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Last year, during March, the late Dr. B. W. Vilakazi was capped by the Chancellor of the Witwatersrand University, Mr. J. H. Hofmeyr. This picture recalls a highlight in Dr. Vilakazi's distinguished career.

VILAKAZI A MOST LIKEABLE PERSON

"He was of a most likeable disposition thoroughly trustworthy in character." Thus declared Professor C. M. Doke, Head of the Department of Bantu Studies, Witwatersrand University, in an interview with a Bantu World representative. Dr. Doke was paying his tribute to the late Dr. Walleit Benedict Vilakazi, a member of his staff, whose death occurred last Sunday afternoon at the Coronation Non-European Hospital after a brief illness.

Dr. Vilakazi, who was a Bantu Languages assistant at the University, was appointed to this post in 1935, having at that time acquired the bachelor of arts degree by private study. In March, 1946, he was capped by the Chancellor of the Witwatersrand University, Mr. J. H. Hofmeyr, when he received the degree of Doctor of Literature—thus being the first and only African holder of the degree in the whole Union of South Africa.

WORK AT UNIVERSITY

During the course of the interview, Dr. Doke told the Bantu World representative that he first met Vilakazi after he had received the latter's poems, then in manuscript, for a review. Dr. Doke said that he was struck by these poems which were later accepted for publication.

"I sent to him asking him to come for an interview, and I was struck by his personality," Dr. Doke went on.

"When the time came, he was appointed language assistant in the Department of Bantu Studies at this University. His work throughout was the teaching of Zulu and he proved a most successful teacher."

BELOVED BY STUDENTS

Dr. Doke said that Vilakazi was much beloved by his students; his death was a most serious blow to the Department of Bantu Studies and to the University.

Dr. Vilakazi, who came to the University of the Witwatersrand with the B.A. degree acquired by private study while a teacher, successfully took his B.A. (Hons.) degree in Bantu languages, the Master of Arts and, recently, the D.Litt. degree for a thesis on oral and written Nguni.

"His academic achievement, therefore, is of the highest degree," added Dr. Doke, who said that this reflected his great ability in research work.

At his death, Dr. Vilakazi was engaged in considerable research work and received financial support from the National Council for Social Research of the Union. He played an important part in the preparation of a big Zulu dictionary, to be published shortly. Already a large number of page-proofs are being examined, and Dr. Doke informed the Bantu World representative that he thought the book would have one thousand pages. Although he read galley-proofs of the dictionary, Dr. Vilakazi did not live to read the page proofs or see the work published.

DR. DOKE'S TRIBUTE

"Throughout the whole period of his work at the University, I, as head of his department, looked upon Dr. Vilakazi as my right-hand man in the language section. I profited by his advice on many occasions and he collaborated with me in research work and other projects," added Dr. Doke.

"I have found him trustworthy in judgment; willing to go out of his way to help me and anyone else in linguistic work. He had at heart the uplift of his people intellectually; he carefully avoided anything connected with political issues. He knew that he had a certain amount of strength and ability, but this he reserved for the intellectual development of his people," said Dr. Doke.

Funeral Arrangements

Information on the funeral arrangements reaching the Bantu World at the time of going to press states that a requiem mass will be held at St. Thomas Roman Catholic Church, Village Main, at 9.30 a.m., (31/10/47) graduates being requested to appear in academic regalia.

The funeral is on Sunday, November 2, a service being conducted at St. Francis College, Mariannhill. From here the funeral cortege will proceed to the resting place.

Tribute To Vilakazi

The path followed by Dr. Vilakazi from his boyhood's home at Groutville, a little village near Stanger, Natal, and which took him eventually to an appointment at the Witwatersrand University where he worked with Professor Doke in the Department of Bantu Studies was no easy one to travel. However, he found advice, help and encouragement along the arduous road.

At Mariannhill, where he studied for a teaching qualification, he had the good fortune to be under the immediate care of that great friend of the Africans and their aspirations, Father Bernard Huss.

Later, at the Ohlange Institution where he taught for some time he was closely associated with the Rev. Dr. John Dube, himself an outstanding African in respect of literary attainments and there were others willing to help a struggling student along the road to Parnassus.

Mr. Jno. M. A. Sikakana, former Secretary of the Sons and Daughters of Zululand Society, said that Dr. Vilakazi's untimely death came as a shock to all who knew him and worked with him during the thirteen years of service on the Rand. He was a shining light among the Zulus.

He was one of the founders of this Society and just last Sunday attended its Executive meeting, not knowing that it was his last. We extend sympathies to his widow and family and relatives. "The whole race mourns this great Bantu man of letters," said Mr. Sikakana.

HEALTH WEEK DRAWS CROWDS AT ALEXANDRA

Several hundred people attended the opening of the Alexandra Health Week which began at an open space in the Alexandra Clinic on Saturday, Oct. 25, 1947.

When he was called upon to introduce the speaker, Dr. A. B. Xuma said that the remarks he had prepared about Dr. Dornier applied fittingly to Dr. Smith who was also assisting in no small measure in the great task of determining the amount of T.B. in the Union. Tuberculosis was the greatest problem facing this country. While other diseases were on the decline, T.B. was on the ascendancy. It was mostly conditioned by the socio-economic position of an area.

Congress Rejects Premier's Proposals

The thirty-fifth annual conference of the Transvaal branch of the African National Congress which took place at New Location, Krugersdorp, on Saturday and Sunday, October 25 and 26, was remarkable for the large number of women delegates present and for the active part they took in its deliberations. From the total of 60 branches representing a membership of 2,821, only 27 centres were represented.

The presidential address, dealt at length with the political and labour troubles of the African people during the past year, including last year's sudden adjournment of the Natives Representative Council, and subsequent events.

Since the Prime Minister's tentative proposals for a larger council with greater executive powers were made, a Working Committee of the African National Congress had met and rejected the proposals because they indicated no radical, progressive change in the country's traditional Native policy.

The Secretarial report covered the same ground as the Presidential address, bringing forward several tangible suggestions for organisational propaganda.

The financial report presented by the treasurer, Rev. N. B. Tantsi on the second day of conference showed that, financially, the organisation had had its hard times.

Consequently, a committee of seven members consisting of four

men and two women in addition to the provincial treasurer was appointed to start a fund-raising campaign for the specific purpose of building a strong fund in order that more organisers may be appointed.

Great interest was aroused at the debate stage when a resolution restraining members of other political parties from becoming Congress officials was presented to the house. The resolution was finally rejected by the narrow margin of thirty-two votes to thirty.

Conference requested the President-General to send a cable to UNO protesting against the incorporation of South West Africa, asking for freedom of all Non-Europeans in this country and condemning South Africa's racialist policy, and followed a suggestion made by Dr. A. B. Xuma to the conference that section 6 (a) of the Constitution be amended to provide for elections of the president and committee being held biennially.

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Wise Spending Urged At Society Meeting

(From Our Correspondent)

At a recent meeting of the Pietersburg Non-European Welfare Society, the opinion was expressed that the money being spent on sweets, cold drinks and fruits for Non-European children on Children's Day could be put to better use in assisting cases of acute poverty.

It was suggested that in future the Children's Day celebrations should take the form of entertainments, which would be less costly, although they would be more difficult to organise, and the money thus saved be used for the alleviation of distress. This was agreed to, although this year the usual treat for children will be provided.

PEOPLE'S CENTRE ADVOCATED

The need for a Non-European People's Centre, under the National War Memorial Health Foundation, was again illustrated when Mr Masibe Lange, who is conducting night classes for Africans in employment in the town, stated that the rent for the hall where classes are held, had been raised, and that there was a possibility that the hall might not be always available.

Representatives of the society were instructed to press for the establishment of a People's Centre for Non-Europeans at the next meeting of the National Health Foundation local committee meeting.

AFRICAN'S MARKET

Appreciation of the opening of the Africans' Market was expressed, and members stated that the supply of fresh fruit and vegetables at reasonable prices was filling a real need.

Attention was drawn to the unsatisfactory state of affairs at New Pietersburg, where only one pump was in working order, and drinking water had to be got from the river where laundry work was done. The bridge over the river was becoming dangerous, owing to the gradual disappearance of the hand-rails, and was still in total darkness.

The secretary was instructed to bring these facts to the notice of the Native Affairs Department.

SCHOOL FESTIVAL

To-day, Saturday, November 1st, the Khaiso School will celebrate the school festival and prize-giving day. There will be singing by the school choirs and a display. The prizes will be presented by Mr D. W. Bayman. On Sunday special services will be held in the school chapel at 7.30 a.m. and at 5 p.m.

For a quick
shine



BRASSO
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RED CROSS SOCIETY HELPED AFRICANS

Due to the efforts of its voluntary workers in Local Centres, the V. A. Corps, and country districts, the Transvaal branch of the Red Cross Society had no difficulty in disposing of its large purchase from the War Disposal Board.

The 22,000 blankets that it bought were quickly sold to needy Africans in Johannesburg and country districts. This week the last of the 4,500 overcoats and 7,200 pairs of long khaki drill trousers that the Society handled have been dispatched to Local Centres where they are greatly appreciated by the Africans to whom they have been sold at a nominal price of 2/6 for a coat and 1/6 for a pair of trousers.

CHIEFTAINESS WELCOMED ON THE RAND

Chieftainess Sister Dora Nginza (Ah! Nobantu!) who recently came to the Rand to attend the Assembly of the Congregational Church as a vice-President of Cape Midlands Women's Association, was given a reception at the Order of Ethiopia Church, Western Native Township, Johannesburg, on Thursday, October 23. Replying to the speeches of welcome the Chieftainess said, "Forward Africans! there shall come a day when you too will be recognised among the nations of the world. Were there a big platform over the whole of the Union of South Africa I would announce with a loud voice that Africans are a nation with which to reckon. My heart overflows with joy when I notice that our nation is alive."

When the party of the Chieftainess entered the hall, the guard of honour shouted thrice the greeting "Ah! Nobantu!" The party led by Mr. and Mrs. H. Toli consisted of Chief H. B. Martin Mdingi, Mr. X. Pelem, the Chieftainess, Sister Dora Nginza and Mrs. Rubusana, wife of the late Rev. Dr. W. B. Rubusana.

The first speaker was Chief Martin Mdingi who went to great lengths describing the lineal descent of the Chieftainess who was placed on the seat by the Paramount Chief of the Ngqikas, Chief Archie Velile kaSandile on October 25, 1946. Her domain, known as Cacadu, covers the whole of the Eastern Province including the Cape Midlands as far north as Cookhouse.

Father Trevor Huddleston who was the only European present said, "On behalf of the European community I would like to pay tribute to the Chieftainess." He said he felt shame in speaking to Africans about things dear to them. He knew how ignorant and prejudiced his own race was with regard to all African affairs. "It is becoming increasingly difficult to those who love Africans and who work for them to feel anything but shame for being a European in this country. But as Christians, if we believe as the Church teaches that in Christ all are one, there is some contribution that we all can make towards the progress of all."

THE CHIEFTAINESS SPEAKS

When the Chieftainess rose to speak the audience stood up simultaneously. All the while she spoke her Councillors stood with her.

The Chieftainess said she was grateful to the organisers of the reception, though she was so tired after the deliberations of the Assembly that she had expected none. She had tried her best to impress among the European delegates to the Assembly that Africans are not as some people believe.

In Port Elizabeth the Chieftainess is a Sister in charge of the New Brighton clinic which serves a population of about 30,000. When she took up the post 29 years ago the population was only 7,000. There are now about 20 African nurses and midwives working under her.

Evidently touched by the speeches, with a powerful voice the Chieftainess said, "My heart overflows with joy when I notice that our nation is alive. The different languages spoken here tonight are a pointer that the future holds something in store for us. Forward Africans, Europeans say they are tired of spoon-feeding you. But there shall come a day when you too will be recognised among the nations of the world."

Chieftainess Sister Nginza modestly announced that during Easter of 1945 she was on the Rand when she was requested to establish a branch of the Women's Association of her church. She was devoting most of her life to the service of her people so that the blood of her nation may not be visited on her. She exhorted other women to join in prayer for the extinction of criminal acts undertaken by young men. She had managed to have a building erected at Port Elizabeth for all African Chiefs who visited there. That

(Continued on Page 19)

AMBITIOUS CHOIR PERFORMS

A small but appreciative audience spent an enjoyable evening at Khaiso when a choir of students trained at Lemana Training Institution by Miss Lucienne Brunnschweiler, sang the first and second parts of Haydn's "Creation". The soloists were Miss Francis Basson, Messrs Paul Pefenyane, Martinus Seali, Joel Mamabolo, Onemus Msiza, Eduardo Mondlane and Martilly Mabange, and the conductor was Mr Samuel Letsoalo.

Miss Basson and Mr Letsoalo are both students at the special music course at Lemana.

Mr Fynes-Clinton, principal of Khaiso, in thanking the visitors for their fine performance, said that it was not often that Africans tackled such ambitious works as Haydn's "Creation," but he was sure that much more would be heard of Africans in the sphere of music. He expressed the hope that the choir would visit Pietersburg again at a later date.

Campaign Started For Funds In Aid Of Ohlange

A call to all Africans to perpetuate the good work started by the late Dr. John Langalibalele Dube, Ph.D., is being made throughout the country. Ohlange Institute, founded by Dr. Dube, is badly in need of funds to cope up with present-day developments. In a circular-letter issued by the committee appealing for funds, it is pointed out that a target of £20,000 is aimed at within the next two years, so that in 1949, the year of the Jubilee of the founding of this Institute, it might be possible to lay the first stone of the new and bigger Ohlange Institute—a fitting tribute to the work of a great man.

Names of prominent Africans figure in the list of members of the Ohlange Campaign for Funds Committee, among them being a medical practitioner, Dr. I. B. Gumede, Chief A. J. Luthuli, Revs. A. H. Zulu and M. J. Mpanza, Messrs. R. T. Caluza, Isaac Dlomo, K. E. Masinga, S. B. Ngcobo, D. G. S. Mtinkulu and Miss V. S. Makhanya. The Committee in ends raising £20,000 within the next two years.

HISTORY OF THE COLLEGE

Ohlange Institute was started in 1899 by the late Dr. John L. Dube as the Zulu Christian Industrial School. Its aim was to give a full and well rounded education to African Youth—including the education of the Head, the Hand and the Heart—to prepare them to live more useful lives in the service of their people and their country as a whole.

Through the long years of toil and struggle, that aim has been uppermost in the development of the school and it is still the guiding principle of the Ohlange Institute of today, as can be proved by the long line of eminent men in various walks of life who are proud to call Ohlange their 'Alma Mater.'

SUSPICION AND SCEPTICISM

The beginnings were not easy at a time when African ventures were not only suspect but regarded with unconcealed scepticism.

However, through the courage, foresight, wisdom and tact of Dr. Dube, Ohlange Institute stands to-day as an outstanding example of what can be achieved through the co-operation of Black and White.

Ohlange Institute is a living monument to African self-help and the generosity of white friends both in this country and overseas.

POSITION TODAY

Ohlange Institute to-day stands on its own grounds covering an acreage of 350 acres (including a grant of land from the old Natal Government); has ten blocks of buildings on its campus—three of which (the boys' hostel, the girls' hostel and the industrial block) are valued at over £25,000; runs its own electric light plant and has a water scheme which provides water not only to the Institution, but to the Day School which is housed on the Institution grounds.

There are 265 boys and girls enrolled as boarders, and 320 pupils in the day school which has classes up to Standard VI.

helping this institution we "will be pushing forward the African cause a good way on its upward climb."

Ohlange was started by an African, and it is to-day run by an all-African staff for Africans. It is thus peculiarly Africans own, and should, therefore, be kept by all Africans to develop and expand its work. The African people are asked to contribute at least £1,500 towards making "Ohlange Institute the great and useful school it ought to be and must be."

It must be remembered that we are living in a changing world whose problems and difficulties can only be solved by means of knowledge, and there should in every one of us be a crusading spirit for African advancement.

The Institution has the following departments: the high school—with academic and commercial sections up to Matriculation; the industrial department—training boys in woodwork, leatherwork and tailoring. In addition every student during his first two years at the school is given training in practical agriculture and elementary woodwork to make him useful with his hands when he goes out into the world.

Ohlange Institute stands as an example of what the African can do, given the opportunity. For the school was not only started by an African but is still run by an all-African Staff—from the Principal to the lowliest paid worker on the campus. It is now a fully accredited Government-Aided School and all teachers' salaries are paid by the Natal Education Department.

What the school lacks is funds for further development to allow for natural growth.

NEW ERA

Dr. Dube spent a lifetime collecting funds to make the school what it is to-day. Before his death he very wisely bequeathed this great work to the people of South Africa as a public trust, so that they might carry on what he had begun.

The present Board of Trustees consists of the following: Mr. T. W. Griggs (Chairman); Mr. W. A. Campbell; Mrs. J. L. Dube; Dr. I. B. Gumede; Mr. D. Mck. Malcolm; Mr. H. H. Mitchell; Chief Mshiyeni ka Dinuzulu and Rev. A. H. Zulu.

The Board, since it took over in January this year, has already put in over £1,200 in necessary improvements and developments. This is a flying start, but much more money is needed to make Ohlange Institute the great and useful school it ought to be and must be.

For this purpose the Board decided to organise a campaign for funds amongst the public of South Africa, and in particular of Natal, to carry on this great work which Dr. Dube left as a legacy to the people of this land.

The Board decided that such a campaign ought naturally to begin amongst the Africans, as this is an Institution which is peculiarly their own, and appointed the abovementioned to work as a committee for this purpose.

CALL ON AFRICANS

It is now up to the Africans to show that as a people they have advanced enough to respond nobly to such calls and obligations. Ohlange is a test of their national manhood. They shall prove to the world their readiness, to shoulder the wider and onerous responsibilities of citizenship by their generous support of such beginnings as Ohlange.

John Dube has begun; Africans must now carry on and prove that they are not only good starters but also good stayers. In helping Ohlange they will be pushing forward the African cause a good way on its upward climb.

Contributions may be sent to: The Ohlange Campaign for Funds, c/o The Principal, Ohlange Institute, P.O. Phoenix, Natal.

"SJAMBOK" ON:

EDUCATED AFRICANS

"Educated people are heathens," said one old "mshumayeli" (preacher) to me last month.

I was about to be convinced until the day before yesterday when I was told of some of the Africans who attended the recent Methodist church conference. I am sure you would be glad to know those men—at least some of them who attended that conference at Pietermaritzburg.

Conference Delegates

The conference was attended by Messrs R. H. Godlo, M.R.C., and L. P. Msomi, M.R.C. of East London and Vryheid respectively; Mr H. B. Nyati, Inspector—I do not like the name "Supervisor" please—of schools from Beaufort West; Messrs Mkuli and Lube were both teachers from Port Elizabeth and Cape Town respectively were also there.

Graduates

I am only concerned just now with "laymen." Laymen are those whose collars are not turned.

Apart from those mentioned above, the following African Methodists also attended: Dr S. Modiri Molema, M.B., Ch.B. (Glasgow), L. S. (Belfast); Dr Wm. F. Nkomo, B.A., B.Sc. (S.A.) M.B.Ch. (Rand), Medical practitioners at Mafeking and Pretoria respectively. Dr J. M. Nhlapo, B.A. (S.A.) Ph. D. (McKinley) Principal of Wilberforce Institute; Mr R. Cingo, B.A., LL.B. (S.A.), Principal of Kroonstad High School; Mr W. Kgwar, M.A. (S.A.) Principal of Heilbron High School; Mr S. H. Maseko, B.A. (Rand) Principal of Orlando Methodist School, and Mr Paul S. Mahabane, B.A. (S.A.) of the Moroka Institution staff.

Sweeping Statement

Mr Editor, Mr, Mrs and Miss Reader, would you still agree with the statement—a notoriously sweeping statement—that educated people are heathens, after going through the above list of men who were among the delegates to the Methodist Conference?

At the head of these delegates was, I am told, the progressive yet humble Chief Walter Kumalo of Natal.

Church People

What concerns "Sjambok" more is not whether educated people are heathens or believers, but that it is of the utmost significance that our educated Africans and our African leaders should realise that a large number of our people are church people.

BISHOP URGES UNITY

"One of the most important things is that people in South Africa should work for a united South Africa. You have here people belonging to various races, Dutch and English, coloured and African, and there is no future for South Africa unless somehow or other those various elements can be brought together to make one people," declared the Bishop of Blackburn, the Rt. Rev. W. M. Askwith, in an address to members of the Johannesburg Anglican Diocesan Synod during the week.

"Those who, from whatever motive, try to widen the breaches and strengthen the differences are—whether they realise it or not—doing a very serious disservice to the country in which they live.

