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# THE BANTU WORLD



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PRICE TWOPENCE



Here you see a typical African queue in Pretoria waiting for buses. The service is so poor that many people arrive hours late for their work. When will there be an improvement? (see story below).

## PRETORIA AFRICANS DISSATISFIED WITH TRANSPORT SERVICE

Dissatisfaction over the Non-European transport services in Pretoria was voiced at a meeting of the Lady Selborne Village committee at a meeting held last Saturday afternoon.

It was stated at the meeting that there were inadequate buses to serve the several locations and townships in Pretoria. Despite hopes raised when the new company took over the existing transport services in Pretoria, there has been no improvement and the position is described as being worse than before.

### LONG QUEUES

Long queues are the order of the day. In order to reach their work in time, workers are said to rise at ridiculously early hours to secure places in the queue. Passengers have to wait for as long as three hours in the mornings and evenings before they board a bus. Time tables are conspicuous by their absence, with the result that no passenger ever knows what time any bus is due to arrive at or to depart from any one stop on the routes.

### OVER-CROWDING

Overcrowding, especially at peak periods, is bad. Because of overcrowding buses, conductors are unable to do their work efficiently, and in the hurry to collect fares, mistakes are made with change, this resulting in unnecessary argument and heated tempers. At intermediate stops, drivers are reported to start the buses even before passengers intending to alight have done so; all this results from overcrowding which makes it difficult for passengers to move out of the buses speedily.

Complaints were also made about conductors who are rude to the passengers. The condition of most buses was described as awful. With broken windows, some buses ply daily on their routes in a filthy state. Break-downs, which are frequent, are another cause for complaint. It was stated that in the event of a breakdown en route, passengers who could not wait for a relief

bus, and had therefore to walk the remainder of the distance, were not refunded their money. Asked by a representative of the "Bantu World" why these passengers would not wait for a relief bus, it was stated that with the inadequate number of buses used, a relief bus would take far too long to come to the rescue of passengers stranded as a result of a breakdown; thus, to save time, they chose to walk.

## MARCH 15 THANKSGIVING DAY FOR RAIN

CAPE TOWN, Tuesday. — The Government has expressed the wish that Friday, March 15, should be observed as a Day of National Thanksgiving for the bountiful rains that have fallen in most parts of the country.

An official Government statement expresses the hope that as many churches as possible will co-operate, and that, wherever practicable, services will be held at 11.30 a.m. on that day.

As the day appointed may present difficulty for some churches it is suggested that such churches should hold special services on whichever day may be suitable.

Arrangements are being made for the release of all Government officials who can be spared and wish to attend the services, and the Government expresses the hope that all private employers will co-operate by making similar arrangements.

## MPANZA CONVICTED BUT APPEALING

James Sofasonke Mpanza, a member of the Advisory Board of Orlando Township, was found guilty in the Johannesburg Magistrate Court on Monday afternoon by Mr. P. M. O'Brien, when he gave judgment in the case in which Mpanza was charged with failing to obey an order issued by the Governor-General to leave Johannesburg within three days for a farm, Goldplace, in the Ixopo district of Natal.

Imposing a fine of £2, with the alternative of seven days' imprisonment, Mr. O'Brien said that he would ignore the previous convictions and remarked that these offences were not of a similar nature to the present one.

Mpanza admitted nine previous convictions. At the last of these sentence of death had been imposed in Maritzburg in 1915 for murder. The sentence was commuted to one of life imprisonment and then reduced to 15 years' imprisonment. In 1927 he was released from gaol on probation.

Scores of Africans were unable to gain admittance to the Court when the judgment was delivered. Before the magistrate took the bench, an interpreter told the Africans in the crowded public galleries that no matter what decision was given there was to be no demonstration.

In his written judgment, Mr. O'Brien found against Mpanza on the three legal issues raised. He held that it was the Governor-General personally who issued the order of removal and he alone exercised his discretion and made the final decision.

## 20,000 Africans Take Part In Mendi Memorial Service.

"South Africa, of all countries on this continent, has a supreme opportunity to create a sense of satisfaction on the part of the African section of its population," declared Dr. J. Nhlapo, when he addressed a crowd of more than 20,000 people at the Bantu Sports Ground, who had gathered there last Sunday afternoon to commemorate the heroic deeds of the 115 Africans who perished in the English Channel on February 21 in 1917.

"There is too much dissatisfaction just now," said Dr. Nhlapo, "and the temperature of friendship and harmony between White and Black is far too low. The challenge before all of us is: Is this state of inter-racial antagonism to be allowed to reign and rage for all time? Are the efforts of those on both sides of the colour line, to harmonise the relations between the Europeans and the Africans, to be perpetually vitiated and frustrated by those who call the African a menace, and those who commit serious crime?"

"Let us all come together and boldly remove all causes of mutual distrust and unfriendliness, and bring about the birth of a South Africa in which the European will fruitfully follow the golden rule in his dealings with the Black man, and the African will, for a change, have cause to feel that he is not feared and that his friends among Europeans are not just a small, impotent band whose efforts are drowned to failure, but that no step is being left untaken by those in high places to turn the glaring grievances of the African into things of the past."

After pointing out that the coming of peace had not been as

happy and comfortable as they would have liked it to be, and that the high incidence of crime, the acute housing problem and the recent frightful drought were situations that required no short-sighted or superficial tinkering but a far-reaching and thorough-going policy, Dr. Nhlapo then addressed himself to the men who played no insignificant part in the war against Nazism.

"We bid you welcome back to South Africa. We, who remained at the home base, and you who were in uniform, looked forward, and still look forward, to seeing the sacrifices amply rewarded, by the creation for us all of a South Africa that is going to make us feel that such sacrifices are things that we would simply be too happy to make again and again. When you left for the North, and Japan pressed towards us; one thing that nearly died was the pass. Now that you have returned from the North and Japan's great military power has been turned into ashes, we have been officially informed that the pass is not going to die. God forbid that we should have our sacrifices forgotten! The Mayor, Mrs. McCreon, thanked the African people for their loyalty and patience in spite of the many unsettling conditions of their life in the locations. The Bishop of

(Continued on page 4)

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THE BANTU WORLD

SATURDAY, MARCH 2, 1946

TSE QOQOANG KE "PHAFA"

Sechaba Sena Sea Kae?

Re ile ra bolela tshimologong ea selemo sena gore re tla ema godimo ga thaba gomme ra kga...

Rona ba koranta ena ea "Bantu World" re bo Isaia, bo Jeremia le bo Daniele ba sechaba sena...

Baetsadibe ba sechaba sena banna le basadi ba e-sa-g gore melao ea kgatlele e gaga...

Banna, lona bao le ratang sechaba sena, lona bao le batlang go se bona se lokologile, se tsue...

Na Lekhaba le Letle Masimong le Khora?

(Ka L. G. Molemohi)

Ke araba mongoli oa Tsa Vereeniging Ka Bantu World ea la February 9, 1946...

Uena mongoli oa tsena u sa ipelebitso. Ke re ho uena: Ke fumana hore tsena u li ngotse ho hloka tsebo...

Tsietisi li ngata tse senyang lekhaba le letle le mane masimong. Lekhaba le letle leo u le boneng mane Gumtree ke lefeela ha feela le e-so...

Na ha u bone u lihela chaba sa Moshoeshe se moo kapa se balang taba tsa hau hore khora e ngata, ba lulele telu tsa banna joaleka uena?

Pitso ea Bakgomana

Mokgomana L. M. Moshoeite o ngola gore pitso ea Bakgomana e tla kopana ka di 10 tsa kguedi ea March...

Tseko e kgolo, e qadileng bofelong ba veke e fetileng, eo go eona "Phafa" a isekisoang ke babelaeli ba bang, bao ba sa mo batlang, e teng mona Gaudeng, me ka nako eo tsena di ngoloang, e sa ntse e tsoela pele.

Tse Tsekoang.

Masetrata: "Babelaedi bana bao u ba bonang mona pel'a gago, ba lia ka uena; me pele re tsoelapele le tseko ena, ke rata go tseba gore na ke 'neve gore 'Phafa' ke lona lebitso la gago?"

Phafa: "Ee, morena leo ke lona lebitso laka."

Masetrata: "Kea utloa; juale monna mona pel'a ka ke na le lengolo le le lelele la dipelelae tsa batho bana bao u ba bonang mona kgotleng lena kajeno. Ke tla qala ka mobelaedi oa pele. Uena morena Pasa, aku e-me u hlalose pelaelo tsa gago."

Bopaki Ba "Morena" Pasa

Morena Pasa: "Ke ana pe, a'kgotia iena gore ke tla bua lete, me modimo nthuse. Lebitso laka ke Pasa. Ke morena e mogolo godima hiogo tsa Ba-Afrika kaotela. Ke nna moajodi le mousa oa Ba-Afrika; ke na mofemedi oa Ba-Afrika mesebetsing, ditsietsing le ukotsing. Ke 'na ea thusang Mo-Afrika go fumana moseoetsi le go mo thusa gore a se ke a tsoaroa ke mapoaisa ga a itsamaela setarating."

Masetrata: "Aku eme, ganyenyane nke ke boise; u re u thusa batho go fumana mesebetsi le go ba femele ukotsing le go ba siretsa gore ba se ke ba tsoaroa ke mapoaisa? — Pasa: "Ee, morena, go jualo ka ga u bua."

Masetrata: "Aku hlalose tse kgotla kamoo u thusang Ba-Afrika kateng?"

Pasa: "Ga Mo-Afrika a batla mesebetsi, ke mo neela matla ka bopaki oaka gore a fumane mesebetsi. Ga Mo-Afrika a se na bopaki baka, a ke ke a fumana mesebetsi. Ga Mo-Afrika a se a tumane mesebetsi, o etsa sekeane kapa eona kontraka le monji oa gage; me na ke ba paki morena oo. Kantle le na go ke ke ga loka leho. Ga Mo-Afrika a tsamaea setarating, o tamegile gore a nke bopaki baka gobane mapodisa a ke ke a tseba ga motso eo, e se senokoane. Ga a se na bopaki baka, na ke tseba gantle gore Mo-Afrika eo o ea terokong. Kea kgotla morena Masetrata le uena ua bona kamoo ke ieng molemo kateng, le kamoo ke ganang ga 'Phafa' a re ke theosoe ooreneng, ke bolaele!"

Masetrata, "Phafa" Le Pasa...

"Phafa": "Ke ka oaka lang ga uena morena Pasa o kgetna teela ba-Afrika, a me motso ea moemo tona ga a kgetne eona kapa eane, o thusa teela oonle ka go lekana le kantle go leeme? Na Afrika ena e boroa e agile batho ba bas o teela?"

Masetrata: "E-ea butle hle morana, eo pouso u tla e magisa ka nako e tiang juale uena morena 'Phafa', ga motso a thusa sechaba sa gae ka ga re utloie kamoo morena Pasa a buile ka teng, u nyatsang mesebetsing oa gage?"

Pnetoano Magareng a "Phafa" le Pasa.

Phafa: "Morena ka, monnana enoa, Pasa, ga a oue 'nete' neng ga eena e le motso ea moemo empa a sa thusa ba bang ba kang makgooa, Makula, Baroa le Ma-cuena? Go feta moo, o beloe ke mang boreneng boo, o amogetsoe ke mang, neng? Ga ke re Ba-Afrika kaofela oa lla ka eena, ba re ga ba mo batle eena morena' ona na?"

Pasa: "Ba-Afrika ke sechaba sa bana; Makgooa le Makula le Baroa le Ma-cuena ke batho ba hapologileng, ba tsebang metso ea tsoelapele; go feta moo, borena bona monna enoa 'Phafa' a ntse-kisang bona ke bo filoe ke mola-o."

Phafa: "U sepotane ka sebele! pasa e kile ea hlalosa sefe sechaba? Na morena enoa, Pasa, ga a tsebe gore borena ba gage ke ba thloriso, ba patello le ba bogoba? Na morena enoa, Pasa, ga a tsebe gore motso ea ruileng ntja, o e horega ka ketane gore e se ke ea iketsetsa thato ea eona; e se ke ea itsella, e se ke ea ikela 'moo e ratang?"

Masetrata: "U bapisa'ng polelo ng eo?"

Phafa: "Ke ts'oantsa Pasa le ntja le ketang. Pasa enoa ea emelaneng le 'na kgotleng mona kajeno, ke motso ea tlamileng Mo-Afrika kgolegong. Mo-Afrika a ke ke a eae kapa kae moo a ratang kantle le tumelo le go felegetsoa ke eena monna enoa, Pasa. Mo-Afrika a ke ke a ipatlela mo-

e mong ea aparetsoeng ke borena ba monna enoa, Pasa, o lefelloa sheleng tse pedi ka kgwedi mane offising ea dipasa. Morena Pasa, jualeka ga Mohlomphegi Justice F. E. T. Krause a neng a bolele mehlang e fetileng, ke mohlodi oa phaello."

Masetrata: "Na ekaba ke 'nete eo Phafa a e buang?" O lebisa potso ena go morena Pasa.

Pasa: "E-e-e-e-e..."

Masetrata: "Che, bo, monna a-raba potso eaka hle! tiogela go re 'e-e-e-e' jualoka kgogo ga e ts'oeroe ke mala." Eaba batho ka ntlung ea kgotla ba ts'ega, ba etsa lerata le legolo.

Mongodi Oa Lekgotla: "Silence! Silence!"

Masetrata: "Ba bang ba lona ba gopola gore re tli'o bapala, athe re ts'oere tau ka ditlana. Le tle le gopole gore ke na le matla a go le nts'a kapa go le tseba ga le tsietsa mesebetsi oa kgotla lena ka dits'ego tsa lona tsa bosaoana. Ke qhala lekgotla lena go fihlela veke e latelang." Eaba mesebetsi oa tsatsi lena o oa koalola.

(Di sa tla)

Tsa Edenville

Likolo li butsoe joale le bana ba phuthuhile ka bongata. Re leboha hloha ea sekolo sa bana ba rona ka mesebetsi oa a ileng a o etsa selemong se fetileng. Baneng ba hae ba neng ba ngola hlahlobo ea Std VI ba ne ba le 17 ha feta ba 10. Ruri mesebetsi ona o bile khabane. E ka Molimo o ka 'na oa atlehisa hloha ea sekolo sa rona e leng monghali S. H. S. Motube.

Re thaba le ho bona bana ba bana mona motsaneng oa rona ba khotahletse ho isa bana likolong tse phahameng. Ho ba ileng likolong re ka bolela bana Stephen Motati, Meriam Mahlatsi, E. Makume, Nathanael Mokhaneli, le Solomon Pitso Stofberg-gedenkool, A. Xaba, Edgar Motube le Joseph Mahlatsi Thaba Nchu. M. Lephatsoane le Michael Molateli Wilberforce, Michael Mosesi Fort Hare, C.P. moo a etseng boruti Modimo o be le uena mora ntata rona Mosesi U ee u boee u tlo lokolla ba litsietsing joaleka Moshe. S. Mthibeli le P. Kunene Kroomstad. Tsela tsoel' Katleho lithutong

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**Nageng ea Iran:** Bana ba ne ba supang ka menoana, ba bitsana masnodu, Phalamenteng ea Iran, motseng oa Teheran. Go utluagala gore maloko a mang a pnaimate a jele dichelete tsa secnaba.

Motseng oa Zenjan, banna ba remane ka dilepe, ba thuntshana ka diravoloro. Go shuele ba mashome a mararo le metso e mehlano.

**Nageng ea Egepeta:** Motseng oa Cairo, banna ba thuntsane ka dithunya, ba chesa matlo, ba utlua dipahlo mahenkeleng. Go shuele ba leshome le metso e supileng, Molato, gotho Ba-Egepeta ba batla gore masole a Manyesmane a tioge nageng ea Egepeta.

## Sehopotso sa Mendi

(Ke P. J. Moguevane)

Kea tnaaba ho utua moknosi oa Moruaganyi oa Bantu World bakeng sa banna le bantankana ba Afrika ba theohetseng bodibeng bo tsabenang ba leoaale le sekepe sa Mendi. Ba tsoela ngahong ea paru, meea ea bona e taimile taimeng la Afrika, ba nopoese ba- loio, banna le tokoloho ea sechaba sa Afrika kaofela bokhobeng, hobane e ne e e lakatso le kuopolo ea tsepele sa bona na ba arabela moknosi oa puso ea morena George V ho ea loanela tokoloho ea Ba-Afrika bokhobeng.

Ke tnaaba na moknosi oa meea ea bona o ile oa utuanala litse- beng tsa paruti le baetapele ba secnaba — moknosi o reng Mudi- mo tnuasa secnaba sa Afrika se lopollee bokhobeng kabaka la bo- pnelo ba rona. Meea ea bophelo ba rona a e ke e tsose banna le basadi ba Afrika ba tie ba loane- le tokoloho ea bana ba Afrika ka tuuto, nobane tuuto ke lerumo le loaneang tokoloho ea sechaba- kabaka le letsatsi le segopotso sa Mendi ke tsuanano ea rona kaofela ho le hopola ka moea oa ho na le no itima lijo, ho neea 1/- kapa no feta bakeng sa thuto ea bana ba rona kamoo re seng re hloaselitsoe kateng ke batsa- maishi ba morero ona o moholo oa topollo ea sechaba bokhobeng ka tuuto.

Ke lakatso ho qetella ka lentsoe lena ho baruti ba rona, haholo ba likereke tsa Ba-Afrika, hore na ekaba nako ha eso finle mehopo- long ea lipelo tsa bona hore letsatsi la Mendi le hlonophoe likere- keng tsa Ba-Afrika. Baruti ke eone la sechaba. Na ekaba ha le- bone le sa khantshe sechaba se t a bona joang? Leseli la tokoloho ke thuto. Kea lumela hore ke takatso ea bathi ba sekhoama sa sehopotso sa Mendi hore ha se- knoama sena se hola ho hahioe se- kolo se phahameng sa thuto ea bana ba Ba-Afrika. A re bonahatseng litholoane tsa lerato la rona sechabeng. E mong le e mong letsatsi la sehopotso sa Mendi le mo tlame ho neehela 1/- ea hae.

**Banna Ba Matla, Ba Phelang Hantle Ke Bona Ba tsuelelagi**



Itukisetse ho sebetsa mosebetsi o batlang hore o etsoe ke banna ba matla. Ke bophelo feela le matla tse ka u thusang ho shebana le ntoa ea bophelo ka tshupo.

Ka Dr. William's Pink Pills u ka fumana thusa ea bophelo bo tletseng ba senna. Di hloekisa le ho nchafatsa madi, me di u nants'aeng, di matlafatse methapo ea mmele oa hao.

**DR. WILLIAMS' PINK PILLS**

Di nchafatsa bophelo le matla

**Nageng ea China:** Motseng oa Chunking, makgolokgolo a batho a tsamaile ditarateng a goeletsa gore masole a MaRussia a tloge nageng ea Manchuria.

**Nageng ea Austria:** Motseng oa Vienna basebetsi ba tlogetse mose- betsi kabaka la tlaia. Ke basebe- tsi ba 2,500.

**Nageng ea India:** Motseng oa Bombay le oa Karachi go faletse madi ditarateng. Masole a dikepe a Ma-India a tsogetse Mmuso matla. Moferefere ona gotho o ntse o aparela nagd ea India. O setse o fihlile motseng oa Calcu- tta.

**Nageng ea South Africa:** Masole a Baroa a 180 loantshane motseng oa Naaupoort, Koa Kolone. Go bolailoe le leng, ga gobala a mangata. Gotho a ne a loana ka di- thipa, mabotlolo le majoe. Mola- to, gotho ke juala.

(Ke P. G. Mothupi)

Re ntse re le teng ka hara dithaba tse re etselitseng sakana la nkope. Mehloho ha se e felang. Ke emong oa ba ratang ho rorisa le ho hatisa ha- ngata tsamaiso ea manyalo leselinyan- eng lena la sechaba empa ha e le a mona Booland manyalo a sa nkemisi- tse hlolo. Ha ho le le leng leo nki- leng ka bona le jeoa kapa le baloa ka kerekeng. Ha ese puo ea veke le veke e reng "Moral! oa 'nyeo o shobe- litsoe ke mora 'nyeo' ke lona lenyalo la mona.

Ha u ka boisa potso ea hore ke horeng ha a nyaloa joalo u tluoia emong are "ke mokgoa oa rona oa khale Basotho re sa o sebelisa le joale." Hape emong a re "ke sekgoeng mona ha re na nako ea ho ea Court le ho etsa lerata nako e lekane mosebetsi feela. Batho beso nako ea sejoale- joale ke ea ts'elopele mme tsa eona e tsoanetse ea eba tse supang ts'oele- pele.

Hape ntho e tsoereng ka matla ke lebollo, leo ho thoeng rona bana ba mehla ea joale ba sa bollang re maqai

kapa bashanyana. Na la re e teng tsoelopele sechabeng sa Africa, ha meea ea hore 'na ke Motaung enoa ke Letebele' eane ke Lekoerekoere e sa tsoe.

Nka ikhuna ka ikisa marung ha ebaneng e ka tsamaisoa ka meea e joalo. Ntate Phafa le oena motsoalle Semanyamanyane tsoarang marumo le loaneng ntoa ea 'nete le e loane feela ka lentsoe eseng ka libetsa le e loane ho fihlela le roesoa moghaka oa hlolo. Molemi ha a ke a bona tema qalong o e bona a se a khathetse.

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Berekisa DIPILISI TSA DIPHO TSA MELCIN (Matla a phethage- tseng) o e berekise le Melcin e Hloe- kisang Madi go fumana tsebetso ea ka pele le tokoloho. 2/6—4/6.

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THE BANTU WORLD

SATURDAY, MARCH 2, 1946

Wanted a Better South Africa

South Africa is a country of many racial problems, which are not incapable of solution, but which are being intensified by men and women who think that their job is not to humanise and harmonise race relations, but to encourage and perpetuate inter-racial feuds. These people do not seem to realise that where there is no harmony and friendliness there can be no real peace and progress. They do not understand that their interests and well-being are inter-woven with those of other sections of the population, and that they are not enriched by the impoverishment of other racial groups.

Here it is that every one of us comes in. We mean those men and women who know that it is their duty to make South Africa a better country in which her peoples, White and Non-White, can live not as masters and servants, but as partners whose faith in each other will enable them to lay the foundations of a permanent peace in Africa. Our duty is to teach the politicians a better way than they have been pursuing for years. We must teach that the South African nation does not consist only of 2,000,000 Whites but also of the 8,000,000 Non-Europeans, and that this nation is strong only if its peoples are happy, and safe only if there is "unity in diversity." They must be taught that whether the peoples of this country like it or not their economic interests are inseparably inter-woven and their political destiny is one.

The organisers of Goodwill Sunday are calling upon South Africans of all races and colours to rise above race and colour prejudice in order to catch the "vision of a South Africa in which every individual will have the chance to make the best of his life, and have full scope to develop whatever gifts he may have, for the common good; a South Africa where no opportunity to progress shall be denied to any individual on the grounds of race, colour or religion." This clarion call, we hope, will not fall on deaf ears. South Africa is the leading state of the African Continent, and we cannot allow our race and colour differences and antagonisms to deprive her of the right to play a leading role in shaping Africa's destiny, and yet hope to maintain the greatness which she has achieved through the co-operative efforts of the White man's brains and the Black man's brawn.

"Why," asks the Bishop of Pretoria, "should not our country be like a great piece of tapestry in which various colours and materials are woven together, without losing their individuality but together forming a great work of art?" There is no reason why this cannot happen. White and Black have lived together here for nearly three hundred years, and during this period, in spite of misunderstanding and friction due to ignorance and fear, they have worked together to make this country the centre of Africa's commercial and industrial life. This co-operation must be maintained if South Africa is to play her part well in the civilisation of the African world. In God's scheme of things, we are together here for a purpose, and our aim must be unity in order to achieve this purpose—the enlightenment of the backward and the weak.

Tomorrow is Goodwill Sunday, and the South Africans, White and Black, are reminded that although "Hitler has been eliminated from the world, Hitlerism has not. Its insidious infection threatens us all. It existed before Hitler. It may exist in strange mixture even in our religion." We are, therefore, called upon to join the crusade against the "herrenvolk" ideology which is incompatible with the gospel of love according to the Sermon on the Mount. The security, which men of all races seek, lies in our trusting each other and in persuading the politicians on either side of the colour line that only by friendship and co-operation can we make South Africa a better country in which peace, prosperity and happiness will reign supreme.

MENDI MEMORIAL SERVICE

(Continued from page 1)  
Pretoria's voice was heard distinctly over the mike, as he read the scriptures and delivered his inspiring sermon of reverence for the dead. Dr. F. E. T. Krause, was given an ovation at the completion of his speech. He appealed to Europeans to regard the African as a partner in the business of managing and controlling South Africa. He emphasised the need for more and more education amongst the Africans, because education is the best knob-kerrick to use against ignorance and barbarism. The whitemen are clever people and the only way to oppose their oppressive measures is by education and cleverness. After the speeches collection was taken whilst the W.N.L.A. Band rendered music. The Rev. H. Mdelwa Hlongwane of the Bantu Methodist Church gave the benediction and the service closed with the singing of the three National Anthems, the Nkosi Sikelela, die Stem and God save the King.  
(See exclusive pictures on page 16)

First Transvaal College For African Teachers

The first college in the Transvaal for the training of African teachers will be established by the Transvaal Education Department by the end of this year or early next year.

