsonga le'ti nga dyondzisiwa e swifuwo swo tola swi herile. Kayini hi mhaka leyi? Twanano i matimba, vanhu va ka hina, a hi hlanganeni hi lulamisa timhaka le'ti nga ta hina.

(U nga vileli ngopfu. Hi twa leswaku ka karhi ka sunguriwa ti Local Councils. Hi tona leti ta lulamisa hinkwaswo le' swi monohaka—Muhleri)

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# KARABO YA BAEMEDI BA BANTSHO GO SMUTS

(Di tswa tshiping e fetileng.)

E re ntswa ke sa bolele maikutlo a me mo mafoko a, ka re tshwanela go yo a nnela fatshe le ba ga rona, ke eletsa go boela ke gatelela gore re lebogela Tona-Kgolo go re ikanya ka go nna "khuduthamaga" le rona go re phumisetsa leano le o le gopotseng. Ke tsela yosi ya tshiamo gore fa Moetapele wa Mmuso a bona tsamaiso ya merafe ya Bantsho e raraanane a rerisane le batapele ba setshaba.

## GO SE UTLWANELE MAFOKO GO FELE

Ke ikutiwa ke rata go bua gore kang e leng fa gare ga Mmuso le Lekgotla—go emisa diphetogo tsa Lekgotla mo o go umakileng ke sengwe se re eletsang gore se fediswe—se fediswe ka mabaka a tla re tlogelang itlotlo. Re tlhologanya makete a mokgoleo o re o rweleng wa boikarabelo ditirong tsa BaAfrika; mme ka moo ga re batle go tsamaisa dilo ka mogwa o batho ba rona ba tla tlhokang go re ikanya—re batla go tsamaela pele le merafe ya rona fela jaaka o rwele ba geno tlhogo lo tswelapelele mmogo.

Selo se se re swabisitseng thata ke gore merafe ya rona e latlhegetswe ke go ikanya Lekgotla la Baemedi—ba fihlela le sa ba direle molemo ope. Fa Mmuso o ka re jaaka o gopola wa tsaya dikgato tsa go rebolela Lekgotla la Baemedi thata ya go dira melao ya tsamaiso ya puso ya BaAfrika, o ka bo o dirile tshwanelo e leng yone e batlegang.

**Mr. R. V. Selope Thema:** Ke reeditse tsotlhe tse Tona-Kgolo e di buileng, mme lefa ke se mogologo, jaaka ene, ke phetse dingwaga tse di telele mo lefatsheng leno go kgona go itse le go tlhologanya kemo. Ee, ke boammaaruri tswelapele e o umakang ka yone e diriwe—aitse e dirilwe ke rona; mme, lefa, Makgowa a rata kgotsa a sa rate re ntse re a e dira; se se teng ke gagkamala gore tswelapele e mo thutong le kwa dikweleng tse dikgolo jalo jalo e yo felela kae!

## TSWELOPELE LE DIKGORELETSO

Ere ntswa batho ba letleletswe go tswelapele mo thutong, ba kgolediswa ke melao ya kgaogano le kgethololo. Ka osi ga ke ngongorege ka tswelapele, fela ke botsa gore ke tswelapele e re isang kae. Ke gagkamala gore a ke tswelapele e direlang Souta Afrika wa rona molemo—molemo mmogo mo setshabeng sa MaKgowa le sa Bantsho. A fano ga se tswelapele e ka reng kgabagare ya fihlela e sena mosola, mme go ne bofelo jwa yone e ka nna bofe?

**Bontsi jwa batho ba getsho ga bo rate go tsena Palamente, athe nna ke a rata; merafe ya Bantsho se ba se tlhokang godimo go tsotlhe ke sengwe se ba ka se ikutiwang le go se bona. Ka go dira sekao, fa Mmuso o no o ka fedisa Melao ya Dipasa, BaAfrika ba ka kgotsofala—ke melao e ntseng jaana e dirang batho ba rona go tlhoka bo-**

tumelo. Ke tlhomamisa gore setshaba sa getsho ga se kitta se ikutiwa se diretswe molemo ope fa go ka tlhabelwa ditiro tsa Baemedi le go ba naya thata ya go dira melao ya puso ya bone—se se tla ba itumedisang le go ikutiwa ba bofologile ke fa go ka tloswa melao e ba kgo-reletsang go tsaya maeto le mesepele mo lefatsheng la bo nta-ta-a-bona mogolo. Fa ese fela go ka dirwa jaana, ga go se se tla ba kgotsofatsang le go ba nonotsha go utlwisisa tse di dirwang go tlhabelola botshelo jwa bone le go ba ntshetsa pele.

Ke utwana le Prof. Matthews ga re ga re fetole mafoko a dikgopolo tse re di beilweng pele—re lebo-ga Tona-Kgolo ka go re biletsa dikgopolo tse o di gopotseng le go ba-ya puo yotlhe fa pele ga rona. Re ka itumelela fa e ka rulaganngwa ka botlhalo yotlhe go re nonotsha go e bolelela merafe ya rona.

## MELAO YA DIPASA

Lefa go ntse jalo selo sengwe se ke tlhomamisang Mmuso o ka se dira go itumedisa batho ba rona ke go tlosa le go fedisa Melao ya Dipasa esita le kajeno. Ka na ga re itse se Lekgotla la Tlhotlhomiso loo-ra-Fagan le tla se bolelang bofelong ba tiro ya lone ntswa ebile ese lwantsha go rongwa Lekgotla go e tlhotlhomisa. Ke ne ke le teng fano ka ngwaga wa 1920 mme ke ne ka utlwa se o se buileng mo Palamenteng fa o tlhagisa mafoko a Molao wa Merero ya Bantsho go akannngwa Lwabobedi—ke ne ke le magorogo mafa ke tswa Enyelane. Ka lona lobaka loo o boletse fa o batla go kgetha banna go tlhotlhomisa Melao ya Dipasa le go bona fa go ka seka ga kgonega gore di feditswe—mafoko a a kwadilwe mo lokwalonyaneng loo-ra-Hansard; mme ga go ise go bonale phetogo epe go fitlha gompiano.

Lwabofelo ke eletsa go bolela gore ga ke batle basweu ba lefatsheng leno go re tsaya jaaka dira tsa bone. Batho-batho ke sone setshaba se se tshwanelang go leboga merafe ya Sekgowa e tlileng lefatsheng la bo ntata-a-bone mogolo. Re ka bo re seo gongwe re nyeletse fa Makgowa a kabo a seka a tla mono, mme ebile ga ke solofele fa go na le MoAfrika mongwe yo o batlang gore Makgowa a tlogele lefatsheng leno a boele mafatsheng a bone moseja ga mawatlle.

Se re se tlhokang ke go tsholwa le go buswa ka tshiamo. Re rata go ikutiwa ipelafatsa ya go nna karolo ya setshaba sa Souta Afrika; re batla kutlwano le tshwaragano. Re dumela fa re sa tshwane ka mmala—ga se molato wa rona gobo nono re le bantsho, mme ebile ga se molato wa lona go ba basweu. Ga re na maikaelelo ape a maswe mo bathong ba basweu, mme fa go ka nna ga tsamaya ka sebopego se, ga re itse se se ka reng kgabagare sa dirala. Nako ya go simolola motheo o botoka le wa nnete wa tsamaiso ya puso ya Souta Afrika ke yona e.

Ke gona re ka kgonang go bolelela merafe ya rona gore re tshaba e le nngwefela—Makgowa le Bantsho. Re eletsa go nna karolo ya setshaba seno, go nna karolo le tokololo ya sone mo e ka reng fa tlhabela tse dingwe di ka se thasela ka marumo (mkgosi o lela o re mmu o utswitswe) re bo re ka kgonang go femela le go namolela lefatsheng leno mmogo le batho-basweu.

Ga re eletse fa tshaba ya batlaboifswane e ka tshwanela go re thusa go lwantsha basweu ba lefatsheng leno; re batla go tshwaragana ka dikobo tsa kutlwano le Makgowa a fatshe leno go nonofa go lwantsha barumolani mmogo. Mmuso le basweu ba fatshe leno ba ka re naya maikutlo ao ka go re tshola sentle jaaka batho.

Ee, Mongadi, o ka bolelela gore e rile mo dingwageng tse di masome-matlhano tse di fetileng ra bo re sa tlhabeloga re tshela botshelo jwa bofologolo; mme jaaka o setse



Major P. v. d. Byl, Tona Ea Morero ya Bantsho

o boletse re tswelapele pele mme etile re fano kajeno re eletsang go nna setshaba se le sengwe le Makgowa—sengwe se ke gopolang se ka kgonega fa lona basweu lo rata; rona re ikemiseditse go utlwana le go thusana le lona.

**Mr. P. R. Mosaka:** Ke lebogela puo ya gago ya tshimologo mo mafokong a matshwenyego le mathata a rona. Ke dumela mafoko a gago gore ka ntsha ya mathagathaga le bosebete ba go tilhasela dilo o ka bo o se ka wa leseletsa tsamaiso ya BaAfrika go wela mo marareng a gompiano fa o no o na le sebaka go lekola botshelo jwa Bantsho—go ka bo go sa dirala tshisibalo; ka kaelo ya gago dilo di ka bo di tsamaetse pele. Ke na le tsholofelo gore phuthego eno e tshwa kgato ya kgathlego go tsosolosa ditiro tsa BaAfrika, le go tlosa matshwenyego a lefatsheng lotlhe la Kopano mmogo le tswelapele ya ditiro e melao ya Bantsho e amanang nayo thata.

Ke eletsang go lemosa gore go emisa phuthego ga Baemedi ba Bantsho go se ka ga utlwisiswa ka phoso. Ke nnete Lekgotla la Baemedi le kgobilwe-marapo ke go "fetolwa benkele ya metlotlo"—go dira ditlhagiso tse Mmuso o sa di dirafatseng. Fa Lekgotla le ne le filwe thata ya go dira melao matshwenyego a gompiano a ka bo a seo.

## MOLAO WA KAKABALO LE GO SENATSHIRE-LETSO

Ke sa ntse ke lemosa gore go tswala phuthego ga Baemedi go lerilwe ke go gagkamalela molao wa tsamaiso. Maikaelelo a Mmuso go lopa Baemedi le makgotla a mangwe go thusa mo tsamaisong ya puso ya Bantsho a raya gore go dirweng? Aitse mo kemoning ya gompiano Mmuso o re lopa go dira tshwanelo ya bopodisi le go tswelela ka molao o re sa o amogeleng e le tshiamo. Ga ke bolele sengwe se sefsa fa ke re diphetogo tse di dirafalang mo lefatsheng leno la rona di batla phetolo ya melao—ee, namane e tona ya phetogo!

**Karolo e kgolo mo thulaganyong ya molao wa gompiano o amanang le merafe ya Bantsho, o tlhalositsweng ka tshwanelo mo molaoing wa 1936, ke go lwantsha pelo-morago ga setshaba sa BaAfrika go go ronanang le baagi ba lefatsheng le ditiro tsa lone tsa tswelapele di golang ka bofelo jo bo gagkamatsang. Thito-kgolo ya tswelapele ye setshaba sa Bantsho ke baagi ba metsi ya Sekgowa le metseng o gauifi jo ya ditiro tsa tswelapele, eseng kwa dinageng tsa metsi ya Marena. Ka tsela e, go a tshwanela gore Mmuso o tlose poifo o kgo-reletsang ya kakabalo le go tlhoka-tshireletso.**

Tlhologelo ya rona mo dingwageng tsa bofsa go gaisa gale ke go direlwa molao o tla re nonotshang go tsamaela pele, sesupo sa go fa BaAfrika ba ba tlhalefeng phatlha ya go tswelapelele mme bogolo, go supa fa MoAfrika a na

le legae lefatsheng leno. Ga re ise re ke re ikutiwa re tlhoka magae mo metseng ya Sekgowa le kwa dipolasing jaaka gompiano, mme ka moo, re batla molao wa go re sireletsa. Melao ya tshireltsa le ya go phela ka pofologo ke gona gosi mo go tla re kgotsofatsang le go re nonotsha go inagana mo kagong ya lefatsheng la isago je le botoka.