"In the creation of a United Africa I believe that the Anglican Communion, the Church of the Province, has a very important part to play. Fight for unity within your Church. Resist any temptation to divide off from each other, to have one Church for the African, one for the Englishman, and so on.

"It is an essential principle of the Church of Christ, and has been throughout the ages, that there is one God over all and that there must be one Church for all. As you build up the one Church in Africa, I believe you will be helping to build up the United South Africa. I believe there is no other way."

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Che, ka 'nete a kopana ma-Witzieshoek; ka hopola ha e sa ntle e le 'na moeng, ke sa ikutloa bonna, eseng kajeno ke seng ke le nta'a moshemane. Ba bina hore mang le mang a lumele, a re: "ee, bana bana ba ea bina!" E ne e le lihlopha tse peli: sehlopha sa bana ba baholo le se seng hape sehlopha sa bana ba banyenyane.

Pina Ea Mohapeloa

Hlopheng sa pele, ho ne ho loants'oanoa ka pina ena: "Thohohelo," bukeng ea Mong. Mohapeloa ea lipina. Ba ruthutha bana ba Ma-Afrika ka 'nete; ba tseki-sana komiki, ba bina hamonate. Oee, li ne li bina kaofela, empa sekolo sa Lefika e ne e le masisapelo; sa ba sa qetella se nkile kopi eo. Se ne se bints'oa ke Mong. M. Mahanke.

Che, bo, oa bints'a monna eo kea u bolella. Hlopheng sa bobeli, sa ba baholo, eitse ha li bitsoa, ha tla sa Lefika pele, se bints'oa ke Mong. S. A. Thokoa. Eena ha ke sa bua tsa hae; ke mpa ke le loma tsebe feela; ke re ke eo he tichere e bints'ang! Ruri batho ba Lefika, ha ba ka mo tlohela, ba tla sala ba bonoa ke lira tsa bona.

Eitse ha ba ema kaofela holim'a tafole ea 'mino, batho ba opa liatla ba e-s'o bine, ba mpa ba etsoa ke ho bona bana bana ba apereng hantle ka bokhabane.

O RE SILLE

(D. Mokoena)

Ka masoabi le ka lillo, re tse-bisa babali hore re siloe ke nta'a rona, J. V. Mokoena. E ne e se motho ea holleng hakaalo; e ne e le motho ea lilemo tse 63, 'me le eena e ne e le mobali oa koranta ena, Bantu World. Bana ba nta'a rona Mokoena ba leshome ba leboha bohle ba neng ba le teng phihlong ea hae—bohle, metsoalle le bao e seng metsoalle.

KHANG EA LENYALO

Haufnyane tjena banna ba parlamente ea England ba ile ba e-ba le Kopano ea ho buloa ha parlamente. Tona-kholo ea 'Muso e ile ea hlhisa puo ea eona ka lenyalo le tlang la Mofumahatsana Elizabeth ea bolela hore e thabile haholo ka lenyalo lena 'me e lakaletsa Mofumahatsana mahlohonono le katleho.

Mong Winston Churchill lebitsong la lekala la hae o ile a tlatsa mantsoe ana are le eena o lakaletsa Mofumahatsana katleho bophelong bo tlang ba lenyalo.

Setho se seng sa lekala la Makomanasi, Mong. Gallacher eena o ile a hlhisa puo e ileng ea hlhisa kharuru ka ntleng ea parlamente. O buile ka hore eena o makatsoa ke taba ena ea lenyalo la Mofumahatsana; a bolela hore mohlankana o bile o fetotse lebitso le bochaba ba hae ka taba ea lenyalo feela.

Ha a hlhisa polelo ena ntl'ohle ea parlamente e ile ea etsa lerata le lehelo ho nyatsana le mantsoe ana.

Sa tsoela pele sebui sona sena sa re sechaba se sa ntsane se hopola hore ka lilemo tse seng kae tse fetileng 'Muso o ile oa tlosa Morena setulong sa hae 'me Morena a fetoha motho ea tsamaeang hohle le lefats'e.

Ka mor'a puisano e telele ntl'oa parlamente ea lumela ka moea o le mong hore e amohela taba ea lenyalo la Mofumahatsana ka thabo le nyakallo.

LENYALO LE LETLE

(I. Mokoteli)

Mona ha rona, re bona letsatsi; empa leha ho le joalo re bile le lenyalo le letle thata ka khoeli e fetileng ha ho ne ho nyala morali oa Moruti J. M. Mokoteli, a nyalo ha ntae Seiphei. Oho, ka 'nete mokete ona o bile o motle ka mokhoa o makatsang ruri; e bile mokete o se nang lintoa, mefere-fere, tsohle tseo e leng ntho tse pakang hantle hore batho ba mona, baahi ba motse ona oa rona, ba leka ka matla thata ho its'oara setho.

MAHLOMOLA MAQUASSI

(J. F. Moneong)

Re bile mahlomoleng mona haseo ka go feta ga Beng. Jacob Marumo le Bethual Setlolamathe. Marumo e ne e le moagi oa motse oa Maquassi, 'me Setlolamathe e le moagi oa motse oa Klip-Kuil; 'me bobedi ba bona ke motho le rraagadi oa gage, ba patiloe ka la 21 kgueding ea Mphalane.

Mosebetsi oa buloa ke Mong. Hosea Setlolamathe; a bea dikgotatso tse kgotsoanyane, 'me mosebetsi oa ts'oaroa ke Mong. Elias Mogorosi. Thapelo e ne e ts'oeroe ke Moruti G. Lehosi, mabilteng e ts'oeroe ke Mong. A. Tshatshu.

Lenane la bafelehets'e e ne e le 224, mosebetsi oa fela, oa koaloa ke Mong. Elias Mogorosi.

Mane Klip-Kuil, mosebetsi oa go pata nta'a rona Setlolamathe o bile tsamaisong ea Mong. Montsoagage.

MATS'ELISO MOTSENG OA K'DORP

(P. C. Mosito)

Re bile le mosebetsi oa mats'eliso mona motse oa Krugersdorp; e ne e le mats'eliso a 'm'a rona, Jeffreu Rabedina Kafeng Mosito. Mosebetsi oa buloa ka hora ea 9 p.m. ka lona tsatsi leo, Phato 2, modula-setulo e le Jeffreu Bellemina Boshomane, oa Benoni, ka sefela sa mofu—110 go tsa Sione.

Ga kopuoa Mookameli J. B. Boshomane gore a bule mosebetsi. Puong ea gage, Moruti Boshomane a re: "Buka e re go lona ba Mosito, ga le khuduga mono, le seke la tlogela marapo a ka Gaudeng, ga le boela Kga-tleng."

A tsoelapele, a re: "Mosadi ona e ne e le senatla mosebetsing oa bo Jesu; e ne e le mookameli oa mono bophirima tsatsi, kerekeng ena ea Apostolic Faith Mission ka dilemo tse ngata; a bile a ts'oere merapelo ea bana ea Laboraro."

Ga latela Moruti Tilo, oa A.M.E., "Ge e le mosadi oaka, nka ineela go Modimo gore ke tie ke ee go dula le eena go Modimo."

Bopaki ba lerato leo batho ba neng ba e-na le lona go 'm'a bona ke bongata ba batho ba tlleng mosebetsing oo, ba hlaga dibakeng tse kgole, tse kang tsena: Pretoria, Boksburg, Mazista le Koster.

Eitse ka tsatsi, le le latelang, ra ea mabilteng go bea majoe—la mofu le la nguana oa gage oa mo-roetsana, mofu Mrs. E. Mapula Serero, Evaton. Mosebetsi o ne o ts'oeroe ke Moruti A. K. Maaga; a lebogela batho ba ga Serero, 'me a re batho ba bangata ga ba na taba le mabitla a basadi ba bona le go a lokisa, Moruti Mosito le bana ba leboga baruti le mafumagadi a merapelo le phuthego le sechaba kaofela go ba teng gammogo le dithuso tsa bona.

TSA TSHUANE

(“Semanya-manyane”)

Ke tsoa bolelloa ke Rev. H. M. Maimane, Mongodi oa African Ministers (Inter-denominational) Association, hore lekgotla la baruti le tla kopanela doropong ea kopanela doropong ea Witbank Witbank November 12-13.

Motseong ona oa heso, thabo e teng e kgolo ha esale baetapele, mesuoe le bohle ba ratang lekhotla la Mendi Scholarship Fund, re utloa hore Moruti H. Mpitso, e leng Mokoaledi e mogolo oa Mendi, o rometsoe kapa o tla romeloa Tshuane ka Ts'itoe.

Batho bare go dubegile motseong oa Atteridgeville. Batho ba re ho molemo hore kgetho e fuoe Moroho-Khudu hoba e nepa tsamaiso ea dibese!

MOKGOSI GO BARUTI

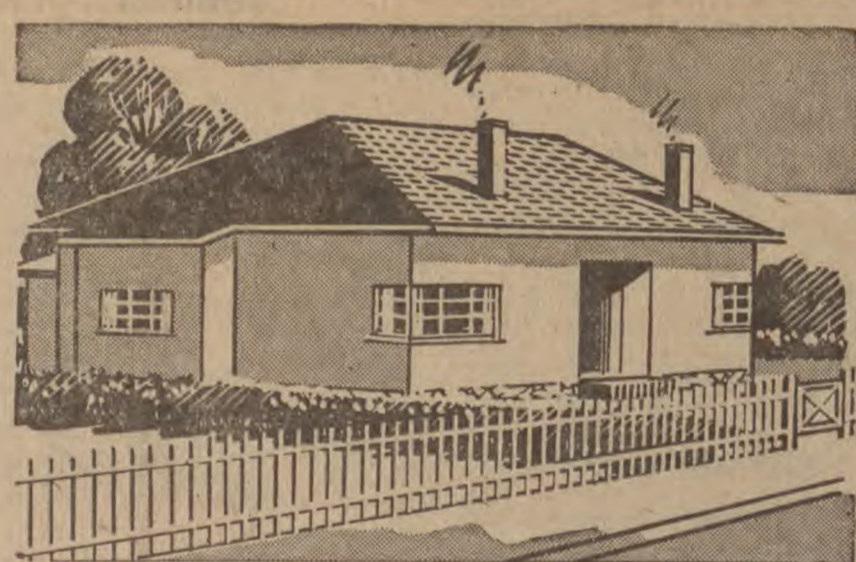
(Rev. A. Nthodi)

Mokgosi go baruti, Basadi ba thapelo, baevangedi: re le itsese gore re sa le mo tironeng ee kgolo ea kopo gore re thuse difofu tsa rona kua Roodepoort, le Hammanskraal. Ga re ise re bee nako ea go ea teng; re sa itukisa. Re rata go ba fa selo se se bonalang.

Dikarata re di rometse ka gotlhe. Gopolang, baruti, taolo ea Morena Jesu Krete. Ba ba ratang go thusa, ba romele go Secretary, le bao ba tsereng dithe-kete, komiti e rata gore ba romele go Secretary: The African Bantu Ministers' Association, 15 Edward Road, Sophiatown, Johannesburg.

LEETO LA MORENA MOEPI

Morena R. R. Moepe ke e mong oa ba leng Gaudeng mona ka leeto. O tlišitsoe mona ke bofokodi ka Kguedi ea Ngwetse go tloga Marapyane. O re Gaudeng mona, o amogetsoe gantle ke Bakgatla bao a ba etetseng, 'me le leeto la gage le bile le letle thata.



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THE BANTU WORLD

SATURDAY, NOVEMBER 1, 1947

Legodimo le Thusa ba Ithusang

Ka selemo sa 1899, Mofu Moruti John L. Dube, o ile a aga sekolo se bitsoang "Ohlange Institute," a se agela go neea bana ba Ba-Afrika thuto e phegaming ea hlogo, ea diatla le ea pelo — gore ba tle ba kgone, ga ba gotse, go sebeleetsa batho ba gabona le naga ea South Africa.

Morero ona o ne o se bonolo, o le boima, gobane mehlang eo bongata ba Makgoba bo ne bo le kgahlanong le ntho e etsoang ke Mo-Afrika ka bo eena. Empa ka mamello le ka thuso eo a fumaneng Makgoeng a mang mona le mose oa Mootle, gagolo America Dr. Dube o ile a tsuela pele le morero oa gagoe gomme kajeno Ohlange ke sekolo seo se bontshang gore Ba-Afrika le bona ba na le matla le tsebo ea go aga ntho tse kgolo.

Sekolo sena se ruta bana go tloga go A.B.C. go fihlela go Matriki. Ga go belatse gore ke se seng sa dikolo tse tsueleng le go phagamisa sechaba sa rona. Thuto ke motheo oa tsulopele le phagamo. Bana ba rutoang Ohlange kajeno bashimane le basetsana — ba 585. Go batlega gore bana bana, le ba tla ba latela, ba ageloe meago e tshuanetseng moo ba ka rutelolang.

Babadi ba tla gakologeloa gore Dr. Dube o re silile; o ile phomolong. Lefa leo a re tlogelatseng lona, jualeka sechaba, ke sekolo sena, gomme ke boikarabelo ba rona gore se tshagetsoe. Komiti ea banna ba ikemiseditseng go phagamisa sekolo sena, e entsa boipiletso go sechaba sa Ba-Afrika le go Makgoba gore go thusoe sekolo ka chelete.

Batsamaisi ba sekolo ba batla go atisa meeago ea sekolo gore se tle se kgone go tseletsa pele thuto ea bana. Lengolong la bona la boipiletso ba re batla £1,500 go Ba-Afrika empa chelete eo e batlangang ke £20,000.

Sekolo sena se tsamaisoa ke Ba-Afrika. Go rialo ke gore matichere a sona, go tloga go Mookamedi go isa go ea rutang bana A.B.C., ke Ba-Afrika. Ga gole jualo ge, ke sa Ba-Afrika gomme se tshuanetse, go thusoa ke Ba-Afrika.

Ga ngata go utluagala pelaelo ea banna ba reng "re batla go itirela ntho tse e leng tsa rona; re batla kereke tse e leng tsa rona; dikolo tse e leng tsa rona; koranta tse e leng tsa rona," jualo-jualo, empa polelo ena ga e lateloe ke ditiro, ke polelo ea Molomo feela.

Re tshepa gore kajeno bao, ba fadimegetseng ntho le mediro ea Se-Afrika, ba tla arabela boipiletso bona ke nako juale gore polelo ena e lateloe ke ditiro. Ka go thusa sekolo sa Ohlange, e tla ba re thusa tsulopele ea chaba sa rona, le Legodimo le tla re thusa.

Ma-India a Batla Natala

Mogala o tsuang London o bolela gore Mr. Chowdry Akbar Khan, mookamedi oa lekgotla la basebetsi ba Ma-India a leng England, o ngodile bukana e reng "gaekaba Makgoba a Natal ga batle go agisana le Ma-India e ka kgona naga ea Natal e fioe Ma-India, e busoe ke oona."

Bukana e tsuela pele e re melao ea South Africa ea kgethollo e ferola libete.

Ga go motheo ea tsebang gore Mr. Khan o reng ka Ba-Afrika ba Natal, bao e leng naga ea bona ka hlago, le gore ga Natal e ka neoa Ma-India Ba-Afrika ba tla busoa juang.

Empa bukana ena e bontsha se emeroeng ke ba baetapele ba Ma-India. Nakong e fetileng, e mong oa baetapele ba Ma-India koa East Africa, o ile a bolela gore naga ea Tanganyika e tshuanetse go neeloa Ma-India.

"MEQOQO EA PHAFA"

Go teng nako eo go batlegang gore motheo e mong le e mong a sebedise kelello ea gage ka matla; a bule mahlo a gage thata, a bule le ditsebe tsa gage ga go buuoa ka ditaba tse bapileng le bophelo ba gage. Monna o ts'oanetse go tseba seo e leng bogobe le seo e seng bogobe. O ts'oanetse go tseba seo e leng bohlae go eena le seo o seng bohlae. O ts'oanetse go tseba seo e leng thuso go eena le seo e seng thuso. Go feta moo, o ts'oanetse go ipotsa gangata-ngata gore seo ke se boneng, seo ke se utloileng, seo ke se naganang, na ekaba se na le thuso go 'na jualeka motheo ea nang le kelello e phetseng.

E ngoe taba ke ena: phoso ke ntho e kotsi go motheo; go phofofo, go mochini le se seng le se seng se leng lefats'eng. Phoso gagolo-golo ga e etsoa ke motheo oa nama, e tla le mathata a boima; e tla le dillo tse hlomolang pelo; e baka ts'ohlego 'me e loants'a tsoelopele ea motheo mererong ea gage eohle. Ke ka lebaka leo go batlegang gore ka mehla ga re entse phoso, re tle re leke ka matla go e tlosa tseleng ea rona ea tsoelopele. Athe ka nq'eng e 'ngoe gape, ke ntho e molemo gore motheo a ithute ka phoso tsa gage, e le gore ka moso, a tle a tsebe go di phema. Basotho ba re: "ngoana ea cheleng o ts'aba leifo." E ngoe gape puo e re: monna ga a bone gabedi." Bobedi ba puo tse, bo ruta bohle gore ba se ke ba pheta phoso gabedi.

Mohlala Oa Taba Ke'ng

Uena, mobadi, ga u. bala lengolo lena kajeno, u tla ipotsa potso eo motheo e mong le e mong ea phe-tseng gantle hloogong a tlamegileng go e bota. U tla ipotsa gore mohlala oa taba ena ea monnana enoa kajeno ke'ng?

Karabo ke ena: kajeno lena, go tloga mohlaleng go qaloang tsietse ea gore re se ke ra kgetha ditso tsa lekgotla la Baemedi, leo ka sekgoba go thoeng ke Natives Representative Council; le gona gore re se ke ra kgetha ditso tse tla re emela Parliamenteng ka gobane 'Musu o gana go re neela tokelo tse kang tse: gore motheo e mots'o a ee parliamenteng; gore motheo e mots'o le eena a be le tokelo ea go etsa melao e re busang; gore motheo e mots'o a neeloe tokelo ea go reka naga le go dula moo a ratang, jualo-jualo, re hlodisa ke batho ba reng re koalle melomo ea rona re itulele fase.

Joang Na?

Go thoe ga re ka ngala kgetho, ra gana go kgetha, re tla gatella 'Musu gore o re lokolle, o re neele tokelo tsa rona le gona gore re e tse seo re se ratang. Re tla fumana juang na gare ikoalla melomo, re gana go bua?

Eo ke e ngoe ea tsona phoso tseo ke di boletseng ka godimo mona. Mang le mang ea phe-tseng gantle hloogong, a ka bona gantle gore taba e kang ena ga e sebetse.

Ke tla lekanya ka ditsoants'o di le pedi feela. Sa pele, ke sa mophato oa bahlabani ga ba ea ntoeng. Re tseba e le ts'oanelo le tlamogore mohlalane e mong le e mong ga a ea ntoeng, a nke marumo a gage, e le gore ga e se e qadile, a hlabe, a bolae.

Ea eang ntoeng a se na marumo, ke sethoto gobane ntoeng moo, a ke ke a etsa letho ga a se a lebane le dikanono le a mang marumo a bogale le dibetsa tse bogale.

Ntoa ea rona

Kajeno lena, rona Ba-Afrika, re kene ntoeng ea go itokolla. Marumo a rona ke makgotla a baemedi ba rona Parliamenteng le N.R.C.

Ga re latela puo tsa batho bao ba reng re se ke ra a sebedisa, empa re loane, go ntse go ts'oana feela lega go thoe re ee ntoeng re se na seo ra ka its'ireletsang ka sona, le seo re ka hlabang sera ka sona.

Lega re sa ntsane re lebane le melao e thata, ga go na le ga e le mang kapa mang 'ea ka phegang 'nete, le gona go e nyatsa, gore marumo ao a rona re a sebeditseng go fumana ntho tse ngata tseo re neng re se na le tsona nakong e fetileng. Ke lehlanya le sethoto feela le ka nyatsang 'nete eo.

Athe ka nq'eng e ngoe gape, ga go motheo ea ka dumelang gore molao kamoo o lebaneng le Mo-Afrika, o lokile. Kaofela ga rona rea dumellana gore go batlega phetogo le tsamaiso e ncha ea molao. Empa tsohle tse re ke ke ra di fumana ka go dula patla ka marago re koetse melomo ea rona.

Ntoa e kgolo

Re ts'oanetse go loana ntoa e kgolo, 'me ntoa eo e ts'oanetse go loanao parliamenteng ke baemedi ba rona; e ts'oanetse go loanao ke baemedi ba rona lekgotleng la bona la Natives Representatives Council.

Boetapele bo fokolang, ke bo isang batho mathateng, 'me baetapele ba jualo, re ts'oanetse go ba tlosa ditulong tsa bona.

