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THE BANTU WORLD

SOUTH AFRICA'S ONLY NATIONAL BANTU NEWSPAPER

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



SUBSCRIPTION
RATES
9/- PER YEAR
5/- HALF-YEARLY
2/6 QUARTERLY.
WRITE TO
PO BOX 6663
JOHANNESBURG

VOL. 13

SIXTEEN PAGES SATURDAY, OCTOBER 5, 1946

Registered at the G.P.O. as a Newspaper

PRICE TWOPENCE



At last week's meeting of the Orlando Musical Society, where the Johannesburg Municipal orchestra played to an appreciative audience. Top picture shows, left to right, Mr. J. Trautneck, leader of the Municipal orchestra explaining points of the programme to the Society's officials; B. O. Sibeko, Secretary; Selby Ntombela, Chairman; and I. H. Mogang, Treasurer. At the bottom, a portion of the audience. The Orlando Musical Society aims at providing good music to all persons interested and is open to all musicians and lovers of music.

New Hostel Opened At Kutlwanong Institute

On Sunday afternoon many people from the Reef and other centres outside gathered at Kutlwanong Deaf and Dumb Institute on the occasion of the opening of the new hostel by the Acting Prime Minister, Mr. J. H. Hofmeyr. There was a representative gathering of both Africans and Europeans.

In a speech of welcome to the gathering Rev. H. Blaxall, Organiser and Secretary, traced the history of the work for Non-European blind in Africa and spoke of his early arrival to carry out this work with his wife. He went on to say that the establishment of Kutlwanong Institute was done with the knowledge that work would help those handicapped people who, through no fault of theirs, might be a danger to the community.

Speaking of the help given towards the building of this Institute, Rev. Blaxall thanked the Bantu Welfare Trust for its assistance and said he was glad to see Col. Donaldson in the midst of the gathering.

Through the advice of Dr. J. Nhlapo, arrangements were made to get help from African schools and the response to this has been a generous one. These schools had voluntarily collected a sum of £251 and others have promised to send more.

After Rev. Blaxall's speech, Mr. J. Makgato, an old blind man, introduced Rangata, himself a blind boy to the gathering. This boy was brought to Kutlwanong in 1943 and was cared for by Mr. A. Boshomane, a Welfare officer at Kutlwanong, and Rev. Blaxall who promised to take care of the boy.

Speaking in a touching manner this man thanked Kutlwanong for this great care and help and expressed the hope that

the boy would now be able to work for himself.

Before Mr. Hofmeyr formally opened the hostel, Mrs. W. M. Coyne, Principal of the school, addressed the gathering. She introduced herself to many who according to her, have always thought the Principal to be a male and said this is always shown in numerous letters all beginning with 'Sir'. Mrs. Coyne has worked for many years with handicapped people, having also been at the well-known Athlone Institute near Cape Town.

In his address, Mr. Hofmeyr said that he knew Sunday was a day of rest for all including Cabinet Ministers but when he received an invitation to be at Kutlwanong he did not hesitate to accept. He knew Sunday was the only day when all could turn up.

"As Minister of Education I am associated with the work of this school and helped with the money which I am glad to see has been well spent," said Mr. Hofmeyr.

Mr. Hofmeyr went on to say that the Minister of Education does not deal with all schools, as they fall under the Provincial Administrations, but he deals mostly with those schools that cater for the needs of the handicapped people. Much, he said, has been done for the Europeans and Coloured in this direction but he hoped to see Kutlwanong as big as any other centre of its nature.

After his speech, he went to open the beautiful hostel for

Kutlwanong inmates. At this stage too a collection was made. It was then that the representative of the "Bantu World" saw people give out money generously. This amounted to £62. The largest single collection of £27 came from Primville and Orlando. Mr. Morake supervised the collection at these townships.

Dr. J. Moroka, M.R.C. then rose to pass a vote of thanks which he did in vernacular and was ably interpreted by Dr. J. Nhlapo. Dr. Moroka thanked Mr. Hofmeyr for being present at the gathering despite his many duties. He thanked him on behalf of those who were present and assured him that Africans value the help given to them by their European friends.

Speaking about the handicapped people, Dr. Moroka said that it was the duty of those who have the power to speak and hear to help such people. He as a medical man knew how difficult it is to be so handicapped. He further went on to say that all handicaps could be remedied if money could be found to fight ignorance among Africans. Ignorance, Dr. Moroka said was a contributing factor to such diseases.

£5,000 GIFT HELPS FORT HARE

A gift of £5,000 from Lieutenant-Colonel James Donaldson, D.S.O., of Johannesburg, has made it possible to complete Stewart Hall, the administrative centre of the South African Native College at Fort Hare, in the Cape.

Colonel Donaldson is the founder of the Bantu Welfare Trust, to which he has given, altogether £180,000. The new addition to Stewart Hall has been named after him.

JUDGMENT PASSED ON WAR CRIMINALS

Twelve of the war criminals tried at Nuremberg have been sentenced to death by the International Tribunal. Goering, Von Ribbentrop and others will be hanged on Wednesday, October 16. Bormann, Hitler's Deputy, was sentenced in his absence. He has been missing since the fall of Berlin.

Three—Hess, Funk and Raeder—will go to prison for life. Von Schirach, Doenitz, Speer and von Neurath received lighter prison sentences.

Schacht, von Papen and Fritsch were found not guilty and were discharged.

Hermann Goering—described as, after Hitler, the most dominant man in the Nazi regime—was the first of the 21 men of Nuremberg to hear his fate. He entered the dock amid dead silence.

The President, Lord Justice Lawrence, began: "On the counts of the indictment on which you have been convicted," but broke off before announcing the sentence, as the earphones handed to Goering had failed.

It took some minutes for the guard to find another pair before the President resumed from the beginning and announced the sentence of death by hanging.

CHARGES AGAINST ACCUSED

The men were tried on four counts: (1) Conspiracy to wage aggressive war; (2) Crimes against peace; (3) War crimes; and (4) Crimes against humanity.

Goering was quickly taken from the dock and Hess immediately took his place to hear that he was sentenced to life imprisonment. He refused to put on earphones when sentence was pronounced, and had to be motioned out of court after being sentenced.

SOVIET JUDGE'S OPINION

After pronouncing sentences on all the guilty men, Lord Justice Lawrence, the British President of the Court, announced that the Soviet member of the Tribunal had

placed on record his dissent from the judgments in the cases of the three accused who were acquitted: Schacht, van Papen and Hans Fritsch.

In the Soviet judge's opinion, Hess should have been sentenced to death and not given life imprisonment.

Zenzele Clubs to Hold Exhibition

The fifth exhibition of the Zenzele clubs on the Reef will be held on October 7 at Roodepoort, at 11 a.m. All members will assemble to hear the yearly reports given by the presidents of the various clubs. From 12 noon to 2 p.m., a luncheon will be served to all members and delegates by the hostess clubs: Roodepoort, Rand Leases and Durban Deep. At 2 p.m. an interesting and well prepared programme will follow and will include two short dramas given by the Johannesburg and Springs clubs. Many musical numbers will be included in the programme.

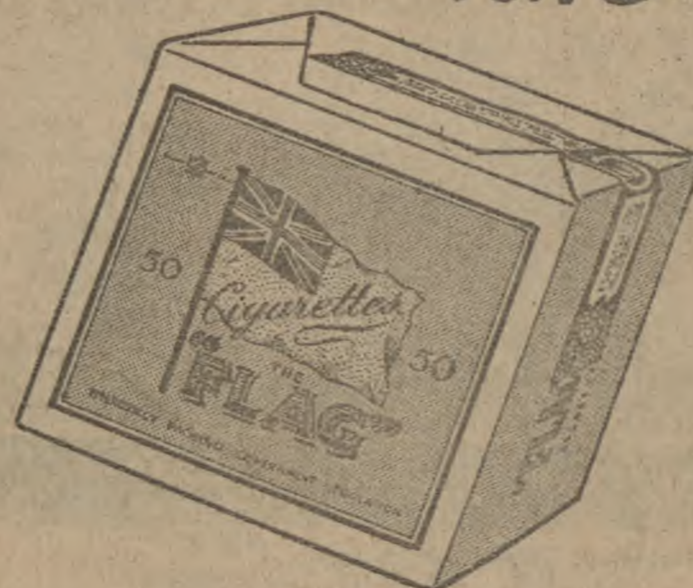
All articles including those on exhibition will be open to the public after the conclusion of the programme.

The clubs taking part in the exhibition are:

The Neo-Club, Springs; Home Makers Club, Evaton; Roodepoort Zenzele Club, Roodepoort; Rand Leases Club, Rand Leases; Durban Deep Zenzele Club, Durban Deep; Johannesburg Zenzele Club, Johannesburg.

Tea will be served to all at 4 p.m., and the public is cordially invited to attend.

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THE BANTU WORLD

SATURDAY, OCTOBER 5, 1946

Pitso ea Potlako

Babadi ba "The Bantu World"

ba tla gakologeloa gore ka
ka kguedi ea August, maloko a
Phalamente ea Ba-Afrika ba ile
ba gana go tsuela pele le theri-
sano ea bona le ba Mmuso kabaka
la gobane Mmuso o sa ele hloko
keletso, kopo le tlamo tsa bona.

Ketso ena e sisintse sechaba
sohle sa Ba-Afrika. Kajeno
Baetapele ba lekgotla la sechaba,
eleng African National Congress,
ba biditse banna le basadi bohle
ba Ba-Afrika gore ba Kopane
Mangaung ka Mokibelo ona, go
rerisana ka ketso ena. Dr. A. B.
Xuma o hlabile mokgosi o reng
"sebatla-kgomo" gomme ke tshua-
nelo gore sechaba se o arabele.
Ketso ea maloko a Phalamente e
kgolo gomme e batla banna le
basadi ba hlogo tse fodileng.
Kabaka leo go batlega gore tulo
e ngue le ngue mona South
Africa e romele batseta Manga-
ung. Taba di eme mosenekeng,
bageso, gomme naka ea phala e
llile. Ke tshuanelo ga gole
jualo gore banna ba phalle.

Seemo sa Lefatshe

Baagi ba kgotso koa motseng oa
Paris ba sa tshuere tau ka dinga-
na. Banna ba sa supana ka
menoana, ba thubana ka kanono
tsa melomo, gomme mosebetsi oa
Kago ea kgotso ga o tsamae ka
tshuanelo.

Go utluagala gore koa motseng
oa London le oa Washington go
teng banna ba reng "Ma-Russia a
"telela," eka kgona go bue di-
kanono. Morena Stalin, Tona-
kgolo ea Mmuso oa Russia o re
eena hao ba bolelang ka ntoa ba
lora. Dichaba di batla kgotso e
sa feleng." Empa moo musi o
thunyang mollo o teng.

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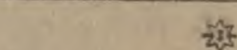


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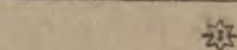


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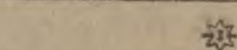


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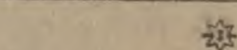


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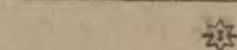


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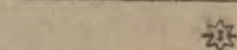


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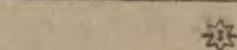


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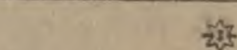


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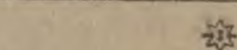


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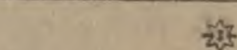


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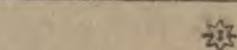


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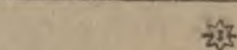


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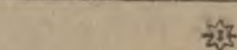


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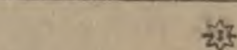


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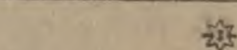


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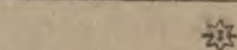


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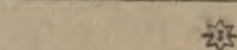


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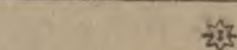


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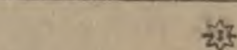


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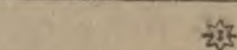


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Tsa St. Luke's School

(Ke W. C. M. Gwangwa)

Aowal gagotaba ga go molato. Matebele a sa iphelela gabotse mo Sehlabeng (ga-Chokwe). Bya- le ka metse le metsana ye e nago le ditaba tse botse le tse babago, motse wo wa rena o nyaka o welwa ke leru le leso la taba tse ba bang.

Go tloga ka ngwaga wa sekete se tee, masome a mararo le metso ye senyane, Matebele a bile a ba le takatso ya go aga ntlo ya thuto (sekolo). Go ile gwa huduega, nkgau-ya-ja-nkgawane, ya ba semphete-ke-go-fete gwa bopywa mabu a go (stene) dira modiro wo. Wee! batho ba sa na le phise- go ya go dira moshomo wa bona Popo ye ya mobu ya se ke ya tsea sebaka—moshongwana wola ga-tee lai."

Ge modiro wa go bopa mabu o fedile, gwa nyakega bo-reatseba— a se bona baagi. Modiro wa go nyaka baagi o tsere ngwaga ye e kabag mehlana. Awii! molato ke eng? Batho ba ba mafolo-folo moshomo wa bona o thibetswe ke eng go tswela pele ka byako? Mo- tho yo mongwe le yo mongwe wa kgopolo ye e hlwekileng a ka kwi- shisha gore molato ke eng. Mo modirong wo mmotse wo mogolo ga kalo go swanetse go no ba le dirukhuli (dikhurukhu) tse di hlakantshang batho ba ba se nago taba hlogo, ka mokgwa wo byalo moshomo o thome go sepela ka leseke.

Godimo ga ge ditaba di wele makgolela, e le mpherepere gwa busha gwa tla moya wo o fago batho mafolo-folo. Mathomong a ngwaga wo go busitswa gwa nya- kwa baagi. E rile mo dipelo di sa kukegetse godimo, matebele a sa je di welago, go sa fengwa gore sa maloba se ka tshoga sa ipoetetsa, monna yo mongwe wa Bakoni ba ba dulago ga-Madihorong (Wag- en-bietjie-bos) a re tlela le baagi ba bedi ba tswa Polokwane (Pitersburg). Re leboga wena ba ba shoma ka maatla. Moloi! Nkoni. Ge ke ngwala byana banna Mleka — a se kgopana ya banna o ulwa ntlo godimo go sa bona lamahwibi a banna.

"Baheteng" Morifi a 'makwena le yena o no ba kgaufsi.

Byale re ka thaba kudu ge Ma- tebele a a lego Makgaweng a ka thusa ka 'sika-thsipi-la-rra- mosweu (chelete) gore moshomo wo Matebele a o dirang o se ke wa kokobela. Go hlabilwe mokgo- si ga-Chokwe a mantebele ke nte- bele, ntebele, ntebele—wee!

Tsa Sophiatown

Mona Sophiatown, motse o o se- ripa se seng sa oona eleng Bom- bay, se seng eleng Shanghai, go e- tseagala ntho tse sehlogo tse fe- rolang dibete. Maloba go tshueroe bashemane ba bane, ba khuthosi- tse mosetsane chelete le tholoana ea Eva.

Moshemane e mong o bolaila e mong ka thipa tadi e amusa. Go utluagala gore erile gobane a mo- lae, a tshabela maphodiseng a Newlands, a fihla a ineela. Ba mo- tsebang ba re ke "mahloa-adi- dira." Mona Sophiatown motho o bolaoa jualeka phoofolo.

Tsa Hamanskraal

(Ke Khongoana)

Khele! ra tla ra iketla maoba mona ha ho no ho phuthehile Ma- rena Pitsong Hamanskraal ea ho tla lumelisa Komishenara le ho mo lakaletsa tsela-tsoe mo o eang teng King Williamstown. Mokete o no o le ka li 14 tsa September.

Chief Native Commissioner o na le teng Monghali D. Hartman. E ne e le eena molula setulo. O ile a tsebisa Marena le batho Komishenara e' ncha ea Hamanskraal: kamorao ho moo ke ha a tla thabe- la ho bona seboka se tiling ho tla lumelisa motsalle oa bona ha a tsamaea Mr. J. A. C. van Heerden. O ile a leboha Ma-Afrika a Hamanskraal kamoo a nang le kopa- no le kamoo e ileng ea atleha ka teng ka Lekhotla la Balemi; 'me hoo ho bile teng ka kutloano ea batho. O ile a hlalisa keletso ho Ma-Afrika hore a seke a nka like- letso tse fefoloang ke moea ho bao e leng lira ho batho.

Morena J. Kekana le eena o ile a bua 'me a lebisitse mantsoe a hae ho Komishenara e' ncha hore a lemohe hore Kantorong ea hae ho tlatla batho ba mofuta-futa 'me o ts'oanetse ho ba le pelo e' telele le mamello ho bohle.

Morena H. Mathibe o ile a hlali- sa mantsoe boemong ba Marena le ho neha Morena van Heerden mpho ea chelete e' tsisitsong ke Marena e le £10. Morena Mathibe o ile a hlalosa kamoo sechaba sa Bakgatla le sa Bahoaduba se la- hlehetsoeng ka teng ke ho lahlehe- loa ke mohlanka oa 'Muso ea neng a ba thusa ka ntho tse ngata, le mesebetsi e' matla eo a e entseng tikolohong ea Hamanskraal. Le hore 'Muso o ba amonile mohlanka ea neng a ba thusa haholo.

Morena S. D. Lion le eena o ile a hlalisa mantsoe a ba a nt'sa mpho ea sejana se, beang tee e leng Silver tray le bana ba eona. O ho ntho e sa benye lekhalo! A ba a nt'sa lekhomo ea mofao. Che, Motaung o ile a hlalisa mantsoe a khotso le ho leboha mosa le pe- lonolo eo Morena van Heerden a neng a le eona lithusong tsohle, le hore kajeno sechaba sa Bataung se tsejoa ka lebaka la mesebetsi e' makhetha ea hae.

Komeshenara e mocha Morena Holzhausen le eena o ile a hlalisa mantsoe le Tichere e' kholo ea Lekana School Mr. Legodi o ile a betsa mantsoe a se makae a pho- ling a Sengesemane se boko. Ham- mba Afrika! Che, Pitso e ile ea re ho tsoa, ke ha re ilo sehlela nama. Che, re e jele ra ba ra e thula ka lihloho. Ao-O, uena u re, khomo li ne li le peli tse neng li hlabiloe!

Mathaka a heso a ile a ipolaisa le ting la sekgatla. "Ha e tle ka molomo le khotso Mokgatla!"

Re thaba ho utloa hore monna e' mong oa heso e leng Pat Melato le, Rev. D. Songo ba sa tsoa fihla ho tsoa phomolong ho laane la Mabeoana, le koana Leoatle Dur- ban ho tsoa hahloa ke moea. Che, ba bophelong bo pholileng. Hamba bona!

Thusang "Phafa" go Rera

(Ke yo a diboneng)

Kadi 21 tsa kgwedi yo Loetse 1946, go ntile le mokete wa di- pina wa sekolo kwa Steenpan (Codbook). Mokete o o tsamaisi- tswa ka bokete, ka ntla ya batho ba ba tlhokang boitshwara jwa letho.

E rile ha terene ya 11 bosigo e sena go heta, ga hitla thaka e ntsha e tlhaga kwa Vereeniging Ba amogelwa ka boitumelo ka go no gotwe ba tlele go etleletsa moletlo o.

Ka 1.30 a.m. mokete wa tswalwa ka lenaneo la dipina le ne le hedi-

le. Morutintshi tlhogo ya sekolo a leboga batsadi ba bana, ditsala le bana basekolo, le botha ka ha ba etleeditseng mokete ka gone.

Hatthe mathabisa-dithong a sa tla. Barutintshi (Teachers) ba ya borobalong, mme e rile ba sa ipa- akanyetsa go robala, ga tsena ka segajaja setlhophisa sa basimane ba makolwane mo tlung. Ba bolela ha ba batla madi a ba tseneng ka 'one mo kgorong. Ao! gono go se- tse go se ka mokgwa o mongwe bageetsho botsotsi ba ne ba setse ba tlhasetse.

Go no go tsenwe ka 1/- mo mo- keteng, mme e rile gore batla- nkana ba ba newe disheleng tsa bone, ba bangwe ba simolola go batla di 2/6, ba bolela gore ha ba sa di newe, ba tla itseela tsone. Se se gakgamatsang, e rile ba se- na go newa madi a bone ba tlhase- la bana ba basetsana ba sekolo.

