

THE
BANTU WORLD
IS PRINTED
IN
ENGLISH
AFRIKAANS
SESUTO
SECHUANA
ZULU AND
XHOSA

3

THE BANTU WORLD

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

SOUTH AFRICA'S ONLY NATIONAL BANTU NEWSPAPER

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

VOL 14 SIXTEEN PAGES

SATURDAY, MARCH 1, 1947

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

PRICE TWOPENCE

Royal Family Now On Inland Tour Of The Union

9,000 MILE ITINERARY BEGUN

[From our Representative with the Royal Train]

We have started on the 9,000 mile journey during which the Royal Family will see not only all parts of our country but all its many peoples. There are two trains on the itinerary. The first is the Pilot Train in which the Press and Radio correspondents are travelling with Government officials. The Royal Train itself follows the Pilot Train and carries, in addition to Their Majesties and the Royal Princesses, their suite, security officers and a Cabinet Minister, reports our Special Representative on the Royal tour.

The Royal Train is handsomely equipped, and painted on the outside in cream. The Pilot Train is painted in cream and brown and has 11 coaches as compared with 13 on the Royal Train.

Crowds Wait Along Line

Tonight we are drawn up on a siding that has been specially constructed. Everything is quiet about us for we are stopping among the high mountains of the Western Cape. All along the line from Cape Town, which we left at 3.30, there have been crowds waiting for the Royal Train to pass. Although the Western Cape is traditionally the home of the Cape Coloured Community, there have been many Africans among the spectators.

The King and Queen themselves must be thankful to enjoy the quiet of the train. Their five days in Cape Town have left them little time for relaxation.

The culmination of the events they have participated in was the opening of Parliament this morning with all the pageantry that befitted the occasion. The ceremony itself lasted scarcely half-an-hour but it made history for it was the first time any King has opened a new session of a Dominion Parliament.

A few hours after the King and Queen had driven back to Government House, they bade Cape Town farewell, making their way through packed streets to the Duncan Basin where the trains were drawn up, stretching together for nearly half-a-mile.

Exclusive Service For Africans

Newspaper correspondents from Britain and America are on this train with South Africans. From here stories will be going out to all parts of the world. "Bantu World" readers will have an exclusive service, and as the tour progresses, more and more news of direct African interest will be available.

The day by day diary will keep our readers in direct touch with the Royal Family as they move from place to place. For the next two months it will be a weekly feature in the "Bantu World" and will be the only feature catering specifically for Africans.

Keep in touch with the unique and splendid Royal Visit by reading this diary each week.

KING OPENS PARLIAMENT

The Queen accompanied the King when he opened the fourth session of the ninth Union Parliament—the "Kings Parliament"—at Cape Town last Friday week.

The unique ceremony was actually witnessed by only 620 people, including 200 Senators and Members of Parliament. It was a historic opening of Parliament.

AFRICAN EX-SOLDIERS INVITED TO ROYAL PARADE

The Johannesburg branch of the African ex-servicemen's legion, B.E.S.L., desires to make it known to African ex-soldiers living in Johannesburg that there will be a parade of ex-soldiers at the Cenotaph, near the City Hall, on the occasion of the Royal Visit to Johannesburg on April 1.

Honour For The Bantu Press

Travelling on the Pilot Train which precedes the Royal Train carrying Their Majesties and the Princesses are the Press Representatives from South Africa, Britain, the United States and other parts of the world. It has been arranged that three of these representatives each day are to have the privilege of travelling on the Royal Train itself. One will be a representative of the News Agencies, one will be a newspaper man and the third a press photographer.

The first three selected to travel for a day on the same train as Their Majesties were the Representative of the Bantu Press, S.A.P.A.'s Special Representative and the Photographer of the Associated Press (U.S.A.)—SAPA.

On this day, a number of seats will be allocated outside Joubert Park to the next-of-kin of those who died on service and to disabled soldiers to see the procession.

UNIFORM NOT COMPULSORY

In order that the Committee which is responsible for working out plans for the parades should be able to gauge exactly the number of places to be allocated to former members of the N.M.C., personal applications will be accepted at the Johannesburg branch office of the African Ex-servicemen's Legion, B.E.S.L., 1st Floor, Maxim Hotel, Corner of Marshall and Bezuidenhout Streets (behind New Magistrates' Courts) Johannesburg, between 8.30 and 7 p.m. during the week; and on Saturday, between 8.30 and 1 p.m. until noon on Tuesday, March 3.

THE KING AND QUEEN



From a balcony of the Cape Town City Hall, Their Majesties the King and Queen of South Africa acknowledge the cheers of the Coloureds and Africans who gathered to welcome them.

Side Lights Of Royal Tour

AFRICANS SING TO ROYAL FAMILY

The Royal Family as usual seized every opportunity on Tuesday to meet the people of South Africa when their train stopped to get water at wayside halts as it passed through the dry Karroo country on the way to Port Elizabeth.

The day was noteworthy for the first welcome received by the Royal Family from an African tribe and for a present given to Princess Elizabeth by a little girl who was born on the same day that she was.

At Steytleville, where the Royal Family descended from the train and spoke to people gathered there, Seugnet Phanieta Senekal gave the Princess a coloured photograph of herself. She was born on April 21, 1939.

At Kleinpoort Station, men, women and children of the Xhosa nation sang an impromptu African greeting to the King.

At Glenconner, African children sang "God Save the King." Their teacher, a coloured man named J. Meyer, said that he had been teaching them to sing the anthem for three months.

With the gift of the photograph which Seugnet Senekal gave Princess Elizabeth there was a letter saying: "May it please Your Highness, the Princess Elizabeth, to accept this small token as a memento from one of her loyal subjects, whose natal day is April 21. With all good wishes and kind thoughts, from Seugnet Phanieta Senekal."

Prayer For Success of Tour

Although there were large crowds in Oudtshoorn to welcome the Royal Family on Tuesday, perhaps the most significant incident there in connection with the Royal tour happened the previous day.

At the morning service in the Dutch Reformed Church, which was very heavily attended, the senior minister, the Rev. J. J. du

JOURNALISTS TO VISIT RESERVES

ON THE ROYAL TRAIN, Sunday.—A letter from Major Piet van der Byl, the Minister of Native Affairs, to all journalists accompanying the Royal tour, giving them every facility for observing the Union Government's Native policy in the reserves, has had a profound effect on oversea journalists.

The letter, personally signed by the Minister, is as follows: "It has struck me that members of the Press must wish to visit the Native reserves and I am anxious for them to see everything. As you know, the segregation works both ways: While Natives are not allowed into certain European areas without permission, so are Europeans forbidden to enter certain Native reserves without the necessary authority from the Minister of Native Affairs.

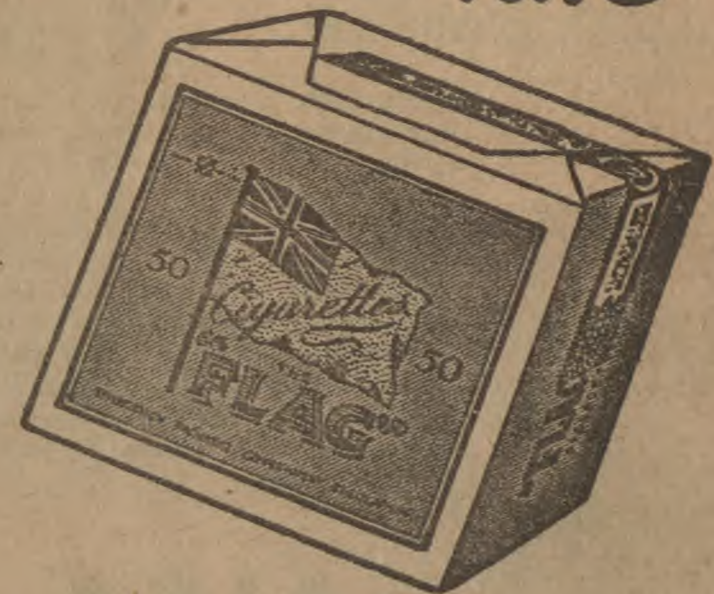
"As it might be difficult for the local Native Commissioners to contact me at short notice, I am sending you this letter, which will be an authority for any representative of the Press to visit any area he desires and should be shown to the local Native Commissioner.

"Further, such representative may be accompanied by a member of my department, or, if he so wishes, he may go anywhere he likes unaccompanied and see whatever he pleases and talk to anyone to whom he desires."

Beds Not Enough

The January statistical report of the Johannesburg Hospital Board, which was presented to a meeting of the board on Tuesday, says that the number of non-European patients continues to increase at an alarming rate. With only 403 beds in the non-European Hospital, the average daily occupation for the month was 762.74.

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Ho palama ka ho hlahlamama ho baka likotsi.

Bapalami ba libaesekele ba ts'oanetse ho palama ba latellane ba tsamaca ka lehlakoreng le lets'ehall.

TLOSA LEFU LITSELENG

9394-3

You Must Purify Your Blood Stream For Health and Strength

Our blood is a stream that runs through our bodies as a river runs through the lands. We can see that when water runs from a tap, or out of the hillside, it is clean—but when it has run through the lands it is dirty, because it has picked up clay and soil. If we run that dirty water through a sponge, or cloth, or even through paper, it will pass through clean again. When that happens, we say that the sponge, cloth or paper is a "filter".

In the same way, our blood picks up "dirt" in the form of acids and poisons from the waste part of our food that the body does not use. Inside our bodies are five "filters" to take these acids and poisons out of our blood, and make it clean again. They are the liver, kidneys part of the stomach, the bowels and the bladder. If these filters are lazy, and do not work properly, our blood does not become clean, and it takes the acids and poisons all over the body. Then we get such painful illnesses as Backache, Lumbago, Sciatica, Rheumatism, and Neuritis or a Bad Stomach and Indigestion.

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clean. Dirty blood spreads illness all over the body but if we clean our blood with R.U.R. we become healthy again and keep healthy, doing our work and everything better because we are fit and strong. You can get R.U.R. at all chemists and stores. Special big bottle ready mixed 6s.6d. Get a bottle to-day.

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R.U.R.

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Ha u tsoha u kula ke mala kapa hlooho e sa lokang hamonate, hoo mohlomong ekaba ho bakoa ke hoja haholo ka bosiu boo ka pele. Tokoloro e potlakang e ka fumanoa ka ho sebelisa Alka-Seltzer e latsoehang hamonate.

Ts'ela pilisi ea Alka-Seltzer ka galaseng ea metsi-lebella ha e khanya e etsa makhoeba-joale e noe. Bona kamoo u phakisang u bang betere kateng. Batla Alka-Seltzer mokemising oa haeno ea haufinyane le uena, kapa u tlatse u romele lengolo lena le ka tlase.

Kepeni tse peli feela pilji e le 'ngoe



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THE BANTU WORLD

SATURDAY, MARCH 1, 1947

"Modimo o Thusa ba Ithusang"

Lefatshe le ea fetoga gomme ke tshuanelo gore baagi ba lona ba fetoge le bona. Lefatshe le tsuelapele gomme ke tshuanelo gore baagi ba lona ba tsuelepele. Bao ba sa fetogeng, ba sa tsueleng pele, ga lefatshe le fetoga le tsuela pele, ba tla gateelloa fatshe ke banna ba roeleng folaga ea phetogo le tsuelopele.

Bekeng e fetileng re boleletse sechaba sa Ba-Afrika gore se tsoe borokong, se fadimegele mediro ea tsuelopele le ea kgoebo, se tlogele lerata le sello. Kajeno re se bolella gore se bule mahlo se tle se bone kamoo lefatshe le tsamaeang kateng.

Phetogeng le tsuelopeleng ea lefatshe, "dithoto ke lefa la ba bohlae." Ga go nnete e fetang ena. Sechaba sa Ba-Afrika, kabaka la bothoto, se fetogile lefa la badichaba. Se jualeka nku ea boea bomabusaba gomme se kutoa ke merafe eohle e agileng mona. Ga sona se duletse lerata le sello badichaba ba se ents'e lleri eo ba palamang ka eona ga lefatshe le fetoga le tsuela pele.

Empa ga ekaba sechaba sa rona se tla bolaoa ke tlala le bodidi, go ke ke gathoe se "shuele go hloka ngaka," go tla thoe se "shuele dile teng." Ga esale go tloga tshimologong ea koranta ena ka 1932, re ntse re hlaba mokgosi o reng "A re ageng areka ea poloko." Re leka ka matla go bontsha gore sechaba se sa kgoneng go iphepa, se tshpileng dijo tsa chaba tse ding, se tla uela ka legageng la timelo. Lerato le dillo tsa sona di ke ke tsa se thusa letho. Motho o entsue ka setshuants'ho sa Modimo go phela ka mofutso oa phatla ea gagoe, eseng ka sello le lerata la gagoe.

Ga gole jualo ge, re ka etsang jualeka sechaba gore re tle re kgone go tsoa bokgobeng bo re leng go bona? Na re ka tsoa go bona ka lerata le sello, kapa ka go fadimegela mesebetsi ea tsuelopele le kgoebo?

Go teng ba tla araba potso tsena ka gore "nguana ea se lleng o shuela tharing." Ka baka leo ge, a re lleng, re etse lerata gore re tle re seke ra shuela tharing. Banna ba kgopolo ea mofuta ona, ke banna ba sa naganeng. Ke nnete gore ngoana ea sa lleng o shuela tharing, empa a re se ke ra le-bala gore sechaba gase "nguana," ke "monna" ea gotseng, ea sa tshuanelang go lla.

Rona potso tsena re di araba ka gore re tla tsoa ntlong ea bohlanaka ka go ipopa ngata ea dikgong le go tshuaragana jualeka letsopa la samente le ka go fadimegela mesebetsi ea tsuelopele le kgoebo.

Ga re duletse sello le lerata ga go moo re eang, empa ga re ka ithusa ra itirela, Modimo o tla re thusa, gobane "o thusa ba ithusang," eseng ba llang.

TSE QOQOANG KE 'PHAFA'



Ga go ntho e ntle e fetang go bona bana ba bo rona ba etsa mesebetsi e metle, e tlotlisang lebitso la sechaba. Gagolo-golo ke fumana e le thabo go 'na a ke bona bara lebaradi ba sechaba ba leka ka matla go nts'etsa sechaba sena pele ka mesebetsi ea bona e metle. Kea tseba gore batho ba bangata ba re "Phafa" ke motho ea leihlo le bonang dintho ka thoko feela; 'me ere gobane serapeng sena go lla marumo a hiabang gabohlolo baetsa dibe, batho ba bangata ba se ba gopola gore 'na morero oaka ke go ts'oea diphošo feela, 'me ga ele go bua gamonate ka batho ba bang, bare ga se ntho eo ke e tse bang.

Bagoebi Ba Sechaba

Empa 'na kea tseba gore ga se 'nete gore mangolong aka, ke ikemiseditse go hlaba batho le go ba utloisa bohloko. Ke tseba ele 'nete gore morero oaka ke go senola diphiri tsa basinyi, go ba kgalema mekgoeng e mebe, e sa ba thuseng letho ga ese feela go neela sechaba sena lebitso le lebe.

Kajeno, serapeng sena, ke hlagisa sets'oants'o seo ke ratang gore Mo-Afrika e mong le e mong a se bone, 'me a bale tsohle tse ngotsoeng mona tse mabapi le sona. Ke sets'oants'o se bontsang levenkele la diphallo mane Mai-Mai, motseng oa Gaudeng, 'me beng ba lona ke bahlankana ba babedi. Lebitso la e mong ke Ngwenya, la e mong gape ke Malinga, 'me lebitso la levenkele la bona ke First African Ladies and Gents Drapery Shop. Lebitso leo le paka gantle gore bahlankana bana ke bona Ba-Afrika ba pele go bua mesebetsi o kang ona oa go rekisa diphallo mona Gaudeng. Sets'oants'ong sena, re bona baradi ba sechaba ba tllile levenkeleng leo go tla ithekela diaparolevenkeleng la bana ba bo bona. Baradi bana ba sechaba, ba tseba gantle gore ntho le thuso ea rona, mesebetsi eohle ea kgoebo magareng a Ba-Afrika e ke ke ea tsoelapele.

Bana Ba Kgoale

Mosotho o re: "Bana ba kgoale ba bitsana ka melodi." Kajeno bara ba sechaba ba ruta 'nete gore ba ke ke ba tsoelapele ga ba sa iphagamise ele bona; kajeno baradi ba sechaba ba tseba gantle gore ga ba sa kenye seatla mererong oa sechaba, merereng e kang kgoebo, dipolotiki, thuto, jualo-jualo, ga go letho le ka thusang sechaba sa bo bona go phagama.

Ke'ng gape e bakang gore ba phallele levenkeleng lena la bahlankana bana; ke'ng e bakang gore banna ba bangata Gaudeng mona ba phallele go Malinga le Ngwenya go ithekela diaparole, disutu jualo-jualo, athe mavenkele a teng a magolo moo ba ka fumang tsohle tseo ba di batlang? Karabo e ngoe feela: mane levenkeleng la bana ba bo bona, ba tla amogelo ka hlonepho e kgolo, ba tla bontsoa tsohle tseo ba di batlang, ba tla hlokomeloa ka ts'oanelo, ba tla thusoa.

Ona ke mohlala o motle; bana beso ba tla thusa kgalhego ea sechaba ka mokgoa ona; bana beso ba tla re pholosa boimeng ba go kgesoa mavenkeleng ao moo e reng re il'o reka ka chelete tsa rona, re be re bitsoa ka mabitso a sa re ts'oanelang, a re bolaeang meea ea rona, mabitso a bakang mefere-fere magareng a rona le bao eseng ba 'mala oa rona. Ke ona oo mohlala oa go loants'ana le mathata a rona, 'me kgoebo ke eona ntho e tla fedisang melao e re loants'ang, melao ea kgalatlo le kgetholo ea mala. Go feta moo, ke fumana e le ntho e thabisang thata go lemoga gore banna bana ba ikemiseditse go godisa mesebetsi oo oa bona, e le gore go tle go thusoe batho ba bangata ba sechaba.

Etlare moo bao ba ts'egetsang mesebetsi ona ka chelete tseo ba rekang ka tsona diphallo, beng ba mesebetsi ba o atise, 'me bana ba bo rona ba fumane mesebetsi teng moo. O na ke mohlala o motle, oo go batlang gore banna ba sechaba ba o ele hloko, 'me ba bang bahlankana le bona ba leke ka matla go latela mohlaleng ona o motle oa Malinga le Ngwenya.

Ba Bang Bagoebi

Athe ga se bona feela banna bana ba lekang ka matla go godisa lebitso la sechaba; dibakeng tse ngata ke fumana Ba-Afrika ba eme ka maoto ba leka go atlisa merero ea kgoebo. Mona Gaudeng ke bona Ba-Afrika ba bangata ba ts'oere mesebetsi e rorisang ea kgoebo. Babetli ba etsa mesebetsi e babatsegang; ba betla phallo ea ntlo, 'me makgooa a mangata a reka phallo eo, le bona Ba-Afrika ba etsa jualo. Ba bang gape Ba-Afrika ba na le mavenkele ao go rekisoang dijo go oona.

Ntho e nthabisang 'na jualeka Mo-Afrika, ke go bona beso ba ts'oere tau ka ditlana go loants'ana le mathata a kgoebo, le go bona bana ba bo rona ba leka ka matla go tlatse Ba-Afrika ba bang ka go reka mavenkeleng ao a bona.

Vekeng e fetileng, ke hlagitse kamoo ba bang badichaba ba ts'oereng mesebetsi e megolo ea kgoebo magareng a rona. Ba kotula go rona, empa ga re lla re kopa thuso go bona, ga ba re ele hloko, ba re ts'ega feela. Mavankeleng a bona, bana beso ga ba fuoe mesebetsi e pele ga ese feela mesebetsi e kang go fiela le go roala mekotla, tefo eona e leng ntho e bolaisang pelo.

Letsatsi la tsoelopele le chabile, 'me le ikadile lefats'eng lohle. Go lona bara le baradi ba ntlo ea Ba-Afrika, ke re: "Phahamang Ba-Afrika; iketsetseng le lona go seng jualo, le tla jara mathata, le tla gateelloa fats'e, le tla ba bahlanka le makgabunyane ga le sa latele mehlala ea bo Malinga le Ngwenya, bao kajeno le bonang sets'oants'o sa levenkele la bona mona; ts'oarang ka matla le latele mehlala ea Ba-Afrika ba se- (Bona qephe la 3, serapa sa 1)



Sambico e fumanoa mavenkeleng le bakemising bohle. Haeba o fumana mathata bakeng sa ho e fumana, romella peni tse tseletseng ho

P.O. Box 5084

Johannesburg

BAKENG SA

Mafu Oohle a Maoto

E sebelle bakeng sa: Maqeba Ma-noenyetso Lihlobo Liso Ho Cha Thafu tse Bolleng.

EONA NTHO E BATLEHANG HO BABAPALI BA POLOKOE LE BA PALAMI BA LIBAESEKELE

King George O Gorogile

Ka di 17 tsa kguedi e fetileng e be ele Mekgosi le Mekgolokoane motseng oa Cape Town, go amogeloa King George, Queen Elizabeth le Kgadi tse pedi tsa borena ba England, Princess Elizabeth le Princess Margaret Rose, Baagi ba Cape Town le tikologo, ba ne ba tsuile ka dikete-kefete, go tsuile digole le difofu, go ea amogela ba ntlo ea Borena.