The situation of the college has not yet been decided, but it is likely to be in Pretoria. A special building may be erected.

The training courses will last two years and will be open to matriculated students only. A number of bursaries will be made available at the outset.

Chief Native Commissioner Retires

On the eve of his 60th birthday, Mr. C. P. Alport, Director of Native Labour for the Union and Chief Native Commissioner for the Witwatersrand, retired on February 20 after 35 years' service with the Native Affairs Department.

At an informal gathering in the Pass Office in Market Street, Johannesburg, the local staff and native commissioners of outlying areas presented Mr. Alport with a gold wrist watch, and Mr. and Mrs. Alport with two leather suitcases.

The presentation was made by Major F. R. Rodseth, Under-Secretary for Native Affairs, other speakers being Mr. P. G. Caudwell, Assistant Director of Native Labour, and Mr. K. D. Morgan, Native Commissioner for Johannesburg, who all praised Mr. Alport's record with the Department.

Until the appointment of a permanent successor to Mr. Alport, Mr. Caudwell will fill the post. Major Rodseth said that the appointment would be subject to the approval of the Public Service Commission, now sitting, and that it would probably be made public within a month or two.

COMPETITION RESULTS

THE NEWSPAPER AS A MEDIUM OF EDUCATION

The entries received in connection with the competition in which competitors were asked to write essays on the topic The Newspaper as a Medium of Education numbered seven hundred.

In the opinion of the adjudicators to whom the essays were submitted the three best efforts were sent in by the following to whom cheques of £2. 2s. 0d. are being sent:

Mr. Sol S. Gushman, P.O. Box 28, Butterworth, C.P.

Mr. P. P. Makunyane, 205, Alexander Street, Lady Selborne, Pretoria.

Mr. Charles Mathsaphala, Palmietfontein School, P.O. Kalkbank, Pietersburg.

We offer these prize winners our warm congratulations and we extend our congratulations also to the following whose efforts were highly commended by the adjudicators:—

Mr. R. P. Mapanzela, Kiinerton Training College, Pretoria.

Mr. H. B. Nyati, 16, New Location, Benoni, Transvaal.

Mr. A. Molete, Bosigo Street, Winburg, O.F.S.

Mr. Ray Majola, 98 (A) Meyer Street, Sophiatown, Transvaal.

The prize winners showed a sound appreciation of the newspaper with its illustrations and advertisements as a medium of education. Frequent reference was made to its cheapness and also to the wide and liberal education it affords both young and old in respect of the rapidly changing conditions of modern life in South Africa and in the world generally.

Some competitors—and rightly in our opinion—referred to the possibilities that exist and which could perhaps be extended for the education of even illiterates by means of the newspaper.

Unfortunately, space does not permit of our publishing more than one of our essays for which a prize was awarded. It will in our next issue appear on page 6 and was written in Xhosa by Mr. Sol S. Gushman of Butterworth.

HERRENVOLK WHOLLY REPUGNANT TO CHRISTIAN RELIGION

In the special Goodwill issue of "Common Sense" have been assembled articles by notable South Africans who have contributed their considered opinions on inter-racial and inter-cultural problems as they affect our country and its multi-racial populations.

"My vision of the future," says the Right Rev. Wilfred Parker Bishop of Pretoria, "is a South Africa in which every individual will have the chance to make the best of his life, and have full scope to develop whatever gifts he may have, for the common good; a South Africa where no opportunity to progress shall be denied to any individual on the grounds of race, colour, or religion. Why should not our country be like a great piece of tapestry in which various colours and materials are woven together, without losing their individuality, but together forming a great work of art."

"The idea of a 'herrenvolk' or super-race is wholly repugnant to the Christian religion. Yet it is held by many in Southern Africa today," adds the Bishop.

Money Awaits These Africans

Although it has been in force for about four years the Union's new Workmen's Compensation Act has already produced a long list of unclaimed moneys.

There are 529 persons who have not collected the amounts which have been awarded to them under the law. Many of the sums are exceedingly small. But there are also a fair number which would come as a windfall to poorer families.

The smallest sum announced by Mr. J. H. Hannah, the Acting Workmen's Compensation Commissioner, is 7d. due to a certain N. Baza, last living at the Red Mill near George. On the other hand, there is £47 16s. 5d. due to a native named Captain, formerly of the Primrose Gold Mines.

"Most of the sums are due to natives and coloured people," said an official, "and it is a great pity that they are often so difficult to locate. To a European sums of £10, £20 or £30 may seem unimportant, but they are a godsend to those in the kraals and locations."

Among the more mysterious items is 11s. 3d. due to the "Cape Town Diocesan Mission to Moslems."

Under the Workmen's Compensation Act sums will remain available for the claimants over a number of years.

"With regard to anti-Semitism," the writer states; "We all know the devilish cunning with which Hitler, needing a scape-goat for Germany's ills, found it in the Jews, and then started the most appalling persecution and planned massacres which the world has ever known. It is to the shame of the other nations of the world that they allowed this evil to proceed with scarcely a protest. The same scapegoat policy is pursued today by some South Africans, and this is a menace."

That Hitlerism is not dead, is one of the reminders voiced for us by the Rev. Dr. James Dexter Taylor, who says, "It has been truly said that Hitler has been eliminated from the world, but Hitlerism has not. Its insidious infection threatens us all. It existed before Hitler. It may exist in strange mixture even in our religion. We talk glibly of freedoms that we are unwilling to grant to sections of our own community and of the world community which are seeing the vision of freedom. We preach of brotherhood whose obligations we too often conveniently side-step."

In "Racialism and Education," Dr. S. H. Skaife, a prominent member of the Adult Education Department, pleads for a new emphasis in education. "We must stress much more the spiritual, ethical and moral side in our teaching and get away from the everlasting, deadening assimilation of facts for examination purposes. Fortunately many educationists are feeling strongly the need for this reform and there is hope that something will be done about it if we all make our voices heard loud and long enough."

And Dr. G. W. Eybers, Secretary of Union Education, offers practical suggestions for a real basis of Goodwill in South Africa.

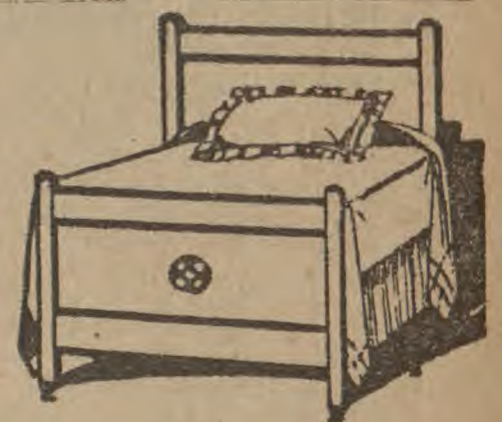
Dr. B. I. Notcutt's incisive analysis into the possibility of reducing hatred will provide many readers with food for thought. He concludes, "We are not Hitlers who plan for a thousand years; we cannot say, things will be thus and so for ever and ever. But we can see the changes that go on under our noses, and we can learn to adapt our caste system to these. If each group could see before it a fairly clear line of development and aspiration, its fear and hatred might be much reduced."



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# YINI UBUBHUDUBHUDU BOBUHOLI

Mhleli, Ngisuswa yimibango phakathi kwa madoda akwaZulu eNatali, maqondana nezikhundla ne mihlangano emila zonke izinsuku njenge makhowe. UZulu uyisizwe esikhulu phakathi kwezizwe eziNsundu, uma yena exabana yedwa kunokuba azakhe njengebumba lika samende kude lapho uZulu ayobuya khona ngamaxesha okuzenza. Zonke lezi zizwana ziyadumala impela nokudana uma imisebenzi nemizamo yenkululeko yawo Dr. Dube, Messrs S. Makgato, Selothe Thema nawo Dr. Seme nabanye abaholi baAfrika idili zelwa phansi kangaka kungaqondwe lutho oluhle. Yimbi impela madoda lento eniyenzayo. Thina, abajikeleza izwe siyadumala sikhazake nokuphendula uma sibuzwa abeLungu, amakula nabanye abezizwe abazi ubukhulu bukaZulu ukuthi: "Yini kangaka eNatali kubangwani?" sikhohlwenje ukuthi singaphendula sithini.

Kudalulekile ukuthi omunye nomunye eNatali, ufuna ubuholi engazi nokuthi ubuholi buyini, uyohola abanjani.

Kanti lababholi base Natali bakhethiwa ngubani, lokhu kuthinje ukhetho lungakaqedi nezinsukwana kube sekuvuka iziphithiphithi?

Kubangwa izikhundlanje nezintshintshintshi zobuholi; thina siyabuzisa ukuthi loba obenu ubuholi enzimemzela bona nabufundaphina? Siya bona ukhona umvuzo omkhulu eNatali uma indoda ingumholi, kodwa uma kunjalo usizi impela ezizweni ezimnyama ezithembela kuyise (Zulu) ukuba aziholele ekonwabeni nasenkululekweni.

Izizwe ezinye ziya jabula uma isimo sezinto zingalingendlela eNatali, ngoba uZulu uye obhekile ukuthi amabombo uwabhekisaphi, uye onesithunzi sokuvula amasango embandezelo; uye zwi ovobuyisa iAfrika, umayena e zihlangana n'engo samende—izikhululo, izinswelo, izinhlupheko nokunye kungalungiswa kahle ababusi. Lento eyenziwa eNatali imbi impela ngoba isusa nesithunzi salaba baholi besizwe esinabona uma beyisa izikhululo zeSizwe kwaBakulu banganakwa ngumuntu ngoba kwaziwa ukuthi iSizwe asiba-

thandi bakhethelwanje ukuba izihlolo, nezikhalo abazivezayo kazinakwa ngenxa yombango weze.

Noma baKhulu belalela izikhululo zethu, kodwa ezinhliziyweni zabo bagodile loluwazi lokuthi "abezwani" masibaphuthelise ngokubathembisa ukuthi izikhululo zabo zizholwa. Kodwa kujabhise uma abaholi befika emakhaya kuvuke izidumo zokuthi thina kasizange sisho lokhu, kasizange sinthume kuqedele ngokubanga izikhululo.

Njengoba selikhona ibandla lika Zulu kungaba kule impela nokwakha iSizwe uma onke lamanye amabandla njengo Sons of Zululand, noZulu-Zakhe namanye amaningi accebisa laba baholi bangasese angapheliswa; ngoba singekho isimo esihle esiqondileyo, nemfanelo yosizo eNdulunkulu angenayo. Siyazi ukuthi uZulu iSizwe esinenkani, esivenzondo, esithanda izazi n'alo-njalo wakungamangalisi-neze ukuthi izimpi zawo Tshaka noDingane zezibangwa yini: UbuKhosi lobu ubukhalelwa uZulu wonke kanye nabafokazana "bha" ukubhala iSizwe. Nithi kuyobuya kulunge sekwahluleka amaqhawe lawa engiwa balile ngenhla? Siyoyibonga ivuthiwe Zulu.

**African National Congress, yilo ibandla leSizwe lapho omunye nomunye othanda ukuba umholi oshisekela iSizwe sakubo angaziveza khona, akhethe khona iningi elifuna ukuba abole iSizwe. Lento yokuthi abaholi sebakhethiwe kuvele inhlalo, inzondo umona nokungahambisani ngokuzwana akusivisi ndawo, kuyabulala nya. N'abaBusi bayabona ukuthi impela impela siseyizilwane ezilwa zodwa zinwazi into ezibangayo. Phela izilwane niyazi ukuthi umhlambikazaluse zidla edlelweni elihle nelibi. Uma kunjalo sivonincenza Zulu mayiphele imibango yezikhundla, labo abakhethwe yiningi yibo abaholi kuze kuphele isikhathi sibo sobuholi. Ngiba thamba ukuthi kwezizwe ukuthi abaholi mahangakhe bathikheze intuthuko nobudlelwana ngemibango.**

Yimi owenu, Titus Mabaso, Native Affairs Department, Leydsdorp.

## African National Congress

### ISIMEMO

Ngiyamema bonke abase Leslie ngomhla ka 3-3-46 ngeSonto ngo 11 ekuseni. Ngimema ka-khulu abangekho ekhaya abaseku sebenzeni, baphelele ngizobacacisea ngezinto ezakuhlunywa eBethal ngomhla ka 10-2-46 yigatsha lika African National Congress.

Yimi owenu ozithobileyo, M. S. Makuba; Organising Secretary.

### Ngamaloko Amade

Mhleli othandekayo. Ngiyacela njengomunye wabafundi bel phephandaba lakho lodumo. Ngifisa ukubeka abembalwa kuMnz. Johannes B. Ngwenya wase Vereeniging.

Amalokwe amade angiboni ukuthi usiko lwabaNsundu. Ngifisa ukubuzisa ku Ngwenya ukuthi ukuthathaphi yena ukuthi amalokwe amade lusiko na? Okukuthi wonke owesifazane kufuneka ahumise ilokwe phansi? Hayi bo! Uyazazi na zonke izizwe eziNsundu ukuvunula kwazo kudala? Yebo zikhona ezaz'gqoka isikhakha eside kelele—esinye sasiba side kodwa ngasemva sibe sifushane abanye njalo ngaphambili zibetha emadolweni.

Lesoke yisivunulo ababe sabewe nguMenzi wabo ngokuqonda ukuthi kulungile kuye bavunule kanjalo. Khumbulake ukuthi idolobha libuthele ndawonye bonke laba bantu.

Uma uthanda amalokwe amade, musa ukuthi usiko lwabaNsundu. Abanye yebo, kodwa hayi bonke. Amalokwe amafushane akuso s'iko kodwa kuyagqokwa nje.—N Msime, Langa, Cape Town.

### Impendulo kuMlaweni

(Ngu T. M. Nxumalo)

Mhleli, Nga'encwadi Nkosi ngiphendula uMnz. A. P. D. Mndaweni encwadini yakhe yomhla ka Decembar 22, 1945 olobe phansi kwesihloko esithi, "Abase Swazini Nezingabo."

Thina bantu sinomkhuba omubana wokuthathela izinto phezu lakhulu uma kungesinye izizwe. Ubani ongazi ukuthi thina MaAfrika imisebenzi eminingi yenziwa ngabesifazane amadoda abethele nempu nokuzingela? Ngubani ongazi ukuthi thina MaAfrika siyashaya esifazane uma isikhafu (meal) singekho na? Kambe lokho kwenzwa ngamaSwazi odwa na, ezinye izizwe zase Afrika ezikwenzi lokho na?

Uma sekukhulunywa iqiniso ngingathi nje mina amaSwazi ayeza ayathuthuka. Elisina muva liyabukwa. Thina sinamaHigh School lapha kwaNgwane, ongazi makazi. Into eyenziwa ngabantu eEastern Transvaal makwaziwe kahle kamhlophe njena ukuthi abekho eSwazini labo.

Piggs Peak,

Swaziland.

### Izigigaba e-Orlando

Kulamasonto edule, sekubuye kwaphinda futhi, abahlali abathize lakhona kunye nedlanzana elivela kwamanye amaphethelo lizakhele amadlangala—isusisa yikho ukuswelakala kwezindlu.

Khona manjalo, ngensolo yokuthi uMnz. Sofasonke James Mpanza, nguye ongemuva kwakho konke lokhu, uxoshiwe kwelase Goli ukuba makaphume aphele nya, yena nomuzi wakhe uma ethanda uzothola nemvume yom-Buso yamathikithi.

Siloba nje uboshiwe wabheyila nge £10 noko lisathethwa—kodwa kuzwakala ukuthi isinqumo esiphume sabuya nabathunywa abebeye kuMphathiswa weZabansundu, Piet van der Byl, sithi mabasuswe ngokomthetho. (Izoqhutshwa)

nakuqala. Kukhona namazwi anjenge: phuma esontweni lelo wena uze kwejami kwizintshumayelo zabo. Inqaba bayehluleka kumunye njena ukuphendula abahedeni.

# Umqolo Obuhlungu.



**Xa kubonskala ngokungathi kukho lintshuntsho ezibinzayo ngase-ma esinqeni xa ukushukuma oku kuzintlungu, xa ungalalayo ngenxa ye-ntlungu, izintso zazo ziyoyiswa ukwenza umsebenzi wazo obalulekileyo. Kukho into eyonakeleyo phakathi kwezizwe ngezizwe sentwanantwana zo kuhluzela igazi nokukupela ngandle ukuncola okunjenge nyefu yomchitho njalo njalo.**

**Kukhwelelwe oko kunobho, kuphela ngapande ukunchola okumile nxe ezintwanantwana zi ngabahluzi begazi; khwe-**

**lelisa esinyini konke ukunchola okute xba malungwini omqolo, oku ngxwelerha kukhaze imi thambho e-ethe-ethe. Yithi ukuyilwa intlungu uye ezinchanjini tayo izintso**

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### Ophendula uMnz. Mndaweni

UMnz. E. Ray Maphalala wase Breimersdorp, eSwazini, ephendula uMnz. A. P. D. Mndaweni uio-ba uthi:

Mhleli, Ngicela isikhadiana kwe lakho loqomo kengiphendule lomnumzane ongenhla obhala ngamaSwazi.

Ngifisa ukubuza kuMnz. Mndaweni ukuthi njengoba echi yena amaSwazi awayikhatnalele imfundo kodwa yena njengokuoba kwakhe ufundisa wona amaSwazi. Yiwaphike iawo maSwazi angayikhatnalele imfundo. Yimiphike imizamo yakho osuyenzile lapho na? Lezo ngane ozifundisayo ezasiphi isizwe na?

Izizwe zonke lapha eZansi Afrika ziyabuthanda utshwala ngaknoke akusiwona amaSwazi odwana. Lonke izwe siyalihamba sibone ukuziphatha kwabanye abantu kodwa asilobi ngale ndlela engasozakha sampela ikakhulu uma ipnuma kumuntu ophethe isisikhundla sakho.

Ezindaweni lapho kuhlala khona uZulu uyofumanisa ukuthi nawo amaZulu awalishiyi iwisa nobhoko; amaSwazi ke wona angawushiya kanjani umkhonto uma evunyelele ukuba awuphathe? Zonke izizwe zamaAfrika ziyavunula isikubo ngakho kufanele ukuba amaSwazi nawo ambathe ngokwendabuko yawo.

Wena Mnumzane Mndaweni, khanyisa lapho ukhona uyeke ukugxeka ngokungakhiyo ikakhulu kubantu ophakathi kwabo. Akusiyo indlela yomuntu ofundiswe leyo. Masiqhubekela phambili sonke.

### Impendulo ku J. Nhlapo

**Nhlapo Mfela Ndawonye Society.** UMnz. P.S.S. Nhlapo, Reitz, uphendula uMnz. John N. Nhlapo uthi: Mhleli, Ngiphe ithuba elincane nje malungana nalo mhangano obhalwe ngenhla, Ngiphendula ngoba nami nginguye owamaNhlapo.

Ngufundile lapha manje angufumanisi injongo neqiniso lalo mihlangano kimi sengathi ukuba amaNhlapo ahlangele azane. Yebo Mhleli kodwa kuyikho yini ukuba umfowethu eze azongitsheniga igama lakhe, nokuba uzalwa ngubani? Ngibe sengikhapha izimali ngalokho.

Ngibuzisa ngoba sengizwa ukuthi lelibandla selinezimali ebhangiko dwa akwaziwa ukuthi czaphi ziyaphi. Qaphelani maNhlapo ninalobhani ngani ngoba sekuphakathi nizozisola nibe senilwa nodwa ngenxa yezimali eningazi ngezani. Ngicela isicaciso.

### Ofuna Incazelo Yamadoda

N'ncwadi indawo ephapheni lakho.

Ngiba mangala kakhulu nge mpilo esinayo manje. Ngiba bona ukuthi sesiyaphuma ebuntwini manje, ngiba bona sesizo fana ne nyamazana. Ngiba khulumela phezu kwabesifazana ngoba namhla siya lobola ngezi mali eziningi kakhulu ezingango £50 noma £60 ukulobola kuphela nokutshada kodwa.

Uzo bona emva kwamasono amabili amaKoti uzot' usaya e-Dolobheni ukuyo yakasha, kodwa uzothi sewubuya ntambama ath' ngitholile isikolobhanyana; manje ngifuna ukuthi ngikolobhe sithele amapenana okuthenga amalale.

Uvume enze njalo kuzothi uma sekuqhubeka uzo bona engasafiki ekhaya sele lala kwa muiungu emva kwamasono amathathu uzo bona nya akasa lubeki nendlu se igcwele buthuli seledla emahotele kodwa walobola wena nge£50 noma nge£60. Kusizani ukulobola nokushada uzohamba unomphelela umakoti.

Lokho kubonakalisa ukuthi ukulobola nokushada akuncedi lutho, sekuzo khishwa ezinye izimali ukuyisana emacourt. Ngiba celi ukuchazelela ngamadoda, abalobola ngezi mali eziningi ukuya phambili kodwa namhla umufazi awumazi ukuthi washonaphi usele — nengana zingenaye unina ngifuna ukuthi ningi casele ngaloko ukuthi kuyi yini na?

Manuel Sabelanga, Johannesburg.

### Masibhekane Namaqiniso

E. P. Mtimkulu, Pretoria. Mhleli, Kudala ngithube nendaba engiyibonayo kumpilo yobu kholwa "nobufundisi esinabo manje."

Ngithe uma ngifunda incwadi ka Jacob, isahluko 3; ngafumana iamazwi: Bazalwane bami ningabini ngabafundisi abaningi, nazi ukuba siyakwamukela ukulahlwa.

Okukhulu yikuba asiphelelanga ebufundisini. Kukhona ababubizelelwe futhi kukhona abangabubizelwanga, abasaba umsebenzi bacabange ukuthi umsebenzi wobufundisi yiwona ulula kodwa uma uke wahlala phansi kwezintshumayelo zabantu abanjalo ungar mangala njena.

Awu! bakithi kuba zinhloni ukuzwa abanjalo nendlela abashumayeia ngayo, uzwe umuntu ebannga umsindo nje ungezwa nesifundo amikuso sampela sampela, futhi nabantu abasaphenduki ngabe sekwenze njani akusafani



THE BANTU WORLD

NGOMGQIBELO, MARCH 2, 1946

Kumke Inkokeli Ebalaseleyo

Ukutshona kukaGqirha J. L. Dube waseNatala kwiveki engaphaya kube yilahleko enkulu kwisizwe esiNtsundu somZantsi Afrika. Eli nyange lakwaZulu liya kuba nendawo yalo kwimbali yezi-zukulwana ngezizukulwana ngeenkokeli ezichithele ubom bazo ekuphakamiseni isizwe sakowazo. Umi qampu phambili yedwa kwisizwe sakowabo kwaZulu, kodwa eyona nyongo yobunkokeli bakhe isekulweni kwakhe amadabi esizwe sonke esiNtsundu ngaphandle kobuhlanga.

Kokhunjulwa ukuba nguyena mongameli wokuqala weMbutho yeSizwe iKhongresi owathi wabekwa kweso sikhale eBloemfontein ngonyaka ka1913. Amanda akhe namagunya eso sikhale wabekwa kuso wawasebenzisa kangangoko ekubumbeni isizwe esimnyama ngaphandle kokuyuselela ubutshaba phakathi koNtsundu nomHlopho. Ekuvalelweni kwabaNtsundu ekuthengeni umhlaba ngomthetho ka1913 wazama kangangoko ekulweni loo mthetho woyiswa nje ngendoda. Akanelanga kuwulwa apha kweli lizwe kwaba kuphela wada wakhokela iqela lamaAfrika ukuya eNgilani ngo1914 ukuya kukhala ngaloo ngeinezelo eneenoto zoRubusana, ooPlaatje, Msane noMaphikela. Mhlaumbi ngebazama kwada kwavokotheka ukuba babengathanga baphazanyiswa yimfazwe yamaJamani.

Kwezemfundo ube kwa-yinkokeli eShiye isiqhamo esililifa lesizukulwana somzi oNtsundu. Kaloku nguye owaseka isikolo semfundo ephakamileyo saseOhlange apho kuqeqeshwa intsapho yom' oNtsundu. Elo bakala lamenza ukuba abe ngumAfrika wokuqala kwiAfrika esezantsi ukuseka iziko lemfundo. Namhla nje ke sixhamla icham laloo mvaba wayisekayo. kuba eso sikolo sesinye sezitsala phambili kuqeqesho lwabantwana bethu. Singatsho ngakhona ukuthi nguBooker Washington welomZantsi Afrika. Ngokubuka elo linge lakhe iYunivesithi yelomZantsi Afrika yamthwesa ngo1936 ngobuGqirha boLwazi. Enyanisweni wabe elifanele elo wonga.