Se se mpuisang mabaka a ke gobo ka ditseta tse dintsi lefatsheng la Kopano le tsamaela pele mo tswelopeleng ka mokgwa o gagkamatsang. Ke tswa Johannesburg kwa dilo tsa tswelapele di bonalang malatsi otlhe; mme ke akanya fa e le one mabaka a nnete a go ka bopelwang mo go one go khutlisa matshwenyego a lekgotla la Baemedi. Go tla go jesa monate go utlwa ke umaka ditsebeng tsa gago, gore e rile mo lobakeng lwa ntsa mmogo le Tona ya Mmuso Kgotseng ya Merero ya Bantsho le Mr. Smit, Mokwaledi wa Kgotseng metlheng eo, lwa ka lwa tshikhinya tsholefelo le tumelo mo dikgopolong tsa BaAfrika.

## KGOPOLO YA LEFATSHE JE LEFSA

E rile fa re bona diphetogo le tswelapele tse kgolo mo mafelong a madirelo go tswa le go tsena lefatsheng la Kopano mo dipakeng tsa ntsa—batho ba gogelwa ke diphetogo tse kwa le kwa, le go bona lwabofelo dira di fennngwa, le rona ra ka ra gopola go dirwa lefatsheng je lefesa. Bogolo go tsotlhe, e rile fa re bona ditiro tsa tshaka-tshako tse di tshwerwe ke Mokwaledi wa Kgotseng ya Merero ya Bantsho wa lobaka loo mabapi le kemo ya loago le tswelapele lehumong mo merafeng ya Bantsho ba metsi ya Sekgowa, le gone ga re solofetsa "mafsi le dinotse," mme molao wa moragonyana ke one o re sulafaditseng dipelo.

Re ne ra lemoga moya wa poifo o gola mo merafeng e mesweu. Rona BaAfrika ga re boife Makgowa fa ese mapodisi ka go tswa letshola la majalwa le dipasa, Go na mo lobakeng lwa ntsa go dirilwe melao e mentsi e re dirileng go tlhoka go itshokela dilo. Ke wetsa ka gore re batla tsholefelo e re tsikintseng dipelo, mme e ka go tlhoka-sego e tlogileng ya fetoga tshwabiso ka go bona Mmuso o tsaya kgato ya pelo-morago, o tlhoka go dirafatsa ditsholofetso tsa one. Re rata go bona dilo tse difsa di dirwa—molao o mofsa o tla re nayang tsholefelo ya tswelapele le go dira motheo o kwenneng wa botshelo jwa isago—go solofela dintle bophelong jo bo tlang.

## THORISO GO TONA-KGOLO

**Morena Mshiyeni ka Dinizulu:** Ke eletsang go bolelela tshogafalo ya rona ka kgopolo ya Tona-Kgolo go re bitsa le go tshwara phuthego mmogo. Re go leboga thata ka fa o ileng wa etelela lefatsheng leno pele mo dingwageng tsa ntsa go re isa phenyong, le kgopolo e go tletseng ya go laetsa Tau-Tona, Mohumagadi le Barwadia Kgosi go etela mono.

O boletse gore mafoko a o a buileng le rona re tshwanela go yo a tlhalosetsa merafe ya rona le go a akanya mmogo; o bile o gateletse gore se se tlhokegang bo-be magareng a Makgowa le Bantsho ba lefatsheng la rona ke kutlwano-botshoko le thusano. Ke lebogela mokgwa o buisantseng le rona ka one tsatsing jeno. Ke nee re tla fitlha re gakololana le go akantsanya mafoko a ka iketlo metseng ya rona. Ka go go leboga jaana, re eletsang go go lemosa fa re se mma ope wa rona lefatsheng leno fa ese wena Tona-Kgolo ya Mmuso. Mokgwa o buisantseng le rona ka one o dirile letshwa je le sa tlogeng. Tshimogwa ya merero ya lefatsheng la Kopano e mo boikarabelong jwa gago.

## MATLHO LE TSEBE TSA SETSHABA

Ga re batle go bona Lekgotla la Baemedi le fediswa ntswa mo go lone re le matlho le tsebe tsa setshaba sa BaAfrika—merafe e solofetse go bona re gorosa dingongorego tsa yone pele go Mmuso. Re eletsang go bona maikaelelo a nnete a Baemedi a dirafatswa—go bulelela BaAfrika le go lere kutlwano magareng a Mmuso le Bantsho.

Go itumedisa bobele go bona Dr. Smit, Mokwaledi wa rona, Mr. Mears le Tona Kgotseng ya tsa Bantsho. Rona re baratara fela, mme ke a boifa batho ba segarona ka bontsi ba a bo ba tla gopola re ne re tlsetse go tlo rekisa bagarona.

**Morena Poto:** Ke go lebogela mafoko a magolo a o re biditseng go a re bolelela fano, mme bogolo re itumelela fa o gakologetse go se rate go utlwa dikgopolo tsa rona gona gompiano. O re belle mafoko a magolo pele a amang botshelo jwa rona ka ntsha tsotlhe. Batho-bantsho ke setshaba se nka se tshwantshanyang le Ma-Esimane ka boikobo mo Mmusong le Dikgosing, mme fela Basweu ba tla mono Dikgosi tsa Bantsho di batla di latlhegetswe ke seriti le tloto. Mme e rile fa go ntso go ya pele Makgowa a lemoga thetzelelo ya go busa BaAfrika kwa ntle ga go dirisa Magosi a Bantsho.

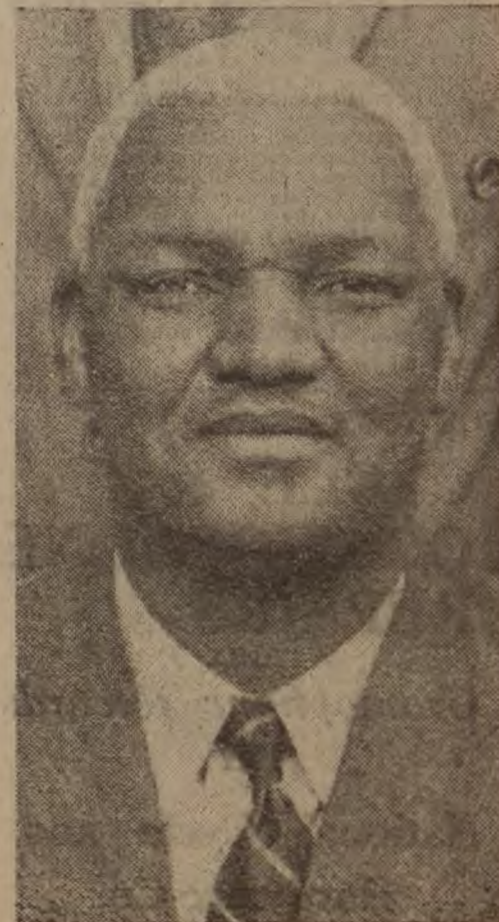
## THATA YA DIKGOSI

Lefa mo dingwageng tse di masome-matlhano tse di fetileng BaAfrika ba dirile tswelapele e bonalang, ke eletsang go gakolola gore bontsintsi jwa Bantsho ba se le morago thata mo tlhabelong. Karolo e ya batho e santse e solofela puso le kaelo ya yone mo Dikgosing le dikgosana, mme Mongadi, go tlhokega gore maemo a Dikgosi a tlhomamiswe le go tsi-siwa gore di nonofa le go kgona go busa merafe-rafe e iseng e dire tswelapele e o buang ka yone.

Ke tlhagisa gore e re mo kanyong ya dikgato tsa go tlhabelola tsamaiso ya Puso ya Bantsho, go tlhokomelwe maemo a Dikgosi go bona fa e ka re motlhamongwe ga dirwa molao wa go tsiisa maemo a bone le go ba siela thata ya puso gore mo dikgaolong tsa bone ba bo ba na le go tsamaisa molao wa puso le dikatshole ka boikarabelo le thata tse dikgolwane.

Batho-bantsho ba mo metseng ya Sekgowa ba motlhaope go ka tweng ke ba hularetseng bomorafe jwa bone, ba sa ntse ba tlotla Dikgosi tsa bone, se se ba lerileng metseng ya ditiro ke khumanego eseng gobo ba sa batle Dikgosi le puso ya tsone.

**Morena Maserumola:** Le nna ke go lebogela kgopolo ya go re biletsa phuthego fano go re phumisetsa se o se gopotseng ka tsamaiso ya puso ya BaAfrika ba Kopano. Go bile go gontle fa o sa ikemisetsa go utlwa dikgopolo tsa rona gompiano.



Chief Victor Poto



Chief Mshiyeni

# Mahunga Ya Le Spelonkeni

ZWA MULOVHA  
ZWI AFHELA

(Hi P. S. Baloyi)

Hi Mugivelo wa 31-5-47 ku ve na nkhuvo wa vukati le kerekeni ya Elim Hospital. A ku tekana Miss Irene Leresche, nwana wa vumbirhi wa Mufundzisi P. T. Leresche, na Mr. Robert Oechsner de Gonick nwana wa vumbirhi wa Rev. na Mrs. A. Oechsner de Gonick wa kereke ya Paris Mission (Basutoland).  
Wu ve nkhuvo wo saseka swinene. A ku tele Valungu swinene. Hi ti vonisile!

## TINHLENGETANO TI VE KONA

Nhlangeletano ya Joint Council ya Zoutpansberg yi ve kona le Elim hi ti 30-5-47. Ku kaneriwile swo tala. Hi Mugivelo ku ve na Consistory ya Elim na marhavi, Valdezia na marhavi, Mhinga na marhavi na Tlangelani na marhavi.

Kutani hi ti 7-6-47 ku ve na nhlangeletano ya Presbyteri ya Zoutpansberg le Valdezia. A ku hlangene varhumiwa va le Tlangelani, Mhinga, Kuruleni, Elim na Valdezia.

### NA WENA MHINGA U TLAKUKILE

Rev. D. A. Jaquet, Mr. M. Motenda na Mr. O. I. Miyeni a va endzile e ka Mhinga hi wa vuntlhanu hi ti 6-6-47 ku ya kamba na ku lulamisa makungu ya ku ta khangula kereke le'yintswa hi nga akiwa le ka Mhinga. Kereke leyi yi ta khanguriwa hi 6 ta July 1947.

### TA SWIKOLO LE SPELONKEN

Hi mi tivisa hi ku tsaka leswaku le Ribolla, Hulumente u va nyikile teacher ya vumune (fourth additional teacher) ku sunguleni ka nhweti ya May. Ha mi tlangela nwina vale Ribolla!

Le ka Ma shamba ntirho wa shikolo wu ya e mahlweni swinene, vana va sikolo va ringana 200.

I mhaka yo tsakisa swinene, na vona va kumile private teacher ku ta pfuna e shikolweni. Ha thsemba Hulumente u ta hatla a va pfuna. Principal wa kona yena Mr. E. Tshavane, la humaka e ka Shikundu, i munhu wa matimba swinene, ha tshemba u ta yisa shikolo leshi a mahlweni.

Le ka Mbhokota vanhwanyana sweswi va tele swinene e shikolweni va ringana 40. Dyondzo ya ka ri ya twisiseka e ka vaka hina. Le Shirley Mr. na Mrs. H. S. Phillips va yile e ku wiseni le Pietermaritzburg.

Hi ve na ku tsaka le mutini wa Elim ku vona Mr. na Mrs. Abner Mahatlane va le Germiston. A va ri e ku wiseni. Hi enghenile na vona kereke hi ti 25-5-47 (siku ra Pentekosta). Mr. A. Mahatlane u hundzele le ka Shikundu.

### A HI PHENSHENI

Principal wa Elim Practising School, yena Mr. J. S. Shimate, a nga ha dyondzisi. U tirha ntirho wa vu-Principal ntsena. Hulumente u va engetelele teacher, leswaku Principal yena a nshusheka e ku dyondzisa, a hlaysa shikolo.