Ga moetapele oa mophato oa bahlabani a eletsa gore go loane ka matsogo ga sera se tla se jere lerumo le thebe, o etsa phoso e mpe thata. Bahlabani ba ts'oanetse go ipotsa gore na ekaba monna ea jualo o phetse gantle hloogong? Na moetapele ea jualo, o bua a inaganne? Na seo a ikemiseditseng sona, ke go re qeta nya?

Potso go bohle

Potso eo ke e lebisang go sechaba sa Ba-Afrika ke ena: e se e le nako juale re bone kamoo bofokodi ba boetapele bo se nang moputso sechabeng.

Re tseba kamoo batho ba ileng ba thungoa ka baka la pasa; re bone gangata batho ba hlahleloa teronkong, empa baetapele ba setse morao magaeeng a bona ba inoela di tee, empa bona batho bao e leng balatedi ba sokola. Na le kajeno re sa tla latela boetapele bo bo reng re se ke ra sebedisa seo re nang le sona go itokolla le go iphedisa?

Gona ga re itulele fase, re gana go bua le 'Musu ka baemedi ba rona, re tla fumana'ng na? Ka ketso e kang eo, re gopola gore re tla utloisa 'Musu bohloko?

Gase bohlae

Banna, a re sebediseng kelello tsa rona; a re ithuteng ka phoso tsa rona tseo re di entseng ka nako e fetileng; a re gopoleng kamoo mekgatlo e mengata ea rona e ileng ea shoa ka baka la go se sebedise kelello tsa rona le go se nagane gantle ga rona. Gase bohlae gore motheo a ipolae ka ketso tsa bothoto.

Monna ga ke a lahla bogobe ba gage gobane bogobe boo e se puding. Ga monna a e-s'o be le matla a go reka nama, o ja bogobe boo ba gage ka morogo. Ga a kgotse, o ea mosebetsing; o sebetse jualo go fihlela a e-ba le chelete e lekaneng, e tla thusa gore a reke dijo tsa theko e phagaming.

Sethoto sona?

Sethoto sona se tla gana bogobe le morogo. Empa tla e tla se fokotsa matla, 'me qetellong, se tla hlolega mosebetsing, se tla bolaoa ke tlaia, boioetsi bo latele, 'me sethoto seo se tla shoa qetellong.

Go jualo le go rona ga re gana go kgetha. Oa lona, "Phafa."

MOLAO OA FOSA

"Moshe," Pretoria, o re: Che, banna, ka 'nete molao o fosa hampe ruri. Ke'ng ha motheo a bolaile e mong, empa molao o kgetha go ahlolela e mong eo, motloli oa molao, kotlo e kang "faeni" ea pondo tse seng kae kapa hona ho mo romela chankaneng? Hoa utluahala moo motheo a bolaileng e mong ka go its'ireletsa, go etsa go motheo a batla go u bolaea, empa oa mo bolaea pele. Moo ga go na molato gobane u ragile ntja meno gore e se ke ea u loma kapa ea loma ba bang.

Empa ga motheo a bolaile e mong ka oona mokgoa oo oa botsoetsi le ba bang, ke'ng go sa etsoe kahlojo ea lefu le sehlogo?

TS'PI TSA LENYALO

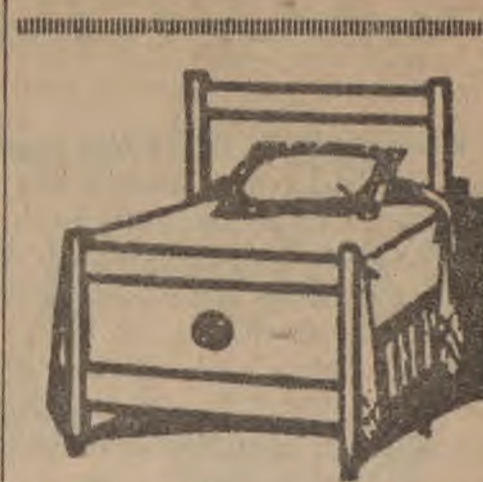
Mohla Princess Elizabeth, Moja-lefa la borena ba England, a nyaloa ke Lieutenant Mountbatten ka November ele 20, tshipi tsa lenyalo li tla fetsa hora tse nne di lla, go rialo mogala o tsuang London.

Baagi ba London ba eme ka mato go itokisetsa tsatsi lena le le golo. Tseleng eo Banyadi ba tla tsamaisa ka eona, go tloga Buckingham Palace go ea Westminster Abbey, go rekisoa ditulo godimo ga matlo go bao ba ratang go ba bona kantle le kgathatso Ditulo tse na go utluagala gore kajeno di rekisoa ka go tloga go £40 go isa go £75.

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MADIRENG A DITULO KA DITULO

WHITES: Re bile le mokete o motle oa bacha mona haeso; e bile mosebetsi o motle ruri, batho ba le bangata thata.

Mona haeso re kile ra utloa ho boleloa ka sekhohopane seo ho i-tsoeng se iphile matla tikolohong ea Ventersburg. Taba ena ea re ts'osa hampe; ha e-ba teng moferefe o ho entoa har'a motse le mathoko. Taba e bileng bohloko ho rona ba mona, ke ho hloka-hala ha Mong, Piet Bondies; ha a ka kula sebaka se telele, 'me mofu e bile mosebetsi oa khale oa mane Whites.

Re lla le ba ha Bondies; re ba kopela mats'eliso a 'nete a tsoang leholimong.

Re bile le tsoeletso ea likereke mona; 'me mosebetsi oa buloa ke ntat'a rona J. Majanaga. E ne e le letsatsi le lehlo. Mong, J.Z. Mosiane o kile a re khale le Mofumahlali le bana ho ea Lejoe-Leputsoa ka bohloko ho nong bo haketse teng.

Ea kileng a ba teng mona, ke Mong, A.T. Mohlakoana, oa Klerksdorp, a file mona ho bona metsoalle ea hae.—Z.J. Mosiane.

JOHANNESBURG: Komiti tse peli ea Bara le Barali ba Lesotho le Basuto National Committee li ne li kopane ho buisana ka tlhahiso ea Lekhetso la liphoofole Lesotho. Puisano e khole e bile holima qeto ena e ncha ea selemo sena e reng maqosa a eang Lekhotleng la sechaba a khetheloe mats'ohong a mohlanka oa 'muso ea emetseng Lekhetso mona Transvaal le ba tlatsaneng le eena. Likomiti tsena tse peli li ile tsa lumellana ka hore memo eo mohlanka oa 'muso a seng a e entse e memang Basotho ho kopana ka la 18-10-47 e amohele ka tletlebeho (under protest) ka mabaka a latelang:—

Ka 1945 Basotho boithaopong ba ne ba kopane ba ntsa maqosa ho ea ba emela tsitsinyong ea lekhetso la selemo seo ba ba emisa komiti ba e fa matla a ho sebeletsa na le Lesotho ka hohle le ho 'na

ba utloa litaba ka eona ka nako tsohle; eleng mona moo ka selemo sena e itseng ha komiti e kopa mohlanka oa 'muso hore a e kopanele le Chamber of mines ho mema Basotho ho tla ba tsebisa tsitsinyo e entsoeng ka Lesotho a ba sa a hana ka puo e reng ke eena ea tla phetha hoo, komiti ena e ne e khetsetsoe selemo sa 1945 feela, empa ho se joalo ka ha a bolela.

O entse qeto holima Basotho ho okamela liphutho tsa bona ba sa tsebe, a se na taba le hore ba ea utluisisa kapa che, le hore na bolula-setulo ba hae ba ea bo lumela le tselo tseo mokhatlo o tla sebetsa ka tsona li khethiloe ke eena Basotho ba le sieo ba sa tsebe letho.

Basotho 'musong oa Engelane ke sechaba sa botsepehi. Na ke ka baka lang ha ho ka thoe moo ba i-puang ka tsa lefatse la bona bahlankana ba 'muso ba so ba ka hara bona, ba nahaneloa eng athe ho ea tsejoa hore tloaelo ea Sechaba ke ho ipua; ha se qetile, qeto e isoe ho morena.

Hape, sechaba ha se tsebe hore na ka 1945 ha se ne se khutlile, ho ne ho hlahe bobo bofe, athe leha eba mohlanka oa 'muso o ea bo tseba, o sitoa keng hore khethang bao le ba khethang pele ba tsamaea ba tle koano ke tlo ba tiisa?

Haele moo mohlanka oa 'muso a re komiti ena e ne e khethetsoe selemo sa 1945 feela, ha a na mabaka a ka khohisang ka oona hore ho joalo hobane ha a na li-minutes tsa tsatsi leo; ha a na le ha e le lengolo le mo tsebisang tsa tsatsi leo le ho ba sieo o ne a le sieo, re makatsoa ke hore na tsena o li fumane kae.

Sechaba se hlokitsoe ho nahana ka baka la ho khutsufaletsoa nako. Nako ena eo re e nehiloeng e sa feteng beke e koalitse maikutlo a mangata ka hare.—J. Mofokeng le E. Lethata.

VREDEFORT: Mona Mokoallo re sa ntsane re phela ka eona komello; feela re nahana hore ho ka ba molemo hore balumeli ba ke ba kopane ho kopa Ramaseli pula;

ho seng joalo, ruri re tla timela le liphoofole tsa rona.

Che, joaleka ha likolo li butsoe hape, mesuoe ea rona e khutlile. Le bana ba sekolo ba khutlile, 'me ba tletse mafolofolo ho itukisetse hlaloho.

Ea ntseng a bobola, ke morutoana Anna Nale. Re ts'epa hore Molimo O tla mo thusa a fole, a tle a tsebe ho ngoa lihlahlobo tsa hae hantle.

Re jele nama tsa manyalo mona haeso, 'me joale meno a rona ha a re neele sebaka, a opa ka matla. Bahlanka ba Mokoallo ba iphile matla ka nyalo. Ba kileng ba re khalo mona, ke libapali tsa tennis tse hlhang K'Dorp. Basemiane ba re etsesa litsokotsane ka lebaleng.

Leha ba hlotse, re ba supa ka monoana; nakong e tlang, re tla etsa mosebetsi oa mats'oho. Leha ba re hlotse teneseng, ba se ke ba hopola hore ba ka re hlola papaling ea futubolo. Teng moo ba ka romela libapali tseo ba li ts'epileng.

Ba kileng ba re khale, hape, ho tla re bona, ke masole a mabeli, e leng Monghali J. Zim le Monghali S. Lefakane. Re ba lakaletsa lelohonolo.

Mesuoe e iphile matla ka lipina mona Mokoallo. Hlokomelang Mong, D. Sents'o le Mong, Sejaka.—Isaac Chabeli.

MOKOTOPONG: Go sa tsoa hloko-fala bana ba mofu Abel Matsha, ea ileng a boiaoa ga sehlogo ke bo-tsotsi motseng oa Ladyseborne. O il'a shoa a sa ntse a sebeletsa Mong'a gage, eo e bileng a mo sebeletse dilemo tse mashome a mararo le metso e mebedi. Ka nako eo, Mong'a gage o ne a setse a bolela ka go mo rola joko, ke gore go mo neela pensione.

Bana bao ba gage, e ne e le mora le moradi; ba shoile ka tsatsi le le leng; eo ea e-ba ntho e neng re thoma go e bona, ea re makatsa

ruri. Moradi e ne e le motho ea tsoa nyaloa; 'me o tlogetse masea a hlomolang pelo ruri; le eena mogats'a feela.

Re lla le bao ba lahlegetsoeng.—Mabitja Mohlopi.

ALIWAL NORTH: Ke ka masoabi a maholo ho tsebisa metsoalle kaofela ka lefu la Ishmael Tlhabi Moorosi, ea lemo tse supileng, ea hloka-hetseng kamor'a ho kula ho ho khutsoanyane mane Victoria Hospital, Aliwal North. Batho bohle ba thusitseng ka limpho le linehelo, ba lebohoa haholo ke bang ka mofu; haholo-holo bo 'me ba thapelo le bana ba sekolo ba neng ba tsamaisoa ke mistress Mvambo.—"Oa Teng."

EDENVILLE: Mane lerallaneng le thoko le motse, ho ne ho ts'oeroe ts'ebeletso e khole ea ho rapella pula. Mosebetsi o ne o ts'oeroe ke Moevangeli, Philip Morake. Ka phirimana, ke ha mekhatlo ea li Pathfinders le li Wayfarers e phutha kerekeng moo ts'ebeletso e neng e ts'oeroe ke Moevangeli Alfred Matati. Che, e bile ts'ebeletso e ntle thata.

Ho libui tse ileng tsa akhela mantsoe ts'ebeletsoeng eo, re ka bolela Beng, P. Setene, S.H.S. Mafube le J.R. Liphoko.

Moevangeli Matati a boela a hlaha khotatso e monate mabapi le mokhatlo ona. Re bile mohau ka baka la bana ba sa kang ba e-ba teng ts'ebeletsoeng ea bana ba bona. Mohlomong ke hona ho hloka kutluiso ea mokhatlo ona.

Moruti Makhema, oa Phiritona, o n'a ts'oere ts'ebeletso e khole ea lenyalo mona; ho ne ho nyala Mong, Stephen Lerotholi Morabe le Mofumahlatsana Rahaba M. Theletsane. Phirimanaeng ea tsatsi leo, ke ha e le kamohelo ea banyali ha Mong, Theletsane, Mofu-la-Setulo e le Mong, J. R. Liphoko.

Ha nts'oa limpho teng, 'me ea e-ba mpho tse ngata tsa lijana le chelete. Ho ba neng ba le teng,

re ka bolela Beng, Joseph Theletsane oa Bethlehem; A. P. Theletsane oa Ladybrand.

Methaka ea Virginia e ne e re futuhetse ka papali ea bolo. Ho ea pele, Virginia ea itsamaela ka papali; ho ea bobeli, ha ho ea hlotse. Mane sekolong sa rona, ho ne ho ts'oeroe mokete o moholo oa lipina. E ne e le mokete o babatsehlang haholo. Re ile ra thabela haholo ha re bona batsoali ba tlile ka bongata.

'Ma rona, 'masekolo Nteo, o bolokiloe ka la 15 ho Mphalane. Molimo O ke O ts'elise bang ka mofu.

Re thabela ho bona motse oa rona o tsoelapele; banna ba nang le limotorokara le lilori ba fumane tumello ea ho nka batho ho ba isa moo ba ratang ho ea teng. Banna bana ke Beng, E. G. Ramoliki, A. Mahulo, le N. S. Theletsane.—"Mongoli Oa Teng."

PAUL ROUX: Re masoabing a maholo; ebile re ts'abong e khole kamoo batho ba baholo ba re siang kateng mona Paul Roux selemong sena. Ba sa tsoa timela, ke bana ka ho latelana; Moloi Mosikili; Sello Lehloenyane; Bethuel Tlhalali; Mapilo Lehloenyane le Pensele Molefe. Ena oa qetelo o hloka-hetseng Gauteng ntlong ea bakuli.

Ba ntseng ba kula, ke Nqaa Mofokeng, Jan Deering le Semuel Dlamini.

Taba e tsitsang hampe mona, ke eona eo ea botahoa. Ho litsotsinyana tsa bashaanyana banoang, ere motho oa teng ha a se a utloa mpa e tletse joala, a tsamaea ka har'a motse, a bolella e mong le e mong ea kopanang le eena hore "Na ke tsotsi!" Ere batho ba ts'aba liphoofole tse kang tsena, ha le likela feela, ba ts'aba ho ea ka ntle, hobane ha ba batle thipa maling a bona.

Re bile le lenyalo mona; ho ne ho nyala Meriam Motaung le Petrose Moshane oa Brandfort.

Matichere a neng a chakile, a khutlile, Mong, W. G. Mahao o kile a ba teng mona. 'Mamolise o khutlile Frankfort, le eena 'me Julia Mopeli o teng ho tsoa bona babo koana Redan.—Ts'aba-Ts'aba.



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MAIKUTLO A BABALI

POTSO GO BOPAPE

Mong. "Kgetho," Johannesburg
o re: Juale ka e mong oa batho bao u reng ba latele seo u se bolelang ma'oka le kgetho ea baemedi ba rona makgotleng a 'Musu, ke sa rata go u bota dipotso di se kae feela, uena Mong Bopape.

Lengolong la gago le sa tsoa gatisoa mona maoba, u hlagesitse maikutlo a gago, kapa maikutlo ao u reng ke a lekgotla le sechaba, leo le tsejoang ka lebitso le le reng "African National Congress."

Gape, kea kgoloa u il'a bala lengolo la Mong Clements Dinno ea botsang gore Konkerese ke'ng? Lega morulaganyi a il'a u emela, a bua gantle ka Konkerese, empa ke rata gore u nagane lengolo leo le tse hlagesitsoeng moo, gobane bongata ga bo bone thuso ea Konkerese, 'me tse etsagalang melheng ena ke tse tsietsang rona ba makalang ga lekgotla lena le late-la mohlala o sa utluagalang.

U re re se ke ra kgetha ditso tse tla re emela makgotleng a 'Musu oa naga ena ea rona. Ga ke bala mabaka ao u a hlagesang bakeng sa boemo ba gago tabeng ena, ke fumana u hloka seo e leng ntho e ka' re etsang gore re dumelane le uena.

Utloa mona: ntja ga e bogola, motho ga a e ele hloko. O gana feela ga e sinne meno, e tla e galenile, ebe moo oa e hlokomela. Go juale le go rona. Ga re gana go kgetha baemedi, re itulela fase, 'me re bogola bosigo le mots'eare, ga go motho ea t'a re utluang. 'Musu o tla re hlokomela, kapa gona go ela hloko megoo eo ea rona ga re bogola.

Eona "boycott" eo u e bolelang, e tlele ka mokgao o juang? Gase ka gobane dibogodi tsa rona di ile tsa bontsa 'Musu meno Tshuane koana go fihlela kajeno Totakgolo e theoga teroneng ea eona e bua le rona, lega tseo e di hlagesang e se botlalo ba tsohle tseo re di batlang?

U re file sets'oants'o sa dibapadi tsa futubolo; u itse papading eo, lenane la batho ke mashome a mabedi le metso e mebedi, 'me go le leng le le leng la mahlakori ao a mabedi, dibapadi di leshome le motso. Juale u itse ga hlakori le leng le gana ga leo le bapalang le lona lee-ba le lenane leo, papadi e se ke ea dumelloa; go mpane go tlogeloe papadi

Ua ikaraba esale uena, gobane ga hlakori le leng le n'ala, re leng lena le tla nkela dintlha, re itsamaele ka sejana. Athe lega leo le ganetsoang lenane le tletseng la dibapadi le ka hloloa, le tla rorisoa gobane le bile sebetse go loants'ana le sera se matla.

Gape, lega sechaba sa maburu se ile sa lebana le rona mohlomene, ga sea ka sa re. "che, baeso, batho bana ba bangata, ba re feta ka palo; ba tla re qeta." Ba ile ba loana ba ntse ba se kae juale, empa qetellong ba hlola, ba gapa naga eo e neng e le ea bo ntata' rona bagolo. Ua e tseba 'nete eo, gagolo-golo gobane a rutegile, u n'u le tichere mane Brakpani pel'a gore u nke mosebetsi oo u leng go oona kajeno.

Gape, mohlomong u tla sitoa go utloisisa 'karabo' eo ke u nee'ang mabapi le sets'oants'o sena sa gago. Juale ke re utloa mona: uena le lekgotla leo u rerang evangedi e ncha ea lona, le re go babaloe empa mahlakori ao a mabedi papading a lekane ka lenane. Che, go lokile, a go be jualo. Ga re batlisisa magareng a dibapadi tseo tsa gago, re fumana teng bongata bo bogolo e-le bathoana ba sa tsebeng letho la papadi eo u reng e bapale.

Magareng a bona, ba bang ga ba na dieta, ba tli'o bapala ka maoto, 'me ba tla tsoa papading eo ba e-na le maqeba. Ba bang ga ba tsebe gore bolo eo e isoa kae, 'me ba tla e thunya ka koulong tsa gabo bona. Ba bang, gape, ga ba tsebe se etsoang papading, etlare ga phala e lla, papadi e qala, ba mathake le lebala la papadi jualeka mahlanya, ba tloake, ba rage bolo eo 'mogo le dibapadi tse ding -ee, le tsona tseo tsa gabo bona!

Juale ke papadi ea mofuta mang eo na? Ga se gona go iketsa

diphoqo pel'a sechaba se emeng ka ntle go bogela papadi eo ea bohlaya? Oee, monna, inagane hle, bua ntho eo u e tsebang. Ke tsona ntho tse kang tsona tse bakang gore Konkerese e hloke batedi sechabeng se kana-kana sa dimilione tse robong tsa Ba-Afrika.