Ayenelanga kuphelela apho le ndoda kwezobuncubabuchopho, yaseka iphephandaba elithandwa kunene kwaZulu. Ilanga LaseNatal. Ibhika ngumbali weencwadi zesiZulu ezisisele namhla nje esidinjazwa sisizukulwana ashiye ngasemva. Singabala sithini na kuba le ndoda ayisilelanga nakweyiphi na inxaxheba yokuphakamisa isizwe sakowayo. UGqirha Dube ubebizwa ngentando ngegama elithi Mafukuzela. Bachana ucwethe aabo bamthiya elo gama kuba le ndoda yayifukuzela ngumthwalo wokukhokela isizwe esiNtsundu ifukuze ivule indlela nalapho ibingekabikho. Unduluke elilungu lePalamente kaNtu abe ngomnye wabokuqala ukunyulelwa kuyo. Imkile inkokeli ebalaseleyo imka ilufezile olwayo ugqatso. Ewe, silahlekelwe isizwe esimnyama kodwa sibe nenzo enkulu ngobom bale ndoda. Sekunga ke nosapho lwakhe lungaxolisa ngolwazi lokuba imka ilufezile owayo umsebenzi kweli lizwe.

Uxolo eMaphandleni

(NguSydney K. Nxu)

Kuphela lidleko nesibhaka-bhaka esiluhlaza, Ngele kwelifana elikhaulezileyo. Mna ndifana nesinambuzane esincinci Simi sodwa phakathi kwencha ende. Kuphela lilelo, isibhaka-bhakanam, Ngele kwentakana kunye neenyosi, Ndiphosa amehlo am ngasempumalanga Naantso imitha yelanga iman' ukukroba.

Ilanga leAfrika likhanyela mna kuphela, Mhlaumbi nazo intaka neenyosi, Kubetha impepho nencha iya tyityimba, Nemfazwe iphelile ngathi luxolo eAfrika.

GXADA EPOTYISTROM

Le yimbali yotelelo lwamaTe mpile ayeye kwiGrand Session ePotyistrom. Isiqalo sayo sabonakala kwiphepha lomhla we2 kuFebruary, kwathi ke ngenxa yokunqongophala kwesithuba epheni eli nqaku alabi nako ukulandela kwa kamsinya emva kwelokuqala.

Ukuphuma ecaweni yakusasa amanye amaTempile ajikeleza umzi lowo. Siqale ngasesikolweni samaRoma sehla nawo ukuya emhlanjeni apho amakhwenkwe ayequbha ngaphesheya. Ingqolowa yayizizitha, enye ingekasikwa phofu ivuthiwe. Lihle lonke eli lizwe ukuya ngaseNya kato (south).

Lo mzuzu sijonge ngaphesheya phaya ndifikelwe zinkumbulo ezibuzayo ukuba amaXhosa namaMfengu la abangelwa yintoni na ukuba athi ukuphuma kwawo kwelaseNtla athane nca nolwandle alishiye ilizwe elihle kangaka. Ewe, phofu kucacile ukuba ayeselechithwa, kuba nekhalipha elikhulu, uNkosi Mzilikazi, amaSat'ani ka1838 amhlalela ngombayi-mbaya nemfakadolo ade amncothula.

Le dolophu siva ukuba yathiywa ngamagama amabini, eleNkomondanti (Commander) nelomlambo. INkomanda leyo yayi nguPot-gieter, kwathiwa ke Potstroom, umlanbo. Lo mlambo ukubaleka kwawo ubhekisa ngesentshonalanga. Singe singalandela ukuhla sajikwa liphango.

Enye into ebentle yanomdla kolu jikelezo lwethu apha bubukhulu beziza (stands). Sixelelwa ukuba ezo zacandwa nguPaul Kruger ngokwakhe. Sibuye sothswa kukubona igama loMhlekezi uRiili libhalwe kwesinye sezitilato zalo mzi ngolu hlobo. "Kreli St." Sibuze indlela eleza ngayo igama le nkosi apha, impendulo yathi amaSaltani okuqala ayekho'isa ukufika apha ehamba nabeBala evela nabo kwelasezantsi. Mhlaumbi ke ngabo abeza nelo gama.

ABAZIWA UBUZWE

Lo mzi mhle kangaka umi elunxwemeni lomlambo oyiMooi ongesentshonalanga kwale dolophu. Idlelo lempahla lingasentshonalanga komzi. Ubuzwe abaziwa apha. AbeBala, Ndebele, Zulu, Xhosa. Tshwana nabeSuthu bonke bayinto enye phantsi kwelwimi lesiAfrikaans. Apha "Praat taal" ukuba ufuna ukuvana nabo.

Ngomfi A. J. Ayliff

(NguGordon Ntshanyana)

Ndiya kuba andiyenzanga imfaneyo yam xa ndingena kuthi ndiphose igada ngomfi uAyliff, egameni lomzi kabawo nabemi baseNyarha (Bedford).

Ewe indaba zokusweleka kwakhe zifike zabuhlungu kuthi nje ngabantwana abaphumelela phantsi kwesandla sakhe eNyarha apho waye yingqonyela ithuba elide.

Lo mfo wafika izinto zingekathitse eNyarha kwicala lemfundo kuba abantwana ngoko babefunda bathiga ngencwadi yesithandathu ibe yinkinge ukuya ezisimnareni.

Uthe akufika umfi lo wayikhuthaza imfundo kakhulu. Wabacenga ebangxengxeza abazali babantwana ukuba babase ezisimnareni bakugqiba ibanga lesithandathu, kanga ngokuba kukho omnye okanye babini abafunda ngendleko zakhe esimnareni.

IMPEMBELELO ZAKHE

Okabawo umzi wakhuthazwa kakhulu nguye, neminye emininzi efana noJantjies, Naam, Gqomo, nabanye abaninzi. Namhla nje baninzi abantwana abazitshala, befundisi, bachweli, baakhi, bashicileli, nomabhalana abaphumelele ngempembelelo zakhe kula Nyarha. Ityalike yaseTshetshi yayimi nkqi ngezo mini kuba okaAyliff ebengumfo oyithanda ngenyani icawa yakhe; bekuye kuzale kuthi mfi nangabeBala.

Kwaba yilahleko enkulu ukumka kwalo mfo eNyarha, kodwa isibane wasishiya sivutha. Ubukho bekhe babaligugu elikhulu kuthi, kuba thina saphila ngaye sazuzalukhulu okuya kuba yindyebonakubantwana bethu.

Kuyinyani ukuba isitya esihle asityeli. Ngokwenje nje siphosa igada kumfi lo, sisithi kwintsapho yakhe, ngxe! lalani ngenxeba kuba akuhlanga lungehliyo mzi wakwaAyliff nakuzo zonke izalamane.

Ngengomso (mVulo) siphindele kwa khona. Ubekhona uMongameli weKongres, uGqirha A. B. Xuma, noMqondisi-Mithetho u Mn. T. J. J. Ntwasa. Ngexesha ledinala siyokufumana izixhaso. Akukho mntu uthandeka nje ngeweyitala, ithi khona yakuncuma xa iphetho ukutya unge lonke ixesha ungathi "Sam-Mo."

ULWAMKELO-MBULISO

Ngokuhlwa ibe lolungaywayo "ulwamke o-mbuliso," a y a w a phuma phambili amanekazi ngemvatho. Kwa kuxinene kungekho nendawo, kutsholozela ikwayala zaseSophiatown, Western Native Township neAlbert-zilapho iimvumi ezingooDade Ntuli, M. Blake, L. Mvambo nabanye.

Kwizithethi zobo busuku kubaluleke intetho kaGqirha Xuma. Nangona ibimfuphi kodwa ibe zizixwexwe ezishiye izisihla ezingqondweni zabaninzi.

Kundulukwe apho kusasa ngomhla o'andelayo (lwesiBini). Bavuthwa kaloku ukwindla kwabetaxi, inye ibiza indaliso (1/6) intloko yomntu. Esitishini sifike selemi uloliwe, phofu ingekafakelwa int'oko kuba ixesha beliselide. Sibe nexesha lokuhla sinyuka, sifake osithupha emakhwapheni sizenza abantu bokwenyani. aye amadoda ezitshisa indiza kuqhuma kusithi qhu-u-u.

EBUSIPHONGWANA

Isitishi salapha sihle, simi kwindawo ebusiphongwana esimwe zizigwili zalapha sakuhlangela. Singenile kumbombela yakube ibethile intsimbi esisilumkiso sokuba silunge.

Ekuhamba-hambeni kwam apha kumbombe'a ndahlangana noMzal. W. Mbambisa. Oh! sazoka iindaba nale ngewu imava avuthiweyo. Sayibona indlela yamanzi aqhekeza idama elite ukuphuphuma kwalo lancedisana nezikhukhula esive ukuba kulapho kanye yayonakele khona ind'ela kaloliwe.

Sasibona isinga esasicanda kuso ngo1932 mhla sasisiya kwiNkomfa yeKongresi eKimberley sinoMn. T. D. Mveli Skota noMfi C. S. Mabaso nomqhubi wemoto.

SEMKA NEMOTO

Kwa kulapho okaSkota wathabatha ivili kumqhubi lo gama yena wayesatya inyama yenkomo esasiyiphethe. Wothuswa yimoto eyayisiza igqotsile ngaphambili esiba yena okaSkota ziza kungqubana ngeentloko. Waphambukisa endleleni, wathi kanti uyijike kakhulu, wathi ma kanyathele ibriki kanti unyathe'la kunyawo lwesantya. Yaphoseleka kweso singa yalalisa iminga, eminye ya-

ISETYENZISWA

ELIZWENI LIPHELA

IBROOKLAX ikhangeleka inenca emnandi yaye icoca kakuhle ingabangi ntlungu. Ukuba uziva utyhafile ngenxa yoqhino, i-BROOKLAX iya kukunceda msinya. IJungele abadala nabanci.

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betha kuthi, yatsho konakala yonke into. Yatyibilika iclutch yema apho.

Sazinikela ingalo yasekunene ikampu ezinkulu zamasoja, sasi bona kakuhle nesitishi esasiphuthunywe kuso ngobusuku. iVeledini. Saya kungena eDidi, behla abakhona. Ibe ngumzuzwana ukusuka apho safika e-Krugersdorp, sehla apha neqela lalapha.

Ndifike ekhaya se ndilindelwe yingqekembe yekeki ede yamfusa ziziqholo zayo. ndiyiphiwa zintombi zakwaKheswa ezingabammelwana bam endibaxabise kunene. Amagama azo nguLawukazi noNtombana Sibidla. Zithe zindipha iKresimesi. Ndibulele kakhulu, ndathi maqobokazana angalal'emzini axhelelw' inkomo.



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ULAHLEKWE NGUMSEBENZI NGENXA YESISU



Etyholwa ngokudangala uAlfred walahlekwa yimisebenzi emininzi. Wayengenakusebenza kakuhle, ngenxa yokukhathazwe sisisu. Amayeza akancedanga. Encokola ngenye imini weva nge

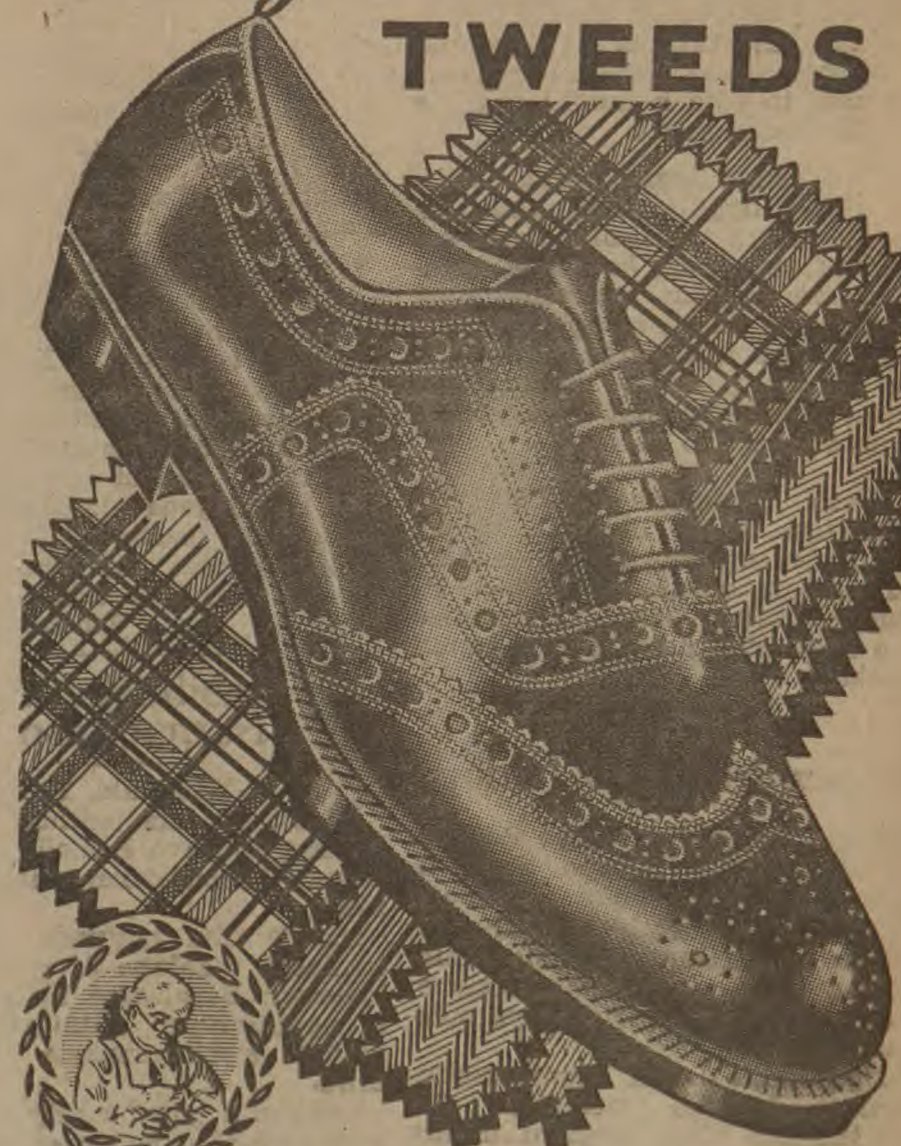
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# IZINTO NABANTU KUKOMANI

(NguNtanomhle)

Imfezeko ifikelelwa ngokwenza ezona zinto ziqhelekileyo nononelelo olungaqhelekanga, itshilo enye indoda xa umzi walapha wawufunquke wonke usingisa eLady Frere usiya kubeka ii. tye nokukhuzwa kwaObose ngokusweleka kukaMn. Douglas B. Obose obesakuba ngumhloli wezikolo kweli lethu.

Unduluke umzi wakwaNgubenchuka ngentsasa yeCawa yomhla we10 kuFebruary. Abantu babe ngamaqela amabini, abanye landuluke ngeentsuku ezingaphambili phantsi koququzelo lweento zooE. S. Mgole noF. P. Gxoy'ya. Abanye bahamba ngeemoto, abanye ngelori yaseLady Frere ijijwa yinto kaMbebe uMfenana. La madoda alibeth' ikhwelo kwafunquka nesiqhwala, watsho lo mrhubhe weleri wemfci ukuzala.

Zazilapho izidwangube nezi- Inkonzo iqhutywe nguMfu. A. nxiba-mxhaka zalapha. Wayekho uMlu. A. E. Kuse wamaTshatshi. Mhlekezi noNkosk. G. Toisi, Gqirha H. H. Hermanus, Nkosk. M. T. Soga, Mn. S. S. Sixishe, Mhlekezi A. M. Pono kunye nabanye. Ubulapho umthonyama waba-Thembu.

khe kwindidi ngendidi zabantu, waya kumhlala kwaMgole kuKamani.

## UMZEKELO WENKONJANE

UMfu. A. E. Kuse wenze amalabengwe ngobom babangasekho- yo, yangumzekelo ocingisayo nolandelekayo owenkonzane engena endlini ekhanyayo ebusuku iyokuphuma ngelinye icala isingapho ingabonwayo ngabasekukhanyeni. Uphethe ngelithi umfi usekulinde- leni kwemini yeNkosi yakhe ukuba elufezile ugqatso lweli lizwe. Kuqoqoshe uMhlekezi A. M. Pono ngomthandazo onge ukwa yintshu- mayelo, wanga uDlomo uyayolela.

Kweyokhuzo inkonzo kusungule ubawo C. Mbebe, ebalula ebalisa ngokhuzo nemvelaphi nentsingise- lo yalo, yonke le nto eyithetha ngobuciko obukhulu ekubopheni olu sapho lwaseMaNtlaneni.

UNkosk. M. T. Soga naye uthe- the ngobuchulekazi obukhulu e- thanda ukuba abakhoyo bathathe umzekelo wokungazigwagwisi. U- balise ukuba umfi, naxa ebengum- hloli wezikolo, ebebafundisa a- bantwana nootitshala.

Egameni lomzi wamaNtlane ku- thethe uMn. W. S. Gxoyiya, ecela uxolo ngokungaphumeleli komzi waseLady Frere ukutakho. UMn. J. W. S. Mahluthane uthelele u- Nkosk. Obose, watsho ngakhethe- weyo amazwi ebonakala enzakele ngaphakathi. Kubekho nezinye izi- thethi. Lo msebenzi ube ngomhle kunene wanga awugq'itywa wu- mbi ngemfezeko nononelelo olu- ngaqhelekanga.

## AKASALALI AMANINA

Akasalali buhlayo, axhabashile amanina aseTshetshi ukulungisele- la umjikelo wawo owoba ngomla wama23 kuMarch phantsi ko- mongamelikazi wawo uNkos. I. Kuse.

UNkosk. Evelyn Ngqoyi ebekhe wegxada ekhaya ehamba nonyana wakhe uNkulindoda. Babuya be- ngalibali ukuba mmandi komtsha- to kamza wabo uMn. Charles Mvana obetshata noNkosk. Ni- ng za kwiDidima esezantsi, enco- na nomlimi wabo, uMn. Mabuto, okhuthela esenza zonke izimuncu zetafile yabatshati. BaOne noNurse Polinah Sixshe ongu- mong kazi eKamastone.

Abantu bavuyiswa kukubona u- Nkosk. Adela de Matshiza okhe wachitha imini kwamza wakhe u- Mn. Solomon Ngqoyi. Ukhwele ngeCawa ngokuhlwa ukusinga kwadade wabo, uNkosk. R. Kula Machib ni esuswa kukugula kwe- xhagokazi uNkosk. Kula.

## ABANGAPHILANGA

NguNkosk. Mildred Bekwa o- ngaphilanga, ussithedele. Wa- nga angabuye aphakame.

UStella Nkwana ubesibhedlele ukususela ngomhla we4 kuFeb- ruary, unobangela ngamathambo.

UNkosk. A. Thadeki usalele phantsi. Umzi wokhumola ama- xesha ngamaxesha simb'ka. Ne- ntswana kaMvane, noNkosk. A. Gekukumeni balapha, uDumalile, se inethuba ilele. Bonke es bab- kayo sibacela imithandazo onke amaxa.

## ABAHAMBELI

Ubelapha uNkosk. Kate Tabata waseCacadu ekheleni kuka- January. Lo ngumzal kazi kaMn. L. Tabata. Ujike kunye nomzuku- lwana uAndile ukusinga kwa se- khayeni lakhe.

## NGABA UKUQINWA KUKUBAMBA EZA'ITSI KOMBINQO NA ?

Khulula Ichumbo Lakho Ngelona Yeza Liya Kukukhulula Kanye.

Inkohliso yokutya icolwa esiswin. ezantsi kombinqo—kanye apha ent- lungwini elincinci. Yithi kanye waku- gxinwa ulinge into eyakutbi ikukhu- tle isisu nasezantsi kombinqo.

Into oyakuyifuna yiCarter's Little Liver Pills kwelo thunjana lakho likhathazayo.

Thatha ibhenge i-Carter's Little Liver Pill ngaphambi nasemva koku- tya. Zisebenzise nje ngetiyalelo. Zinceda ukuba ezona ucindi zinga- mandla ngaphakathi, ngobuthathu bazo, zibaleke kakuhle esiswini nase- mathunjani—zinceda ukuba ukutya okutivileyo kucoleke ngokwendalo.

Ke inkohliso yabantu ifumana up- huzo bumenza umntu azive enga- bikwa hamba ukusuka ezinyaweni kude kuye entloko. Qiniseka ke ukuba ufumane eli yeza ukutunga i-Carter's Little Liver Pills ekemisi Lidla : 1s. 3d.

Sikhe setshe uNurse F. Ntloko ngomVulo we4 kuFebruary eyi- ndlela esinga ekhaya eMthatha. Ube lundwendwe kwaMn. no- Nkosk. Mbambisa. Ukhangeleke esempilweni entle bethu.

NoMn. G. N. Sibidla wodumo lwaseRoodepoort eGoli ebephele- ke abantwana bakhe besinga esi- kolweni eNkukhwebe.

Sikhe sabona umvangeli wase- Mgqukwebe uMn. W. W. Noji ela- pha ngenjongo yamalungiselelo e- Young Men's Manyano yesithili sakuKomani eyakuba seMggu- kwebe ngomhla wama30 kuMay kuye kumhla we2 kuJunc.

Kungosizi ukuvakalisa ukuswe- leka komntwana woMn. noNkosk. J. Ndamoyi ngeCawa yomhla we- 10 kuFebruary, uyokubhubhela esibhedlele.

## Inile eCookhouse

(W. W. Fihla)

Sibulela uSomandla ngobubele asenzele bona. Sibe nenyhweba ye- mvulakazi enkulu esiyifumeneyo emva kwethuba elide libalele. I- tsho kwazala imilambo yangama- tyadidi kwatsho kwema nololiwe i- ntsho ezingangesine kuba iwash- away ibe nkulu kakhulu.

Emva kokugabuka yaba ngu- Mbo noMxesibe, omHlophe no- Ntsundu ukuya kubonela lo mhlo- la emva kwethuba elide lembale- la.

Siyaleza kubo abakhonzi e- Nkosini, bakhe baziyeke imbude- mbude nokuhamba bephambanisa ezityalakeni, kuba ngoku into eyandileyo lulwimi. Umntu endi- nguye uthenga inyaniso athengise ngayo.

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## HOME CORNER FOR AFRICAN WOMEN

### The World's Day of Prayer For Women

Ephesians 2 verses 13 and 14.  
**"But now in Christ Jesus ye who sometimes were far off are made nigh by the Blood of Christ for He is our Peace."**

When prayerful obedient Christians listen to the small still Voice of God, then God's plans can be made actual facts by us His creatures.

In 1887 the women of a missionary society called the Home Missionary Society of the Presbyterian Church in America were inspired by God to put aside the first Friday in Lent as a special day of prayer for missionary work. In 1920, the women of all the churches in the United States and Canada joined in keeping this day of prayer too. And that is how in 1927 the first Women's World Day of Prayer was held for the first time. In 1931 the women of South Africa joined in keeping this day of special prayer. Now Christian women of many different denominations, and of many unferent countries keep this special Day of Prayer.

A report is written about each

year's services. And we rejoice to read that at the Bantu Women's meeting held in Johannesburg last year there was such hearty partising in three African languages that people in the street stopped to listen, and were attracted in to listen.

One African meeting in the Transkei lasted from 9 p.m. to 6 a.m., with a supper interval at midnight.

At Salisbury between 270 and 300 African women met together for prayer, and a spirit of earnest devotion could be felt there.

The South African report contains these words:—

"We feel it a real triumph for the principles of Christ Jesus that on this Day of Prayer we can sink our differences of language, race, denominations and colour at the Throne of Grace, and realise that in Him we are all one."

In South Africa we have programmes for the Women's World Day of Prayer printed in English and Afrikaans. Next year, or as soon as possible, it is hoped that the programmes will be translated into the different African languages too.

The World programme for this first year of peace has been prepared by Miss Mabel Shaw, a well-known missionary from Mberishi, Central Africa. This year the theme for the Women's World Day of Prayer is:—

#### "The Things That Make For Our Peace"

1. Reconciliation through Christ.
2. Obedience to Christ.
3. Love towards God. Love towards our neighbour.
4. Love towards our enemies.
5. Active Christian Service.

One of the lovely prayers for the Women's World Day of Prayer is a prayer that form the stream of prayer healing and helpful streams of blessing may flow out to the whole world.

"Grant O God that all the hands folded in prayer this day may open with Thy Divine Compassion tomorrow."

The Date For The Women's Day of Prayer is March 8th.

Programmes (2d. each) may be had from the Secretary, Women's World Day of Prayer, Box 8800, Johannesburg. Friends living in the Eastern Cape Province may send their orders for programmes to Mrs. Ruthven-Hall, 46 Inverleith Terrace, East London; or to Mrs. E. McCullagh, Y.W.C.A., Port Elizabeth.