Mhaka leyi ya tsakisa ngopfu. Ha ku tlangela wena nwana Shimate. Mrs. Lucy Shimate u ngenile e ka Elim Practising School Teaching Staff, ku sukela hi ti 27-5-47.

Ti meyila ta Supervisor A. E. Mpapele leti a nga shava le Kalkbank (Pietersburg) timbirhi sweswi ti fikile. Ti tshama na nakulori wa kwe Mr. P. S. Baloyi le Efrata. A hi ku nona ka tona. Mr. na Mrs. A. E. Mpapele va ha ri le Johannesburg laha Mrs. R. Mpapele a vabyaka kona.

### BIOSCOPE YA SWIRHAPA

Vakamberi va swikolo va Messrs. B. J. Kriel, T. A. Endermann na vayeni vo huma a Pretoria a va endzele swikolo swa Efrata na Shirley hi ti 28-5-47 ku lu-

misa makungu yota ta teka tifilms (swfaniso) ta swirhapa na mitirho ya mavoko hi nhweti ya August 1947. Hi ta mi rungulela loko va ta va ta tile.

John yingwani Ribungwane wa le Grootplaats u lava ku a ka vhegele le Vrootplaats. Matshipisani hi ya loye va le Grootplaats.

### A HI MPFULA

Ku nile mpfula ya shihangu haleno Sipilongo hi siku ti nga 2-6-47, yi nile masiku mambirhi. Yi onhile swo tala ngopfu, yi dlele tihomu, tihuku, timbuti na tinyimpfu e tindzhawini to tala. Yi onhile mihandzu yo fana na mipapawa, miroho e swirhapani a ha ha vuli yi lo onhela makumu. Vanhu vo sala va rila swinene e mindyangwini na le mapurasini.

A hi si vona shihangu sho fana na shona haleno Shipilongo. Shi vangile shirhami sho tshavisa.

### SWITIVISO NA MAKHOMBO

Nhlangeletano ya T.A.T.A. yi ta va e Lemana Training Institution hi ti 7, 8, na 9 July 1947.

Komiti ya Sinodo yi ta va le Elim hi ti 2 na 3 July 1947.

Ku lovile Mr. H. Ndhekeni wa le Mambedi na Mr. M. Mlati tata wa Mr. Andries Mlati wa le Elim. Hi rila na mashaka.

Vho dzulaho midini mihulwane na zwitasini a vha tsha difhelwa nga u vkhona mitambo ya kale ya vhatukana na vhasidzana Vhavenda.

Nabo ho no vha na minwe mitambo i takadzaho ya vhatshena; na ya kale ri vkhona hu si utakadza hayo. U nga mato a sa furi na mihumbulo yo fanela u sa fura kha u vhambedza zwa zwino na zwa kale. Hune ha vha na midayhi muthu u khadi wana vhatukana vha tshi rwa khororo wone mutambo wa vhudi u ne rha re na ndivho vha vkhona u tshi toda u fana na ula mutambo wa vhatshena une wa (hockey).

### VHATUKANA MABABELONI

Kha khororo hu shuma maanda na mihumbulo; u wana vhatukana vho shisha mabiko vha tshi diphina nga u inwisa na u sea vha mataphe.

Hunwe u wana vhatukana mababeloni vha tshi ita tshinwi, migado, u tala na tshangege.

Nabo mitambo minzhi i na khombo fhedzi a hunu hu sina khombo na tshivhuya. Minwe mitambo ya u takadza ndi mabambe ya u gidima, na khadi, ndode, mitse-du; bune; dembutiti, khube ngano, thai, na minzhi mitambo ya u imba hu tshi swathaniwa.

### MITAMBO YOTHE

Heyi mitambo yotthe yo fhata maanda a lushaka lwa hashu; vhadededi Vhavenda ri a di-hudza nga vkhona vha Vhavenda vha sa balelwi nga mitambo ya vhatshena ine ya vho itwa zwino, hu tshi pikisaniwa zwikoloni.

# Mulauli Khoroni

Nga la 27 nwedzi wa Shundunthule 1947, khoroni khulwane ya Pretoria ho sengiwa mulandu we Vho-Herbert Horatio Lekhetho vha hwelela mulauli wa pfunzo ya fhano Transvaal, ene H. H. G. Kref. Vho-Lekhetho vha tshi hwelela mulauli wa pfunzo ndi nge vha pandelwa mushumoni wa u funza kha tshikolo tshihulwane tsha Pretoria tshine tsha pfi Hofmeyr African High School.

Muhulwane wa tshikolo tshenesho, ndi ene we a itisa mulandu uyu ngauri a bvisa ndaela ya uri Vho-Lekhetho vha funze vkhona nga masari tshikolo tsho no bva.

### KHATHULO YA KHORO

Vho-Blackwell, ene muhatuli we avha o dzula kha khulunoni ya

khoro khulwane, a ri: Vho-Lekhetho vha fanela uri vha vuyedzedzwe mushumoni, nahone vha fanela uri vha wane malamba avho othe.

Muthu a tshi sedza mafungo a u pandelwa ha Vho-Lekhetho, u wana o tshimbila nga ndila mmbi vkhukuma, zwi a kanukisa nga maanda zwa uri muthu u sokou bviswa mushumoni mafungo awe a so ngo vkhuya a sedziwa.

Mulauli wa pfunzo u fanela uri nga zwifhinga zwidaho a sedzese a sa sokou pandela vkhathu vha si na mulandu we vha tshinya.

Vho-Zwarenstein ndi vkhona vhe vha imelela Vho-Lekhetho kha mulandu hoyu, mulauli wa pfunzo o imalelwa nga Vho-de Wet, na Dr. Bliss.

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# READERS' FORUM

## APPEAL TO REPUDIATE BOYCOTT MOTION

**J. M. B. Masenya, Potchefstroom,** writes: It was with deep regret that I read the resolution passed by the Transvaal African National Congress to boycott all elections under the Natives Representation Act of 1936.

Allow me to say that I wholeheartedly welcome the idea of boycotting the N.R.C. elections but not the election of our European representatives to Parliament. The Native Representative Council has well been labelled a "talking shop" and its members acted wisely in adjourning indefinitely.

Full franchise for non-Europeans cannot be obtained overnight. Equality in South Africa with its heterogeneous population is remote. Unity amongst different

races is unthinkable at the present stage.

The three words or phrases: "Full Franchise, Equality and Unity" form the core of the whole struggle between whites and non-whites. What would happen if all non-Europeans were given full franchise? Surely the government would fall under the reins of a non-European Prime Minister. Our Cabinet would consist chiefly of non-European Ministers. But the bitter fact is that our non-European Ministers would not be sufficiently qualified for their posts. Which non-European would be competent to manage the Railways, Finance, Air Craft, Engineering etc-etc.

We, non-Europeans, are plodding along the road of Western Civilisation. The ascent is a great strain on us, and to reach the summit of success we must resort to the use of terraces. Our European representatives in Parliament are the first terrace or the first rung of the ladder of success, and if we decide to boycott their re-election we are acting like a man who cuts a pound of flesh from his thigh to feed his own stomach!

What will accrue from this unwise step? Surely nothing. Say General Smuts just decides to do nothing as regards the non-European representation in Parliament after this boycott is implemented, what is then going to happen? The government will lose nothing and the non-Europeans will have lost a channel whereby their grievances are ventilated. Even if at present they have gained almost nothing, at some future date, they are bound to be heard, because a man who thinks loudest and longest is bound to have a hearing.

Non-Europeans are not ripe for such a boycott as yet. They must first clean their ranks and be united before they can embark on such a step.

Secondly, the wrangle between the African Democratic Party and the African National Congress must cease; it does nobody good.

Nevertheless we must thank the A.D.P. for shaking up Congress from its deep slumber. Prior to the A.D.P., Congress was defunct; its activity at present is partly to counteract or vie with the A.D.P.

My appeal is that these two bodies should discard their self-aggrandisements and unite for the common good of the African races. I also wish to appeal to all responsible Africans to repudiate the boycott resolution passed by the Transvaal branch of the African National Congress.

**(The Prime Minister, General Smuts, has asked that his tentative proposals should be widely discussed in the country by both Africans and Europeans. Such discussion can well be done through the column of the press and we shall welcome thoughtful contributions from our readers whether they agree or disagree with the outlined proposals. Readers are asked to give thought to their letters and to make as many constructive suggestions as possible.—Ed.)**

## THE ROAD TO RUIN

**"Johannes Citizanus," Johannesburg,** writes: No sensible person will quarrel with the Africans' grievances against oppressive laws. Like all Africans, I also demand the removal of oppressive laws. Some Africans, however, demand that all this should be done overnight, and that by the stroke of the pen, the laws under question should be struck out of the Statute Book. Assuming this were possible, we would all be free on the morrow — free to bargain with our labour, free to move as we choose, free to live where we please and free to do as we please. That would be on the credit side.

On the debit side: in the urban areas, the municipalities would

ask Africans resident in the locations to quit and provide themselves homes where they please; few Africans would be able to find the money to buy properties and build their own homes. "Native rent-scales" will be a thing of the past and few Africans will command salaries and wages sufficient to meet high costs of living and of transport (we shall all travel first or second class to and from work; the discriminating "native fares" and the third class will have gone by the board!) In the field of education, there will be fewer but better schools, free and compulsory education with the number of teachers employed being far less than the present. Many teachers will be turned away, and many schools closed because under the new regime of equality, only the best type — the teacher with the matric and education diploma — will be employed. These are but a few of the numerous "odds" loaded against us in the event of the immediate removal of all barriers and discriminating laws.

How far we have looked into these things in making demands for immediate change in the set-up of the country is difficult to tell; but one cannot admire the attitude of leaders who urge drastic or sweeping changes in which millions would suffer. Would it not be wise to demand as a first step, the implementation of a reasonable process of evolution — the immediate abolition of the pass-laws; overhaul of the Land Act — thus removing the primary causes of our chief grievances?

It might be contended that Africans have always asked for these without result, hence the boycotts and demand for removal of all discriminatory laws. The practical man's answer is: "If the former reasonable requests received no immediate answer what chance stand the latter?" The Premier, General Smuts, having made proposals which he himself made clear were merely tentative, was it not sound approach to ask him to explain himself in full, and in the discussions on the new Native Policy, our demands for more land, removal of pass laws which restrict our day-to-day liber-

ty could be discussed with the Premier or Government?

As with all else, a change in our position cannot come overnight — at least, not if it is going to be something lasting and constructive. There is the position of the man on the other side; like ourselves, he has come to stay in South Africa. He is not going to yield everything and if the worst comes, there'll be bloodshed in which superior arms will decide the issue. We tend to forget this, and it is just as well to take a broad view of things and not rush into a blind alley — indeed, the road to ruin.

## UNQUALIFIED TEACHERS DEFENDED

**Richard Fingwana, Venterspost,** writes: As one of those unfortunate unqualified teachers against whom Mr. E. M. Mabogoana has unleashed an attack, I feel it is my duty to answer his charges. He alleges that unqualified teachers spend five-and-a-half hours a day stuffing the minds of the pupils with half-baked ideas.

Before African education reached its present level teachers employed in the little mission schools then held only the standard four certificate. It was these teachers who laid the foundations of our present education, and the soundness of their work is manifest in the many big schools turning out educated men and women, some of whom, unfortunately, now find glory in attacking unqualified teachers or teachers holding qualifications lower than the proverbial "dead year" teachers' certificate. At present, we have a number of small mission schools in the rural areas, which, being unregistered, cannot afford the services of qualified teachers. Further, the few that can pay qualified teachers' salaries are unable to win recruits from among teachers falling in this category. It is unqualified teachers who are employed in such schools, and the syllabus of instruction used differs in no way from that used by qualified teachers. The school principal sees to it that the syllabus is followed to the letter, and the inspectors themselves supervise this work. How Mabogoana arrives at his conclusions is past my comprehension.