U re melao e fetoloe ka mohla o le mong? Go lokile, a go be jualo kajeno lena. 'Me ga go se go le jualo, mang le mang a ipona a lokollogile, ea hlaga le ea hlapollogileng ba lekana, go tla ba juang?

Moo u tsamaeang u rera evangedi ena, na matichere a rona ua a bolella gore a tla lahlegeloa ke mosebetsi ka bongata gobane thuto ea oona ea "dead year" le "native primary higher" e ke ke ea dumela gore ka tlas'a molao o mocha, oo bohle ba abeloang tokelo tsa bona ka golekana, mangolo a tichere tseo ga a lekane le a tichere tsa makgao, tse pasit-seng matric, tse nang le teachers' diploma eo bongata ba bo "dead year" bo se nang le eona magareng a rona?

Ga e-ba u ba boleletse, ba il'a go bolella gore bona ga ka ke ba kgona go kgutlela sekolong gape ka mabaka a metse ea bona le a mang gape mabaka?

Gape, u ba boleletse gore ga melao e fetotsoe, re lekana rona kaofela, lekgooa le motho e mots'o, go tla batlega gore monna e mong le e mong a iponele; ke gore mane malokeisheneng, re tla lelekoa, mat'o a tla thujoa ke beng ba oona, e le gobane ga go sa tla ba ea hirisetsoang ke masepala? Ere ga re se re lelekiloe, bohata ba rona e le bahloki le bafutsana, re se na matla a go ithekela magae, re tla ea kae?

Gape, u ba boleletse gore ba t'a lefa kgafa tse boima tse lefuang ke makgao 'Musong? U ba boleletse gore lega uena le bao u emeng le bona le re melao e fetoloe ka panyo ea lehlilo, botsotsi le bona ba tla ba le tokelo tsa go reka diravoloro, bokgothotsi, boshodu le ts'olla ea madi e tla ba hlorigo bophelong ba rona go feta hlorigo ea melao eo re llang ka eona?

Monna, Bopape, nguan'eso, tsamaiso ea ntho tsa lefats'e ga se ntho e bobebe. E ts'ona le kgodiso ea nguana. Ke ntho e thata ruri. Nguana ga a gole ka tsatsi le le leng. Ga go motho ea batlang melao ena, mohlomong e batloa ke makgao a se nang kelelo.

Empa le rona a re se keng ra etsa dintlo ka bothoto. Re ntse re tsoelapele; a re nkeng bogato butle, jualeka nguana ea ithutang go tsamaea. Seo u se rerang, se keqhalanong le melao ea tlhago. Tlogela evangedi eo gobane kamo-

so ga di go tlela gampe, ba tla ts'ega ka uena.

Ga go lerumo le matla, le re loketseng ntoeng ea rona ea kajeno, jualeka lena re nang le lona la baemedi ba rona. Lerumo leo le feta leo la gago la "boycott" kgo-le-kgole koana. Sechaba ga se utloisisi ntho eo u e buang. U bua feeleng feela. Nkarabe molekane!

BOITS'OARO BO BOBE

Mong. L. Mosia, Germiston, o re: Sechaba sa heso, Leholumo le halefle hobane rona, haholo-holo ba litoropoang, re its'oera hampe, joaleka liphoofole. Maobanyana mona, re tsoa bona monna a bolaea e mong ka sehloho le lonyla le ts'abehang.

Monna enoa o fihla o kena ka ntsoag-e ngoe ha Tikathole mane, a fumana moshanyana enoa oa heso a ntse a tuse setu'ong. Ha a kena a lumelisa, ba lumela. Kamor'a nakonyana, enoa mofihli, ere a buisane le moshemane oa heso, a ba se a nts'a molamu o mokhuts'oane a bata ea lutseng thiveng ea litsebe, a mo lahla fatse, a ntso tsoa a ikela.

Ba ka tlung, ba matha ho ea otella koloi ea bakuli mohala, ea moka ea mo isa sepetlele mo it seng a sa tsoa fihla, lebonenyana la tima a ikela phomo'ong ho Jehova. 'Molai eo a hlaahleloa.

Joale ntho e makatsang, monna enoa ha a botsoa hore moshemane ea shoeleng o mo bolaets'eng, a re ha a tsebe le eena!

Na re tla re'ng ka batho bana ba etsang ketso tse kang tsee?

LIA BOLAOA

Mong. Paul Mokuena, Heilbron, o re: Ke ntho e soabisang ha ka kang ha lijo tsa bo 'ntat'a rona li bolaoa, li khesoa. Motho ea rite-tseug joala, ho thoe ke motloli oa molao; oa ts'arora ebe o isoa chankaneng. Ho na le Ma-Afrika a thusang 'Musu ha loants'ana le joala. Potso eaka ke ena: Na batho bao ba ee ba re'ng ha monna-moholo ea ka bang lemo tse mashome a ts'eletseng a ka robeha leoto nakong eo a balehang maponesa? Hobane oa tseba hore maponesa a tla mo ts'arora ha a ka fihla a ntse a e-ja lijo tseena. Mohlomong le bona ba tla tlatsa mohoo o reng: "monna-moholo o robehile!" empa monna-moholo eo o robiloe ke'ng? Banna, le seke la iketsa hore banna-baholo ba le nke joaleka lira!

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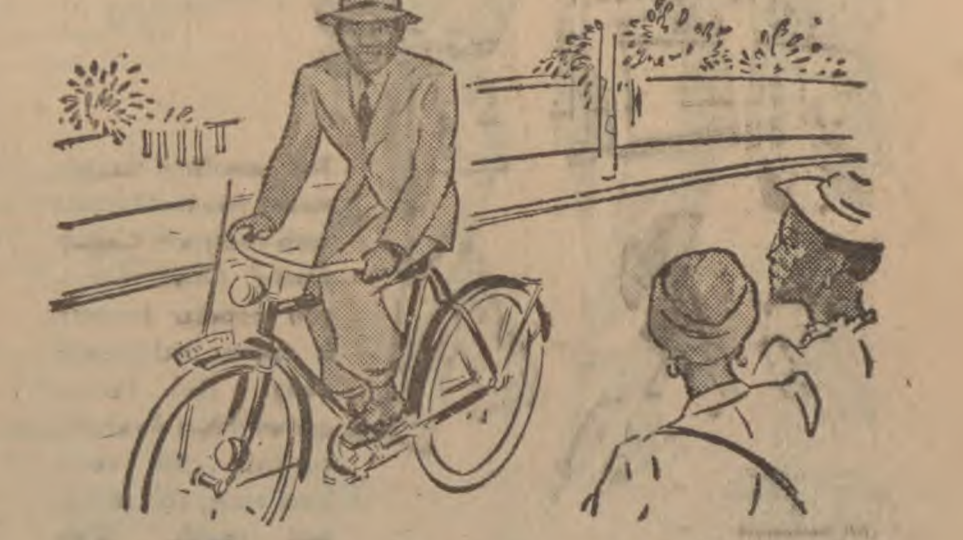
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UMONA NGUMKHONTO OGWAZA UNGAWUBONI

Mhleli, Umona into eyaziwa nangumntwana omncane. Uma upha abantwana uswidi, ubobapha bonke ngokulingana, ngoba uma ungapha munye kuphela noma ungalanganiseli ngemfanelo, uncishe abanye isabelo esifanayo, loyo umudlulisele ngobuningi angeke amugwinye lowo swidi ngangoba labo ongabaphanga ngokulingana bazohlwatha uswidi lowo ziklwebhane izingane zimulwela.

Kwabadala umona ugonye ngamandla ezitshebini nakwabampofu. Uma unomkhamba utshebile ngomjuluko nokubekezela kwakho, uyazondwa izitha zokuzenza ngenxa yomona. Uma umpofu unizikizela uyazondwa izitha zokuzenza ngenxa yomona. Ungenzani impela lapha emhlabeni engathokozisa uwonke-wonke na? Lutho. Umona usenamandla asabekayo emhlabeni.

Umona uyisikhuni esikhwezela uchuku lwempi. Uma ungumfundi wezethu sinethemba lokuthi ungasifakazela ngomona owuzwayo ngathi obambeni iwakho. Uma uthi uyabuzo kulabo abanomona ngamaxozo ethu bangakuniki impendulo egculisayo, ngoba phela amaxozo ethu ebaphazamisela kulowo mugodi womona abaphila kulowo. Abanye basuke babe nomonane ngaphandle kwezizathu.

Noma ungangena ehlatini lezi lwane uphile nazo uthi wena uyaziphaphisa emoneni wabantu, uyazihlupha kuphela wena ongapibili ngomona. Umona uyokulandela ehlatini lelo. Kuphi nakuphi lapho uyakhona uyokulandela nje ngenja engahlukani noyiphakelayo. Umona ngumkhonto ogwaza unyawuboni ngenxa yokuhlala kwawo ekusithekeleni kwenhlabathiyo lapho uchuku lomona lakhe lwe ngesidleke sameya ahlabayo.

Akukho lutho oluhle nolubi ongathi uyalwenza emhlabeni olungathokozisa ngemfanelo ngenxa yomona oyisitha kulokho oyikho. Umona uvimba izintuba zenqube-

BEKUKUHLE EBETHLEHEM

Mhleli, Sibe nomsindo womculo wezikole zamadolobha angasempumalanga eseNyakatho lapha eBethlehem ngomhlaka 12 September. Izikole zalamadolobha ezahlabelela yilezi: Reitz, Frankfurt, Ficksburg, Witzieshoek nezikole ezimbili zase Bethlehem esase Roma neseNhlango.

Izikole ezifumene umqhele wenkomishi wokwahlula kwabakholu ese Bethlehem United Bantu School, nakuzo izihlabelelo ezincane umqhele waphinde wathathwa yiso.

EZINGABANTU

Besinomshado ka Mnz. Abraham Khambule eshada no Nkosazana Gertrude Mofokeng ngomhla ka October 4. UMnz. Paul Fingo Moabi omunye wothisha besikole seNhlango ushade noNkosazana Louisa Tshongwe wase Reitz.

Sibongela uMnz. noNkosk. L. T. Moezwagae abaphiwe intombi ngomhlaka 4 October.

UNKosazana Mirriam Nkitseng noNkosikazi Florence Msimang babuyile eGoli lapho bebeyochitha khona amaholide ezikole.

AbaNuzane H. P. Mokuena no Locke Mkhaza bake baba kwelase Thekwini kulezinsuku ezadlule.

Abasivakashele ngomdlalo we Tennis ngomhlaka 10 October base Reitz abaNuz. E. Wotshela, Mashinini no Vry.

Ngu Selman.

kela-phambili yomuntu kanye neyomhlaba njengomuthi osikwa njalo njalo ukuba ungakhuli uyephezulu ngoba uzohawukelwa iningi elinawo nelinganawo.

Yikhonje ubuDivasi noLazaro bandile ezweni ngenxa yomona ohleli endleleni ulindele ukulimaza okuhle nokubi. Ungapheliswa umona siyoba nobu'Bhululu-bempela'-(ubunye).

Makhandakhanda

Pietersburg.

BEZIBAMBENE EWEMMER

Mhleli, Besivakashelwe yi Alexandra Football Association lapha eWemmer ngomhlaka 6 ku October. Kwakukhona amaqembu amabili akhethiwe. Eyokuqala yangena ngo 2.30 ntambama iAlexandra No. 2 ne J.B.F.A. No. 2. Impempe iphethwe ngu Mnz. J. Moloi.

Zathi zingena nje ezase Dark City zase zikhala ngo Maphayipi. Zathi we Rabi zathi Russian Man zathelaka inqwaba ku 18 we J.B.F.A. Phoke kwaficeka ukuthi kuvaliwe emuva eziMbungulwini. Zithi nje "Buick The Master" liphume kunyama aliphonse ku London bese likhala phakathi. Lowo mdlalo waphela kanje: J.B.F.A. No. 2 yafaka 2—Alexandra No. 2 yona ngisho nelilodwa nje—ayilibonanga.

UMDLALO WEZINGQWELE

Kwala ngo 4 ntambama zangena izinkunzi seziphethwe ngu Nompempe wazo uMnz. Jacob Louw wafica abantu bonke sebemi ngezinyawo lingakesuki nebhola. Kwathi lapho liyosuka khona yayaluzi iDark City ithi iyedlula noma kanjani phoke kanti zithukethele zifile zilambile futhi iziMbungulu zase Wemmer.

Lathi lisuka nje yasho iDark City yakhala ngo Khandakhanda yathi English Man, laduma phakathi elokuqala. Wq! yenzeka indaba bayivusa ingwe zilalele lathi lisuka eCentre zakhala iziMbungulu zathi Baboon Shepherd, zathi Rocks of London, laduma phakathi.

Laphinda futhi zathi "Ace" waphuma ezikheleni waliphonsa kuye futhi uRocks of London. Lakhala phakathi. Aul zehla izihlati, ku Dark City. Kuthe kusenjalo kwasuka isikhwishikhwishi ku Steve no Boike ukubheka ezintini nabo sebefuna elabo baye bange-nalo bobabili enetheni lapho ke ngangingasabali. Ngithe ngizwa base bethi sekuyi 8-2.

UZE WABASIZA

Waze wasuka uSteve wabancedisa wabafakela lalinye. Umdlalo waphela kanjena: J.B.F.A. 10; Alexandra 4. Ke madoda nonke maSoshesheni ase South Afrika ngicela inselele ngeziMbungulu zami. Ngithi kini futhi nasi skole sebhola eWemmer ubhokile ngempela uJ.B.F.A. Phumela phandle obala eshashalazini D. and D. sikubone sengibheke wena kuphela futhi angazi ukuthi ngingakutholaphi, kanjani, nini. Kodwa uzwiwe inselele ngiyicelile kababa.

Ngiphethe imishini yabafana abaqoqha kusale kubonakala lapha

USIBEKO NOMSEBENZI WAKHE

(Iphuma ekhasini le 9) USESIZA ISIZWE MANJE

Yiwoke lana amadoda asebenza umsebenzi kaZakhe Wena Ngokwakho. Namhlanje ziningi izisebenzi eziphansi kwakhe mhlaumbe iningi labo ongabe lizula emgwawweni libuthwa ngu phikaphu. Kuyisibonelo kwabaningi ukuzwana nomuzi wakho nisebenze kanzima nize nisize uhlanga oluNsundu njengezizwe zonke ezazana. Ngaleyo ndlela kuyathuthukwa izitha zichitheke zidangale kodwa uhlanga lona lubenesithunzi. Esikuphavulile nesikubabazayo ubungo nokulondwa ngokuhlazekile ubisi lwabantu. Ngenxa yomusa wakhe nokuzingane akudeli khona. Ibonakala lapho ke imisebenzi emihle.

Imiqondo yalomnumzane ibanzi kakhulu ngokuzakha nangokusebenza ndawonye kwabantu bavule imisebenzi emikhulu nabo. Futhi enesifiso esikhulu samadoda afuna ukhlangana abeyinkampani enze imisebenzi eyokwakha isizwe sikaNtu.

UKWEHLULWA LOKHU

Mhleli, Ngivumele ngibeke abemabili abemathathu ngokusiphethe kabuhlungu thina kwelethu lokhokho bethu. Iyisimanga le ndaba yokuthi thina bantu uma sifiswa siphuzile sibanjwe kanti futhi noma ngabe phela uphuzo khona ebhaleni lapho kanti nakhona lapho kusafana nje.

Ngowami umqondo ukwehlulwa impela lokhu ngoba abamhlophe bona banyelela ngezimoto bafike balayishe utshwala ezimotweni lezo bayobudlela emakhaya abo ngangoba bethanda — kodwa thina ngisho ngabe udlela emzini wakho ubanjwe.

Zizingana nje izintwana thina bantu ezingenacala kithi kodwa asunyelwa ukuba siziphathe. Yiyona njalo imithetho yobandlululo leyo. Ingathi nasemhlanganweni wezizwe phesheya bazabalaza ngokuthi thina siphethwe kahle.

W. B. Mkasibe

Cleveland.

eWemmer abanjengalaba: "Ngoana Moruti" no "Lafa eMkhumbane." Angikutsheli ngiyakuhlelela. Ngiyabonga Mhleli sengelule kakhulu.

Vivian Kumalo.

UMphathi we J.B.F.A.

UMDLALO OMUHLE EBENONI

Mhleli, Ake ungvumele kengixoxe ngezibhola phansi kwe Benoni Bantu Football Association. Nathi lapha kwelakithi siyathanda ukuba kesidumse amaThimu anamandla okwathi lapho kufika emdlalweni omkhulu wonyaka aze abanakho ukufinyelela esithubeni sokugcina kuma klabu amakhulu nanka ke: Flying Stars F. C. inkasa yase Thwathwa eziza no Durban Horse umfoka Sibeko. Lomdlalo waqala ngo 2.30 ntambama labafana bebhekene nezibomvu ze Rangers F. C. Awu! umdlalo waba muhle impela, nadlala kahle impela futhi ngizothanda ukusho ukuthi umoya awusebenzi uma nidlala noma nibhekene nawo into nje ningabophela ithemba.

Ngizobonga kakhulu umfana owayephethe impempe. Wayishaya kwabamnandi ngisho nakubani. Kwasekwenzakele safika phela isikhathi esikhulu sebhola sika 4 seliya ngomutsha wendoda. Zendlula ezibomvu ngenunjana i-Rangers yagalela kaNe inkasa yase Thwathwa yona kaThathu.

Awu, waphinda futhi umfana u-Nompempe yena lowo ngoba nguyena ingewethi yalapha kithi. Manjeke kwangena izinkunzi ezindala. Zombili ngezandawonye iDunswart All Nation ne Young Rebellion. Lisuka nje ngezwa izibukeli zibabiza kamnandi abafana. Zalithatha eze Nation. Bathi lapho bethi bayalithukuzi walinqanda umfana abathi ngu John Breaks wama Rebellion.

Pho ke kuphi kuma All Nation zasho zathi Cat and Cat odlala phambili endonyeni, bethi Doctor Phuthuma, Terrible Case, Fargo Tea, Ford V.8. Laphaya emuva zivalile ngempela ukhokolo u No Mistake, Small Mbodlela no Danger; kanti ke ezintini zilchiyile ngo Town Council.

Phoke labafana be All Nation ngo shampeni ngempela bekwazi nokudlala lokhu nokulichushisa ibhola bayakwazi qho namhlanje ke benze isimanga ngoba ama Rebellion bawashaye nawo draw — lutho macala onke kwaze kwakabili.

Kwathike sekukubi waze walishaya phakathi elokuqala uFargo Tea kamnandi nangenkulu inhlanipho yebhola. Waliphinda umfana kaSikhosana kwaduma izibukeli. Kusenjalo, uDoctor Rubish waphinda futhi waliphonsa phakathi. Lapho ke zagila umhlola ezama All Nation. Umdlalo waphela amagalelo emi kanje: All Nation F. C. amaThathu, Rebellions Lutho. Siyikhomba ngomunwe iRangers F. C. sithi kusasa bhasobha.

— Izisini zikaMshafano

Benoni.

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EZEZIGODI NGEZIGODI:

ABETHONTENE AMATEMPELI

Akengiphonse amazwana Mhleli kwelakho lo dumo ngovulo Iwe Flag le Temple engenhla eW.N.T.S. Johannesburg, kwaThulandivile ngomhlaka 5 October, 1947. Lomsebenzi wawuse Hnolweni yase W.N.T.S. "Communal Hall" kwakubomvu kuluhlaza, abazili bahamba ngomklozo besuka endlini ye Sonto lase Merica beya eHholweni umuntu wamangala nje ukuthi kwenzenjani ngaphambili beholwa abafana boncedo; Ovulindlela (Pathfinders) betshaya iziGubhu nama-Cilongo.

Kusenjalo sabona kufika izixuku ngezi xuku zabazili bevela ngezindawo ngezindawo, kufika namaBandla angaphansi kwe Transvaal Boarders bephethe nabo ama Flag abo kungase kuhle nje. Kwangena eHholeni bengakanani abazili bengange zibi bahlala kwathula kwathi cwaka, yagwala ihholo abantu baswela indawo. Bhekake ngoba sizwa bethi kwakughashwe izihlalo kwa Messrs Ginsberg Caterers ezingu 700 kodwa babangaphezulu abantu abanye bevela emnyango nje ukuthi babone kanye nje lo khu azokwenza ama-Tempeli.

Kuthe sisalindele kwaqhamuka uMfoka T.J.J. Ntwasa uMmeli oNtsundu wabla phezu kogubhu (Organ) yasho kwamandi zaqhamuka izintombi nezinsizwa ze Kwaya ziholwa uMfoka Buthelezi uBro. S. J. Buthelezi bephethe amasundu aluhlaza bonke. Yavulwa iNkonzo iNsumpa yakhona Bro. E. P. Ntuli Grand Super., kwathandaza uBro. Majombozi Grand Super. Guiding Star.