### You Never Will Be Sorry

- For living a pure life.
- For doing your level best.
- For hearing before judging.
- For being kind to the poor.
- For thinking before speaking.
- For harbouring clean thoughts.
- For standing by your principles.
- For stopping your ears to gossip.
- For being generous to an enemy.
- For asking pardon when in error.
- For being square in business dealings.
- For giving an unfortunat person a lift.
- For promptness in keeping your promises.
- For putting the best construction on the acts of others.

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### A Household Hint

Melt down any odd candle ends which are too small for burning. When the wax is quite liquid, remove bits of wick, and add turpentine in equal proportion to the melted candle grease. Warm slightly before using.

### Cheerfulness

Cheerfulness is founded on inward power and a pure patience and capability to bear suffering, love and cherish one's neighbours enduring and meeting them, even though their presence is disagreeable.

The cheerful person does not turn away from sorrow unsympathetically but is armed to meet it, and endeavours to raise others above their trials also.

### Start at Home

We know of a fellow who is nice and polite to every sister in town but his own. He would go out of his way to do a good turn for every mother within a mile of his home; but when his own mother asks him to perform some simple, little task, he bolts. From the way this fellow acts, one would think that all mothers and sisters were perfect—with the lone exception of the immediate members of his family. And we happen to know that he has a mother and sister that any body should be proud of. We believe he'll wake up some day. And when he does, he'll try to make up for all these little heartaches he is causing now. But it's too bad that he's wasting all this good time. Maybe you'll run upon him sometime. If you do, tell him a few things about us.—

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## METSOALLE HLOKOMELANG

Adrese ea Mabasothe . . .

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MABASOTHO: Re na le phahlo tshole tsa Banyali le tsa bana.



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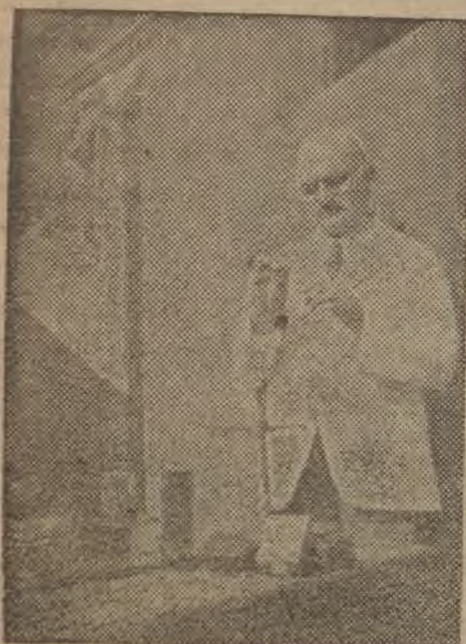
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# READERS' FORUM

## The Late John L. Dube Alcohol and Starvation

"Africanus," Johannesburg, writes: As an African, I feel it is my duty to pay honour to one who has toiled hard for the welfare and uplift of his own people. I refer, of course, to Dr. John Langalibalele Dube, whose death was announced recently. Of the man himself I know little to warrant a lengthy eulogy of his work. That, however, I leave to others who are more informed and are therefore more capable to write at length on the life and work of this great son of our soil. With what knowledge I have of Dr. Dube, I am able to dwell on certain points concerning his life; points which I believe are of vital importance to ourselves. His work has shown what can be achieved by sincerity of purpose, true patriotism and determination. The fact that he could rise to the educational heights he reached; the founding of Ohlange institution, and the influence he wielded—all these being done in the face of heavy odds, among them prejudice—go to show how obstacles can be surmounted.

Here then, is a valuable example which we who are struggling for uplift and progress should enlist; here is the path on which a great man trod successfully in his quest of progress. Our duty is to follow in his footsteps, and in the face of trials and hardships; we can draw inspiration from his life, which was not without difficulties, and in so doing, we shall receive strength ample enough to see us through any situation.

It was Dr. Dube who once said that the enemy of the African is the African himself. He must have had in mind the relationship between African and African—something we are too ashamed to talk about, but something we do nothing about by way of a remedy. Selfishness and self-centredness have played and still play their part in our lives, with the result that we give no thought for helping others of our race, even if such help means helping our own selves in the long run. Dr. Dube has preached against this not merely in words, but also by deeds. Ohlange institution, as well as several other achievements by himself bear witness of his sacrifice for the good and benefit of his own people. Many have benefitted by his work, and in the years to come, generations will still benefit likewise. Let us take a leaf out of the history and life-career of this great African.

H. R. Cocking, Cape Town, writes: The inclusion in President Truman's nine-point world-wide food plan programme of severe restrictions on the use of grain for the production of alcohol is a fitting occasion for briefly drawing attention to the relative position in South Africa and some other countries.

In Great Britain in 1941, the sugar allocated to brewers was reduced by 30 per cent, and the supply of cereals to whisky distillers also by 30 per cent. (The latter percentage was further reduced to 25 per cent; and in September, 1942, the manufacture of whisky was stopped; the barley formerly used in distilling was made available for bread. An official statement issued by the Food Ministry in 1918 declared: "It is an error to suppose that barley is fit only for feeding animals and making beer; it is a good human food." The allocation of sugar for brewing was subjected to a further 3 per cent reduction from September last in order to ensure the ration to the public.

During 1942-3 the Canadian Federal Government reduced the quantity of alcoholic liquor available for sale by: beer, 10 per cent; wine, 20 per cent; spirituous liquor, 30 per cent, respectively. In the Australian Commonwealth beer production was cut by one-third; wine sales were pegged at the 1941 level; and production of spirit was cut by one-third.

In Japan the rice allocation for the national drink "sake" was reduced on the outbreak of war by 20 per cent, and subsequently by 48 per cent. In South Africa the official statistics furnished to us show that during the 1942-43 census of production period, the following quantities of materials were used in breweries: malt, 7,939 tons; sugar, 1,072,438 lbs; kaffir corn and kaffir corn meal, 333 tons; maize, maize grits, maize meal, 3,670 tons; barley, 9,922 tons. (It is estimated that 92 per cent of the food value of barley is lost by conversion.) The enormous consumption of valuable food material in other branches of the liquor industries will be obvious.

The need for a thorough investigation of the present position in its relation to such rationing as has already been effected has now become dire; for the sake of our own starving people and the plight of other lands we are now entitled to ask, if not indeed to

demand, that our legislators ensure that such investigation be made immediately and such action taken as is found to be justified and practicable.

## Truculence and Misunderstanding Between Africans and The Police

Constable A. F. Buso, Johannesburg, writes: I have been greatly perturbed by the speech made by someone who, in his reference to the police, overlooked the fact that the African public's truculence has in a large measure contributed to the misunderstanding existing between police on the one side and Africans on the other. I do not deny the fact that some members of the force are illiterate; but during my long period of service in the police force, I have on several occasions met Africans who, when asked to produce their passes, have behaved in a disdainful manner and judging by their supercilious gaze, they have left no doubt of the contempt in which they viewed me.

Naturally, this sort of behaviour instantly arouses one's anger, and nobody can blame the policeman who takes the necessary steps to exercise his authority over such people. I would advise obedience and respect rather than contemptuous behaviour and truculence as virtues. The latter, unlike the former, are roots of trouble.

## Africans and The Changing Times

P. L. Tsele, Pretoria, writes: I have no desire to present before readers formulas which are cut and dried; but I merely seek to summarise and put together gems collected from long-standing discussions on our problems.

We are undergoing a slow change in the whole structure of our social, economic and political life, and it is worth while that all Africans should know and understand the factors influencing or directing this process. Our leaders are called upon to shoulder great burdens; and tact, endurance, honesty and sincerity must be their guiding stars if they hope to steer us to the desired goal. They must carry the people with them; they must see to it that the masses support such national organisations as the African National Congress and the Teachers' Organisation.

## Education Department's Progressive Step

Dikotsi Hoeane, Witbank, writes: The abolition of the Transvaal "native" teachers' lower certificate (commonly known as the "third year"—and at times the "dead year"—teachers' course") is a worthy step forward for which the Transvaal education department must be congratulated. This step marks the beginning of real education for Africans in this province.

We are all conversant with the critics who have quoted this certificate in support of their claims that the African should never be educated as he has not the aptitude for learning. This, of course, results from the failure which many third year teachers have proved in the field. But the cork-eyed and biased critics who indulged in such criticism failed to grasp the fact that that course was hopelessly inadequate and it did not equip its tenants with material sufficient for the teachers' calling.

It is fantastic to give a standard six child three years training in so important an aspect of school life as the teaching method, and also the principles of education and then expect such a child to prove of any use as a teacher at the end of its three years' post standard six training. Yet this is what the third year teachers' course has always been. Let us hope that it leaves us never to return!

## Backward School Children

"Natural," Randfontein, writes: Your contributor who wrote under the heading, "Unfair Treatment of Students," is under a

misapprehension. He takes it for granted that all children are bright and normal; also that given enthusiastic teachers, backward children as well as others should pass their examinations with flying colours! I am, of course, quite in agreement with him when he censures teachers for their derogatory remarks directed against their pupils, as there is no earthly reason why such remarks should ever be made in the classroom; especially in connection with the dullards.

Backwardness, like many other human defects, cannot be ascribed to those with which they are afflicted; but backward pupils, like the brilliant and progressive ones, are all the children of God, and they all deserve fair and unbiassed consideration. God alone knows the workings of his purpose in so far as His creatures are concerned, and in a small way, we are shown in our everyday lives the provisions He makes for those whom the world scoffs and derides.

Time and again it has been proved that the child who proves a brilliant scholar fails dolorously when faced with the demands of the other school—the world outside the classroom—while the dullard shines in the spheres of business, commerce and other activities in the world. That is just how God works. In this country, as well as in other lands overseas, the backward pupils are separated from the brilliant ones, in order to give the latter a chance to go ahead. What we need today is that similar school should be run for backward children among Africans.

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

## THE LYCEUM COLLEGE

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**RECKITT'S BLUE**

## Mrs. Npedi GETS NEWS ABOUT TEA!



Mrs. Npedi: "Tell me, Mr. Grocer, can we get as much tea as we want, now that the war is over? You know how much we all like tea!"

Grocer: "Yes, Mrs. Npedi, I know that you and your family found out long ago that tea is always very refreshing and good for you, but I am sorry to say that even now tea is still scarce!"

Mrs. Npedi: "Thank you, Mr. Grocer, I'm certainly looking forward to that time!"

Grocer: "Well, the Allies have still to put things right in Europe and the East (where our tea comes from) and they must bring the troops back home. Men and ships that used to bring us tea from far away India, Ceylon and the Netherlands East Indies are still busy on both these jobs. But soon the ships will be bringing us all the tea we want!"

Mrs. Npedi: "Why is that, Mr. Grocer?"

The happy TEA DRINKER Family always drinks TEA. They say:



**TEA is good for us!**





# DITHUTO TSE DI TSERWENG MO KOMELELONG

E rile mo thutong e fa pele ga e ra umaka fa komelelo e se tiragalo ya motlholo, e le tiragalo ya tlhago e setseng e kile ya wela dinaga tse dintsi tsa lefatshe esita le mo metlheng ya bogolo-golo. Go bile ga ba ga boelwa fa batho ba le nonofo-kgolo go e gaisa ka go bo ba ka dirisa tlhagonyo ba lwantha bosula ba komelelo. Se se kgatlhang gape ke gore tlhagonyo ya motho e mo file botlhale ba go kwala ditiragalo mme ka moo re sego go itse tse borra-etsho ba di re tlogeletseng mabapi le ditsela tse di ka tsewang go lwantsha matshwenyego a leriwang ke komelelo.

Re leboga le go rorisa baruti lego e mpfsa, mme re bile re ba ba nonofisitseng merafe ya tihaloganya se bo-rraetsho, ka Bantsho go itse go ipalela "Lo-kwalo je Legolo go tsothe ka Lefatshe," BEBELE. Mo go lone go rulagantswe dithuto tse di-kgolo tsa go lwantsha komelelo le leshekere. Tsayang sekao ka polelo e go setseng go umakilwe ka yone, kafa Josefa a neng a thusa-nya le Faro Kgosi ya Egepeta go tla mathata a leshekere je le boitshegang je le neng la kgerepa lefatshe la Egepeta ka dingwaga di supa—tiragalo ya bogologolo ba dingwaga tse di balwang ka dikete tse dintsi.

## KAFA JOSEFA LE FARO BA TLHABANYENG LE LESHEKERE KA GONE

Faro, Kgosi ya Egepeta, o ne a lora toro e a neng a e phutholele- lwa ke lekawana la morafe o sele la dingwaga tse di masome- mararo, e tlhalosa gore e tla re mo dingwageng tse di supang tse di latelang go baane le thobo ya di- jo e kgolo mme e tla thathangwa ke tse dingwe di supa tse mo go tsona go tla wang tlala ya majadik- atana. Faro o ne a ga-kgamalela ka kgatlhego, thano o ya ga Josefa mme o ne a mo naya thata le nonofo go dira leano la go ipakanyetsa mathata a dingwa- gaseo.

Motlhalefi Josefa o ne a naya Kgosi Faro tlhagiso ke e: gore go kgethwe banna ba ba se'eng tlhago go ya le lefatshe lotlhe la Egepeta go phutha mabele a karolo-ya-lesome mo malwapeng otlhe a morafe mo dingwageng tsothe tsa kgora mme a leriweng mo difa'eng tsa semorafe tse di mo taolong ya Kgosi, go tla dirisiwa mo nakong ya leshekere gore setshaba se se ka sa wela mo tlong mme sa nye'e'la ka mopa'o.

E rile lwabofelo dingwaga tsa leshekere tsa goroga mme lefatshe lotlhe la tlhoka dijo mo dingwa- geng tse tlhano. Ke gona Josefa o neng a bula difala tsa mabele a kgobokantsweng metlheng ya kgora mme a rekisetswa baagi ba Egepeta.

## SE TIRAGALO E RE RUTANG SONE

Mabele a re ka a tsayang mo potelong ke gore e re mo dingwa- geng tsa thobo le dijo tse dintsi re dire ka nonofo go oketsa dijo tsa rona; go tlhagafalla ditlhagiso tsa Mmuso le gore e re mo di- ngwageng tsa kgora re direng dipolekole tse dikgolo tsa mabele le mmidi gore re tle re thusegeng metlheng ya tlala. Re eleeng tlhoko nnete ye e reng, setshaba sa Egepeta sa thusega ka lekolwa- nyane la morafe o sele. Ee, ke tiragalo ya bogologolo-tala; mme go na le e nngwe e diragetseng mo dingwageng tse di masome- mararo jaana mono S. Afrika.

## TIRAGALO E NNGWE

E kile basadi babedi ba Bantsho, mongwe a rwele kgamelo e tletse mmidi mme yo mongwe a tshotse e senang sepe, ba ya felong ga tlhwatlhwa golo go- ngwe. Ba ne ba tswa malapeng a bapileng e le bokgakala ba dimmae di le some. Kwa benke- leng wa ntsha a tshela mmidi wa gagwe mo kgetseng mme a fiwa madi. Moragonyana, mosadi wa bobedi a tlatsa kgamelo ya gagwe ka mmidi a o reka mo kgetseng yona ele mme a o due'ela madi a magolwane go feta a amoge- tsweng ke tsa'a ya gagwe.

E ne ya re mo ngwaseng o tihat'hamang kgaolo yotlhe ya welwa ke komelelo e e boi'she- gang mo e leng gore esita le kwa mabenkeleng mmidi le mabele di ne di tlhokafala mo go maswe. Ka ntsha ya leshekere le mopalo, ka bobedi basadi ba, ba ne ba lathe- gelwa ke bana ka loso. Ke polelo e tletseng bonnete ka mathakore otlhe—a ke lo e akanyeng mo dikgopolong tsa lona.

## GO DIRISA THUTO E TSE- RWENG MO MATSHWE- NYEGONG

Jaaka go setse go umakilwe komelelo ba se tiragalo ya tho-

lego e mpfsa, mme re bile re tihaloganya se bo-rraetsho, ka thutego ya tse di ba dirfaletseng pele, ba neng ba bona ditsela tsa go tla matshwenyego a yone. Mokgwa mongwe o le gompieno e santseng e le tlwaelo mo mafa- tsheng a mangwe ke go epa mahwiti a dipolekole le difala tsa merafe ya Batswana.

E rile fa matlo a tlhotlwa a ata mo merafeng le madi a simo- lola go nna mantso mo diatleng tsa batho ka go a sebeletsa, merafe ka bontsi ya lebala mo- kgwa o mme ke ka moo ya reng fa mopalo o wele, ba ba nang le madi ba tshwane fela le ba- humanegi.

Lo a itse gore esita le mo me- tseng e megolo ya la Kopano dijo tse di jaaka nama le mahura di ntse di "rekwa ka tlhago ya motho" mme bupe jwa mmidi le mabele le makwele di be di rekisetswa batho ka mokgwa o ngotlegileng.

Mo po'elong yo tiragalo ya leshe- kere je le kileng la nna teng ka motlha wa ga Josefa, go boletswe fa karolo-ya-botlhano ya mabele a ditsha tsothe tsa temo a ne a rorelwa kwa Mmusong wa Ege- peta mme ya re mo dingwageng tsa kgora ga lengwa mabele a tla thusang fa tlala e wele. Le mono S. Afrika e rile mo me- tlheng ya ntwa ga dirwa tiro e tshwanang nayo—yeo ka ithaop' merafe ya Basweu le Bantsho e neng ya thusanya go tshwaraga- ne a tiro e neng e okametswe ke dikgosana tsa Puso mme merafe ya adimana ka ditsa-bone go dira tiro yotlhe ya masimo.

Morero wa tiro e ne e le go thusa go fepa masole kwa tsha- banong le go tla'elets'a fa tlala e wele mo magaeng.

Mo metseng mengwe go ne ga agiwa difalana tsa go tshela mabele a masimo a ntwa ao mo temong ya one, thobo le gopho- thwa, thuso ka mokgwa wa sema- rafe e neng e dirwa ke banna, basadi le bana.

Mo komelelong e boitshegang ya bofsa jaana, mafatshe a neng a tshegets'a mokgwa o, ga a ka a tshwara bothata jo bo tshwanang le a neng a sa iri- leano lepe la ip'emelo. Re lo tlhagisa go nna le ipakanyiditse mathata le matshwenyego.

## THUSO E TSWANG MO KGOSING

Fa re leba thuto e tshwantsh'- tsweng ke tiragalo ya ga Josefa, re tla lemoga fa ka ntsha ya bosimanyana le boditshaba b' gagwe, d'kgakolo'o tsothe tse a neng a di dira, di ne di tshwane- tse go tisiwa ke Kgosi ya lefatshe. O ne a lopa Kgosi Faro gore a mo thusa gore a tle a tswedisetse- pele maano a gagwe.

Go eme jang le rona? A ga se gore gantsi makolwane a tswang go thutela temo kwa Fort Cox kgotsa gongwe fela, ka ntsha ya go tlhoka thuso le tlhotlheletso mo Dikgosaneng le Dikgosi, ba sit'we ke go abela merafe kitso ya bone e ka solegang molemo? Ba tshwanetse go bona thuso mo baetapeleng ba merafe gore ba tle ba tlhabelolele batho kwa me- kgweng e mentle ya temo e busetsang.

## THUTO NNGWE KA POLELO YA GA FARO

Mo Lokwalong lwa Tshimologo, re badile fa tlala e ne e wele ka tikologo yotlhe ya Egepeta mme batho ba ne ba ya go reka dijo mo difaleng tsa BaEgepeta. Le bo morwa-rra Josefa ba ne ba bona thusogo ka tiro e ntle ya bo "mathaku go fswa mabapi" e neng ya pholosa merafe. Mo ntsweng ya go tlhorontsha kome- lelo go batlega gore merafe e utlweleane botlhoko, e ratane le go thusanya.

## Pretoria Notes

(By "Spark")

The question of municipal bur- saries is fully occupying the Pre- toria Native Advisory Board, and at its monthly meeting several applications for bursaries were considered. Three were for univer- sity education and the rest from students who wished to enter various institutions. The Board under the leadership of Mr. C. B. Mbolekwa is making progress.

### A New Bus Terminus.

The City Council has issued a notification that in the near fu- ture, African passengers will not be allowed to queue up at the Market Square bus terminus. The new bus depot will be at the Marabastad bridge, that is, near the Marabastad Police Station. This will inconvenience thousand- s of passengers from Eatwood Erste Rust and Lady Selbourne. What is more, all workers in the centre of the capital will also be affected. This is an unnecessary pinprick which might again arouse fierce controversy.

### New Secondary School.

Another African secondary school has been opened at Lady Selbourne with about 70 or more students, Mr. S. P. Kwakwa, B.A., is the principal of the school. The African Hofmeyr high school at Atteridgeville started the new term with about 240 students on roll; Mr. Michael F. Ntja, B.Sc., the new principal, has a staff of seven graduates.

The election for the school committee for the Walton Jame- son school took place on Satur- day, February 16 and the follow- ing were elected: Mesdames Albertina Mbolekwa, Rebecca Mashishi, J. Chiloane with Messrs Ish. B. Moroe and A. Mo- kgatle.

The school Board election of the Hofmeyr high school took place on March 1, 1946.

### Personalia

Mr and Mrs Joseph Mashishi are mourning the death of their youngest daughter.

Mr. Henderson K. Binda who has just returned from leave at Erme o, reports that abundant rain has fallen in the Eastern Transvaal.

Miss Nellie Maduna-Mokoena of Arcadia, has gone to Heilbron, O. F. S. for three months on vaca- tion.

## James Donaldson Award

Recommendations are invited for this award for 1945 and 1946. The award, which takes the form of a suitably inscribed vellum and a gift of £5, is made annually to an African man or woman in recognition of meritorious and devoted service to the community.

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

Recommendations should reach the Secretaries, Bantu Welfare Trust, P.O. Box 97, Johannesburg, not later than 31st March, 1946.

### AWARDS TO DATE

1940: N. Mnyandu of Dundee Natal; He was an employee of the Church of Sweden Mission, Dundee, Natal. A faithful worker since 1901 among his people.

1941: Minnie Ngeezulu of Graham- stown. She was a widow of Graham- stown who for the past 30 years, de- pite her own poor circumstances, de- voted her energies to assist the needy of whatever race.

1942: N. A. Mazwani of Transkei. He founded farmers' organisations, women's organisation, co-operative societies, etc.

1943: Headman Nlukayi Ndunge, Kentani. He built schools, en- couraged modern agricultural methods in his location. Cared for the deaf, dumb and needy. Member of Native Appeal Court.

## New Training Centre For Africans

The first departmental college in the Transvaal for the training of African teachers will be established by the Transvaal Education Department by the end of this year or early next year.

The situation of the college has not yet been decided, but it is likely to be in Pretoria. A special building may be erected.

The training courses will last two years and will be open to matriculated students only. A number of bursaries will be made available at the outset.

## Orlando Wedding

(Mr. S. L. Lethaku)

A grand wedding took place at Orlando Township, recently, between Mr. Robert Madayi of Vereeniging and Miss Lucy Goapele of Mafeking.

The bride's maids were Misses H. Lechuti, H. Letlhaku and S. Sekoboto, while the best-men were Messrs. J. Mosiane, J. Koloti'e and Sehume. The bride was well adorned in a smart white frock with a splendid train, and the maids floated in well cut ankle-length blue gowns.

The marriage ceremony was conducted by Rev. Mavusini of the Methodist church.

The reception at bride's home at Orlando was well attended. Among those present were Mr. and Mrs. M. Motlhabane, Mr. and Mrs. W. Mosikari, A. K. Goapele, S. Makhafola, E. Senokwanyane, J. Mo'efi, A. Selechoge, N. Nakedi, L. Lefenya, M. Nchupetseng, E. Kgobe, J. Seadimo and several others.

## The Song of Freedom

(By Peter N. Raboroko)

Thro' night and day I hear your joyous voice's call, In whispers and aloud I hear its song;

I cannot rest, I cannot wait for long.

Enow, I must seek yo, tho' I may fall. Our mothers all, our fathers too, do come.

Our young and old, our boys and girl's, do hear, Fair Freedom's fateful song, from far and nea.

You need must break your chains and be like some

Who, for their Faith and Free- dom's sake, forsook

Their all, and followed her thro' stress and strain.

You dare not be pow'rless for long, it's plain.

You must share NOW full pow'r in every nook,

To you I give myse'f, my soul, my all,

To serve, to love, and to obey your call.



## MOTSHAMEKO O BATLA MMELE O TLHAGA

Legale ha ditshika dile bokowa mmele o tle o nna o tapitigile o sena botshelo. BOTSHILO LE BOTLHAGA tse di ka COSANG thata ea marapo ke selo se se ka nngang gona haele se coa mo mme- ding o nang le Ditshika tse tshedileng sentle.

Gona le tselo e ngwe fela e tlhomameng e isang mo BOTSHILONG YO BO ITEKANETSENG tselo se ke go dirisa Virata. Ke sona se se dirang gore batshameki botlhe mo South Africa ba e dirise. Ba choanetse ba nne BA ITEKANETSE ba le TLHAGA, ba tle ba fenywe mo metshamekong e ba e tshamekang.