## AFRICAN BANK EMPLOYEES

**W. B. Mkasibe, Cleveland,** writes: The conditions under which Africans work in the banks call for attention. While ordinary labourers enjoy paid leave, Africans employed in the banks are denied this right "because," it is stated, "they fall in the category of domestic servants!" I know of cases where African employees in the banks are not paid overtime — there being no recognised time-limit in working hours.

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# IN TOWN AND COUNTRY

**ERMELO:** John\* Alex. D. Sigudhla passed away at his home in New Ermelo Township on Wednesday, May 28, 1947. He had been in indifferent health since February this year. It was not until early in March when the doctor ordered him to bed.

John Alex. D. Sigudhla was born in 1906 in Ermelo. As a boy, he attended the New Ermelo day school. At the age of seventeen he embarked upon a business career under the guidance of Mr. Lot Ngubeni who lent him £25 as his capital. He started off with buying and selling skins. Later he opened a butchery, which he eventually abandoned and secured a general dealer's licence. Deceased, an amicable person, was a brother to everybody. He won to himself the love of all with whom he came into contact. Indeed, he was like a father to all the people whom he served in his shop. He was ever ready to help whenever help was needed. He was a member of many associations, and a staunch member and local preacher in the Anglican church. He was very much interested in the school work and was fond of the little ones. All children called him: "Bhuti John." At his funeral, 1225 people attended, including twenty African ministers and Indians; Rev. J. Masoleng, assisted by Rev. Mayaba, both of the Anglican church, conducted the funeral.—S. R. NKOSI.

**KENTANI AFRICAN TEACHERS' CONFERENCE:**

African teachers in Kentani and district recently conferred at Macibe School. Although the secretary was absent, the meeting was carried and elections held for the year June 1947 - June 1948. In spite of the fact that there were no records and minutes, discussions were carried on. The main aim was to revive the association which ceased to function two years ago due to a deadlock. Delegates were also elected for the Umtata conference. Among the motions was one calling on all members of the association to contribute to a defence fund whose purpose would be to help teachers dismissed unlawfully. The association would finance litigation from this fund also to nominate a lawyer for the defence. Another motion was in connection with the appointment of female teachers in single-teachers schools among backward people with whom it was difficult to work. The meeting called a halt in the appointment of female teachers in such areas. A request was made for a shield for which all Standard V pupils in the Kentani district should compete. The "closed shop" principle was advocated for teachers in the district.—D. D. K. Lindzela.

**VENDA LOCAL COUNCIL:** At a recent meeting of Chiefs, Indunas, Headmen and their people held at Sibasa, Mr. Leifeldt, Native Commissioner informed the people that he had called them together for their final views on the formation of the long desired Local Council. He said that he had visited various centres in the Sibasa district, and had everywhere been told that the people were in favour of the establishment of a Local Council in the Sibasa district. He had seen the chiefs who were agreeable. "And today I have brought you together so that you may speak with one voice and tell me whether you want a Local Council formed here or not," he added.

The Commissioner gave a comprehensive explanation of the functions of a local council. Thereafter, he asked the people to air their views. It was remarkable that all those who stood to speak gave an identical complaint, which was: "Time is long overdue for the formation of a Local Council in the district. The Vendale Progress Association has been preaching this since 1942. We all wish the council be formed immediately."

Among the speakers were Messrs Tshabuse, Themeli, Takalani, Tshikonelo, Mabushe, Mulaudzi and Khangale. Messrs R. Luthugu and D. Maphiswana were asked to take photographs for the Bantu press.

The Commissioner then asked the people to show by raising their right hands if they wanted the council formed; they all showed their hands.

"I cannot see well" said the Commissioner, "let me put it this way: show up by raising your right hands, first of all, those who do not want the local Council formed in this area."

Not a single hand was raised! The Native Commissioner then thanked all present and told the assembly that he was going to submit the minutes to the Head Office for Approval.—By One Them."

**UPINGTON:** Mr P. B. Mpahlaza has returned to Upington from a short holiday spent at Prieska with his parents-in-law, Mr and Mrs E. P. Qinga. Miss A. R. N. Mqoboli, a teacher at the Bantu United School, Prieska, is spending the winter vacations with Mr and Mrs P. B. Mpahlaza, as also Miss Mnyakama of Douglas.

Congratulations to Mr Chris Beukes and Mrs Beukes on the birth of twin daughters. Both mother and twins are well.

It is noted with much appreciation that the local Council is busy cleaning the location streets and surroundings. As a result of failure to keep proper records of the school Feeding Scheme the Bantu United School children no longer get their usual daily meals at school. It is learned from reliable sources that cheques for 1947 are being withheld by the Social Welfare Dept pending a satisfactory statement of last year's finances.

The Local Coloured Thistles Rugby Club have returned from their successful tour to the Karroo where they played three matches which they won. This is the club's second season of Rugby. The Upington Blues Rugby Club have so far won only one friendly match, and have lost all Cup matches.—P. B. Mphahla.

**ZEDEDIELA SECONDARY SCHOOL:**

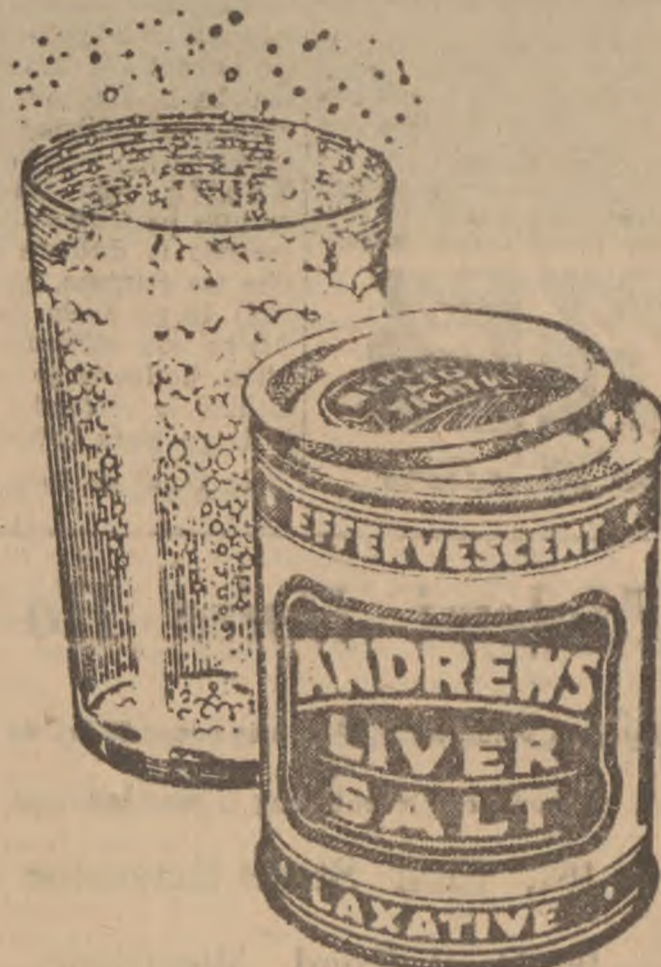
A secondary school with five spacious classrooms, modern in style has been erected and opened recently. The South African Native Trust has, in addition developed a big irrigation scheme a quarter of a mile from the school. There the students obtain practical instruction in agriculture. The staff at present comprises Mr M. R. Mamabolo, principal, assisted by Messrs G. Phoffu and T. Kraai. On the first day, there were 65 students on the roll. Zedediela residents appreciate this new step, and many parents are seeking admission for their children at the new secondary school.—W. B. Lechaba.

**PIETERSBURG:**

The death of the late Mayor of Pietersburg, Mr. Louis van der Merwe, (who died on June 5), will be a loss to the Pietersburg African community in whose interests Mr. van der Merwe worked during his years on the Town Council. Two days before he

died, he was discussing with a member of the Non-European Welfare Society the difficulties connected with the re-planning of New Pietersburg, and his hope that the complicated affairs of that township would shortly be straightened out. His widow, Mrs. Madeleine van der Merwe, was greatly comforted by the visit of an African minister who came to see her the day after her husband's funeral, and was the first minister of religion, after the predikant of her own church, to visit her.

**MEANDERTHAL:** Roofs were torn from several houses when a violent wind passed through the district. At Elias Mogashoa's Village, the thatched roofs of three houses were ripped off and cattle kraals swept away. In another case, the wind blew off the roof of a house in which seven people were gathered. The walls gave way and fell on some of the people. A number of casualties were reported.—W. P. J. Lefika.



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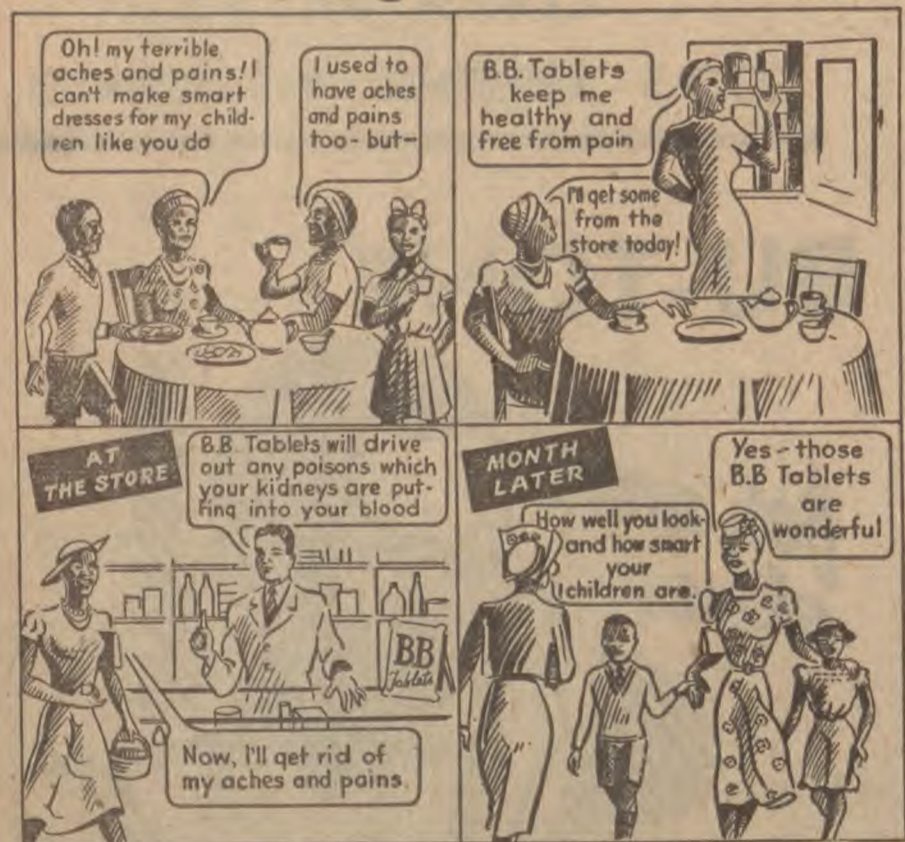
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PABALELO YA BOPHELO JWA SETSHABA

E re lefa ese tiro e lebaganyeng Kgotla ya Meroero ya Bantsho go tsamaisa ditiro tsa tshireletso le pabalelo ya bophelo jwa setshaba, fa ese fela mo go tthomeng metse ya Bantsho e ya tieng e tsee boikarabelo jwa go aga matlwana a maithomelo le ditsela tsa metsi le go baakanyetsa metsi a ditshila le maswe otlhe gore motse o nne phepa, e rile mo dingwageng tse di seng kae tse di fetileng, Lekgotla la 'Trust' ya Bantsho la thusa makgotla a boruti go aga metse ya kokelo le matlwana a pabalelo ya bana ka madi a mago-lwane. Tota kwa ntle ga thuso e dikokelo tse d.ntsi di ka bo di sa kgonega go agiwa; mme ebile kafa go rulagantsweng ka teng mo Pegong ya ditiro tsa Kgotla maloka le "Tsa Bophelo", ga se thuso e tla tsweleng pele.