Erile ga ba ntlo ea Borena ba theoga sekepeng, ba fela maoto a bona godimo ga mmu oa South Africa ga utluagala medumo ea Tumedisio ea ka mono tse 21, ga Siba-Legolo, Rt. Brand Van Zyl, Mrs. Van Zyl le Tona-kgolo ea Mmuso oa Kopano, ba dumedisana le ba ntlo ea Borena.

Kamorago ga King George a hlabile Batshireletsi ba tloto, go simolotsoe mokoloko oa go tloga leatle go ea Government House, katlase ga nao tsa Thaba ea Tafola. Mokoloko oa dimorkari tse neng di roele Kgosi le Mofumagadi, Kgadi tse pedi, Siba Legolo le Mofumagadi, General Smuts le batlatsi ba gagoe, le Bakgimana ba bang, o ne o eletelele pele le go saloa morago ke masole a neng a palame dipere.

Mekgosi ea thabo

Erile ga mokoloko o tsena setarateng sa Adderley, tebe-teng ea motse oa Cape Town, ga utluagala mekgosi le mekgolokoane ea thabo ea banna le basadi ba basueu le ba batsho. Gare ga medumo ena, go utlugatse dipina tse jualeka bo "Sarie Marais" le bo "They are jolly good fellows."

Setarata sa Adderley se se tle-tse batho se bile se falala. Meago e megolo le eona e ne palangwe ke batho le kare ke dinonyana.

Tumedisio ea Phalamente

Go fihleng ga bona Government House, ba ntlo ea Borena ba amogetse Puo ea Tumedisio ea maloko a Phalamente.

Erile Mantsiboa, ba ntlo ea Borena ba neoa dinara ke Mmuso koa City Hall. Ba ile ba amogeloa ke General Smuts ka puo e rorisegang.

King George o arabile ka puo e kgeleke. A rorisa kamogelo eo ba e fumaneng le go thabela go bona naga ea South Africa.

Puo ea Kgosi

Kamorago Motlotlegi o boleletse ba basueu ba South Africa a re: "Le lona jualeka dichaba tse ding, le na le ntho tseo le tshuanetseng la di lokisa tse hlagoiteng ke nto gomme ke na le tshupo gore le tla kgona go etsa toka go baagi ba mefuta-futa, ba naga ena."

"Go le kgona go etsa juale le tla ruta lefatshe lena le matshuenye-go tsela eo batho ba merafe-rafe le ba mabala-bala ba ka phedisanang ka kagiso gomme ba thusana tsue-lopeleng ea bona."

Ka tsatsi le latelang ba ntlo ea Borena ba amogetse Lebaleng la Grand Parade ke matshuele-tshuele a batho, moo dibui e bileng Mr. J. G. Carinus, Letona la naga ea Cape Province le Mr. A. B. Bloomberg, Ramotse oa Cape Town.

TSE QOQANG KE "PHAFA"

(Di hlaga qepheng la -2)

hlots'oana, ba kang bo, E.P. Moretsele, J. B. Mabuza, bao e leng bagoebi ba Ba-Afrika mona Gaudeng; bo Mofumagadi M. Msomi, W. S. Msomi, Ishmael More, bohle e leng ba Springs; bo Gilbert Nsibande, H. D. Mabuza, J. S. Chembeni, A. T. Dube, S. A. Poo, J. A. Mabena bohle e leng bagoebi ba rona ta Benoni, mogo le ba bang ditropong tsohle tsa naga ena.

Bohle bao ba le bonts'a tsela 'me ba tlatseng, gobane kgoebo ke eona feela ntho e ka thusang thata go re tlamolla ditlamong tsa bokgoba le go shadimeloa fats'e ke merafe e meng.

Oa lona motsoalle le moeletsi ea le ratang thata: "Phafa."

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In 3 minutes the new formula, Mendaco, starts circulating through your blood and easing choking, wheezing, gasping Asthma and Bronchitis. Soon you will breathe easily and freely and sleep like a baby. Mendaco must do you good no matter how long you have suffered, because it dissolves and removes the mucus and phlegm that is poisoning your system, sapping your energy, ruining your health and making you look and feel, old long before your time. Get Mendaco from your Chemist or dealer to-day.

Mendaco
For Asthma & Bronchitis & Hay Fever

Pegi ea Lefu

(Ke Miriam Molusi)



Ke sebisa se chaba sa etso gore ke tlhakwahaletswe ke na-ke wa Mistress, o tlhoka fetse ka di 31-12-46. O tlhokafaleitse kwa Hospitaleng ya Nokuphila mo Johannesburg.

O na a ile go ithusa kwa Oparationeng mme ya mo gana. O ile teng ka di 29-12-46 ka Mantaga.

Ka di 31-12-46 ke lona le tsatsi la gagwe la Oparation. O dutse dinako tse tshelatseng morago ga Oparation ya gagwe a be a tlhokafala.

Bagolo ba gagwe ba nkile Setopo sa gagwe Mo Hospitaleng ba seisa kwa Potchefstroom, ke moo robatseng teng. Opatilwe kadi 3-1-47.

E ne ele mosetsana omafologolo mo mesebetsing oetlhe ya gagwe. 1. Ene ele Tichere Mosekolong sa Roma Potch. 2. Ene ele ngwana wa se aparo sa bana ba Maria. 3. Ene ele Motsamaisi wa bana ba di Sunbeam. 4. Ene ele Tolokoro ya ba sadi ba seaparo sa St. Anna. 5. gape ene ele omong wa setlhopa sa C. S.A. mo Roma.

Jwale re latlhegetswe thata rona ba rra kgaye ngwana ona ona ale dilemo tse 28. O rutile dilemo tse tharo. Thuto ya gagwe etswa Sekolong se se golo sa Roma mo Johannesburg eleng St. Thomas Training College. A fetsa ka 1943.

Orutilwe ke bo mogolowe ba ba bedi, elen Mrs. Miriam Molusi le Ellen Kgaye. Ene ene ele wa go felane, moo basetsaneng ke dikhutšana ha bana mma bona le Ntata bona.

O tswalwe kwa Klerksdorp, a golela mo ga mogolowe ga Mrs. Miriam Molusi. Re leboga le baagi ba Potchefstroom ba ileng ba thusa thata ka dimpho.

Mantsiboeeng a tsatsi leo go bile dantsa e kgolo ea kamogelo koa City Hall, gomme Princess Elizabeth a dantsa le Ramotse oa Cape Town, Mr. A. B. Bloomberg, Princess Margaret Rose eena a dantsa le Mr. S. F. Waterson, Tona ea Mmuso.

Pele ga dantsa ena ba ntlo ea Borena ba tlotlilo ke Siba-Legolo ka "Garden Party," moo go neng gole baeng ba 7000.

Dantsheng ea Baroa

Ka la di 19 February, ba ntlo ea borena ba etetse motse oa Simons-town oo eleng letsibogo la dikepe tsa nto. Ba amogetsoe ka mafolofolo a magolo ke baagi le bana ba motse.

Mantsiboeeng a tsatsi leo ba amogetsoe dantsheng ea Baroa koa City Hall ea Cape Town. Baroa ba ne ba dantsa Seroa gomme go utluagala gore mehlolo eo ba neng ba etsa e kgahlile ba ntlo ea Borena, gagolo Princess Elizabeth.

Tsa Motse oa Doornkop

Ke B. E. Tshivhula.

E shetse e le matsatsi a mantsi ge le sa kwe tsa mono mohlosi. Byale ba badi ba Bantu World ga e beng tshwarelo. Dipula tsa lenyaga ka mono di re tsetsetse ka hlakola — ke gore di nele ka sefako. Sefako se dirile thsenyo e kgolo, ka go hlohlo ra dikenywa tsa diperekisi.

Ka baka leo dienywa ke matopana le batho ba tla hloka seo ba ka ithushang ka sona. Diperekisi tsa motse wo ka mehla di be di rekishwa, go fihla le kwa mabolong. Byale ke gore Doornkop ke tlala gobane diperekisi ka mengwaga ke tsona di ba bushetsago.

Ka ntle go tse, ka motseng gona le ditaba. Banna ba kopano ba sa fetse. Go na le moago wa Sekolo ba rera naga. Motheo wa sekolo se seisa seo a agilwe ngogola. Ke sekolo sa kamore tse hlano Lenyaga ba batametse ditena tsa go aga. Fela selo se se dukuloshago moago wo, ke gore banna ba ba na le megopola e mebedi. Go na le gona gore ba rata go aga ka moka goba bo thwale baagi. Byale re ka bona ka nnohi gore puno ke ye ntsi euyya badiri ga ba ne ne.

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THE BANTU WORLD

SATURDAY, MARCH 1, 1947

The Example of The Royal Family

Everyone expected a great reception for the Royal Family in Cape Town but the result has surpassed even the wildest imaginings. The reason is not far to seek. It is the personality of the Royal Family and the fact that they themselves are intensely interested in this land of theirs beyond the seas. Before the "Vanguard" had docked both the King and Queen were on deck scanning the mountain and the city through binoculars. Then, soon after landing, the Queen could be seen asking questions from both General Smuts and the Governor-General.

They are eager to learn and to get to know their subjects of all races. In his first public speech at the State banquet, the King himself said: "Like all nations, you have hard problems to solve in the aftermath of war; but statesmanship has not failed you in the past hundred years and I am confident that it will guide you steadily towards a just and contented relationship between all the dwellers in your many-peopled land. By achieving such a relationship, you can show to a troubled world how peoples of different race and colour may live and work together for the common good."

Thus, early in the tour, the King has shown his awareness of African problems and during the next two months he will obtain first-hand experience of town and country and will meet and speak to people of all races.

The Queen has speedily won all hearts. Her smile, whether in public or in private, has the same friendliness and charm. She has all the dignity of Royalty but is ready and eager to talk to and learn from all whom she meets both high and humble.

The young Princesses command loyalty by their simplicity and sincerity. Princess Margaret Rose is only 16 and for her this tour through a new land will be an adventure which she will look back upon all her life. She has a quick smile and a full measure of Royal grace.

Her elder sister, Princess Elizabeth, will have more duties to perform during the 9,000-mile tour, for she is Heir-Apparent to an ancient throne and so must learn the tasks which a Monarch must perform. It is important for her to understand our problems, for one day she will be Queen in her own right and the time is still far distant when the British Commonwealth has not some guidance to offer to a troubled world. Long training and the grace of her own personality will make Princess Elizabeth a great and wise Queen.

The Royal Family is essentially a happy group. There is nothing artificial about them and they take real pleasure in meeting their subjects. Perhaps it is this genuine happiness that will be the most lasting impression they leave with us. They have, in common with the British people, suffered the tragedies of war. In those days they gave the leadership that was wanted and to-day it is the same because all of us can pay them deep respect. They are loved not so much for the position they hold but for themselves. They have been called to high places and worthily have followed the finest things in life. Their daily round is harder than that of most of their subjects but they shirk nothing.

As they set off through our land we wish them God-speed and a happy and successful journey. They will learn much but it is we who will learn more from them. In a world where so much is harsh and base, the Royal Family has given a noble example which all may follow if they will.

Career Of H.R.H. Princess Elizabeth

On April 21, 1947, H.R.H. Princess Elizabeth, Heiress Presumptive to the throne of the British Commonwealth comes of age. In this article, our readers are given an exclusive account of the career of the Heiress Presumptive, Princess Elizabeth, by Dermot Morrah, British author and journalist; late Fellow of All Souls' College, Oxford, England, who, by permission of H.M. the King, is preparing a biography of Princess Elizabeth to be published on or about her 21st birthday.

On April 21, 1947 the Heiress Presumptive to the throne of the British Commonwealth comes of age, and will celebrate the occasion in the city of Cape Town. However much the people of the United Kingdom, from a selfish point of view, may be disappointed to be separated on so auspicious a day from one who has grown up in their midst, they will willingly recognize that the great Dominions have an equal claim with themselves to share in the domestic festivals of the Royal Family; and it is highly appropriate, as it is certainly not unintentional, that the Union of South Africa should witness the ceremonial culmination of a process that has been advancing of late at accelerated pace—the emergence of the Princess as a public character.

Woman With Individuality

Perhaps not before her 18th birthday—when special legislation to make her eligible for certain great state functions threw a ray of limelight upon her—did most people become aware that Princess Elizabeth was no longer a child, but a young woman with a marked individuality of her own.

Yet although the first impression the Princess gives is of the lightness of heart proper to her years, not far below the surface one soon becomes conscious of a fundamental seriousness of purpose. She knows she has to equip herself for a position of lonely and alarming responsibility; but she will meet all the demands of the future successfully, because she is so conspicuously a learner. She has the open mind that is ready to profit by the wisdom of the eminent men and women she meets in her parents' home; and her accurate memory and orderly habits of thought ensure that what she learns becomes part of her permanent mental equipment.

SENSE OF HUMOUR

She proved also during this service, what had already become apparent to the members of the pantomime company, the "Sea Rangers" crew, and the madrigal choir to which she had belonged in childhood, that she could mix easily and unpretentiously with all kinds of young people. She can indeed take her part in any sort of social intercourse with easy confidence. This has not indeed come about easily, for she has an innate tendency to shyness, which it has cost her some effort to overcome. She has been helped to do so by two qualities. The first is a strong sense of humour, which can both enjoy the jokes of others and laugh on occasion at herself. The other, and more fundamental, is a quick sensitiveness and kindness of heart, which issue in an unforced friendliness. She is very approachable, and those who meet her soon discover that they can

never give offence by blunt speaking. It is only pretentiousness or humbug that may bring a sharp word from her. She will go to any trouble to put right any case of misfortune or disappointment that is brought to her notice. She has indeed a warm and affectionate nature, which is always ready to spend itself in the service of others.

HER QUALITIES

Simple, open-minded, energetic, tenacious of purpose, humorous and friendly, the Princess possesses qualities that are no doubt shared by thousands of young men and women who like her are coming of age as the world moves on into the uncharted waters of the post-war era. In a character that is still only lightly drawn, life will no doubt deepen this line and that, and develop a more strongly marked individuality. At present Princess Elizabeth is best described as a perfectly normal English girl and a typical member of the generation who are the heirs of victory—set apart by her position rather than by her character. But that is precisely what, in an age when monarchy has become the supreme representative, we desire in a future queen. The young should be able to see themselves, as they would most wish to be, reflected in the personality of the heiress who will one day be their Sovereign; and that they are able to do.



H.R.H. Princess Elizabeth, Heiress-Presumptive.

This was not because there is any aloofness about either her or her parents, but because war had caused her to be kept secluded in the country, like so many of her contemporaries, and had suppressed the social life that would normally have brought her into the public eye.

HARD WORKER

In the past two years, however, as she has fulfilled an increasingly strenuous round of official functions, more and more people have had the chance to discover that her features have a fresh delicacy of colouring and a gay mobility of expression which the photographs do not show; and that her speaking voice is clear and musical, with a marked resemblance to that of the Queen. They have observed, if only by the untiring energy with which she goes through her programme, that she is a hard worker. Those who come into close contact with her are becoming aware of less obvious traits of her character.

supervised her daughters' education from first to last, were insistent that it should differ as little as possible from that of children of private station.

Princess Elizabeth, therefore is to-day very much what any girl of her age might be expected to be who has grown up in a cultivated English home, mostly in the country. She loves all kinds of outdoor amusements, especially those connected with horses and dogs. She attains perhaps her greatest excitement at a race-meeting. In recent years she has taken to dancing with single-minded enthusiasm. She reads all kinds of books, grave and frivolous; she enjoys at the theatre tragedy and comedy alike. She is in short the embodiment of natural youth, setting out eagerly to explore the manifold interests of the world that opens out before her.

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YINI OKUCHITHA IMIZI?

(Ngu Z. D. Ngobeni)

Ngiphendula uMnz. S. G. Mthembu. Inhlako yendaba yayithi "Oqome Umqondo". Ngiyabuza kuMthembu ukuthi abekho abasagoina amasiko esiNtu na? Kungani lezi busiso zingenile phezu kwabo abagoina amasiko esizwe sabaNtundu na? Namhlanje yi-bo laba abaletha iziqalekiso.

Umshado awunacala. Yithina e-sinecala ngoba singenisa izinto ezingafanele eVangelini. Izinsizwa ezingamashumi amathathu ungaba nawo amandla okuzondla na? Kuqala kwakulungile. Manje sisekukhanyeni. Angimeli abesifazane ngokusho njalo ngimela iqiniso.

Musa ukuwathethelela amadoda, iningi labesifazane lapha emaphandleni liyahlupheka ngenxa yamadoda asemadolobheni. Asebuthele onondindwa ezindlini zawo. Izizingane zawo ziyafazi. Umfazi ahlupheke aze athi kufanele ngithande iBlantane. Azitholekeleke umfazi umBlantane. Indoda ilibeke belu yona.

Endulo kade kwaziwa ukuthi umfazi uyadakwa na? Endulo kade kwaziwa ukuthi zikhona izihlobo ezingaka zotshwala na? Asihlomeni sikhole okuchitha imizi yethu. Ivangeli liyasifundisa ukuba yizidakwa na? IVangeli liyasifundisa ukuphinga na?

Kaningi ngizwile ephepheni leli lodumo abantu bakithi bekhuluma ngamasiko. Yini amasiko? Uma kunjalo asiyekhe yonke into yokhanyiso sibuyele emabeshwini. Sinezinto eziningi ezigeniswe ngeVangeli; amatafula, izihlalo, izindlu ezinhle, uma sibuyela emasikweni esiNtu sizodinga ukudliza konke okungesikho okwesiNtu. Asilahle konke okweVangeli. ukubhala kwavela neVangeli. —Wase Bushbuckridge.

Sebefikile

Sekuwamuzwana amaphepha ebika kabanzi ngoMndankulu wamaNzisi ofinyelele kuleti ngomhla ka 17 February, 1947. iNkosi noMndankulu izoshitha izinsukwana eKana iza ivule nePalamende. Uyokhuphuka njalo aze afike kwaZulu.

Kuzwakala ukuthi uzokwemulwa yiZinyane leSilo uBhekuzulu Cyprian. ibala neNkundla isEshowe eGingindhlovu. Ibutho liyomsinela khona ngomhla we 19 March eliholwa nguMntwana Phika Zulu. Ngalolosuku uyokwezwa isipho naye enze esakhe isipho saphesheya.

Ekusukeni kwayo lapho iNkosi isiyogonda eThekwini nakhona amalungiselelo ayenziwa. Kwela kwaXhosa iNkosi uGeorge VI yemkelwe nguMhlekezeli Velile Sandile wama Ngqika nakhona kwenzile amalevulevu amakhulu. AbakwaXhosa uma bebingelela iNkosi George VI bathi A! Sizizwe!

Ukuqala ukuba iNkosi yamaNgisi eyiNkosi yaleli futhi ukuze ifinyelele kuleti ngesikhathi sokubusa ngakhoke kugujwa umkhosi omkhulu namhlanje kuleti, oyohlala uhleli.—A.X

Mababuyele kwaZulu

Kwelakho lodumo 25-1-47, uMnz. Sidumo Mthiyane, uthi, ubikela ebandla uZulu kaNodum' ehleki kaMenzi uTshaka kaSenzanakona, ngo'Daba lwakwaMabhoko Nzunda," kakhulumi neze ngecala labo elisemi emva lena kwaZulu!

Uthini ngokuze babe yisizwe lapha? Izinkomo ezibomvu ezinhlene zeNkosi uHanisi zashonaphi? Iphi iNkosana ka Hanisi nesizwe seNdlunkulu kaHanisi? Isizwe sonkana sika Mabhoko kwaZulu saxolisisa ngani sona? Isizwe samaXhosa sona saziphendulela kuTshaka. Sabuza umbuzokazi olukhuni sathi nga'Sitha" kanje ngubani ongabamba "incinaba" eju-baneni layo? Wathi okaMenzi uMntwana, "kuyezwakala lokho kuyiqiniso." Manje amaNdebele wona axolisisa ngani emva?

Lezinikomo ezinhlene kakhulu kangaka kanye nezintombi eziyimbukwane zenzalo yesizwe kaHanisi, kwabikwa yini konke lokhu kwaZulu na? Izwe kuhle isizwe sikaMabhoko-Nzunda siyolicelela emuva kwaZulu sekwendulele icala lezinikomo zeNkosi Bayete ezazinemibalabala emihle. kakhulu ezibomvu!

—W. B. Mkasibe, Cleveland. (Lolo daba alubhalwanga ngu Sidumo Mthiyane lwabhalwa ngu P. J. Mathandu Kwazi.—Mhleli).

Olwakithi Luyafa

Ngesonto eledlule kulezi zinhla kuvele udaba lutotshwe ngu Mnz. Andrew N. Zulu ngaphansi kwesihloko esingenhla eloba ngenindvi yolimi—isijingi nje esikhulunywa ngabancane nabadala, namhlanje uphetha uthi:

Kusezosheni lapho sibona khona ukuthi ulimi lwakithi akusilo ulimi lwanamuhla, lapho sibona khona ukuthi ulimi lethu ulimi lwendabuko, kusezosheni lapho sithi uma sibonga sivukwe usinga sikhumbule ngezizigeme, ngezizigaba ezelehle isizwe. Njengoba isho imbongi kaDingane kaSenzangakhona, ithi: "Vezi kof" abantu kosala izibongo,

Yizona zosala zibalalele emanxwini,

Yizona zosala zibadabula....."