Kwakhuluma uBro. J. Mkhize Ass. Grand Super. Ikhaya loXolo Temple, wabeka amazwana ambalwa ku Maraku Chap. 4 Vesi 36 kuya ku39. Kwakhuluma futhi uBro. S. S. Nyathi P. Grand Super. Ark of Noah Temple, wabeka naye amnandi amazwi izingwazi ezindala ke lezo ku Bandla laBazili.

Emva kwalokho yathi fahla i-Kwaya ukudla kwendlebe ngaziwazi ngihlalakahle nami ubumnandi bengoma.

Kwasukuma uSis. Mrs. E.M. Piliso G. True Sec. Northern Grand Temple wathokoza kakhulu ngomsebenzi owenziwe ile Tempeli encane kangaka ngeminyaka elithe ngonyaka odule lawashaya onke amaTempile ekhanda kungungu-thela yama Tempile (Grand Session) eyayise Mafeking ngenani elingaphezulu lamalunga.

Namuhlanje futhi selenze into enkulu ukuthenga iFlag phesheya eLondon yemali engu £85-7-10. Wasithela ngemuva uSis. Mrs. Piliso G.T.S. kwendwangu ebomvu (Curtain) ithe uma isuswa wavela esemi nezingane ezimbili zigoke izingubo ezinde ezishaya phansi ziphetha amasundu.

Wathi egameni lale Tempeli ngiyayivula le Flag atsho eyidonsa kancane phansi kancane-kancane-kancane, yasho iKhwaya laphaya isaya iNsumpa yakhona elithi "Sibonga Inhlalaha Enkulu Ngomsebenzi Wakho Ntuli" kwa mnandi kwadela sithe sisababaza ubu le balo wathi uSis. Mrs. E.M. Piliso G. T. Sec. usibonisa ngemva kwayo iFlag siphelele ntambama sizoyibona ngaphambili.

Kwenzeka futhi basihola abafana beziGubhu oVulindlela basisa e-Sontweni lase Merica sangena qede umuntu wamangala amatafula emhlophe ethe qwa kungathi kuse Hoteleni.

AmaTafula akhona engezigabangezigaba kukhona eliNoweta abapheki balo beqoke eziluhlaza abanye zibomvu abanye zimhlophe kanye nezigqoko zokhona belu abanye zimpofo laboke bephakela amaGosa endlu eNkulu (Northern Grand Exec.) beqoke befana nayo iFlag yabo.

Kwaqhamuka ukudla okunjani oMalayisi, oMalilayisi, oPhuthini, oJeli wena nenyama ingakanani kuhlatshwe iNkomo neziNtondolo zimbi. Bababaza kakhulu abazili ababekhona bathi kabazange babone ukudla okuningi kangakaya ezinhlanganisweni zaBazili ngisho nakumaGrand Sessions.

(Isazoqhutshwa)

EZEBHOLA ECOALBROOK (E. A. Zulu)

Akukabi nsuku zatshwala kade kufike abafana base Germiston iRand Rovers F.C.

Waziqhatha uNompempe ngo phasi-thili ntambama. Akuphelanga nemizuzu elishumi yase ibafaka 2 goals iBlue Rangers F.C. yodumo eFree State.

Hhayi bo! umvimbi we Rovers kwabasengathi ungenwe ngama khaza emadolweni waqhaqha zela nje. Basho bathi "goal," lisuke futhi uzwe "goal!"

Kwathi emaphethelweni omdlalo yathola inhlalaha iRovers yafaka nayo lalinye ebunzimeni obukhulu bomfana ovala ezintini we Blue Rangers u"Close the Bank of England" unoxhaka. Umdlalo waphela nge 5-1 yanqoba iBlue Rangers. Bangiphoxa abase Germiston.

UMnz. W. Sibeko Nomsebenzi Wakhe

(Ngu Duzemhlaba)

emzini wama Battery waze waphuma ngo 1940. Kutheke ngokubona kwakhe ukuthi uhlanga oluNsundu luyozikhulisa lona ngokwalo ngokuphambili luqambe amabazininzi wazinikezela ekuvuleni owakhe umsebenzi.

Ngamazwi akhe okaSibeko uthi: "Ningamangali ukuzwa umlando wokuvulwa komsebenzi lona engiphezu kwawo manje. Ngingumuntu owakhulela ekwaluseni hhayi njengabantu abafundile. Ngijabula kakhulu uma abagayi bamaphepha uMhleli ethandile ukufaka udaba lomsebenzi wami ephepheni phambi kwebandla lika Mjokwane kaNdaba."

Uthike njengendoda enesithembu kuyamangalisa imali aqala ngayo waze wavula umsebenzi wakhe wamaDeli. Waye ne £28 kuphele. Owakwakhe wokuqala ngunaMazibuko eyesibili ngunaMbila. Ekuqaleni babenza imali engabonakali nje mhlambe ishumi na-

nye ekuqaleni. Kusukela lapho kwabonakalisa ukuthi umsebenzi uyakhula njalo ngokuxhasana ngokusebenza ngokuzwana nomuzi.

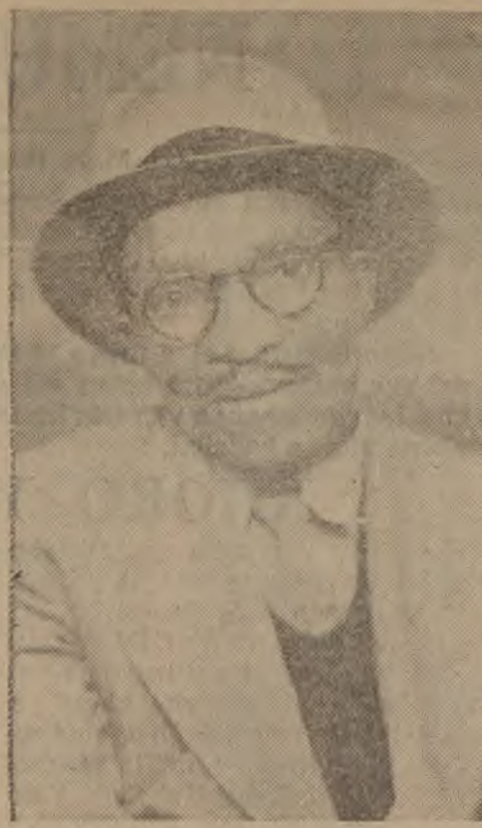
NAMHLANJE KUMI KANJE

Uthi okaSibeko isifiso sakhe kwakungukuthi kuhle ukuba anikeze abantu bakubo okuhle kodwa. Kutheke ngawo lo nyaka ka 1947 wenza lezi zinto ngakulolo hlangothi: Ukhiphe imali engange £250 yeRefrigerator ukugcina into evundayo imnandi njalo ibanda ingonakali.

Wakha nequkuvana leli okuthiwa yiCooler nalo umsebenzi walo oncikele nalo esesiwushilo wakhipha futhi i£6-10 yokubeka amanzi ashisayo leyoqondene nesitofu. Uthike kwalokho ukulungisa indawo kahle nokuyenza amagunjana nokuyipenda wakhipha i£107-10 sekukonke kwaphakathi.

USibeko lo uzalwa ngu Mazaga ka Mancinane uQoqondi olumanyayo uMalamb'adlinja.

(Iphelela ekhasini le 8)



Lapha ngenhla ngu Mnz. W. Sibeko we Benma Court Dairy e-No. 74, Victoria Road, Sophiatown —uNdumanduma ulephuz' uyahlala, uNqunundu otumanyayo. Ibuthe lika yise ngu Mbokodo-ebomvu.

EZIMFUSHANE

ABANTU NAMAPHOYISA FUTHI:

Kuyabonakala ukuthi uthuthuva phakathi kwamaphoyisa kuluzinsuku lulokho luya phambili. Phakathi komuzi wase Goli imela edolopheni kubuye kwaphinda sona lesi futhi. Umoyana uzwakhele ukuthi izigaba ezimbili zabantu zixabene nfenxa yotshwala.

Athe efika amaphoyisa laphaya ngakwa Mai Mai omdala zase zibhekene nje zilindele ukushona kwelanga zithathane. Uma ethi wona ayadungula base bephezu kwawo abantu. Kuthe sekukuphi oziphethe wazikhuza ukuba zivuthethe enyameni ngevolovalo. Ngokwenze njaloke umuntu oyedwa ufike. Base bebaleka ukuba babone ukuthi kubi abantu.

UMONGAMELI NOHAMBO LWAKHE:

URev. S.G. Shange waso Tongaat, Natal; uMongameli we Zion Congregational Church of South Afrika ophethe inhlalango yamabandla azimelevo ubese Johannesburg. Ubenenhlango ngomgqibelo October 18 wakhwela ngomhlaka 20 eqonde eDurban.

UHAMBO LWAKHE

Wathuthuka njalo kwaze kwathi ngo 1936 wafinyelela eGoli lapho afike wasebenza phakathi komuzi

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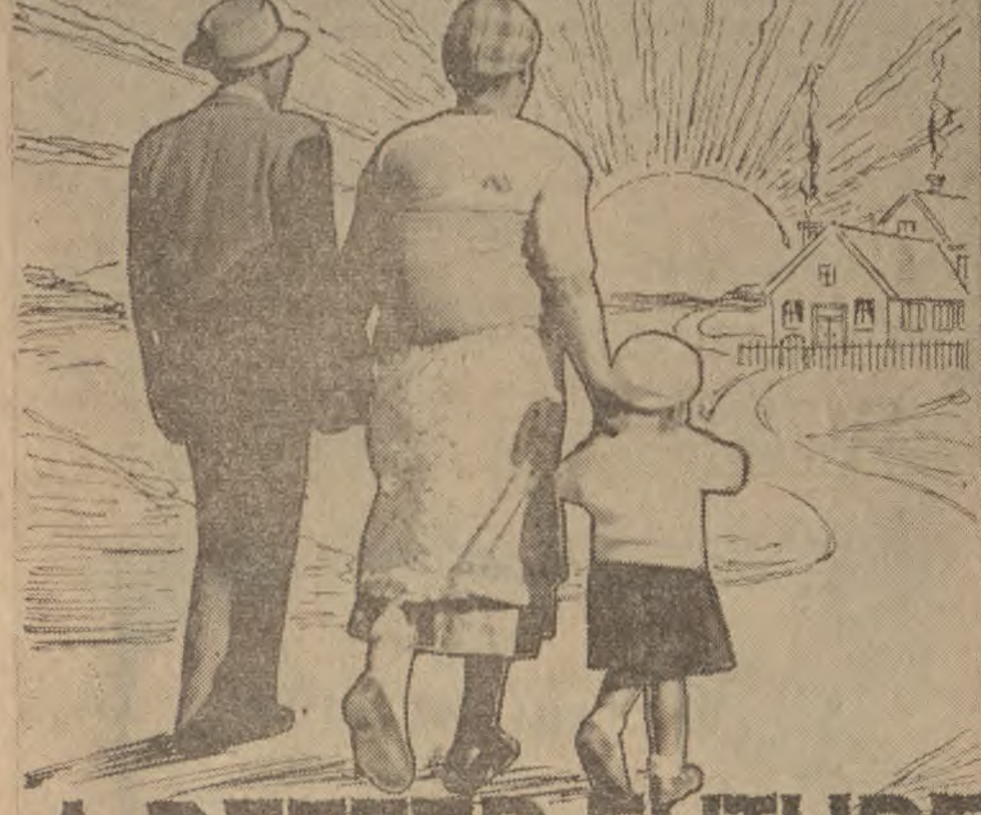
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Manjani na iBon Ami lbandwa ngaphezu kwama-ebumi amablanu eminyakel' iya khaulezisa, ukugqiba kakuhle. Isusa amafutha nokunchola okumfiba—ngaphandle kokukrwela—yosule kube kuhle. Igcina lisinki zokuhlambela, ifestile kwane mithi ezotyweyo iyenza ikhazimle ngathi mitsa. Isitena seBon Ami sibiza kancinane—kwaye idyojwa kancinane yenze umsebenzi omhle. Kungani na ukuba ungayenzi umkhazimlisi wakho kuphela?

MPHINDULO KHA VHO NDI FHINDULA VHA NEMUKULA NWALELI

(D. M. S. Ramagoma)

Ndiya livhula u ndi vhiswa hanga ngaha mafhungo a vho-Tshivhasa a uri vho tuwiswa vha iswamudini wa Themba muybunduni wa Hammanskraal khala Pitori. Huno ringa fhira zwashu kha ayo. Riya kha heli la uri nna vha tshi tuwiswa vha songo sengiswa ndi zwavhudi nna?

Huno manwe a siya fhano khala Venda ndi hezwi: Vhafumakadzi vha hashu vha tshikiswa ma a u tshela dipeni ngeno vha sa badelwi vha vhanha vha tshi hweliswa mshonga ngei gambani na vhone vha sa badelwi.

KHORO YA MAHOSI

Huno nga minwaha yo fhelaho vhatshu vho vhuva vha shumiswa u lugisa bada nga fhedzi hu uri na kholomo dza vhatshu dzi ya shumiswa nga nda ha u badelwa.

Vhahashu ndi uri vho khotsi a shu, ndi kale tshe vha thela muthelo wa bonndo na fumi la masheleleni, hu tshipfi heyi shelede i do shumela madipe huno zwino zwiya mangadza nga maanda ngauri vhatshu vha shumiswa vha sa badelwi nna ndi uri iyo shelede ido shuma lini?

Vhahashu humbulani fhungo lo ambiwaho nga vho-Hlangane musu mahosi vha tshi tangedza khoro ya mahosi (Local Council) nga vho-Ratshilingwa Tshivhasa na vho-Phaswana Mphuphuli na vho-Tshabuse. Huno zwine zwine nda zwi vbona kha Local Council i do tshi nya Venda nga milayo yayo. Vhunga na zwino lono di tshinyala shango la Venda.

(Nna a thiri ngadzi 7 dza Phando, ho vha hutshi khou sengwa ngei Pitori ubva ngadzi 10 dza Shundzuthule? Zwino vha amba zwi vhiyo vha tshiri vho-Ratshimphi Tshivhasa a vhangongeni? Huno vha tshiri Local Council i do tshinya Venda, yono vhuva ya vha hone nna ngei Venda. Vha songo amba zwine vha si zwi divhe, ngauri milayo ya Local Council a vha i divhi — Mudzudzanyi.)

TSHIMIMA TSHIHULU

(S. Munzhelele)

Nga swodaha yadzi 5 dza tshimedzi 1947, hovha huna tshimima tshau tangedza nwana wa vho-Job Thanzwana. Huno mashumo hoyu wo ithwa gerekeni ya Ndzumbululo fhano mudini wa Alexandra Township.

Huno mufari: wa mashumo ndi vha fundzi vho-J. Matshedza, vha-no dzula muvhunduni wa Nzehelele kha la Venda, huno mashumo wo vha va vhuji nga maanda vhatshu vho vha vho dala nga maanda vha tshi fhira mahumi mana, a vhatshu.

Huno dzi ndi vhuho dze, vhatshu vha livhuba ngadzo, ndi bondo tharu dzina masheleni mavhili hu- o henefho. Ri livhuba thuso heyi, khathihi na vha nekedzi, vha zwiliwa, nga afho he vha dzi dina nga ho.

Huno vha nekedzi vha hone, ndi hayha: Vhasidzana ndi M. Hlabane, M. Molete, S. Molete na Mafutsana vha vhanha ndiha vha: Ndi vho J. D. Serame misi yothe, mudzimu a shudufhadze zwanda zwa vha thusi.

U Dzama Ha Khosi Mphaphuli

Khosi Phaswana Mphaphuli o dzama madautsha a la Mugivhela namusi nga la 18 Tshimedzi 1947. Biso lo tou dzhia kufhinga kupfufhi. Vho tsa ha Luvhimbj ho vha takuswa u ya. Vho ri u vhuva henegei vha tou twa musu muthi hi, vha mbo, di ri vha pfa thoho na muvhili u vhavha. Nga la 13, October 1947, vho vha vha tshi vhitaela nga thoho, 15 October 1947, vha khwine, nga 18 October, 1947 madautsha vha dzama.

Khosi Mphaphuli, sa mune wawe o shumela vhatshu vha shango lawe. O vha mufuna-vhatshu na pfunzo. O farisa Muvhuso kha u tangedza na u humbelela vhatshu vhave zwi re zwiswa zwi farisaho. U pfana na maitete a vha Muvhuso. Khoro ya Local Council, o i tama i tshi da uri shango li kone u fariswa, li bebelele phanda. Makwarela Mphaphuli mune wawe o fhatela vhanha vha shango

tshikolo tsha u thoma. Phaswana Mphaphuli o fhatela vhanha vha shango lawe tshikolo tsha vhuvhili. Zwino o tsiruswa zwanda zwo fara mashumo wa u fhata u isa phanda.

Ndi zwone ri ri: "Khosi yo dzama, Khosi i a tshila" ngauri zwe a zwi shumela shango lawe ndi zwi sa do faho, a zwi nga dzami, zwi do dzula zwi tshi tanzila lini na lini.

(P. Makharamedza)
Ndi fhindula vho-Gadivhana, Tshiseole na vho-Manyatshe kha fhungo la vho la uri "Muzwala ha Malwi". Huno nne ndi humbela havha vhanha vhararu uri vha mphe talutshedzo yo dalaho nga enea mafhungo a muzwala o ile zwaho u malwa.

Ndi tama u divha uri mulandu wa muzwala ndi mini? Ngauri nga mulayo wa vha kale (Venda) muzwala nwana wa malume u a maliwa. Muzwala a sa maliwi ndi hoyu ndi nwana wa makhadzi (khaladzi ya kotsi) ngauri onoyo ndi muduhulu wa khotsi a muthu.

Ngauri mme a u ya nwana ndi malofha mathihi na khotsi a muthu anga onoyo muzwala ha malwi. Ngauri arali a maliwa hu dovha ro humisela kholoho dzo malaho makhadzi (khaladzi a khotsi) murahu ndi ndi nga henefho a sa malwi ngazwo.

Huno muzwala wa ha malume mulandu wawe ndi ufho? Nga vhave nao.

PHINDULO YA MAFHUNGO

(S. N. Dzwedzi)

Nne ndi khou dadza vho matho. Ndo vhalala bambiri yo nwali waho nga vho mamatho Nda pfa itshi dzumbulula zwithu zwinzhi zwine zwa itwa nga ma thitshere vha tshiito vha na vha vho.

Ndi zwitu zwi ka' nukisaho nga maanda nga uri mathitshere ndi vhanne va tshinya, kana ndiu pika vha tshido vha vha vha vhone vhone va tshinya, kana ndiu pika yone mali (tshelede) nga uri vha nwe vha a tshinya musu a tshi vho na uri zwi adi sumbedza uba de la mutshinyiwa ari u a mbemunwe vho.

Zwia di sumbedza, uri he zwi zwi thu ndi ukhakha u fhirisau khakha vha vha tsha ngo fhedzi wa khukhuma lu ombeni thundanda idovhonala.

ZWA BOSWO

(D. M. Ramogoma)

Huno manusi, ndi funa uamba na vha hashu, nga ha Boswo, ngauri Boswo ikule na rine. Huno ndi humbela vha mashango haya: Tshisahlulu, Mapate, Duthuni na Lwamondo. Uri: Ri fanela u langana na mahosi ashu, uri ri jite. Uri Boswo ivhe tsini hashu, ngauri gambani ndi kule.

Huno arali ri nga tend elelwa yovha itshi nga fhattwa tshi toloni tsaha nkatshane, tsini na dipe la lwamondo uri: rine vha mashango haya, e nda amba ntha ri dzhie hone marifhi na dziphasele dzashu, dzo poswaho nga Boswo.

TSHIFHINGA TSHE KHOSI YA VHUSA.

Khosi Phaswana na Mphaphuli o vhusa minwaha ya 20. O dzhena vhuhosini nga nwha wa 1927. Kha minwaha yenei shango lawe na tshikolo zwo vbona bvela-phanda i takadzaho.

Zwauri bvela-phanda yo vhonala ndi mafhungo-ngoho. Vhothe vha funaho u bebelele phanda vha do edzisa-vho, vha vuva na zwifhinga, vhunga zwifhinga zwi sa imi huthihi.

— S. M. Dzivhani.

VUSA INYONGO YESIBINDI SAKHO—

Ngaphandle kweColomet—aya kuvaka uzuma emandlalweni wakhe utone ukhamba.