Dikomishenare tsa dikgaolo tsa Bantsho di laola matlwana a pabalelo ya bophelo jwa bana a le masome-mararo-le-boraro a du-elwang ke lekgotla la 'Trust' kgo-tsa Lekgotla la Motse wa Bantsho. Maloka le dikgaolo tse di thase-tsweng ke bothoko jwa mensana (menang), badiredi ba Kgotla ya tsa Bantsho ba ntse ba tshwere tiro go aba melemo le ditlhare dinageng tso-tlhe tsa Bantsho, go simoga (con-trol) le go duela bathusi ba Ba-Afrika mo ditirong tsa go lwantsha bothoko jo le go anamisa ditluto le ditlhagiso tsa go thibe-la le go alafa bothoko.

Go thata go akanya boammaa-

ruri bongwe kaga seemo sa bophe-lo jwa setshaba kwa ntle ga di-kwalo tse di tshotseng dipalo. Di-kwalo tsa Pego tse di tswang di-offising tsa Dikomishenare di su-pa fa go na le ditshupo tsa bo-tilhoko jwa malwetse a kgerepang dikarolo tsa banna le basadi a ba a tshelanyeng ka go 'tlhakanela dikobo' gongwe le gongwe. Dipa-lo tsa batho ba ba tshotsweng ke bothoko jo ntlheng ya Transvaal Botsheka di ntse di golela pele; kwa Kudumane mo Batho-ba-tshong ba dikete tse pedi ba ba tlhatlholiweng ke ngaka go fi-tshetswe ba ba tshwerweng ke thosola ba le makgolo-a-mabedi.

MATLHOKO A

KGORELETSANG SETSHABA

Balwetse ba ba tshwerweng ke bothoko jwa 'lepera' molao o tlhokoditse matlho thata go ba tlhola le go ba isa kwa motseng wa kokelo ya balepera mme ebile ba tlhatlhojwa ka nako le nako ka dingwaga tse dintsi fa bolwetse bo ntso bo lemogilwe; a-the bothoko jo bo leriwang ke thobalo bona bo alafiwa fela fa batho ba itere matlong a kalafi-ga go tthomamiso epe e tse-neletseng go latlisa tshimologo ya bone. Bontsi jwa BaAfrica bo a-kofa bo khutlisa go ya kalafing fa ba ipona ba tokafala lefa gantsi ba sa ntse ba lwala. Balwetse ba mofuta o ba tla ba fefogile go ala-swa ka bontsi kwa matlwanaeng a pabalelo

Go tlhoka-kotlego le mmaba yo o bosula o tsamayang mo go se-nang kotlego, bothoko jwa Makgwafo, ke malwetse a anameing bobo—mme ebile ke one a nyele-tsang bana le masea le go hubisa batho; a tshakgetse thata kwa di-kgaolong tse di jaaka Kudumane kwa baagi ba metse ya Batswana ba a tshokileng ba lemile le go roba mo go lekanyeng go ba phe-disa le go ba "itsa go wela isong." Matlhoko a sekgamma (seko-nkonyane) a kile a tlhasela kgao-lo ya бага-Mosetha. Hamans-kraal, le kwa Thaba 'Nchu le Pot-gietersrust. Go jesa monate go bolela gore dintsho ga di a nna dintsi mme ebile bo akofile ba fe-disiwa. Bothoko jo bo tsalwang ke malomo a mensana bo atile bobo mo mafatsheng a Transvaal

bophirima mme legale ga bo dire loso lo lo kae-kae ka gobo Bantsho ba bo tlwaetse.

Ditiro tsa kalafi di tthokafala mo go maswe mo metseng ya BaAfrica. Kwa Bushbuckridge ke gone go nang le motsana wa kokelo wa ditluto tsa thibelo ya kanamo ya malwetse. Malwetse a thosola le a makgwa-fo a lemogwa gantsi mme go tlho-kwe go a alafa ka ntlha ya go nna kgakala le ngaka. Thoriso e tshwanelang e lebanye makgo-tla a boruf, ka dikereke tse di farologanyeng bakeng sa ditiro tsa one tsa bopelotelele le boi-neelo, a gantsi le mo kemong ya mathata le bokgakala le go tlhela dilwana le bathusi ba ba rutiliweng bongaka, a ntseng a tswelela ka go thusa go ngotla pogisego ya merafe e a tsamai-sang ditiro tsa boruf teng.

MAKGOTLA A METSE YA BANTSHO

Makgotla a Metse ya Bantsho a teng kwa Pietersburg, Letaba, Potgietersrust, Pilgrims Rest, ga-Sekukuni, Sefatlhane (Zeerust), Mafeking, Taungs, Nebo le Tlha-bane (Rustenburg). Ka ngwaga Makgotlana a a dirisa £20,000 mo ditirong tsa go 'tipa' diruiwa, go betla le go babalela ditsela, go tsamaisa matlwana a pabalelo ya bophelo, go thusa matlo a kokelo le a pabalelo, go thusa bathuti le dikwele, go tlhabetlola diruiwa le temo mo dikgaolong tsa one.

Go tshwerwe go akanyetsa tshi-mologo ya Lekgotla je Legolo la Metse ya Transvaal botsheka le mo go lone makgotlana a metse otlhe a tla bong a na le boemedi. Go solofelwa e tla ira lekgotla je le mosola mogolo go tlhohlha di-kgopolo tsa batho, ditshwao-pho-so, dikopo le ditlhagiso tsa ma-kgotlana a metse mmogo le go ko-panya baemedi ba ba kgethlweng bakeng sa molemo wa batho ba bone.

PABALELO YA DINAGA

E re ntswa ntswa e ne e diile go tswelapele ga ditiro tsa Kgotla go ruda le go babalela Dinaga tsa Bantsho, go setse go dirilwe tshi-mologo ya tiro ya go simoga di-karolo tse dintsi tse di sentsweng ke petagano ya dingwaga ya lo-ruo, go aga ka tshuugano ga merafe le go tlhoka-kitsa go isa tshenyego ya mmu.

E tla re go sena go bonwa ba-diredi ba ba tlhalefetseng ditiro, go tlhongwe Komiti ya go Rulaga-nyetsa Ditiro metseng ya Trans-

vaal botsheka e ditokololo tsa yone e tla bong e le Komishenare wa Bantsho a thusiwa ke batlhalefi ba ditiro tsa setshaba, tsa temo, le bomaitseanape ba popego ya dinaga le mmu. E tla re ka go re-risana le Komishenare le merafe ya dikgaolo, Komiti e tla tswela-la ka ditiro tsa dikgaolo ka go la-telana. Go tla tlhohthomiswa see-mo sa motse mongwe le mongwe wa Bantsho ka botlalo mme e re moragonyana Komiti e:

(a) dire tlhagiso ya dinaga tse di tlokegang go lekana merafe, (b) e tlhalose ka thulaganyo dikarolo tse di tshwanelang metse, temo le mahulo, (c) e nee kgakololo mabapi le kagelelo go tthomamisa tshimogo ya dina-ga, (d) e dire thulaganyo e mpfisa le pabalelo ya metsi a diriswang ke metse, (e) e sekaseke ditse-la tse di ka kgonegang tsa no-setso, (f) e tlhagise dikgato tse di ka tswang go lwantsha tshen-nyego ya mmu le go rulaganya leano la kakaretso e kgolo la go fedisa mekgwa e lereng tshen-nyo ya lefatsho le kafa Bantsho ba ka tshelang ka mokgwa o montle bakeng sa bophelo jwa bone le bomolemo wa ditsha tse ba agileng go tsone.

Metse ya makeishene le dinaga tse di laolwang ke 'Trust' ya Ban-tsho e sa ntse e tlhoka tshime-go; karoganyo ya ditsha e mo diatleng tsa Marena kgotsa kafa thatong ya moagi mongwe le mongwe. Dipolasi tse di rekilweng ke 'Trust' di simolotse go laolwa ka tshwanelo go tloga thekong ya tsone mme bontsi ba tsone bo aro-gantswe le go atlholwa ka ditsela tsa tshwanelo. Gantsi go rekilwe dipolasi tse di agilweng ke merafe ka bontsi kana bobotlana; mme go tsogile mathata mangwe kwa kgaolong ya Pietersburg le Ditso-botla (Lichtenburg) moragonyana jaana a go kgona batho go obame-la ditaolo le tshimogo ya kago ya dinaga.

MATSHWENYEGO A PIETERSBURG

Kwa Polokwane - ga - Maraba (Pietersburg) baagi bangwe ba di-polasi ba tlogantse ditaolo le melao, ba lema ka boratwa-e-pelo le go bisa go laolwa ke meletwane ya ditsha, mo go bileng ga tloga ga tsoga matshwenyego a di-tshekiso le go tlhoka-boroko mo go feletseng ka go alolwa ga ba-etapele ba baroba-melao bangwe Baagi ba teng gompieno ba tlla-loganya ditshwanelo le tshiamelo tsa batho-ka-bone dinageng tse mme bophelo ba metsena bo tsa-maya ka tidimalo.

Go dirilwe ditlhabololo tse di jaaka tsa ditiro tsa noisetso, kago ya metse, ditlulaganyo tsa kago ya matlo, mafisi, metsi le tse dingwe mo dipolasing tse dintsi tse di buswang ka tshimogo ya molao. Kwa Taungs kwa Bantsho ba dirisang metsi a Tamo ya Noisetso ya Vaal-Hartz le kwa Thaba 'Nchu go dirilwe tswelopele e kgolo mo thudisong ya dinaga le tshimogo ya kgothego ya mmu, le go batla dinaga tse di lekaneng, mahulo le metsi a ditiro tse di tlhabolo-tsweng tsa temo. Dinaga tsa Ban-tsho kwa Botsheka di rekwa ka semorafe mme ga di laolwe ke Kgotla ya tsa Bantsho. Go tla ro-tloetsa tshwafalo ya metse le kgo-thego mme go tlhokwa go dira molao go di sireletsa bakeng sa mo-lemo wa dipolasi tsa semorafe le baagi ba tsone.

-6 TBN (xiii)

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# Raporoto Ea Lefapha La Tsa Ba Bats'o

## RAPOROTO EA KOMISHINARA E KHOLO (Northern Areas)

Leha e se mosebetsi oa Lekala la tsa ba Bats'o ho shebana le tsa bophelo, haese feela morong oa ho hloma meaho, ho lokisetsa tsa metsi le tsa matloana, ka ilemo tse seng kae tse seng li fetile, Trust ea Ma-Afrika, e 'nile ea thusa lihospatala tsa kereke le matlo a kokelo ka tlatlo. Hangata, ka ntle ho tsuso eha, mosebetsi ena e ka be e saka ea sebetsa letho feela, empa kaha ho se ho boletsoe karolong ea Raporoto ea 'Musu moo ho buuoang ka bophelo, thuso ena ha e na ho tsoellisoa pele.

Matlo a mashome a mararo a metso e meraro a kokelo a laoloa ke bo Komishinara ba Ma-Afrika a tlatsoa ka chelete ke Trust kapa makhotla a mahaeng a Ma-Afrika.

Ka literekeng tse nang le lefu la menoang offisiri tsa Lekala lena ke tsona tse hlokometseng ho nehelana ka meriana e thibelang lefu lena la menoang le likokoanyana hohle libakeng tsa Ma-Afrika, li laola ebile li lefa le batlatsi ba Ma-Afrika ba mosebetsi ona oa thibelo ea lefu la menoang le ho khotlaetsa bohle ka tse-la tse lokileng tsa ho thibela lefu lena.

### BOPHELO BA SECHABA

Ho boima ho ka hlalisa see-mo sa bophelo ba sechaba ka kakaretso ka ntle ho-ho fumana tse-la eo e leng eona e lokileng ea ho tseba manane. Raporoto tse tsepang ho Komishinara tsa ba Bats'o li supa hore ho na le phahamo e ts'osang haholo ea lefu la mokaola ka libakeng tsohle, leha manane a fumanoeng ke Lekala la Bophelo la Bushbuckridge a paka hore bakeng sa hore karolo e-be 90 holim'a 100 kaha ho ne ho hopoloa, lenane kapa karolo ea batho ba hlileng ba jeoang ke lefu lena ka seterekeng sa Pilgrim's Rest ke 20 holim'a 100, empa karolo eona e ntle e ata. Ka ntlheng e 'ngoe, holim'a Ma-Afrika a 2,000 a hlaloang ke ngaka mane Kurumana, a 200 a na le mokaola.