Obaba nomame mabake basizwe, bazame ukakhuluma ulimi olumsulwa kakhulu phakathi kwezizigane, ngoba zizosuke ziduke. Kufuneka abazali bazame ukuzeluleka izingane uma zikhuluma into engafanele. Asingalunyatheli ulimi lwakithi ngezinyawo. Asifundeni izincwadi namaphephandaba olimi lwakithi.

(Yebo abantu abaNtundu abasaziqhenyi ngolwimi lwabo lomdabu. Kulahlazo ukuzwa umuntu ethi mina angisazazi isiZulu noma yiluphi ulimi lwakhe lomdabu. Abantwana bona uma kувалwa izizwe uzwe bethi behluwe isiNtu ikakhulu ezifundweni zabo, kodwa yilona lwimi abaluncela. Yihlazo lolo, Asikhuthazi lucalulwano. Mhleli).

Impendulo

UMnz. N. M. B. Sitebe wase Cape Town ephendula uMnz. S. G. Mthembu uthi: Mhleli, wena owenza ukuthi sixoxe singabonani. Akengiphendule ngelekelele amagama alomnumzane. Uqinisele ngawo onke. Asiboni ukuthi sizowela emgodini, ngoba sesalahlala onke amasiko akithi sayeka amadlozi.

Ake sicabange izangoma ukuthi uma umuntu egula kwakuyiwa ukuzo zisho indlela angasizwa ngathi incwaba lendoda lisendleleni vo ngomthetho wamadlozi, zisho yayo.

Lapha Nalaphayana

Umoiko ufinyelele lapha ukuthi uRev. M. Mbonani obese- Heidelberg ngokusebenza kasekho, ubhubhe ngomhlaka 7 December, 1946 wangwatshwa ngomhlaka 9 nguMongameli A. Masango wase Bethal. UMfundisi Mbonani ubesebhulile, waqala lomsebenzi ngaphambi kwempi yamaBhunu esebenza phakathi kwamaNdebele.—Ngu A. Masago.

A. M. Lukuleni: Ubonga amazwi kaDabane lapha ephepheni athi isonto kuhle ukuba libe li- nye, sibemunye ngenkolo ukuze iAfrika ibuyele, Uthi makuphele ukuzondana nobusonto.

(Izindaba zithunyelwa ngabantu abehlukene ngezilimi ezehlukene, zifakwe ngokuma kwamakhasi nezilimi. Akukwazeki ukuthi zifakwe ngazo zonke izilimi udaba lulunye kungabayinxemu. Mhleli)

Ongasekho: Ulishiyile elasemhlabeni uNkos. Rhoda Dhlamini ngomhlaka 21 January, 1947 e-Orlando. Umyeni wakhe wamshiya ngaleyo mini ekuseni kungakho lutho esebenza njengemihla kodwa wathi ebuya ntambama wasilele ubuthongo bokuphela. Ushiye amantombazana amahlanu. Umngcwabo wabamkhulu luthuthene uManyano uphethwe nguMong. J. Sibuya. Bekho abe-Fundisi J. Mtabela. Zwane no E. Zulu. UMufi yena ubeligosa. Kwakhulunywa ngomsebenzi wakhe omuhle. Kubongwa bonke abasizayo naneezandla nothando.—Neu Johannes Mtshali.

Piet Rotief: Mnumzane wena obhala ngothishela nabantwana okufanele bavalwe ngabazali o- zuthumele ikheli lakho luzovezwa udaba lwakho lingafika.

Mnz. Raymond Mkwanzani: Udaba lwakho lufinyelele lapha kodwa seluveziwe olunye olukhuluma ne Mfu. O. Prozesky, unga- sithumela ezinye.

nezinyanga emakahambe kuzo nempelele aphile.

Ngibona ukuthi futhi sesafundisa abantwana bethu ukuba zindindwa ngokusa amantombazana esikholeni, kufanele kufunde abafana kuphela yena ozoqonda maqede aye esilungwini asebenze ngoba yindoda. Singaledleli igama elikuzo zisho indlela angasizwa ngathi incwaba lendoda lisendleleni vo ngomthetho wamadlozi, zisho yayo.

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Noma angazibhasobha kanjani, sibona isikhathi esipho uzizwa ubuthaka angaphilile kahle Unezinbho ngu nokuqanjelwa, orwe nomzimba atheleke phansi, ucasulwe ubala, kwale ukuba odlo sobu thongo bungehli, eqiniseni sonke trinto ehe nesidina. Bhasobha!! Zonke lezimpawu ezinje sisokh ritshengisa wena ukuthi kukhona okungalingile esizwini saasami mbeni.

Njengoba kawusole waphila ubile unjalo into engcono engaqeda lezo zihlungu zakho ukuba utathe umuthi olungile ozakuhlaba khona esifweni, kawusole wawuthola omuthi oncono oyokusiza nga phandle kwe HUBER'S REMEDIES

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Ukongeza, i-ASPRO ilikabiso elikhulu kwinkathazo zamihla le ezifana NENTLOKO, NEURALGIA, NEURITIS, UKUNGALALI, IZINYO, UKUCAPHUKA MSINYA, NOBUTHAKA BEMITHAMBO.

Iintlobo zeentlungu zininzi azinakucacululwa. Kukho intloko, isinqe, amathambo, amazinyo, indlebe, ingqaqambo zemithambo nelinye iqela leentlungu ezibangwa zizinto ngezinto. Xa unentlungu IMFUNEKO YAKHO YOKUGALA KUKUPHELA KWEENTLUNGU OKUMSINYA. Ke i-ASPRO ikunika UKUPHELA KWEE-TLUNGU OKUMSINYA ikunika ngendlela eqinisekileyo nexolisayo. Ngaphezu koko, xa i-ASPRO iphelisa intlungu ikwahlasela nembangi yezifo ezininzi, kuba emva kokuginywa i-ASPRO iba LUKHUSELO LWANGAPHAKATHI, iya NYIBILIKI KWIURIC ACID, INQANDA ISIFO okanye ISINCIPIHISE ikwa NGUMBULALI ONAMANDLA WEMBEWU YOKUFA. Ngoko ke umsebenzi we-ASPRO asikuko kukhulula kwisifo kuphela, koko kukuphelisa mpela isikhalazo ngokuhlasele imbongi.

Ke ngani ungazikhuseli xa 'ASPRO'

Zenziwa emZantsi Afrika yiNICHOLAS South Africa (Pty), Ltd.

IFUMANEKA KUWO ONKE AMAKHAYA?

Khumbula, i-ASPRO ikhonza bonke ibafanele bonke. Ukusela emntwani kuye kumzali bonke bangayitabatha. Ukongeza kwixabiso layo lobuyezisa i-ASPRO inamandla okubulala isifo. Kwakukrakraza ngayo igxotha iintlungu emqaleni ikukhusele unganenwa zizifo. Amaxabiso alingene bonke

Kulowo imfanenye: 77 Field Street, Durban, Nkosi.

Kutsha nje bendikhatshwa ngumqala, kwaze emva kokuba ndisebenzise iintlobo-ntlobo zamayaza ndacetyiswa ukuba ndilunge ukukrakraza nge-ASPRO, ndaye ndinovyayo, ukuchaza ukuba nduluma inkululeko enkulu, enyanisweni yayikukutabatha amaqhekeza e-ASPRO okwanda ndiphile kaminya.

Ndicebisa ngamandla nabani na okhathazwa kwa sesi sifo ukuba asebenzise ukukrakraza nge-ASPRO ndaye ndilinqisekile naye uya kufumana usizo olukhulu xa onke amanye amayaza engamniki nkululeko.

Owakho wenene, J. McKAY. No. 444

Ungayisebenzisa ngokuthanda kwakho le ncwadi, J. McKAY.

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If you cannot breast feed your baby give her NUTRINE, the food most best to Mother's Milk.

Kusembizeni e Ntshonalanga YeRhauti

(NguSindiya kaNtaba)

Ukufa kusembizeni. Le ntetho idla ngokwenziwa kakhulu xa kukho ukungalungi kwezinto phakathi kwekhaya, nokuba yintoni na esakuthi yenziwe ingavumi ukuba nampumelelo nankqubela phambili.

Phakathi kunyaka ophelileyo ikomiti yomzi yenze isigqibo sokuba ma kwakhiwe intlanganisano yeekomiti zale mizi yentshonalanga yeRhauti: Randfontein, Munsieville, Tshantolo noJuliwwe, kwagunyaziswa uNobhala ukuba abhalele kooNobhala bale mizi yomithathu. Okunene wabhala, kodwa akuzange kufumaneka neyodwa impedulo ngaphandle kwezithembiso ezifumaneka emilonyeni yeenkokeli zale mizi. Waada waphela unyaka ka1946.

Abanye basixelelela ukuba yaakha yakho intlanganisano elolu hlobo kwanyulwa namagosa, esiphaula ukuba yafela apho ezandleni zalo maphakathi intlanganisano yase-ntshonalanga.

UKUMKANI WOZA NASERHAUTINI

Sifunda kumaphepha-ndaba ukuba uKumkani wamaBritane jikelele kunye nentsapho yakhe ugalelelelele apha eAfrika. Woza naseRhautini ngoTshazimpuzi, woba esamkelwa eDyubhele Paka. Se zivakele izimvo zamanye amaphethelo ngokumalunga nokuza koMhlekezi lo. Ngathi nathi ibiya kusifanela into yokuba sihlangeane ngaphambi kokuba lifike elothuba likaTshazimpuzi, senze elothu izaba.

Abantu abazintlabazahlukane kakade badla ngokuhlangeaniswa zizici ezilolu hlobo, bagqibele ngokusuke bakhothelane, bazibone ke sebentonye.

Bekukho isibhadlalala sentlanganisano eBantu Social Centre eRhautini kutsha nje, apho u-Senator H. M. Basner obenika ixhelo yengqungquthela yezizwe ebihlangene eMerika ekupheleni konyaka odluleyo. Engako intlanganisano so kula mzi ayikazange ibekho. Kwabalapha bekuye abanumz. Geo Garuwe, Timothy Matlanyana, Petros Mtlamela, John Mboni, W. P. Dikgale, Moses Antoni, Joseph Mofokeng, M. W. Sontunzi, Sam Ramofokeng, Samson Ntshing'la namaKhosh, Mabel Ntikanca, Martha Ntshing'la. Bonke babuye bom'amathe kukuphakama kwentetho eyenziwe nguSenator Basner.

Kulungiselelwa intlanganisano ekuza kwenziwa kuyo ingxelo ngala manxusa. Ubenika inxhelo yeNdlu-nkulu yeTempile ebise-Mafeking uMn. Joseph Motsephe ngomhla we4 kuFebruary kwi-Tempile yalapha. Waatsho ngozwathi lwento ethi tse, wagqibela ngokuthi ulusizi ukwazisa okukuba kuyo yonke imicimbi ebisetafileni yala ntlanganiso akubangakho zigqibo naziphakamiso zenziweyo.

ABANTU ETSHANTOLO

Sel' eveki mbini ephumile esibhedlele uMn. Samson Matomela. Umlu. George Nongogo ungene kutsha nje kwisibhedlele salapha ngenkathazo yezintso. Omabini la madoda sel' engaphaya kwama70 eminyaka ubudala.

Kungosizi ukuvakalisa ngokusweleka kukaNkosk. Joel Eland ngoJanuary. Babe ngaphezulu kwama200 abantu efihlweni.

Babe lapha abanumz. Mbuyiselo Tandwa noMlu. Samuel Sibinda baseRoodepoort. Lo wokugqibela siya ukuba sel' embovu ukuzimanya nenye inzwakazi yakwalapho kwaJuliwwe. Se sikhokelisa ngokuthi mpilo-ntle.

Ubelapha kutsha nje uMn. Izckia Zondi wakwaThulandivile, ek ventle impilo. S'mbonile noNkosz. L. Sibinda ofundisa e Dark City ngaseRhautini. Ubelapha ngomkhango wemoto yakhe uMlu. A. K. Maaga waseMunsieville kwezi cawa zidluleyo. UMn. Elias Dumezweni ukhe waza kuvelala izihlobo zakhe ngomzi lo ngomhla we8 kuFebruary. Ubesempilweni uGaba lo.

Kulutsha LwaseAfrika

Mhleli,

Ndakufunda kumaphepha-ndaba esiNtu nawesiNgesi ndiphaula ukuba abaNtsundu bakhala nge-mpatho kuzo zonke iindawo, ezilalini nasezidolophini, Ngokunqaba kwezindlu abanye bade bazezela ubuxhobongwana, ubuxhifilili bezindlu zenxhova, kanti nakolo sizi lungako kukho intshutshiso.

Ukunqaba komsebenzi kwiindawo ezininzi kudale itolongo elula. Igqiza lamadoda lithwa ngxaka ngamakhama, kanti afuna umsebenzi. Into ayibanjelwayo kukujikeleza ezitrateni, kuthiwa azula ngenxa yobulova.

Kukho iimfama, iziqhwala neekedama ezingqiba ezidolophini. Akho ke kamba amadoda azama ukonga iimfama, izithulu neekedama. Kuwo onke ke la magqala eAfrika ndithi ayifanele imbeko.

Ndingwena ke ukuba ulutsha lwaseAfrika lukhe luqwalasele ukuba lwenza ntoni na lona xa isizwe sinje zizijwili. Eyona nto luphezu kwayo yintoni na? Mna ndithi kulo ma lubuyele ezingqondweni, luthabathe olumye unyathelo kuba isizwe sophakama sitshone ngalo.

Akukho nzuzo yonabileyo, nowozelayo umvuzo wakhe bubuthongo. Ma luvuke ke kobentlombe luvuselele isizwe. Lixesha ngoku lokukhulula nokuphakamisa isizwe, lubhekise kuQamata Abe nalo, kuba Nguye Oya kuqhawula amakhama abophelele isizwe.

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Lo Nyaka Uya Thetha

(NguW. C. D. Matotie)

Ngathi sikhangele nje lo nyaka uya thembisa, kuba siwuvule ngenyaka entle ethe yamane isihla phezu kwezityalo nezilimo zethu. Loo nto isinika ithemba lesivuno esihle, xa sithe senza umbulelo ku-Qamata, uSombawo wethu; ekufuneka sisoloko sisenza izicamagushelo kuYe ngalo lonke ixesha. Esenzela izibele, kuba ezi zinto zisesandleni saKhe.

Eyona nto yokuqala kukuba sibulele imvula esoloko ithe rhoqo, ingayeki ukunika impilo kwizina-imbuzane, kwizilo, nakwimfuyo esinayo. Ma sithembe, sithembele kuYe ngalo lonke ixesha sise kulo mhlaba, singatsho ukuthi siyazi ukuba imvula siya kuyifumana ngexesha elithile.

Ewe, khona kunjalo, kodwa umbulelo othobekileyo ma siwenze, sicinga ngaYe, ukuze Asinike okungaphezulu. Nalo isiko nomthetho esimelwele kukuwenza phambi kwa-Khe.

Sofumana okukhulu, sofumana uzuko kuYe ukuze Abone ukuba ma kasiphe oko sicela kona. Ngokuna kwemvula sofumana ukuphila emizimbeni, emiphfumleni nakwizinto zelizwe. Siyazi ukuba sitsale nzima kule mfazwe, ekutyeni, isepha kwa kunye nezinye izinto ezibalulekileyo nezixhasa abantu, ngokukodwa ibala eli-Ntsundu. Izinto zempilo ziza nzima kuthi, ngoko ke ma simise ingqondo, simise ulwazi lwethu, sicela kwizinyanya zakowethu zibe nathi, zimana zicebisa ukuze sibe namandla, siqonde phambili.

KWAZI OPEZULU

Kwazi Opezuulu ukuba lo nyaka usiphathele ntoni na, kuba kukho nokuza koKumkani waseBilitane, uKumkani wethu. Namhla ubambela kweli lethu, namhla uza nosapho lwakowabo kwele mDaka. Ikho into ekufuneka sifumane yona. Buzani kooSiyazi, buzani kwizanuse, buzani kwizazi zeenkwenkwezi, hleze kanti kuza imana nihleli nokungazi nje, thethani ixesha lisekho.

Ngathi umfanekungu ugabukile phezu kweentaba, ngathi ilanga liphumile phezu kwentaba kaNdoda, intaba ekade ibona, intaba ekade ifihla amadoda noonyana babantu — amagorha ezwe lethu — namhla sikhumbula ezo mini zamandulo, ezo mini zakudala. Kuthi kwa kuthethwa ngemini ezinje kukhale uNogqaza esibhaka-bhakeni, kuvakale ingqanga phezu kweentaba, apho alele khona amagorha ezwe leAfrika. Lo nyaka uya thetha, lo nyaka uza nento, lo nyaka uza nezinto ezininzi nijongo, nime nikhangele phambili, nakhe imbumba nje ngenyosi phezu kobusi.

ngalo. Akukho nzuzo yonabileyo, nowozelayo umvuzo wakhe bubuthongo. Ma luvuke ke kobentlombe luvuselele isizwe. Lixesha ngoku lokukhulula nokuphakamisa isizwe, lubhekise kuQamata Abe nalo, kuba Nguye Oya kuqhawula amakhama abophelele isizwe.

E.Z. DANIEL
Tshantolo.

Ziphela msinya iintlungu zemilenze

Manye iintlungu zofela itingaphesulu nje ziphela. Kodwa kukho zama-inkathazo ezisebenzisa ezinje ngentlungu zemilenze, ukutha, ukutha, nezinye iintlobo zeenkathazo zofela ezithi zivabonise kakuhle amandla okanye kwe-Germolene. Inqalomo ka-uhle kakhulu. Ukubona nge-Germolene kuphelele iintlungu, kuthobise ukutha, kuzisa usizo ezandisa isilonda, kukhusele ekusoloko, kuvulele ufefe olutsha. UKURA OPELE LWAKHO lufuna iGermolene. (Mama ikoti-koti namhla nje)

Ke ama WACHAPHAZA, INJADUKANE, ABANZABA, IKONSI, UKUDUMBA, UKUTSHA, ABADYUNGU-DYUNGU, IINKATHAZO ZEMILENZE, AMAQHAQUVA, NJALO, NJALO.

Germolene

—Idambisa ngokuchukumisa nje luvange ufefe lwakho olutsha!

EzaseKlerksdorp

(Ngowakhona)

UMfu. Motsemane webandla la-seHermans Mission uthatha ikhefu ngomhla we 23 ku February, uya eRustenburg kwelokuzalwa apho akwenza khona umhla wokuzalwa kwakhe wama71 eminyaka. Uya kubuya ukuphela kukaMarch, Indawo yakhe ngokweli thuba iya kubanjwa ngumVangeli ovela e-Potchefstroom.

UNkosk. G. Matunda usasele umoya uye kwadade wabo eTiefontein. Se siya kumane ukubuzisa ukuba uya kufika nini na sizokucela umphako kunye nombona omtsha. Unga ungeli bali nkoskazi ukuza usiphathele okuphiweyo.

Nje ngoko kwakuvakaliswe ukuba iCommissioner izakuhlala e-Potchefstroom, kwacaca ukuba owona msebenzi mkhulu ulapha e-Mahlosana, mayizokuba khona ke iDiretor iya kuvela eRhautini. Bebelapha bezokubona indawo nokuba kunotisa abakwamantyi ukuba zonke eza ofisi zingasemva bayazifuna. Onke amatyala abaNtsundu azakuthethwa apha ngokomthetho iCommissioner ichophe esihlalweni sokugweba. Ngathi zonke izinto ezigoso zizakuthi tse ngoku. Kuya kusebenza amaTiopia odwa abamHlope baya kuba kwizikamantyi ofisi. Uya kuthi umntu ayive intetho yakhe ngokucacileyo. Bekuya kuvokotheka kanye xa bekuya kufumaneka umtshutshisi oNtsundu. Besiya kuncoma ngokungaphezulu. Hamba Klerksdorp, noko ngathi ungumzana kodwa umkhulu kwindawo yakho.

Ubekho ngotyelo uMn. Matros wakwaDlamini ongumsebenzi e-Rhautini, elundwendwe kwamkhulu wakhe ongumsebenzi kwaliwe, UDlamini ubukekile, kuya qondakala ukuba uvela eRand.

Ubuyile UNkosk. E. Dwayi kumjikelo wakhe wokuya eKrugersdorp, Randfontein nasePotchefstroom apho abeyokufunela abantwana bakhe indawo zokuhlala nje ngoko omnye ephumelele udi di lwe6 ezifundweni.

Sibona kukhona UMn. Blom kwaMasipala, asazi ukuba kuthe ni, UMn. Blom ngulowo waye ngu-noLali ngapambi kukaMn. Fourie. Ke sibona yena futhi, asiqondi ke. Ziziphithiphithi ziziyaluyalu kuya sukeliswana ngamakhosikazi omthandazo, asazi ukuba konakele phina kwezenkonzo. Oh! hai uSataana amakhulwa uwaphathele imbengwana!