Ke tseo ba gaetsho tsa Ma- Afrika a matsaba a re lebeleletse mo go 'one baetapele ba setshaba sa Afrika. Ke bao batho ba ba re tswaletseng dikgoro tsa kgolo- lesego. Ke bao batho ba ba re oke- wetsang bokete jwa melao ya kga- tello le kgethollo ya mmala. Ke bao batho ba ba tlhokang lerato mo morafeng wa bone.

Banna, basadi, makau le barwe- etsana, emang theng ka dinao lo thusa rre "Phafa" go rera efangeli ya botho, ya boipopo jwa morafe. Setshaba se se sa ithlonepheng mofate e mengwe ga e kake ya sethlonpha.



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LEETO LA EDWARD

Edward ka mor'a ho sebetse ka thata a lokeloa ke hore a nke phomolo. A ikemisetsa ho etela lehaeng la bo ntata'e mopholo. A hlokomela ho fihla seteisheneng e sale nako hobane a tseba hore batho ba bang ba fihla ka motsotso oa ho qe- tela, pele terene e tsamaea ebe kahoo ba sebetse ka thata ho fumana litikiti tsa bona. Ba ba ngata ba hloleha ke ho reka li- tikiti 'me ba be ba siuoe ke te- rene.

Ha terene e fihla, Edward a ba le makalo e thabisang. Ma- kareche a maholo a nkile seba- ka sa a khale a matsatsi a ka pele. Ka hare ho ne ho le teng moo ho enngoang, likamore le matlo a ho robala. Litulo li be- hiloe hantle ho bile ho le teng lifenstere tse ngata. Ha a hopo- la le kareche le lenyenyane le

qotetsaneng leo a ileng a le se- belisa ho tloha ha habo matsa- tsing a ka pele lilemong tse fetileng, a bona hore lekala la Litimela le batla ho lokisa tsa tsamao ho mang le mang.

Ha a fihla ha habo seteishen- eng a boela a makala hape. Bakeng sa hore a tsamae ho ea moteng oa habo a fumane bese e mo emetse eena le batho ba bang ba tsamaeang ka theko e ka tlase haholo. Tsela ena ea libese, o ile a bolelloa, e nehe- tsoe ke ba literene. Ruri, a bo- na hore ho tsamaea ke monate joale.

Kajeno, ha a na le phomolo feela, o tsamaea ka terene. O se a bone likete-kete tsa batho ba tsamaea ka terene, ka pele ha- hiloe hantle ho bile ho le teng monate ho ea mahaeng a bona e- oile kamehla o bolella balekane ba hae ho tsamaea ka literene.



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THE BANTU WORLD

SATURDAY, OCTOBER 5, 1946

Make it a City of Big Hearts

The City of Johannesburg is celebrating its Diamond Jubilee, and most Africans, perhaps, are not concerned with what is happening. They think that it is not their duty, but that of Europeans, to remember how Johannesburg came into existence and what part it has played in the development of South Africa's national life. For this attitude no sane man can blame them. They are still thinking of the Johannesburg of 1886 to 1921 when they were not regarded as citizens but as people whose only mission on earth was to administer to the needs of the European population.

In those days, despite the fact that it needed the black man's labour for its very existence, Johannesburg was cruel to the men who went down its gold mines and brought forth gold, who worked in its factories, in its stores and its kitchens, who made and cleared its streets, paved its side-walks, carried away its rubbish and thus made it possible for its white citizens to live in peace and happiness in their palatial houses. Speaking truly no city, no town, or dorp, in the whole of South Africa has inflicted as much suffering upon the black man as this city. It was because of its cruelty to Africans that it was described by one of the foremost of South Africa's statesmen—the late John X. Merriman—as “the University of Crime.”

That was the Johannesburg that had not outgrown the spirit of adventure which had brought it into existence; it was still living its camp life, thinking nothing of thousands of Africans who were making their distinctive contribution to its growth and wealth. But after 1921, a spirit of inter-racial goodwill was created in Johannesburg. Men of goodwill on either side of the colour line came together and formed what is known as the Joint Council of Europeans and Africans. This organisation made broad-minded men and women of both races realise the fact that whether we like it or not, white and black were destined to live together in this country, and that it was essential that there should be mutual understanding and goodwill between the races. Since then Johannesburg is playing a leading part in the harmonisation of race relations. This “University of Crime” has become the centre of inter-racial goodwill, and its University has torn asunder the barriers of race and colour and opened its doors to non-European students. The City fathers are no longer thinking of Africans as mere hewers of wood and drawers of water but as men and women who have made Johannesburg their permanent home, and who are, therefore, citizens who must share in the good things of civilised life.

Twenty-six years ago nobody would have dreamed that the city fathers would deem it their duty to provide a home for aged Africans, to think of establishing townships in which Africans could own their own homes and live happily with their families. It is true that Africans in Johannesburg are not as happy as they should be, but no one can deny that it is in this city where they are making progress along the path of Western civilisation.

Like our fellow European citizens, let us rejoice that this city which we have helped to build is celebrating its Diamond Jubilee. The City has played and is playing an important part in the commercial and industrial development of South Africa—a development which is giving us all the blessings of civilised life. It is Johannesburg which is leading South Africa to a better life. It has already produced men and women of goodwill

The Triumph Of Justice In Mpanza's Case

The following is a full statement of the judgment of the Appellate Division of the Supreme Court of South Africa in the case of James Sofasonke Mpanza. It is being published for the benefit of the readers of the Bantu World.

On the 6th February, 1946, the Governor-General, acting under the powers conferred on him by Section 5 (1) (b) of the Native Administration Act (No. 38 of 1927), issued an order directing the appellant to remove himself, within three days after service of the order, from Orlando in Johannesburg to the farm Coldplace in the district of Ixopo in the province of Natal, and not to leave Coldplace without the written permission of the Secretary for Native Affairs.

The appellant disobeyed the order and in consequence thereof he was prosecuted in the Magistrate's Court of Johannesburg and convicted of the offence of contravening Section 5 (2) of the Act. This conviction was upheld by the Transvaal Provincial Division and the appellant thereafter appealed to this Court.

GROUND FOR APPEAL

The appeal was argued before us upon several grounds, but it is only necessary to deal with one of them; it is based upon the fact that the appellant was the holder of a registered letter of exemption issued to him on 9th September, 1908, under the provisions of Law 28 of 1865 (Natal). The letter of exemption was in the following terms:—

“To all to whom these presents shall come, greetings:

“Whereas, under the provisions of the Law entitled ‘For relieving certain persons from the operation of Native Law’, the Governor of Natal, by and with the advice of his Executive Council, is empowered to grant letters of exemption to any Native resident in the Colony; And whereas James Sofasonke Mpanza being at the present time dwelling at Georgedale, in the Division of Camperdown, has, in conformity with the provisions of the said Law, been deemed to be a fit and proper person to be taken out of the operation of Native Law.

“Now know ye, that by and with the advice of the said Executive Council, and that by and under the powers in me vested by the said Law, I do hereby make known and declare, that on and after the date of the publication of these presents in the Government Gazette the said James Sofasonke Mpanza shall be, and is hereby declared to be exempted from, and taken out of the operation of Native Law; and shall be, and is, thenceforth subject to the ordinary laws of the Colony.

“Given by me, this ninth day of September, in the year of our Lord One Thousand Nine Hundred and Eight at Government House, Pietermaritzburg, Natal.

“MATTHEW NATHAN Governor.

“Registered this day, September 15th, 1908.

“HERBERT MILLAR, registrar of Deeds.”

By virtue of the provisions of Section 31 (3) of Act 38 of 1927 that letter of exemption is deemed to have been issued under Act 38 of 1927, and it appears therefore that the appellant is a Native who has been legally exempted from the operation of “Native Law.”

who are assisting in the upliftment of the African people, in building up a better future for its citizens. In the words of the Mayor, Mrs. J. McPherson let us all “make a determined effort to build up happiness in the lives of all our people. Let it be on a scale in keeping with our tall buildings, as bright as our beautiful garden suburbs and as warm as our sunshine, and so make this city of gold world-renowned not only for its gold, but for its big heartedness and human consideration for the less fortunate of her citizens.”

LEGAL EFFECT

Appellant contends that the legal effect of that document is to exempt him from subjection to the provisions of Section 5 (1) (b) of Act 38 of 1927.

A letter of exemption issued under the provisions of Section 31 of Act 38 of 1927 apparently takes the form of a grant of exemption to the recipient from “such laws specially affecting Natives or so much of such laws as may be specified in such letter”. Consequently the extent of the exemption should be easily ascertainable from the terms of the letter. But in the case of letters issued under the Natal Law 28 of 1865 the exemption granted is an exemption from the “operation of Native Law” and the question which arises is what is meant by the words “Native Law”. This is a question which in some cases may be difficult to answer because there are numerous legislative provisions which affect Natives only and it may be difficult to say whether provisions are part of “Native Law”.

SUPREME CHIEF

In the present case the legislative provision in question is one which appears in the Native Administration Act, and it provides that the Governor-General may “whenever he deems it expedient in the general public interest order the removal of any tribe or portion thereof or any Native from any place to any other place or to any province or district within the Union, upon such conditions as he may determine.”

Under Section 1 of the Act it is provided that the Governor-General shall be the Supreme Chief of all Natives in the provinces of Natal, Transvaal and Orange Free State and that he shall be vested with all such rights, immunities, powers and authorities in respect of all Natives as are, or may be from time to time, vested in him in the Province of Natal.

There can be no doubt that this idea of a supreme or paramount chief is based on a principle of Native Law. Under Section 7 of Law 44 of 1887 the Governor of the Colony of Natal was granted the power and authority “which according to the laws and customs and usages of Natives are held and enjoyed by any Supreme or Paramount Chief”. Again under the Natal Code of Native Law (Law 19 of 1891) the officer for the time being administering the Government of the Colony of Natal was created supreme chief, and that Act provided, in the form of a declaration rather than in the form of an enactment conferring powers, that the supreme chief “exercises in and over all Natives in the colony of Natal all political power and authority.”

In addition it provided that he could divide existing tribes and amalgamate tribes, depose chiefs and remove them and their families to another part of the Colony and could, acting in conjunction with the Natal Native Trust, remove tribes or portions of tribes or any Native from one part of the Colony to another. Now these powers, at any rate, so far as they consist of rights vested in the Supreme Chief to interfere, at his discretion, with the personal liberty of an individual Native to live where he chooses, are powers connected with Native tribal organisation and control and so would appear to be provisions of Native customary Law and not of the general law of South Africa applicable to the other inhabitants of the Union. On this point the preamble to Law 28 of 1865 is instructive inasmuch as it recites that “it is not expedient that the Native generally should be withdrawn from the operation” of Native Law “but on the contrary they should remain subject to the provisions thereof and the special control thereby created.”

The control referred to seems prima facie to be control by chiefs. One of the fundamental principles of our general South African Law is that, except possibly in times of national emergency, the individual citizen, provided he obeys the law of the land, is not liable to have his personal freedom restrained by executive action, and the idea of a Supreme Chief, at his discretion and without trial, directing an individual to move his place of residence from one part of the country to another is foreign to that system. On the other hand the existence of such a power in a paramount chief, by virtue of Native law has been recognised by this Court in the case of Mokgatle and Others v. The Union Government (1926 A.D. 71).

Consequently it would seem from these general considerations alone, that the provisions of Section 5 (1) (b) of Act 38 of 1927, though they appear in a Union Statute are merely re-enactment of a principle of Native Law. If there were any doubt upon this point it would be set at rest by an examination of the provisions of Act 38 of 1927. Section 5 appears in chapter 2 of the Act, the heading of which is “Tribal organisation and control”. This heading is a matter of importance which can be taken into consideration for the purpose of interpreting provisions contained in that chapter. See *Turfontein Estates Ltd. v. Mining Commissioner* (1917 A.D. 419), *Commander v. Collector of Customs* (1920 A.D. 510).

TRIBAL ORGANISATION

Tribal organisation and control is entirely a matter of Native Law, such things being unknown among the other inhabitants of the Union.

Again, in Section 5 (1) (b) itself, the power given to the Governor-General to remove a Native is coupled with the power to remove a tribe or portion of a tribe, and this collocation also indicates that the subject

which is being dealt with in that section is Native Law and that the persons amenable to it are Natives subject to Native law and not Natives who are exempt from the operation of Native Law.

For these reasons we came to the conclusion that the appellant was, by reason of his letter of exemption, not subject to the provisions of Section 5 (1) (b) of Act 38 of 1927 and consequently the appeal was allowed and the conviction of the appellant was quashed.

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Umama Wethu, uEsther Kambule

Usishiyile umama wethu obelokhu eyinduduzo kithi seloku sashiywa ngu baba wethu uMufi S. E. Kambule ngo February 1921. Ulale ngoxolo waphunyuzwa kuyo yonke imizamo yakhe emihle eyohlala ingumzekelo omuhle kithi.

Umbhanselo wokusebenza ku-ka mama siwuthole ngomhla ka 20 August, 1946, usuku esamfihla ngalo. Njalo-njalo ekuphileni kwakhe wayelokhu elisho elokuthi kuhle ukuhamba izinkonzo ngoba ngokwenza njalo umuntu uthola umbhanselo kubantu baka Thixo lapho esewushiya lomhlaba. Kube njengokusho kwakhe ngoba waphelikezelwa ngabantu abangaphezu kwama 700. Baqhamuk' izifunda zonke bemphathele imiqhele, bemphathele inkulumbo eyiqiniso ngokuphila kwakhe, bemphathele zonke izinto ezinhle umuntu abhanselwa ngazo uma esehamba. Isikhala sephepha kasanele ukuba sikhombe ukubonga abantu beNkosi abasize ngakho.

Sibonga uRev. no Mrs. W. Nxumalo base Newcastle ngako konke abakwenza ukusizana nathi ukwenza umama wethu aphaheke kahle eseSibhedlela. Sibonga kakhulu oNesi abasiphathela ngobunono ngesikhathi emsingethe eSibhedlela. Waza wazo naye umufi esaphila ukuthi akazange ayifone impatho enhle kangaka. Sibonga nomhlaba wethu uMnz. P. N. Radebe wase Newcastle obesiphathela kusukela ekuguleni kwakhe kuze kufike isiphetho sakhe emhlabeni. Waba usizo ukumtholela izinyawo emusa kuDokotela isikhathi eside ese Newcastle.

Sibonga izakhamuzi zase Jobstown — Massondale — Suspence Farms, Newcastle, ezabambisana nathi ngokungathi ngempela bangabantwana bakwethu. Sibonga kakhulu abakhelwane bethu uMnz. no Nkk. W. Jansen base Hopevale, Dicks Halt, nabo abangazange badinwe ukusizisa njalo esagula umufi, umhlaba wabo ababemthanda kakhulu, futhi beza bezombona beno Mnz. Boshoff no Miss Nel be Dutch Reformed Church.

Siyabonga kakhulu nalaba abaphonsa izandhla: Mr. J. Nkosi and family, base Newcastle 10s.; Mr. M. J. Msibi wase Utrecht £1; Mr. O. P. Kumalo, Germiston £1; Mr. Mdhebe, Germiston 5s.; Mr. Cleopas Moloi and family, Johannesburg £1; Mrs. M. Moloi, Clocks-pruit £1; Mrs. Elsie Mtshali, Mapumulo 4s.; Mrs. M. Kumalo, Dicks Halt 10s.; Mr. and Mrs. C. Ndimande, Witbank 5s.; Mrs. A. B. Molefe and family, Springs £1; Mrs. M. Ngwenya, Newcastle 5s.; Mrs. A. E. Kumalo, Clifton, Dannhauser 10s. Miss H. Mavundhla, Johannesburg 4s.; Mr. and Mrs. W. Mkonza, Babanango 2s. 6d.; Mrs. Agnes Ntsele, Germiston 5s.; Mr. J. Masango and others Jobstown £1; Mr. E. Tshongwe nomuzi, Jobstown, Newcastle 10s.; Mrs. Chas. Sondezi, Besters 3s.; Mr. and Mrs. L. P. Msomi, Vryheid £1; Mr. J. J. T. Mafuno, Heidelberg 10s.; Mrs. Kate J. Makaye, Blauwvbosch 10s.; Mr. Ephraim Sitebe, Jobstown 5s.; Mr. J. Koza, Jobstown, Newcastle, 10s.; Mr. J. S. B. Kambule, Germiston 10s.; Methodist Manyano, Married Quar-

ters, Durban 2s. 9d.; Methodist Manyano, Pietersmaritzburg £1.

Yithina abantwana bakhe, Job no E. Kambule, Robert no Ruth Kumalo, Raicha no E. Dhladhla, Mac. no Lydia Kambule.

Iziphakamiso

(Iyaqhutshwa)
(Ngu S. J. Sithole)

Akusiyo into elula nakubani ukuba aveze amasu amukelekayo kuwo wonke umuntu mayelana nodaba lokukhulula isizwe kulamadoda asicindezele, kodwa ngithemba ukuthi lamasu angasisiza isizwe.

1. Umhlango wesizwe iAfrican National Congress uphiwe igunya namandla obungqongqoshe phezu kwayo yonke imihlangano, abe yiphalamende labaNtu, abe ishoba lokuziphungela.

2. UCogress asebenze nabakuhlumeli besizwe ePitoli nezigele balwele; Ukukhulekela izinto eziningi kakhulu ngasikhathi sinye. Nazike izihloko zezinto engithi mina masigxile kuzo, ezinye sizike okwamanje.

(a) Imfundo yemipoqo kubo bonke abaNtu abamnyama naphi naphi umntwana aze agcine ku Std.

VI. Ngiyavuma ukuthi akusiyo into elula njengoba kukhulunywa ukuphoqa abantu ukuthi bafundise izingane zabo ikakhulu emaphandleni.

(b) Umhlango wesizwe nabakuhlumeli nezigele balwele ukuchitha imithetho egqilazayo nejavazayo kumNtu yamapasi.

(c) Umhlango wesizwe, njaloke ulwe namaholo abantu bonke njengoba emancane kangaka.

(d) Umhlango wesizwe, njaloke ukhulekele inhlalakahle yabantu.

(e) Amalungelo okuba sizivulele imisebenzi yethu phakathi kwabantu bakithi. Kungagweviwa nje kunqatshwe namalungelo ethu ngenxa yebala lethu.

(f) Zimpunga nani banumzane, musani ukushiya intsha yakini ezindlini zenu uma niphuma lempikazi yokukhulula isizwe. Khumbulani ukuthi "Intsha ithemba lesizwe."

Abantwana Bomdabu

Akenibheke, abafana bakithi abanengi asebethwasile bafumana iziqu zemfundo ephakame ngabe siyabeqela sibafake esibayeni sesizwe, sibathele ngomquba ukuze babe ubhaqa lapho kucubungulwa, kuhloliswisa wonke amagiligombe, nezingozi zemithetho esicindezele. Ubudoda abukhulelwa.

Izindaba zethu mazingapheleli ezinhleni zamaphephandaba. Akusukume wonke umuntu ngisho nesinedolo imbala.

NeNkosi yaseNgilani uKing George VI ayifike kufelizwe ingathi, "Impela kuliqiniso ukuthi abaNyama ngamavila ahluleka nokuzenwaya, bakhonze isifazane notshwala kuphela."

Abangani Bakhe bath'

uJim Ngumlisa Onenhlanhla

—Njalo wesese futhi ufumana imali yoqobo !



Kodwa uJim uhlala esese. "Ngiyawuthanda umsebenzi wami," kusho yena, "ngobake ngiwenza kahle nginekhaya elihle ngifumana imali ethe xaxa."

Qaphela, uJim usebenzisa iPhosferine yonk' imihla, ngaleyo ndlela "uzilonda kahle" ahlale eqinile. Akadinwa noma adubeke, ngakho unakho ukuthi alungele nokuvakasha ngokuhlwa.

Ingomunye wemithi edumileyo iPhosferine, futhi ubatshazwa ngoDokotela yonke indawo. Ulungisa imithambo, unqande ukukhathazeka, wakhe amandla nomfutha umsebenzi ubemnandi.