Bala se Chas. T. Martin, Captain ea Oriental Cricket Club see buang ka Virata:

Langa Township, C.P.

16th October, 1934.

"Banna ba ba bokowa ba ba lapileng ba ka seka ba tshameka Cricket sentle. Ke lemoga gore Moncha- fatsi le Mothafatsi eo siameng ke Virata. Mo- thafatsi eo oa ditshika o nchupeditse gore Virata e dira monna a tlhalele. O tshameka motshameka o siameng kagone Boboko le Ditshika di nonofala dia tshela. Yaka monna oa motshameki kea di ditla."

(Le koodiloe ka) Chas. T. Martin.



CAPT. C. T. MARTIN

VIRATA e rekisoa gongwe le gongwe ka 1/9 (50 pills) le 3/3 (40 pills) kgotsa u romela mo go P.O. BOX 742, CAPE TOWN o romela madi. Sephuthelo sa cone se setlha.





# MAANDA NDI U PFANA

(Nga Johannes Musandwa)

Vuwani, Vuwani, vhavenda na Matshangana Duvha lotsha ndi kale tsho ra dzula tsha kale afho Shangoni la Venda khari thanyeveho ri a zwi divha uri pfunzo yo swika lo-Kovhela ngeyi Shangoni la Venda khari pfane na rinnevo vhavenda na Matshangana ri ite tshithu tsitshishi ngauri zwakale zwo fhela hu da zwiswa khari, dou vkhona dzinwe dzi Tshaka zwine vha riita rihonga ro vha ri siho.

Tshaka hedzi nzhi dzi tshi swika the ri rumele ngeyi Khoroni ya Shango Mafhungo Khamunwali R. V. Selope Thema zwino ha khari livhuhe vhabali vho yaho ngeyi (Gandoro) ofisini ya vho Thema khari li vhuhe vhabali vhanwe ndi vho J. P. Mutsila mavho D.A. Maphiswana nathanwe vhabali vho lwaho uri luambo lwashu luvhehona ngeyi Khoroni ya Dzothe Nyambo dza Shango.

## A Tsakile

Mun. George Shirinda a tsala leswi: Ndi tsaka ngopfu kuvona Matshangana a tsarile timhaka to saseka a phepheni ra "Bantu World." Hina Vatsonga hi ti kuma vutomi; hi rivala vatsari va ka hina, a hi va voni vatsari va karateka eShipilongo. Hi rivala hi ku dya swo saseka lahayaa Joni. Hi rivala hi ku dya ma "fishi na ma chipusi" ntsena! Vanwani va rivala yi Mbhambha, vanwani yi Nwasisa. A yi phukeni hi ku va nkari i hi pfumela.

## Switshudeni ni Matitshara ya Kurulen

(By S. J. Hlekane)

Kurulen Kururile kambe mitirho ya kona hi leyi yi hla marisaka ni kutsakisa. Hi lembe ra 1937 kusukile emadajha mangari mangani ya ya Lemana kuya dyondza vutlhari, leswaku va ta pfuna muti ni vanhu va ka vona Loko vari kwale Lemana ya naverile ku tirha ni matitshara ya vona va kwale Kurulen. Kusungurivile nhlengoletano leyi yi nga thiywa "K. S. A.," hi leswaku: "Kurulen Students Association." Madjaha lawa loko va vuya kaya hi tiholidiyei, va endlile nhlengoletano kunwe ni matitshara ya vona ku hamba hilaha va nga pfunaka hakona leswaku dyango wunwana na wunwana wu tshama wu sasekile.

Mutshami wa shitulu, yena Mr. J. C. Marivate, o anakanyile leswaku swi nga pfuna ngopfu loko; kurhanga hi ku kuma mali leswaku ku ta shaviwa tinyiko ku nyika la'va nga ta va va tirhile swinene.

Tinkhonsati ti endlivile swinene hi ndlela leyo tsakisa kutani mali na yona yi kumeka. Siku rinwana vatswari va hlengoletivile kutani va byeriwa leswaku muti wunwana ni wunwana a ku kuleriwi mabulomu ya byariwa kutani lowu muti wu nga ta endla swinene wu ta kuma hakelo.

Mhaka leyi yi hlamarisile ku vona ku gingirika ka va manana kubyalu mabulomu ya tshakashaka. Ku sukele kwale va nge hi le "Shatu" swi e ehla hi shitarata ku fikela kwale ka Matsilele a yo va mabulomu tse-na. Loko munhu a famba hi shitarata o two ka Nkule! Ku nunhwela ka mabulomu. Hi malembe lawa ya 1938 na 1939. Kurulen o twakala shidumo sha mabulomu.

E ku heleni ka lembe, a ku ri ni shikambelo ku vona lava sasikiseke swinene miti ya vona. Tinyiko na tona ti shavivile ku fana ni tiborota, tikhopu, tishugabeyi si ni mikwana ya matafula. Miti yinwana yi "winile" yo fana ni muti waka Mabyalani, Shalati D. Ndelebe ni yinwana hi malembe la wa mambiri.

Hi lembe ra 1940, vanhu va komborivile leswaku muti wunwana ni wunwana wu byala miri ya mihandzu hikuva ku shaniseka a kuri kona ka kupfumala mihandzu. Na yona yi ve mhaka yo tsakisa ku vona hi laha va swi navelaka ha kona. A wo va nkitsikitsi lowu kulu.

Kutani hi lembe leri ra 1940 mpfula a yi nanga swinene kutani swi milani swifile. Va ringetile kambe hi lembe ra 1941 na rona a ri lembe le'ra mumu.

Hi lembe ra 1942, hlengoletano yi sungurile ku vona leswaku shona swi nge endlile kuri dokodela a hundza hi la Kurulen, loko a ya e Tlangelane. Hi kuva vanwana a va ri kona la'va nga koti ku ya yimelela e "Water-boom Store." hiko kwalaho ka vuvabyi. Mapapile ya tsarivile ya ya e Elim ku kombela mhaka leyi na ku kombela leswi va nge "Clinic," kuri yi va kwala mutini.

E ndzhaku ka nkarinyana hi lembe ra 1943, Dokodela o hundza hi kona kwala muti. Vanhu vo ta volo ntshi kutala! Dokodela o tlhela loko ripela.

Kutani timhaka ta ku kuma "Nurse" ti lavile ku karhatanyana; kambe yena Mr. J. C. Marivate a ku: "Hey! mi nga vileli hi ku kuma Nurse; mina loko ndzi ta la Kurulen, ku ta dyondzisa, ndzi mitisele Nurse yena loyi ndzi nwi tekeke," Hlengoletano yi kui hiyaa! Kuhleka, yi pokotela ni mavokoku komba ku nkhe-nsa.

Hi lembe ra 1944 mirhi yo ta fika kwala mutini yi vekwiwa e kamarini yi wana ya le "Shatu" hi thele yi ndlu ya "Clinic" yo sungula ku akiwa.

Hi lembe ra 1945 yindlu leyi yo tahela, kutani mirhi yo ta tshama e ndlwini ya yona. Dokodela loko a ta, o kuma vanhu vatele swinene; na yena Mrs. L. J. C. Marivate, Nurse, a ku: "A ndzi nga tlangi na wona ntiro lowu; ndki ta wu tirha haku-nene."

Kunene namutlha vanhu vaborisawa timbanga ta vona, ni vuvabyi byi wana ni byi hwana. Vanhu la'vo tala la'va humaka e kule va kuma ku pfuneka loku kulu. Madjaha lawa ni vanhwana la va va G. Ntsumele, E. D. Makhuba, G. Ndelebe, P. Matsilele, A. Hlekane na Mr. J. C. Marivate, F. A. Ndelebe, A. Shallowings Shalati, N. Mabale na vanwana ni vanwana la'va nga kona va ha ya mahlweni ku kanela ku vona hi laha va pfunaka ha kona muti ni tiko.

Yi nga va mhaka yo tsakisa swinene lo ngi switano hikwako lomu Switshudeni swi nga kona, ku va ni twanano lowo tano kunwe ni matitsharo ya vona. Swa ha ta swinwana hi ta switwaku ku nga ri khale ngopfu yena mutsari Miss E. D. Makhuba va ka ri ku tsala leswi swi nga ta endlawa malembe awa ya taka.

## Nyimpi e Sikarhi ka Madjaha Mambirhi

(A. J. Malumbeti)

Khale loko swiluva swi nga si baleka, e Yuropa, a kuri na wa nuna wo thariha ngopfu. A nga ri na nwana, kambe hikokwalaho ka vutlhari bya yena, a ri na nthungu lowu nwi yingisaka. E sikarhi ka nthungu u kumile mufana ntsanana wo thariha ngopfu, a yingisa a endla hi laha a lerisiwa ka ha kona.

E ndzaku ka nkarhi, mufana loyi wo thariha, u rhumerivile e tikweni rinwana ku ya dyondza kona sikolo. U yile a ya tshama a mutini wa mubho loyi a dyondzekileke ngopfu. Kwa loko mutini, a ku ri na wa-nsati loyi a nga yena a nga ta nwi dyondzisa.

Mufana, u khensile, kambe le-swi Mamarisaka, hi leswi se a nga hari mufana wo yingisa. Siku rinwana u holovile na wansati loyi. A setsha swikhwama swa wa nuna loyi a thamaka a ka yena loko a nga ri kona. A ba nwhanyana loyi a thamaka, na yena loko va sele vari vambirhi.

Wansati loyi a nwi dyondzisa swi nwi vilerisile. A ringeta ku byela nuna wa yena, kambe nuna wa yena o kokela a tlhelo. Le sikolweni na kona, loko va ku va ringeta ku nwi hubisa leswi a ha ku fika, a ba hikwavo.

Siku rinwana nuna loyi a thamaka na yena, a fikela hi telegram. A nga ri kona, kambe mufana, a sindzisa nsati wa yena kuri a nwi nyika telegram leyi a hlava.

Loko a nwi vutisa kuri hi-kokwalaho ka yini a lava ku yi vona, yena a ku: "i ntirho wamina ku kambela hikwaswo, leswi fikaka la ha mutini." A e ngeta a ku, na swona ndzi tirha, ntirho wa hos! ya mina le'yi ndzi rhumeleke kwala; kunene u nyi kiwina a hlava, a tsaka.

Siku rinwana, u endlile swo biha ngopfu; le ro kala a ti vona ndzulu. A ringeta ku tsumama, va ya khoma, kambe u va onhile vamburhi hikuva a famba na mukwana lo wu kulu. Loko a fikisile e mutini u ti sorile hi siviti kambe hikwaswo leswi a nga swi e ndla a swa ha lulamanga. I nyimpi leyi, madjaha ya le ntsunge ni a ya ri karhi ya lwa, le'ri rinwana va nga ri hlula.

## Vendaland

(N. J. Nevari)

Ndaa, vhabashu! Mafhungo asia vhabashu: nga ri vuwe ri Lavhesele hubvapo nduvha Shangoni Labashu nga ri disedze na zwino hu tshi kha di vha Matsheloni nga luambo Lwahasu o vhari Mulinda kwali uya hnduwa dzisa athu u pala mavhele. Na nwaha vhari venda ndi kwine kha, Mavhele. Na zwino vho. N. T. Nevari vha kho uya venda u ga dzidza Lara vha yo vkhona vha bebi vha vho kha muhundu uno pfi vhufuli bathavha vha do vhuva vhatshi ri vhudza zwavhudi ngaha mavhele, vho N. T. Nevari vhari vhatshu ngari vume nga maanda.

## Mafhungo a Tshikolo Tsha Matatani

Ndaa, ndiri zwikolo zwa Matatani zwo no thomiwa u hulungwa nga wanda na nga ngomu. Nau semendela fhasi haswo. Vha khou shumaho ndi muranga phanda wa Kereke vho J. Mulaudzi mavho J. Madima, ho sainiwa uri vha do fandelwa nga mahumi mavhili na bono mbili.

Na zwino vho thenda heneyo tshelole: na mudededzi Mistress Rebecca Madiba olitsha u funza Matatani na zwino u khou funza Tshakuma, u funza J.C. na Standard VI.

Ndene we a vha a tshi khou funza tshivhuru Matatani. Zwino a humu munwe vandede, dzi ene a kona u funza tshivuru ngeri Matatani. Ri humbela vhanwa na khoro ya Matatani uri vha humbele mufunzi Geisetshe u muvhuse hafhu ngeno Matatani.

Na zwino vhanwa vha Matatani vho sola vho tungufhala nga maanda maluhwane. Hoyo Mistress Rebecca ndi musidzana o lungaho nga maanda. U tuniwa nga vhanwa na vhasidzana na vhasadzi vhothe vha mudini wa Matatani.

—Samson Mulaudzi

## Ntwanano Sikarhi ka Vatsonga

Mina nda ya nkhehensa marito ya D. D. Malongane loko a te mpfhuka ririmi ra hina ri engheniswiwe phepheni leri, a ku si va ni Mutsonga ni wunwe loyi a tsalaka marito laya tvalaka loko ku nga ri ku nkhehensa-nkhehensa ntsena.

Ndzi ta tsaka loko Malongane a ya mahlweni ni mhaka ya yena leyi a yi sunguleke ya tibuku, ku twa lomu a kongomeke kona. Ch. Mageza o tsarile a longolosa swinene hi laha Mutsonga a etleleke ha kona, a va a kombela hi rito leri a ku: "Pfhuka wena Mutsonga!"

Ndzi ta tsaka loko Mr. Mageza a ya mahlweni ni mhaka ya yena a komba tindlela leti Mutsonga a faneleke ku pfuka ha tona.

Kunene a hi etlele, ku fikela sweswi ha ha etlele. Nyini si endlaka leswaku hi etlele?

Yi nga va mhaka yo dyondzo-ke? Tinsaka tinwana tidyondzile ku hi tlula-ke? I nyini sa dyondzo lesi hi nga ha tsandzekaka ku si endla? Ku tsala ni ku hlava ha swi tiva. Ku aka ni ku rima ha swi tiva. Ku sungula "business" ha swi tiva. Ha ha lava yini?

Ku hlava i ku surha. Ndzi nga longolosa mavito ya sidyondzi, ni ya vaaki, ni varimi, phephe leri ri ngo tala.

Phephe ra hina a ri fanele ku humesa marito lawa ya vumbaka sa ntshumu ku ri ni marungulo ntsena ya tindlala, ku na ka mpfula. I marungulo ntsena leswi, a swi pfusi vanhu tani hi laha Mr. Mageza a vulaka ha kona a nge pfuka wena Mutsonga.

A hi laveni tindlela leti hi faneleke ku pfuka hi tona. Loko tindlela leti hi tikumile phephe ra hina ri nga ka ri nga ha vulavuri hi tlhelo ra ndlala, kumbe vudomu bya dyondzo.

Mina ndzi vona ku ri hi hava ntwanano, a hi mhaka yo pfumala dyondzo.

Mr. Marivate D.C., o ringetile "val dezia Bulletin" phephe leri ri helele kwihhi? Va kwihhi vapfuni va yena? Mr. H. E. Ntsanwisi o tsarile sibukwana. Si kwihhi? O seketele i mani?

A hi twanani varikweru, tshikane ku ri i vudomu mi ngo ri a hi si kula mehlekeweni, hi ni mavondzo.

Sana swa nononhwa ku endla "Co-operative Building Society, Farming Society, Marketing Society," kumbe ntwanano wa sibi ni sibi lesi nga hi nyikaka vito ni ku pfuna sikarhi ka matiko ya hina?

Valungu va ri: "where there is a will there is a way." Va engeta va ri: "divided we fall and united we stand."

Kunene Mr. Mageza nyika tindlela ta ku pfuka hi tona

—S. D. Shingwenyana.

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are all easily conquered by the combined power of PARTON'S PURIFYING PILLS. It is glorious to feel really well again, to feel that thrill of happy energy tingling through your Blood and Nerves, bringing back the desire for work and a brighter outlook on life. You can rely on PARTON'S. That we promise. Ask your friends.

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



# KOMELLO LE THUTO TSA EONA

## HO ITHUTA KA KOMELLO

Makhoaa a na le polelo e reng ntho e mpe ha e mpe ho batho bo-ile. Ke ho bofela hore re ts'oanetse hore re ithute ka tsietsi e kileng ea re hlahela. Leha e ba tahlehelo ea rona e kholo haholo ka baka la komello ena, bonyane re ka ithuta thuto e 'ngoe ho eona, e le hore ha komello e boitse hape e fihla ho rona—joaloka ha e tlamehile—re tla bo re e na le hona ho itukisetza eona ho feta lilemong tse ka pele.

### SETS'OANTS'O KA MERIANA

Mafu a mang a tla a nke e ling a bake mahloko le ho shoa hoo kang seoa sa tlala. Ka lilemo tse mahareng koana Europe mafu a kile a ripitla batho ba matse e mehlo, bana le basali ba e shoa ka baka la hloka-hala ha motho ea tsebang ho ka ba thusa. Lefu lena batho ba ile ba le nka joaloka haeba ba etetsoe ke Molimo ho ba ahlolela makhopo a bona.

Nako le nako, lefu lena le ileng la utloahala hohle Europe, le mathata a lona la tlala hohle litoropong le metseng e mehlo. Ha ho ka ha ba motho ea tsebang mo le neng le hlahla teng 'me kar-hoo ho bile boima ho nka mahato a ho le loants'a.

Kajeno rea tseba hore mafu a mpa eitse ha batho ba ntse ba e atisoa ke matsetse a fumanoang tla ka bongata motseng ona ha litobeng 'me kahoo re na le hona ho a loants'a e sale nako. Kajeno seoa ha se ntho e sa hlohang e tsejoa naheng ea Europe leha se sa le teng ka Bochabela bo Ho-le moo batho ba teng ba sa ntsa-neng ba hloka tsebo e kang ea Europe mabapi le tsa hlokomelo ea bophelo ba bona. Kahoo, li-kepe tse fihlang mabopong a rona li hlokomelo ka matla ho bona hore ho se be teng litoeba tse ka fumanoang ho tsona le ho bona hore ha ho motho le ea mong ea ka sekepeng ea ka bang o jeoa ke lefu la mofuta ona.

Metseng ea rona re hlokometse ka matla ho thibela hore ho se be teng litoeba tse ngata; ka na-ko e 'ngoe ho lekoa le ho thibela



Mona ko kopangoa manyoro le phosphate polasing ea S.A. Trust mane "Shiela" haufi le Lichtenburg, Transvaal; ana a tla aroleloa balemi ba Ma-Afrika mapolasing a Lichtenburg, Transvaal.

hohle hoo kang toeba hore ho se ke ha kena metseng ea rona.

Meriana e re boants'ise kamoo ho ka thibeloang lefu la ts'ollo; hape e re thusitse ho fokotsa mafu a mang hore a seke a ata li-naheng tsa rona. Mehlang ea kha-le ho ne ho se motho ea tsebang se bakang lefu la ho ts'olla ebile ke ka hona ho ileng ha ata taba ea hore ha ho motho ea ka phekolang lefu la mofuta ona.

Joale rea tseba hore re ka fumana lefu lena ka ho noa metsi a sa hloekang kapa ka ho ja li-mela tse sa hlatsuoang kapa esita le lona lebeso haeba le e tsoa tulong e sa lokang. Meriana oa ntho ena o pepeneng. Re ts'oanetse ho hlokomela metsi ao re a sebelisang le hore re hlokomela kamehla ho boloka mahae a rona le mele ea rona e hloekile kamehla.

### THIBELO EA KOMELLO

Le tla bolela hore komello e bakoa ke ho hloka-hala ha lipula le hore ha le na hona ho laola lipula hore li ne. Ruri hona ke 'nete empa leha ho le joalo re ts'oanetse ho hlokomela tseba tsa ho e thibela.

Ena ke thuto eo mang le mang a ts'oanetseng ho ithuta, ekaba Lekhoaa kapa Mo-Afrika. Koana motseng oa East London, Koloni, ho bile le khaello e kholo ea metsi sa emong sa a, e a e a kholo ruri, hoo ka nako e itseng batho ba ileng ba boleloa ho sebelisa metsi a itseng ka letsatsi le le leng, ba khalemelo le ho se sebelise metsi a ho tala.

Lebaka la taba ena ke hobane East London ha e eaka ea itukisetse ho emella komello e kholo ka hore e boloke metsi a eona. Kajeno batho ba teng ba e fumane thuto 'me ba tla leka ho aha libaka tse kholo tsa ho boloka metsi hore a tle a thusa batho ba motseng ona ha ho fihla komello e 'ngoe hape.

Esita le koana Pretoria batho ba teng ba ne ba atisa ho ts'epela metsi a liliba tse haufi le motseng oa teng. Mehlang ea pele metsi ana a ne a lekane batho ba teng ba neng ba se bangata; e-

Ha re na matamo a maholo joaloka a mane naheng ea India le Amerika, moo teng metsi a matamo a noesetsang limaile tse likete tse tsa masimo, empa le matamo a maholo ao re nang le eona, a kang Hartbeestpoort haufi le Pretoria le Vaal-Hartz a thusitse haholo ho ts'elleng masimo ao kantle ho thuso ea eona re ka beng re hloleha ho etsa letho. 'Muso o na le maano a maholo a ho eker-tsa merero ea ho noesetsa nakong e telele ea lilemo, empa ho tla batleha batho le ntho tsa ho phe-thisa merero ena. Tsena tsohle li tla batla tjehe e kholo. Ha re ka ke ra ema, hobane selemo se seng le se seng se matla haeba re rata ho boloka mobu oa rona.

### MORERO OA PELE KE HO BOLOKA METSI

Ha li kae libaka mona Afrika e Boroa moo re ka reng pula e hlile e ngata ho ka khahlana le seo re se batlang. Libaka tsa moo ho phelang Ma-Afrika li lehloho-nono temaneng ena hobane li moo pula e nang botebo ba inchisi tse mashome a mabeli. Mona ho akaretsoa litulo tsa Ciskei, Transkei, Zululand le libaka tse ka Transvaal e Leboea.

Se batlehang ho rona ke ho bona hore mashome ana a mabeli a fihlisisa a sebelisoa ka hlokomelo e seng ka bohlasoa. Kotsi ke hore pula ha e na monye-la masimong empa e tla phallela linokeng ebe joale e phallela leoatle. Hona ke ts'enyoo e makatsang hobane ha ho lahlehe metsi feela, empa ho senyeha mobu o mongata o lokileng.

Ke tokelo ea rona ho bona hore ts'enyoo ea mofuta ona ha e etsa-hale, 'me re ka thibela hona feela ka ho khothaletsa temo ea mero-ro.

Le ka mohla leha o le mong, re se lumelle linku le lipoli tsa rona ho fula ka holimo ho lithaba, hobane mona ke moo mehloli ea linoka tsa rona e qalehang teng hammoho le melatsoana. Mehloli ena e tlamehile ho sireletsoa ka ho jala limela tse monyang metsi ebe li ea a boloka, kahoo e ka ba tsela e ntle ea ho boloka metsi a pula hore a seke a senyeha a baka meroallo e ka nkang mobu o lokileng ea o lebisla leoatle; mobu ona o batleha haholo ho le-meng lijalo tsa rona.

Re ts'oanetse ho hlokomela raphe, mokhoa oa ho poma leloli ka-ha le lona le e na le thuso o kholo ea ho monya metsi a ka sebe-lisoang ka nako e tlang.

### MOKHOA O MOBE

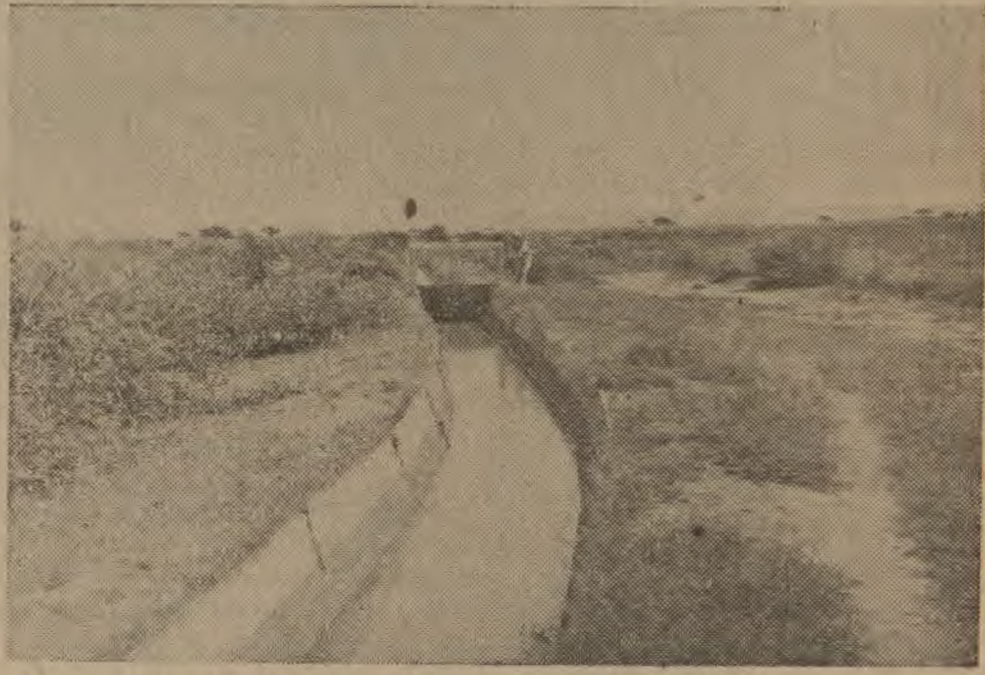
Lentsoe le teng le lehlo le se-belisoang ke Makhoaa le reng leha motho a ka etsa joang le joang, o tlamehile ho fihlela phe-letsong ea hae. Ba bangata ba rona eka hoja keletso ena ba e la-tela ka bofofu. Naheng tsa rona re etsa litsela tse lebang tulong e le 'ngoe feela—ha ngata ke tse-la e lebang selibeng kapa lebo-pong le itseng la noka.