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

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

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Kholo Ea Litoropo Afrika E Boroa

Komishini Ea Afrika Boroa Ea 1903-1905

Lengolong le ka pele re ile ra bua ka Komishini e matla e ileng ea lula ho tloha ka 1903 ho isa ka 1905 ho rerisana le ho etsa lihlahiso mabapi le merero ea Ma-Afrika. Mona joale re tla ke re hlahlobisise mosebetsi oa Komishini ena ka tlalo. Mosebetsing oa eona oa patlisiso e ne e ts'oanetse ho etsa raporoto (har'a tse ling litaba) mabapi le seemo le tsela tsa ho lula ha Ma-Afrika, tsela tseo tsoelopele e lokelang ho thehoa holim'a tsona, thuto, thuto ea mosebetsi ea matsoho le mosebetsi. E ne e ts'oanela ho etsa lihlahiso mebusong eohle e fapaneng e amehang tabeng ena e le ho fihlela sepheong sa kutloano ea bohle tabeng ea Tsela ea Puso ea Ma-Afrika.

Komishini ea bona ka tsela eohle hore taba ea masimo ke eona ena e re: E kamela ebile e matla a fetang a taba tsohle, ke ts'epo ea seemo sa joale sa Ma-Afrika ho iphilseng ebile e ama haholo seemo sa hae sa tsa hlokomelo. Ka nako eo (1905) Naha e khethiloeng koana Koloni e ne e na le karolo ea batho ba mashome a mahano holim'a sekoere se seng le se seng sa malle, ha ka ntle li-naheng tsa lichaba ho ne hose na le thibelo ea letho mabapi le ho nehela ho Ma-Afrika.

Ka Natala, Naha tsa Trust li ne li le boholo ho fetang hantle akere tse milione tse peli moo batho ba neng ba baloa lenaneng la 250,000. Ka holimo ho mona ho ne ho e na le akere tse ngata tsa naha ea 'Musu e ileng ea rekisoa ho Ma-Afrika ka tefo tsa nako e tlele.

Naheng ea Transvaal, ho ne ho behiloa katnoko akere tse 1,336,800 hore e be tsa Ma-Afrika a tla tsa teng ka li-tlopha. Naha ena e ne e na le lenana le ka bang 123,000 la batho. Ho ne hosa na tefello e lefuang ho 'Musu ka tsela ea rente mabapi le naha ena. Ka Koloni le Natala rente e ne e lefelloa naheng tsa Trust hammoho le tsa 'Musu (Crown).'

Ka holimo ho moo hape akere tse ka fetang halefo ea milione li ne li nkoe ka sephiri ke Ma-Afrika, ka tsela e batlang e ts'oana hantle feela le ea mahaeng.

Ha e bua ka tsela ea ho sebelisoa ha naha ke lihlopha tse itseng raporoto ena e re: "Ho na le lenane le ntseng le eketseha la Ma-Afrika a sokolang ka tlas'a tsela ena ea ts'ebeliso ea naha a batlang hore ka tsela e joalo sebaka sa ho fumana tokoloho le ho li eketseha lenane lena.

TUKISO EA MESEBETSI EA MATSOHO

Ho qaleng ha nako ena ea lilemo tse lekholo Afrika e ne e sa tsoa qala ho kena tseleng tsa ho kena mererong ea mosebetsi ea matsoho. Ka bophara e ne e sa ntsane e le naha e shebaneng le tsa Temo feela, ho ntshe ho bonoa hore merofo ke karolo e matla e sa tlo feela ea leruo la naha ena.

Ho ne ho soka ho fumanoa tsoelopele e kholo mabapi le mosebetsi e meng e ka tlase ea matsoho leha e ne e se e ntshe e le teng ka Witwatersrand le ka malibobong. Ma-Afrika a ka bang 70,000 a ne a hiriloa Transvaal mosebetsing e meng kantle ho ea Temo, merofoeng le litemeleng. Pretoria feela, batho ba ka bang 11,864 ba ile ba fumana mosebetsi ea bona libakeng tsona.

Leha ho bile ho le joalo, ke taba eo e leng 'nete e tsejoang hore ka lilemo tse mashome a mane tse fetileng, mosebetsi o mong o ka tlasa oa matsoho e ne e se ntho e hlolisang le temo le merofo joaloka matsatsing a kajeno. Phutuho e kholo ho tla ka litoropong eo e bileng ntho e bonahalang haholo ea Ma-Afrika hammoho le Makhoa, e ne e soka e qaleha ka matla a maholo ka nako eo. Metse e meholo kaofela e litoropong kajeno e ne e se e ntshe e le teng empa ho hola ka potlako ha eona ruri, e ne e se ntho e lebelletsoeng.

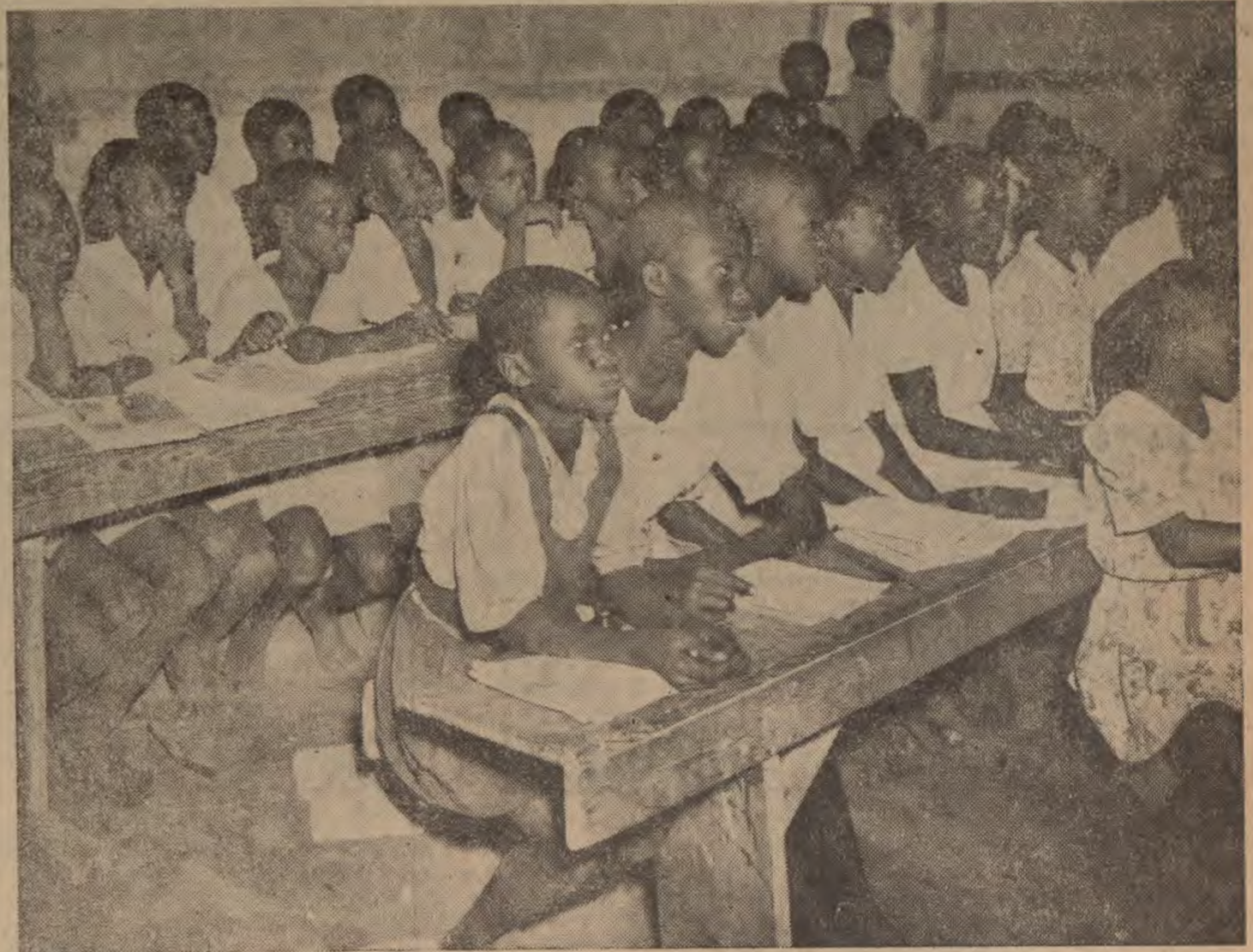
MALOKEISHENE A LITOROPONG

Malokeishene a litoropong e ne e se e ntshe e le ntho e teng 'me Komishini e ile ea beha ka tsela ena e latelang:

1. A neng a le libakeng tsa ha Masepala a laoloa ke masepala.
 2. A neng a le libakeng tsa ha Masepala a le taolong ea Liboroto kapa Likampani tse itseng.
 3. A neng a le haufi le ba Masepala empa a laoloa ke 'Musu.
- A mangata a malokeishini a mofuta ona a ne a hlalosa merofo tsa 'ona li ne li hile li sa loka hantle. Mona ho baloa ho qotetsana le theko tse kholo makhopo a tummeneng hoble ka baka la bobae ba 'ona Komishini e nola maikutlo a eona hore libakeng tse ling maemo a malokeishene ana a batla ho lokisoa ka tlalo.



Nako le nako ho ntshe ho ruloa ba oki ba Ma-Afrika. Mosebetsi o motle o etsang ke bona o ntshe o batleha ho tsoela pele ha Ma-Afrika a sebelisa lihospatala ka matla. Hospata e nto eng ea Baragwanath haufinyane le Johannesburg e sebelisoa bakeng sa bakuli ba Ma-Afrika.



Bana bana ba na le chescho ea ho ithuta. Ka selemo se seng le se seng ho eketsoa meaho ea likolo empa ha e ea lekana hantle ba lakatsang ho ithuta.

MO-AFRIKA MOSEBETSI OA MATSOHO

Joaloka ha re se re ile ra bolela mona, katleho e kholo mabapi le mosebetsi lilemong tsa marao tjena ke ntho e neng e se e qalile ka matsatsi a ka pele hohle ka naheng.

Leeha ho bile ho le joalo, Komishini ena e ile ea eelloa ka thata matla a mosebetsi oa merofoeng e bile ho bonahala hore e hile ea hlokomela matla a mosebetsi e meng ea matsoho e hlomehileng ho holeng ha eona holim'a merofo.

Matla a Mo-Afrika mosebetsing oa matsoho ke ntho eo hape ho bonahalang hore e hile ea e ba teng joalo-joalo mehopolong ea bona hobane nto e ne e se e felile ka nako ea lilemo tse peli tse neng li lateloa ke nako eo ea ho kopana 'me batho ba mosebetsi ka merofoeng ba ne ba fokotsehile hoo ho bileng ha nkoa mahato a hore ho romeloe Machaena.

Komishini ea hlalisa hore ho tiisoa melao e thibelang batho ba solang feela ka malokeisheneng a ha Masepala le hore taba ea batho ba lulang feela tulong e itseng kantle ho tumelo e thibeloe ka ho hana ho ba nehela lilaksense tsa ho aha malokeishene a mang haese a neng a hile a hloka hahala. Ho gaisoa ha batho ba neng ba lula ka naheng ea 'Musu, e fapaneng ea mahaeng, kapa 'ona malokeishene e ile ea hlalisoa, mohlomong ke ne e ile ea hlalisoa, mohlomong ka teko ea ho etsa hore ho be teng batho ba bangata ba tlang ho tla sebetsa ka litoropong.

Thuto ea mosebetsi ea matsoho likolong e ile ea khotlaletsoa joaloka ea ho sireletsa basebetsi bopheleng ba bona, menateng le ho pheleng hantle.

KAKARETISO

Ha e bua ka maemo joaloka ha e a fumane; Komishini e ile ea fumana hore nto e kholo mahareng a toka le bokhopo, khanya le lefifi, leseli le bohlahe, Bokreste le bohedene.

Molao Oa No.25 Oa 1930 O Amang Ma-Afrika Litoropong

Taba e matla e ts'oenyang ea li lemo tsa morao tjena ke phakiso eo ka eona Ma-Afrika a atileng ho ntho eo ka bo eona ho ka thoenng e ho eona ho ileng ha batleha hore bile le meputo e phahameng mesele menate ea bophelo ba toropong le kholo ea libaka tsa Ma-Afrika ka libakeng tse ka litoropong.

Pele ho Kopano, taolo le tsamaitaba tsa Ma-Afrika ea 1903-1905, so ea merero e amang Ma-Afrika Komishini ea Toants'o 'ea basali, ka libakeng tse ka litoropong e ne 1913, le Komishini ea Lefuba ea e behiloe matleng a balaoli ba 'ea 1914. Ruri libakeng tse ling tse metseng ba neng ba nehiloe melao e itseng. Mosebetsi ea bona e ne e tsamaisoa ke melao e neng e lokisitsoe ka tlas'a melao eo pele e fetisoa e neng e bonoa ke 'Musu.

Seemo sena leha ho le joalo se ne se sa khohise ka hobane ka ntho e 'ngoe melao ena e ne e hile e sa lekana tsamaisong e lokileng hantle ea litaba ha ka nthoeng e 'ngoe hape balaoli ba metse ba ne ba hloleha ho bona hore ba ne ba e na le moraoalo o boima oo ba neng ba lokela ho o tsamaisoa ho bona hore maemo a matle a bophelo le ntho tsohle tseo e leng tsona tse batlehang bopheleng ba motho li ne li batleha karolong eo ea batho ba litoropong bao ho bona ho neng ho fumanoa boholo ba basebetsi.

Ha ho makatse ha 'ho le joalo ho bona hore maemo ao Ma-Afrika a neng a phela ka tlas'a 'ona litoropong a ne a saanela 'me hona ho ile ha fetoha taba eo ho buuoa haholo ka eona ke Likomishini tse ileng tsa latellana ho bua le ho batlisisa taba tsona re ka bolela mona Komishini ea

Re bone kamoo, ka sebopelo, merero ea 1903 e neng e hile e ntshe e ts'oanela le ea kajeno ka 1946. Ka nako eo, joaloka eona ena ea kajeno, taba ea naha e ne e nkua e le matla haholo, empa ho ea bonahala hore maikutlo a Komishini ke a hore mokhatlo oa baahi ba lulang litoropong ruri o ne o se o ntshe o le teng 'me ho ea bonahala hore ho ile ha etsoa lihlahiso tsa hore Ma-Afrika a nehelo matlo a ruri moo a ka ikahelang.

Litho tsa Komishini ena e ne e le banna ba tsebo le seemo se sehlo. Ba ne ba tsamaea hohle ba nka bojaki ho Ma-Afrika le Makhoa ka ho ts'oana 'me pheletso ea morero oa bona e ne e na le hoo hong mabapi le kopano ea linaha tse ileng tsa e ba teng ka lilemo tse hlano tse ileng tsa late-la nako ena. Ba ile ba hla ba bona e sale pele merero ea nako e tlang 'me ba beha ka pele hlahiso tse matla tse utloahalang. Re tla bona mangolong a latelang kamoo hlahiso tsa Komishini ena li ileng tsa late-loa kateng.



Ho Tepella
HONO
Ho Tla Tloha . . .

... hang feela ha u tlosa ntho tse sa lokang 'meleng ua hau. BROOKLAX eo e leng chokoleiti e ts'ollisang e fihla hantle ho qaleng ha khathatso eohle—e fihla hona maleng moo e leng moo pipitelo e fihlelang teng. E shebeha ebile e latsocha joaloka chokoleiti e monate—bana ba ea e rata.

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Hlahiso Tsa Tona-Khohlo Ka Khotla La Boemeli

Banna ba ts'oereng marapo a parlamente ba ile ba lumela ka tsela e itseng hlahiso tse ileng tsa etsoa ke General Smuts ka 'Mesa hona selemong sena mane Kapa ka pele ho litho tse ts'ele-tseng tsa Lekhotla la Boemeli ba Bats'o. Hlahiso tse na joale li sa fi entsoe ka bophara 'me ho se ho lokisitsoe tsela e sephara e tla lateloa. Tona-khohlo e tsebisitsoe hore e lebeletse ho fumana keletso tse tla thusa ho baeta-pele ba Ma-Afrika mabapi le hlahiso tse na.

General Smuts o ne a ikemiselitse ho bua ka pele ho lekhotla lena la boemeli pele ho mafelong a selemo sena. Empa erekaha hlahiso tsa ho eketsa matla le litho tsa lekhotla lena e le karolo feela ea tsela e khohlo e tla lateloa mabapi le mathata a hlalileng ka metseng e ka litoropong le mesebetsing e meholo, ho tlamehile hore ho lieho ho fihlela ho hatisoa raporoto ea Komishini ea Patlisiso ea Melao ea Ma-Afrika (Komishini ea Fagan).



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Mona ka tlase re hlahisa ka tla-polelo ena e tsebisang bohle:

Ka la 8 ho 'Mesa, 1947, Tona-khohlo e ile ea kopana le sehlopha sa litho tsa Lekhotla la Boemeli ba Bats'o mane Kapa 'me ea buisana le tsona seemo sa nako e etlang sa Lekhotla la Boemeli ba Bats'o le kholiso ea boipuso ba Ma-Afrika ka libakeng tsa Ma-Afrika.

Puisano tse na li ile tsa tsebisoa sechaba ka bophara ka khatiso le-ha feela ka nako eo e ne e le ho qaleha feela ha tsona li soka li nka sebepo sa ho thehoa ha tsela ea puso.

E ne e le boikemisitso ba Tona-khohlo ho kopana le Lekhotla la Boemeli ba Ma-Afrika pele selemo sena se feela ho tsebisoa ka tla-polelo hlahiso tseo a li hopolang.

Leha ho le joalo, ho ile ha bonoa hore hlahiso ea ho eketsa matla le litho tsa Lekhotla la Boemeli le kholiso ea boipuso ka mahaeng Ma-Afrika e kaba karolo feela ea tsela e batlang e le matla e tla akaretsa tseleng ea eona taba tse hlalileng ka libakeng tse ka litoropong.

Mathata ana ka nako e telele a 'nile a nahaneloa ke Komishini ea Melao ea Ma-Afrika ea Patlisiso eo molula-setulo oa eona e neng e le Mohlomphehi Ra-lefatla Fagan. Raporoto ea Komishini ena e ile ea lebeloa ho hatisoa ka pele-pele. Bophara ba seemo sa patlisiso ena leha ho le joalo ba bakile tieho 'me raporoto ena ha e ea 'lebeloa ho hatisoa ho fihlela selemo sena se feela.

Kaha nako ea lekhotla lena e tla feela ka nako ena ea Pulungoana, Tona-khohlo ha e-na hona ho phethisa boikemisitso ba eona ba pele.

Ha litaba li se li le tjena, Tona-khohlo e fumana ho le molemo ho kopana le litho tse ncha tsa Lekhotla la Boemeli ka nako eo e tla buisana le tsona tsela tse matla tsa puso hammoho le phethoho ea tsamaiso ea lona le taba tse ileng tsa hlahisoa puisanong tse bileng teng mane Kapa. Leha ho le joalo, o behile puisano tse na tsa Kapa katsela e 'ngoe hape e fetisisang, 'me o ikutloa hore malkutlo a batho, Makhooa le Ma-Afrika a ts'oanetse a nehela se-baka sa ho nahana ka karolo eo ea hlahiso tsa 'Musu; hlahiso ea ho lokisoa hape ha Lekhotla la Boemeli le kholiso e 'ngoe hape ea boipuso ba Ma-Afrika ka mahaeng a 'ona.

TSOELOPELE E KHOLO

Hlahiso tse hlahisitsoeng khopolong ena ke lets'oa la tsoelopele e khohlo molaong o ileng oa behoa ke Parlamente ka selemo sa 1936. Li etselitsoe ho nehela Ma-Afrika sebaka se ekelitsoeng sa ho tsamaisa litaba tsa 'ona le moralo o itseng oa tsa lichelete tseo e leng ntho tseo ha joale Ma-Afrika a soka a li fumana.

Tona-khohlo e na le ts'epo e tie-seng ea hore Makhooa a nang le mohopolo o moholo le boikarabelo a na le takatso ea ho khahlana le takatso tse lumellanang le moiao tsa batho ba Ma-Afrika le ho a thusa katlehong ea tsa bophelo, thuto le hlokomelo e ka etsang hore a nehele karolo e matla kholisong ea Afrika e Boroa e nyakalitseng. Hlahiso tse na tsa 'Musu li ts'oanetse ho baloa e le karolo ea tsela e etselitsoeng ho khahlana le qetelo tse na; tokisong ea tsona ho batleha hore Ma-Afrika a nehele ka thuso.