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Nanjani na iBon Ami ithandwa ngaphezu kwamashumi amahlanu eminyaka! Iya khaulezisa, ukugqiba kakuhle. Isusa amafutha nokunchola okumfiba—ngaphandle kokukrwela—yosule kube kuhle. Igcina iisinki zokuhlambela, iifestile kwane mithi ezotyweyo iyenza ikhazimle ngathi mitsha. Isitena seBon Ami sibiza kancinane—kwaye idyojwa kancinane yenze umsebenzi omhle. Kungani na ukuba ungayenzi umkhazimlisi wakho kuphela?

EzaseVuma Eshowe

(NguK. N. Jojo)

Sifike apha ngoJuli phakathi noMn. Z. Mbelu waseLusikisik ngokuza kuthabatha umsebenzi wokufundisa ukulima (Agricultural Demonstrators). Siphuma emfazweni ebesikuyo iminyaka emithlanu.

Sifikele kumlimi uMn. E. Dingana waseFlagstaff C.P. owasamkela ngobubele obukhulu. Sasinoloyiko lokuba sofikela kwabanina, kanti maninzi amaAfrika aphele le plaza yaseVuma, abanumz. A.M. Shelembe (Madevu), A. Nala, M. Zulu, Mzoneli (Nobhala) noM. Ntuli. Athi la madoda alo mzi ma sikhululeke, sonwabe ekhay' apha, sisele amanzi eVuma.

NgeCawa sathathwa nguNkos. K. Ngema walapha wayokusibonisa indlu yecawe. Kuya thandazwa apha kuqhutyelwa phambili. Nemfazwe sesithanda ukuyilibala ngenxa yobubele bala maAfrika.

Simkelwe nguMn. A.M. Baird obizwa ngokuthiwa "Nyon" iyandiza, ekupheleni lukaAugust. U-tshintshelwe eGreytown, UMn. A. Nala, umlimi walapha wasihlanganisa ukuba sikhe simenzele umphako, kuba lo mfo ebelungile, ngokwenene samnika £1.10s.

Ubuyile kwikhefu lakhe lenyanga ezimbini uMn. R. Ngcobo, umlimi ophethe emasimini alo mzi. Uya phila bethu. Kutsho kwana nemvula, siya tyala ngoku.

UMn. A.M. Shelembe, umlimi ophethe ezinkomeni, abathi ngu-"Madevu," uthi ma kuyekwe ukuthetha okuninzi, ma kulinye sidle sihluthe. Lo mfo akathwali mpqawazi nokuba lishushu kangakanani na.

UMLUNGUKAZI WAKHE UMPHE INTO ENEXABISO KUNE MALI.

Akuba ebuyile unoThemba e dolophini ngo Mvulo nempahla yakhe azakuyi hlamba indoda yakhe yaphaula into yokokuba inkosikazi yakhe ichwayitile. Yabuza indoda nge lethi. "Yintoni Nothemba! Ukhangeleka ngo kungathi uchole imali." Waphendula ngovuyo u Nothemba.



Ndifumene into engaphe zulu kwemali ixa iso, nge thamsanqa ndixelele u Mlungukazi wam ukuba u Ntombana ukohlela kango kokuba angajali ebusuku. "Kodwa wena ucidhe nge" watshe u Makanda equmbile, ndithenge ichiza kwezintso zinta thu zidlulileyo eXhwele ni Ngani ukuba uthethe ku Mlungukazi wakho ngo kungathi asimfunelanga yeza umntwana! Asinalo. Makanda kungoko ndimbuzileyo Ingqele ku Ntombana iya isendele mihlalo, yaye lemchiza



ya'ho ayinamsebenzi U Mlungukazi wam undinike elicebo lokokuba ndisebenzis iyeza kanye, naye alinika owakhe umntwana Kutiwa igama lalo yi Chamberlain's Cough Remedy. Yabanceda abantwana bakhe; iyakunceda u Ntombana masililinge Makanda. Waske u Ntombana waphila.



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Intlanganiso yomzi ebihlangene ngohla wel2 kuSeptember, ichotshelwe nguMn. G. Mbizela, ibe nomdla kakhulu kubantu, ibizwe yiKomiti yomzi ngenjongo zokuba kuchazelwe umzi ngemali ebiqukelelwa apha yokuhlangula umzi kwityala obekwa lona yitshala ngokuthi ithukiwe ngulo mzi. Nje ngoko undimangele engenise ityala kamagqetha, umzi nawo uzifuncile elawo igqwetha elifuna imali ngokwenza lo msebenzi.

Ngokufuphi umzi uhlanganise amac22 nomwangalala kwisithuba senyanga kaAugust yodwa. Into ke eyenze umdla kule ntlanganiso kukunikwa kwenxhelo yemali ebantwini, ingabi ngulo "hlasi ngqe-e-e" nemali zabantu, lusale lubhubha umanyano lunganayo nepeni, ukuze kungabikho nenxhelo yomkhondo wemali, nento eyenziwayo ngayo.

YOBO THOZA IZINYELISO

Ibinga lekomiti eyangeyeki i-ntsebenzo elolo hlobo, kuba loo nto iya kwenza umkhitha oya kuncedisa ukubothoza izinyeliso zommonashe abade bajoyina kwicala lentshaba ezilwa nenkqubela yesizwe. Siyazi phofu ukuba abanye bayenza loo nto ngokungawugandi umonakalo abawenzayo kwingomso labo nelabantwana babo. Bakho ke phofu abancedisa i-ntshaba zesizwe ngenjongo zokucenga inkonzo entlalweni apha.

Ezizela ngaseMunsieville zithi iLiso Lomzi wakhona licele kwiBunga ledolophu umhlaba (freehold land) apho umzi oNtundu unokuzithengela khona iziza zokwakha. Impendulo yeKansile ngathi itfembise ukusiqwalasela esi sicelo.

Ngamama Bawo, nangakumbi kuba ezinyanisiweni zininzi izizathu ezizalwa sesi sicelo. Esokuqala nesona singumqolo, sesi skuba ayifumaneki indlela ezinokwahlulwa ngayo ezi zizwe zibini, esimHlophe nesiNtundu, kweli lizwe, kulunge nto macala omabini. Ewe okunene ikhona yona imithetho ye"khala-bha" esingayibiza ngokuthi yeyokuqhisana nje kodwa, kuba ayitsho ukuthi naankuya umhlaba webala etithile nelithile.

Ube'apha ngomhla we7 uMn. Solomon Hlatywayo wasePimville endwendwele ubukhwe bakhe kwaMn. Jedore Rapoo, UMn. M. B. Kwaza nenkosikazi yakhe u-Nokwiliti bebelapha kwaMn. Maxim Kaleni kwimpla vekhi engaphaya Benze usuku kwasa bephindela kwaseJohannesburg.

IKONSATI ETHANGA

(Zisuka kuphepha le 7)

ezithe ndakucela intambo yokwenyula inkomo eyeyeleyo zatsho ngomtya. Kwezo zihlobo ndingabalula uNkos. E. Shumana, Nkos. N. Ndandani, baNumz. M. Ntusi, B.A., Mvunge, Dlabantu, Lunika Bulube, Ntibana Bulube, Nkos. M. Nogauta, Mn. Xabanisa noNkos. R. Xabanisa. Neel esayiphiwa nguprincipal, Nkos. Alice Rowe waseMbuto, nezinye izihlobo ezondixolela ngamagama azo siya zibulela. Ndithi nangomso mzi wakowethu. Andithethi nto ngawe mntwana waseNgilana, mtakaRowe, ubungumzali wam ke wena.

—MABEL MAHLANZI (H.W.O.)

VUSA INYONGO YESIBINDI SAKHO—

Ngaphandle kweColomel—uya kuvuka uxhuma emandlalweni wakho ufune ukuhamba.

Isibindi simelwe ukuba sichithelwe emathunjini iipayinti ezimbini zenyongo yonke imihla. Ukuba inyongo ayivuzeli ngo kukhululekileyo, ukutya okutyileyo akunakho ukwetyiseka. Kunokungundela emathunjini, sivuthamclane isisu, uqunjelwe, udakumbe, ungemi kakuhle.

Thabatha ezoPilisi zilungileyo zeXhego uCarter zincinane, zezenyongo. Iipayinti ezimbini zenyongo ziya kuvuzela esibindini sakho ngokukhululekileyo uzive ume kakuhle.

Thabatha umgqaliselo njengoko uyalelwe.

Buza i-CARTER'S Little Liver Pills. Izabiso 1/3.

Wawuyokwenzani Entlango

(NguJ. X. Noboza)

Oku kungezantsi lilinge lokubonisa umzi wakuthi jikelele, ngenhlalo engemnandi ephilwe ngamajoni aNtsundu. Profu noloyiko lukho—intaka yona ayizange yaphela ncam—kuba kukho ngangamsha engalo inde, engqondo ingathethekiyo. NguRhulumente ke lowo. Kanjalo kwakho nento yokuthi umntu ethetha kanti sel' egqibile ukuzitsalela ihlatha. Kungoko ke amajoni engenaburhangarhanga babheke phi babunoko. Ikwa sesi sizathu nesibangela ingcwangu kuninzi lwethu majoni. Iintliziyo zibuhlungu emva komsebenzi omkhulu ofezekileyo—imfazwe.

Ubomi phambi kwejni elise liphumile emfazweni abubuhle kwaphela. Ukuze sikwazi ukuqondisisana kufuneka silande imbali apho iphuma khona.

"Nali iqogo, nantsi imela, nangu umlilo, kodwa liphina ixhwane lesibingelelo?" Ekuqaleni kwale mifazwe ipheleleyo yaba ngumbuzo lo, owabuzwa nguRhulumente xa wayefuna uncedo lwemiDaka. Akazange afumane bunziba bubheke phi kuba kwa oko waphendulwa. Amadoda aNtsundu azenza amaxhwane esibingelelo; azenza idini lomzi kaNtu, xa kwakufuneka kukhuselwe iintsapho nomhlaba omhle womZantsi Afrika xa kwakufuneka ekhuselwe ubomi bomntu ngamnye. Ma siwakhangele ke la madoda xa ayephuma ezindlini zawo, eshiya iintsapho zawo ngemva, wambi imfuyo zawo, wambi abatshakazi, wambi namalungelo awo. Cinga ke mfundi ehambile eginywe ngumsebenzi wesizwe phantsi kolaulo lukaRhulumente; ezo mfuyo zisencebeni yezilo zasendle, naabo batshakazi bekwinlungu ezingathethekiyo, se bemane bethumela imithandazo kuSombawo, kuba kaloku ababengabo kuloo makhaya matsha bahambile. Babengena kweza ngakumbi phofu, kuba unobangela woku kwahlukana ngumcimbi wesizwe siphela. Khangela nalo maqajana eshiya zonke izinto zawo, esabela ubizo lwesizwe siphela.

Mhla ke athatyathelwa ezandleni zikaRhulumente ngabameli bakhe kwiindawo ngeendawo, kwenziwa izithembiso ngamakhobo nezityhuthulo ezingenako ukucazululwa apha. Zonke ke ezi zinto zathethwayo yayi zezokomeleza nokukhuthaza amadodana angabi madolw' anzima, nje ngoko umfi uMqhayi ebesakuthi:

"Hambani ngemilenze engena mkhinqi, Hambani ngeentliziyo ezingenadyudyu, Ngomzim' okhaphukhaphu, Ngomzim' ongenantaka, Nithi gxanya, gxanya, gxanya."

Okunene ke ma sikhumbule siwabona la madodana egxanya-gxanyaza kumaziko okufundisa amajoni kwiindawana zonke. Ma singalibali ke kananjalo ukuba eli futhe lengqesho ayeqala ukudibana nalo. Yonke ke le nto ayeenza nje ayesazi emazantsi entliziyo ukuba phi xa uSomandla Ewapha amandla, waliza ngoloyiso—olu ke sesilubonile—ofumana ooni-nooni ngokwezithembiso zikaRhulumente.

Lwawela ke ucwambu lwamadodana esizwe esiNtsundu, awela amathol' oonyongande kudlelana, amathole emazi ngeemazi, lwawela ulibo lomzi kaNtu, amaqadi ezindlu ngezindlu. Yabathwala inqwelo emathumbu makhulu, yacanda nabo kwiilwandle ngeelwandle, besiya kukhusela balwele isizwe sakowabo.

Phantsi kwentlalo enzima, phantsi kobomi obulusizi, besazi be-

Ikonsati eThanga

Sibe nomnyhadala wekonsati apha eThanga phantsi kwengqonyela yetitshala umfo kaNguzi. Le konsati ibe yenziwe ngamakho-sikazi phantsi kombutho kaNkosk. Mabel M. Mahlanza oyiHome Welfare Officer ngenjongo yokufumana uncedo kugqatso lwamakhaya agcinwe ngococo.

Lo mnyhadala ube neekwayala ezintlanu, zimi ngolu hlobo: 1. Eyasekhaya, ibhexeshwa ngumfo kaNguzi, 2. Qora, ibhexeshwa ngumfo kaNdandani, 3. Ngamakwe, ibhexeshwa ngumfo kaSiwundla, umde-ngentonga, 4. Mgomanzi, ibhexeshwa ngumfo kaTini, 5. Zazulwana, ibhexeshwa ngumfo kaGcilitshane omncinci kaMbekeza. Zacula ezo kwayala kwatsho abantu bakhumbula e-Nevaneva apho bangaziyo.

Lo konsati ibe nempumelelo, kanga ngokuba imali yaaba £11 16s. Andilibali ukubulela izihlobo zam

(Ziphelela kuphepha le 6)

qonda ukuba phantsi kwezo mpe-mbelelo balidini, okunene babona

ukuba kwasendleleni leyo, ukufa kukufuphi kakhulu, xa bemane bexelelwa ngeenkwi zotshaba emanzini. Zonke ke ezo meko azi-nyamezela amadodana. Azithabatha khaphu-khaphu, enethemba lentlalo eya kuba ngcono kuneyo-kuqala, ekhumbula zonke iintwana-ntwana zithetha kakhulu. "Oh hayi ukuzalwa wedwa! Ukuzalwa wedwa ngumlu wenyama!"

(Isaqhutywa)

UZenzele eBhofolo

(NguNqaphela Ndikhule)

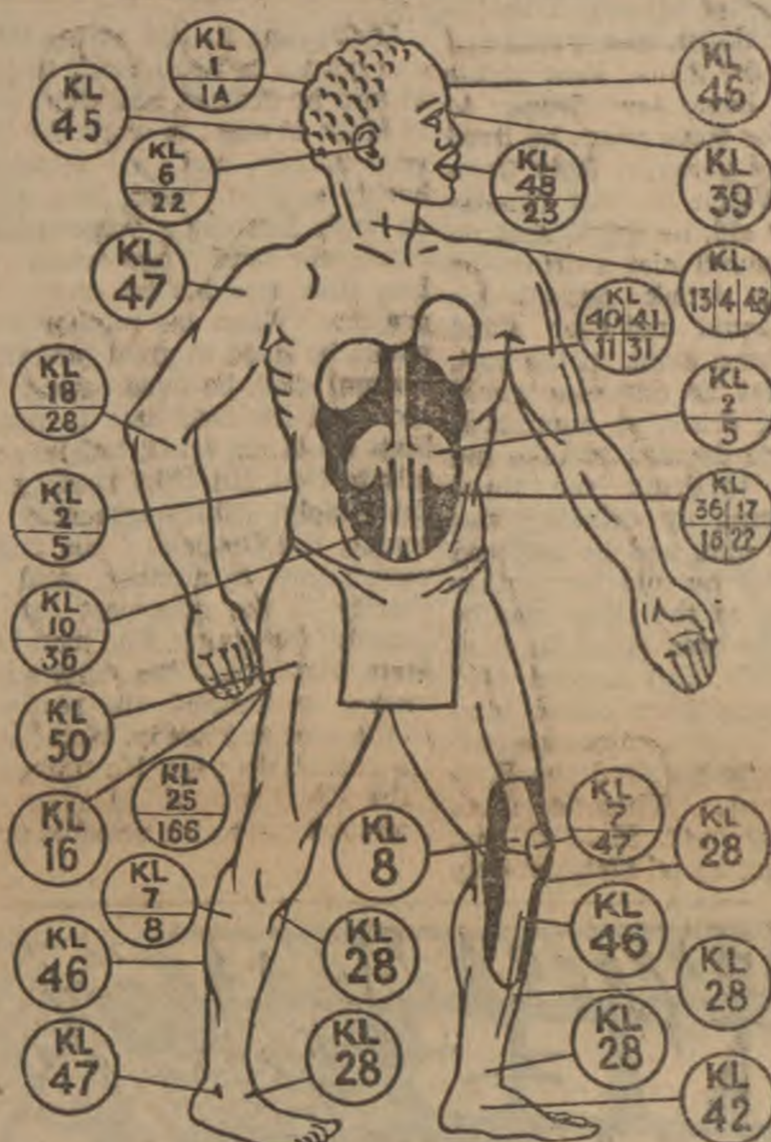
UZenzele ubonakala engcamba-za emya kwethuba elide ekobe-ntlombe. Siya uyisana neli qela phantsi kwentonga yoMn. W. ngempumelelo yekonsati yalo ebi-ngowe23 kuAugust, eWesile kwa-Tini. Iqela lombutho lo labayumi libabulele ngentsini ababukeli amalungu kaZenzele!

ngemidlalo yalo ebemihle kakhulu. Abaculi bakaZenzele ibingamaKhosk. L. Sonqishe, I. Ngqambela, I. Roji noE. Mahebe, namKhosz. S. noG. Fani noT. Mbewu. Bebencediswa nguTini phantsi kwentonga yoMn. W. Sonqishe neHigher Mission yoMn. D. Ngcelwane. Into engumnanga-into engumnanga ayephi na amanye

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For all Ailments

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



K.L. 1. KAYA LAMI GRANDPA HEAD-ACHE POWDERS.

The most marvellous Pain Reliever, curing Headache, Neuralgia, Hay Fever, Sciatica, Rheumatism, Toothache and all nerve pains. Price 1/6 per box.

K.L. 1A GRANDPA HEADACHE AND FEVER TABLETS.

A marvellous pain remover curing Headache, Neuralgia, Hay Fever, Sciatica, Rheumatism, Toothache and all nerve pains. Price 1/6d.

K.L. 2. KAYA LAMI KIDNEY AND BLADDER PILLS.

For weak Kidneys, Inflammation of the bladder, Scalding Urine and Backache. These pills also act on the Liver. Price: 2/6 per bottle.

K.L. 3. KAYA LAMI COUGH AND COLD MIXTURE.

The best and safest cure for Cough, Colds and all Bronchial and Lung affections. It allays all tickling and irritation of the throat and chest. Price: 1/6 per bottle.

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The best and safest way to have pure, red blood and get a regularly circulated system. Tens of thousands of persons were cured from Scrofula, Pimples, Scurvy and Scrofulous Sores, Glandular Swellings and other diseases arising from the impurities of the Blood. Price: 3/- per bottle.

K.L. 5. KAYA LAMI KIDNEY AND BLADDER MIXTURE.

A sure remedy for bladder affections, such as Cloudy Urine, Bloody Urine, Inflammation of the Bladder, etc. Price: 3/- per bottle.

K.L. 6. KAYA LAMI PAIN EXPELLER.

Gives instant relief from all pains such as Headache, Neuralgia, Toothache, Backache, Rheumatism, Sciatica, Gout, Lumbago, and all complaints accompanied by feverishness. Price: 2/6 per bottle.

Colds, Influenza, etc. It gives immediate relief without injurious effects. Of all ailments, Rheumatic Pains by regular use of this remedy, there is not the slightest doubt that these are probably the worst to cure, but rheumatic pains in the back, joints and shoulders, legs and arms will be relieved. Kaya Lami Rheumatic Ointment K.L. 8, should be used in conjunction with this. For pains which come to the joints, this specific together with this marvellous pain relieving ointment, is a definite help. It makes a body bent by pain, free from all pain. Price: 2/6 per bottle.