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(NguDabane)

Ngomhla we4 kuFebruary wadibana umzi wakwaGompo ngokubizwa liLiso Lomzi ukuba uthe-thane ngamalungiselelo okufika kukaKumkani netsapho yakhe. Ikomiti inike ingxelo ethi kufike ilizwi leNkulu-mbuso, Njengele Smuts, lisithi akuyumelekile ukuba abantu balapha babe nentetho abayibhekisa kuKumkani, nokuba ibhaliwe.

Kuba ixesha beselinkile imibu zo yakhauleziswa, nayo yaphe ndulwa. Kuxelwe ukuba u-Kumkani nentsapho yakhe bakuya eRubusana Park (ibala lokudlala- la ibhola). Abantwana besikolo boma kakuhle ukuze bacule um-Hobe weSizwe, "Nkosi Sikelel' iAfrika." Akuyi kubakho mntu uthethayo.

Kubekho izindululo ezibini. Esokuqala sithe ikomiti le ma iyokuxela kwiKansile ukuba abaNtsundu bakwaGompo abathabathi nxaxheba kolu tyelelo luka-Kumkani nentsapho yakhe, ndawonye nabantwana babo. Abasebenzi bakwaRhulumente bona babekwe bucala.

MA KUSONGWE IZANDLA

Esesibini isindululo sithe ma kusongwe izandla, baqhube abamHlope ngokubona kwabo, bangaula ngokwabo abaNtsundu. Kuphumelele esokuqala esibe ne-voti ezingama47, esesibini saneli5. Emveni koko kuphakame inkokeli yathi baza kubaxelela abamHlope loo nto, ukuze ke umzi ungenzi enye into ngaphandle kwaleyo uyithethileyo.

Kwalapha kwaGompo ngama-xaphetshu ukulungiselela isikhumbuzo sikaNtsikana Gaba, into yasemaCirheni.

OoTsotsie babethwe kakhulu ngabafana balapha, bebazingela ngokusuku, behamb' iziqhu. Basathe cwaka ngoku ooTsotsie. Nasemapoliseni akuthethwa nto kwakuhlaselela uTsotsie.

Siyavuyisana nomzi wakwa-Nkomo, uMn. noNkosk. O. Ben-Mazwi ngokulizwa ngonyana ngomhla we3 kuFebruary. Unina nosana baya phila.

ImBongi Mazivate Iminweba

Mhleli,

Ndingca ukuba bonke abantu abanetalente yokukwazi ukubhala izibongo kungaba kuhle kakhulu ukuba lanokumanyana, babe ne-Qumru? becebisanengendlela abangancedisana ngayo ekuphakamiseni isizwe, nokwalatha indlela kwanamacebo okukhulula isizwe.

Ewe, banakho nokuba luncedo ekukhupheni incwadi ezininzi ezinokuba luncedo kwesi sizukulwana nakwezizayo. Kunceda ntoni na ukuba sithi sinabo abantu abanokuba luncedo kuthi abanase isipho sokucebisa, ukubonisa, kwanokukhulula amanqanqana as'xakileyo, ze thina singabakhatheleli?

La madoda abhala kweli phepha, etonga izinto ngezinto, ngamadoda angqondo zizolileyo, anokuthi ukuba sithe sawavulela ukuba makasebenze kw'ntlanganisozesizwe nakweminye imicimbi abe nempucuko ayizisayo—ngobuciko, nangothando, nangokuphola kwengqondo zawo.

Kum ke z'dwesha, babhali bezi-bongo, ndithi zamani ukumanyana kuba indima eninokuyenza inkulu. Yenzani iqumrhu lenu, nilibize ngokuba yinkundla yababhali beencwad', izibongo neengoma, nathi solixhasa.

Vathar! iminweba, madoda, nicebise isizwe sakuni kuba nibunikiwe ubuchule nguSombawo. Ingaba ezo talente zenu nozingcwaba na? Phakamisani isizwe, nangona singeva kucetyiswa. Khululani umisela kwa nomthinjana; yongani iinkedama.

E. Z. DANIEL.

Luipaardsvlei. (Umbaleli wethu lo ubekekileyo uya celwa abhale calanye epheni.—MHleli).

IHot Shots Swing Band yalapha izama ukwenza iPicnic eKidds Beach ngoMarch. Kophuniywa ngeelori neemoto ekuseni ngalo mhla. Abafuna ukuhamba bangadibana noMn. A. S. Gwentshe-umquzeleli.

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HOME CORNER FOR AFRICAN WOMEN

The Blind Child In The Home

(Continued from last week's issue)
3. Do not use a sponge or cloth. Have small pieces of clean soft rag, or cotton wool. Each piece of rag must be used once and for one eye only. Never use the same pieces of rag twice or put it back in the water. You will in that case infect the other. All wool or rags must be burnt at once after use.

In washing baby's face in the ordinary way, it is always safer to use pieces of rag or wool rather than a sponge. The latter may so easily become infected, and may even be used by other members of the family—a proceeding dangerous for baby and for them.

4. Rub a little vaseline along the edges of the eyelids to keep them from sticking.

5. Never use any towel, or rag or other linen belonging to baby, for yourself and for your other children. Eye disease is highly infectious.

6. Never take the advice of neighbours if your child's eyes are diseased, using such things as poultices, tea leaves, etc. Get the doctor or district nurse to tell you what to do. You may use the worst possible thing for baby's eyes.

7. One last hint. Baby's eyes have been formed for some months before birth, but have dwelt in darkness. At first, his eyes are therefore very sensitive to light and he will only open them in the shade. See then, for the first week of his life, that you do not expose his eyes to a bright light. Later, you will notice that they turn naturally to the light, and no special care will be needed, though they should not be exposed to the full glare of the sun.

THE CARE OF THE BLIND INFANT

If, in spite of all the care you have taken, or the doctor's orders you have faithfully carried out, your child becomes blind at an early age, what treatment are you to bestow upon it?

I have frequently come across parents who say, "It is God's will my child is blind. We must not interfere," and they consequently resent any advice which might mean making the child other than the lethargic, passive or helpless creature he generally becomes.

This attitude on the part of the parents frequently affects the child and he gradually adopts the

same attitude of mind. I had such an experience in the case of a small boy and girl admitted to a school for the blind at the age of 6 and 10 respectively. They were both, besides being mentally deficient and subject to nerve storms, absolutely helpless in every possible way. Whenever I tried to teach them how to hold a spoon, to run, to use their hands and fingers in any way whatever, I was always met with the highly indignant cry of "But I can't see!" The defect was made use of by both parents and offspring as an excuse for laziness, mental and physical, for weird and repulsive manerisms and general inactivity. Such an attitude on the part of the parents is nearly always the result of ignorance which we must combat for the sake of the children.

The task you have in front of you then, is not an easy one, and it will require much patience, watchfulness and prayer.

1. In the beginning of its life, every baby sleeps, feeds and sleeps again. It is not till some months have passed that it begins to become active; every mother watches for these first signs of recognition, of movement, etc; on the part of her young babe. It is at this age, then, that you, the mother of a blind baby, should begin your special treatment.

Instead of allowing the child to lie quietly and thus encouraging that bug-bear of all teachers of the blind—PASSIVITY—a name for the way so many blind children are content to sit for hours on and do nothing—you will lay special stress on the fact that the blind child must, like the sighted baby, have freedom of movement. A sighted baby, by seeing some object, is stimulated to grasp it. We all, as mothers, know that feeling of pride when baby first begins to grip, and how we let him tug, pull and pull our ears and noses almost to hurting point because we realise that he is reaching another stage in his development. The blind baby is denied this educative stimulus, because it is dependent on the sense of sight. You, then, must supply as far as possible, these sensations which he would otherwise, if were sighted, obtain for himself. You must of course devote more time and attention to him than to the seeing child. Talk to him, touch him frequently, and put his hands to your face and hair, moving them to bring them in touch with other objects in order to give him sensations as akin as possible to those obtained for the seeing child by his own actions. As he gets older and stronger, more and more must he come into contact with all the ordinary objects in the home.

(To be continued)

Women's World Day Of Prayer

"Make Level in the desert a highway for Our Lord." (Isaiah Chapter 40, verse 3.)

As far back as 1887 (sixty years ago) a few women came together to pray for Home Missions. This was in the United States of America. Interest in the Day of Prayer grew, and the Foreign Mission forces chose a day of Prayer about 1895. In 1920 both in Canada and the United States of America Church women of all denominations united in prayer; the first Friday in Lent being chosen for the Day of prayer for Missions.

Then in numberless places around the whole world chiefly from missionaries returning to their homelands, the thought of a Day of Prayer spread, until at the request of many Christians, a World Day of Prayer was first kept in 1927. In 1933 more than fifty countries kept the day together. South Africa joined this great circle in 1932.

AND THE KING OF GLORY SHALL COME IN

Do we not learn of Jesus' quiet entrance into hearts, on the last Day of Prayer (1946) when we read reports like these?

"Souls were converted to Christ on that day." Heilbron O.F.S.

"From Magwero, N. Rhodesia, we have more proof that everlasting doors have indeed been lifted and the King of Glory has come in.

"I would that you realise that many a black link is joined into that chain which binds us women together in prayer, and how zealous they are of keeping taut this life-line, that Peace may come into all hearts.....An old Mama, badly swollen with mumps, still came a-walking six miles not to miss the opportunity of joining in the prayers. Meetings were

held at all our stations and outposts. About 400 Christian African women met at Fort Jameson alone.

In the closing prayer a woman poured out her gratitude towards God for those European mothers who were prepared to give their children for spreading the Gospel tidings amongst the dark lost people of the earth, ending her prayer with, 'I am sorry, Lord Jesus, that all women in the world know Thee not!'

MARCHING HEAVENWARDS

The thought for this year's Day of Prayer is that we are all pilgrims and travellers marching Heavenwards, looking unto Jesus, Who is Our Leader.

Mrs. Caleb of India has suggested the idea of a Caravan of women of all races travelling together towards God. Her prayer is:

"May we all feel that upon each of us rests a responsibility so big, so sacred and so beautiful that we dare not refuse it."

May all women in all parts of our world be inspired to "Make level in the desert a highway for Our God."—Isaiah Chapter 40 verse 3.

Wedding at Dundee

SIKAKANE—AFRICA

A wedding took place recently in Dundee, Natal, between Miss Olga Eva Africa of Dundee and Mr Stanley Amos Sikakane, B.A., of Boksburg. This was solemnised by Rev. P.J. Africa assisted by Rev. Thomas. The wedding was one of the best and biggest ever seen in Dundee for sometime. Mr Sikakane is now taking further studies in law at the Witwatersrand University.

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Delinquency Among Africans

Horace Ngamone, Vereeniging, writes: In considering the reasons for much of the unsocial behaviour of African children, and the causes leading to the absence of discipline among them, an observer cannot but look-on with admiration, that with all the man-made disabilities, disadvantages and evils of our social and economic system, the African child is faring as well as he does.

Whereas the residential distribution of Africans in the locations is indiscriminate, one can readily appreciate the difficulty a decent parent faces in bringing up his child in the face of the contaminating influence of a skokiaan queen neighbour's child! Authority makes no attempt to introduce class distinction in residential distribution, to encourage and protect the good home. Seeing that many "homes" do not fall far short of disrepute, the few good ones are in danger of being lost to the influence of the others in the surrounding.

In our locations, sports grounds, libraries, parks, swimming baths, boys' and girls' clubs and such treasured amenities that should be the legitimate right of every person in a 'democratic' country are either altogether absent or inadequate. They appear to be the "white man's privilege."

Our children have to play in the streets and run the risk of being overruled. Not infrequently they play with lands in somebody's garden and is confiscated. Play and abruptly and bitterness swells up in the hearts of these children. Ultimately this pent-up bitterness will issue in a dreadful form. It will manifest itself in acts of violence—impoliteness of a virulent anti-social nature.

Very often, the very active, intelligent and adventurous children will satisfy their desire to "let off steam" by resorting to practices of an undesirable nature. Being unaware of the fact that what they do is at cross-purposes with the conventions of society, the firm hand of the law comes in to play its part. All the punishment, imprisonment, lashes and other forms of correction which the law may inflict on people convicted of delinquency can have no lasting effect. The causes and inducements to vice must be removed. This can be done by way of improving the social, economic and political status of the Africans.

Many more schools, libraries, sports grounds, social clubs, swimming baths, parks—minus passes, gaols, police raids, and many more social workers will solve the problem.

Wasted Talent

A. A. Khaka, Pietersburg, writes: Each year, hundreds of African students leave school equipped

READERS' FORUM

Education in Swaziland

with some brand of school certificate. The belief among Africans is current that the young men and women of the race who face the world after their schooling will plunge themselves into the task of emancipating their fellows from the bonds which tie them down. Yet year after year, with these many educated men and women of the race leaving school to face life, there seems to be no sign pointing to the realisation of the hopes of the race. The educated African sneers clear of his fellows for whom he spares no time. All what matters is how to make money and how to please the belly! National organisations such as Congress are shunned, yet this is just where our educated youths should be found. Then we wonder why we must carry passes and be regarded as an unprogressive race.

Philip E. Msibi, Pigg's Peak writes: Because educational facilities are inadequate in Swaziland, we are looked down upon and called a backward race. Of the few schools that we have, many could be labelled as "unsatisfactory." There are teachers who only hold the standard six certificate—these are what is termed 'unqualified teachers.' Swazis, like all races, desire progress, and that being so, we cannot help clamouring through the press for the need to improve education in the Protectorate. The need for compulsory education cannot be over-emphasised; it is too glaring even to mention here. Putting aside the matter of compulsory education for a while, there is at the present moment a great need for more and better schools, more and better teachers. There is no hope of progress for the Swazis if unqualified

teachers are employed in the schools.

With regard to the syllabus of instruction, I feel that it would be a great step and blessing if more stress could be laid on hygiene.

There is No Ambulance Here For Africans

"Mtungwa," Pietersburg, writes: Although over ten thousand Africans reside near Pietersburg town, there is no ambulance provided to carry their sick to the hospital. Such people as are sick must be conveyed in donkey carts to the hospital by their fellows or cousins. Viewed from all angles, this type of conveyance, being uncomfortable and unpleasant, does not speak well of this district. Such conveyance as is provided by the authorities concerned is one for the comfort of other "those colour's not dark. I wonder why our leaders here have allowed such things to go on unchallenged

NOTICE TO READERS

Albino Bila: Your letter cannot be published as the matter on which you comment is sub-judice.
Richard Fingwana: As you have not supplied your address, your letter will not be published.

"Rex", Viljoenskroon: We do not publish letters bearing only a pseudonym. Even more than that, you have not given us your address. Read the note below.

We have on several occasions requested our readers to supply their names and addresses with each contribution sent to us for publication. It would appear that many have not bothered to heed our requests. Once again we appeal to our readers to make certain that all letters and news items sent to us for publication bear their full names and correct addresses. In every case where an infringement of our request is made, such contributions will be assigned to the waste-paper basket, and there the matter will end. Further, readers are again requested to be brief and to the point. Long-winded letters stand no chance of publication in these columns. Ed. "B.W."

WE HAVE NOTICED HOW YOU ATTRACT THE YOUNG MEN

YES. I HAD TWO OFFERS OF MARRIAGE RECENTLY



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.

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DO YOU USE NOTHING ELSE?
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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 Anæmia.

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.

Sold everywhere at 3/3 per bottle (Trial size 1/9) or direct from P.O. Box 731, Cape Town, on receipt of price.

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Bad Breath
Pimples
Impure Blood
Specks before the Eyes
Insomnia
Hip and Waist Pains
Palpitation
Irregularities

Blurred Vision
Lethargy
Colitis
Stomach-ache
Fulness after Eating
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Belching
Irritability
Trembling
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Ditiro Tse Kgolo Kgottleng Ya Tsa Bantsho

BaAfrika ba bantsi ga ba thaloganye pharologano ya go dira molao le go tsamaisa, ditiro tsa Puso. mme ga go gagamatse ka ntsha ya gobo Makgowa le one a tshwere bothata ja-ina-lengwe. Makgowa fa ba duela lekgetho ga ba ke ba nagana ka Palamente e leng yone e dumeletseng tiro ya go ntsha lekgetho go le kae-kae jaaka Moamogedi wa Makgetho yo e leng mokgoleo wa gagwe go phutha lekgetho je eleng namane e tona ya tiro e dirwang ka ngwaga le ngwaga, e bo e re fa madi a sa lekana go okediwe ka go ntsha madi mangwe fa godimo.

Ka mokgwa o tshwanang, lekgetho je le duetwang ke merafe ya Bantsho ga le a dirwa ke Kgotla ya Ditiro tsa BaAfrika - Ke lekgetho je le akantsweng ke Palamente mme ya rolela taolo yotlhe ya go le phutha mo mhameng owa Kgotla ya Mmuso fela jaaka e rwestitse Kgotla ya tsa madi boikarabelo jwa go phutha lekgetho mo Makgoweng.

Go tlohega thata go thaloga-nya pharologano mo ditirong tsa Mmuso-Palamente ke yone Lekgotla je Legole la go dira melao kafa thaego ya tsamaiso ya puso ya lefatshe la Souta Afrika e rugantseng ka teng. Pele molao ope o ka dirisiwa mo makgotleng a ditshoko, o tshwanela go atholwa le go amogelwa ke Makgotla a mabedi a Palamente. Dikgopolo tsa tshimologo ya melao bogolo-thata di thagisiwa ke Matona a Mmuso ba e bileng e le bone ditokololo tsa Palamente e Kgolo.

DITOKOLOLO TSA PALAMENTE E KGOLU

Ditokololo tsa Palamente e Kgolo di kgethwa ke Tona-Kgolo ya Mmuso ka e le ene tlhogo ya lekoko je lentsi mo Palamenteng e Poilana. Letona lengwe le lengwe la Mmuso le okametse Kgotla kana Dikgotla tsa Puso, mme mmogo ba akantswanyana mafoko a botshelo jwa setshaba ka kakaretso ntswa gona mongwe le mongwe a tshwanetse go baana le kitso e tletseng kaga Kgotla e a e rweleng-tlhogo. Dikgotla di akareditse mathakore otlhe a puso mme ka ntata ya gobo nngwe le nngwe e eteletse pele ke Letona, go bonala sentle fa mathakore a tsamaiso ya puso le la go dira melao a tshwaraganye.

Tshwaragano e e tlohega thata ka gobo fa go no go sa nna jalo, go no go tla nna thata go itse le go ntsha-phoso mo go se, Dikgotla tsa tsamaiso ya Puso di se dirang. Tlhogo nngwe le nngwe ya Kgotla ya Puso, jaaka Mokwaledi wa Kgotla ya Ditiro tsa Bantsho, mme ditirong tsothe o na le boikarabelo mo Letoneng la Kgotla eo.

mme ene o rerisana le Matona-ka-ene mo Palamenteng.

Tshimogo (control) ya Palamente bogolo-thata e dirwa ka ditiro tsa madi. Kgotla nngwe le nngwe e tshwanela go thalosa ka thulagano madi a e gopolang go a dirisa mo ngwageng o tlang. Madi a atholwa ke Palamente ka 'podimotlhalo' e le 'ka thomamiso e tletseng ya ditiro le morero wa madi ao.

KGOPOLU YA BAAFRIKA KA KGOTLA YA TSA BANTSHO

Kafa re umakileng ka teng, ga go pelaelo BaAfrika ba bantsi ba tshote gore Kgotla e ke yone e dirang melao e ba amang. Mme jaana, jaaka Mong. Hofmeyr a boletse, "Mmuso o lemoza sentle fa go na le dikgoreletsi tse BaAfrika ba tshwanang go di itshokajala", Lefa go ntse jalo, go itumedisga go itse gore Lekgotla la Tlhotlhomiso ya ditiro tsa Bantsho le tshwere le sekaseka melao e, mme go solofelwa pego e kgathang e tla itumelelwang ke botlhe motlha e tla anamiswang ka kgatiso.

E re ka Palamente e le yone e dirang melao, ke yone gape e ke e dirololang le go e fetola. Matona a Mhama wa Palamente e Kgolo a ka dira ditlhagiso ka diphetogo tsa molao, mme ga di kake tsa dirwa molao pele di sekasekwa le go atholwa ka 'podimotlhalo' kwa Palamenteng. Kgotla ya tsa Bantsho ke karolo ya tsamaiso ya puso eseng ya go dira melao mme ga se yone e ka dirang kana ya fetola melao. Jalo ka tsela eo, ga

se tshiamo go balela Kgotla ya tsa Bantsho molato bakeng sa melao e ngongorisang setshaba. Sa yona ke boikarabelo jwa go dira bojotle gore batho ba o-bamele melao yotlhe e dirilweng. Re tla lemoga mo polelong e tlang gore go bua nnete Kgotla ya tsa Bantsho ke mosireletsi le molwela-ditshiamelo tsa setshaba sa Ba-Afrika lefa e le sengwe se ka gale (bogolo-thata ba ba mo metseng ya Sekgowa) batho fela ba merafe ay Bantsho e sitegang go se lemoga.