Leha bakuli ba jeoang ke lepera ba batlisoa ka hlokomelo ba bile ba aroloa bathong ba bang le liphahlo tsa bona li hlalhoja ka hlokomelo ka ilemo-lemo ka mor'a hoba ba fumanoa ba e-na le lefu lena, mokaola 'ona o lokisoa feela ha bakuli ba jeoang ke 'ona ba ikisa ka bo bona hore ba eo hlalhoja ke lingaka. Batho ba mokaola ha ba ke ba tsonga.

Ma-Afrika a mangata hang feela ha ho bonahala eka lefu lena le ea fola a se a tlhela ho ea lingakeng leha mohlomong e ka nna ea ba lefu le sa ntsane le ts'oeloa-onoa. Bakuli ba mokaola ba tla ka bongata boo boholo matlong a kokelo ho tla hlokomeloa.

### PHEPO E MPE

Phepo e mpe hammoho le mokaone oa eona, lefu la mats'oafu, ke mafu a seng a atile e bile ke 'ona a bakang ho shoa hoo hoholo ha bana ba banyenyane le mele e fokolang ea batho. Laholo-holo hona ho joalo ka literekeng tse kang Kurumana moo batho ba ka mahaeng ba ts'ohang ba hile ba lema kapa ba kotula hoo lekaneng hore ba be le seemo se lekaneng sa bophelo.

Ho bile teng mafu a sekholo-pane literekeng tsa Hamanskraal, Thaba Nchu le Potgietersrust. Ba shoeleng ke mafu ana ha ba ka ba e-ba bangata ebile le 'ona mafu ana a hlile a qhaloa ka pele-pele.

Lefu la menoang ehlele le teng ka literekeng tsa Lowveld empa ha ho batho ba bangata ba bolaoang ke lona kaha ilemong tse ngata Ma-Afrika a ile a ba a tloaela lefu lena 'me ha le sa ba tsa letho.

Ho na le hlokalaho e hlomolang pelo ea tokisetso, tsa lingaka ka libakeng tse ngata tsa Ma-Afrika, 'me ka ntle ho lekala la bophelo

ho tla ba teng Komishinara e tla thusoa ke litsibi tsa li-engineer, temo le bo-lametera.

Komiti ena e tla shebana le setereke se seng le se seng ka ho hlahlamana ha tsona e sebetsana moo le Komishinara ea setereke seo la batho ba teng. Ho tla hlahlabisoa ka tlatlo libaka tsohle tsa Ma-Afrika 'me ka morao ho moo komiti e tla etsa tjena:—

(a) eletsa hore ke naha e feng e ka eketsoang ho ka lekana hantle batho.

(b) e lokise libaka tse behoang kathoko tsa bolulo, temo le makhulo.

(c) e khotlaetse ho hlangoa ha metsi a macha le hore a teng a bolokoe ka hlokomelo.

(d) e hlahlabisise ho bona hore na ho ke seng ha lokisetsoa tse tsa ho noesetsa.

(e) khotlaetse mahato a ho loants'a le ho thibela khoholeho ea mobu, le ho lokisa tsele e tseleng ea ho felisa sohle se bakang ts'enyeho ea naha le ho lokisetsa Ma-Afrika a phelang ka tsele e a loketseng le naha eo a phelang ho eona.

### NAHA LE LIBAKA TSA TRUST

Bolulo malokasing le naheng e ka tlas'a Trust bo sa ntsane bo soka bo laoloa; kabejo ea masimo e ka tlas'a taolo ea Marena kapa la nako e 'ngoe e sa ntsane e la shatong ea motho ka mong.

Polasi tse rekiloeng ke Trust li ile tsa laoloa ho tloha mohla li neng li rekoa; tse ngata li se li arptsoe tsa behoa ka tsele e batleheng. Ka ntlheng tse ngata, ho rekiloeng lipoasi 'me ho tsona ho behiloe maiapa a maholo a Ma-Afrika. Mathata a mang a se a ile a bona haholo ka sebakeng sa Pietersburg le morao tjena ka seterekeng sa Lichtenburg ho tlamella batho ba lulang ho tsona ho hlokomela boholo ba lirapa tseo ba behiloeng ho tsona le hore ba latele ka kakaretso melao eohle e amaneng le taolo ea libaka tse.

Seterekeng sa Pietersburg batho ba lulang lipolasing tse ling ba ile ba seke ba tsoetella tse na kaofeela ha tsona le melao ba lema feela ba sa khathalle le meeli ea bona. Taba ena e ile ea lateloa ke likahlolo tse ileng tsa qetela ka ho tseloa ha baeta-pele ba itseng.

Leha ho le joalo, batho ba lulang ka libakeng tse na ba ea e-llao hore le ba bang ba ntle ba e-na le litokelo kathoko ho bona, 'me joale sohle se tsoela pele hantle.

Mosebetsi o moholo o ts'abehang o ile oa etsoa ha ho etsoa lipatlisiso le ho fumana hore na hore ke naha e kae e lulang lelang le leng le leng ha e ne e le karolo feela ea motho ea kathoko.

### LITOKISO

Lipolasing tse ngata tse laoloang hammoho le naheng tse ling tse nehetsoeng ho se ho entsoe litokiso tse kang tsa ho noesetsa meaho e lokileng, matlo, merero ea lebehe, tseo mosebetsi oa tsona o behiloeng ka tlatlo raporoteng ea tsa Temo le engineering ea Lekala lena.

Taung mo Ma-Afrika ka tlas'a taolo e kholo e sebetsang kapa e nang le karolo morerong oa noesetso oa Vall-Hartz, le ka Thaba Nchu, ho se ho entsoe tsoelopele e kholo haholo taolong le tsamaisong ea naha le thibelang ea khoholeho ea mobu, hammoho le ho nehela naha e lekaneng, makhulo le metsi ho thusa mererong e lokisitsoeng hantle ea tsa Temo.

Karolo e kholo ea naha ka Libakeng tsa ka Leboea e rekiloeng ebile e ntle e rekoa ke lichaba e luloe ka kopanelo, ho se taolo ea letho e ka neheloang ka Lekala la tsa ba Bats'o. Hona ho boetse ho baka maemo a kang a malokeisheneng a ts'enyeho ea naha 'me ha ho ka ha potlakeloa ho thibela naha ea mofuta ona, sohle se tla loka ho baahi ba lipolasing tsa mofuta ona.



Ke bao basali ba kotula koro lirapeng tse noesetsoang tsa Trust mane nokeng ea Olifants seterekeng sa Nebo.

### Temo Le Liphoofole

Erekaha Motsamaisi oa Temo ea Ma-Afrika a hlahisitse hona raporoteng ena ea Lekala lena mosebetsi oa karolo ea hae, ha ho letho le kalo le ka hlalisoang hona raporoteng ena. Komishinara tsa ba Bats'o li ile tsa khotlaetsa matla le ka mafolo-folo ho hloma mekhatlo ea balemi ba Ma-Afrika, dirapa tsa kopaneloa ke batho, fantisi ea likhomo, tokiso ea liphoofole ka ho li fahola le ho li rekisa le ho nehela batho liphoo tsa lesika le lokileng.

Ka lekhetlo la bobeli selemong sa 1944 ka mor'a ilemo tse ts'eletseng lefu la molomo le maoto le ile la boela la e-ba teng ka literekeng tsa Nelspruit, Pilgrim's Rest le Letaba, 'me le bakile tseli e kholo har'a Ma-Afrika. Ka nako tse ling ho koalloa ho ne ho etsa hore likhomo li be li isoe ka libakeng tse nang le komello tse hloakang le metsi 'me hona ho thibela ho tsoa ha lijo ka sebakeng sena sa moo ho neng ho le teng lefu lena.

Ka naheng e tlase e omelletsoeng fumana ho ea sebetsa ka mera-fong (lowveld) moo batho ba ts'epe-fong. Ha ho khoneha, batho bana ba lokisetsoa tsa ho noesetsa lijala tsa bona.

Ka Transvaal, meputso ea mapo-asing, merung le merafong oa-keng sa motno e moalo ea sa ruoang mosebetsi e tapano ho tlo-na ka Jus. ho isa ho £3 ka khoe-li ka kapa ka ntle le lijo, 'me ho teng keketso ho mosebetsi ba nang le tseo ba oileng ba nang le bo-hale oa ho peneha mosebetsi. Likete tse ngata tsa bana ba tileng ii nka joni ho ea sebetsa mera-fong e gauda moo ba fumanoang cneiete e tetang eo ba e fumanoang ka mahaeng a bona.

Ba bang hape ba bangata ba fumana meputso e lokileng ka libakeng tse kholo tsa ditropong tse khahlang ba bang hape ba makhola a mangata bao hangata ba eeng ba fumane hore ha ho mosebetsi o mongata bakeng sa Ma-Afrika ea sa rutoang 'me ba bangata ba batle mosebetsi oa mofuta ona.

Morerero o feng feela oa ba ka pele oa ho thibela ho kena hona hoo matla ha batho ka litropong o ke seke oa thibela Ma-Afrika ho kena ka meeleng ena e behiloeng.

### NTOA

Transvaal e ile ea arabela ka tsele e khahlisang ka ho fetisisa ha ho hlaloa mokhosi oa bana ba batleheng mabaleng a ntoa 'me ho ile ha jona bana ba bangata ho fet'a bohle Kopanong ba kopane ka likhutlo. Mosebetsi o khabane oa bana ba N.M.C. o tse-joa hohle 'me ha o kake oa boela pa nna oa phetoa hape; empa ho lekane ho bolela hore monna oa Mo-Afrika eo e bieng eena feela oa ho fumana D.C.M. (Distinguished Conduct Medal) ke monna ea neng a tsoa ka libakeng tse ka Leboea. Kathoko ho mona Ma-Afrika a mangata a ile a fumana Military Medal (Knaai ea Ntoeng) ba bang ba hlalisoa likoranteng ka bonatla ba bona athe ba bang bona ba ile ba nehelo, mangolo a mosebetsi o motle.

Mosebetsi oohle oa ho thabtha bana ba Native Military Corps o ile oa etsoa ke offisiri tsa Lekala la tsa ba Bats'o.

Makho'o-kholo a lipondo a ile a nehelo ke Ma-Afrika a nehelo makotlaneng ea tsa ntoa ha ba ha hlangoa le mekhatlo e mangata ea basebetsi ba basali e i-leng ea reka ea loha liphahlo tsa bana ba bona ba ileng ntoeng kapa ba lihospataleng. Sechaba se seng sa na sa nehela lipondo tse sekete mokotleng oa eona oa polokelo ea chelete ea sechaba ea nehelo ho 'Musu. Offisi ea Matlotlo a sechaba seo ea re e nehela chelete ena ho 'Musu kantie ho tsoala ea letho feela.

Patlisisong ena ha a ka a fumana le a mong ea bolokang chelete ho reka lijo tse hloekileng, liaparo tse lokileng kapa matlo a matle. Hohle e ne e sebetsana ho reka likhomo tsa bohali ba lesole ha le nkile kapa ha le sa ntsane le batla ho nyala basali ba bangata. Ba bang ba ne ba pata chelete ena kae-kae ho e boloka. Tsele ea ho khotlaetsa Ma-Afrika a sa rutehang hore a boloke chelete ea 'ona Bankeng ha e eaka ea atleha haholo.

Ka Koloni e Leboea batho ba futsanehile haholo ebile boholo ba phela ka litlama le menokotoai. Bongata ba ba ileng ba jona ntoa ba ile ba qhaloa ka mabaka a ho fokola ha 'mele. Meputso ea ka mapolasing e fats'e haholo 'me hape 'mele o boetse o thibela bana ba bangata ho ka

Ke bao basali ba kotula koro lirapeng tse noesetsoang tsa Trust mane nokeng ea Olifants seterekeng sa Nebo.