KHOPOLO

Tsela e lokisitsoeng ea taolo ea Ma-Afrika e eletsa ho nehela Ma-Afrika ka hohle kamoo ho ka etsuoang tsela ea boipuso ka mahaeng a 'ona le ka libakeng tse ka litoropong tseo e leng tsa Ma-Afrika ka Lekhotla la Boemeli le lokisitsoeng bocha leo ka eona nako eo le tla nne le tsoele pele ho phethisa merero e behiloeng ka tlas'a Molao oa Boemeli ba Ma-Afrika oa 1936.

Ha nako ena ea joale, mosebetsi oa Lekhotla lena ke ho eletsela feela. Ho ikemiselitsoe ho eketsa:

(i) matla a ho laola libaka tsa Ma-Afrika tabeng tse ka amang Ma-Afrika tseo ha nako e ntshe e tsamaea li ka amoheloang ke Siba-Leholo.

(ii) matla a ho beha gafa ho Ma-Afrika, le gafa tse ling holim'a Ma-Afrika tse ka amoheloang ke Siba-Leholo.

Mona joale bothata bo ea hlahisa mabapi le Ma-Afrika a lulang ka litoropong le a lulang ka mapolasing ao a ke seng a fumana tokiso tsa letho. Ka lona lebaka lena, ho hlahisoa hore Lekhotla le behe tsela eo ka eona ho tla lefelloa gafa tseo le li hlalising.

Ka bokhuts'oane ke tse na ntho tse ncha tse khohlo tse hlahisoang:

LEKHOTLA LA BOEMELI BA MA-AFRIKA

Ka tlas'a Molao o teng ha joale, Lekhotla lena le na le litho tse mashome a mabeli a metso e 'meli: Offisiri tse ts'ele-tseng (Mongoli oa Litaba tsa ba Bats'o le Komishinara tsa ba Bats'o tse hlano—kaofela ke Makhooa), Ma-Afrika a mane a khethoang ke Siba-Leholo, Ma-Afrika a leshome le metso e 'meli a khethoang ke lichaba, 'me Mongoli oa tsa Bats'o ke eona Molula-setulo.

Ho ikemiselitsoe ho tlosa litho tse na tse ts'ele-tseng tsa Makhooa, ho felisa tse nne tse khethoang le ho eketsa lenane la litho tse khethoang ke sechaba ho le isa ho mashome a mahlano 'me ho tla khethoa molula-setulo hona har'a litho tse na.

(iii) ho nehela ho lona karolo e itseng ea gafa e khohlo e behoeng ka tlas'a Molao oa Gafa ea Ma-Afrika le Tokiso oa 1925 ho ea kamoo parlamente e ka behang kateng, le chelete tseo ha joale li

bokelletsoeng ke Makhota a maholo le a mareneng le ho nehela lekhotla lena boikarabelo ho nehela mekotla ea lichelete mererong e amohelileng ea makhotla a maholo le a mareneng. Poloko ea lichelete tsa makhotla a maholo le a marena e hlomehile holim'a lebaka la hore moo gafa e feng feela e behoang ke lekhotla le lehlo kapa la marena (local) chelete tse tla fumanoa ka tsela eo li tla sebelisoa ka tsela e tla behoa ke lekhotla leo, e se mesebetsi eo parlamente e khethileng ho ba le boikarabelo ho eona.

MAKHOTLA A MAHOLO (Lepoka)

Lekhotla le lehlo litho tsa lona ke: Komishinara e khohlo ea Ma-Afrika, molula-setulo; Komishinara tsa naha eo tsa Ma-Afrika, tse-na ke litho tse bang teng ka nako e 'ngoe le e 'ngoe; litho tse ling tse ngata tsa Ma-Afrika tse ling tse khethoang ke Siba-Leholo ha tse ling li khethoa ke makhotla a mareneng.

Ho hlahisoa hore Makhotla ana ka nako e tlang a ts'oanetse ho ba le Ma-Afrika, a khethilong, 'le hore ka Transkei le ka Ciskei moo makhotla ana a sebelitseng hantle ka katleho ka lilemo tse ngata. A ts'oanetse ho okameloa ke e mong oa litho tsa Ma-Afrika. Mabapi le makhotla a khethoang bocha teng Komishinara e tla nne e be molula-setulo ho fihlela nako eo Siba-Leholo a khotsoeng hantle hore nako e fihlele ea ho ka khetha e mong oa litho ho ba eona molula-setulo.

MAKHOTLA A MARENA (Local)

Mabapi le makhotla ana Komishinara ea ba Bats'o ke eona Molula-setulo me litho ke Ma-Afrika kaofela, a mang a khethiloe ha a mang a behiloe.

Ho hlahisoa hore ka nako e tlang litho tsa Ma-Afrika li ts'oanetse tsa khethoa le hore Komishinara ea Ma-Afrika e ts'oanetse ho tsoela pele le ho okamela makhotla ana empa e-be feela ha Siba-Leholo a bona hore nako e fihlele ea hore Ma-Afrika a ikhethole molula-setulo oa 'ona.

MAKHOTLA A SECHABA

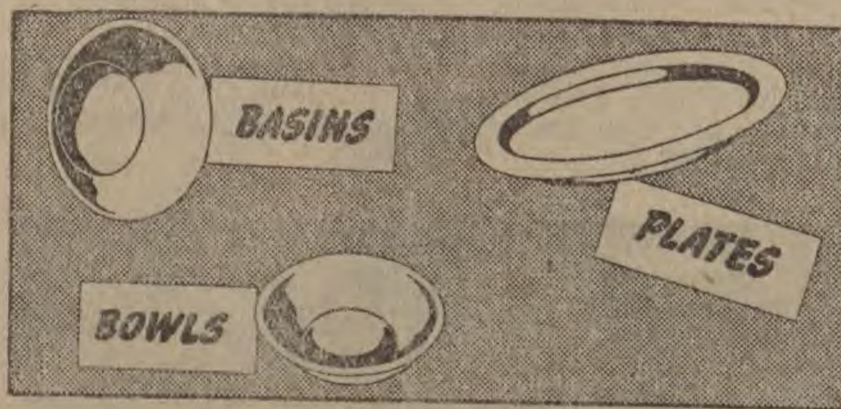
Hape ho hlahisoa hore ka libakeng tseo tsela ea mehlang ea lekhotla e sa lokela seemo sa libakka tseo, ho tla thehoa makhotla a lichaba ao litho tsa 'ona e tla ba Marena le sehlopha se seng se kae sa litho tse ling tsa sechaba.

Makhotla ana a tla sebetsa ka tsela e ntseng e ts'oana le ea makhotla a mahaeng 'me a tla nkua a ts'oana le ana mabapi le taba tsa ho a tsamiasa.

Lekhotla le tla ba le litho tse mashome a mararo tsa Ma-Afrika tse tla khetheloa libaka tsa khetho tse tla khethoa le ka tsela e ka behoang ke Siba-Leholo.

(Li sa tla) XAD (uii)

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MADJAHA YA VUTSONGA ALEXANDRA

Hi siku ra 19 October 1947, ku ve na Dinner Party yo saseka ngopfu leyi lulamisiweke hi Mr. D. D. Malongane, unwana wa swisumi le'swi hlamarisaka swa Vutsonga. Ku ve na madjaha na Vanwana vo tala la'va humeke ku suka Randfontein ku ya fika a Pitori.

Vanhwana na madjaha ya rikwerhu a va ambele swo tsakisa na le'swo saseka. Party yi pfuriwile hi risimu le'ri nge "ndzi ta ntse." Loko Mr A. C. Mahange a khongerile vanhwana na madjaha va te pheve, a swakudiyeniso tsokombela. Mr Malongane a vandla piyano loko ku ri karhi ku dyiwa.

Loko ku hetiwile ku dya swakudya Mr Malongane a ku: "Vama-kwerhu ndza mi sheweta hinkwenu loko mi kotile ku ta haleno namuntlha hi ta tsaka swinwe. Ndzi rhandza ku mi tivisa leswaku e shikarhi ka hina hi na vanhu vakulu swinene. Wo sungula hi yena Mr Hudson Ntsanwisi B.A. (phokophoko-phokophoko). Vo tala va nwina mo twa vito ntse na mi se nwi vona." Mr Malongane a va tyela hi laha yena na Mr Ntsanwisi va nga nghena swinwe Kolitshi le Lemana, na hi laha Mr Ntsanwisi a tikarhateke a e dyondza ku kondza a heta B.A. ya yena a nwi tlangela na ku nwi dunisa.

"Wa vumbirhi" ku vula Mr Malongane "hi yena Mr J. Mahuhushi, Secretary ka Transvaal Shangaan Association na muhleri wa Shitsonga ka "Bantu World." Hi tsaka ngopfu ku va na yena haleno."

Vanwana lava Mr Malongane a ngava i introjuzi i va: Mr A. C. Mahange (business man wa Alexandra, Mr Ben Machaba (Randfontein), Mr D. Baloyi, Mr Fanny Maswanganyi, Mr Lazarus Khosa, Mr S. M. Maluleke, Mr G. G. Myakayaka, Miss Peggy Mavanyisi, Nurse E. Tlakula, Miss Stephina Nkuna, Miss Selina Mabaso na Miss E. Mathe na lavo tala lava hi nga kotiki ku tsala mavito ya vona. Loko a hetile ku va introjusa a kombela Mr Ntsanwisi ku vulavula. Loko a suka a yima yindlu hinkwayo yi dzindza hi ku phokotela.

DYONDZO YA PFUNA

Mr Ntsanwisi a nkhenisa ngopfu ku va shikarhi ka varikwano a vula leswaku o hlamala ngopfu hi laha Vatsonga va rhandzanaka ha kona. A hlamusela ku pfuna ka dyondzo. A vula leswaku hambilo loko vuyingyi bya hina byi pfumele dyondzo hikokwalaho ka vusiwana na swinwana hi fanele kudyondzisa vana va hina. Vavasati va ka hina va fanele ku dyondza na vona. A hetelele hi ku vula leswaku hi nga thsuki hi tihundzula. Hi Vatsonga.

A NKHENSA VATSARI

Mr Mahuhushi loyi a landzeke Mr Ntsanwisi a nkhenisa Vatsonga hinkwavo hi laha va tsalaka ha kona ka "Bantu World." A vula o tlangela hi laha Vatsonga va yeke ha kona mahlweni e tityondweni e mahisimusini ni ka leswo tala. A ku vito va Vatsonga rile henhla ngopfu namuntlha. A ku sele shilu shinwe ntse na kuri Vatsonga hinkwavo va joyina Transvaal Shangaan Association ri nga rona tihari va vona.

VO HETELELA

Mr Mahange a ku hambilo loko no tala mi pfumele dyondzo hi vuswethi mi fanele ku tirha shinwana. Mi fanele ku pfula mabisimusini. Hi nga thsami hi mavoko. Mr S. M. Maluleke, a vula leswaku hi yena mutoloki wa Shitsonga e tihofisini ta ti trade unions. A tlangela hi laha vatsonga va yaka mahlweni ha kona.

Mr J. M. Mswanganyi, a ku Vatsonga laha Joni i tinduna letikukulu e mitirweni le'mikulu. A khutaza Vatsonga ku ya mahlweni. Mr G. G. Myakayaka a nkhenisa hinkwavo la'va vulavuleke.

G. G. Myakayaka, Alexandra.

MAHUNGU YA KA SHILUVANE

(H. W. E. Ntsanwisi)

Ku tekana ku ve kona ka Mr P. A. Mawila, Principal ya Bordeaux School, na Miss Paulina Mtebule. Nkhuvu wa kona a wu sasekile swinene. Mashaka na vanghana a va tile hi vuyingyi ku suka a Joni ku ya fika le Mabulani.

Vanwana la'va tekeneke hi yena Mr G. G. Myakayaka wa Alexandra Swiss Mission School, na Miss Ella Maudy Mavanyisi, Headmistress wa Mamitwa School. Vanwana lava a va ri kona e nkhubenyi i va Miss P. M. Mavanyisi, wa Charles Maggs School, Pretoria, na Miss P. Maudy Ntsanwisi, wa Shiluvane School. Vakulukumba vo tala va ri kona. Hi navelela miti ya ka Mawila na Ntsanwisi ngaleko. Homu! homu! homu! Maatee Vafano! Se mi ta hlamba hi mati yo kufumela! Nkulungwani hi dzonga!

KU YIMBELA

Mphikizano wo yimbelela wu ve kona e ka Nkuna. Shikolo sha ka Mohlava, shi fambiswaka hi yena Mr Jacob Mavanyisi hi shona shi nga wina ka leswikulu. Shikolo sha Khujwana shi fambiswaka hi Mr E. J. Golele shi winile na shona. Shinwana le'shi nga wina hi shona sha Tzaneen.

Hi mi tlangela nwina mi nga wina. Nwina la'va mi nga tlandzeka ringetani kambe mi ta humelala.

LA'VA ENDZILE

Mr R. M. Moagi, Principal wa Shiluvane School, a endzile le Pietersburg na Vilavila (Warmbaths) hi October. A Warmbaths a endzele Mr H. W. Ntsanwisi, wa Eemmerentia High School, kambe o vonene na madjaha manwana ya ka Nkuna vona va: Amon Thuketane, B. Mboweni, na John Shikwambeni.

Mr L. M. Zwane, wa Shiluvane Secondary School, na namu wa kwe Miss Jeanette A. Ntsanwisi, a va endzele Mr na Mrs Wood Shikwambana va Pietersburg, laha va nga vonana na mashaka na vanghana.

TA BULUGWANA

(Julius Gezani)

E nkarhini lo wu hundzeke ndzi la' nga tsala ndzi mitivisa ta makungu ya Vatsonga va le Pietersburg, ya ku aka kereke.

Sweswi ndza ti sola hikuva a ndzi tivi kuri yini i yini hikuva ku ve na dzolonga haleno e Shikarhini ka hina na va nkuna hi siko ra ti 7 September 1947.

Mholovo yi sukela ku nga kombiwa Majaha ma mbirhi James Nhlungwane na ndzisana ya yena leswaku va fanele ku hakela kereke ya ka Nkuna. Hina mhaka leyi a hi yi bhohile, a swi ri leswaku hi ta a ka kereke yinwe ya Swiss Mission hi nga swi tivi leswaku va Nkuna valava leswaku yi va ya ka Nkuna na swona. Swirho le swi ntswa swi fanele ku hakela kereke.

Mhaka le'ya ku hakela kereke ya hi hambanisa miehleketo hikuva hina hi tiva ntse na Nhlengo wa lembe. Leswo kereke ya hakeriwa a hi switiva na swona a hi si tshama hi swi twa na Siko na rinwe, kutani ndzi kombela Muhleri na Wahlayi va hi byela leshi nga shona, kumbe shana ma swi tiva swa milawu ya manguvana ya lawa swa ku ve kereke ya hakeleriwa loko kunghehi eka yona.

Ndzi mi kombela ngopfu leswaku mi hi nyika miehleketo ya nwinale yi nga ta hi pfuna. Haleno hi le shi nyamini. Munyama wa hari wukulu swinene.

(Mhaka yo aka kereke yona hi yi nkhenise ngopfu swinene, ntse na. Hi ta nyika nkarhi e ka vahlayi leswaku va mi hlamula. Hi navelela leswaku Shikwambu shi mi hlanganisa kambe mi va masooha ya ntlawa wunwe wa Krete, — Muhleri.)

Jafrowu E. Mavanyisi a va vhekile Pitori na Joni mavhiki la'ma hundzeke.

BALOYI A HLAMULA

Ndzi rhandza ku hlamula tihlari ta ka hina leti ndzi hlamuleke e mhakeni leyi ndzi yi tsaleke ya vasumi va ka hina. Ndzi ta ringeta ku va hlamula hi wunwe-wunwe.

Wena Mr Chanke u ri ndzi tsarile milorho. Shana a wu tivi leswaku milorho nkarhi wunwana yi humelela hikwala u lorheke ha kona shana? Wa tsundzuka timhaka ta Josefa Shana? Sha vumbirhi, loko o nge u landzele la swinene i nge u vonile leswaku tinsimu hinkwato ta vasumi ti vulavula hi Bibe. Leswi u swi vulaka swa Wagner, Strauss, Bach, u lo vona marito ya vona a ndzi Kholwi leswaku u tira ntshumu hi swa vona.

Loko a ri wena Marindzanhlanga, Masingi na Malongane mi hlamuriwile hi Mr Maluleke. Ndzi nge vuli ntshumu hi nwina.

Shitsundzusho sha mina ka Vasumi va ka hina hi leshi. Mi nga thsuki mi ku tinsimu ta nwina mi ti qambela Vatsonga ntse na. Hi lava leswaku tinsimu ta nwina ti yimbeleriwa a New York a London na hinkwako laha South Afrika.

Loko onge tinsimu ta va Caluza, Mohapelo, Sejamutla, Sidjiyo to yimbeleriwa hi va ka vona ntse na i nge va nga ta twala namuntlha.

Ndza tiyisa leswaku nwina vasumi va ka hina ma ha tsandzeka ku tsungulela (originality) ma ala ku susiwa swihosho, mi lava ku dumisiwa ma ha hanya, a mi na ku tiyisela na swona tinsimu ta nwina a ti na risima. Loko mi kaneta leswi ndi swi vulaka mi nga hlamali loko mi nga twali.

Sho hetelela, vanwana va tsale va vula leswaku ndzi tsale mhaka leyi ndzi kongome unwana wa vasumi va ka hina. Lowu a hi ntyiyiso. Ndzi tsale ndzi kongome vasumi hinkwavo va ka hina. Na sweswi ndziri: nwina vasumi va ka hina mi ta dyaswitsatsatsa na manna ku ya fika kwihishana. R. Alfred Freddie Baloyi, Orlando.

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Ku Kula Ka Madoroba Afrika

KOMISHINI YA 1903-1905

E ka mahungu la'ma hundzeke hi vurile matimba ya Khomishini leyi nga tirha ku suka 1903 ku fika 1905 — ku vulavula na ku tsundzusha hi tlhelo ra timhaka ta Vantima. Kutani sweswi hi ta kamba ntirho wa Khomishini swinene a ka leswi a swi fanele ku kambiwa a yi komberiwwe ku hlamusela (e shikarhi ka timhaka tinwana) shiyimo na mahanyelo ya Vantima, tindlela leti va faneleke ku ya mahlweni ha tona, e dyondweni, ku dyondzisiwa mintirho na ku tirha.

A yi fanele ku hlamusela e ka Vahulumente hinkwavo leswaku ku ta kuma ku twananiwa hi tlhelo ra Mafumelo ya Vantima. Khomishini yi swi vonile swinene leswaku ku va na misava i shilu shikulu. E ka leswi yi swi tsaleke yi fe: ku va na misava swi fuma na ku tlula hinkwaswo, hi wona masungulo ya vutomi bya Vantima kutani swi nghena e mahanyelweni ya vona.

Hi nkarhi lowu (1905) matiko la'ma hlaysiweke le Koloni a ku ri na vanhu va ntlhanu wa makume e ka square mile, kasi a hantle ka Matiko la'ma nga ya Vantima a swi nga nonohi ku ri Vantima va shava Misava.

A Natala, Trust Lands, a ma tlula 2 million acre, laha vanhu va kona a va ringana 250.000. A henhla ka lawa a ku ri na Matiko ya ka Hulumente lawa a ma shaviseriwa Vantima hi ku va nyika nkarhi wo leha ku hakela va heta.

A Transvaal 1.350.800 acres a ti sijiwe tlhelo leswaku ku ta thsama vantima. Misava leyi a yi thsama vanhu vo ringana 123.000. Vanhu a va nga hakeli shibalu sha rente a ka Hulumente. A Koloni na le Natala, rente a yi hakeriwa ka Trust Lands na ma Crown Lands.

A henhla ka leswi a ku ri na 500.000 acres leti a ti shaviwe hi Vantima.

Nkarhi wolowo tane hi namuntlha Mafrika vo tala a va tirha a mapurasini ya Valungu, kutani hi 1893 Hulumente wa Transvaal

a endle nawu lowu a wu vuriwa "Squatters Law" lowu a wu pfumele ntlhanu wa mindyangu ku thsama a purasini ra Mulungu.

Nawu wo fana na lowu, ku ri na ku hambana ntsena hi ntsengo wa mindyangu e purasini, a wu ri karhi wu tirhisiwa matlhello manwana, kambe hinkwako lomu a wu tirha kona a wu nga landzeleriwi swinene.

Ku Khumbiwa hi tlhelo ro thsama e misaveni hi shitalu ripoto ra Khomishini ri ri: "Ku na vuyingyi bya Vantima lavaka ku aka swinwe, va lava na swona ndlela yo ntshutsheka na ku hanya vumunhu. Dyondzo na shilungu swi kurisa moya lowu.