K.L. 7. KAYA LAMI RHEUMATIC MIXTURE.

K.L. 8. KAYA LAMI RHEUMATIC OINTMENT.

This ointment is specially prepared for pains in the joints caused by

rheumatism. It should be used in conjunction with K.L. 7. This ointment is well massaged into the affected parts. Price: 1/6.

K.L. 9. KAYA LAMI HEALING OINTMENT.

This is a great remedy for Wounds and Sores. It cleanses and heals the wounds and it is an excellent remedy for sore feet, chapped skin, and is also the best and most suitable general ointment. Price: 1/6.

K.L. 10. KAYA LAMI DIARRHOEA AND DYSENTERY REMEDY.

This remedy is excellent and immediately stops all Diarrhoea and Cholera, also relieves a terrible colic, which one suffers when suffering from the above ailment. Price: 2/6.

K.L. 11. KAYA LAMI INFLUENZA AND COLD CURE.

Do not wait for a really bad cold or attack of flu to tighten its grip on you. One tablespoonful will give you immediate relief. This is a great home remedy and brings comfort to your aching, feverish body. It clears your running eyes, relieves rapidly, and removes the germs from the blood stream. It is very quick and reliable. Let it be part of your home medicine chest. Price: 2/6.

K.L. 12. KAYA LAMI SKIN AND PIMPLE OINTMENT.

For blemishes on the skin, for pimples on the face, and as a skin food, it will be found ideal. It is an ideal cream for night use in summer and winter, and is suitable for both dry and greasy skins. At a certain age young boys and girls suffer from rash and pimples; this marvellous cleansing ointment together with Blood Purifier K.L. 4, will be found very effective by these young sufferers. It is also excellent for after shaving, it removes all the troubles of rash which are caused by shaving. It beautifies the skin and imparts a marvellous texture. Price: 1/-.

K.L. 13. KAYA LAMI LUNG TONIC.

This is a potent cough syrup for young and old. It is strong but pleasant to take, and certainly does a great amount of good. Price: 1/6.

K.L. 14. KAYA LAMI FEVER DROPS.

A reliable remedy for fever and colds, pains in the body, and other similar ailments. These well-known drops relieve fever promptly and efficiently. Price: 1/-.

K.L. 15. KAYA LAMI ROOS SALVE.

An antiseptic ointment which rapidly cures cuts, wounds and sores. This ointment too, is excellent for sore feet, swollen joints, etc. It should be used whenever you find one of your children with a small abrasion, cut or sore. Price: 1/6.

K.L. 16. KAYA LAMI XXX (EXTRA STRONG) PILLS.

This is a strong purgative. It cleans the bowels and stomach, removes all bile and is suitable for men and women. It tones up the system and purifies the blood stream. For those who suffer from indigestion Extra Strong Pills will give immediate relief. Price: 1/-.

K.L. 17. KAYA LAMI STOMACH AND INDIGESTION MIXTURE.

This is an excellent cure for indigestion, flatulence and heartburn, and has been known to relieve gastric ulcers. For (sejoso) a common complaint among our people, there is no better cure. Pregnant women who suffer from morning sickness will find this excellent. Price: 2/-.

K.L. 18. KAYA LAMI UNIVERSAL EMBROCATION.

This embrocation is very penetrating, and a boon to footballers, tennis players, etc. There is nothing better to cure their stiff muscles. For pains in the joints, body and back, it also gives a great amount of relief. This is the most penetrating of all embrocations. Price: 1/6.

K.L. 19. KAYA LAMI HEART TONIC.

When your heart beats quickly, you feel weak tired and dizzy, uncomfortable and suffer from palpitation of the heart, use this good heart tonic. The heart is the source of life; keep it fit and well by using this great tonic. Price: 2/6.

K.L. 20. KAYA LAMI WORM REMEDY (VERMIFUGE).

This is a Worm Destructor. When one has worms, one feels very weak and is easily annoyed; one loses one's appetite. To get rid of these uncomfortable feelings and to feel healthy and happy again, use this marvellous remedy, which is also suitable for tape worm. Safe for adults as well as children. Price: 1/6.

K.L. 21. KAYA LAMI EYE DROPS.

This is a great remedy for sore eyes. It can be used for styes in the eye. It is a tonic for the eyes and makes the eye healthy and strong. Price: 1/-.

K.L. 22. KAYA LAMI EARACHE DROPS.

These Earache Drops are excellent for all pains in the ear. They give great relief when there is discharge in the ear, and often when there are Neuralgia pains near the ear. Can be used by young and old. Price: 1/-.

K.L. 23. KAYA LAMI TOOTHACHE DROPS.

For toothache and Neuralgia pains, there is nothing better than these drops. A little cotton wool soaked in these drops will give immediate relief. If whole jaw is sore, these drops are painted on to the affected parts. Price: 1/-.

K.L. 24. KAYA LAMI TONIC PILLS.

These pills are used as a tonic to strengthen the system. Price: 2/6.

K.L. 25. KAYA LAMI LIVER AND STOMACH PILLS.

For Billiousness, Headaches, Liverishness, Constipation and Bile, there are no better pills than these mild aperient pills, which act on the liver and on the bowels. It can be used by young and old. It is a non-habit forming pill and one of the best cures for constipation. Price: 1/6.

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OUT AND KEEP IT
FOR FUTURE
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INTERNATIONAL
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P.O. Box 1065 — PRETORIA.

*When Dora
walks down
the street*

**She gets greetings
everywhere**

Dora is beautiful and modern, and everybody likes her clean, clear soft skin. Palmolive Soap has helped her to have such a beautiful skin. The scent of the flowers in Palmolive makes her still more attractive. Every girl can have a soft, clear, clean skin if she takes care of it and uses Palmolive Soap.

BE LIKE DORA. BE A MODERN "PALMOLIVE GIRL."

Here is the way to do it.

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

Palmolive Soap costs very little and lasts a long time. It has the scent of fresh flowers.



**"He's ALWAYS
well and happy"**

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

FREE BOOK FOR YOU

If you are worried about your baby, write for a free Diet Chart, showing you how to use NUTRINE. When writing, say whether you would like your book in English, Zulu or Sesuto. Write to Dept 54N, Hind Bros. & Co., Ltd., Umbilo, Natal.

NUTRINE BABY FOOD

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



The Glorious Freedom That Jesus Brings to Us

"If the Son (Jesus) therefore shall make you free, ye (you) will be free indeed.—St. John Chapter 8 verse 36.

The message of the New Testament is one of Freedom. Freedom from the rule of sin, freedom from fear, freedom from sickness, all this the message of the Good News of Jesus' love for us brings to us. We have only to accept this Gift which comes from the Almighty through His beloved Son Jesus.

Matt Talbot was an uneducated working-man who lived in Dublin, in Ireland. He was born in 1856, and because he was a very troublesome schoolboy he was put to work at the age of twelve years. Matt worked in a store which did business with a brewery. At the age of thirteen he came home drunk from drinking stout. He was given other work, and then came home drunk from drinking whisky.

At the age of seventeen he became a bricklayer, and would sell his clothes for drink. Most nights Matt came home too drunk to pray, and for some years he lived without ever going to Holy Communion. When he was twenty-seven years old, he found that no one would stand him a drink—he had always drunk out all his wages and could not ever stand any body else a drink in the past. The fact that no one else would stand him a drink, so humiliated Matt that he decided to take the pledge not to drink for three months. Giving up drinking was so hard for him, and he suffered so much, that he told his mother that as soon as the three months were over he was going to start drinking again. But instead God drew him, and Matt found himself at the Holy Communion service, where he received the Blessed Sacrament. When the three months were over, Matt did not start drinking again! Matt not only

stopped drinking, but he stopped using bad language too!

From that time onwards Matt chose to sleep on a couple of boards, and to pray, and to fast. Matt became a workman in a timber-yard; he became the cheeriest of companions, and in fact, rather rough in some ways, he ended by leading his fellow-workmen by sheer character.

Where Matt was, theft ceased, bad language stopped, when tempted he refused to lie. During the dreadful labour troubles of 1913-1914 he sympathised wholeheartedly with the cruel injustice dealt to himself and his fellow-labourers, yet he refused to join in manifestoes or in picketing, and renounced strike pay. But his fellow-labourers saw in Matt something better than themselves, so they gave him money—this money Matt spent on people poorer than himself, to help feed and clothe them. In the troubles that followed, and during the Anglo-Irish war, and during the Great War, Matt went on quietly doing good, and refusing to take part in any political discussions.

Matt went to bed at ten-thirty, and got up at two o'clock to pray; at four he dressed, and went at six to Mass, at eight to work. He lived very simply, and as self-denial hardly ever ate meat. Matt worked with increasing responsibility, extremely hard, and when any free time was his he spent it in prayer. When his mother (with whom he lived in great poverty in a slum) died, he lived alone and spent all his free time in prayer. Matt could not spell; but he could talk to God. His chief reading was the Holy Bible—especially of course, the Gospels. His friends were great in number, and his charity to the uttermost of his capacity for giving. The men loved Matt. Matt spent the minimum of money on himself—the rest went to the poor and needy. Matt died in his seventieth year. He often said, "The Kingdom of Heaven was promised not to the sensible or the

Children's Food

Children's food should be nourishing rather than stimulating. They do not need much meat, nor require several courses to make a meal. You should try to serve at the same time daily, and irregular eating of sweets, fruit, cake etc., between meals should not be permitted. Children, like ourselves, need a change of diet. A good dinner from a joint one day should be followed the next by milk puddings. When children are young, soup or fish makes a pleasant change; and puddings varied in flavour should be frequently given. We are, of course, now only speaking generally, but all children cannot eat the same things, and a mother who values her children's health must study their individual tastes. Plenty of milk should be given to young children, for it is the best and most natural food.

Household Hints

Eggs for salads and sandwiches should be boiled for 10 minutes. The shell should then be cracked and the egg allowed to remain in water until cold; this prevents a dark rim forming round the yolk.

The most simple method of preventing draughts is to tack narrow strips of felt along the tops bottoms and sides of doors, etc., wherever cracks occur.

Brown boots and shoes can be successfully dyed black by giving them an application of ordinary black ink. The brown polish should first be removed with a little harts horn, after which as much ink as the leather will absorb must be rubbed into the leather. The application of ordinary blacking, and a good polishing will complete the transformation.

To stop boots or shoes from creaking, soak the soles in salt and water, and soak them overnight in linseed oil.

educated, but to such as have the spirit of little children, depending wholly on God."

A favourite text of Matt's was:—"Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." St. Mark, Chapter 10, verse 15.

The one message Matt wanted to share with others was the Power over sin that Jesus brings to those who accept Him as their Saviour.

THIS LITTLE PACKET GIVES YOU service— safety and Instant PAIN-RELIEF

HOW TO DEAL WITH THESE PREVALENT COMPLAINTS—

- 1 COLD'S and 'FLU' smothered in one night by two 'ASPRO' tablets and a hot lemon drink.
- 2 RHEUMATIC PAIN safely relieved by 2 to 4 tablets after meals.
- 3 SORE THROATS and TONSILLITIS banished by gargling with 2 'ASPRO' tablets in half a glass of water.
- 4 LUMBAGO and SCIATICA pains soothed away.
- 5 CHILDREN'S EPIDEMIC FEVERISH COMPLAINTS banished by prompt action with 'ASPRO'.

In addition, 'ASPRO' is absolutely invaluable for such everyday troubles as HEADACHES, NEURALGIA, NEURITIS, SLEEPLESSNESS, TOOTHACHE, IRRITABILITY and NERVENESS.

Conditions of pain are too numerous to particularise. There's the headache, the sciatic pain, the rheumatic pain, toothache, earache, nerve pains and innumerable minor pains due to a variety of causes. When you have a pain YOUR FIRST NEED IS FOR INSTANT PAIN-RELIEF. Now 'ASPRO' gives you INSTANT PAIN-RELIEF and gives it in a perfectly safe, soothing manner. Furthermore, when 'ASPRO' relieves the pain it also attacks the causes of numerous complaints, for after ingestion in the system, 'ASPRO' is an INTERNAL ANTISEPTIC, a SOLVENT OF URIC ACID, an ANTIPYRETIC or FEVER-REDUCER and a POWERFUL GERMICIDE. So the action of 'ASPRO' not only frees you from pain but generally gets rid of the complaint by dealing with the causes.

So why go unprotected
when **'ASPRO'**
IS AVAILABLE FOR
EVERY HOME?

Made in South Africa
by NICHOLAS (South
Africa) (Pty.) Ltd.

Remember, 'ASPRO' serves all and suits all. All can take it from child to parent. In addition to its other medicinal qualities 'ASPRO' has valuable antiseptic properties. Used as a gargle it will banish sore throats and protect you against infection. The prices are within the reach of all.

77 Field Street, Durban.

To whom it may concern.

Dear Sir,

I recently suffered from a severe attack of Quinsy, and after trying various remedies I was recommended to try an 'ASPRO' Gargle, and have pleasure in stating that I found considerable relief, in fact it was through taking 'ASPRO' tablets that I gained a rapid recovery.

I strongly recommend anyone suffering from a like complaint to use an 'ASPRO' Gargle, and I am sure they will also derive considerable benefit when no other medicine has given relief.

Yours faithfully,
J. McKAY.

You may use this as you wish.

J. McKAY.

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READERS' FORUM

Health Propaganda to Combat Witchcraft Advocated

"Medicus," Johannesburg, writes: The declaration of war against disease among Africans is something which needs the attention of all who are concerned with the health of the people. Thus far, beyond reports covering hospitalisation and the building of health centres (all these being reports appearing mostly in European papers which the bulk of Africans never read) we hear nothing by way of steps to combat disease at its very roots. The story of the overcrowding of hospitals might easily prove an accusation against the health authorities' inaction in the matter of tackling disease among Africans.

More than the mere building of hospitals and health centres, the training of doctors and nurses, there exists a need for an intensive propaganda drive against disease among the Africans, most of whom are still believers in witchcraft and superstition. Health articles in the Africans' newspapers which enjoy a fairly wide circulation seem to me to be a useful way by which the Africans can be made to understand the causes of disease and how to combat disease.

The Rhodesian African papers have set an example in this direction, and week by week knowledge is disseminated among the Africans on matters of health and the measures necessary to adopt in fighting disease. With our crowded locations, some of which should long have been condemned and rebuilt in keeping with sanitary laws, the need for the propagation of health knowledge is urgent. If the Department of Native Affairs can spend money in educating Africans on various matters affecting the Africans and the Department itself, there seems to be no need why the health authorities should not follow suit.

God's Gift to Mankind

Thos. A. Bowman, Goodwood, writes: I read with deep discontent the letter headed "Reader Calls Marriage 'Unnatural,'" in your issue of August 24, as being written by Sgt. A. J. Makgoka. Illness prevented me at the time from taking up the cudgels in the defence of a sacred gift.

It would seem, reading between the lines of your correspondent's letter, that he is not aware of the fact that his opinion is a slur upon all mothers who have been the backbone of all peoples of the world throughout its bloodiest warfare.

Besides this, his idea of marriage is a blasphemous challenge to our Father, the Great God Who gives our mothers the spirit to face their trials, and sustain us in ours, and Who gives us, among other glorious things in life, the world and love; the right to love and marry. The right to see one of our own flesh and blood in miniature, is a Christian heritage afforded to us all, but one which we do not approach in the right light, nor venerate in sanctity and sacredness. Let it be borne in mind that I bear your correspondent no ill-feeling, but feel it my duty as a struggling Christian to take the

stand I have taken for Christian idealism. Besides, it is dangerous to youth to put into print an opinion which can implant wrong ideas of the best side of life.

An Appreciation

E. M. Mtembula, Johannesburg, writes: As a member of the "Transvaal Shangaan Association", I wish to thank you for the inclusion of Tsonga in your paper. In the past, the Tsonga-speaking people have missed news owing to the fact that news was published in other languages which they could not follow.

The inclusion of Tsonga in the

"Bantu World" has done much to enhance the prestige of the Tsonga people.

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LEGS
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TORCH
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FRIEND!





One dark night I was walking on a country road. In the distance I could see the lights of a motor car that was standing still.

When I reached the car I found the motorist looking under the bonnet, but he could not see anything as his headlights were shining away from him.

I took out my Eveready torch and shone it on the engine and the motorist found the trouble in a moment and put it right. Only that day I had bought new Eveready batteries for my torch.



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

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UNBEATABLE QUALITY & VALUE!

Use guaranteed pure
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It saves time and labour—makes clothes last longer.

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Sunlight's rich lather will help make your razor last longer.

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It helps prevent sickness and helps keep your children strong and healthy.

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Its extra soapy lather will keep every corner of your home clean, sweet-smelling and healthy.

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It will help keep your skin soft, smooth, healthy.

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Mafatshe Le Matlole A Trust

TSHIMEGO YA DITIRO TSA BOTSHOLEDI LE BOEMEDI JWA BANTSHO

E rile mo dithutong tse di gatisitsweng mo ditshaping tse di fetileng lwa utlwa kafa e neng ya re mo ngwageng wa 1396 Matlole a Bantsho a Botsholedi a matlhano a kopanngwa ka teng go ira Letlole le lengwefela le legole le gotweng "Trust ya Bantsho ba Souta Afrika." mme ke maikaelelo a rona go tlhalosa ka bottlalo tsamaiso le tshimego ya lone. Ebile gape re tla tlhalosa ditshwanelo tsa BaAfrika go tlhagisa maikutlo a bone kaga ditiro tsa "Trust" le go tsaya kabo mo go wetseng morero le maikaelelo a Makgotlana otlhe a lone a simolotsweng ka one.

Go na le batho bangwe ba ba sa lemogeng gore kopanyo ya matlole a go dira le lengwefela ga se gore go latlhlwe dikgopolo tsa bone tsa tshimologo ya Botsholedi jwa Bantsho. Diphetogo tse di bileng teng ke tsa go irela go tsamaya mmogo le kemo ya botshelo e ntseng e fetoga go ya pele — eseng go kgoreletsa kgopolo ya thaego ka tsela epe. Go tshwana fela le motho wa lesika o a tleng a re hularong sa loso la ga morwarraagwe a tlhokomele leruo la ngwana ga mogoloe, mme mo bodiseng joo, a e e dira tse di tshwanetseng le tse di leriwang ke diphetogo tsa botshelo go tsamaya o tshwareletsweng a tla mo kemong ya bogodi.

Mo Molaong wa Tiro ya Botsholedi ya Bantsho ba Souta Afrika o dirilweng ka ngwaga wa 1936 go teng bosupi jwa go tshetsa se se builweng kaga go tlhola maikaelelo a thaego le kemo ya ditiro tsa "Trust," ka gobo temana ya karolo nngwe e bua gore madi mangwe a kgobokantsweng

mo Letlole la Thušo la Frei Stata kgotsa la Tlhabololo ya Ditiro tsa Bantsho a tshwanetse go dirisiwa mo ditiro tse le thaetsweng mo go tsone pele go dirwa Molao oano.

BODISA JWA LETLOLE LA BANTSHO LA SOUTA AFRICA

Re setse re kile umaka kafa e rileng mo metheng ya bogologolo lefatsheng le mofuta mengwe ya boswa jo bo tlhakanetsweng le ditiro tsa tlhabololo; tota-tota re ka re boswa jwa lesika, kana phuthego kana morafe; ba bo bo le mo boikarabelong jwa Kgosi kana Kgosana e le modisa le mma-baledi ka teng. Ke ka yone tsela e ntseng jalo Mmusi wa Lefatshe la Kopano e leng modisa le mookamedi wa ditiro tsa boswa jwa BaAfrika — (South African Native Trust). Ke ene mookamedi a le nosi, mme ebile o ka re ka thata e o e sietsweng ke Molao a rolela tshwanelo ya tsamaiso go Tona ya Mmuso wa Kgotla ya tsa BaAfrika yo a tlamegileng go dirisanya le Lekgotla la Ditiro tsa

Bantsho. Gape, Mmusi o na le thata le nonofa go dira molao kaga ditiro tsa "Trust" ka Dikwalo tsa Kgoleletso.