Go bua boammaaruri go ka twa ngongorego e kgolo ya motlha fela wa SeAfrika kaga Kgotla ya tsa Bantsho e tsalwa ke kamano ya gagwe le dikgotlana tsa "Tirelo ya Dipasa." Lefa go ntse jalo mo lobakeng la gompieno ke tshwanano ya badiredi ba dikgotlana tse go bona gore melao ya dipasa e ya obamelwa; mme ebile ba tshwanetse go umaka bangwe ba Bantsho ka bofatshwa gore ba gololwe mo meloang ya dipasa - go jesa monato go bolela gore ditopo tsa dikwalonyana tsa "tokologo dipaseng" di a sekasekwa mme di abiwa ka diketekete ngwaga le ngwaga.

Gape mabapi le phutho ya lekgetho. Kgotla ya tsa Bantsho e gopolwa e le tsela ya kgatelelo ntswa go bua nnete ba ba due-tsweng lekgetho ba sena go boifa sepe. Mo metseng ya Sekgowa, melao ya dipasa le lekgetho ke tsona tse di gothanyang BaAfrika le Kgotla ya Ditiro tsa Bantsho. Ga e sa tlhwe e le ditiro-nyana tse potlana tsa Kgotla, mme go di tlhokomela go gaisa tsothe ke gone mo go tsenyang MoAfrika kilo e kalo-kalo.

MAKGOWA LE KGOTLA YA TSA BANTSHO

Ga se Makgowa a mantsi a thaloganyang bogolo jwa dikgopolo tse ditiro tsa Kgotla di fitlhang teng. Ke nnete Makgowa a kgathelagela tsamaiso ya ditiro tsa BaAfrika kafa kgatiso e rulaganyang ka teng ka dirapa tse dikgolwane ga puisona ya mathata ka letsatsi le letsatsi. Go fatha foo, Kabelano ya dikgopolo kwa Pitsong e Kgolo ya Ditshaba e anamisitsewa ka bophara le botlelele jwa lefatshe mme go tsentsa batho ba marafere dikgopolo tse difisa kaga tse setshaba sa BaAfrika se di lelelang. Kutlwisiso ga e kake ya bonala mo go tlhokeng-kitso; mme nngwe ya ditiro tse kgolo tsa Kgotla ke go katsetsa phatlha e tsenyang mhoholela wa go tlhoka kutlwano.

Ka kakaretso Makgowa a lebile Kgotla e jaaka modisa wa botshelo jwa BaAfrika mmogo mo metseng ya Sekgowa le kwa metseng ya Marena. Fa go bolelwa boammaaruri, bodisa jo ga bo ise bo tsamae ka tshwanano ka gobo e ka bo e re fa Bantsho ba tsaya kabelo mo ditirong tsa tlhahololo ya lefatshe, Kgotla ya Ditiro ya bo e leka ka natla gore ba duetwe madi a bonalang le a lisanang le tirelo ya bone le go bona gore dithulaganyo tsa tumalano ya go tshwara tiro ke tse di batlwang ke molao. Re dira Kgotla e sekao fela. Ke tshwanano gora mo go tse dintsi. Dikgotla tsa Ditiro tsa Loago le ya go sireletsa Tshiamo di itshwenye ka go thusa mo mathakoreng mangwe a botshelo jwa MoAfrika.

Kgotla e lebaganye le go ruanya Basweu le BaAfrika le go sirele-

tsa Bantsho lefa ba sa lemoga. Badiredi ba bagolo ba tshageditse ditiro tsa go nna basupa-tsela mo ditirong tsa tswelolepele setshabeng sa BaAfrika dingwaga tsothe tsa botshelo jwa bone go tswa pele ga Kopano ya Dinaga le motlha wa gompieno. Baemedi ba Bantsho bangwe, ke banna ba kitso e kgolo ba ba tswelletseng ka go lwela thalologo ya bone. Ka kitso e ba e bapetseng mo tselong e, ba kgona go bonela pele tse ba bangwe ba sa di boneng.

Go kgathisa go lemoga palo e ntseng e oketsega ya BaAfrika ba ba tshwerang ditiro tse di nang le maikarabelo a magolo mo Kgottleng e le tse dingwe. Gona gompieno jaana, go na le diphatlha di le 60 tsa Bantsho ba thutego ya "Matrie" kgotsa go feta mo Kgottleng e ka selekanyo sa tuolo sa go tswa go £120 go fitlha £450.

KAKARETISO YA DITIRO TSA KGOTLA

Ditshwanano le ditiro tsa Kgotla ya tsa Bantsho, go thaloganyang ke BaAfrika ka bo-si esita le Basweu. Di akaretsa botshelo jwa metseng ya Makgowa le ya Mareneng ebile e okametse Makgotlana a Botsholedi a BaAfrika mo tirong ya theko ya dinaga. Mo tirong e go na le BaAfrika ba le 1,800 le Makgowa a fetwang ke 3,000. Kgotla ya tsa Bantsho e tla tsaya kgato ya ketelolepele mo litirong tsa tshireletso ya kgothego ya mmu-boswabo-tshwere ja MoAfrika.

Ke tshwanano gore Mhama wa Kgotla ya Ditiro tsa Temo e ire one o tlhokegang bobo, mme mo "Dikomiting tsa Kgopolelo ya Tirelo" tse di tla tlhokomelang tiro ya go babalela mmu, bomaitseanape ba tla gako'olana mmogo le baemedi ba morafe ya Bantsho ba metsa. Tiro ya bone e tla ira ya thusa go dira gore bana ba rona ba seka ba thukuthwa boswa ke kemo e maswe ya bosekaka.

Ditiro tsa Dikarolo tsa Kgotla ya Ditiro di akaretsa bokaedi le kgakololo mabapi le ditsela tse di siameng tsa temo, thotloetso ya Makgotla a Balemi le Mekgotlo ya Basadi, tsamaiso le tlhahololo ya dikwele tse di jaaka sa "Fort Cox" go lekeletsa dijwalo tse difisa, ditiro tsa nosetso, tshimogo ya diji le disenyi le ditiro tsa thudiso. Katlego mo namaneng e tona e ya tiro e tla leriwa ke kutlwano le thusano e tletseng fela.

- 5 TBN (ix)

African Graduates Welcomed

(By a Teacher)

On the afternoon of January 25, 1947, a reception on behalf of Messrs A. D. Motuba, J.M. Maraba, S. H. L. Maseko and L. G. Ntuli all of whom have recently completed their B.A. degree at the University of the Witwatersrand was held at the residence of Mr. S. M. Mphahlele, Sophiatown.

Among those present were Messrs N. G. Mokone, S. M. Mphahlele (senior), H. B. Nyathi, T. H. Twala, H. P. Madibane, G. Nakene, Seth. M. Mphahlele (junior), A. Rabotapi, E. R. Mokgoetsi and R. V. Selope-Thema, M.R.C. This function was sponsored by the local supervisors of schools Messrs N. G. Mokone, S. M. Mphahlele (senior), H. B. Nyathi, and S. M. Mphahlele (junior).

The first speaker was Mr. S. M. Mphahlele (senior) who, after

(Continued in page 14)

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MAHUNGU YA NELSPRUIT

(Thomas M. Masuluke)

Nelspruit i shidorobana le'shi nga ndleleni yo ya Komatipoort. Vaaki va shona va yindlu ya ntima i Maswazi, Vatsonga ni Vam-bayi. Munhu o ta hlalala loko a fika kona a twa leswaku a ku vulavuriwi Shitsonga kambe Shiswazi ntsena. Mhaka hi leswaku a tikweni ra Nelspruit ririmi ra Shitsonga ra yila swinene.

Unwana ni unwana o ringeta shikolo sha vatsonga. Wa yi tiva ku hloa e shilosweni sha kwe lo-ko a nga kuma vito leri yelanaka ni Shingoni. Va ka Maluleke va teka vito va Munwanati va ri endla Mukhwanazi; va ka Shirindzi va tiendla va ka Linda.

Mpfula yi na ngopfu haleno. Mavele va rhumbukile. Mabembe-le ya lehile ngopfu. Tiko leri i ntlhava. Vutomi bya le Location ya kona a byi se hetiseka. Vanhu va kona va ha ri hansi swine-ne. Kambe ku nga se hela ma-lembe yo tala va ta va henhla na vona.

Tikereke leti nga kona tingeta hi matimba masiku hinkwano ya wavurharhu e ku teka vana va shikolo hi nkarhi wa 2.30 p.m. va ya endla shikhongelo. Hi miha-ndzu ya ntirho lowu wa vafu-ndzisi a yi si vonaka hambu ku ri ku baleka swilura a ku si va ni shikombiso.

Hi twa hi Mahungundlela leswaku Matchara ni vana va swi-kolo va karhi va tilungihisela ku amukela King George VI loko a ta fika haleno hi nhweti ya March.

Matshangana ni Maswazi la'va nga haleno va tsakela ku hlava nyusiphepha ya "Bantu World," "Ilanga lase Natal," "Vumboni bya Evangelii" ni tibuku to tala leti kandzi yisi waka e ka Emmanuel Press.

(U nga vileli ngopfu loko Vatsonga vo tala va vulavula Shi-swazi. Va kombise leswaku ku onha Shivongo swi bihile. Sungula

Hi Qhavula Hudson

Hi tivisa Vamakwerhu hi ku tsako lowukulu leswaku Mr. Hud-son William Ntsanwisi loyi a ri South African Native College, Fort Hare, kwale Koloni, o yi kwamule B.A. degree. Ha nwi tlangela na ku nwi vuyisa. Hi ta mi hlaveta ta nwana wa ka hina ku nga ri khale. Namuntlha hi nwi bela nkulungwani ntsena loko a kotile ku hlambelela e shikarhi ka la'vo tala lava paseke B.A. lem-be leri.

A HI MI RIVALANGI

Muhleri o kombela vamakwe-rhu lava, ku lehisa timbilu ta vo-na. Mahungu oya fikile, ma ta kan-dziyisiwa ku nga ri khale. Hi vona lava: Willie Maluleke, S. D. Shingwenyana, Menas Baloyi, Willie Glen Nkuna, J. P. Ndhambi ya Mati, Matthews Ph. Manganyi, W. D. Sukumane, Sh. Muruti.

SWIVUTISO NI SWITIVISO

Mr. Willie Glen Nkuna o nkhe-nsa hinkwavo la'va nga nwi khongelela loko a ri kwale Gen-eral Hospital, Johannesburg. Na swona o tivisa vanghana na ma-shaka leswaku sweswi o humile kwale Hospital. Uri a nge rivali tintswalo ta nwina.

Mr. Menas Baloyi o tivisa vang-hana, ngopfu, yena Mr. Henry V. F. Mzwayini, ni mashaka direse ya yena: Haakdoornlaagte, P. B. Bedwang, via Warmbaths. Na swona uri u kombela Mr. D. D. Malungane na Mr. S. O. Magadzi wa Valdezia, ku nwi tivisa tinsi-mu ta vona letintswa.

Muhleri o kume swikombelo leswaku a tsala mavito ya lava va nga pasa Junior Certificate na Matriculation. Loko mavito ya vona ma kumeka ma ta kandziyi-siwa.

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MUVENDA WA U FHOMA U BVELELA PHANDA

Zi a takadza ndi tshi divhisa vharema vhothe vhane luambo lwa fhano livhuya, nga manda vha-venda he hoyu ane nda ambe nga e o bebwa hone, zwa uri Christian J. Mulaudzi o bvededza phanda pfunzo ya zwanda ine nga tshikuwa ya pfi (arts and crafts) ngei Middleburg.

Zwi a pfela uri ndi vhone vha-tshikoloni henefho o wana hone thu vha thoma fhano shangoni la livhuya (South Africa) uri vho bvededza nga zwifhira vha funzi vha vho ngei Tshikoloni.

Christian J. Mulaudzi Ndi nwa-na wa Vho Mestere J. Mulaudzi udzula Ngei Lwamondo Shangoni la-ha Tshivhasa, he athoma hone phunzo ya fhasi a tshilulwa nga Mudededzi J. Mavusha o fhedza hone bugu ya vhutano-na-vhutini.

O ri u tuwa henefho a ya Mid-dleburg henegei owana dzi bam-biri dza uri o fhedza mushumo wa Vhudededzi, henefho a humela hayani Venda a thoma u funza mi ninwedzi nyana; a mbodi humela

ZWE VENDA LA DZULA LO LINDELA

Mushudu a-si oha, Vhavenda vho lila zwikolo zwa zwanda zwo-ralo ho wanala uri Vhadededzi Vhavha Venda avha ho "zwino ha ndi do sumbedza uri Vhadededzi vha yothe mishumo vhoona linga-na zwa vhudi ndi do vhala zwe bvededza zwone.

MISHUMO

Kha mushumo wa ulima na zwa mavu Mudededzi ndi Mr. Ch. Neluheni. Ndi kha mushumo wa (Agricultural).

Kha mushumo wa u vhada zwo-the na ufhata ndi Stephen J. Mulaudzi. Ndi kha mushumo wa (carpentry and building).

Kha mushumo wa uruga zw-tshakatsbaka, urwela zwinda, u i ta makolo othe othe, ndi Christian J. Mulaudzi. Ndi kha mushumo (arts and crafts).

Zwino Venda li sango vhlavela uri, vho humbela tshikolo a tsho-ngo bvelela aiwaa tshono vha tsi-ni. Nyi na nyi uya zwi uri arali munna arema basha na nzi kha-thini na mbalelo zwi a divhea uri ndi mini, uri hu itwani ndi zwe-nezwo mbalelo na zwothe ndi vhe-nevho vha-nna.—R. Lufhungu.

Mageza, President wa Trans-vaal Tsonga Association, a nga yena chairman ya Lit-erary Committee, leyi lula-misaka Matsalelo ya Shitsong-a, na kuhlengela matsalwa ya Shitsonga. Vava-vuna, a hi akeni nhlengela-tano yinwe le'yi nga ta vulavula hi rito rinwe. Namuntlha hi onheriwa ririmi hikva a hi na nhlengela-tano leyi nga tiya. Mr. Mageza o Kumile ti-"Mss" ta Vatsonga vo hlanyana leti a karhi a tikambaka, kutani-ke, hi kom-bela Mr. Maroleni ni vanwa-neswaku va va Trans-vaal Tsonga Association ku ta pfuneta ku lulamisa leswi hi karhataka. — Muhleri).

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TSA TSHWANE GA MAMELODI

(Ke "Semanya-manyane")
Ho tsoa etsahala mesebetsi e megolo matsatsing a kgoedi e fetileng. Mokete wa pele ke wa sekolo sa botichere wa ba fetileng ngolo la Matric. Mosebetsi o diatleleng tsa Mr Pretorius, B.A. le tichere M.J. Madiba. Ngolang; tlong se-dibeng sa thuto.

Ho bile le mokete ka di 6 February sekolong sa Walton wa kamohelo ea morena P. de Vries Modisa wa Motse le motlatsi oa hae Mr P.J. Gell, Makhooa a bile teng a mangata le maboxo a Leihlo la Motse le baagi. Setulo sekokometsoe ke Mr A.M.P. Mahlatjie, Polelo ea kamohelo, e monate, e roriselang ea etsoa ke monna ea tsepjoang ea ratoang; 'me puo ea hae, ea utloagala gore go bolela motho, e, motho monna oa kgotla Mr Orpache R. Mushi wa Tagane, alatloa ke marena K. Matli, C.B. Mbolekwa. Re thabela marena, balisa ba bacha ba motse. Khotso!! Polelong e monate, e matla Mr Mushi a tsa-maisa le letona la hae Mr Stephen Ntlatleng wa Mokwena.

Sondaga ea 9 February ea eba mokete wa palo e ncha ea ma-

Wesele ka Moruti J.S. Molope le baruti ba makgooa. Sechaba se neng se tlile e bile likete-kete tse tsoang hole le haufi. Pulo ea Kereke ya Wesele motsaneng wa Pelindaba ke tsela, leledi le supang gore tsoelopele, thuto lebone le khanya le ntse le fumana oli ea go kunketsa. Haufi ka kgoedi tse tlang go tla buloa "Thaba Bosigo" eleng lebitso la Kereke ea Dutch Reformed e emeng Qhooeng! Phagameng, e bohehang!!

"Ke Tshwane mona, 'na ga ke ngathalle monna, ke na le ntlo eo ke e floeng. Ha mosadi a rialo o tsoa a ponoka. Ho teng sehlotsoana se tsamaeang se thuha metse ea banna ka gore matlo kea basadi. Basadi, mathari le baroetsana ba thuha metse ba 'ts'epile disenyi tsa bannana.

Motseng ona sello se segolo sa banna ba shapuo ke basadi. Basadi ba lula masiu, ba tsuba lisakarete, ba 'ts'episo bara manyalo ele hore'ba 'ts'ets'ethe le nyatsi tsa bashanyana. Phafa tlo koano lese la Setakaneng u tlo bona melholo Pelindaba. Matlong a mang basadi baja magadi a baradi le diputhi—monna mogolo a shapuo!! Ha ele 'na le Sebataladi re tla senola.

BA RENG BATHO

Bare go bile seboka sa thuto ka di 14 February moo go bileng bahlalefi ba bolela ka polelo tsa Sepedi; Sechwana le Sesotho sa Moshoeshoe. Re bone hara ba ba-

TSOSA NYOOKO EA SEBETE SA HAU—

Kantle ho Calomet—U tla bona u khoroa hoseng maroahlong a hau u tlitse bophelo.

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

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

Bofubelu sa Hlakang



Matsoalo! Mahlo a hao a mafubelu methapo e bonahala hantle! Hona e etsahala kamelha ka mor'a nako telele ho bala haholo, ho sheba le tsatsing joalo-joalo. U tla etsa ene.

Mahlo a Hloekile



Kapela! Lerotholi la Eye-Gene le ka leihlong le leng le le leng. Ka setlolo se secha... se entsoeng ka banna ba babeli ba tsebang. E na le motsoako o mong o itseng o lensa sieo mereianeng e meng.

Marotholi a seng Makae



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

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NETE NO. 1

Mokwalo o Kopaneng wa Sesotho

(Ke Rev. H. Mashite Maimane)

Ke kgopela sebaka kuranteng ya gago e ke ke tseele babadi dikgang. Ka di 13 le di 14 February e be go le teng kopano ya tlang-ka-dikobo, ya banna ba ba natefeliwang ke go ithuta dipolelo tsa Sesotho, ke gore Sepedi, Setswana le Seshweshwe. E ne e biditswe ke ba Lekgotla la Thuto la Transvaal, Makgotla a Dithuto: ia Sesotho, Botswana, Free State le lona la Transvaal a ne a rometse baikanyegi ba bona ba Bantsho le ba Basweu go tla go boledisanya, le go eletsanya ka kopanyo ya mekwalo ya Disotho tse tharo tse. Go bona ge go ka dumellana go dikwala ka gotshwana.

Kannete banna ba ile ba boledisanya ba eletsanya, ba akanyetsanya, ka moya o motle gagolo. Erile ge matsatsi ago a fela gwa bonagala gore ba dirile tiro e ntle gagolo; eo re solofelang gore Sechaba se tla e itumella, se e amogela mohlang e tswelang kgakala. Goile ga sala makgotlhwana a mabedi a mararo a a sitileng ba Lesotho go dumella go a tlosa, empa ba sa ile go nagana tloso ya ona.

Re thaba ge ba ile ba amogela w, y le d. Gae e ba Sepedi le ba Setswana bona ba dumellana gohle kaeno kagobane Bapedi ba dumetse go lahla le go fetola mekwalonanya e mengwe, mme le bona Batswana ba amogetse e mengwe, gotla go utlwana le Sepedi. "Bana ba tshipa ba tsaya tsela nngwe, ba arogana ke mejo ya manaba."

MUDEDEDZI WA VHUVHILI

Heri musi ono fhedza uamba Mudededzi a i mba nyimbo tharu dze ra pfa dzi tshi takadza dzi tshinga mbila-mutondo. Hopyu Mudededzi Mr. Matsilele ndi Mudededzi a funwaho nga vhana ndi a takalelaho zwa mitambo ya vhana. O vha otuwa ri si tsha fulufhedza uri udo vhuya, aiwaa, o vhuya zwi u fhanjo Khalavha. Nne mufundzi nda livhuwa zwothe zwothe zwo i tea hop; hu tshikolo tsho o a a luwa zw hulwane; na Matshara vho vha vhararu. Itali vhavenda vha kale vhari, i Rema nga lunwe mbeva mulindi wa vhu ya wa dala.

— Rev. J. V. Nevhulaudzi.

ngata Dr. Jacob Nhlapo; Mr David Mochochoko; M. Ntja B. Se. Mr Phooko, Rev. H. Maimane, Mr Lewis Makena. Phutho e ne e tsamaisoa ke Dr Eissilin le Inspector G. H. Franz.

Bare Sello sa matlo a kgoebo Lokesheneng la Pelindaba se ipha matla.

Bare: Mashodu le dinokoane dia tshoaroa tse seyang motse. Bopang morafe wa Afrika, tseleng le tsamaisong ea boKreste.

Bare: Ho tla kgethoa Dibolokomane tsa godisa motse ke: K. Matli, E.T. Makhobotloane le O.R. Mushi.



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Ka Vatsari ni Vahlayi

Ha ha "thava mukhosi" e ka va ka hina leswaku va tsala leswi hlayekaka ni leswi dyondzisaka. Lava mi nga tikarhatiku e ku tsaleni ka nwina, mi nga hlalali loko mahungu ya nwina ma nga humi e ka "Bantu World."