Tsela ke ntho e bulehlang ka pele joaloka ha le se le bone ka ho lona. Haeba monna kapa mosali kapa sehlopha sa bana, ba ka fumana tsela e khuts'oane e-ba ba lebala ea mehlang, ka pele pele feela ba tla bula tsela e ncha.

Ho etsahala eng joale ha pula e na? Lea e tseba bohle karabo ea potso ena. Tsela tsena kaofee-la li fetoha melatsoana e tlosang mobu o lokileng oa naha. Mobu oona o leba nokeng ebe o lahlehi-le hohang.

Ho na le taba e 'ngoe hape—tselana tsena tsohle ka nako e tlang li ka fetoha mangope, taba e boima eo beng ba mapolasi ba ts'oanetseng ho e hlanaka. Ho nka nako pele hlaho e ka lokisa ts'enyoo e bakoang ke mangope ho feta ha e ka lokisa ts'enyoo e bakoang ke maoto a batho.

Litsela le tsona ha li sa lokisoa ka ts'oanelo li ka baka khoho-leho ea mobu. Hona le ka re ha se morero oa lona ke oa 'Muso.



Mona ke e 'ngoe ea liforo tse T'ung, C.P., li polasing ea moo ho lekoang ho ts'elloa metsi ea S.A. Trust.

Ke 'nete hobane 'Muso ke oona o etsang litsela le ho hlokomela hore li bolokehile hantle. Empa le lona ka nako e 'ngoe le ka 'na la thusa morerong ona. Ha pula e kholo e na, marulelo a mase-nke a tlala metsi a hoholang mah-laku le tse ling marulelong. Ka nako tse ling metsi ana a leba ho sele ebe a il'o baka tsietsi.

### LERUO LE LE NGATA LA LIKHOMO

Le se le utloile ho buoa hangata ka taba ena ea phokotso ea li-khomo. Le utloile le se boleloang ke ba hanyetsanang le morero ona, 'me haeba le le bohale, le tla be le bone kamoo taba ena e buuoang kateng le bo-'nete ba eona.

Nakong ena ea komello ba barata ba lona ba ile ba lahlehe-loa ke likhomo tse ngata 'me le ka bona eka ena ke tahlehelo eo ho tla ba boima hore le boele le fumant puseletso ka eona.

Ha ho motho ea lakatsang ho nyenyefatsa tahlehelo ena, empa re ts'oanetse ho tseba hore matla a likhomo ha se bongata ba le-nane empa ke botle ba mofuta. Likhomo li molemo ho rona feela ha li re thusa ka lebeso, nama le matlalo a matle.

Ba bang ba lona ha ba ea lahlehelo ke likhomo tse ngata 'me ha joang bo e ba botala ke lipula tsena tse neleng, le tla fumana hore tse seng kae tse setseng li tla ba molemo ho feta tse shoeleng ke komello. Li tla ba le lijo tse ngata tsa ho li ja, 'me hona ho bolela hore lona le bana ba lona le tla ba le lebeso le le ngata.

### HLOKAHALO E BOHLOKO MATSATSING ANA EA LIJO

Ka Pherekhong ngaka ea liphoo-folo ea 'Muso oa Kopanong e ile ea bolela e le koana East London ea re libakeng tse haufi le motseng oa le toropo ea Kingwilliams-town, ho shoelike likhomo tse fetang lekholo la likete ka baka la komello ena e teng. Hona ho bolela hore lebeso le nama li hlo-keha haholo. Ho se ho boletsoe hore kotulong e tlang, seemo sa lijo mona Afrika e Boroa se tla ba ka tlase ho mebethe e milione tse mashome a mabeli e leng le-nane le batlehang ho fepa batho ba naha ena ea rona. Lenane le-na leo e leng lona le batlehang ka selemo mona Afrika e Boroa le feta milione tse nne tsa fraga tse tletseng tsa koloi e nkileng poone kapa oona mabele.

Ho ea bonahala kahoo hore re tlamehile ho fata maano a ho bat-tia lijo tsa ho nka sebaka sa tseo re li hlokaang, lijo tsena li be le se batlehang ho tiiseng 'mele le kelello le matla a ho re re shebane le phetoho tse teng tsa bophelo le hloka-halo tse bakoang ke komello, lijo tsena mohlomong li ka ba boima ho feta poone le mabele le likhomo. Le seke la re utloa ka

phoso; nama, poone le mabele ke lijo tse lokileng haholo empa re ts'oanetse ho lula re emetse matsatsi a mathata le liphetho.

### MAANO A SENG MAKAE

(Jared e nyane ea meroho mahaeng)

Ka nako e seng kae e fetileng ho ile ha hlahla taba e 'ngoe ho e 'ngoe ea likuranta tsa Afrika e Boroa e hlahsang ka tjehe eo Mo-Afrika ea nyetseng a e fumanoang holim'a lijo; mona ho boleloa ka Mo-Afrika ea tlamehileng ho lula toropong ka baka la mosebetsi oa-hae, monna oa mofuta ona kura-nta ena e bolela hore o senyehelo ke pondo tse peli holim'a mero-ro feela ka khoeli e le 'ngoe. Leha eba ka nako tse ling meroho ena e ea fumaneha, leha hangata ho se joalo, tjehe ena e ka qojoa ke batho ba bangata ba nang le Jared e nyane feela pel'a matlo a bona.

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Miss M.F.S., Basutoland.

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### Tsa Smithfield

(Ke S. M.)

Sekolo sa hae mona Bantu Higher Primary se butsoe ke Moruti Father C. B. Hemsley, a ena le Benghali Herhaldt, Superintendent oa Lokeshene, le Mong. Kinderman setho sa Town Council.

Lengolo la Deputy Mayor (Letsoho la Majoro, Mong. J. de Wet), le neng le supa ho ba mohau ha hae ka mabaka ao a ileng a hloleha ho finyella sekolong, le ho lebohela Mesuoe haholo ka moo mosebetsi oa sekolo o bileng khabane kateng hlahlobong tse tsoang ho feta palong ea Balekuoa (Candidates) ba leshome le metsi e tseletsoeng ho fetile bana ba leshome le metsi e mene. Le ile la baloa ke principal (S. Molotsane).

Nehelo ea mangolo a Standard Six ho bana ba fetileng hlahloba ea Standard VI, e ne e tsamaisoa ke mong. Kinderman ea n'lelang a lakaletsa le-hlohonolo le ho lebohela ngoana e mong le e mong.

Mesuoe ena e se e khutlile phomolong: Baf. E. Madikane Mafeleng le Bloemfontein, R. Shabe Zastron, Beng. W. Hlatshwayo Johannesburg, A. Coangae Kroonstad le Johannesburg, J. Hlobelo Kopjes le Johannesburg.

Mesuoe ena e khutlile tulong tsa cona. Beng. A. Litscho Vanstandensrust, Posholi Vanstandensrust, J. Sebetelela Ficksburg, E. Moroeng Loskop, C. Raphael Struben Mong. Tsehis Paddastontein. Ka koloi ea hae e tala Dodge Bro ea 1938.

Ma-Students ana a latelang a motse oa rona a nise a itukisetsa ho khutlela li-kolecheng (Mophatong). Benghali: W. Tladi, J. Pitso, A. Sefako, A. Leepile le K. Malekele, Modderpoort, Maf. M. Senaane, G. Raphael, V. Watson le Mong. S. Ndwendwe Strydom, Mong. S. Coangae Kroonstad High. Mof. E. Ngadella Malcomess Secondary School, Alilwal North, Mong. Otto Leeuw Bloemfontein High.

Vekeng ena ho tla ba le selallo sa Morena Kerekeng ea Fora ka Moruti J. J. Pansegrouw oa Matlakeng.

### Tsa Trompsburg

(Ke Joel Khateane)

Mona re bona ka mor'a komello e kholo e bolaileng liphoofolo eo metsi a neng a se a beetsoe molao le nako ea ho khioa, ho ena pula e monate. Pula ea pele neleng mona e ile e na ka la 30 Ts'itoe, 1945. Ha re kopanya le ea Pherekhong, 1946 ke inches tse 3.36. Khoeling ena ea Hlakola re fumane 1.67 inches pele ho mahare a eona. Joang bo botala bo ea khahleha; bosehla ba komello bo nyamete.

Khotla le lecha la maki le felile kajeno e bile mahlhana a kene ho lona. Toloko ea teng kajeno ke Mong. J. W. Molora ea kileng a ba toloko torotoaneng tsena, Petrusburg, Ventersburg le Reddersburg le Mong. J. Ntali ea neng a sebetsa khotleng la khale le eena o boetsa mosebetsing oa hae oa ho hloekisa le ho hlokomela lekhotla.

Maoba ka la 16 Hlakola ho no ho jeoa lenyalo la Mong. Hlassa Blokmane ea lokeshene ho no ho nyaloa morali oa hae oa matsibola a nyaloa ke Mong. John Moorosi oa lesole ea tsoang Leboea le holimo. Kea bona o tsoisitse methaka ea hae ho se ho tatao ke e meng methaka.

### Tsa Lipapali Whites

(Ke Mongoli)

Ereka ha lipapali e le lijo tsa bacha le baholo mona Whites re se re qalle e sa le joale ho soebela. Maoba ka la 3 Pherekhong lipane tsa rona tse peli tsa futubolo li ne li futubetse tsa Wesselsbrone tse ileng tsa shapua 8-6 bobeli.

Kajeno re ne re patetsoe ke tsa Henneman tse peli le tsa Virginia tse peli. Kamoo re leng bo-mashapa ka teng, ra hla ra e sasara Henneman 5-0.

Koana phafa e kana e ntse e loke-la. Har'a lishapi tsena tsa Whites ba bararo ho bona ke matichere a bana ba rona, e leng beng Ts'iane, Musi le Sebati ea bapallang Frei Stata. Joaleka ha ba tseba ho ruta le ho shapa ka sekolong, le ka lebaleng ho ntse ho le joalo.

Eare ha le thetsea, ha Virginia e bona Henneman e roboroa sa ntjana ea borakana, ea be e se e baleha, kamoo lentsoe la Mosotho le reng: "Ha le emloe."



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## TSA TSHUANE HA MMAMELODI

(Ke "Semanya-manyane") Mokete wa tsatsi la Kgopolo ea sekepe sa Mendi o tla etsoa ha ke utloa kali 3 Hlakubele (March)-Morena J. S. M. Lekgetho Modula setulo le leggotla ba mema moga-fe ohle Ho etsua boipiletso go mesuoe, baruti le mafumagadi a merapelo go thusa ho etsesa ba-na sefika sa thuto.

### Lekgotla La Keletso

Lekgotleng la kgoedi ea Pherekhong la Native Advisory Board ho ile ha buisanoa haholo ka chelete tsa Thuto (Bursaries). Batsoadi ba bang ba kopile Mase-pala gore na a keke a ba thusa ka chelete ea go romela bana li-kolong tse phahameng. Eka ho bile le kopo ea bana ba matichere le bona ba kopile chelete eo. Che ba sharakane goba ho na qete (resolution) e reng matichere le oona a ka fua chelete ea goea likolong tse phahameng. Rea thaba go bona gore ke thato ea moetapele oa Lekgotla la Keletso Mr. C. B. Mbolekwa; le bana ba bang bo J. K. Matli, O. R. Mushi, E. Kekana le Mongodi e mogolo, Mr. Abel P. Mahlatjhe go thusa badidi le bana oa nang le boko hore ba tsoelelele tsoang e phagameng. Ho na le kopo tse pedi, e 'ngoe ke moshanyana ea ratang ho ea Fort Hare me e 'ngoe kea moroetsana ea eang Wilberforce Institute.

### University Ya Bana Ba Afrika

Motseag oona mokutu o mogolo oa tsoelopele o hlahile ka kereke ea Luta reformed me le tnao ho bona dinatla tse utloalang Bata-la marena Chris W. Prinsloo oa Faha la tsa Bata-la ha Mase-pala le George Grobler ke ba bang ba eme ka maoto hore kgoeding ena ea Hlakubele (March) ho simoloe University ya Bana ba Afrika motseng oa Pelindaba-Taba e thabetsoe haholo ke marena, batsoadi le bohle ba ratang thuto. Kereke ea Duteh Reformed e hile e shebile thuto eele ntho e lokileng e tsoanetseng go fua Bata-la. Re eletsa ha golo gore ba ngollane le mongodi oa University ya Bana ba Afrika kapa Mr. C. W. Prinsloo, Assistant Manager, N. A. D. Department, 11 Boom Street, Pretoria. Ho filor sekolo se secha mane Atteridgeville le likamore tse mashome a mararo hore ebe Hostel ya University.

### Ho Dubehile

Taba tse tsoang go Masepala li bolela hore Bata-la bohle (pas-

sengers) ba namelang libase tsa Public Utility Transport Corporation ba seke ba hlola ba etsa gore ba namele dibase marakeng. Tsa morao di bolela hore eka goja Bata-la stehene sa bona e tla ba Marabastad gaufi le boroko, haufi le mapolisa a Marabas. Sesosa ke gore eka hoja thaka ea matopana a mang a sa rate go bona mar-Afrika a nametse bese tse ntle tsa likalamazoo tseo morena Mattison, eena motsamaisi oa Iapha lena a di tisa. Che re tla ea feela moo molaong o re isang empururi taba ena e-ea kgopisa gore rona re khathatsoa le moo re khutsitseng ekaba e hile ke'ng seo rona Mar-Afrika re ka se e seng ntle le hore re tsoenyegoe? Ka Selematsela 'na le O. R. Mushi oa Tagane rea gana gore e sale re tloasa bosigo le motse'are

### Pula! Tlala! Matlo!

Pula e nele matsatsi a fihlang mashome a mane kapa haufi Kgomo di nonne le hoja re ma ketse gore ekaba nama eona e nye'tse kae? Tlala e kgolo u hloka lijo mavenkeleng u tsoere chelete. Nama le phofu li nyametsa. Pula e bile ngata haholo 'me e sentse lijalo tse tala masimong. Tlala ea matlo, matlo ha a bonoe, rea makala hore ke'ng 'Muso o sa dumelle gore re ikagele matlo. Taba ea matlo re e she-bisa go marena Selothe Thema le Paul Mosaka.

### Temo Lijareteing

Masepala wa Tshwane o eletsa Bata-la gore kamoo lijo li leng



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re tsoanetse gore re thusane. Ha ele mosebetsi oona monongoaga o hile o ea hlokalafala.

### Lekala La Konkerese

Ke itumela go tsebisa bakgoma-ne botlhe le morafe gore kajeno nntate O. R. Mushi, modula-setulo oa lekala la Konkerese o phetse ka mora ho kula ho ho telele. Ke utloa gore eena le bathusané Andrew Tladi, Aaron Mokgatle re ba tsoalang re etsa juang ka bona. Banna le basadi lemang meroho le tie le phele matsatsing a tlang. Mesebetsi e nyametse me skaars ga tsebe gore ekaba bana

ba ikemiselitse go bona le go tso-solola lekala le tlang goba la Konkerese motseng oa Pelindaba-Motseng oa New Clare (Bantule) re utloa gore Koos Matli o sa simolotse o rata hore motho le motho a ntse sheleng ea mokotla oa Mendi. Litekete tsa dibase (P.U. Transport Corporation) kamoo Bolokomané Matli a ratang li tla rekisoa Offising ea Masepala ka chelete e tlaase le hore o nyaka dibase.

Miss Nellie Mphoko Mokoena u sa itse khalo hoca hahloa ke moea Heilbron.

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# SUNLIGHT SOAP

ke sesepa se loketseng hohle ka ntlung

SE FETA TSOHLE TSE LING KA THEKO LE BOTLE...

Sebelisa SUNLIGHT e hloekileng e babatsehang..

- HO HLATSOA PHAHO: Ha e je nako, ha e baka mosebetsi—e lelefatsa boophelo ba phahlo
- HO HLAHISA BANA: —e tla ba sireletsa mafung ba phele hantle ba be matla
- HO KUTA LITETU: Lefulo le ngata la Sunlight le tla thusa ho lelefatsa boophelo ba lehare la hao
- HO HLOEKISA NTLO EA HAO: Lefulo le lengata la eona le tla hloekisa ntlo ea hao, e lule e nkhe hamonate
- HO ITHATSOA: —E tla thapisa 'mele oa hao, o lule o le monate

# SUNLIGHT

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**Bergville Sports**

(E. M. Shabalala)

At a meeting called for the inauguration of a tennis club at Bergville, the following office-bearers were elected: Captain, A. C. V. Mlotywa; vice-captain, Miss M. M. Kumalo; secretary, Miss Matilda B. Shabalala; treasurer, P. S. Sikakane.

The Bergville soccer club—known as the Hungry Lions—will play the finals against the National Park Crocodiles on March 7. Messrs R. R. Mfusi and J. B. Mntanti are in charge of the soccer club, while Misses E. T. Mntambo and R. T. Mapalala are looking after the basket-ball and toniquot teams.

**Wakkerstroom—Retief Soccer Match**

(Johannes Xulu)

Two teams representing the Wakkerstroom African football club played at Piet Retief recently in a soccer friendly. The second match, the "A" division match, was the most exciting game ever played here. The home team being determined to save themselves from the disgrace of a wallowing on their own ground, stemmed the opposition forwards' dangerous moves made at several intervals towards the home defence line, while keeping great pressure on the defence line of the opposition. At the close of play, score was 4-0 in favour of the Piet Retief team.

**East Rand D.B.L.T Association**

(N. Pule)

The abovementioned association held its annual general meeting at Brakpan Mines on Sunday, February 24, 1946, at which meeting the following were elected office-bearers for the year:

Messrs S. Monamodi, president; F. Gijwa, vice-president; R. Mkwana, vice-president; B. B. Mbalu, general secretary; S. Seotsoanyana, assistant secretary; S. Lengane, treasurer; N. L. Pule, vice-treasurer; and C. Mantshongo, auditor.

Committee members are S. Moloedi, H. Khapeng and G. Maduna. Delegates to the Transvaal Union: Messrs B. Mbalu and F. Gijwa. The new address of the general secretary is No 70, 5th Street, Benoni Location.

**Transvaal Bantu Golf Union**

(A. Maqubela)

The Transvaal Golf Knock-out championship this year had a record entry of 94 competitors. The results are as follows:—

**First Round**

E. Legoase beat D. Magagala: 4-3. G. Matthews beat P. Mabaso: 7-5. A. Makatini beat J. Dube: 5-3. A. Maloma beat A. Mbatha (jun.): 1 up. B. Mathebula beat J. Khaile: 7-6. Two Feet beat T. Mngadi: 4-3. B. Kalane beat A. Majoro: 2-1. P. Rampa beat Johannes: 4-3. K. Madlanga beat A. Malapela: 1 up. S. Sebetlele beat R. Tshabalala: walk over.

J. Nwane beat S. Ncala: 1 up at 19th. A. Mokalu beat S. Sibeko: 3-2. L. Khathithe beat L. Harrison: 1 up. I. Kopperdick beat H. Masilo: 2-1. D. Masigo beat D. Motaung: 1 up. J. Jass beat J. Mngema: 8-6. L. Mathe beat J. Sidumo: 6-5. B. Ramela beat W. Mathube: 6-5. S. Chakale beat A. Mbatha (sen.): 1 up.

W. Cattaral beat M. Senyarelo: 1 up. D. Nkupane beat I. Masie: 3-2. J. Gxoyiya beat B. Ramakotoane: 2-1. J. Vilakazi beat M. Borman: 4-3. Z. Tusi beat S. Moloto: 3-2. J. Seripe beat S. Mashinini: 2-1. J. Motsoeng beat A. Mbelekwane: 5-4. D. Tlale beat B. Dibe: 2-1. D. Jiyane beat J. Nkuna: 2-1. J. Segoaile beat W. Valeshiya: 4-2. A. Mntyali beat A. Mjiyako: 3-1.

**Second Round**

E. Kambule beat T. Dhlamini: 1 up at 19th. S. Bogopane beat N. Malunga: 3-2. D. Van Tshabalala beat R. Ramatlo: 4-3. A. Siddu beat F. Masike: 2-1. J. Lethoko beat L. Stevens: 6-4. B. Ranchool beat E. Mokale: 7-5. M. Skosana beat H. Legodi: 1 up. R. Motsipe beat A. Vento: 4-3. A. Semake beat J. Ngomezulu: 5-4.

J. Sibeko beat A. Habane: 7-5. A. O. Tilo beat D. Maduna: 3-1. J. Gumbi beat P. Kekana: 1 up. J. Mofokeng beat M. Moramedi: 8-7. B. Mntyali beat P. Khunou: 5-3. A. Matsile beat W. Ndaba: 6-5. R. Twala beat M. Swartz: 2-1. J. Skosana beat D. Abrams: 1 up at 20th. G. Matthews beat E. Legoase: 9-7. A. Makatini beat A. Maloma: 6-5. Two Feet beat B. Mathebula: 4-3. P. Rampa beat B. Kalane: 6-4. S. Sebetlele beat K. Madlanga: 7-5. J. Nwane beat A. Mokalu: 2-1. I. Kopperdick beat L. Khathithe: 2-1. J. Jass beat D. Masigo: 4-3.

L. Mathe beat B. Ramela: 2-1. S. Chakale beat W. Cattaral: 2-1. J. Gxoyiya beat D. Nkupane: 1 up. J. Vilakazi beat Z. Tusi: 1 up. J. Motsoeng beat J. Seripe: 1 up. D. Tlale beat D. Jiyane: 4-3. J. Segoaile beat J. Mntyali: 3-2.

**11th Annual General Meeting.**

At the eleventh annual general meeting of the Orlando inter-schools' sports league, the following were elected office-bearers for 1946!

Patron: Mr. L. I. Venables, manager, Non-European Affairs Dept., City Council of Johannesburg.

Chairman: Mr. P. I. Chochoe. (re elected);

Vice chairman: Mr. H. Baqwa. (re elected);

Secretary: Mr. E. Motau;

Assist. secretary: Miss. Hlatywayo;

Treasurer: Mr. D. M. Jobobe. (re elected).

Committee Members: Mr. P. Makue, Mr. Sampson Mota and Miss. P. Ntswane.

**PERSONALIA**

**ROODEPOORT**

Mr. and Mrs. H. Menta will leave for the New Brighton Blind school during this month. Mr. Menta was employed on the staff of the Roodepoort Blind Institute as a crafts instructor—a service he has rendered there for eight years. In 1936 Rev. Blaxall arranged for Mr. Menta to have his further training in London. Although deprived of his sight, Mr. Menta is an example of what God provides for those who help themselves. Besides being active in many uncatalogued spheres, he has been a deacon in his church under Rev. E. Searle, Florida; he was a Sunday school superintendent, and a choir master for a number of years. His fame in local circles will remain indelible. His wife was a school teacher before their marriage, and they have a family of two.

Dr. and Mrs. Ray Phillips have arrived from America. Already, they have embarked on their busy work as directors of the Hofmeyr school of social work. Dr. and Mrs. Phillips are well-known in this country. The Gamma Sigma Clubs with which they were connected before the war need vigorous attention, and many Africans are looking to the infusion of a new life into these clubs as the result of Dr. and Mrs. Phillips' visit to America.

Many of her friends will regret to learn that Mrs. Naomi Mlonyeni has been advised by her doctor to undergo a second operation at the Discoverer's hospital, Hamberg. The first bulletin says that she has pulled through, and will be there for a fortnight.

A meeting of the Non-European social worker's association will be held at the Bantu Men's Social Centre, to discuss plans for the launching of the inaugural session. The constitution covers a large field for the welfare of social work among the Non-Europeans. Mr. G. Ntombela of the Donaldson Community Centre, Orlando, is chairman.

Miss Lenah Themba, clerk in the service of the Transvaal African National Congress will shortly be on leave as she has been medically advised to undergo an operation.

**Modderfontein Team Trounced**

The Northern Happy Fighters soccer team of Johannesburg had an easy "walk-over" in a match played against the Modderfontein soccer team last week-end at the Bantu Sports ground. Against Modderfontein's solitary goal, Northern Happy Fighters scored six.