PAPISANYO YA TSAMAIISO YA GOMPIENO LE YA BOGOLO-GOLO

Fa re ka akanya ka tlhokomelo kaga se se boletsweng fa godimo re tla lemoga kafa tsamaiso ya gompieno e tshwanang le ya bogologolo ka teng. Kgosi ya Morafe e ne e na le tsela ya go roma kgosana kana rangwane-a-gwe mo tirong e ntseng jalo go dira mo leineng la yone ntswa le mororo Kgosi ka boyone e ne e le mmayamolao. Gape gantsi, lefa e ne e se tsotlhe. Dikgosi tse di botlhale di ne di lopa kgakololo mo bagakolodib tsa tsone kana banna ba Lekgotla la Semorafe fela jaaka mo Molaong wa 1936 wa Botsholedi Tona ya Mmuso e na le go akantshanya le "Native Affairs Commission."

Ke tshwano e kgatlhang ya tsamaiso mme ebile e tswelapele go feta fa. Bontsi ba lona le itse mogwaga le ngwaga fa Kgosi ya morafe o mogolo ga gongwe e a tle e kgethe Dikgosana le borametse go disa dikgoro kana metsana ya matshoko. Bathusi ba Kgosi ba ba ntseng jalo le bona ba thusiwa ke bagolwane ba dikgoro kana makgotla mangwe a ka go feta ka Dikgosana kana borametse ba one, a ka irang boipileto kwa modiseng yo mogolo wa morafe — ebong Kgosi ka namana bakeng sa pabalelo ya matshelo a bone.

Go ntse jalo fela, Mmusi wa lefatsheng la Kopano o na le Makgo-

tla a Metse le Lekgotla la Baemedi ba Bantsho le mo go lone BaAfrika ba nang le baemedi ba segabone ba ba ka mo thusang le go mo gakolola mo ditirong tsa gagwe tse dikgolo tsa Bodisa ba ditiro tsa merafe ya BaAfrika ba lefatsheng la Kopano. Go feta moo, e tla re fa nako e ntshe e tswelapele BaAfrika ba ba tshwereng ditiro mo Makgotleng a boletsweng ba bapetse kitso e oketsegileng mo ditirong tsa tsamaiso ya puso ya merafe ya bone. Mookamedi le modisa wa ditiro tsa Bantsho a ba rebotele boikarabelo jo bo golwane mo ditirong.

Ke thuto ya Tlhago gore motho o tshwanetse go ithuta go tsamaya mme e re kwa morago a leke go siana mme mo lobakeng lwa go ithuta go tsamaya, thuso ya motsadi le mmelegi di tlhakega thata gore ngwana a tlhoke go wa le go khutlega. Go ntse jalo, le rona ba re ka tlhweng re le banyne, e ka re fa re setse re itse go tsamaya ra thusa ba ba santseng ba tshwere tiro ya "pipidi." mme ebile fa re setse re itse go siana ka lebelo, re sa ntse re tlhoka go rurifatsa tshiano ya rona le ketelopele gore re kgone go siana lebelo la mmannete go sena kotsi e ka re tlhagelang. Gakologelwang tlhe, gore "lebelo ga le na motloga-pele, le na le mmolai wa lone."

MOSOLA WA THUSO LE KETELELO YA MAKGOWA MO TIRONG YA BOTSHOLEDI

E ya re fa gongwe go utlwale potso e reang, "Ke ka ntlha yang re ka baana le Makgowa jaaka baemedi mo makgotleng a setseng a umakilwe?" Ke potso e utlwalang mme re tla leka go e araba ka go dira dipapiso.

E kile ya re bogologolo kwa lefatsheng la MaSwatsi Kgosi nngwe ya morafe wa Swatsing ya dumalala ditopo tsa Makgowa mangwe tsa methale-thale tse gompieno gotweng "Ditumelelo," e le Basweu ba tlleng mo lefatsheng ka ditiro tsa mofutafuta le maikaelelo a sa tshwaneng. Mme ka tsela yona e ga diragala dilo tse dintsinana tse e neng ya re krabagare dikgaolo tsa lefatsheng la MaSwatsi tsa gapiwa ke Makgowa kwa ntle ga poelo epe mo go beng ba lefatsheng ka go se ka ga dirwa mabaka a ka athologang fa go tsoga kgang. Ga re bee molato mo Kgosing kana mo Makgowing a dirileng tiro eo, ka yona nako eogo no go ntse go na le Lekgotla la bodisa la MaSwatsi le le neng le disitse mafatshe, mme lo tla dumalana le rona gore fa go no go na le mookamedi wa bodisa wa Lekgowa nkabo go sa diragala tatlhagelo epe ya morafe.

Gape bangwe ba lona ba itse ditiragalo tsa kafa bangwe BaAfrika ba kileng ba nna ba ikopanya ka morero wa go reka dimikana tsa lefatsheng go aga metse kana golema. Lo bile le tlhaganya sentle-ntle gore gantsi tiro e maikaelelo mantle e lefa e ka tlhwe e kgethetswe batho ba ba tshwanetseng, ya tle e felele ka marara le matshwenyego le tatlhagelo e sudisang pelo. Boamma-aruri ke gore dithulaganyo tse di a bong di dirilwe tse badisa ba ka tswedisetsang tiro pele ka tsone, ya bo e le tsa botsholedi jo bobotlana ebile maikaelelo e le a mmannete, mme go tlhoka-sego e ire gobo BaAfrika ba tlhela mo kitsong le thutegong tse di tlhokegang bobe go ba nonotsha go ntshetsa ditiro tsa bone pele ka boikarabelo jo bo phepa. Dilo di ne tsa fetoga ka kgatlhego fa tsamaiso ya ditiro tsa botsholedi di sena go kgethelwa badiredi ba Makgowa ba Kgotla ya Ditiro tsa Bantsho.

Gompieno go na le BaAfrika ba kitso e kgolo ba ba nonofetseng go tsamaisa ditiro tsa "Trust," mme go bile go tshwanetse go baana le lobaka lwa go ithuta ka ketelopele ya Lekgowa le go gakologelwa gore pele ga go tsaya boikarabelo jo bo golongwe o tshwanetse go ithuta ka bolelele le go baana le tlhaganyo mo ditirong tsa bodisa le botsholedi.

—3TBN (XIII)

How can Women be Attractive?

All women want to know that. And their inherent desire to attract should, and does, continue long after marriage. If that were not so we would find them, in later years, careless of their appearance.

A woman's attractiveness does not depend on the shape of her nose, mouth, ears or chin, the colour of her eyes, the uniformity of her teeth, the contour of her face, on her figure, or the quality of her dress. Her disposition, amiability, vivacity, energy, all have a much more important bearing on her popularity than any, or all, of the physical features outlined above. Very often one finds a "plain" woman sought and surrounded by men admirers. Why is this? She has "charm." She is agreeable. She is companionable. Men enjoy her company.

The truth is that attractiveness is nothing more than inward Health. All really healthy women are cheerful and magnetic because they feel that way.

A man is never attracted by ill-health and its misery.

And the purpose of this advertisement is to tell all women the secret of how inward Health is obtainable.

WE HAVE NOTICED HOW YOU ATTRACT THE YOUNG MEN

YES. I HAD TWO OFFERS OF MARRIAGE RECENTLY

YOU ARE SO ACTIVE AND FULL OF LIFE. AND YOUR SKIN IS SO CLEAR AND SMOOTH

I TAKE CARE OF MY HEALTH. IT IS EASY TO-DAY

WHAT DO YOU DO TO MAINTAIN HEALTH?

MY FUNCTIONAL AND DIGESTIVE SYSTEMS ARE REGULATED AND CLEANSED BY FELUNA PILLS

BUT WHAT ABOUT YOUR BLOOD?

FELUNA PILLS PURIFY AND ENRICH THE BLOOD. I HAVE PROVED IT

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Feluna Pills for Females Only thoroughly cleanse, regulate and strengthen a woman's structure, eliminating the impurities, stimulating the glands to do their work, feeding the blood, assisting digestion and strengthening the nervous system. A day or two after the first Feluna doses she is conscious within herself, of the definite working of their powerful curative action. The dull, lazy, headachy feeling is replaced by a free, clear, happy urge for action. The hitherto clouded eyes sparkle with a new interest in life, expressing a cleansed digestive tract. Work is no longer an effort, it has become a joy. Feluna Iron revitalises her blood, multiplying the red corpuscles and thus banishing the weakening scourge of Anemia.

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With this new Feluna health there naturally follows a happy disposition. Patience, serenity, laughter, help and concern for others, sympathy, duty of motherhood—all these are for her and those around her. She expresses Feluna health. She holds the Key to that full life of happiness and usefulness which is the birthright of every girl and woman. For in the regular, complete and strong functioning of the female system lies the capacity to take and to give that happiness which, basically, is the real "charm" of the attractive woman. It is the mission of Feluna Pills to provide that basic Health. A trial will prove their power to do what we claim for them. Get a bottle to-day and note the early encouraging results.

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

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Palpitation
Irregularities

Blurred Vision
Lethargy
Colitis
Stomach-ache
Fullness after Eating
Acidity
Belching
Irritability
Trembling
etc., etc.

Mahungu-Hungwana

Mr. J. P. Machebele l'a tirhaka aka S. A. P. Head Quarters Pretoria, a nga nkulukumba wa Kereke ya Swiss Mission a Lady Selborne, o tiakusiwe a va 1st class Sergeant. Rev. S. Khosa, loyi a a ri Mufundzisi wa Masotsha ya ya Vatsonga na Vavenda a nyimpini o humile a Vusotsheni. O le Elim sweswi. Lembe le'ri taka o ta ya Graskop laha a nga ta va Mufundzisi kona.

Rev. A. A. Jaques M.Ed., Principal wa Lemana Training College, o rhamba la'va a va ri switshudeni swa Lemana na hinkwavo la'va swi tsakelaka, e ka shinkhubya-na sha Lemana Day, hi siku ra 10 October 1946, le Lemana College. Loko mi lava ku tiva hinkwaswo swa siku leri tsalelani Rev. A. A. Jaques, Lemana College, Louis Trichardt.

Jefro A. Malale loyi a a ri shikhongelweni sha Vamanana le Orlando, o hundze hi le Pretoria ku vona vatukulu. A shititshini loko a ya kaya o heleketiwe hi Floric, Elizabeth, Julieth na Zakja.

M. A. J. Baloyi wa Lady Selborne na Jefro J. Mboweni wa Pelindaba, Pretoria, a va yile kaya a nkosini wa ku lova ka ndzisana ya Mr. Baloyi.

Mr. na Mrs. A. M. Mandlalele va Valdezia Mission station, va katekisiwe hi nwana wa mufana hi siku ra 17 September 1946. Nkulungwani hi dzongal.

Mr. Ben B. C. Machaba loyi a a dyondzisa le St. Scholastica Roman Catholic, Daviesville, o dyondzisa sweswi a St. Patrick's School, Randfontein.

La'va lavaka ku dyondza shikolo sha madyambu, fambani mi ya vonana na mururi le Doornfontein Swiss Mission Church.

La'va lavaka ku tiva ta shinkubya-na sha ku elelana na Rev. H. P. Junod wa Pretoria, tsalelani Rev. J. Mbolweni, Swiss Mission, Atteridgeville, Pretoria, kumbe Mr. S. H. Malale, Swiss Mission, Lady Selborne, Pretoria.

Khombo ri ve kona le Samarie Mission Station ra ku hundza haleno misaveni ka nkulukumba Mahohlo Muchwetweni Makhubele. Hi rila na nwina va ka Makhubele.

Rinwana Khombo i ra ku lova ka Mr. John Mageza wa le Brakpan Location. Na nwina va ka lakhongele ha rila na nwina.

Vutlhari Bya Vatsonga

(E. M. Mtebula)

Hi nga vulavula hi vutlhari bya Vatsonga, hi nga fiki makumu ka byona. Mhaka le'yi endlaka leswaku, hi va ni swikombiso swo tala hi tlhelo ra vutlhari bya Vatsonga, hi leswi hi soriwaka, ni ku tisola leswaku a hi tlharihengi.

Ndi ta kombisanyana, hi laha Mutsonga a nga tlharihanga ha kona. Nhlengoletano ta tinsbaka-nshaka, eka tona, ku vulavuriwa Shizulu-Laha madoropeni, ku endlwa ti-Shixhosa ni Shisuthu, kambe Mutsonga u kona: ulo vandaa! U ta khedza hikwaswo a ku swi bul!

Kasi tindhlovo le'li nwana, nhlengoletanwini ya Vatsonga, a ti twi tshumu.

Ta Vadyondisi va Tinsbaka-Nshaka

Swikolo swi enetili matlhelo hikwawo ku sukela e Nwalungwini ku ya fika e Dzongeni. Loko hi vona tinsbaka ta vantima, a hi vangani la'va taka ku ta dyondisa e nwalungwini lomu, ku nga kona hi humaka kona. Kasi Vatsonga, a va siyanga tlhelo. Mhaka le'yi endlwa hi yini shana? Yi endlwa hi leswi Mutsonga, hambu o fika e shikolweni sha ka Zulu, sha ka Risuthu, o to fika a dyondisa to tindimi ta ka vona hi ku olova. Munhu ya loyi wo hatla ku twisisa swilo, hi ta ku a nga tlharihanga ha yini shana?

Andi soli tinsbaka le'li nwana, kambe ndi kombisa leswaku tona ti nga hi soli. Na kona loko ndi nga tshavi ku khomisa tingana, hi ku shinyata ndi ngaku. Mutsonga o tula tinsbaka hikwato hi ku hatla ku twisisa.

Nwina Vatsonga, mi nga tshavi ku soriwa na nwina mi nga ti soli, kasi mi tlharihili ngopfu.

Shikwembu Sha hi

Randza

(Sh. Moruti)

Ndi khense hi ku taka ngopfu ku vona hi laha Matshangana hi ya-mahlweni ha kona. Leswi swi kombisa leswaku na hina. Shikwembu sha hi rhanda tani hi tinsbaka tinwana. Ku kota leswi shi hi vulaka vana va shona. Ndi vona hi laha Matshangana yo tala sweswi ya kotaka ku sungula bisimusi (Business). Swa hi tsakisa swinene, na ku twa la'va tala va hina lava yaka mahlweni na yena Jackson Moruti u endlwa dyondo. Na yena Daniel Moruti loyi a tshamaka e Bethany Mission

Mafambisele ya

Tikereke

Ndi ni mahika ya ku teleriwa hi timhaka le'li karhataka ehenhla ka mafambisele ya tikereke ta ka hina.

Ku ni swo tala leswi ndzi nave-laka ku swi vula, kambe ndzi ta pfumala ndzhawu ya swona namuntlha. Kutani ndzi ta vula mhaka yinwe ntsena.

Ndzi vile na ku hlalala ngopfu kutwa leswaku vavuri lava a va ri karhi va dyondza kwale. Elim va humile, va hetile fidyondzo ta vona, kutani unwana na unwana va vona o yile kaya ka yena ku ya vula rito ra Hosi kona, hikuya va ka yena a nwi vitani leswaku a ya vula rito kona.

Hina va Elim na marhavi hi vanwe na Mhinga na marhavi ya kona. Kutani Mhinga o ni vavuri vo talanyana, a ndi nga hlaihi hi mavito ya vona kambe va fika mune, kumbe ntlanu, kasi hala Elim a ku na vavuri.

Na swona, mbinga a nga hambu a teka vavuri hikwavo, hikuya a nga swi koti ku phamela vavuri lava a ri swakwe.

"Mita ntsengele u tshemba nkolo." Mhinga a fanela ku phamela vavuri ya yena a ri swakwe. Mhaka le'yi fanela ku kambisisiwa swinene, hikuya loko swi nga ri tano ntirho wa Evangeli-wu tlhelela ndzhaku. Hala Elim na marhavi ntirho wa Evangeli wukhomiwile hi vatitshara la va minkarhi yo tala va nga kumiki nkarhi wa ku ti lunghisela ku ya dyondzisa hi mukhuva wa kona, hikwalaho ka mintirho ya ku ya dyondzisa vana swikolweni.

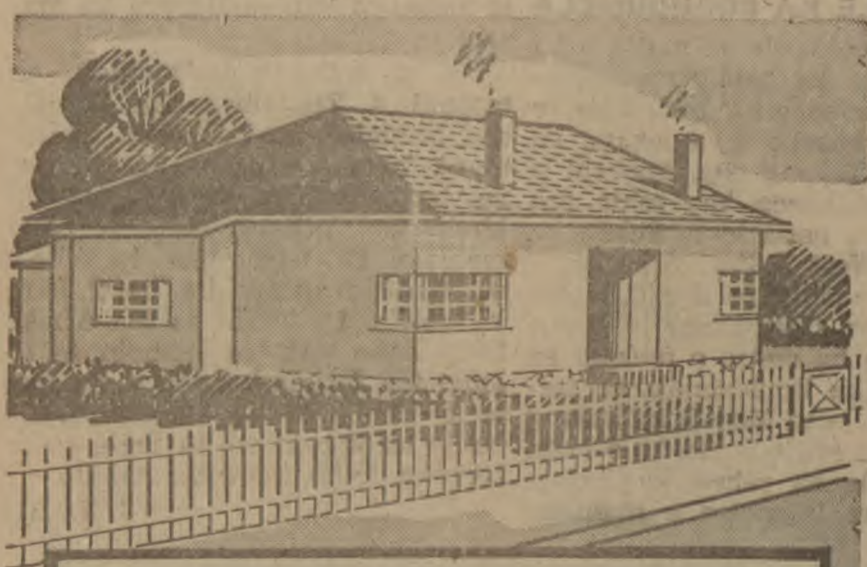
Na swona hi fanela ku tsundzuka leswaku ku dyondzisa rito ra Sikweswi lava nkarhi wa ku ti lunghisa ku tula nkarhi lowu munhu a ti lunghisaku e ku ya dyondzisa vana.—J. Max Marhanele.

FOR ROBUST HEALTH!



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USE COLGATE DENTAL CREAM



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The Post Office Savings Bank is a place where you can keep your money safely. It cannot be stolen or lost, for there it is watched over by the Government. . . . When you put your money in the Post Office Savings Bank it increases in value like a herd of cattle, yet whenever you want it there it is ready for you and you can take it whenever you please. . . . Go to your nearest Post Office to-day and

Use the Savings Bank the Government has made ready for you

Give Your Baby

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HAPPY DAYS AND PEACEFUL NIGHTS MOTHERS USE THEM IN THOUSANDS OF HOMES PER 1/6 BOX

(Per Post 1/8)

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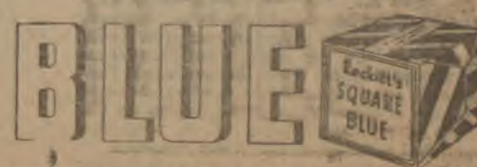
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KHOLO EA LITOROPO AFRIKA

Qaleho Ea Litoropo Tsa Afrika

Pale ea histori ea Afrika e qaleha morao-rao nakong e fetileng khale e lebalahileng ha banna ba ne ba tseka matla a bophelo hammohe le liphopholo. Ba lona ba ratang ho bala lintho tsa khale ha ba so fumane masupi a Afrika e Boroa le e Hare, hobane ka nako eo batho ba ne ba tsamaea hohle ka mehla e bona 'me ke feela ha tsoelo-pele e qala ho tiha ho eeng ho qalehe metse le tsela tsa tsoelopele.

Koana Afrika e Boroa ha ho joalo, hobane koana Egepeti baepi ba fumane majoe a khopotso a pakang hore khohle tsa nako ea Nile ke tsona mohloli oa pele oa tsoelopele. Ba-Egepeti ba khale ba ile ba theha tsela ea bona ea khale ea ho rapela, thuto l e manane a melao. Ba ile ba aha metse e meholo, litempele le litsela, 'me tsoelopele ea bona ke ea pele koana Afrika eo re nang le mangolo ka eona.