Hi kombela vatsari leswaku va twisisa mhaka leyi ya "Matsalelo ya Shitsonga." Se o nge i nghoma ya tshela. Ti tele timhaka leti mi nga tsalaka ha tona. Ha twanana ka timhaka leti; Leswaku "X" a nga laveki. Hambi leswi hi twaka leswaku swidyondzi swinwana "leswikulu" swa ka hina na Matitshara manwana va ri va fa hi "X."

MHAKA YA VUMBIRHI

Mhaka ya vumbirhi leyi hi twanana hi leswaku loko Vafundzisi va hundzula Matsalela ya Shitsonga va fanele ku hi byela hina vini va ririmi. Na hina Vatsonga hi fanele ku thsika ku va "Vantswa-ririmi." Hi twa leswaku ku na vanwana la'va kutyetelaka leswaku "X" hi ye a nga yena. Loko o nge ha tiva mavito ya vona a hi ta va tsala leswaku mi ta va tiva na mundzuku, leswaku hi vona va hi diyakala nyongwa.

HA NKHENSA

Hi nkhenisa vunyngi bya vama-kwerhu va le Mocambique, la'va nga tsalela muhlari va nkhenisa mahungu ya tinhlengletano-ta Presidente wa vona, yena Senor Enoque Libombo, loyi a endzile naleno Joni hi nhweti ya Janeiro.

Loko Senor Libombo a ri hale-no o vonene ni muhlari, O nkhenise ngopfu mahungu ya Shitsonga ka "Bantu World." Ku ve na ku twanana na Muhleri leswaku vanhu va Mocambique va rhumela mahungu na vona ka "Bantu World." Kutani ke, ha mi kombe-la vama-kwerhu va Mocambique, ku rhumela mahungu ya nwina ka:

Mr. J. Mahuhushi. The Government School, P.O. Pimville, Johannesburg.

Rhumelani ya le kaya na ya tinhlengletano ta nwina na ya lomu mi tirhaka kova. Mi nga rivali direse ya muhlari

Hosi King George na Queen Elizabeth na vana va vona. yena Princess Elizabeth na Princess Margaret Rose. va fikile hale-no S.A. hi shikwekwetso lechi va nge i Vanguard hi siku ra 17 February 1947.

KING GEORGE

King George o pfule Phalame-nde hi siku ra 21 February 1947. Hi siku ra 28 March 1947, Hosi yi ta endzela Nelspruit, kutani hi siku ra 3 April, Hosi yi ta va a Pietrusburg. Hi tona tindzawu leti Vatsonga va le kaya va nga vonaka Hosi na ndyangu wa vona.

KHUMBELO

Nne munwali ndi humbela a rena tshifhinga muthu a thuse nga bvisa kha phepha la tshikhu-wa (Star and Daily Mails) mafhungo o fanelaho, nga maanda a dzi Parliament na a mashango othe o fanelaho a a rumele ngei kha Box 8952 Johannesburg, ri fanela uri vhege inwe na inwe o dzehene phephani, ndi humbela vhanzhi i si muthihi fhedza.

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PALE EA MERERO EA TSA BA BATS'O

Mesebetsi E Mehlo Ea Lekala La Tsa Ba Bats'o

Ma-Afrika a mangata ha a na tsebo e tletseng ea phapang mabapi le mesebetsi ea ho beha le ho tsamaisa melao ke 'Musu. Taba ena ha e makatse hobane Makhooa a mangata le 'ona a ntse a ferekane joalo mabapi le taba ena ka mehopolong. Kahoo ha Makhooa a ts'anela ho gafa, ha a nahane hakalo ka parlamente e behileng eaba ea amohela tsela ea gafa ena, ho joalo le ho moamoheli oa chelete ena ea hlokomelang hore gafa e bokelloe. Gafa ena ke e khole e ts'oaetseng ho lefelloa ka selemo se seng le se seng. Haeba e sa fumanehe, joale eba ho lefua tefo e khole ka holimo ho eona gafa ena.

Ka tsela e ntseng e ts'oana feela le ena, hase lekala la merero ea tsa ba Bats'o le nang le boikarabelo ka gafa e lefuang ke batho ba Bats'o. Gafa ena e behiloe ke parlamente e nehetseng lekala lena moralo oa ho bokella gafa ena ka tsela e lekanang hantle le ea ha e nehile matla ho Lekala la tsa Matlotlo hore le bokelle gafa.

Ho hlokaaha haholo hore ho be teng sets'oants'o se setle sa mesebetsi le lits'anelo tse fapaneng tsa 'Musu. Parlamente ke eona moetsi e mohlolo oa melao ho ea ka tlas'a tukiso ea melao ea Afrika e Boroa. Pele molao o feng feela o ka sebelisoa ka khotla, o ts'oaetse hore ebe o lumetsoe ke matlo a mabeli a parlamente. Ka mantsoe a mang, ho ka thoe lenane le lehlo la maloko a parlamente le ts'oaetse hore e be le ile la nka voutu ka molao ona.

Hlahiso tse itseng mabapi le ngata a hopola hore Lekala lena Molao li ka nna tsa hlahisoa 'ke banna ba parlamente ba nang le marapo 'Musu' kapa ke banna feela ba parlamente. Ka tloaelo, hlahiso tse ngata tsa Molao li hlahisoa ke Matona a fapaneng a 'Musu ka Parlamente.

Mona joale re tla ke re re qha hose hokae ho hlalosa seo re se bolelang ka matona a parlamente. Matona a parlamente a khethoa ke Tona e khole e leng eena mota-pele oa mokhatlo o nang le banna ba bangata ka ntlong e tlase ea parlamente. Tona e 'ngoe le e 'ngoe ea parlamente e okame-tse lekala kapa makala a itseng a 'Musu. Taba tse amaneng le tsela ea puso li lokisoa ke parlamente ka kakaretso ka 'ona matona ana, empa Tona e 'ngoe le e 'ngoe e ts'oaetse ho ba le tsebo e tletseng ea litaba tsa lekala leo e le okametseng.

Makala aha har'a 'ona a na le mesebetsi oa tsela tsohle tsa 'Musu, 'me erekaha Tona e okame-tse tsela ka bongoe, ho na le kopano e tobileng mahareng a lekala la molao le tsamaiso.

Taba ena e matla, hobane, kante ho eona, ho ne ho tla hloka-hala tsela ea ho bona kamoo 'Musu ka makala a 'ona o sebet-sang litaba kateng.

Ka tsela e ntseng e ts'oana le ea ha hlohe e 'ngoe le e 'ngoe ea nako eohle ea Lekala, ekang Mongoli oa merero ea tsa ba Bats'o, e na le boikarabelo ho Tona, Tona le eona ka lehlakoreng le leng o na le boikarabelo ho banna ba sebet-sanang le eena parlamente le makaleng ka kakaretso e fapaneng a 'Musu.

Taolo ea parlamente boholo e tsamaisoa ka tsa chelete. Lekala le leng le le leng le ts'oaetse ho etsa hlaloso ea chelete eo e ka e batlang ka selemo se secha. Chelete ena e ts'oaetse ho vouteloa ke parlamente e hlokomelang ka matla ho bona hore e sebelisoa joang holim'a merero e feng.

MO-AFIKA LE LEKALA LENA
Ha ho pelaelo, joaloka ha re se re ile ra bolela, Ma-Afrika a ma-

gafileng bona ba hloka ts'abo mabapi le taba ena.

Litoropong melao ea lipasa hammoho le fafa ena ke eona e kopanyang Ma-Afrika le Lekala lena. Tsena ke ntho tse peli tse sa fetaneng ka ho fokola tseo Lekala lena le lokelang ho shebana le tsona le ho nahana ka tsona esita le ho feta eng feela 'me taba ena e hille e ea ts'abeha.

Empa pele re bua ka lehlakore lena la litaba a re ke re shebeng ha phuts'oanyane kamoo Lekhoaa le shebang mesebetsi ena ea Lekala lena, re bone maikutlo a lona.

MAKHOOA LE LEKALA LENA

Ke Makhooa a seng makae feela a nang le tsebo ea letho feela ea mesebetsi o mohlolo oa merero ea lekala lena. Makhooa joale a na le cheseho e khole litabeng tsa ba Bats'o joaloka ha mang le mang a ka bona ka sebaka se sihoang i-kuranteng tsa matsatsi le matsatsi.

Hape-hape, litaba tsa lekhotala la lichaba tse kopaneng li ile tsa bueha haholo tsa ba tsa etsa hore batho ba nahane bocha ka takatso tsa batho ba Bats'o le ka mathata ao a phelang k tlas'a 'ona a molao. Moo botho bo leng teng ho boima ho fumana kutloiso 'me o mong oa mesebetsi oa Lekala la tsa ba Bats'o ke ho thibela kapa hona ho koala sekheo sena.

Ha ho belatse hore Makhooa a nka lekala lena e le mokhatlo feela oa ho hlokomela taba e 'ngoe le e 'ngoe ea bophelo ba Ma-Afrika ka toropong le ka mahareng. Ha ho se ho buua 'nete taba ena e ke se etsahale ka mohopolo oo, hoba ha Mo-Afrika a ntse a nka karolo e khole bophelong ba mesebetsi ea mats'oho naheng ena, ho tlamehile ka tsela eohle hore Lekala la mesebetsi le hlokomela ho bona motho e mots'o o fumana meputso e utloahalang le hore mabaka le maemo a knairo ke a batlehlang ka moao.

Ena papiso ke e 'ngoe ho tse ngata. Lekala la tsa Hlokomela hammoho le Lekala la tsa Toka a na le lentsoe litabeng tse ling tse amaneng le bophelo ba Mo-Afrika, ho joalo le ho makala a mang a 'Musu.

Moo cheseho tsa Ma-Afrika le Makhooa li kopaneng, Lekala le lokela ho etsa hohle ho lokisa mathata ao. Hangata ke mosireletsi oa cheseho tsa Ma-Afrika, leha taba ena e sa hlokomeloe ka tsela e lekaneng ke batho bao e etse-soang bona. Ofisiri tse khole tsa lekala lena li qetile nako eohle ea bophelo ba tsona, li sebeletsa li bile li etela batho ba Bats'o pele. Tsela le mokhoa ona oa ts'ebel-tso o qaleha khale ho tloha ka matsatsi a ka pele le ho qaleha ha 'Musu oa Kopano ebile e teng joale ka matla a fetang le a nako tseo tse seng li fetile.

Ba bang ba banna ba matla tabeng ea ho loanela litokelo tsa motho e mots'o ke banna ba nang le lilemo tse ngata ba sebetsa ka tlas'a lekala la merero ea tsa ba Bats'o. Ba bua ka mantsoe a nang le tsebo ea matsatsi a fetileng 'me ba ka bona sets'oants'o sena ka kakaretso ha ba bang bona ba bona feela karolo e itseng.

Re ts'oaetse hape hore re hopole hore lenane le lehlo la Ma-Afrika le ntse le hiroa ke lekala la tsa ba Bats'o ebile mesebetsi e meng ke e mehlo haholo.

Hona joale ho na le libaka tse 60 tse ka fumanehang ho Lekala la tsa ba Bats'o ho Ma-Afrika a nang le matiriki kapa thuto e 'ngoe e phahameng. Meputso e tloha ho lekhole le mashome a mabeli a lipondo hoisa ho makholo a mane le mashome a mahlang a lipondo ka selemo.

MOSEBETSI O MOHOLO OA LEKALA LENA

Re se re boletse hona mona hore mesebetsi o sephara oa merero ea tsa ba Bats'o ha o tsebe-he ho Makhooa le ho Ma-Afrika a mangata. Mesebetsi ona o akaretsa taba tsa ka toropong hammoho le tsa ka mahareng ebile lekala lena ke lona le hlokomelaneng le ho abela naha ka tlas'a Trust ea Afrika e Boroa ea Ma-Afrika.

Mesebetsi ona oohle ho hiri-leo Ma-Afrika a ka bang 1,800 hammoho le Makhooa a ka bang ka tlasenyana ho 3,000. Ereka-



Mehleleng ea pele Ma-Afrika a ne a fumana nama ea 'ona ka ho tsoama. Banna ba ne ba ithabisa ka nako eohle ke ho ea tsoama linyamatsana. Ho ka thoe joalo feela ka batho bohle ba lefats'e, empa erekaha mafats'e a fapaneng a se a qotetsane linyamatsana li ea hloka-hala 'me batho ba se ba ts'epetse liruoeng tsa bona bakeng sa nama ea bona. Ma-Afrika joale a hona se-mong sena se sebe. Ha ho sena linyamatsana tse lekaneng libake-ng tsa Ma-Afrika ho ka sebelisoa sebakeng sa nama empa batho ha ba soka ba ithuta ho hlaba iiphahlo tsa bona ho fumana lijo. Tsoala ea taba ena ke phepo e mpe ea batho le ho qotetsana ha li-phoofolo makhutlong.

boholo ba Ma-Afrika ho qeta ka-rola e khole ea bophelo mahaeng ka temo, ho ea bonahala hore ho tlamehile ho ba teng lekala la tsa Temo. Re ka bapisa ka hore lekala lena ke lona le tla hlokomela mesebetsi ea thibelo ea khoholeho ea mobu.

Komiting tse lokisang tse tla bona hore mesebetsi ona oa polo-ko ea mobu o tsoellisoa pele, ba-hlalefi ba tla sebetsa hammoho le baemei ba Ma-Afrika ka mahareng. Mesebetsi oa bona e tla ba oa ts'ebeliso-mohlo ho bona hore seemo sa nako e tlang sa banna ba rona. Ho boima ho ka nahana ka mesebetsi o mong hape o thata ho fetisisa oo komiti tsena li ka o sebet-sang.

Mesebetsi ea karolo ea tsa Temo e akaretsa liponts'o hammoho le keletso mabapi le tsela tsa 'nete tsa Temo, ho khotaletsa mekhato ea balemi le ea basali, ho khotaletsa batho likolo tse kang Fort Cox tsa temo, ho leka lijalo tse ncha, mesebetsi ea ho noesetsa, thibelo ea seboko le mesebetsi oa ho lokisa mobu.

Ena ke e meng e seng mekae ea mesebetsi ea karolo tsena empa e lekane ho bonts'a karolo e matla eo e e nkanng bophelong ba batho. Katleho mesebetsing ona o matla e ka ba teng feela ka ho sebetsa hammoho ka matla.

LEETO LA BA MORENENG 11 HLAKUBELE

11 Hoseng: Terene ea Borena e tla filha seteisheneng sa Maseru.

11.30 Hoseng: Hoba ba Ntlo ea Borena ba tlohe Ladybrand ka 'motokara ba be ba filha meeting ea Lesotho (Nokeng ea Mohokare); teng ba tla khahametsoa ke Leqosa le Phahameng, 'Musisi, ba baholo ba 'Musu, le ba bang ba baahi ba motse ba baholo hammoho le mafumahali a bona, Morena-e-Mohlolo le marena a a mang a maholo. Ha ho na ho ba le ts'ireletso ea tlotliso 'me khahlanyetso ena ha e na ho tsoana lea mehla e tloaelehileng. Motlotlehi Morena o tla hlahloba Makhooa a lekhotala la B.E.S.L. le bongata bo ka etsang sehlopha (company) sa ba tsoang bosoleng ba African Pioneer Corps. Ho tloha moo ba Ntlo ea Borena ba tla sireletsoa ke ba 'Musu ka mapolesa a 'Musu oa Lesotho.

Tsamaiso ea li-Motokara

Tsamaiso eohle ea limotokara e tla etelloa pele ke 'motokara oa pula-maliboho le oa bopo lesa. Ka mor'a tseo limotokara li tla latellana joana: Motlotlehi Morena le Mofumahali le Ofisiri e tsamaeang le ba Ntlo ea Borena, Mafumahatsana a mabeli. Li-motokara tse peli

tsena li tla sireletsoa. Ka mor'a moo ho tla tla oa Leqosa le Phahameng le Lady Mary Baring, 'Musisi, le Mrs. Forsyth Thompson, limotokara tse nki-leng ba bang ba tsamaeang le ba Ntlo ea Borena, Morena-e-Mohlolo le Mongoli le 'Musu le Mrs. Kennan.

12 Motseare: Ba tla filha ha Musisi ba fumane litheobelang teng.

Mots'eare oa Mantsiboea: Phomolo.

Ho ea ho 5 Motseare oa Mantsiboea. Ba Ntlo ea Borena ba tla be ba boele tereneng ea bona.

8 Ka shoalane. Ba tla ea lijong ha 'Musisi.

Phirimaneng eo ho tla besoa mello ho be ho etsoe litoki o tsa mohobelo lepatlelong la lipitso. Ha ba lakatsa; Morena, Mofumahali le Mafumahatsana ba tla ba teng le bona. Ba be ba khutlele tereneng.

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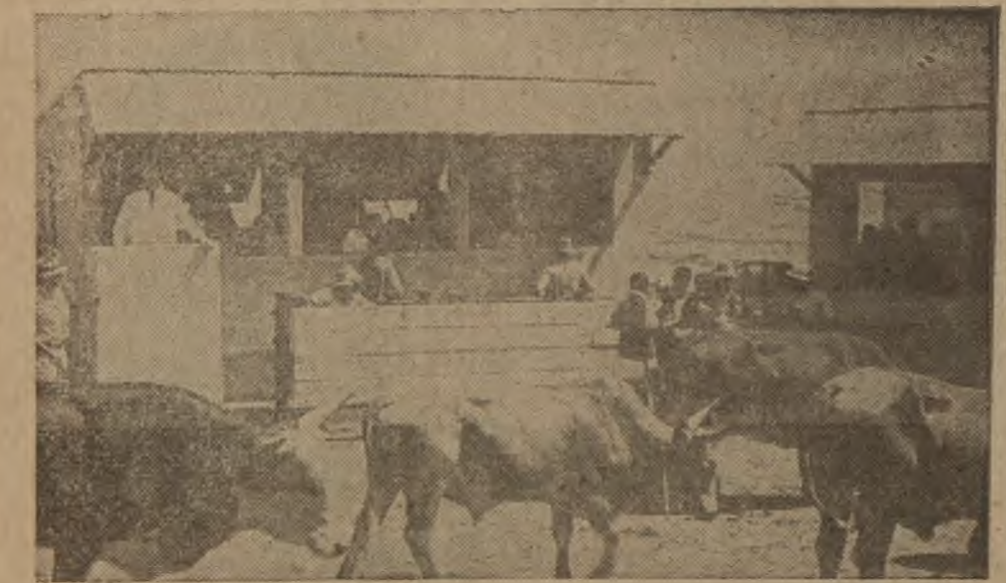
MONNA EA TIILENG

HO FETA BOHLE MOTSENG !



O tseba hantle ka mesebetsi o nate-fisoa ke tokelo tsohle tsa bonna ho phetseng hantle. Tlohela Lipilisi tse Pinki tsa Dr. Williams' li thuse 'mele oa hau o etse mali a macha a hloekileng ho eketsa mafolo-folo a hau le ho aha 'mela oa hau. Ho bobebe haholo, botsa feela levenkeleng le feng kapa mokemisi u batle Lipilisi tsa Dr. Williams' tse Pinki u li sebe-lise ka mor'a sejo se seng le se seng. U seke ua amohela eng feela sebakeng sa Lipilisi tsa Dr. Williams' tse pinki tse lokileng.

DR. WILLIAMS' PINK PILLS



Tsena ke lipoho tse sa lokelang ho bolokoa ho atisa lerno li rekisoa fantising ea ha Mona mane ha Nongoma ho la Zulu. Li rekoea ke beng ba lilaga ba Makhooa le beng ba mapolasi ba tla fumana chelete ka tsona. Lekala la tsa ba Bats'o le ntse le khotaletsa Ma-Afrika hore a bule lilaga mahaeng e le hore ha batho ba lakatsa nama ba tsebe ho ea e reka. Hape beng ba lilaga ba ts'oaetse ho etsa khoebo e ntle ho iphilisa. Kajeno lijo li ngata (khomo tse khole le tse nyane) mahaeng empa batho ba atisa ho se fumane lijo tse lekaneng hobane ha ba hlabe kapa hoja khomo tsena.

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- NO. 12 K.K. STOMACH AND LIVER PILLS small 1/6, large 2/6.
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WHO'S WHO IN THE NEWS THIS WEEK

To Mr. and Mrs. Joshua E. Skhosana of No. 66, Bertha Street, Sophiatown, a baby boy has been born. Both mother and baby are well.

On February 9, 1947 the Manyika helping Society held an "at home" at the residence of Mr. and Mrs. E. Ruwende, No. 81-18th street, Benoni location. The party was organised by Messrs E. Ruwende and J. Mawoko-Mesdames C. Mehloakulu and J. Ruwende prepared all the refreshments for the party. Among several people who attended were Mr. and Mrs. Gwidza, Messrs J. Rashama, Nelson, Neville and K. Ruwende from Johannesburg, Mr. and Mrs. R. Buzuzie from Pretoria. Benoni residents who attended were Mr. and Mrs. N. Ngqoyi, Messrs T. Manana, H. Thakadi, J. Boikhutso, F. Mashaba, L. Mabulo, C. Bellinga and several others. Misses L. Tlapane and T. Leisiba acted as waitresses.