**"BANTU BLOOD MIXTURE"**

"The Wonder Blood Purifier" cleans—purifies—heals removes pimples and skin blemishes cleans all impurities from the blood and clears the complexion. Price 3/6.

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BEDS complete with mattress	
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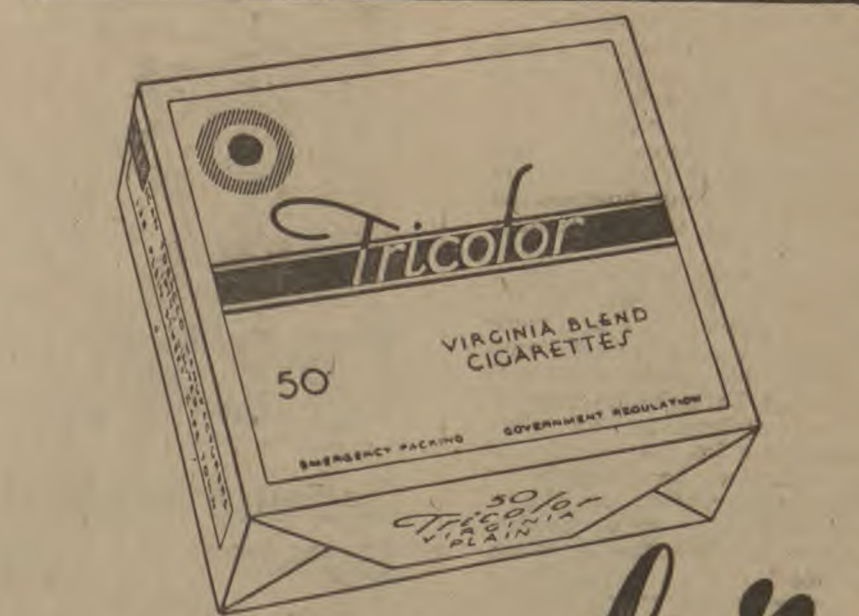


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Ke leboga batho le metsoalle eaka eohle ka go nketela sepetleleeng sa Middleburg, ka nako eo ke neng ke le molotse. Le tsona dimpho tseo ke di amogetseng go bona kea di leboga; Le eena mogats'aka, Jacobeth, o le-boga metsosalle ena kaofela.— Nimrod Letladi Bashahe, Box 164, Middleburg, Tvl. 249-2-3

**BUSINESS NOTICES**

**AFRICAN MUTUAL CREDIT ASSOCIATION**

10, Ockerse House, Market Street, JOHANNESBURG  
At the Appropriation meeting held on Friday, 22nd February, 1946, Appropriations were made in favour of the undermentioned members:—  
Orlando, Shanty Town: Share No. 8875, Appropriation No. 8873.  
Alexandra, Johannesburg: Share No. 9135, Appropriation No. 0.9423.  
Orlando: Share No. 9009, Appropriation No. 0.9161, Jeppe, Johannesburg: Share No. B.9723, Appropriation No. 0.10100, Pretoria. (Atterville): Share No. B.7717, Appropriation No. 0.7778.  
Alexandra: Share No. B.4575, Appropriation No. 0.4180.

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At Evaton, Wallmansthal, Pietersburg, Kliptown, Daggakraal, Durban, Edendale, Port Elizabeth, Ohlange, Dennilton, Alexandra, Sophiatown, Ladyselborne Etc. Apply B. T. W. NYOKANA and CO., 206a Bree Street, Johannesburg. Phone 34-1233.

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Two Business Rights for Sale in town near Sophiatown Bus Rank and Kazern, one being a Tailors Business with large premises. Etc. Apply to the Sellers B. T. W. NYOKANA and CO., 206A Bree Street, Johannesburg. Phone 34-1233.

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**SITUATIONS VACANT**

**CITY OF SALISBURY**

Vacancy—Trained African Nurse—Native Infectious Diseases Hospital.

APPLICATIONS, endorsed on the cover as above, are hereby invited and will be received by the undersigned for the position of African Nurse at the Native Infectious Diseases Hospital on the grade: £120 by £12 to £180 per annum, for holders of the General Nursing Certificate, registerable with the South African Medical Council, or on the grade £138 by £18 to £192 per annum, for holders of the General Nursing and Midwifery Certificates, registerable with the South African Medical Council, plus uniform allowance of £18 per annum.

Free furnished quarters will be provided with water, light and sanitation, and, subject to one year's completed service, single railway fare and reasonable travelling expenses. A cycle allowance will also be paid at the ruling rate, which is at present 7s. 6d. per month. Applicants, should submit copies of not more than three recent testimonials, give particulars of age, qualifications and experience, married or single, and should state the earliest date on which duties can be commenced. The successful candidate will be required to submit a satisfactory medical certificate of fitness and in all respects will be bound by the Council's Nursing Staff Regulations, and any amendments thereto which may be made from time to time. Canvassing either directly or indirectly will disqualify applicants. F. J. LOVATT, Town Clerk. X-9-3

**Who's Who In The News This Week**

What promises to be a bright musical variety show will be given by the Self-Help Club at the A.M.E. Church, Victoria Road, Sophiatown, to-night (Saturday) from 9 p.m. sharp. Among the singers and actors are: B. Phashe, Ed. Manyosi, Violet Leruthoane, Wilfred Sekoma, Virginia Godlo—the famous radio star of Cape Town, the Bantu High School Boys' Choir, the Allen Chorus Girls and the A.M.E. Church Choir. Speakers for the evening will include Messrs R. V. Selope Thema, M.R.C., S. M. Mogopodi of the Bantu High School who will speak on commercial education and S. Zwitlile of the Jan Hofmeyr School of Social Work who will speak on social work generally. It is hoped that as many people as possible will avail themselves of this cultural function.

Among visitors to Sophiatown last week-end were Messrs G. Gould, A. Gould and J. Swaarts, all from Pretoria. They were guests of Mr. and Mrs. M. Markham of Sophiatown.

Mr. Victor Tonjeni, of the Gomo News Agency, East London, is a recent arrival on the Rand on a short visit to friends at Springs, Johannesburg and Pimville. He took occasion to visit the offices of the Bantu World last week.

Mr. W. G. Solundwana, of Benoni Location, has gone to Tsomo in the Cape Province to see his father who is reported seriously ill.

**SITUATIONS VACANT WANTED**

Domestic Science Instructress for Lydenburg Bantu Secondary School. Classes up to J.C. Appointment for 1st April 1946. Apply at once to Principal, C/o Box 91, LYDENBURG. 236-2.M.

**TEACHERS WANTED**

Three qualified female teachers are wanted for Marquard United Church School. Applicants should state their qualifications, denominations and enclose recent copies of testimonials. Applications should be sent to: Rev. W. H. du Plessis, Marquard. 242-2.M.

**LOVEDALE PRESS**

has vacancies for two trainees. Educational qualifications required—Std. VII or Junior Certificate. Apply immediately to: THE PRINCIPAL, Lovedale Missionary Institution, P.O. LOVEDALE, C.P. X-2-3

WANTED: Assistant teacher (Male) qualified, for the New Vale School to commence duties beginning of next term, 24th April, 1946. Apply immediately stating qualifications. REV. H. R. LLOYD, The Manse, Senekal, O.F.S. X-2-3

WANTED—Christian School Teachers. Sepedi speaking, to teach lower Standards and beginners. Those who have obtained Standard Four to Standard Six Certificates may apply to I. E. Dayhoff, Lorraine Battersea Mission Station, P.O. Trichardtsdal, giving particulars and enclosing testimonials. 185-2.M.

**HO BATLEHA TICHERE**

Ho batleha tichere ea monna; e be setho sa kereke ea A.M.E., seko-long sa Bantu United, Ladybrand. E be mobini ea tla tsamaisang libini tsa kereke le sekolo sa Sondaga, Liko-po li lebisoe ho: Rev Mosebi, Box 26, Ladybrand, pel'a Mesa 20. X-2-3

**KUFUNWA IBOS-BOY**

Kufunwa ibos-boy eyondlekileyo yesitolo eya kumana isiya kusebenza ibonisa ukulayisha ngomashini oyi-"Emco" ngaphantsi komhlaba. Ukuzazi lo mashini kuya kumthetholela umntu okanye oqeshlweyo uya kufundiswa. Bhalela kuMine Department, Manager Box 50, Cleveland, Johannesburg. X-2.M.

**NOTICE**

**ZION APOSTOLIC CHURCH OF S.A.** Klakfontein 1489, P.O. CHESTER.

To all old Ministers and Evangelists of the above-named Church, who are constitutional members of the conference as at 1st December, 1941; You are hereby informed that the Annual General Conference in terms of Section 8 of the constitution of this Church, will be held at Klakfontein 570, (Katjibane) in the District of Pretoria, (Railway destination of which is Chester Sid, as from the 15th to the 22nd of April 1946.

All ministers and evangelists who were ordained before December, 1941, are requested to attend. Agenda leaflets will be distributed by the Secretary before the meeting. M. P. Rakgoale, Secretary. 1-2-3

The following nurses of the Bridgman Memorial hospital are being congratulated on their success in the examination for the maternity nurses held recently: Talitha Modiroa, Violet Majezi, Esther Mongale, Sephora Koko, Salvina Jubeju, Rosetta Morillane, Nerea Ntsatsa, Sarah Tlale and Martha Raphela.

The death occurred recently, of Solomon Mntambo. Deceased was well-known in Methodist church circles, and he was a preacher and leader in the Sophiatown Mission of this church.

Miss Amelia N. Mgaxelwa left last Sunday for Durban. She was seen off at Johannesburg station by Miss Frances Solani, Messrs N. N. Mqand and J. Mqwa.

Mr. C. J. Matinga, president-general of the Nyasaland African Congress, was in the City last week on a short visit. During his stay on the Rand, he took occasion to visit the Bantu World offices, and was accompanied by Mr. J. G. S. Chingathi, a fellow country man, who is a student of the Jan Hofmeyr school of social work.

**Central Districts Bantu Football Association**

The eighth annual general meeting of the above association took place on Sunday-February 24 in the Turton hall, Germiston location. Among those present were Messrs W. M. Mabungu, P. Majelepo, E. J. Moeti, S. G. Mzizi, A. Phake and H. Thos. Mbelle.

Club representatives were Messrs F. Chaka and E. Chagane, J. Sweepers F.C.; A. Mkwanazi and Rankoe, Good Hopes F.C.; M. Tspari and J. Molala, Home Boys F.C.; J. Senakotsa and J. Nhlapo, E.R.E. Callies F.C.; A. Kabai and D. Mohasoe, G.M.B. Stars F.C.; G. Pekane and P. Makume, Rand Rovers F.C.; P. Motsabe and W. Ndhlovu, Black Eagles F.C.; W. Fraser and G. Moalose, Zebras F.C.; J. Mphatse and L. K. Mofokeng, N.C. Callies F.C.; P. Mofokeng and J. Makoe, Hotspurs F.C.; C. Radebe and P. Mokheshe, Young Orientals F.C.

The manager of the local Native Affairs was elected patron; Mr. B. A. Rossouw, life-president; Mr. H. Thos. Mbelle was re-elected as president, Messrs P. Majelepo, W. M. Mabungu and W. Fraser were elected vice-presidents; Mr. E. J. Moeti was re-elected as secretary; Mr. M. Dhlamini was elected recording secretary with Mr. A. Kabai as treasurer.

W. M. Mabungu, P. Majelepo, E. J. Moeti and Mbelle were elected for the third year in succession as office-bearers.

After the meeting, the public was entertained to some very interesting football, played by the Hotspurs "A", "B" and "C" teams against the Mendi Vultures from Brakpan, the Black Invasion Hammers of Johannesburg and the Sweepers of Boksburg. Great inconvenience was caused by the lack of seats, refreshments and music. The members of the association's committee feel that if the Council would enclose the Turton hall grounds, and provide all necessary facilities, the Turton hall grounds would be the greatest centre of attraction for the whole African community at Germiston, especially if the ground could be cleaned and levelled and the tennis courts made to look better. They feel that the Turton hall should be used to provide musical entertainment on Sunday afternoons. The committee also believes that if these facilities could be granted, juvenile delinquency would be minimised.

The season starts on March 10, and all clubs are asked to send in their subscriptions to the secretary, Mr. E. J. Moeti, Stand No. 1518, Second street, Germiston Location.

A welcome reception to Mr. A. S. Rabotapi, B.A., was held recently at Germiston Location under the auspices of the local district examinations board. Mr. Rabotapi, until recently on the staff of the Johannesburg Bantu High school, is now principal of the Germiston Location Public school. Rev. Solomon Luhlengwana, of the Anglican mission in the Location, opened the meeting with a word of prayer. Speeches, interspersed with music, followed. Among the speakers were Messrs D. E. Nduna, who also presided over the gathering, acting location superintendent, and H. B. Nyati, the circuit supervisor of schools who deputised for the inspector of schools. Mr. Rabotapi replied fittingly to the various speeches, and a vote of thanks was made by Mr. S. G. Mzizi. Music items were rendered by Mr. J. B. Ngema, Miss V. Mangisa; and also by choirs from the Zion Thokoza, Sacred Heart, Presbyterian, Saint James and the Methodist schools. Among the guests present at the function were Mrs. Ethel Ryff, Mr. William Hills of the East Rand School Board; Mr. D. Meko, Mr. Johnson, principal of al coloured school; Rev. Mngadi, Bottoman, Sechaba and Maphika.

Following on a brief period of illness, Rev. M. Otiotleng passed away peacefully at Taungs, Cape Province, on February 3. He was a minister of the L.M.S. church, and was born in 1864 at Pokwani, C.P. He leaves a widow and three children.

Mr. Solomon Ntlhane and Miss Paulina Diela, both of Zwart-ruggens Location, Transvaal, joined hands in marriage during last week. The Rev. J. B. Mtetwa officiated.

The annual birthday celebration of the African Thrift Society was held recently in Pimville at the residence of Mr. H. B. Ikaneng. Several members and well-wishers attended; among them were: Messrs K. Qalinge, A. Mgubela, E. Radasi, H. B. Ikaneng, J. Mogatle, B. Mogatle, A. Sepotokole, S. Maruping, P. Moete, O. C. Radebe, A. T. Phati, Peterson, E. Qalinge, Ed. Qalinge, S. Moremi, B. Moeketsi, N. Kholobeng, Z. D. Phali, L. M. Moteile, John Dichabe, J. E. J. Maruping, C. Maruping, W. Hlaele, E. Seffhlole; Mesdames E. Seitshiro, H. Pitso, G. Nyokong, R. Nyokong, E. Molokoane, E. R. Kuzwayo, I. Letsosa, E. Maruping, T. A. Mgubela, L. Leeuw, J. Ramatlotlo, M. Sibulawo, G. Dambuzo.

A "get-together" social party will be given by Mrs. Charlotte Slinger at the modern flat creche, Roodepoort Location, on Sunday, March 3, at 12 noon. Music will be rendered by the Delaray Co. All friends are invited.

From a Pietersburg correspondent, Mr. C. L. Sifate, comes the news that Rev. Geo. Gule, of the A.M.E. church, has been appointed organiser of ex-volunteers in that district. According to our correspondent, Mr. Gule has always shown sympathy for the ex-volunteers whose cause he has championed at all times. His appointment is said to be very popular.

The marriage of Miss Agnes Domingo, and also that of Miss Esther Baart, both of Kimberley, has robbed the South African stage of two outstanding artists whom stage fans will sorely miss. Many will remember these two ladies for their brilliant acts on the stage, especially for their "split-acrobat" dancing feat.

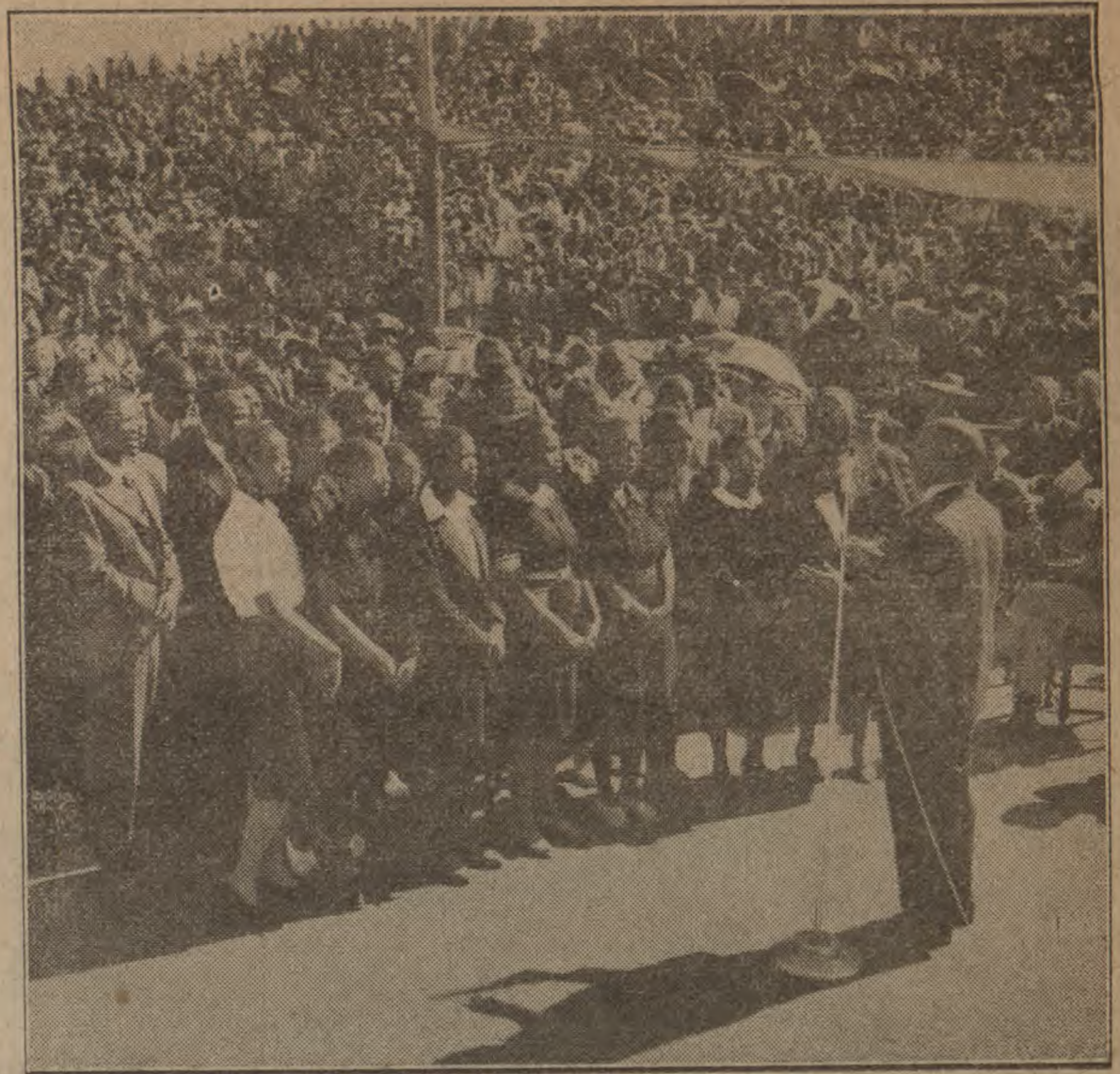
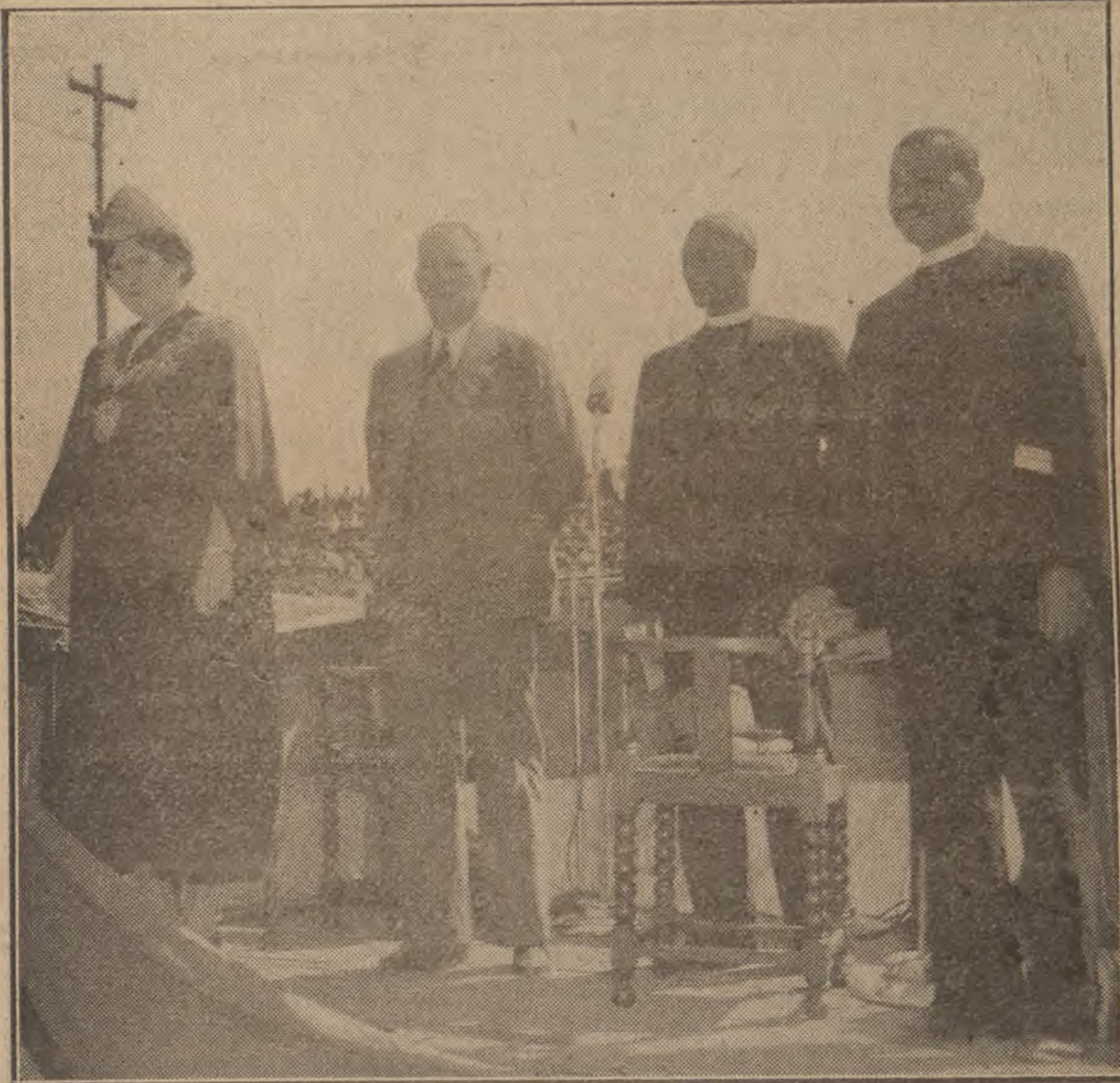
Mr. A. S. T. Matlala, T.E.D. African lecturer in nature study at the Pretoria zoo, has passed his first year of the Bachelor of Arts course of the university of South Africa. His brother, Bernard, who is a teacher in Pretoria, has recently gone through the junior certificate examination.

The collection taken at the sports Ground on Mendi Day was £249.



## MENDI DAY MEMORIAL SERVICE

### Enormous Gathering Pays Tribute To African Heroes of Two Wars



One of the largest gatherings of Africans ever witnessed in Johannesburg was present last Sunday at the Bantu Sports Club Arena on the occasion of the Memorial Service held to commemorate the 29th anniversary of the Mendi disaster.

**Top Left:** A section of the enormous crowd, estimated at some 20,000, who attended the Service. A sum of more than £300 resulted from the service. This money will be added to the Mendi Memorial Scholarship Fund for the higher education of deserving African students.

**Top Right:** The Right Rev. Wilfred Parker, Bishop of Pretoria, who conducted the Service. With him is the Rev. H. G. Mpitso, Secretary of the Memorial Fund.

**Middle Left:** Watching the march past. Left to Right: Her Worship the Mayor of Johannesburg, Councillor Jessie Macpherson; Mr. D. Kingley Morgan, Native Commissioner, Johannesburg and Chairman of the Memorial Fund; The Rev. H. G. Mpitso; and The Rev. H. Nawa, Assistant Secretary of the Memorial Fund.

**Middle Right:** The Choir from the Methodist Church, Sophiatown, sing the Mendi hymn, conducted by Mr. J. J. Sealanyane.

**Bottom Left:** Mr. Justice Krause, on the right, with Mrs. Krause, enjoys a cup of tea at the tea interval. Mr. Justice Krause, who is well-known for his interest in Bantu affairs, addressed the gathering. He emphasised the necessity for education and praised the objects of the fund. He also appealed for co-operation between the two races of South Africa.