Ha nako e ntse e tsamaea tsoelo-pele ena ea Egepeti ea khahloa ka matla ea Greece 'me motse o moholo oa Alexandria o ile oa thehoa ke Alexandria the Great ka selemo sa 332 pele ho tsoalo ea Kreste. Ho ea makatsa ho bona hore esita le ka matsatsi ao a bohlo-holo leliboho la eona le letle le ne le bonahetse 'me motse ona o ile oa qaloa feela e le oa likepe moo li fihlelang teng.

Sehleke-hlekeng se bitsoang hapa linaha tsa ba ahileng le bo-Pharos hona lelibohong lena ho na eaba ka 640 ka mor'a lefu la ile ha ahoa tulo e khole e bo-Kreste ba hapa motse oa Alexandria. Ha feta lilemo tse ling hape tse makholo a mararo eaba ho ahuoa motse oa Cairo o nka sebaka se neng se nkoe ka nako e telele ke motse oa Alexandria sa ho ba o moholo hohle mohloling

Ka lilemo tse makholo a robong motse ona oa Alexandria oa hola, oa e ba 'ona o fetang eohle ka tsoelopele metseng eohle e neng e le ka ho ea ka malibohong a leatle la Mediterranean. Sekolo se tummeng haholo sa tsa bohale se ile sa qaleha moo ha mosebetsi oa tsa khoebo le 'ona o ile oa hola.

Butlenyana batho ba Arabia ba nna ba fumana matla 'me ka matla a maholo a bona a bolumeli ba teng bo tebileng ba qala ho

Batho ba Phoenicia e ne e le ba-hoebi ba baholo 'me ka Carthage ba ile ba fumana leliboho le letle la khoebo le mesebetsi ea ntoeng. Ho ne ho hopoloa hore mona ho ka fihlela likepe tse makholo a mabeli moo sehleke-hlekeng se hare-hare motsamaisi e moholo oa likepe a neng a ka ba le hona ho bona likepe tsohle ha li fihla ka moo.

Ha ho thujoa motse oa Tyre ke Morena Nebuchadnezzar, Carthage ea fumana bohloka leatlang la ka Mediterranean. Ka 460 pele ho matsoalo a Kreste ho boleloa hore Hanoo o ile a feta marakong kapa lits'iheng tsa Hercules eaba o fumana bolula ka lebopong le ka Bophirimela ho Afrika.

Ba bang ba lona ba tla hopola pale tsa Hannibal le nto tsa hae le Ma-Roma le kamoo e ileng ea e ba eona molaoli oa pele oa ho etela banna ba hae pele mose ho meeli e tletseng leqhoa ea lithaba tsa Alps le kamoo a ileng a sebelisa litlou ho khahlana le makhola a Ma-Roma.

Carthage e neng e ile ea qaloa e le sebaka sa khoebo feela, e ne e se e hotse e le naha ea makhohla a matla a ntoa, ea futuhela Roma, 'me kahoo ea hloloa. E ne e le naha ea repabile e neng e busoa ke borena boo neng bo e na le maloko ntlong e putsoa ea parlamente. Bokreste bo ne bo nki-



Ntlo ena e Orlando ke mohlala oa matlo a matle a Ma-Afrika, a lulang malokeishining a 'Masepala Gauteng. Ba bangata batho ba la-katsang ho ka ikhants'a ka matlo a bona empa ba hloloa ke hloka-halo ea matlo. Matlo a macha a batleha ka likete-kete.

Ntoa e khole e ile ea loana khafetsa mona mahareng a batho ba Arabia le ba Portugal 'me ka selemo sa 1631 batho bohle ba Portugal ba ile ba bolauoa. Leha ho le joalo ba ile ba khutla empa ha ba ka ba hlola ba e ba le hona ho ka qala 'Muso o mong o moholo o bonahalang hantle.

Ho qaleheng ha lilemo tse lekholo la metso e robong khoebo ea Ma-Arabia ea makhoba e ne e se e kene le karolong tse ngata ka Afrika e ka Bochabela. Makhoba a ile a romeloa ka Bochabela le ka mafats'eng a Arabia.

Ka selemo sa 1823, lehae la matla la Mazrui la beha leliboho la Mombasa ka tlas'a tsireletso ea Manyesemane, empa ha boela ha fetoloe ka morao 'me ka selemo sa 1837 leliboho lena le ile la hapuo ke Seyyid Said oa Oman ea ileng a etsa motse oa Zanzibar ntlo-khole ea naha e neng e le ka tlas'a tsamaiso ea hae. Ka lilemo tse mashome a mahlano motse ona oa ba ka tlas'a tsamaiso ea marena a Zanzibar, empa ka 1887 o ile oa neheloa qetellong ka ho Manyesemane hore a o sireletse eaba e ba motse o moholo oa Afrika e ka Bochabela. Esita le kajeno, Mombasa e ntse e le Karolo ea Borena ba Zanzibar ebile e kentsoe lenaneng la Tsireletso ea Kanye e fapaneng hohle le Koloni ea Kenya.

Ntoeng ena e sa tsoa feta, e ile ea e ba leliboho le matla la likepe 'me seemo sena se ka nna sa atisoa ka nako e tlang haeba Britain e ka ea qetela tumellano ea eona ea khoebo le Egepeti. Ho tla thabisa mohlomong ho bona hore ka nako ena ea selemo seo re buang ka sona morena oa Egepeti o ile a etsa hlaliso ea hore ho nkoe motse ona oa Mombasa 'me kahoo a batla keketso ea 'Muso oa hae ho ea fihlela ka lebopong la India.

LEBOPO LE KA BOPHIRIMELA

Pale ea pele-pele ea metse e ka lebopong le ka bophirimela, joaloka ea metse e ka bochabela, e amane le khoebo e sa lokang ea Makhoba. Tabeng ena, bahoebi e ne e le Makhoba 'me sohle seo a neng a se batla hore fihlela ke meru ea West India, Amerika e ka Boroa le motse oa Brazil. Motse oa Accra ka Gold Coast le Lagos ka Nigeria ke metse e meholo ea lebope le ka Bophirimela eo tsamaisong ea eona Ma-Afrika a nang le karolo e khole e ntse e hola. Lagos e ile ea rehoa ka karolo ea leshome le metso e mehlano



Ke eo "Shanty Town" ea setumo e neng e ahuoe haufi le Orlando ho bonts'a khanyetso ea ho qotetsana malokeishining a Masepala. Thokonyana le mona le bonts'oa matlo a macha.

oa noka ea Nile. Ho buloa ha tse-la e tlohang Kapa ho lebisla ka Bochabela ho ho le ka selemo sa 1498 ho ile ha batla ho felisa khoebo ea motse oa Alexandria. Limoko, silika le majoe a matla a ka Bochabela, a neng a ile a tlosoa ka liesela ka Alexandria eaba a nkoea ka likepe ho ea ka Europe, joale ea e ba ntho tse tlang ka Kapa ka likepe tsa Portugal le tsa Ma-Dutch.

Ho fihlela ho feleng ha lekholo la leshome le metso e robeli la lilemo motse oa Alexandria ha o ea ka 'oa tuma haholo paleng ea sechaba empa ka nako ea meharo ea tsela tse boima tsa Napoleon tsa ho etsisa Alexandria ka hore a tsamaea hohle Bochabela bo Mahareng ho ea hapa naha ea India, motse ona oa boela oa thulana le mehla ea nto. Nakong eohle ea lekholo le latelang leo la lilemo matla a Alexandria a ho ba leliboho a nna a eketseha ho fihlela qetellong e tiisoa ka ho buloa ha lekhalo la Suez.

Re sa ntsane re hopola bocha ka phuthulo ea Italy le Jeremane ka ntoa ena e sa tsoa feta hona motseng ona oa Alexandria. Tsireletso ea Alexandria e ne e le taba e matla hohle ho la Afrika.

CARTHAGE

Nako e matla ka ho feta le ea Alexandria, empa e ileng ea e ba ea nakoana, e bile ea ho thehoa ha motse oa Carthage ke Ma-Phoenicia ka 814 pele ho matsoalo a Kreste. Babali ba rona ba ileng ba e ba teng ntoeng ea holimo ka Leboea mohlomong ba bone meaho e seng e le masupi ea motse oa Carthage kapa motse o feng feela oa khale lefelling. Lefella leo ka matsatsi a fetileng le kile la nna le lemeha 'me ho ea hlokeha hore ho hopoloa hore metse e ka atleha feela ha e na le naha e nonneng e hlokometseng hantle.

loe ka Phoenicia e le bo sehloho ba Moloch ba polao le lihlabo tsa bana.

Ha motse oa Carthage o hapuo ke Roma, o ile oa rititloa empa hamorao oa bolela oa kenngoa ka lefats'eng la Roma. Litulo tsa menate le tsa boithabiso tsa ahuoa mona ha boela ha ahuoa le metse e metle botle ba maliboho a eona likepeng tsa Roma tsa boela tsa e ba matla hape.

Empa lefats'e lena khale la Mediterranean leha le ile la fumana karolo e phahameng ea tsoelopele, ha le eaka la teba haholo ka naheng ea Afrika. Ha re tsebe leha e ba babatli ba ile ba kenela hare metsing a noka ea Nile le ka Boroa hape ha ba batla gauta, empa taba eo e leng eona 'nete e tletseng ke hore ba ile ba siha mohlala leha e ka ba monyenyanane ka morao.

LEBOPO LE KA BOCHABELA

Khoebo mahareng a lebope le ka Bochabela la Afrika le linaha tsa Arabia ke ntho e qalehileng morao khale ho soba ho ba ho ngoloa pale ea tsa lefats'e. Esita le kajeno bahoebi ba Arabia ba sa ntsane ba sesisa leboho la India 'me tsela ena e sa ntsane e behiloe ke linaleli.

Batho ba Portugal ke bona ba Europe ba ileng ba nka leeto ho ea ka lebopong le ka bochabela. Ka selemo sa 1498 Vasco da Gama o ile a etela motse oa Mombasa oo e neng e se e le motse oa puso o ka tlas'a puso ea naha ea Arabia. Lebitso lena le ile la re heloa tulo e 'ngoe e neng e se e bitsoa ka hore ke Mombasa oona ka naheng e bitsoang ea Oman, eo e neng e le karolo ea sehleke-hleke se seholo sa Arabia. Qhobosheane eo le e bonang kajeno motseng ona e ne e ahuoe nakong ea lilemo tsa 1593 le sa 1595.



Matlo ana a teko a na a ahuoa ke lekhotla la motse oa Gauteng ho fumana mofuta o lokileng oa aha. Lekhotla le sebelitse haholo tlo 'me le 'Muso o nehetse chelete kahalo ea liphahlo, theko tse pha baahi ho hiroeng ha Ma-Afrika meahong ho bakile tieho.

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Tsa Rooiberg

(K. C. Papola)

Moriri o mosweu lethogonolo, bagologolo ba hwiie ba uuma: Ka seemo sa bo tata-wesno ke tsebisababadi le metswalle ka gofela lehu la tatarona-mogolo Rase-umakeng Isaac Seemise ya tihokagetseng ka di 19/8/46 ka morago ga go iwala lebaka le letelele gomme a patwa ka di 20/8/46; batno ba se ba le bantsi gomme a rerelwa ke Mogolo Lawrence Monlabane wa kereke ya Duten Reformed (D.R.C.) ka puku e nyarolang pelo yeo mohu a ileng a re a tle a rerelwe kaa yeona ge a nuna e leng puku ya job moo e reng: Ke aule popelong ya me ke le fela gomme ke tla bowa ke tlela, "Selela le sona ya eba seo a ileng a re a fitlwe ka sona, selela se tsebisang moyo: "Ke na le moaisa ke tla be ke hloang;" diteleng tsa Sione le tsa bojaki.

O tihokofaetse morweng wa gawe moo a bego a dula teng, Mokoe Joseph Seemise, sebakeng se buswang Rock-poorit moo noka ya Tlhokwe e dikedikelang le dithaba tsa Meletse le Madumale, gomme o siya koko a rona, Moseumakeng Rabeka Seemise, le barwa ba bararo le barwedi ba bararo kagofela ba malapeng a bona. E mojolo o ile a tihokofala ke botsofadi.

Mokgalabye e be e le mogogolo o phetse pele babasweu ba tseba lefatseng la Transvaal: ke bona bale ba go lwa le dipnootlo tse kgolo bo 'Tau le dinare le tishurkuu ka marumo gomme ka morago ba ya Taamane go somela ditunya ka morago makgowa ba ba tselela tsona.

Motina banna bale bo van Rensburg le Trichardt ba phatsang naga ya Transvaal go lea Leboya, ba feretnega dipelo banna banna bo tatemogolo. E ne e le e mong wa ba ba ileng ba tihabologa le go amogela lentso la Modimo pele mona Rooiberg ka baruti ba pele bo moruti F. Maboa, A. Khomo le bo Ramusu ba kereke ya D.R.C. sebakeng se buswang Tsiditsane, gomme a kolobetswa ka lebitso la Isaac Seemise mogumagadi ena ka la Rabeka.

Mohu yo e bile mogale diphofo-long gomme ka morago ya-ba mogale, senatla tumeloug.

Rwabala ka khutso Mokwena, Robala ka Khutso senatla sa dinatla, senatla satumelo Rabala ka khutso motho wa ga setsaie.

(Li tsoa serapeng sa 4)

reneng.

Batsamaisi ba lihlopha tse hlo-tseng e ne e le mong. Thokoa oa Lefika le mong. P. T. Mpheteng oa NAMAHALI. Ba babeli banna ba fuoa baka sa ho leboha. Ba leboha ka mantsoe a monate; hahomong. Mpheteng. A bolela kamoo a tsebileng ho ruta pina ena ea pheusano ka nako ea beke tse peli feela-feela, athe tichere e 'ngoe ea ha habo e ne e hloehile ho hang ka nako e telele ho etsa morsebetso oo ho eena e bileng oa ve-ke tse peli feela. Ra opa mahofi, ra re efela thuto Ngoan'a phakoe se 'na e u ipolela, motho o motle a boleloa ke batho!



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Tsa Kimberley

(Ke Ev. J. M. Mokhithi)

Kereke ea Wesele e bile hara bofiifi bo ts'abehang khoeling ea Phato (August) Mona Daemaneng, ka ho arohangoa le eona ka lefu la balumeli ba eona ba bararo ka nako e lengoe. Re ka bolela ka ha ntatarona S. Mkuli ea ileng a re siea ka la li 12-8-46. E ne e le le Koza la Circuit Ruri ho re tlohe-la ha hae, ho entsa lesoba le le-holo. Ha nka leka ho thantsa tsa bophelo, mesebetsi lefu le Kepe-lotsa hae, nka ja sebaka.

Re santse re ithotha li tlotse ra boela ra apesoa ke leru le lets'o ka la li 27-8-46, ka nako ea 7-30 a.m. ka ho hlokalhalloa ke Mrs. Charlotte Fish. Hona tsatsing leo ka nako ea 7-30 p.m., ra hloka-halloa ke Mrs. R. Pholoholo. Bo-beli e bile Mafumahali a thapelo. Othe Mrs. Fish e ne e bile e le letsoho la Molula-setulo. Ba ile ba patoa ka tsatsi le le leng ka li 29-8-46. Ke Moruti S. V. Mlotywa le Evangelist Mokhithi, Eitse ka 2 p.m., hoo etsoa tsebetso ea Mo-fu Pholoholo Kerekeng, ho ba moruti a qete ea felehetsoa ke Ev. Mokhithi le sechaba se sengaa-ta, eitse ha se etsoa ka kerekeng hoo kena ea Mrs. Fish a latetsoe ke boima ba sechaba. Mafumahali a thapelo a li kereke tsohle ba li teng ba aparetse bafu bana, sehlopha sa bahlangana, le baroetsana ba li kereke tsohle. Eka lipalesa tse emeng 'molo tse fapaneng ka mekala.

Bana ba mekhatlo e menyane, baetletse pele; lichaba li phuthile. Baruti ba neng ba le teng, re ka bolela Mokemane, Motlha-sedi, Tiger, Ramallane le babang, ba bangata. Eka Molimo o ka tse-lisa basilloeng e sita le Kereke ea Ona. Ea ntseng a le liphateng ka mefokolo e meholo ke ntate Raba-j. Eka 'Mopi o ka mophahamisa.

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(Ke Khoho-ea-Hae)

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Re bona le mabenkeleng hore bothata bo teng bakeng sa tsoe-kere, athe sesepa sona ha re sa se tseba; re se re sebelisa setlama. ba re ke kherere tje, seo ba bang ba reng se senya liaparo.

Maoba mona ka la 14-8-46, se-kolo sa heso sa Lefika ka mokhe-tho oa sona oa libapali tse tse-poang tse khethiloeng likolong tsohle tsa koano, tsoa shapa Kestell thupa e bohloko. Boa ha ba utloa thupa ba bokolla, ba re: Ichuu!!

Hape re bile le mokete o ma-hlohoko oa pina ka la 20-9-46. Li-kolo tsa koano li be li thulane Le-fika ho tsekoa sejana se setle sa ho jela limonate.

Lihlopha tse khohlo li be li le tha-ro, ke:- MONONTSA, NAMAHA-LI le LEFIKA. LEFIKA ea se nka kante ho Khang.

Ho tse zanyana e be e le hlo-pha tse: LEFIKA, BOCHABELA, ARBEID ADEL, MAKONG, THABA-TSOEU, BOLATA, TSE-SENG le NAMAHALI. NAMAHA-LI ea hapa pitsana eo e ntle. Che, ra re ha ho nang phiri e jeoa mo-(Li tsoella serapeng sa 1)

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Most aches and pains are caused by unhealthy kidneys which pour poisons into the body. These poisons collect in the joints and muscles and cause agonising pain. Sometimes the joints become stiff and swollen. The sufferer also has to get up many times during the night and gets a burning feeling when passing water.

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Once again the sufferer becomes strong and healthy and is bright company for his or her friends.

Don't go on suffering another minute! Ask your storekeeper for some B.B. Tablets NOW. Don't forget to look for the letters "B.B." and the picture of the buck on the label.

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B.B. TABLETS

NEW'S
Tablets

48 Tablets 4/6, 24 Tablets 2/6,
12 Tablets 1/6

AFRICAN NATIONAL CONGRESS

(By Ishra)

Ishra is not the sort of chap to write to please. Bantu World readers should not be taken aback when he now and again resorts to blunt methods.

CAPE PROVINCE

The Cape Congress has a large



Don't
Waste
BREAD

IMPILO ENHLE ILETA UKUBUKEKA OKUHLE



'Biza noma kusipi isitolo noma ike-

misi i Dr. William's Pink Pills

field for organisation. Places like Port Elizabeth are ready to receive the Congress message with open arms. Men like Mr. Socengwa would support a well-organised and militant congress. Again, as recent visits by Rev. Skomolo and Rev. Calata respectively at East London and Queenstown proved, Congress is acceptable at most places in the Cape.

Only unfortunately the burden of organisation has not infrequently been shifted on to the already loaded shoulders of Rev. Skomolo who has his mission work to do in addition, so of course, has Rev. Calata, the National Secretary. What has only recently dawned on the Cape leaders is that dependence on other parties is fatal to the cause of the National Movement. For far too long a time have Cape leaders been content to allow other people to do the work for them, whilst they themselves set back and hurled brimstone at anybody who tried to warn them about the danger of dual loyalties. To-day their eyes are opened. I suppose their secretary who bolted before the 1945 National Conference did much to open their eyes to the danger of complacency. If the Cape Congress is to be a strong Congress, let its present leaders depend on their own ability to organize. As long as they rely on members who are partly

leaders as well, so long will their Congress remain stagnant and bankrupt.

ORANGE FREE STATE

Mr. Elias moves like a hurricane in the Orange Free State. Bloemfontein is agog with the Congress fever. "Elias" and Seku are the lions in Bloemfontein. But may one ask why these gentlemen have made a wide berth of Kroonstad, Bethlehem, Reitz and Harrismith? Are they perhaps afraid of the A.D.P.? (Ishra understands rightly or wrongly that these are A.D.P. strongholds). Perhaps Mr. Jacobs will tell us why in his province the A.D.P. is being left unchallenged in the Northern Free State. Actually James Mdatyulwa has a free run in the Northern parts. Is there a secret understanding and division of labour between the Congress and the A.D.P. in the Free State?