Nurses Beauty Ncanywa and Nomsa Ntanga of Bridgman Memorial Hospital, Johannesburg, visited the offices of the "Bantu World" during the week on a tour of inspection.



Mr Stanley Msuku, of the Native hospital, Slurry is on a visit to Cape Town where he is guest of Mr and Mrs H. H. Kayser of Sea Point. During his stay at the Cape Mr Msuku will also visit Mr H. Kefase of De Hoek Hospital.

The West Rand District Lawn Tennis club will present De Pitch Black Follies of 1947 under Mr Griffiths Motsieloa at the Bhongweni Hall, Robinson on Saturday March 8, 1947.

After spending a short visit to her mother on the Rand, Mrs V.N.P. Hela left last week for Palmerton, C.P.

Nurse Isabella Mzizi of Princess Alice Hospital, Sophiatown is back from Umzimkulu where she had gone on annual holiday.

MORRISON'S

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 GRAMOPHONES, portable, each £6/6/-.
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ORLANDO NEWS

WEDDING BELLS—MOLETSANE—MATHABATHE

A grand wedding took place last Saturday at St. Mary's church, Orlando. The Rev. F. W. M. Duiker officiated. It was the occasion of the marriage of Gladys Mathabathe to Peter Moletsane. At the church a special choir from the Orlando High School rendered music and led the congregation in all the hymns.

After the ceremony, the bride, who wore an exquisite white satin dress and an attractive crown and the bridegroom who was appropriately dressed for the occasion followed by the bridesmaids and bestmen were given a rousing and joyous cheering as they left the church for the High School where luncheon was served to a large number of relatives and friends.

The waitresses who were charming and whose attire was spick and span proved themselves equal to the occasion.

In the evening a rousing reception was given at the Bantu Men's Social Centre where the hall was filled to capacity. But due to the excellent way in which the ushers executed their duties everything went on splendidly.

Speeches were made by Dr. W. Nkomo, Mr. H. Madibane, B.A.; and Supervisor N. G. Mokone.

The following artists rendered musical items: Mrs. S. Sepeng, Mrs. N. Mthopeng, D.R. School troupe and a special troupe from the Law Palmer school where the bride is school teacher.

The chairman was Mr. J. G. Malie, Messrs G. Kgomo, B.A.; K. Mageza, B.A., E. Mphahlele, R. Peteni, B.A.; A. Mojaelo, S. T. Tshabalala and S. Koza, B.A.; were the ushers.

Bridesmaids were Misses R. Mokhele, B. Maletle, H. Segoele, F. Nkwane and E. Molepo. Bestmen were W. D. Ngwenya, M. Kekane, J. Kekane, D. Kobe, B.A., and R. Mphahlele.

(continued in page 15)

African Graduates Welcomed

(continued from page 10) making a brief address of welcome to the guests, called upon Mr. H. B. Nyathi. In his speech Mr. Nyathi congratulated the graduates for their achievements. Mr. T. H. Twala was the next speaker. Other speakers were Messrs Mokone, Nakene and Seth. Mphahlele.

An outstanding important speech was delivered by Councillor R. V. Selope-Thema who showed how rapidly times had changed for Africans—that the changes were almost phenomenal. He contended that with equal opportunities, Africans were capable of producing men who could fill in any position of office in Africa.

The Royal Family will be at Bloemfontein from March 7 to 9 1947. They will be at the Location Recreation ground on Friday afternoon March 7. The massed Schools' choir will sing "Manga-ung, God save the King, Die Stem van Suid Afrika and Nkosi Sikelela Afrika. Children will participate in Sports Competitions in the morning session.

Mr A. Negukhula, Treasurer, V.P. Association has left for Sibasa on holiday. Mr J. Ramagwedzha has also gone to Sibasa.

Mr. E. M. L. Mtepuka, the Editor of our sister publication, "African Weekly," published in Salisbury, Northern Rhodesia, during the course of a vacation spent in the Union, visited the offices of the "Bantu World."

Following on a protracted period of illness, Mr Mphule Simon Cecil Malepe, for some years teacher at Vrede, Viljoensdrift and Top location, Vereeniging died recently at Parys.

To Mr and Mrs P.G. Kitsa of Brandfort United School twins (a girl and a boy) have been born at the National Hospital, Bloemfontein. Both twins and mother are well.

Nurse G.R. Hlongwane, of the Vereeniging Hospital, was a recent visitor at Evaton as guest of Mr and Mrs A. Matiwane.

The Annual General Meeting of the S.T.B.F.A. was held at Top Location recently.

Messrs N. Makhale and J. Mohlakane, Induna and Clerk respectively of Clydesdale Collieries Ltd, attended the General Meeting of the Vereeniging and District African Football Association on February 15, 1947.

PRETORIA

The residents of Atteridgeville and the students of the Hofmeyr High School are preparing for a reception in honour of Dr W. Nkomo who has completed his medical training at the Witwatersrand University, Johannesburg. Mr I.B. Moroe is in charge of the preparations.

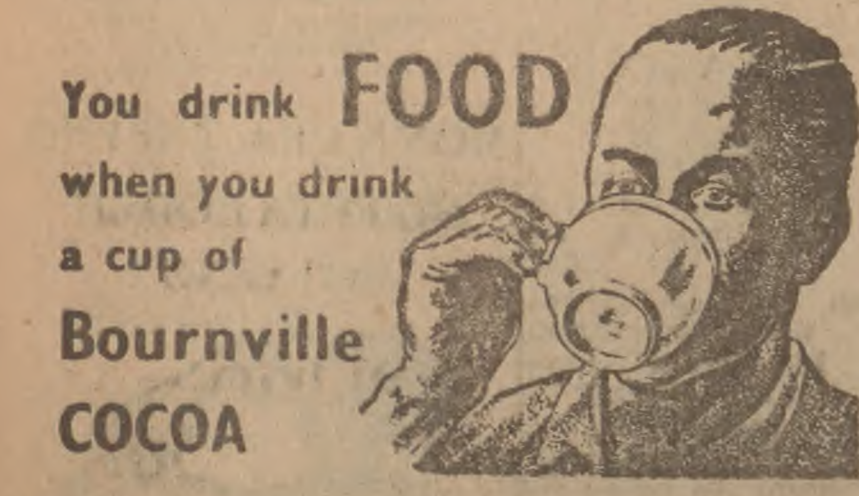
Mr J.R. Bruit, B.A. Manager N. A. Dept., and the Native Commissioner addressed a crowd of over 6,000 Africans under the aegis of the Native Advisory Board anent the increased Bus fares at Atteridgeville. The meeting passed several resolutions.

Following are candidates for the Native Advisory Board: K.T. Masemola; J. Mutsila, Jas Gomba; F. Mareka, P. Gillinge, J. Mashishi; and A. Mogatle.

BLOEMFONTEIN

The Bloemfontein Schools' Music Competition and Bursary Committee held its annual general meeting on Saturday, February 3. A number of district schools were represented. The following are the office bearers: Chairman: Mr E. Thagane; Vice-chairman: Mr R. Phala; Secretary: Mr G. Mokhalinyane; Ass.-Secretary: Mr S. Kalane; Treasurer: Mr T. Nthongoa.

The number in the higher classes in the night school of the O.F.S. Technical College has risen remarkably this year. There are 33 and 38 students in Std. VI and Junior Certificate respectively.



You drink FOOD when you drink a cup of Bournville COCOA

Yes, Cocoa is actually a food—a food that you drink! It is a real foodstuff; doctors say so because they know that it contains many valuable ingredients. Therefore, it is a food that gives you more energy and strength and it's also a drink that is really delicious. Bournville Cocoa costs only 1/3 for 1/2 lb. which makes 56 cups of cocoa.



"WHAT A GOOD LETTER!"

How clever Ben is becoming

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THE PEOPLE'S PAGE . . .

Our Readers Domestic Announcements

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

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

Legal and Official Notices

EDICTAL CITATION

I, Elizabeth Moloi (born Serengo) of 5196, Orlando hereby give notice to my husband Joel Moloi who maliciously deserted me in July 1945 and whose whereabouts are unknown that if he does not return to me on or before March 5, 1947 I will institute a decree of divorce. 983-X-1-3

TSEBISO

'Na Elizabeth Moloi (Ma-Serengo) oa 5196 Orlando ke tsebisa monna oaka Joel Moloi ea nts'ihleng feela ka July 1945 eo ke sa tsebeng moo a leng teng, hore ha a sa khutlele ho 'na ka kapa pele ho la 5 ho March ke tla hlala. 983-X-1-3

I, MATTHEW TLHATLOGI, of 84, 4th Avenue, Alexandra Township, Johannesburg, hereby notify my wife, Bester Thlatlogi (nee Mapela) late of 1606, Vereeniging Location, and present address unknown, that unless she returns to me on or before Wednesday, March 19th, 1947, proceedings will be instituted for a divorce. 1021-X-15-3

I.C.U. CALLING!

There is a growing demand for the resuscitation of the I.C.U. Organisation throughout South Africa. It is only down at the Border in the Cape Province, where, this once famous Union, is still functioning energetically. Many visitors to East London from other Provinces have seen the I.C.U. at work and active there. It is intended to convene a special conference of this Union at Bloemfontein about Easter holidays. Will those interested in the efforts of the I.C.U. revival get into touch immediately with Mr. Clements Kadalle, General Secretary, 8, Hope Street, East London. Remember, it was the I.C.U. which forged trade unionism amongst the African workers.

INDUSTRIAL AND COMMERCIAL WORKERS UNION OF AFRICA I.C.U.
Head Office
8 Hope Street,
EAST LONDON. 930-X-1-3

Mongoli oa "Bantu World" ntumelle sebakanyana pampiring ea hao nke ke ngolle baheso lengollo ka ha u tseba ho ea le lefats'e lohle kapele. Bo Maphohosha, bana ba Ramotho, lea kopuoa hore le be mona Evaton kaofela ha lona; le ba seng ba ipitsa ka mokhoa o mong. Joale kaofela le bitsoa ka boikokobetso hlompang pitso ea ntata' lona, Ramotho; oa le bitsoa, o le biletsoa Evaton Small Farm ka April 4, 1947.—S. J. Maphohosha, P.O. Wilberforce, No. 13 Boundary Road, Evaton Small Farm, Evaton. 1023-X-1-3

Ke kopa baahi ba Winterveld, 10 Morgen koleke ea moaho oa sekolo sa motse (Public School). Motho o mong le e mong a nts'e £1-3-6 Romelang chelete ena mahaeng a bo lona; 'me bana ba tla e tisa ho School Committee.—Winterveld 10 Morgen, Pretoria. 1022-X-1-3

Will anyone knowing the whereabouts of Irene Mallela, who came from Herschel, who has a brother in Benoni and mother in Kensington, phone Betty urgently. Telephone No. 48-8404. 1017-1-3

Work Offered

SITUATION VACANT
Application invited. Post registered Nurse and Midwife.

GOPANE CLINIC—DISTRICT MARICO.
Salary Scale £138 x 6—£182.
Nurses quarters available further particulars to be supplied on application.
REPLY: **CHAIRMAN MOILOA**
Reserve Local Council,
ZEERUST. X-1-3

CANVASSERS REQUIRED
By Industrial Assurance Society Life and Endowment policies. Travelling Allowances and commission on new business for Johannesburg, Pretoria, Benoni and Vereeniging. Apply Chief Inspector, P.O. Box 1063 Johannesburg. X-1-3

Work Offered

KUTLWANONG DEAF AND DUMB SCHOOL
Applications are invited for the following two posts, duties to commence July 1st 1947.

(a) **Instructor-Boarding Master**, applicant must be a trained teacher with at least five years teaching experience, competent to instruct in all branches of household gardening. Salary according to the scale laid down by the Union Education Department, plus free board, lodging, light, fuel, water, services and £6 per annum overall allowance.

(b) **Matron** to take charge of the hostel and able to teach simple cooking and house work. Salary as laid down by the department (£45 p.a.) plus a special allowance according to experience but not exceeding £36 p.a.; plus free board, lodging, light water, fuel, services and £6 p.a. uniform allowance.

Preference will be given to husband and wife able to occupy both posts.

Applications must be made on the prescribed form obtainable from the Principal, P.O. Box 26, Roodepoort (enclose stamped envelope). Closing date March 15th 1947. X-1-3

African lady required as **confidential clerk**. Must be competent in shorthand and typing, and had office experience. Apply stating age, address, experience, educational status, and giving names of three persons from whom testimonials can be obtained if required. **DO NOT SEND testimonials now.** State salary required.
REV. A. W. BLAXALL,
Ezenzeleni Blind Institute,
ROODEPOORT. 1-3

KHOLOFELO HIGH SCHOOL
Applications are invited from students who desire to prepare for the Junior Certificate at the above established Secondary School of the Methodist Church in the Northern Transvaal. There is accommodation for just a few boarders. Apply for particulars at once to: The Superintendent, Good Hope Mission, P.O. Nawe Smitsdorp near Pietersburg. X-8-3

NURSE REQUIRED
For Mafeking Star Clinic. General and Midwifery, Quarters and bicycle provided. £5 per annum uniform allowance and cost of living allowance.
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MAFEKING, C.P. X-1-3

WANTED: Male teacher qualified for Primary School, Whites, knowledge of Afrikaans essential, able to teach subjects in Std. V and VI.
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COMPOUND MANAGER
Whites S.A.P. Cement Co. Ltd.,
P.O. Whites
ORANGE FREE STATE. 1-3

Wanted immediately, a qualified lady teacher for Messina Bantu School. Applications and testimonials to:
REV. L. C. VAN DER MERWE,
Kranspoort,
P.O. MARA, TVL.
1029-X-1-3

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Go batlega bareki lefeng la Mofu J. A. MOTLAPING, thekisoeng ea Lot 256, e leng Union Road West le West Street, motseng oa Evaton; e boholo ba li-square roods tse 293 le maoto a liskoere tse 108.

Ena ke tulo e soka e lokisoa e ntle sets'eng se lokileng. Morekisi ga a itlame go amogela theko e phagameeng go feta tsohle kapa e joang feela. Ko-po-tsa mangolo di tsoanetse go fihla go ea ngotseng ka tase mona ka kapa pele go 31 March, 1947.

VORSTER, CARTER AND STYN,
Executors' Attorneys,
P.O. Box 83, VEREENIGING. X-22-3

Miscellaneous

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Crush, 180 lbs	19/0d.
Yellow Straight Run Meal	19/0d.
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White Beans 50 lbs	15/0d.
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Empty bags must be sent with order. Cash with order.
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P.O. Box 5764. Phone: 32-8038. JOHANNESBURG

Miscellaneous

AFRICAN MUTUAL CREDIT ASSOCIATION

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

At the Appropriation meeting held on Friday, February 22, 1947, Appropriations were made in favour of the undermentioned members:-

Payneville, Springs: Share No. 558, Appropriation No. 0464. Roodepoort: Share No. 2067, Appropriation No. 01694. Sophiatown: Share No. 7982, Appropriation No. 8107. Newclare, Johannesburg: Share No. 4215, Appropriation No. 04062. Springs: Share No. B.573, Appropriation No. 00625. Duncan Village, East London: Share No. B.13897, Appropriation No. 013992. Benoni: Share No. B.2971, Appropriation No. 03062. Fordsburg: Share No. B.12658, Appropriation No. 012764. Pimville: Share No. C.04160, Appropriation No. 04195. Payneville: Share No. 7234, Appropriation No. 7579. Johannesburg: Share No. C.01678, Appropriation No. 1760.

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AFRICAN PATENT MEDICINE SHOP,
113D. Jeppe Street,
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Box 9093, Johannesburg. X-1-3

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Orlando News

(continued from page 14)

AFRICAN NATIONAL CONGRESS

Mr. A. P. Mda assisted by Mr. D. Tloome presided over a meeting of the National Congress held at the large Communal Hall last Friday. There was a large attendance.

Mr. Mda, in his opening remarks outlined the international situation and showed its bearing on South African affairs. He also attempted to show the significance of the U.N.O. decision against S.A. "But," Mr. Mda concluded, "all Africans must rally behind Congress for their national liberation."

Mr. C. S. Ramohane, Provincial President and Mr. A. M. Lembede also spoke and stressed the role of congress in the struggle for the advancement of the African.

For organisational purposes it was agreed that Orlando be divided into two parts and there should be a committee in each section and that committee to be responsible to the Head Committee. Members of the committees were then elected and the following are the results:

Bethlehem News

(A. N. Selane)

The Bethlehem United Lawn Tennis club held a successful dance on February 14, 1947 in aid of its funds. Tennis courts are up to date. Football grounds are fast receiving attention in preparation of the nearing season. Membership in the golf club is improving daily.

The United Bantu, Roman Catholic and Coloured schools have all opened with a good attendance of scholars. The following are new teachers: United Bantu, Misses S. Shuping and M. Tshabalala; D.R.C. school, Mr. H. P. Mokuena, and Miss G. Mofokeng.

The three schools combined, are busy practising music for the Royal Family's Visit at Bethlehem on March 10, 1947.

Mrs. Beauty P. Mlangeni who has served on the United Bantu School teaching staff for the last 7 years, resigned last month.

The Bethlehem Non-European continuation classes are to be congratulated on the last mid-summer examination results. Not less than half the number of successful candidates in Bantu languages, passed in distinctions, in Stds. 7 and 8 classes. Messrs. A. N. Selane, D. R. Manye and L. T. Mowagae of the teaching staff have been successful in their first year B.A.

Bethlehem suffered a great loss in the recent death of Mrs. Elsie Tshabalala. The funeral which was conducted by Rev. Z. K. Dhlamini took place on Sunday February 16. 420 people attended.

The Rev. C. A. Tshongwe of Reitz was at Bethlehem on the same Sunday.

Orlando East: Messrs I. H. Ra-thebe, A. K. Molebatsi, S. Shue-nyane, Solly Mogoye, H. Butshing-i, A. Msitshana, E. T. Mofutsa-nyane (convetor).

Orlando West: Messrs L. P. Khumalo, A. Lebona, A. S. Mokoena, C. H. Rampa, J. P. Khuele, S. J. J. Lesolang (convetor) and S. M. Moema.

GO-OP.

On Sunday, March 2, 1947 the inaugural meeting of the Co-op will be held at the communal Hall. The provisional committee is doing all it can to see that the meeting proves a success. A day or two ago the City Council submitted a list of sites for the committee to choose from where they would like to put up the Co-op buildings.

It is at this meeting where members to the board of directors will be elected, and also where the public will be allowed to buy shares. Mr. Mokoena, secretary and Mr. Msimango, are doing all they can to cater for those who will come from distant places. The public is advised to come early as there will be a large number of people attending.

Do you like smart, strong WHITE SHOES?



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When you buy white shoes, ask the shopkeeper to show you the name TENDERFOOT on the label underneath each shoe. TENDERFOOT White Canvas shoes with rubber soles are made very strong. They last longer, and you can wear them for work, walking, or for games.

Improved TENDERFOOT The BETTER White Canvas Shoes



A section of the enormous crowd of Africans, estimated at 10,000, who attended the Mendi Memorial Service at the Bantu Sports Club last Sunday.

10,000 AFRICANS AT MENDI SERVICE

More than 10,000 Africans attended a service at the Bantu Sports Ground last Sunday to commemorate the thirtieth anniversary of the sinking of the troopship Mendi with 615 African soldiers.

A number of Europeans were present, including representatives of Municipal departments, the Native Affairs Department, the S.A. Police and the railway Police.

The service was opened with a prayer by the Rev. Theo. A. Mareka, P.E.; Mr. K. D. Morgan, Native Commissioner of Johannesburg presided over the gathering.

In welcoming those present Mr. Morgan said that the Mendi Memorial Scholarship Fund was now over £2,000. The first scholarship was awarded to Daniel Temba who was now studying at Fort Hare.

This year, two scholarships had been awarded; one to Agrippa Ngcobo of Pinetown, Natal, and the other to Noah Setsidiso of Bloemhof, Transvaal.

HEROIC DEEDS

The Deputy Mayor of Johannesburg, Councillor G. B. Gordon said that he had been impressed by the very fine display he had seen that afternoon. He was happy to join in commemorating the heroic deeds of the men of the Mendi, who lost their lives during the first world war. There was a record of loyalty and devotion to the King and country.

Mr. Gordon then mentioned the fact that apart from giving a donation of £50 to the Mendi Memorial Scholarship Fund, the City Council of Johannesburg gave six annual bursaries of £20 each to African boys and girls in the Johannesburg area, two medical scholarships of £75 each per annum attainable at Fort Hare. These were extended by a further sum of £200 each for the completion of the medical course at the Witwatersrand University.

He was proud, he said, to announce that the City Council was spending £100 a year in subsidising the Jan Hofmeyr School of Social Work.

Other speakers included Lieutenant Commander George Dowyer of the Salvation Army and Mr. T. J. J. Ntwasa.

Meeting to be Held at B.M.S.C.

(S. C. Mxakato)

The Annual General Meeting of the Transvaal Bantu Rugby Football Union will be held at the Bantu Men's Social Centre on Saturday, March 8, 1947 at 2 p.m.