# CHILDREN'S NEWSPAPER

## AND

# FAMILY SUPPLEMENT

Serial No. 127

SUPPLEMENT TO THE BANTU WORLD

March, 1946



**H. D. Tyamzashe, of East London, gives some sound advice on the making of friends and the tact necessary for keeping friendships:**

It is easier to break than make friendships. Therefore we must remember to do unto others as we would they do unto us. This is a simple Biblical injunction that we should constantly keep before us.

It is amongst the easiest things in the world to offend or to hurt other people's feelings; yet it is amongst the hardest things in the world to know how and when you are offending. And it is on just this point that friendships can be broken.

For instance, do not make comparisons between two people in their presence, as you may unwittingly offend them both. In a friendly argument never say: "You know nothing," or "You are wrong." Rather say: "In my opinion the position is this," and if you give convincing reasons your friend will agree, in which case you may studiously drop the subject. But if you say "You know nothing," that remark of yours may in many cases lead to harsh words, and perhaps to blows. Then the friendship of many years may be broken.

When you are in company never discuss subjects or themes that are beyond the ken of any one or more of the friends present. They may think that, owing to your superior knowledge, you are showing off at their expense. This may have unpleasant results. On the other hand they may allow you to show off, and then may turn the tables on you—even if you are a university graduate—and in turn discuss some subjects about which you know as much about as the Man in the Moon. Then you will sit there looking on like a fool, despite your university degree! But the friendship is broken, and you are the cause. So, if you are intellectually above those in your company do not dictate, but discuss things in terms that they can understand, and wait for them to ask for your aid in regard to things they may wish to know. You will then have a chance to help them.

One can cite hundreds of other "incidents" that may unwittingly lead to social friction but these few have been mentioned as a sort of guide or advice against the hurting of other people's feelings. One can lay down no hard and fast rule that may serve to obviate possible friction and offence except that of common sense and strict observance of the biblical injunction quoted in paragraph one.



### THE STORY OF THE TAILS

By "Ndabankulu"

One day, the hare was out hunting when he came across some cattle and goats. Looking around to see who was herding them, he noticed the hyena asleep under a tree. "Ah-ha," the hare said to himself, "I will take these beasts for myself, but the hyena must not know that I have taken them." So he drove them away into a nearby forest.

He then took a knife and cut off the animals' tails and took them back to a field close to where the hyena was sleeping. He dug a series of small holes in the ground and planted the tails of the cattle in one row and the tails of the goats in another row. He planted them all with the tip of each tail showing above the ground.

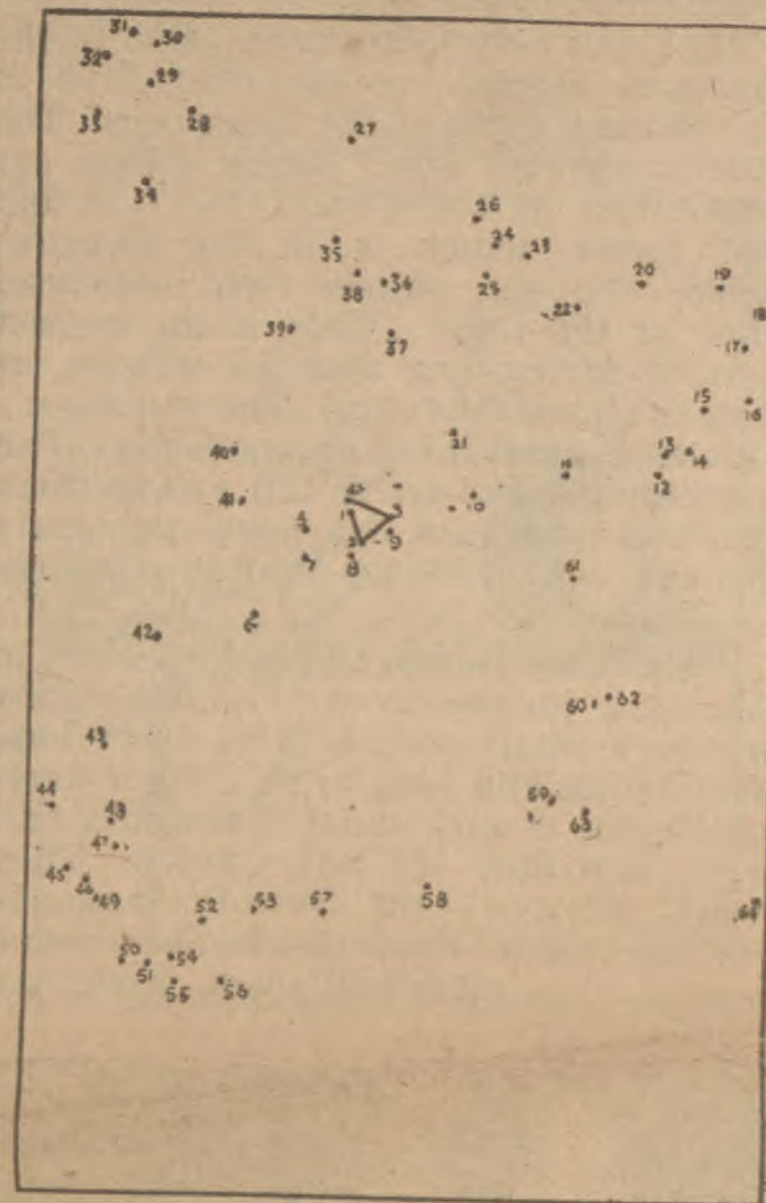
The hare then called out to the sleeping hyena, "The earth has eaten your cattle." The hyena awoke with a start and looked in vain for his cattle and goats. So the hare led him to the place where the tails were sticking out of the ground and said, "See, the earth has swallowed up everything but the tips of their tails. Let us pull together at the tails and drag back your animals." The hyena thought this a good idea, and the hare told him to pull when he gave the word. But when the hyena pulled upwards at a tail the hare pushed downwards as hard as the hyena pulled upwards, so the tail would not move.



After this had happened for a while, the hare suddenly let go and the tail came away in the hyena's hand. "Oh!" cried the hare, "it has broken off and left the animal below the ground." They then went to where the other tails were buried, and the same thing happened, until all the tails had been pulled out of the ground, and the hyena really believed that his cattle and goats had all been swallowed up by the ground.

"Indeed, that is sad," said the hare. "Yes," replied the hyena, "the earth has eaten my cattle and now I am poor." So the hare went on his way, laughing to himself because he was richer by many cattle and goats, and because the hyena had not discovered his trick.

### JOIN THE DOTS



This picture represents the head of something we all know, but you have to draw it. Take a pencil, place a book or something hard at the back of the drawing, so that your pencil will not tear the paper, and then join the dots together by numbers. We have started you off by joining the dots numbers 1, 2, 3, and 4. You carry on from there; joining the dot number 4 to-dot number 5 and so on until you reach the last number. Then you will see what the drawing represents.

### THIS MONTH'S BIBLE THOUGHT

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." St. Matthew: chapter 7, verse 21.

There was once a girl who, after her mother died, had to look after her young brothers and sisters. She was always working, for she had the house to clean, the children to look after and the meals to cook—yes, she was always busy. One day a member of her Church came to enquire why she had not attended the Church services recently. The girl was asked: "If you do not attend Church what will you say to God at the end of your life?" The girl did not know what to reply, but a lovely thought came into her mind. She looked down at her hands, stained and marked from hard work and then replied: "I will show Him my hands."

That is the kind of service God wants of us. Of course, He wants us to worship Him, but it is not what we say but what we do that counts with God.



# The TRIBES of AFRICA

## 14—THE BAMBUTI PIGMIES

By Sister Kollie

Right in the middle of Africa, in the great forests of the Congo River, is the land of the little people called the Congo Pigmies. This month Sister Kollie tells you briefly of some of the sides of their life.

It is not easy to reach the land of the Bambuti pigmies because they live in the thickest parts of the Ituri forest. The Ituri river and other rivers, which are tributaries of the Congo, run through this forest, which is on the Equator, where the sun shines right overhead most of the time. This is the hottest part of Africa, and also the wettest, as it rains almost every day. The soil is very fertile, so everything grows easily. The trees and bushes are so tall and so thick that the sun's rays can never penetrate through, which means that it is nearly always dark.

The tiny Bambuti pigmies live in this dark jungle—as it is called. They are very small people, with short legs, long bodies and long arms. Their average height is only about four and a half feet when they are fully grown. They nearly all speak the Swahili language and their usual dress, for both men and women, is a loin-cloth made from the bark of trees.



PIGMY MOTHER WITH BABY

Bambuti homes are small. They are built with poles, twigs and leaves from a banana-like plant called phrynium. The leaves are thatched over a dome-shaped trellis-work. Inside they have a wooden bed and sleeping mats made from leaves. The building of these huts is done by the women.

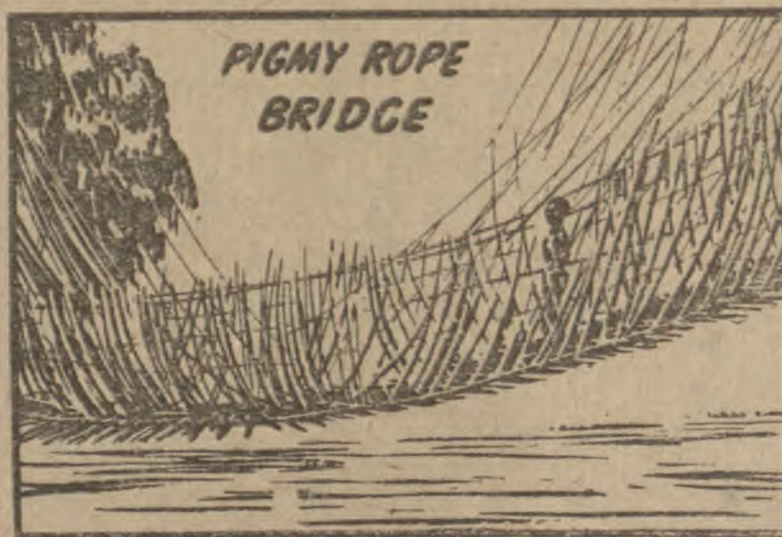
Pigmy families are nomadic and they travel in groups or clans, building camps, where they stay for a while and then move on, under their leader. The women-folk fetch the water from the rivers and do the cooking. Bananas are the favourite food and are eaten cooked or raw or dipped in a sauce. Vegetables of all sorts, and nuts are popular. For meat they rely almost entirely on game, as they very seldom keep cattle. Usually all dishes are flavoured with oil, which is extracted from oil-palm fruit. Sharp-ended wooden sticks are used as forks and wooden spoons are used for dishing up stewed vegetables and gruel, while phrynium leaves serve as plates.

Most of the food is collected by the women, who go out into the jungle to gather vegetables, or to the nearest Negro village where they obtain bananas roots and palm-oil nuts. They also fetch the wood, which they carry on their backs by means of a strap passed around their foreheads.

The women spend much time beautifying themselves by painting their bodies with a dark red or black fluid. They make various designs on their faces, hips and thighs. Even young children are painted in this way—a task which is usually undertaken by their grandmothers. Young men delight in having their hair cut to different designs. Their women-folk act as the hairdressers. A row of them will form up and the young men squat down, each in front of a girl who does the shaving and designing. A popular design takes the shape of a half-moon. Men also file their front teeth to a sharp point.

A Bambuti mother carries her baby in an unusual manner. She slings a wide sash, made of wild-boar or antelope hide, across her body from the right shoulder. She then rests the baby, inside the bottom loop of the sash, on her left hip. Our picture shows you how this is done.

The men make the bark-cloth which is used for clothing and also bows and arrows for hunting. Bambuti men are great hunters and use a poison on their arrows, which they prepare themselves. Nets are also used in hunting. The upper part of a long net is fixed on to trees and the lower part driven into the ground by pegs. Men, women and children then beat the bush, driving animals into the net, where they are easily killed. Most of the game is small as no big game could live in such thick jungle.



PIGMY ROPE BRIDGE

The liana plant is most useful to the pigmies. From liana coils they twist a sort of rope, with which to make their long hunting nets. Since they live in a land of many rivers, they have learnt to make suspension bridges, also using liana coils. They make gangways of sticks cleverly interwoven with long liana ropes, which they suspend from trees on each side of a river.

Such bridges are bow shaped and swing about as people walk across them. For making household furniture the pigmies use bamboo while bamboo roots are made into chairs.

The Bambuti have no lobola custom. If a man wants a wife he must arrange for an exchange with his own sister, or cousin, so that when he takes a bride her family also get a woman for a wife.

# TOMMY TEA and SPOT



When Tommy Tea's father reached the woman who was marooned in the flood waters, he helped her from the tree to which she was clinging and placed her, and her piccannin, on the door he had towed out.



Then he called to Mr. Van Wyk, "Pull now, Baas." So the Baas and Tommy pulled on the rope, while Tommy's father pushed the door from behind, keeping it steady at the same time.



"We'll soon have you safely on shore," Tommy's father said to the woman. "There is no need to be frightened." Although she did seem to be rather worried her piccannin thought it was great fun and laughed all the time.



At last they reached the shore and were lifted off the door. A crowd of people had gathered and in no time they had wrapped the woman and her baby in dry blankets and produced mugs of hot tea to refresh them.





# Uncle Arthur's Letter

P O Box 792.  
JOHANNESBURG

My dear Friends.

Some of you may have read or heard that two Africans have just obtained their degrees as doctors at the University of the Witwatersrand. They are the first students to qualify under the new scheme which provides for six new students in medicine each year to take a degree course at this University where there are something like 2,000 White students from all parts of South Africa.

It was a proud moment for these young men as you can imagine. They have done great credit to their early teachers and it is one of the clauses in their agreement that they promise to practise as doctors for at least two years in the Reserves, after they have qualified.

The reason for this is not hard to find. You see, perhaps you realise it as much as the White people, that there is a very great need for expert doctors, trained in the White man's ways, to help and heal the millions of Bantu who live in the Reserves and who, through ignorance and lack of education, are liable to go to their witch-doctors and diviners in order to cure any of their sicknesses. Now if you have been to school long enough you will have learnt a little bit about the human body and the way it works. You will understand better therefore the reason why the White man's doctors are able to cure so many bad diseases when the witch-doctors who prey on the people's silly superstitions cannot do any good.

This fight between the old superstitious ways of country folk in the Reserves and the White doctor's methods has been going on a long time. The fact that this University of the Witwatersrand is beginning to train African doctors must help to bring enlightenment and better understanding and better health among their own people.

And in this connection I want to tell you a little bit about an African doctor who earned a White man's degree by going overseas to study at the famous Edinburgh University in Scotland which is the best known training place of all for doctors in the whole wide world. This doctor's name is R. T. Bokwe and he has a practice in the Middledrift location of the Ciskei. That is a bad area for drought and starvation as I expect you have heard. They do not grow enough mealies, the rains are poor, and the people have had to be helped to get enough to eat. Well, Dr Bokwe was born in the Ciskei where his father was a minister and he studied first at Lovedale and then at Fort Hare Native College in order to become a teacher.

But it was a hard struggle for him as his father died soon after he went to Fort Hare, and in order to help his poor family he had to take a teaching post at

Ohlange near Durban, the school which John Dube started. During five years there he managed to save £200 out of his salary of £100 a year. But this was only half enough to enable him to achieve what he wanted to do—namely go overseas and learn to be a doctor.

However, his relatives sold or mortgaged all they could and managed to get enough money to send him to Edinburgh which is 7,000 miles away. There he became one of 200 young students, nearly all White, who were studying to become doctors. Dr Bokwe was a very good student. He worked hard and for two years was a member of the Students Representative Council. And of course when he had to sit for his examinations he passed them successfully.

Having gained his doctor's degree his one aim was to work among his own people again and help them. To what extent he has been able to do so during the ten years he has been practising in the Middledrift location can best be judged by seeing how popular his waiting room is with patients, and how they crowd along to try and get a bed in his little maternity hospital which he has started there.

Dr Bokwe has had a tough fight to become qualified. He earned his degree at a time when there were no facilities for Africans to train as doctors in South Africa. Now there are these facilities and it is to be hoped that in time many more young students from the schools will have the same perseverance as Dr Bokwe and strive to help their more ignorant countrymen and women to be strong and healthy.

It is impossible to stress too much the significance of the work of our African doctors. They are a living indication of our progress. Superstition and witchcraft have held our people in chains for generations. Now these chains are being broken—by the examples set by qualified African doctors. Admittedly there are still many country folk who believe in the work of tikeloshes, or some equally stupid superstition, and who think that a witchdoctor can drive away the supposed evil spirits, but as more African doctors come into the field a new generation of enlightened people will grow up in the country.

As I wrote a little while ago, good health is the greatest asset any nation can possess. Just now the health of our nation is far from good, and in the Reserves we are very largely dependent on the work of men such as Dr Bokwe, who have dedicated their lives to the service of their fellowmen. If the wonderful example set by these African doctors is followed by more of our young men—and we need thousands of them—then we will be well on the way to possessing that great asset of good health.

*Your Uncle Arthur*

## PUZZLE CORNER

### TEATIME ACROSTIC No. 127

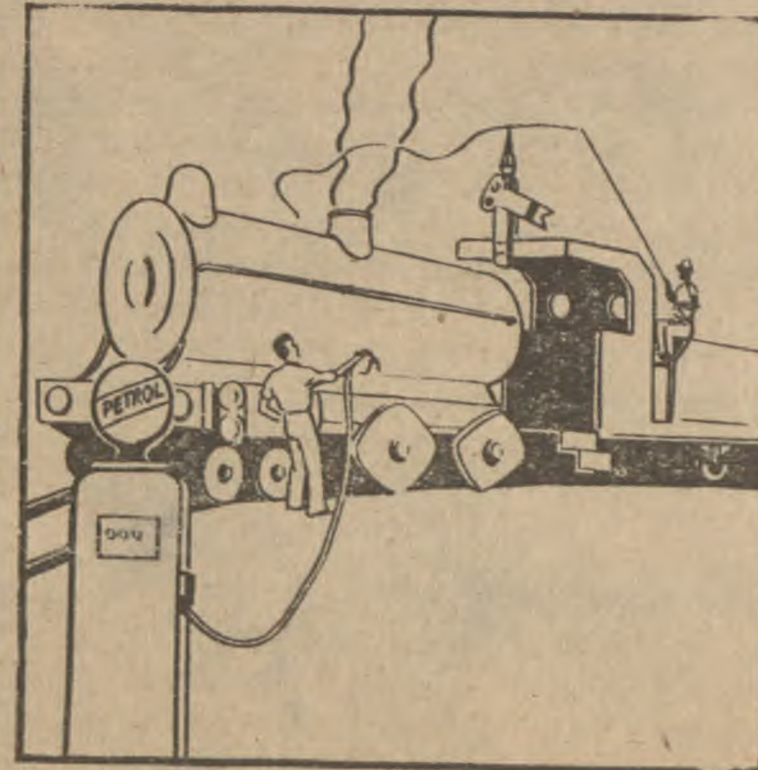
By G. N. U.

1ST UPRIGHT: A very small person; you will probably find him on Page 2.

2ND UPRIGHT: A very big person.

CLUES ACROSS: 1. This animal squeals; he also gives us pork. 2. A regiment of warriors. 3. This monkey is big and strong. 4. When it is full, the night is not so dark. 5. Place some in bread, so that it will rise.

### WHAT'S WRONG HERE?



In this picture of a railway engine our artist has made seven silly mistakes. Can you see them? We'll start you off by pointing out that the cab is back to front. Do you know enough about steam engines to pick out the other six mistakes?

### DO YOU KNOW YOUR ANIMALS?

By "Africanus"

The animals listed below have certain characteristics. More than likely you have read about these animals in your books; or you have been told about them in Nature Study lessons. Perhaps you have also seen them. In each of the following sentences a word has been left out. The missing word describes some characteristic of the animal. See if you can find it.

1. An elephant is \_\_\_\_\_ in movement.
2. A Zebra has \_\_\_\_\_ and \_\_\_\_\_ stripes.
3. A springbok runs very \_\_\_\_\_.
4. A lion has a \_\_\_\_\_ on its neck.
5. A frog lives in \_\_\_\_\_ and on the \_\_\_\_\_.
6. An antbear eats \_\_\_\_\_.
7. A hare sleeps with its \_\_\_\_\_ open.
8. A rhinoceros has a \_\_\_\_\_ on its nose.
9. A frog when moving \_\_\_\_\_.
10. A giraffe has a long \_\_\_\_\_.
11. A centipede has \_\_\_\_\_ legs.

### SOLUTION TO ACROSTIC NO. 127

1ST UPRIGHT: Pigmy. 2ND UPRIGHT: Giant. CLUES ACROSS: 1. Pig. 2. Impi. 3. Gorilla. 4. Moon. 5. Yeast.

### WHAT'S WRONG SOLUTION

The man is putting petrol in the engine, which is silly because a railway engine runs on steam. Two of the wheels are square. There is a signal on the cab, which is wrong. The funnel is in the middle. The dome is in the front, whereas it should be in the middle. And who ever saw a man sitting at the back of an engine with a whip?

### ANIMALS SOLUTION

1. Slow. 2. Black. White. 3. Fast.
4. Mane. 5. Water. land. 6. Ants.
7. Eyes. 8. Horn. 9. Jumps. 10. Neck.
11. 100.



# You can help with locust control



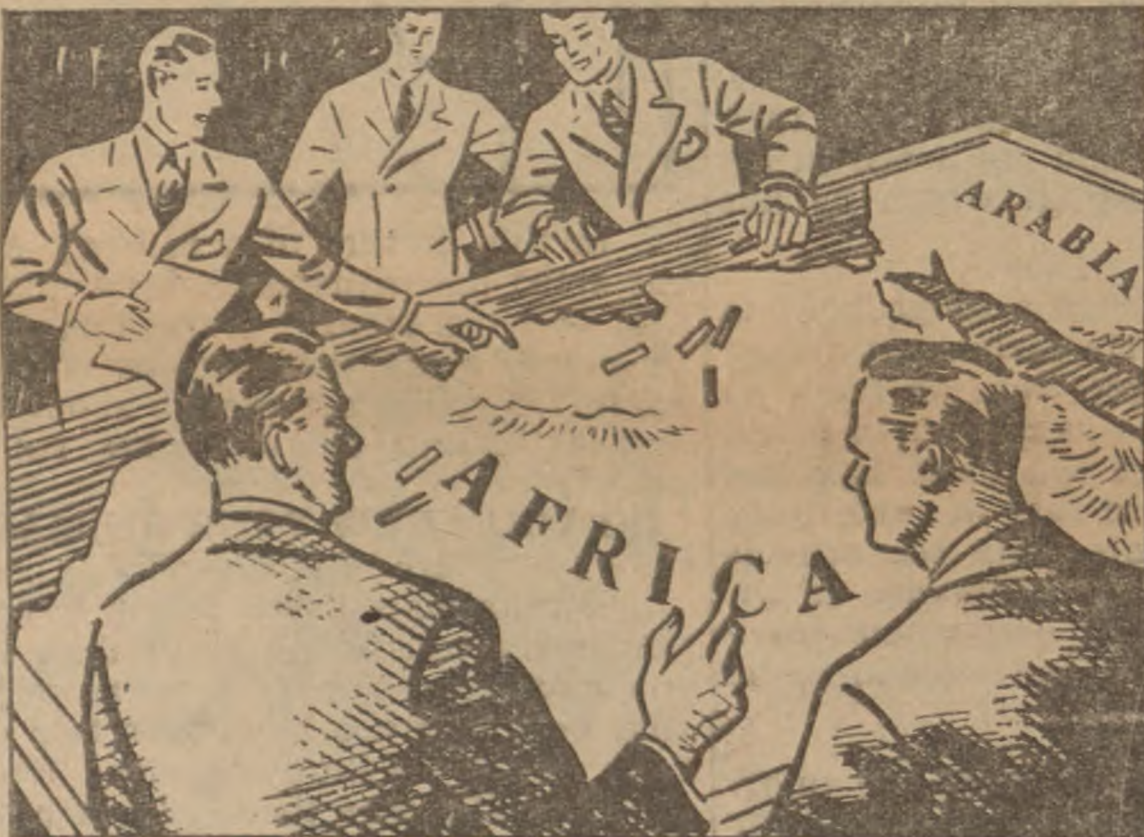
1. Always destroy any locusts' nests you see. If you are uncertain that they are locusts, capture one of the insects. They do irreparable damage to your crops and cause famine.



2. Show the insect to your District Officer or Magistrate and tell him where and when you found it. He will be pleased, and can help to destroy the swarm.



3. The District Officer or Magistrate will send an urgent report to London, giving them all the information you have passed to him.



4. In London the habits of locusts are well known, and from the report your District Officer has sent in they can tell where the swarm will fly and so warn the farmers.



5. When the warning is received, poison bait will be spread across the pathway of the oncoming hordes of locusts. They will eat it and die.



6. And so your food is saved and famine averted. You can help to save your crops and those of hundreds of your countrymen by co-operating with your District Officer when you see any insect that might lead to the ruination of your crops.



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