Ishra should like to know.

NATAL PROVINCE

Natal under Mahlathanyama. What's up down there? Natal appears to be becoming more and more reactionary. For example their attitude towards the Anti-Pass campaign savours of reaction.

They now have as their stock-in-trade the ominous threat of revolt against the National Movement. Whether they think a narrow provincialism would be a step forward or backward is a matter for conjecture. Probably they are merely using the threat as a political stunt to gain their ends. I hope so. It is a pity though that Natal now criticises certain elements in Congress which it accuses of irresponsibility. Yet the Natal leaders with the possible exception of Mahlathanyama himself, stood foursquare against a move originating in the Transvaal, to shut off members of political parties from key positions in Congress. Yet to-day they threaten a revolt because the pace of Congress is being forced by those very elements they defended in December 1945. Whither Natal? Is that political sanity? If Natal is sincere let them initiate a bold move to re-create Congress with a purely nationalist leadership, as "Ishra" has advocated, in season and out of season.

TRANSVAAL

In recent times the Transvaal has become notorious for sectional rivalries. The confused rivalries of Ramohahoe and his comrades-in-arms the Nehudisangs and others, are common knowledge. One thing emerges however from all the confused history of Congress, after the death of the late

(Continued on page 16)

DR. WILLIAMS' PINK PILLS

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



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

that gives you more energy and strength and it's also a drink that is really delicious. Bournville Cocoa costs only 1/3 for 1lb. which makes 56 cups of cocoa.

CADBURY'S BOURNVILLE COCOA



YOU MAKE COCOA
THIS WAY

Put one tea-spoonful of cocoa in an empty cup; add as much milk and sugar as you would to make a cup of

tea; then mix cocoa, milk and sugar into a paste until no lumps of cocoa remain; finally, fill the cup with very hot water and stir well.



Gives a shine
to be proud of



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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, not more than 46 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it.

DEATH

I announce to all friends and relatives that Evelyn Masefuts Miya passed away peacefully on the 12th September, 1946 after a long period of illness. Many thanks to all friends who helped me with their collection of £10. 4. 2d. Greatly missed to his brother and sister. May rest in peace. John Miya, No. 98, Location, Bethlehem. 586-5-10

MEMORIAM

MANKAZANA: In loving memory of my Dad, David Fosi Saul, who passed away October 4, 1945. Thou art departed yet not; thou art far yet near; for always Thy comforting presence I feel. Inserted by Sobantu David Mankazana, P.O. Dersley, Transvaal. 580-5-10

ENGAGEMENT

The engagement is announced of Abraham son of Dambusa and Barina to Mary Madeba daughter of the late Philip Madeba both of Pietersburg. 587-5-10

Work Offered

HOSPITAL BOARD OF WITBANK NATIVE STAFF NURSES

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

The appointment will be subject to one month's notice on either side. Applications to be in own handwriting stating age, previous experience when duties can be assumed, and accompanied by copies of testimonials which will not be returned.

V. R. GAUNTLETT, Secretary. X-T.C.

SUPERINTENDENT VAN NATURELLESKOLE

Transvaalse Onderwysdepartement Vakature... Prinsipaal, Standerton Natureskool.

Aansoek vir bogenoemde vakature moet ondergetekende bereik nie later dan 10 Oktober nie.

J. A. Ferreira, Departementele Superintendent, Posbus 77, ERMELO.

X-4-10

BRIDGMAN MEMORIAL HOSPITAL

Wanted two Staff Nurses with the S.A.N.C. Midwifery Certificate. Apply to Matron stating age and experience. 523-28-9

EMPLOYMENT WANTED

A qualified teacher, bilingual (Sotho and Nguni), seeks a vacant teacher's post. Ready to commence duty on the 15th October, 1946.

Write to: Teacher E. P. Mahlangu, Sehibidu School, P.O. Mamogallieskraal, District Brits.

581-5-10

Miscellaneous

AFRICAN MUTUAL CREDIT ASSOCIATION

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

At the appropriation meeting held on Friday, the 27th September, 1946. Appropriations were made in favour of the undermentioned Members:-

Payneville Location, Springs: Share No. 3341, Appropriation No. 02497. Atteridgeville, Pretoria: Share No. 6409, Appropriation No. 06728. Germiston Location: Share No. 213, Appropriation No. 00421. Benoni (Town): Share No. 12265, Appropriation No. 10818. Payneville Location: Share No. B. 1084, Appropriation No. B. 01192. Orlando Township: Share No. B. 3827, Appropriation No. B. 03930. Orlando Township: Share No. B. 2657, Appropriation No. B. 02739. Jeppestown, Johannesburg: Share No. B. 9723, Appropriation No. B. 010100. Kiptown: Share No. C. 1516, Appropriation No. C. 001442.

SECTION 2

Alexandra Township: Share No. 428, Appropriation No. 1254. Randfontein Location: Share No. 4394, Appropriation No. 4492.

Miscellaneous

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Phone or write, to the above address.

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ZONKE IZINHLOBO ZEZIKHUMBA ZEZILWANE ZINGATHENGWA LAPHA

Izishuko ezeziwe ngezikhumba ze-Tshipa, uJakalasi, neDassie. Izishuko zokuhlala endlini zezikhumba seNtentsha neMpala. Nezincane izikhumba ziyathengwa uma ulobele.

Imibuzo ingaqondiswa ku: Oreetse M. Kgosietsile, 43, Wanderers Avenue, Newclare, JOHANNESBURG. 596-5-10

IIMFELE ZEENYAMAKAZI ZAZO ZONKE INTLOBO ZIYA THENGISWA

Izikhakha ezenziwe ngenifele zodyakalashie nezembila. Iinkukho zokwandlala ezenziwe ngenpunzi nempala, ndawonye neemfele ezinganye ziya fumaneke xa ubalile wacela.

Abathanda ukwazi ma babalele ku: Oreetse M. Kgosietsile, 43, Wanderers Avenue, Newclare, JOHANNESBURG. 596-5-10

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A REAL BIG BLOW UP FOR THE FREE STATE

Wilfred Sentso and his "Synco-Fans Stage Troupe" in the Free State Kroonstad: Monday 7th and Tuesday 8th October. Bloemfontein: Wednesday 9th and Thursday 10th October including: Miss Suzanne Seeku, Arnold Mphahlele, Victor Mize, George Sentso and Maxinne Sentso Synco-Girls and a host of others in aid of Sunrise Commercial College Phone 33-6806 P.O. Box 7650 Fox Street, Johannesburg. Children's Matinees in the afternoons. Book with Mr. Nath Makoba 1315 Masanya Street, Batho Location, Bloemfontein and Mr. A. T. Sello, Bantu United School Kroonstad. 530-28-9

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25 acre plots on the farms Tweefontein, Witfontein, Kilpsyfering and Toitskraal (between Schildpadfontein and Marble Hall).

Price: £99. 0. 0. per 20 acre plot. Terms: £5. 0. 0. Deposit and £1. 0. 0. per month—plus costs of Transfer and Survey and 5 per cent. interest per annum on the balance. Bus and Train Service near to the Farms.

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DO NOT MISS THIS OPPORTUNITY

Apply:—HARRY BRAUDE,

18 Velra House (2nd Floor) Bureau Lane, Pretoria.

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Notice

Keketso ea Lekhetso Lesotho

Ka taelo ea 'Musisi oa Lesotho, kopi ea lengolo le leng hape le romotsoeng ke Morena e Moholo oa Lesotho, e hatisoa mona ho tsebisa bohle.

R.E.K. Murray
MOEMELI OA MAFATSE A
TSIRELETSO
54 Fox Street,
JOHANNESBURG.
CIRCULAR No. 21 of 1946

No. 1/40A.
Lekhotleng la Morena e Moholo, Matsieng, Basutoland.
6 Phupjane, 1946.

Morena

Kea u lumelisa morena.

Morena,

Lillo li fihlele ho 'na tsa Basotho ba itseng hore sechaba ha sea rerisoa ke 'na le 'Musisi bakeng sa keketso ea Lekhetso le lecha. Ereka ha lillo tsena li ka hlalisa ho se khotsofale maikutlong a batho, ke fumana ho lokile hore sechaba se hopotsoe 'nete.

2. Pampering e ileng ea romelloa ho litho kaofela tsa Makhotlana a Litereke le tsa Lekhotla la Sechaba thaloso e utloahalang e ile ea nehelanoa bekeng sa tlhokahalo ka selemo ea chelete ena e £40,000 'me o fumanoa cheleteng ea Lekhotla la Basotho, haeba thuto le mesebetsi e meng e tsoanela ho bolokoa le hore sechaba sa Basotho se 'ne se tsoelepele.

Pampering ena lithahiso tse itseng malebana le kamoo chelete ena e ka fumanoang li ile tsa behoa ka pele ho Makhotlana a Litereke le Lekhotla la Lesotho ke 'na le 'Musisi hore sechaba se tle se hlalise maikutlo a sona.

3. Lipuisanong tse ileng tsa latela ho ile ha bonahala hantle hore ho hlokalaha ho fumana chelete ena e ncha. Lekhotla la Lesotho le ile la eletsa hore lithahiso tse ling bukaneng e tsoeu li lokeloa ho nkuua; empa la hlalisa hore tse ling li lahle. Lithahiso tse amohetsoeng ke Lekhotla li tla etsa hore ho fumanoa chelete e £15,000 feela holim'a £40,000 e hlokalahalang. Le hoja Lekhotla le ile la hopotsoa hore ha le lahla lithahiso tse itseng, tse neng li hophotsoe ho fumana chelete e setseng e £25,000 oa hlokalaha ho bea lithahiso tse ling bakeng sa tsona, Lekhotla ka mor'a puisoano e telele le ile la qhalana le sa nehelana ka keketso ea letho hore na sekheo sena sa £25,000 se ka thijojo joang. Khaolo ha ho le joalo e ile ea suoa ho 'na le 'Musisi.

4. Ka ho ea ka boitlamo boo re bo entseng, 'na le 'Musisi ka mora hoba re rerisane, ra bitsa Komiti e Emeng eleng mokhatlo o khethiloeng ke Lekhotla ho eletsatse lebitsong la lona 'na le 'Musisi ha lekhotla le sa kopana. Ra rerisa Komiti e Emeng hore na chelete ena e £25,000 e setseng eo Lekhotla le sa kang la nehelana ka keketso holim'a eona e ka hlalisoa joang lekhethong. Ka mor'a puisoano e telele e entseng ka tlhokomelo e kholo, Komiti e Emeng ea hlalisa hore erekaha ho hlalisa chelete ena bakeng sa tsoelopele ea sechaba 'me erekaha Lekhotla la Lesotho le lahle lithahiso tse itseng moo lithlopha tse ling tsa batho, joaleka ba eang mesebetsing. Kopanong, le basali ba amohelang chelete ba lefisoa lekhetso la 40/- e leng ho ka hlalising chelete ena e batloang, ha bagafi ba bang ba lefisoa 30/-.

Tsela e molemo e tla ba ea ho phatlatsa keketso ena ho bagafi bohle 'me e nyolloe bakeng sa mogafi feela oa Mosotho ho tlhoa ho 30/- ho ea ho 34/- ho fihlela tsela e 'ngoe e bobebe e ka amoheloang ke sechaba e ka fumanoa, 'na le 'Musisi ra amohela keketso ena 'me ra etsa tlhahiso ea rona tabeng eo ho Leqosa le Phahameng.

5. Keketso ea lekhetso e entseng bakeng sa thuso le tsoelopele ea Basotho 'me kantle ho chelete e tla e hlalisa boiketlo ba sechaba bo tla senyeha. Lekhotla la Lesotho le Komiti ea lona e Emeng li rerisitsoe ka ho tla. Ke tokelo ea Basotho bohle joale ho lefa lekhetso le phatlalalitsoeng e le molao ke Leqosa le Phahameng 'me le tsebisitsoeng Morena le sechaba lengolong la ka le Potolohang la No. 10 la 1946. Ke u laela ho tsebisa sechaba sohle bolising ba hao.

Ka litumeliso,

(Sgd) Mantsebo Seeiso
MORENA E MOHOLO.

ORLANDO NEWS

ORLANDO CHORAL GROUP

Mr. J. Connell, the city organist and Mr. Young, city recreational officer attended the first rehearsal of the recently formed Orlando choral group. Mr. Z. Mothopeng is the conductor. In the near future practices will be held in the evenings for the convenience of those who cannot attend in the afternoons. It is expected that many more will join this group. Meetings are held in the communal hall on Friday at 3.30 p.m.

THE ORLANDO MUSICAL SOCIETY

Mr. Trauneh and his orchestra composed of string instruments and wind instruments rendered beautiful music at the second annual general meeting of the Orlando Musical Society held in the Leake Hall on September 27. The audience highly appreciated the following tunes:- Largo-Handel; Serenade Rondo Hiding; Group Dances—(a) English country dance (b) Pastoral dance and (c) Merry makers dance.

Mr. S. Ntombela, chairman, presented the reports of the activities of the centre during the past year. An average attendance of two hundred was reported for each of eight concerts held. The aim of the city is to foster love for classical music and to establish a school of music.

The results of the elections were as follows: President Mr. Trauneh; vice-president Senior Superintendent of Orlando:

Patrons: Mr. P. R. Mosaka B.A., Dr. A. B. Xuma; Mr. G. Kuzwayo; Mr. R. Sealanyane, Mr. G. Nakene B.A. Committee: Mr. S. S. Ntombela; Mr. A. P. Mda; Mr. Z. Mothopeng; Mr. I. Magang, Mr. W. Sejamutloa; Mr. Mohapeloa; Miss F. Caluza; Miss Marshall; Mr. B. Sibeko. Mr. Z. Mothopeng passed a vote of thanks to the visitors.

MR. W. B. MATEBESE

Mr. W. B. Matebese, chairman of the Orlando Home Sweet Home Benefit Society and Mrs. Matebese—a local Nurse, were host and hostess to many friends who attended their party on September 29. "The Orlando Partners Society," "African Vuka Uzakhe Society," "Home Sweet Home Benefit Society," Pretoria Group, Western Native Township group were among those present. The visitors were entertained to such tunes as "Nkosi sihlange," "Tixo ndocula," and "Warazulwa." Many encouraging speeches were made.

Mr. D. Nangu was chairman and Mr. C. Nzama secretary.

SCOUT CONCERT

St. Joseph's, St. John's, St. Mary's schools participated at the afternoon concert held in the Communal Hall on September 28. The Rev. Father W. M. Duiker presided.

Legal and Official Notices

AFRICAN NATIONAL CONGRESS

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

14th to 17th December, 1946

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

Ntabathamba Cradock.

James Calata Secretary-General.

ISAZISO

Zion Congregational Church. Kwazi-swa bonke abafundisi namabandla ase Zion ngomhlango oza se Mulamankunzi Orlando ngomGqibelo, 5th October, amenywa onke amakolwa kuzobe kukona nomongameli u Rev. S. G. Shange wase Natal eTonga, nicelwa nonke nipelele. Imina Rev. B. P. E. Ndhlovu, P.O. Box 8024, Johannesburg. 603-5-10

WANTED KNOWN

The undersigned earnestly asks to know the whereabouts of Shovumbiwa Fafalazi Myakayaka Nhlanguini who miraculously disappeared from Erd-dorp last year. He is a tall dark stout Shangaan youth of about 18 years.

Lanyard A. Myakayaka, Swis Mission Shiluvane, P.O. Letaba, Northern

African National Congress

(Continued from page 14)

Mr. Matseke—namely that Mr. Ramahane is a lover of Congress. He remained loyal to it, through thick and thin. But of late years, some people fear that Ramahane is being dominated and pulled by the nose by the Fourth international on the one hand, and by the Communist Party on the other. They say that he has never called a meeting of Congress without the assistance of the Communist Party and the Trade Union Council—a sign of his utter dependence on Progress Buildings. Some people wondered whether in view of these facts, it might perhaps be advisable to relegate him to a sub-ordinate position in the Provincial Congress. Others say that this would be a fatal mistake, seeing that his loyalty to Congress has been proved again and again.

Then again we have in the Congress trusted and loyal members of some parties, holding key and paying positions. Some say that this is good for Congress, particularly if Congress wants to be a stepping stone for these parties. Indeed one becomes impressed by the fact that some of these men just do nothing but draw their fat cheques at the end of the month. And mind you, this money belongs to the people. There will come a time when "Ishra" will make dramatic demands which might have far-reaching effects. Let us be fair to each other. Let us give the Congress a chance, and let us also give the other groups a chance to justify themselves before the world. But by all means let us not be hypocrites. Let us not play double roles. In the Transvaal "Ishra" has come to the conclusion that in so far as Congress is concerned, there is down-right organisational double-dealing. This must stop at once. We want progress!!!

(We are not responsible for the views expressed by our readers; nor do we necessarily endorse them—Editor, Bantu World).

RED DULL



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FEW DROPS



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EYES CLEAR



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EYE-GENE

Modderpoort News

(L. J. M. Nkopane)

On Saturday September 21, Modderpoort Practising School basket-ball and soccer teams under their sports mistress and sports organiser: Miss J. Ramotsoto and L. J. M. Nkopane together with the principal left for Marquard to play basket-ball and soccer matches respectively.

On arrival at Marquard, a teacher's meeting was convened by Mr. S. Ntai to arrange the programme for the day. The Senior girls started their match at 11.55. Both teams showed some skill in the field of play. Before the Match was 5 minutes old the visitors distinguished themselves by scoring seven goals. The visitors tried hard to score and, until half-time the score was: visitors 12, home team 7. The match ended with Modderpoort leading 16-10. So the visitors were the victors of the day.

The boys under Mr. Oom Dan. Sedikelo as referee, started to play at 2.30 p.m. The standard of play was high and fast. The visitors, however, made too many faults and the home team was awarded two penalties. The home team made no mistake to score. Within 15 minutes of play the home team lead by 3-0. The visitors laboured hard to equalise but only

managed to score two goals. When the half-time whistle blew the score was 3-2, the home team leading.

On resumption of play during the second half the visitors were awarded a penalty kick of which they also made no mistake to score. This brought the score to 3-3. Shortly afterwards the home team scored another goal bringing the score to 4-3. The visitors then made a fine move from the centre penetrating through the half-line—through the back line and lastly through the poles and this brought the score 4-4 when the final whistle blew.

The following were girls and boys who represented Modderpoort. **Girls:** E. Sekokotoana, I. Monyamane, S. Katane, A. Masilo, E. Tsenoli; G. Hendricks, M. Nkoba, A. Mofoti, C. Rustoff and J. Mokhampanane.

Boys: C. Ntholeng, P. Tsolo, C. Makhema, Manki, T. Matleleng, G. Putsoeli, R. Salemane, Lekhotla, H. Malebo, J. Tsepe and R. Grobbelaar. Teachers who had accompanied the teams: Mr. D. Sedikelo, Mr. A. Koma, Miss J. Ramotsoto, Mr. J. Monaheng (principal) Mr. S. F. Sekhoto and L. J. M. Nkopane.

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Cystex—the formula of an American Scientist fights all troubles due to faulty kidney action in double quick time, so if you suffer from Rheumatism, Sciatica, Neuritis, Lumbago, Backache, Nervousness, Leg Pains, Dizziness, Circles under Eyes, Frequent Headaches and Colds, Poor Energy and Appetite, Puffy Ankles, or have frequently to Get up Nights, go to your chemist or dealer to-day for Cystex and be fit and well next week.

CYSTEX HELPS NATURE 3 WAYS

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CHILDREN'S NEWSPAPER

FAMILY SUPPLEMENT

Serial No. 134

SUPPLEMENT TO THE BANTU WORLD

October, 1946



5-CUP Matters
Richard Kayanula, of Nyasaland, emphasises the importance of recording Bantu history and asks the young men of to-day to take an interest in writing:

Every nation in this world has its own recorded history. Our forefathers had strong memories, as they kept everything they saw or did in their heads alone and when asked to give their history they told it in an exact manner, as if they were reading from a book. Today, with our new civilisation, there is no need to commit everything to memory and it must be put down in writing.