- AGENDA:**
- (1) Reading of notice conveying meeting;
 - (2) Delegates credentials;
 - (3) Reading of minutes;
 - (4) Financial Statement;
 - (5) Secretarial review;
 - (6) Presidential address;
 - (7) Paying of subscriptions;
 - (8) Correspondence;
 - (9) Election of office bearers;
 - (a) Patrons; (b) Honorary Presidents; (c) Presidents, etc.
 - (10) Election of Transvaal selectors for 1947; Tournament at Kimberley; and
 - (11) General.

Benoni Beats Nigel in Tennis

(By Secretary)

An interesting tennis match was played by the Benoni Bantu Lawn Tennis Club against the South East Rand Tennis Association, Nigel, on February 2, 1947, at Benoni. In spite of inclement weather as from Saturday night, we were able to start the match at 10.20 a.m.

The visiting team showed good form but they were soon overpowered by the home team. At the end of the day the score was (A. court) Benoni 89, Nigel 71 games; (B. court) Benoni 83, Nigel 74 games. The home team took the lead by 27 games.

AFRICAN TENNIS IN THE TRANSVAAL

(G. G. Xorile)

For the last 16 years, which is a considerable time; African tennis in the Transvaal has not made any appreciable progress. We have not had a quarter of the numbers of young men who strim into Football be it Rugby or Soccer, say nothing about young women. Even the men and women who are and have been playing tennis for years are no further than where they started, yet they are keen to be on the court when ever they can. I attribute the cause of these players not making progress to be: (a) They started to learn the game late in life and regarded it as a past time. (b) They were either taught or assimilated people who needed lessons themselves in the rudiments of Tennis. (c) They never take the opportunity whenever it has presented itself to watch their Champions playing against each other.

It is an admitted fact that most of the world's leading players have learned their tennis by watching their then Champions, and even now that they are themselves Aces they still delight in watching players of their class; the result is that they learn a certain stroke and of course improve on it.

It seems logical to advocate for the encouragement of young men and women, particularly boys and girls; the advantage they have over those who are over 21 years of age, is that their life is based on imitating and consequently it is easier for them to assimilate. It is well known that at present there are few schools if any at all which have tennis courts for the use of the children.

It is therefore necessary that provision of such facilities as to enable school-children to take up this game should be made. Tennis is essentially an expensive game comparatively speaking outside Golf, but this factor should not discourage young people from learning it.

To encourage this game in the Transvaal, the cream of African tennis in Transvaal has made a sacrifice, they are: J. Myles, R. D. Molefe, B. Matshaya, S. Sikakane and G. G. Xorile. These Aces in African tennis have decided in playing a series of matches amongst themselves starting with in the Witwatersrand, Pretoria and Vereeniging. Tennis Clubs that wish to invite these players to play EXHIBITION MATCHES on their courts may do so, by sending an invitation to the following address:- G. G. Xorile, P.O. Box 5347 Johannesburg.

The following are the conditions:- (a) Children should be encouraged and organised to come and witness these matches. (b)

Matches should be well advertised locally. (c) At least a dozen tennis balls should be provided. (d) A silver collection should be taken to defray travelling expenses, balance if any shall be paid to the TRANSVAAL BANTU LAWN TENNIS UNION treasury. (e) Matches to be arranged for Saturdays' afternoon. (Sunday matches will be treated as exception if agreed upon.)

It is hoped that, if the response is encouraging and there is a demand for a mixed game, the best women players in the Transvaal would be approached to join these men.

MANBOYS

THE GENTLEMENS' OUTFITTERS

Can Now Offer you a Complete Range of Blankets and Rugs. As These Are Selling Very Fast We Advise You to Place Your Order Early as To Avoid Disappointment

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Super "Merino" Blankets in Plain Green, Fawn, Pink & Blue Also in Fancy Designs, All Wool 60 x 80 @ 45/-

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"Cactus" Reversible Rugs With Check Designs, All Wool 60 x 72 @ 49/6 Also 70 x 80 @ 61/2

Grey Blankets With White Stripes Half Wool, 60 x 80 @ 17/- Also 70 x 80 @ 20/-

Grey Blankets With White Stripes Also in Fawn, All Wool 60 x 80 @ 21/8

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"Wilge" Blankets in Plain Fawn, Pink, Grey & Rose, Also in Fancy Pink, Dk. & Lt. Grey, Maroon & Rose, All Wool 60 x 64 @ 24/10

When Ordering Please Include Postage Approximately 2/-

Please Note: All correspondence and orders to be placed with our Head Office: Cor. Bree and Smal Sts. Phone 22-7594/5.—P.O. Box 8691, JOHANNESBURG.



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I am earning MORE MONEY!

"I am earning more money" writes Mr. John T. Mounza, "and its all due to the marvellous training the Lyceum College has given me. I feel that I must thank you very sincerely for your excellent lectures. I could not have done without them. My fellow Africans would be well advised to take a course with you. Your prize-winning scheme is another big attraction." Yet another Lyceum Student has proved our courses to be the quickest way to a better job with more money. WE CAN DO THE SAME FOR YOU.

The Lyceum College offers to Africans: Seds. V, VI, VII, VIII, X, Matriculation; Shorthand; Typewriting; Book-keeping; Bilingual Certificates; Taalbondi; Motor Mechanics; Journalism and Short Story Writing; Bantu Languages; Native Law, Native Administration, Agricultural Science, Physiology and Hygiene, and many other courses.

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Address

Standard Passed

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Nixoderm For Skin Troubles

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CHILDREN'S NEWSPAPER AND FAMILY SUPPLEMENT

Serial No. 139

SUPPLEMENT TO THE BANTU WORLD

March, 1947



5-CUP Matters
Nico Tenza of Pretoria discusses the importance of having, and maintaining a good name.

Every sensible person has an ideal in life. Any person not possessing such an ideal has no standard to live up to. A common ideal is the achievement of a good name. Good reputation, like the rank of nobility, entitles the owner to certain privileges and greater popularity.

This valued possession can be obtained through personal integrity, good upbringing, and sheer hard work. An unblemished reputation may at first seem a difficult attainment, but it is by far the harder, once having earned a good name to keep it undefiled. Occasions will often arise that will put to the test the stability of one's reputation. It is quite common for reputable people to lose their good names—*not* momentarily but for good.

A good name may be compared with a delicate, fragile material that if not handled with great care, must deteriorate and inevitably perish.

There are many instances in every day life of the sudden downfall of a person's reputation. Take, for example, the case of the man who had worked diligently for many years, carefully saved his money, was happily married and had provided his wife and family with a comfortable home. He was a respected citizen and had many friends.

However, one day he took the advice of a supposed friend, and started gambling. Very soon he found that the money he had saved had disappeared. His friend told him that it was only a run of bad luck and that he would soon regain the money he had lost if he continued gambling. The result was that within a short time he was forced to sell his house to pay off debts. Everything he had built up had collapsed. He lost not only his money and his house but also the respect of his former friends whom he found no longer trusted him. Even to this day this man is trying to struggle up the long path towards the position that he once held so well.

There are many such instances as this; how different it would have been if he had continued to live according to Christian principles and maintained the good name he had earned for himself before he was overcome by evil temptation.

It is not easy to uphold a good name but the proof of a man's character lies in his ability to avoid temptations that might prove his downfall.



THE LION WAS NOT AS CLEVER AS HE THOUGHT

By H. E. Tembo

Once upon a time, Hare and Lion were very close friends. They used to live together and go hunting together. The Lion, who was the better hunter of the two, used to boast continually of his deeds, and explain to his friend that he was the cleverest of all animals. This boasting annoyed Hare, for he too, was a hunter, and did not consider Lion any better than himself.

One day the Lion suggested to the Hare that they both go out in search of food. The Hare agreed, for their larder was almost empty.

So they set off and searched through their usual hunting grounds without success. They hunted all day without finding any food, so they decided to make for home, as it was getting dark, and they were tired and hungry.

As the weary pair were walking toward their home, it began to rain very heavily, so they looked around for a place to shelter. Soon they came upon a small cave on the side of a hill. "Let's take shelter in this cave," said the Hare. The Lion, who was wet and miserable, readily agreed. So they both went inside.

They had not been in the cave very long when the Hare suddenly had a cunning idea; he saw an opportunity that might stop the Lion boasting of his cleverness. Pointing upward he shouted to the Lion, "Hold up the roof, it's falling down!" The Lion quickly obeyed and stood holding up the roof. "I will go and fetch a piece of wood so that we can prop it up", said Hare, "be very careful you don't let go, otherwise the roof will fall in and block the entrance to the cave, and you will be crushed to death." Saying this the Hare rushed off into the bush.



After the Hare had been gone for two days, leaving the Lion in this uncomfortable position, the Tortoise happened to pass by. He asked Lion what he was doing. The Lion explained. He also said he was very tired of standing in the same position with his arms stretched upwards, and that he doubted if he could carry on much longer.

The Tortoise then waddled off, promising to help. Later on he returned with a cup of tea. "This tea will help you," he said, "because tea makes you strong and revives you." The Lion took the tea gratefully, and it certainly made him feel better and less tired.

A week went by and still the Hare did not return, but fortunately for the Lion, the Tortoise brought him tea every day, and this saved him from collapsing. One day Hare arrived and was amazed to find Lion still standing up. "How is it you haven't yet collapsed?" Hare inquired. "Tortoise brought me tea every day", Lion replied, "that is why I have been able to stand here so long." Overcoming his surprise Hare said, "Lion why do you hold the roof up? It's quite firm and will not fall down. I only told you it was falling down just to teach you a lesson, so that in future you will not boast and say you are the cleverest animal on earth."

BAYEZE...

On behalf of our readers, the African Children and Families of Southern Africa, we express our great joy at the presence in our lands of Their Majesties the King and Queen, and the Royal Princesses.

We, the dark people of the far-off South, send the Royal Family our greetings with a wish that their sojourn in this land of sunshine be an enjoyable and memorable one..

...PULA...

Uncle Arthur's Letter

P.O. Box 792,
JOHANNESBURG.

My dear Friends,

While I was away on holiday at the beginning of the year—you will remember that Aunt Anna wrote for me, in January—I was able to obtain some useful information on soap. As soap is so difficult to buy these days, no doubt you will be interested.

Having several weeks at my disposal, I went on a trip to Durban, or "Tekwini" as my Zulu friends would call it. While down there I made a point of looking up old acquaintances and renewing many friendships. One person in particular that I was pleased to see was Jim, whom I had not seen for quite a long time. Jim, as I subsequently found out, had been working for a large soap factory for a number of years. As I was interested in his work, Jim made arrangements for me to visit the soap factory, and see for myself how soap was made. So one day I spent an interesting few hours going over the factory, and obtained a fair knowledge of how soap is produced.

Later on that evening, when Jim and I were chatting over a pot of tea, I asked him why there was such a shortage of soap today. For like many Africans, Aunt Anna has experienced great difficulty in obtaining sufficient soap, and as Jim seemed quite an authority on the subject, he appeared to be the logical person to explain the position.

So Jim went off into a long explanation of how soap is made and why there is a shortage. The most important ingredient in soap, he pointed out, is vegetable oil. This vegetable oil is obtained from oil palms, coco palms, ground nuts, cotton seed and other vegetable products which contain oil. Nearly all the oil used in Southern Africa has to be imported from other countries. Owing to the world war many of the men who cultivated these vegetable products had to leave their land and join the armies; some of the plantations fell into enemy hands, and were destroyed or neglected, and consequently, the amount of vegetable oil in the world is now insufficient for everyone's needs.

Vegetable oil is not only used for making soap, but is also used in many food preparations, especially in the colder climates in Europe. Owing to the destruction of crops and cattle during the war in Europe, many of the people there have not enough to eat.

We fought and won the war for freedom—not only freedom for ourselves but for all the peoples of the world. A starving man cannot be free, so, although he may have been our enemy during the war, we must help him to get enough food to enable him to live

and work. Accordingly it was agreed, after the war, that all the vegetable oil available should be fairly shared out amongst all the nations of the world. All the territories on the African Sub-continent receive their fair share, and although this is less than we would like to have, we should not complain at making a sacrifice which is for the benefit of starving people in other lands.

Jim emphasised that it may be a long time before we can get all the soap we want, and that it depends on how quickly the supply of vegetable oil can be brought back to normal. Here, we can help ourselves and those that live under less fortunate circumstances by growing ground nuts, or if we already grow them, by increasing our production.

There is another way by which we can all help ourselves. This is by not wasting the soap we do have. Saving soap is not only important to those of us who use it for personal needs and household requirements, but also for those who rely to a great extent on soap to enable them to earn a living. In the latter case I refer to those of our womenfolk who wash other people's clothes in order to earn money.

Here Jim gave me some advice to pass on to you. If you follow this advice, you should get more use out of your soap and also make it last longer.

1. Always keep soap in a cool dry place.
2. When washing clothes use a bath or a bowl; wet the clothes first then rub the dry soap on the dirty parts only. Never put the soap in the water.
3. Save the soapy water left in the bath or bowl after washing clothes—this can be used for washing floors, wood-work, windows etc.
4. Washing clothes in a stream or in running water from a tap is very wasteful, the soapy water which can be used many times over is allowed to run away and be wasted.

The last point is very important; I'm sure a lot of you have seen people washing clothes in a river, also many of us are guilty ourselves, so it is our duty to see that we stop this wasteful practice and also to do our best to stop others doing likewise. Using the soapy water left over for washing the floors etc. is a good idea as well. I wonder how many housewives had thought of it.

Remember, to be clean and healthy everyone needs soap, whether for personal or household use. Although the present shortage may continue for some time, we can all help one another by being as careful as possible with our existing stocks. If soap is wasted it is bad for everybody, so take care of your soap and make it last as long as you can.

PUZZLE CORNER

TEATIME ACROSTIC No. 139

By "NGU"

1st UPRIGHT. A very refreshing time. 2nd UPRIGHT. You put them on saucers.

CLUES ACROSS. 1. Good tea is made in this. 2. Sometimes a victim of the Tortoise's cunning. 3. Our continent. 4. Tea acts as one when you are feeling tired. 5. An Elephant. 6. Used for washing the floors. 7. We should close ours to bad language.

FIND THE "C's"



In this picture of the interior of a hut, or kitchen, our artist has included many articles that are normally found in our homes. You will notice that among these articles there are several that start with the letter "C". There are 8 of these altogether. See if you can find them. The correct answers appear further down the page, but do not look at them until you have tried hard to find all the eight items.

FIND THE ANIMALS

By "NGU"

In this puzzle we have mixed up the letters which spell the names of animals you should all know. Sort out the letters of each group into their correct order to make an animal's name. To help you—the last letter in each group represents the first letter of the animal's name.

- | | |
|-------------|-------------|
| 1. HITCRSO | 5. HLTNAPEE |
| 2. FAEIRFG | 6. ENYAH |
| 3. SOTOIERT | 7. REIGT |
| 4. NACIELP | 8. RAEH |

SOLUTION TO ACROSTIC NO. 139

1st UPRIGHT: Teatime. 2nd UPRIGHT: Tea cups. CLUES ACROSS: 1. Teapot. 2. Eagle. 3. Africa. 4. Tonic. 5. Indhlovu. 6. Mop. 7. Ears.

FIND THE "C's" SOLUTION

Here are the different items in the drawing that begin with the letter "C". Cap, cup, cork in bottle, chair, candle, candlestick, carrots and cauliflower.

FIND THE ANIMALS SOLUTION

1. Ostrich. 2. Giraffe. 3. Tortoise. 4. Pelican. 5. Elephant. 6. Hyena. 7. Tiger. 8. Hare.

The TRIBES of AFRICA

25—GAMES OF THE ZULU

By Sister Kollie

This month Sister Kollie describes two of the most popular games played by Zulu children.

A game that is common to most Bantu tribes, and especially popular amongst Zulu girls, is a game played with five stones. The Zulus call it "Isingende."

This stone game may be played by two or more girls. To play the game, the girls sit in a group around a circle that is drawn on the ground. The game is played with five stones and is split up into five different actions or rounds.



Round One—The player throws the five stones on to the ground so that they fall within the circle. The player picks up one stone and throws it up into the air. While this stone is in the air the girl quickly picks up another, and with the stone in her hand, catches the falling one. Thus she has two stones in her hand. After putting one of the stones aside, she repeats the action until all the stones have been picked up, thrown into the air, caught, and put aside.

Round Two—The player again picks up the five stones and throws them into the circle, this time however, she aims to throw them so that they fall in two groups of two, with one stone by itself. She picks up, and throws the odd stone into the air, and this time she must pick up two stones before catching the falling one. This is repeated with the remaining two stones on the ground, as in Round One.

Round Three—The stones are again thrown into the circle, this time the player endeavours to make three of the stones land in one group. In this round only four of the stones are used. Picking up one of the stones the player throws it into the air, and picks up the three stones before catching the falling one.

Round Four—In this round the stones are thrown so that they fall in one group of four, plus one odd one. The odd one is thrown up into the air, and the four collected off the ground before the odd one is caught.

Round Five—This is the final and most difficult round. All the stones are thrown into the circle. The player picks up one stone and throws it into the air, at the same time picking another off the ground before catching the first one. In this round the stones are not put aside but are held in the hand. This action is repeated until all stones are collected and the player has five stones in her hand.

Other rules of the game are as follows: After throwing the stones for each round, the player in choosing the first stone with which to start the game, must

not touch, move or disturb the other stones. If a player does not make any mistakes, she is allowed to follow on and play game after game until the prescribed number (usually 10) are finished. If a stone falls during play, it is a fault. When gathering a group of stones, say three (as in Round three) if one is left behind or missed, it is also a fault. If a fault is made, the player loses her turn. When the throwing is bad, and the stones are scattered, it is more difficult to pick up the required number in time.

Two secrets of the game are: one, throwing the stones so that they land in the right formation, and two, throwing the first stone high enough so that you have plenty of time to gather the other ones left in the circle, before it falls.

Boys go rat hunting

Boys, who spend most of their time in the open, prefer out-door sports. One sport that is popular amongst Zulu boys is rat hunting with bows and arrows. This sport usually takes place in winter after harvesting. The boys make their own bows and arrows, form up into groups and stalk the grass rats. The most popular types of rats being the "Imbiba" or striped rat, and the "Ibuzi" or silver-grey rat.

The boys choose an area covered with long grass and surround it, making sure that there is someone covering each rat path. When all is ready, one section of the boys start beating the grass and singing. This part of the game is usually left to the younger members of the hunt, while the bigger boys stand guard with their bows and arrows pointing at the paths.



As soon as a boy spots a rat he gives the signal, "cibilili" and as the rat comes down the path, they shoot at it in turn, with their bows and arrows. When beating down the grass, all animals are driven towards the waiting boys, who have the watch carefully, for sometimes a snake follows the rats. The beating is done to music, and the boys have their own special songs for beating. This is one of the most popular ones:

E! E! Oh them rats,
E! E! The cane rats,
E! E! They come shivering.
E! E! It has a tail, a long long tail,

Chorus

We wait and weep for Mr. Whiskers.
What a rat, a fat, fat rat;
We wait and weep for Mr. Whiskers.

TOMMY TEA and SPOT



Returning to camp, Tommy Tea and Zingeli came across some Hippos, by the edge of a stream. Zingeli explained that a hippopotamus can walk along the bed of a stream under water, as well as swim. Hippos eat reeds, grass and water plants, and sleep in shallow water often resting their heads on one another's backs.



Later on they were frightened by a Rhinoceros. Zingeli said that Rhinos have poor eyesight, and seldom attack man, but when they do, they are a formidable enemy, being able to move at a considerable speed.



Unlike most animals the horns of a Rhinoceros grow from the skin and are not connected with the bones of the skull in any way. The horns themselves are not made of bone but are composed of closely packed horny fibres.



Having spent a long and tiring day in the bush, Tommy and Zingeli reached their camp and settled down to discuss the day's adventures over a refreshing cup of tea.

EATING FOR HEALTH



1. Good health is a very precious possession, but it is your responsibility and depends largely on what you eat.

Foods can be divided into two main groups—those that build up the body, and those that are protective and help the body to fight off diseases.

There are other foods which give the body energy without helping to build it or to increase its power of keeping off disease.



2. Building foods which make the body grow and keep it strong are meat, fish, milk, eggs, peas and beans and certain other foods such as nuts.



3. Protective foods which help the body to fight disease and keep the body healthy are green vegetables, root crops such as carrots, almost all fruits, particularly oranges and lemons.



4. Those foods which give the body energy without helping to build it are sugar, molasses, syrup, and starchy foods like potatoes, bread, mealies and other grain foods.



5. Those people who do not eat enough protective foods may develop diseases such as pellagra, which is a skin disease. These diseases may also be caused by eating badly stored maize that may be fermented.



6. Beriberi, a serious wasting disease, is caused by eating rice which has been polished and not properly prepared or has been badly stored.



7. Bad eyesight, too, can be caused by not eating enough building and protective foods. Some of the foods which help to keep your eyes healthy are carrots, butter and eggs. Grow more mixed crops and store them in buildings free from vermin (which carry diseases) and you will have the right food for all the year round.



8. Just a little care and thought in the selection of the right foods will help to give you a healthy and well-nourished body. Eat a varied selection of well-prepared foods.

Collection Name: BANTU WORLD, newspaper, 1935-1955

PUBLISHER:

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

Location: Johannesburg

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