Trust e beha mohlala tabeng ea ho boloka furu. Ke seo setaka le setoro se sehohle se tletseng sa joang ba naheng bo kentsoeng ka libaleng mane lokasing la ha Mali tse seterekeng sa Pietersburg, Polokoane ha Maraba.

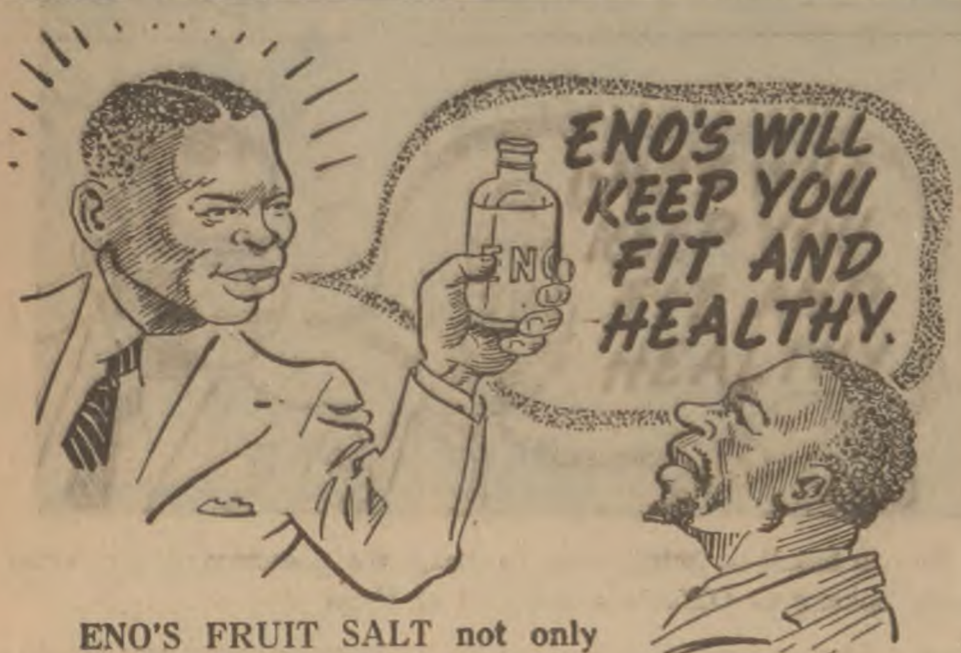


Trust e beha mohlala tabeng ea ho boloka furu. Ke seo setaka le setoro se sehohle se tletseng sa joang ba naheng bo kentsoeng ka libaleng mane lokasing la ha Mali tse seterekeng sa Pietersburg, Polokoane ha Maraba.

## Vereeniging Soccer Meeting

Sunday, July 20, 1947 will be a great sports day at Vereeniging, when two representative teams of the J.A.F.A. will meet the V.A.D.A.F.A. Officials of the Transvaal African Football Association will be present to meet the Vereeniging Industrial authorities on sports matters.

Messrs. F. J. Modibedi, D. R. Thwala, H. H. Zibi, M. T. Smith, L. C. Khoza and Jesh. Gregory with Mr. R. G. Baloyi will leave Johannesburg on Friday, July 11, to attend the annual general meeting of the South African Football Association at Kimberley.



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# SPORTING EVENTS

## SPORTS BREVITIES

Finals for the N.R.C. trophy will be played at Bloemfontein on July 6, between Kroonstad and Bloemfontein. Both are winners in their respective zones. Kroonstad won the trophy last year. The team which played in the Southern zone tournament and several other matches outside, needs a thorough reshuffling, particularly the left hand side.

The following suggestions are made for the pick: Kunane (goalkeeper); Motshabi, Phosoane (fullbacks); Sebeela, Moramane (halves); Burgess (centre-half); Saile, Gabole (inners); Motshabi, Mogapi (wings) and Ndwakesha (centre-forward).— "Sportsman."

There is thus every likelihood of keen competition. The question already on many lips is: "Who will win the "Maroka-Baloyi" trophy in 1947? Some say "Natal", others "Transvaal" and "O.F.S."

Following are fixtures for the soccer tourney: Natal vs. Griqualand West on July 12, at Kimberley. Transvaal vs. O.F.S. at Bloemfontein on August 3; Transvaal vs. Griqualand West, on August 4, also at Bloemfontein. Transvaal vs. Natal in Johannesburg on September Natal vs. O.F.S. in Durban on October 6. — J. S. Gregory.

The annual general meeting of the South Africa African Football Association will be held at Kimberley on Sunday July 13, 1947.

Provinces affiliated to the South Africa African Football Association are Transvaal, Natal, Orange Free State, and Griqualand West. There is a likelihood of other parts of the Cape coming in this year.

Great enthusiasm has been aroused in the forthcoming Inter-Provincial competitions this year.

### COMPETITION LOG HENNOCHSBERG CUP

|              | P | W | L | D | Pts |
|--------------|---|---|---|---|-----|
| Johannesburg | 7 | 5 | 0 | 2 | 12  |
| Alexandra    | 7 | 4 | 0 | 3 | 11  |
| West Rand    | 7 | 4 | 1 | 2 | 10  |
| S.E. Rand    | 7 | 3 | 2 | 2 | 8   |
| East Rand    | 7 | 3 | 3 | 1 | 7   |
| Wit. Rand    | 7 | 1 | 5 | 1 | 3   |
| Vereeniging  | 7 | 1 | 6 | 0 | 2   |
| Delmas       | 7 | 0 | 6 | 1 | 1   |

Johannesburg thus holds the trophy for the year. The next tussle will be for the Transvaal Challenge Cup Competition after which will follow the Transvaal Charity Cup Competition.

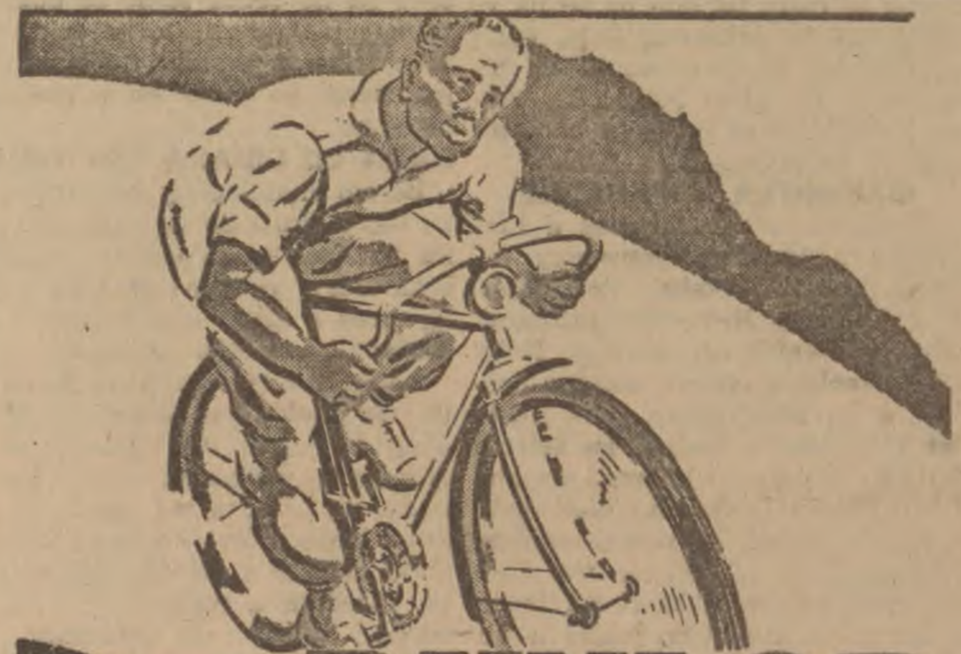
## E. TRANSVAAL RUGBY TEAM FOR KIMBERLEY

The following players have been selected to represent the Eastern Transvaal Bantu Rugby Football Union at the South African inter-provincial rugby tourney at Kimberley:

Fullbacks: G. Ntsoni (Crusaders), A. Norushe (Easterns).  
Fly-halves: J. K. Bilose (Hungry Lions), A. K. Mbaso (Crusaders), W. Hoza (Crusaders).  
Centres: S. Mashiya (Crusaders), A. Bovana (All Blacks), C. D. Mshinyanya (Universals-Vice-Captain).  
Scrum-halves: J. G. Kala (Crusaders), V. Mbekeane (Easterns).  
Forwards: A. Domana (Crusaders-Captain), J. C. Xaga (Spring Rose), F. M. Maneli (Eastern Blues), C. Masebeni (All Blacks), W. Xongwana (Universals), D. M. Konza (Crusaders), M. Swartbooi (Easterns), F. Sibeko (Easterns), T. Siyengo (Hungry Lions), J. Ntsele (Crusaders).  
Wings: J. C. V. Mabusela (Easterns), U. Yekani (Hungry Lions), A. X. Nompozolo (Delegate-Tigers), H. H. Zibi (Delegate-Easterns) and J. C. V. Mabusela. Referee-Manager, W. W. Barayi.

The following will accompany the team to Kimberley: Sol. B. S. Getywa, president; G. M. Stofe, R. P. Majola and A. B. Stoto.

—W. W. Barayi.



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## Sports Correspondence

The Sports Editor, "Bantu World."

Sir, — With reference to the article: "Inter-Town Tennis in Kimberley" published in your paper by Mr. A. Frob. Malunga, I wish, on behalf of the Kimberley B.L.T. Union to give the correct version of the match so as to clear the atmosphere in Kimberley. Mr. Malunga's article has angered tennis enthusiasts here, and as a result, the administration of the Union seems slightly impaired and dislocated.

The Selection Committee which he had selected included our singles champion, Mr. V. Crutse, M. Landella, S. Phakedi and R. Masuabi. These are veteran players, and after they had carefully chosen what they and eventually the Union (Mr. Malunga included) regarded as the best representative side, he then turns round and condemns the selection committee for lack of foresight. The Union does not discredit the merits of Mrs. Joyce Bambani and Miss Grace Louw, but the team fielded was equally good.

Our reporter is inclined only to emphasise Mr. Crutse's play and forgets our talented and most polished players Messrs Landella Fish and Mofoka who were a continued source of worry to the visiting side. I cannot forget the brilliant captaincy of Mr. S. Phakedi, who, were it not for his thought and foresight, the lead of 38 games by the Free State would have been doubled.

—M. Phala, Sec. G.W.B.L.T.U.

## FOR BETTER EYESIGHT

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## WHO'S WHO IN THE NEWS THIS WEEK

Mr. and Mrs. R.M. Nkopo, accompanied by Mr. N.T. Cagwe, visited the Home of Mr. and Mrs. D.D. Mtyeku at Sophiatown last weekend. Mrs. Nkopo will soon leave for home. On Sunday, June 29, (tomorrow) there will be a farewell party at her residence, 84 Wanderers Avenue, Newclare.

T/Nurse Edna Nomakhosazana Mgabaza has recently arrived in the City from a two week's leave at home, Port Elizabeth.

S/Nurse Amy Nomsa Sopela has joined the staff of the Coronation Hospital, Johannesburg. S/Nurse Olive Yolisa Mbiza paid a visit to Mr. and Mrs. Don Mtyeku at 36 Ray Street, Sophiatown, last week-end.

Mr. B. Ben-Mazwi of the Jan Hofmeyr School of Social Studies is leaving with the Transvaal team to the Rugby Tournament at Kimberley. After playing in the Tournament he will go to East London for the winter vacation.

Messrs. S. P. Tsatsi and S. A. Moloabi of Steenpan and Maccavief respectively paid a short visit to Bloemfontein. Mr. Moloabi stayed with his parents and relatives.

Mr. A. D. S. Khondlo of the Native Affairs Department, Germiston, will leave soon for Mount Frere, Transkei on holiday. During his stay he will visit friends and relatives at Mt. Ayliff and Kokstad.