The deeds of our great men of the past have gone unrecorded, with the exception of a few cases where missionaries were kind enough to put down in writing for us what they knew or heard of these great Africans. In some cases, though, the stories were not always taken down correctly or in full.

It is time the Africans, and especially the young men of today, took an interest in the art of writing, so that everything that is known about our great men of Africa should be recorded for our future generations as an accurate history of the Bantu nation. Today we read about men who lived centuries ago. Such men as Julius Caesar, Napoleon, Shakespeare, Abraham Lincoln, William Wilberforce and many others. We read of them because their history was recorded. They were men famous for their bravery, or good leadership, or their fight for freedom, while other found new lands or were singers or writers.

There are many Africans who are similarly famous and whose deeds deserve recording. Here is a chance for our young writers of today and most especially we expect that they will not allow the work and life of our great African, Dr. J. L. Dube, to pass unrecorded.

(Some years ago, a start was made in recording the lives of noteworthy Africans, when an "African Yearly Register" was published. It took the form of a useful "Who's Who" and was compiled by T. D. Mwele Skota. The publishers were R. L. Esson and Co., Johannesburg. We would like to see more works on these lines.—Editor.)



THE LION LEARNS A LESSON

By "Ndabankulu"

Once upon a time a tribe of hares worked for the Lion. The Lion was their master and he owned large areas of ground on which were grown mealies, corn and many other foods. The hares worked the fields ploughing, sowing and reaping the crops for the Lion.

In return for their work the Lion gave the hares three meals every day, homes in which to live and a packet of tea every month. With this tea the hares bought clothes for themselves and food for their families. The Lion sold the crops grown by the hares and became a wealthy person.

One day the hyena came along and laughed at the hares, saying: "You are fools. You work for the Lion and he makes much money from your work and yet he only gives you some food and a packet of tea. Tell him you refuse to do any more work until he pays you four packets of tea." As there was some truth in what he said, the hares listened to the hyena and stopped work, demanding more pay. But the Lion refused to listen to them and send his guards to drive them back to work with sticks.



"You hares are fools," said the Hyena.

The little tortoise heard of this and went to the Lion saying: "Why did you not listen to the hares?" The Lion replied: "Because I pay them enough." "But," argued the tortoise, "perhaps they cannot buy all the things their families need." And he went on arguing until the Lion agreed to listen to the hares.

So the tortoise went to the hares and told them of his talk with the Lion and they appointed four of their number to go to see the Lion. The Lion received them and listened to their story of how little they could buy for their families with one packet of tea. He was amazed to hear this and told them that he would give them an extra packet of tea each month so that their families would not go hungry. Then he turned to the tortoise and said: "I was wrong when I refused to listen to the hares because I was not giving them enough, but now, because of you, we are all happy again. This has been a lesson to me—I will listen to people in future."

OUR MAZE



The little Zulu boy, whose head you see at the top of this picture, has lost himself. To reach his home he has to go through the maze, but he must take the path to the right hut. There are paths from his head leading through the maze to each of the three huts. Which path does he take to arrive at the Zulu hut? You must decide which is the Zulu hut, either A, B, or C, and then start from the top. The solution is on another page.

SOUTH AFRICAN PLACE NAMES

By "Mqweqwe"

MATSIENG, Maseru. Here the Mosoto chief, Letsie, son of the great Moshesh, resided with his family and people. Since it is a custom amongst the Bantu to name their tribes, or groups of tribes after their chief or leader, Letsie's people were called "Matsie", and their place "Matsieng", meaning, at the place of Matsie or Letsie's people.

QACKA'S NEK. This place was named after a Mophuthi chief, Ngcatsha, a son of the great Morosi. The influence of the click sounds of the Bushmen caused the place to be known as Qacha, instead of the original Ngcatsha or Ngcatsha.

QUTHING, SENQU (Orange River) are both named after chiefs of Bushmen who lived there long before the Baphuthi of Morosi came and remained in friendship with the Bushmen Chiefs.

The TRIBES of AFRICA

21—THE LAKE NYASA TRIBES

By Sister Kollie

In the land to the south of Lake Nyasa, in Nyasaland, are the Anyanja and Yao tribes, while to the west of the lake are the Angoni people, who are a branch of the Zulu race. Sister Kollie tells us of the home life of the Anyanja, the principal tribe of the country.

Anyanja homes are built in groups to form small villages, each village containing a family. Sometimes a high stockade of reed matting encloses the group of huts. The huts are large, with thick poles supporting what forms a verandah all round.

In building a house, poles are first driven into the ground, set in a circle. They are forked at the top to support a circle of split bamboo, which forms the top of the wall. The spaces are then filled in and plastered. A strong central pole is driven into the ground to support the roof, which is made of thick thatch and brought down beyond the walls, so as to form a verandah. Round the inside of the hut is a sort of shelf, which is used as a bed for the family.



NYANJA HUT

The crops grown by these people are the same as those cultivated by most Bantu tribes. Maize, millet, ground-nuts, beans, sweet potatoes and pumpkins are the main foods. Whilst tropical fruits, such as bananas and paw-paws, are also grown. Corn bins, used for storing grain, are made like large round baskets, woven of split bamboo, and are raised up high from the ground.

Living in a country with plenty of streams and the large lake, the Anyanja are naturally good fishermen, and they catch fish both to sell and to eat themselves. They fish by means of nets and traps, sometimes using canoes. They do not keep many cattle, but have goats.

As reeds and bamboo are plentiful, they are used for the making of baskets and mats. Basket-making is well organised and large baskets for carrying maize are popular. Mats, for sleeping, are made from reeds. Like most Bantu people the Anyanja used to wear bark-cloth in olden days, but now they wear ordinary clothes or long pieces of cloth wrapped around the waist and over the shoulders.

Apart from their dances—which are performed to the music of drums, flutes and sometimes stringed instruments—the Anyanja have a number of interesting games. The children are fond of playing with tops and also have a game in which tops are used.

In this game two children sit opposite each other, with a bare space of ground between them. They spin their tops across the empty space, aiming them at a row of mealie cobs. The game is to see who can first knock over the others row of mealie cobs. Sometimes more than two children take part and they form themselves into teams.

For older people there is the game "Mchombwa," which is the same as the "Chisolo" game of the Ila people and similar to the "Mefuva" of the Northern Transvaal and the "Uthi" of Kenya. This popular game is found, in slightly different forms, throughout most of the Bantu races.

Then there is a ball-game in which the players stand in a circle, throwing a ball backwards and forwards to each other. After every catch they all clap hands and jump into the air.



NYANJA BALL GAME

In another game, like the popular "Here we go round the moon," the players join hands in a ring and dance round and round. As they do this they sing a ditty, the last word of which means "crouch down." Every time this last word comes in the refrain, the whole ring drops into a squatting position.

Yet another Anyanja game of this type is played by a ring of boys who dance round in a circle, facing outwards and with their backs to another boy who sits in the middle of the ring. This boy has something on his head and the dancers must move around him without losing their grip of their companions on either side and without knocking the object off the boys head. As they dance, the boys sing a refrain.

TOMMY TEA SPOT



As he promised, Zingeli took Tommy Tea out to the bush and showed him the lions. He explained to Tommy that the male lion has a mane and a tuft of black hair at the tip of the tail.



The lioness has no mane and her young cubs have spots, almost like leopards, especially on the limbs. Sometimes a lioness has as many as six cubs in a litter though the usual number is two or three.



Zingeli explained that lions are often seen in troops. They usually prowl at night, but sometimes they seek food during the day. This lion is stalking a zebra.



Tommy was excited when he saw the lion leap on the zebra, seizing it by the shoulder and killing it by a bite in the back of the neck. Zingeli told him that lions prefer to kill larger animals like wildebeest, zebra, waterbuck and kudu.



Uncle Arthur's Letter

P.O. Box 792,
JOHANNESBURG.

My dear Friends,

One of the pleasures of writing this letter for you comes in the form of a large mail bag. I received letters from all sorts of people from all over the southern part of our continent and sometimes I am kept quite busy answering them. To me it is a never-ending source of pleasure to open and read the many letters I receive and then discuss their contents, as I usually do, with Aunt Anna.

Usually these letters are on subjects of interest to Africans and sometimes they are amusing, but, every now and then, they are sad and tell a tale of hardships and tragedy. I received one such letter the other day and it made me most sad when I read it. I was sad because I could not help the poor woman who had written it and also because her troubles were typical of those through which so many of our people are passing today and for which they are not themselves responsible.

The letter told of the struggle a widow was having to feed, house and clothe herself and her three young children. Since the death of her husband, who had been the wage-earner in the family, she had gone out to work herself in an endeavour to earn money to keep her family alive. But conditions were against her and after running up against the peculiarities of the law in one job, she found her health failing until now she is only able to do such light work as washing and ironing which brings in but a few shillings each week. Despite the kind help of her church, such a small sum of money is naturally inadequate for the needs of her family.

This is indeed a sad position—and I am sure my readers will sympathise with this poor family—and it is made all the more tragic because there are so many of our people suffering in the same way today and we are unable to help them. Perhaps we might be able to help them temporarily, so as to tide them over their immediate troubles, but that would not prove a permanent solution to their problems. What we have to do is to get to the root of the problem and having done this try to find some way of preventing such conditions.

Of course, one great trouble today is that our money seems to be of such little value. This is something quite beyond our control, but with the passage of time it will become more valu-

able. Before the war we could buy twenty shillings worth of goods for a pound note, then as war progressed there were fewer goods produced with the result that the demand was greater than the supply and consequently everything increased in price. The result is that today our pound note can only buy goods for which we paid nine shillings before the war.

As the world returns to normal and more and more goods are produced, then prices will come down, which in turn, will make our money more valuable. When this happens—and it should not be too long now—conditions will improve and we will be better off than we are today. That, certainly, will help people such as this poor family.

However, as I have already said, it will not be a permanent solution to the problems of poverty. What we need, really is the ability to earn more money. That means that we must learn to be more skilled in the work we can do. Let us just suppose that this woman, of whom we are thinking, could be trained, for example, in dressmaking. Then, more than likely, she would be able to earn far more than the few shillings a week she obtains from washing and ironing.

That applies in many cases where people, through no fault of their own, have insufficient knowledge and training to undertake work for which the pay is higher. It is a sad reflection on our education. In addition, it is a sign of the times. During the past few years African life has gone through a sudden change. Thousands and thousands of Africans have flocked to the towns quite unprepared for the difficulties of town life and all that living in a town means.

We are going through what is known as a period of transition. In other words our habits of life are changing and we are finding ourselves in new surroundings and faced by new and puzzling situations. Unfortunately many people are not fitted, either by education or by vocational training, to cope with this new life because it has all happened so suddenly. There are, we know, a number of social agencies, such as the churches, the Salvation Army and the Y.M.C.A., doing valiant work to help those in distress, but the root of these troubles is outside their scope. What is needed is wider and better education, as well as training for employment, so that our people can enjoy a wider and fuller life.

Your Uncle Arthur

PUZZLE CORNER

TEATIME ACROSTIC No. 134

By "Gnu"

1ST UPRIGHT: Method of recording or putting down on paper. 2ND UPRIGHT: He runs the class and shows you how to do the 1st Upright.

CLUES ACROSS: 1. This is you after a bath. 2. It goes to the fastest. 3. Headman. 4. Enormous, stupendous. 5. This makes you scratch. 6. By this you are known. 7. Collect.

PAIR THEM OFF



In this drawing there are six pairs of things, one belonging to another. Each pair, however, has been separated, so that they are shown as twelve separate items. As you will see, each item has a letter alongside it. See if you can tell how the items should be brought together as pairs. To start you off we will point out that item L, the tea cup, belongs to item E, the teaspoon and saucer. That is quite natural, isn't it? Now you try and pair off the others.

FIND THE TRIBES

We have mixed up the letters that go to spell the names of five African tribes. You have to sort out the letters so that they spell the names of the tribes correctly. To help you we have added, after each tribe, the country in which they live.

1. BUME, Kenya.
2. GAINON, Nyasaland.
3. LIA, Northern Rhodesia.
4. JANYANA, Nyasaland.
5. KACHU, Kenya.

MAZE SOLUTION

The correct path comes out on the lefthand side at hut A, which is the Zulu hut.

SOLUTION TO ACROSTIC NO. 134

1ST UPRIGHT: Writing. 2ND UPRIGHT: Teacher. CLUES ACROSS: 1. Wet. 2. Race. 3. Induna. 4. Terrific. 5. Itch. 6. Name. 7. Gather.

PAIRS SOLUTION

Item B, the paste-brush belongs to A, the paste bottle; C, the peach, belongs to J, the branch; D, the paint brush, belongs to H, the paint box; E, the hat, belongs to G, the man; I, the cork, belongs to K, the bottle.

TRIBES SOLUTION

1. Embu. 2. Angoni. 3. Ila. 4. Anyanja. 5. Chuka.

AFRICANS MAKE FURNITURE FOR BRITAIN



1. African craftsmen of the Gold Coast are making furniture for the people of Britain who suffered damage to their homes from German bombs. This carpenter planes a plank for a table.



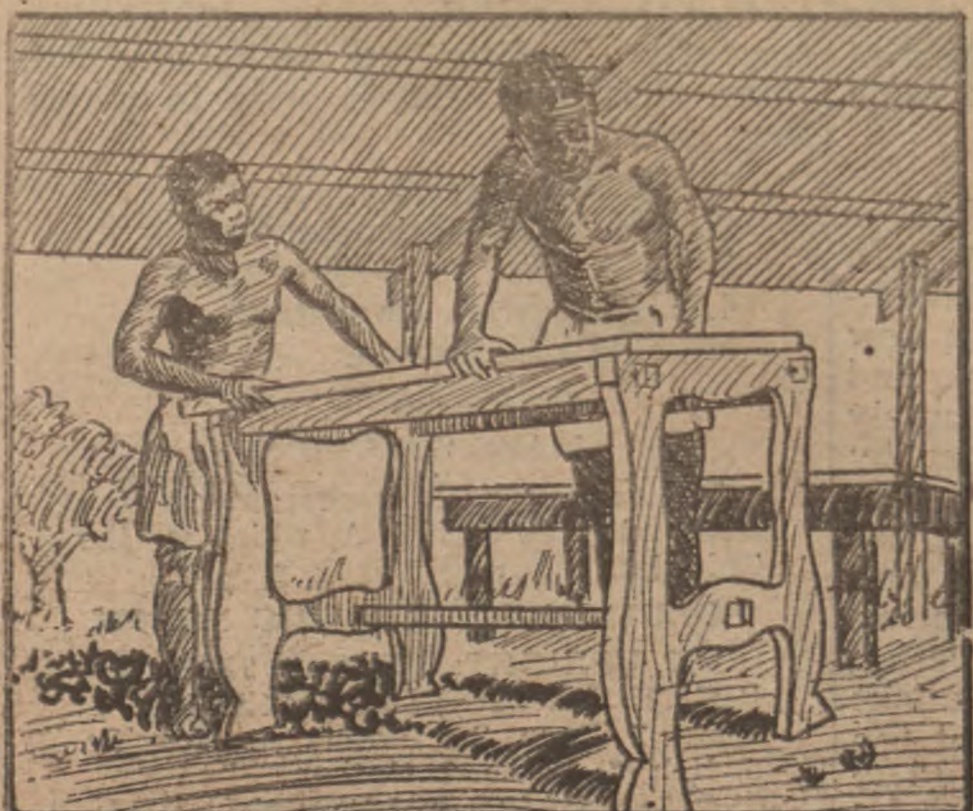
2. Finishing off a drawer of a cupboard made from Gold Coast mahogany. Through the generosity of the logging and saw-milling industries as well as the timber contractors and sawyers, all this furniture goes to Britain as a free gift.



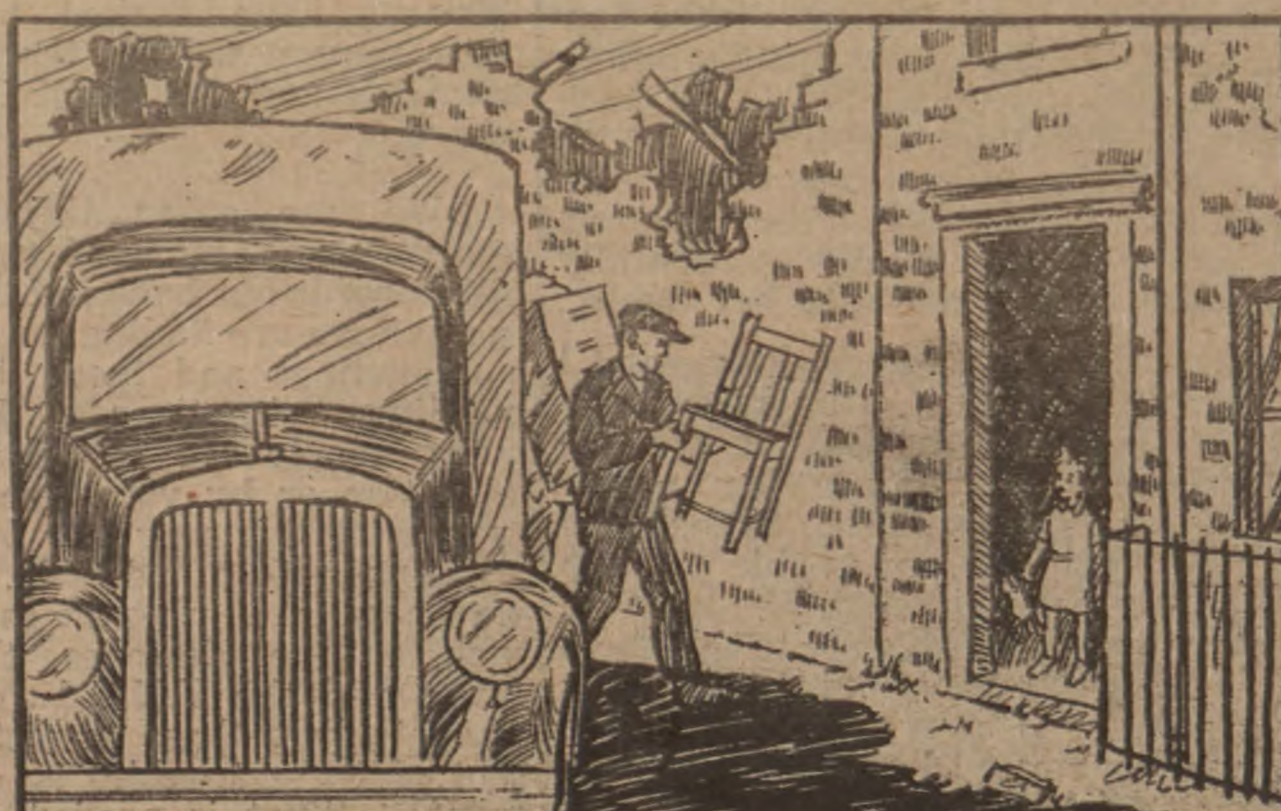
3. This African carpenter polishes a cupboard made from Odum wood. Only the best wood is used to make this furniture for bombed-out families of Britain and the African craftsmen use all their skill in making it.



4. An apprentice carpenter assembles a chair made from Odum wood. The furniture sent to Britain includes tables, arm-chairs, sets of shelves, bed-ends and rails, cupboards, ironing boards, broom handles and brush mats.



5. These African carpenters complete the assembly of a mahogany table. The high standard of this furniture is an excellent example of how Africans can undertake skilled work.



6. The furniture is carried free by the Gold Coast Railways and the shipping company. On arrival in Britain it is distributed to families in the most need. Here some chairs and cupboards are being delivered to a poor family near London. Nearly 2,000 pieces of furniture have been given by the generosity of the Gold Coast timber trade and the skill of Africans.

Printed by Bantu Press.

Collection Name: BANTU WORLD, newspaper, 1935-1955

PUBLISHER:

Publisher: The Library, University of the Witwatersrand, Johannesburg, South Africa

Location: Johannesburg

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