Congratulations are extended to Mr. B. S. Rajuli, B.A., of Wilberforce Institute on his appointment as Vice-Principal of the institute. The Principal is Dr. J. M. Nalapo. Mr. Rajuli received his training at Lovedale Institute where he distinguished himself in sports and other activities. He is the youngest son of Mr. S. S. Rajuli of Matatiele.

On the eve of his departure for Qumbu, Transkei, Mr. D. M. Siwundla, B.A., of the W. N. Township high school was given a farewell by friends at Denver. He was seen off at Park Station by Messrs. E. M. Jabaza, W. Dana and V. Tonjeni.

Miss Sophia Lokwe of Johannesburg will leave for Durban early next month.

To Mr. and Mrs. J. Lefoa of Rustenburg, a baby boy has been born at Rustenburg hospital. Mother and baby are well.

Mr. Samuel B. M. Disemelo of W. N. Township, Johannesburg, will spend the winter holidays at Langa Township, Cape Town as guest of Mrs. P. M. April.

The Regional Conference of the National Council of African Women, will meet in the Doughall Hall, Pretoria on July 5.

Mr and Mrs N. Makhale of Clydesdale were seen at Vereeniging recently. Mr Makhale is the Induna at the Clydesdale Collieries.

Mr William Hlalele of the Union Steel Corporation has returned from a well-spent holiday in the Free State.

### Asthma Mucus Dissolved Quickly

Choking, gasping, wheezing Asthma and Bronchitis may poison your system, sap your energy, ruin your health and sleep. Mendaco, a new American scientific formula, circulates through the blood, quickly curbing the attacks. In a short time the strangling mucus is dissolved, loosened and removed, thus giving free, easy breathing and restful sleep. Just take pleasant, tasteless Mendaco tablets at meals and be free from attacks of Asthma and Bronchitis in next 10 to 20 minutes, even though you may have suffered for years. Don't suffer another day. Get Mendaco from your chemist or dealer today.

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For Asthma • Bronchitis • Hay Fever

Mr and Mrs G. Molefe of Western Native Township, visited Atteridgeville, Pretoria recently where they were guests of Mr and Mrs E. Mokone.

Miss Maggie Bhati, a student at Lydenburg, Transvaal is spending the winter holidays with friends in Pretoria.

Marriage will take place on July 11, 1947 between C. D. Raggwale of Nareng, Tzaneen and F. Matatanya of Duivelskloof.

Mr. Sol. N. Maqambalala spent the last week-end at Munsieville Location, Krugersdorp as guest of Mr. Zachy A. Mhutsiso. Mr. Maqambalala is a well-known figure in scouting circles.

The marriage will take place between Derrick Gibson Sibusiso Mabaso, only son of the late Ann Maria and Edward H. Mabaso of Durban and Myrna Ntomb'uthi, second daughter of Mr. and Mrs. E. P. Dhlomo of Baumanville Location, Durban on Saturday, July 19, 1947 at the Lutheran Church, 33 Milner Street, Durban. The reception will be held at Somtseu Hall on the same day in the evening.

A farewell party in honour of Mr. C. T. C. Xabanisa of the staff of Payneville Secondary School Springs Location, was held at the residence of Mrs Edith Morais W. N. Township last Thursday. Speeches were made by Messrs. V. Njikelana, and Skhephe-ka-Khali. Among those present were Messrs. E. Morais, D. Makhabela, Messrs. J. Tuma, E. Sibeko, J. Fadebe, B. Tingo and B. T. Mokoko. Mr. Xabanisa left the following day for East London, and was seen off at Park Station by Mrs. D. Tyutu, Miss. E. Sophangisa, Messrs. M. Mzaidume, B. T. Mokoko, and S. S. Skhephe-ka-Khali.

## MISCELLANEOUS

**WORKING IN LEATHER BRINGS GOOD MONEY.** Our Practical Instructor in Leatherwork shows you in pictures and diagrams how to make wallets, Purses, Brief Cases, Shopping Bags, and many other useful articles, all of which find a ready sale. Three full size patterns are included in the Instructors, and we supply you with the essential tools. No previous experience is necessary. Send £2. 10. 0. and obtain one of these useful sets. Write to: The Practical Home Instructors, 23 Bridgeway Court, C/r. Harrison and Leyds Streets, Johannesburg. X-28-6

**BUILDING MATERIAL**  
Timber, flooring, sheaving, doors, windows, lime, cement, round poles and split poles, and all other building materials. Prices on application. H. PERES and COMPANY, Market Street West, Fordsburg. Phone 33-2429, P.O. Box 6419, Johannesburg

**UNITED AUCTIONEERING CO., 127, FOX STREET, —JOHANNESBURG**  
Ho fantisoa tenishara ea khale e ngata ea Tsak le Walnut e ntseng e eme hantle ka theko e utloahalang. Sohle mabapi le theko se ka lokisoa: Ha ho likataloko tlong le tlo hlahloba. Ts'ebetso le pelo—ts'oeu li tiseitsoe. 126-X-13-8

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**MIKE'S SCHOOL OF MUSIC**  
Offers choir songs, advice to choirs. Special intensive holiday course in music. Home study course in piano playing.—44 Boom Street, Pretoria 90-28-6

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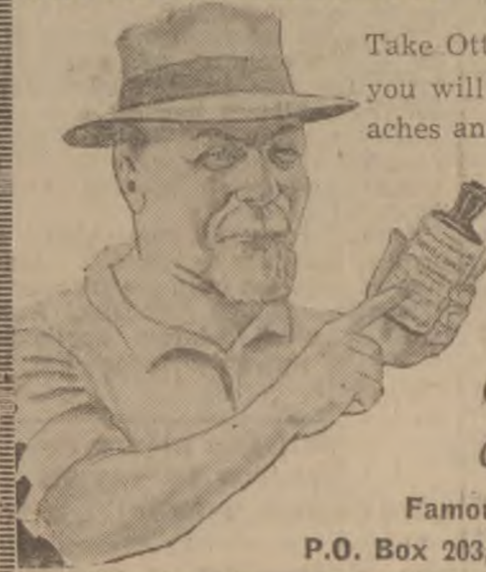
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## MISCELLANEOUS

**THE BANTU WRITERS' COMPETITION**  
P.O. BOX 83 DUIVELSKLOOF, N.T.V.L.  
A good writer always deserves a good reward. It is easy for you to make money at home. Write a composition on "POLYGAMY" giving your views in favour of or against "POLYGAMY." For the three best efforts we offer three prizes of £7. 7/-, £5. 5/- and £3. 3/- Send 5/- with your Essay and win one of these valuable prizes.  
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# THE PEOPLE'S PAGE

## Our Readers' Domestic Announcements

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

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

## IN MEMORIAM

### UMPHANGA

Kudlule ekufeni ngomhla we4 May 1947 uRev. Solomon J. Phomodi ubhubhe 4. 10. 47 wafihlwa nge10. 4. 47. Ngomchwabo obe mkhulu kunene abantu bebeyi800. Ushiye inkedama ezilithoba; intombi 4, abafana 5. Ungcwatywe zicawo eziyili, abafundi si beyi5. Ungcwatywe ngamaTempile neLiso loMzi, kuphetho uMfu. Mathe 88-X-28-6

### IN MEMORIAM

In loving memory of my dearest husband William Maifadi, who passed away on the 25th May 1942. Many a lonely heartache often a silent tear. Loved and longed for always. Always remembered by his wife Pauline, 349 Bulawayo Street, Lady Selborne, Pretoria. 118-X-28-6

**MORWE MARTIN L.**—In loving memory of Martin L. Morwe of Klerksdorp, who passed away on 25th May 1947. Deeply mourned by his wife, children and relatives. 117-X-28-6

## LEGAL & OFFICIAL NOTICES

### THE JAMES DONALDSON AWARD 1947

The Trustees of the Bantu Welfare Trust (which was established by Lt. Colonel J. Donaldson D.S.O., in 1936) invite well-established public bodies among the African people to submit recommendations for the James Donaldson Award, being a gift of £25 with a suitably inscribed vellum, which is made annually by the Trust to an African man or woman in recognition of long, consistent and honourable service rendered to the community.

No application by any person on his own behalf will be considered, and canvassing by any one will disqualify the person recommended.

All communications should reach The Secretary, Bantu Welfare Trust, P.O. Box 97, Johannesburg, not later than the 30th September, 1947. X-28-6

### THE JAN H. HOFMEYR SCHOOL OF SOCIAL WORK

Offers a three-year Diploma Course to men and women with Junior Certificate or higher academic qualification, and with acceptable references leading to employment in the following fields:

(1) General Welfare and Case Work: as Probation Officers; Investigators with Child Welfare and other Social Welfare Agencies; with Municipalities and Corrective Institutions; as Hospital and Rural Social Workers.

(2) As Organising Secretaries with Social and Community Centres; as Directors of Recreation with local authorities; and as Secretaries of Y.M.C.A.'s and youth organisations.

The next term begins 4th February, 1948.

Applications should be in the hands of the Director before the end of September, 1947.

Prospectus and Application Forms may be obtained from The Director, 19, Eleanor Street, Fairview, Johannesburg. X-28-7

### TIGER KLOOF INSTITUTION London Missionary Society

### INFANT SCHOOL TEACHERS' COURSE

Limited vacancies for a one-year (post N.P.L.3 or N.P.H. 2) course commencing February 1948 under special European teacher. Applications to The Principal, Tiger Kloof. X-5-7

### WANTED

Will some kind persons male or females who might visit Cape Town during July, August or any time, from Kimberley, Vryburg, Mafeking or to any station in Bechuanaland. Please accompany a three year old boy from Cape Town who will be met halfway by someone from Bulawayo. Good reward. Write to: N. Dickson, P.O. Box 2287, Cape Town. 120-X-28-6

## WORK OFFERED

### DRY CLEANING

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## WORK OFFERED

### SWAZILAND EDUCATION DEPARTMENT

### VACANT POST: NATIVE BUILDING INSTRUCTOR

Applications are invited from suitably qualified persons for the above post at the Mbabane Native Trades School.

Applicants should have a sound knowledge of building and previous experience as an instructor will be a strong recommendation.

The initial salary of the post will be £96 on the scale of 96 x 8—144 x 12—£204 plus free unfurnished quarters and free ordinary medical attention.

The successful applicant will be required to commence work on the 1st August 1947 or as soon as possible thereafter.

Forms of application and any further information that is desired may be obtained from the Director of Education, Box 39, Mbabane, Swaziland, to which address applications should be forwarded before the 12th July, 1947. X-5-7

### CLERK AND OFFICE OF INSPECTOR OF NATIVE EDUCATION: POTGIETERSRUST

Wanted immediately: Native Clerk with a knowledge of Bookkeeping, Typing and Shorthand essential qualifications. Must be holder of teachers certificate. Will be required to do general office work.

Application together with copies of testimonials to be forwarded to the Department Superintendent, Hoofd Street 318, Potgietersrust. X-28-6

### TEACHER WANTED

Applications are invited for appointment to the staff of the 'Fred Clark Institute' Primary School, Potchefstroom Road, P.O. Pimville. Woman teacher, preferably, able to teach Zulu and Afrikaans, and accustomed to small children. Required to take up duties on opening of Third Term, 29th July. Qualifications not less than N.P.L. or equivalent.

Applications to be sent to the Superintendent at the above address immediately. X-5-7

### STRYDOM—OPLEIDINGSKOOI

Benodig Naturelle—Onderwyser—Gegradeerde—Sotho en Tsoana vereisters. Ander naturelle-tale 'n aanbeveling. Lidmaat van N.G. Kerk. Dienste te aanvaar eerste kwartaal 1948. Doen aansoek voor 28 Augustus. Pk 159, Bloemfontein. X-5-7

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T. L. GEO. NDABA, P.O. Box 529—MARITZBURG. 116-X-28-6

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**WORSTED TROUSERS** (English all wool), usual price 79/6. Sale Price 59/6d.

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**CANADIAN HATS,** pure fur felt, all shades, wide brims, usual price 39/6. Sale Price 22/6d.

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**DRESSING GOWNS,** woollen fancy designs, usual price 89/6. Sale Price 25/-

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