KU KULA KA MINTIRHO

Ku nga ri khale nkarhi wolowu, tiko ra South Africa a va ha ku sungula ku aka mintirho. Hi nfanelo tiko leri ri fanele ndzimu ntsena, na ku tyeriwa ka nsuku hi swona leswi kurisaka tiko leri.



Laha hi simu ya miroho na swinwane swo dyiwa a ndweni ya Trust Farm, na le Tzaneen, Transvaal. Vanwane va kuma mali yo ringana na makume a ntlhanu na mambiri ya tipondo yi lembe hi tlhelo ro rima ku fana na la. Shilu leshi, shi kombisa vutlhari zwo endla mali na loku vanhu va lava ku tirha na ku dyonda.

Mabisimusi wona a ma se kula swinene, hambi ma ri kona swinene le Joni na kunwana. Vantima vo ringana 70.000 va tirha e mintirhwani ya mabisimusi ku nga ri mapurasini migodini na le ka Ranawayi, a Pitori ntsena ku na vatirhi Vantima vo ringana 11.846 va tirhaka e mintirhwani ya mabisimusi.

Hambi swi ri tano, mune wa makume ya malembe la'ma hundzeke,

mitirho ya mabisimusi a yi nga swikoti ku phikizana na mintirho ya migodi na mapurasi mune wa makume ya Malembe la'ma hundzeke, mitirho ya mabisimusi a yi nga swikoti ku phikizana na mintirho ya migodi na mapurasi mune wa makume ya Malembe la'ma hundzeke tane hi namuntlha.

Nongonoko lowukulu wo suka makaya ku ya madorobeni, lo'wu vonakaka swinene shikarhi ka Vantima na valungu, a wu nga se sungula. Madoroba hinkwavo la'makulu lawa hi ma vonaka namuntlha a ma ri kona kambe a swi kho.wasi ku ri ma ta kula hi ndlela leyi ma kuleke ha yona namuntlha.

MALOKHESHENI MADROBENI

Malokhesheni a ma ri kona a Madorobeni kutani Khomishini yi hlamusela hi ndlela leyi!

1. Malokhesheni lawa a ma ri hansi ka masipala na swona ma ri endzawani ya ka masipala.
2. Lawa a ma ri ndzawani ya ka Masipa a kambe ma ri hansi ka bodo kumbe nkhopani.
3. Lawa a ma ri kusubi na vamasipala kambe ma fumiwa ni Hulumente.

Vuyingyi bya Malokhesheni lawa a ma kamberiwwe kambe maripoto ya kona a ma bin le, ku vurile leswaku vanhu a va tele ngopiu lomu henhla ya rente, swidyoho leswi hi swi tivaka swinene. Khomishini yi vule leswaku le'swo tala a swi nga lulamani.

Khomishini yi veke leswi nyingi leswi a swi fanele ku landzeleriwa ku lulamisa malokhesheni lawa. E ka swinwana swa swona yi te Hulumente o fanele ku pfumelela Vantima ku shava Misava va tiakela hi voshe.

Swinwana leswi nga vuriwa hi Khomishini leyi hi leswi: "Laha tindlu ti ak'weke hi masipala, ti fanele ku va le'tinene leti kufumelaka na swona ti fanele ku va leti lava thsamaka ka tona va ngatihanya kahle.

Yi tlhela kambe yi vula leswaku Masipala a a fanele ku siya ndzawu "laha va ntime va nga ta thsama va nga salivi hi munhu a ndzaku" E ka leswi Khomishini yi engetele'e marito lawa yo ndzawu leyi yi nga thsuki yi endlwa yo "Vutshavelo" bya malovha. Yi ya mahlweni yi ku: Vantima lava e ndzelaka kumbe lava talsaka ku e ndzela tindzawu leti i vatirhi.

Kutani a va fanele ku pfunetiwa leswaku va aka a Ma'ok'esheni na vana leyi va ta va vanhu la'va tshaviwaka."

Leswi loko munhu a swi tya swi fana na sweswi karhata va Masipala namuntlha tane hi laha a swi va karhata ha kona mune wa makume la'ma hundzeke.

Hi tlhelo ra Mapasi Khomishini yi tsundzusha leswaku ma nga thsuki ma herisiwa kambe yi vilela hi laha Vantima a va hlwerisiwa ha kona loko va tlulela tikweni

rinwana va ya ka rinwana (hi fanele ku tsundzuka leswaku nkarhi wolowo Transvaal, Koloni, Free Stata na Natala, a ma fumiwa hi Vahulumente la'va hambaneke.)

Khomishini leyi yi tsundzusha leswaku e ka switimela le'swi ya ka kule a ku fanele ku va na khondzakatarwa wa Vantima — leswi se vafambisi va ka rhanawayi va swi endl ka switimela swinwana ndzaku ka loko ku herile mune wa makume wa Malembe.

Khomishini leyi ya 1903 yi vule leswaku Vantima la khandzi ya ka switimela va hakela vatirhi kutani swa laveka leswaku va hlaysiseka loko va ri switimeleni.

MA-AFRIKA E MINTIRHWANI

Hi laha hi hlaysike ha kona e ku sunguleni, mintirho le mikulu a yi sungulangi khale. Hambi swi ri tano Khomishini leyi yi swi vonile leswaku migodi i shilu leshikulu o nge na swona yi swi vonile leswaku mintirho yinwana na yona yi ta kula hikwalaho ka timayini.

Ku pfana ka Ma-Afrika e mintirhwani o nge a va ku vona swinene e miehleketoletweni ya vona, hikuvu nyimpi a yi nga se hela malembe mambirhi loko va tlhele va hlangana kutani va kuma leswaku vatirhi a va ringananga kutani va tsundzusha leswaku ku tisiwa Machayina va ta tirha a timayini.

Khomishini yi vula na swona leswaku vona va fanele na ku dyondzisiwa mintirho, na leswaku vatirhi va fanele ku hlaysiseka e vutomini bya vona lok ova tirha, na leswaku va fanele ku kuma ku vula na ku thsamiseka.

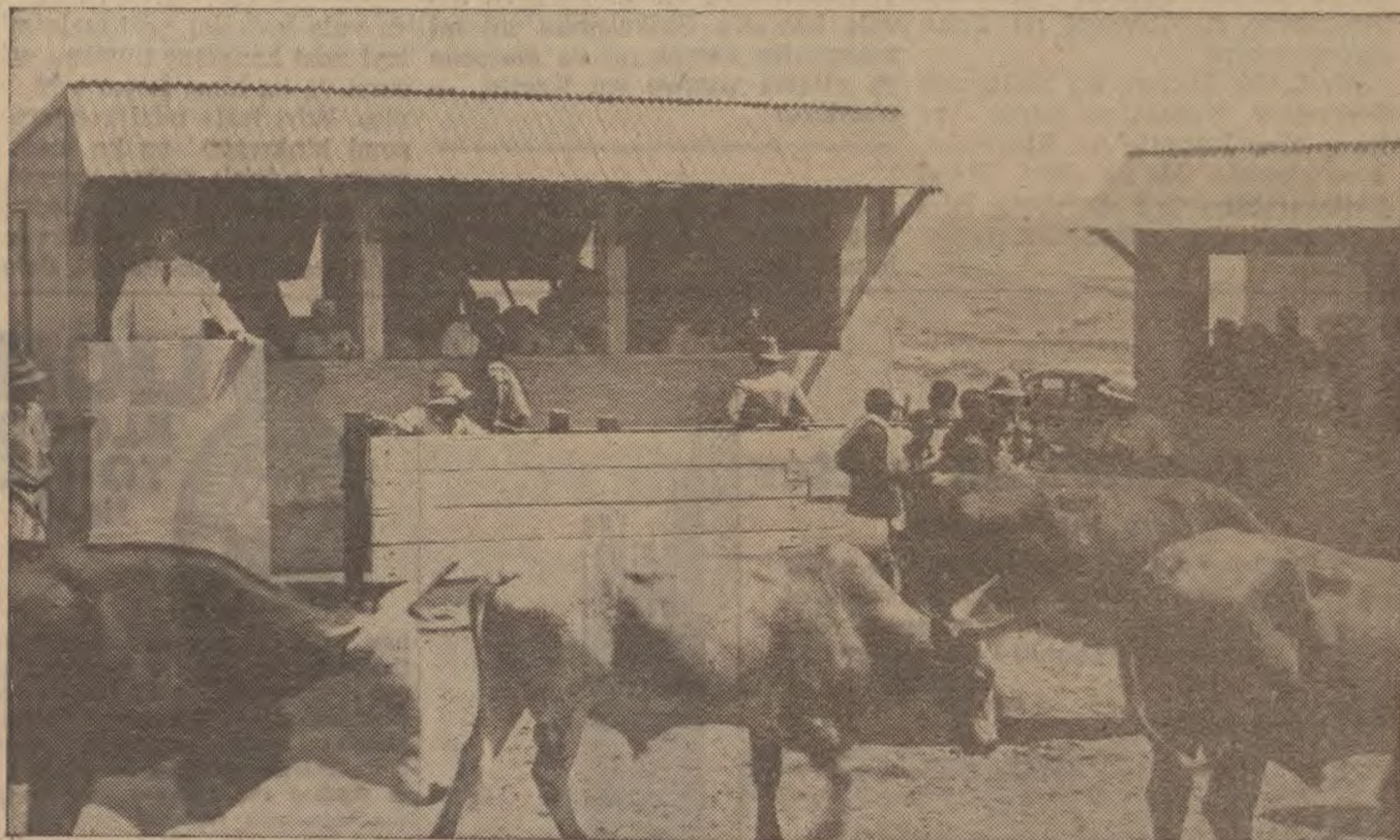
SWO HETELELA

Khoimshini yi vulavula hi laha swila yi swi kumeke ha kona yi te yi vone leswaku ku na "ku lwa shikarhi ka vubihhi na vunene, shikarhi ka Munyama na ku vonakala, shikarhi ka vutlhari na vudomu, shikarhi ka Vukreste na vuhedeni."

Hi swi vonile ha kunene leswaku ku nonoha ka 1903 aku hambanangini na ka 1946. Nkarhi wolowo tane hi namuntlha mhaka yo nyika Matiko la'ma ringaneke ka Vantima a yi ri yi kulu, na swona swa vonaka leswaku miehleketo ya Khomishini a yi ku ku na vanhu vo tala la'va thsamaka e madorobeni kutani yi thsundzusha leswaku va nyikiwa miva va tiakela tindlu ta vona.

Vavanuna va Khomishini leyi a va ri vanhu lava a va tshaviseka na Vutlhari. Va famba na tiko va hlangeleta hinkwaswo leswi a va swi lava ka Vantima na le ka Valungu kutani e ripotweni ra vona va vule swinwana hi tlhelo ra ku endlala Hulumente wunwe wa Matiko lawa ya mune kwa a nga hlangana ntlhanu wa malembe e ndzaku ka mhaka leyi.

Va rhumbile ku nonoha lo'ku nga ta va kona malembe la'ma takaka, kutani va tsundzusha e ka leswi a swi fanele ku endlwa. Hi laha switsundzusho leswi swi landziweke ha kona hi ta swi vona e ka mahungu la'ma landzaka.



Tinkunzi leti, a ti fanelangi ku fuyiwa, a ti fanelangi na ku tshama na le ti ta shisatoi. Hikuva la, ti shavisiwa a tikweni ra Nongoma, ka Zulu. Ti shaviwa hi vini va mapurazi; va ta endlala mali hi tona. Le va ka Native Affairs Department beri pfulani masilaha a matikweni a nwina, leswaku loku vanhu va lava nyama, va shava. Na lava vini va masilaha, va ta kota ku kuma mali hiko va nga ta hanya. Namuntlha, ku na swa kudya swo tala (tihomu leti kulu na le ti tsongo) matikweni; vanhu vona a va kumi swa kudya swo tala hikusa a va dlayi komu ta vona, a va kumi na nyama.



Kukukuleka ka nsava matikweni a vantima hi shilu shinwane leshi Va Muvuhuso va laka ku shi lungisa. Laha hi vona donga leri kulu swinene leri va nga ri sivele hi derada leswaku ri ta tlhela ri siva-na.

Home Corner For African Women

GOSSIP ABOUT AFRICAN WOMEN

Just over seven weeks from to-day we shall be celebrating that great day of days commonly called Christmas Day. I take occasion to make passing reference to this day as the result of the early preparations now being made by several people I have met, most of whom are "laying" in stock for Yuletide.

Dress-makers report brisk business; some tell me that young women and young girls have an order frocks and other garments in preparation for the occasion. Always at this time of the year, people tend to think in terms of merriment and joy; there are the numerous parties, concerts and dances which, in several cases, take a bigger form than usual.

Musician Retires

Dance fans and lovers of music along the entire Reef are all determined to be present at the Bantu Men's Social Centre on Tuesday, November 4, when a mammoth show will be staged in honour of Mrs. Emily Motsieloa. Perhaps the occasion might be regarded as a "fashion parade" as many young men intend appearing in their very best garments of the latest style and design on that evening.

Merry Black Birds

Mention of Emily Motsieloa conjures up thoughts of that wonderful band of performers, the Merry Black Birds Orchestral Troupe renowned throughout the length and breadth of Africa south of the Zambesi—and probably abroad.

During the early twenties, a group of ladies decided to form an entertainment club. The chief object was to hold parties. A meeting attended by ladies interested first decided on a suitable name for the new society. The name chosen was the "Ladies' Civic Society."

During those days, music was poor; these ladies sought to improve the old fashioned music of the day as well as to raise the low tone of society. In charge of the society were Mesdames M. Solomon, M. Mandleni, V. Mala, M. Magaba and Buti. It was at this

time when these ladies approached Mrs. Emily Motsieloa who was an experienced pianist. The club got on very well and Mr. T. Diniso also assisted in this affair. Mr. Lambert, taken up by this, assisted with playing the violin.

Saved Situation

Mr. Phillip Mbanjwa, trombonist, who joined the party was followed by Mr. S. Straydom who was at the drums. After a time Mr. Lambert fell out and the society lost courage.

Happily, Mrs. Motsieloa stepped in to save the sinking ship.

Mr. Peter Rezant arrived in time to assist as violinist. He was followed by Mr. Shuping, also a violinist.

Mr. P. Rezant was chosen leader for his skill in music. Saxophones were acquired and the band was trained by Mr. George Loutit.

From the training of this good man the band grew famous.

Performances

During the war the band played before distinguished officers who made provision for the band to entertain soldiers in the army, assisted by "De Pitch Black Follies" under Mr. Griffiths Motsieloa. Both troupes have been highly praised by both young and old, and were asked to perform at the Empire Exhibition, the Johannesburg Cavalcade, Port Elizabeth Cavalcade and the Cape Town Cavalcade opened by General Smuts.

Commendable

Now that Mrs. Motsieloa has decided to retire from the stage, it is commendable that members of her troupe and others should have arranged a fitting farewell function in her honour. Speakers at the function will include well-known persons on both sides of the colour line.

Wedding Bells

Susan Hokie, daughter of Mr. and late Mrs. Madini of Koffiefontein, Orange Free State, and Philip Sydney Temba, second son of Mr. and late Mrs. Mgwadlamba of

Bizana, Eastern Pondoland, joined hands in sacred wedlock this week, the nuptial ceremony being conducted in the Koffiefontein Methodist Church. A bridal reception will be held at the bridegroom's home at 6, Best Street, Sophiatown, tomorrow, November 2.

The bride is on the staff of the Sophiatown Methodist school and received her training as a teacher at Tiger Kloof. To both of them sincere wishes for a happy and prosperous future are extended.

—"Eva."

GOD DOES HEAR PRAYER

(Charlotte Slinger)

One bitterly cold night, in the winter of 1873, a christian widow, living in Connecticut, was in great distress.

Her money was all gone, and she had nothing with which to buy food for her little ones the next day. She could not sleep that night.

At midnight, she engaged in earnest prayer and told the Lord about her trouble. She asked Him to grant her relief.

That same night, a cousin of hers whom she had not seen for several years found himself so restless that he could not sleep. Then he got up, and, being a christian, prayed.

While he prayed, the thought of his cousin came into his mind. He felt certain that his cousin was in want; he made up his mind to send her ten pounds the first thing in the morning, and he did so.

Here we see how the Good Shepherd made provision for the needs of one of His sheep.

SWEET MAKING

2 cups sugar.
1 tablespoon golden syrup.
Vanilla essence.
1 tin condensed milk.
1½ tablespoons butter.
sault.

Mix ingredients together in a saucepan and bring to boil, not over too fierce a heat as this mixture burns easily. Stir all the while. Boil until mixture is golden brown and then remove from fire. add vanilla essence and half a cup of chopped nuts if desired; beat, pour into flat greased pan and mark into squares.



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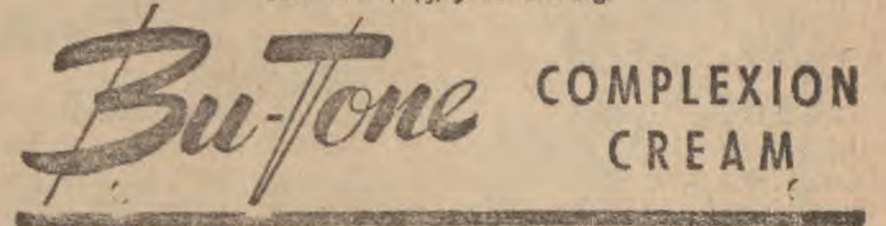
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READERS' FORUM



BOYCOTT WILL FAIL

Doyle Modiakgotla, Kimberley, writes: Your leading article entitled, "His Masters' Voice" in a recent issue of the "Bantu World" is unfortunate. The assertion that Mr. Bopape is led by nose by the Communist Party is unfounded.

While we fight and oppose sweeping statements by a section of the Europeans and their attitude of looking upon every African they meet in the street as a criminal, our own people are doing the same thing against their own people; this is worse when it comes from the ripe, tried and capable leader of the Africans like the Editor of this paper. Mr. Bopape is entitled to express his own views freely for or against the boycott. We do not want any dictatorship.

With regard to the boycott of the elections, I feel this would be a great blunder and a retrospective step to take. I have interviewed many chiefs, headmen and members of local councils in the northern Cape areas and the Free State; I am satisfied that this is not the time for any attempt at a boycott.

We have a duty to perform; we must organise and educate our people about this new weapon and its implications. Many among the electors do not even know the meaning of this word, and among those who preach this boycott many cannot give the exact vernacular equivalent for the word.

Mr. Bopape argues that "to loose a battle is not losing the war." But surely, to loose a battle here

and a battle there is definitely losing the war. We lost the miners' great battle on account of precipitate action, and worse still is the fact that, although I travelled from Randfontein to Springs during the strike, in all the groups of strikers which I met, not a single leader was to be seen. Africans are very eloquent, but they do not always want to take risks.

As the Editor rightly points out, we must make use of the only weapon available. This can be achieved if we return all the present Members of the Representative Council. Remember that they did all the fighting alone and it was their unanimity which moved the Prime Minister to intervene.

If we are allowed more members, we should nominate reliable men who will not betray the cause of the Africans—members of the African National Congress. We shall give them definite instructions while they in turn must give us their assurance in writing that they will carry out the instructions given to them by the National Executive of the National Congress.

To go on further, we shall have to hold a referendum and let our organisers, branch leaders and the nominees get signatures all over the country; every member of the Natives Representative Council, all members of the general councils, local councils and the Native Advisory Boards will have to preach this boycott.

Again in the meantime, we must send back to Parliament all our present Parliamentary Representatives and Senators, but they must be instructed to abstain from taking part in any enslavement measures which the National Executive of the African National Congress may declare as such.

We must aim and preach for the boycott of the 1953 elections unless there is a change in the present policy. It must be made quite plain that it is not only the question of direct representation for Africans by Africans; the most important

point is that no matter whether we are represented by white or black, the representation of eight millions by seven persons is mockery.

Lastly, the Nationalist may win the coming general election; if they find us with arms folded, refusing to make our contribution, they will have a splendid excuse to say they are not responsible for our frustration and that we refused to give them a fair trial.

World opinion may be against us on this point. We must not be like our white friends—opponents, if you like—who consign world opinion to hell as long as they maintain their selfish designs.

WHOM SHALL WE FOLLOW ?

Sydney S. Mtinkulu, East Rand, writes: There exists in our midst a great crop of 'leaders' all creating a deafening din with their propaganda aimed at winning followers. The position at present is such that most of us are at our wits' end to know whom to follow and whom not to follow.

As detached onlookers, we have given them a hearing, and on summing-up, we arrive at the conclusion that they fall short of the qualities which are attached to the status they claim—leadership.

While we acknowledge and admire their individual attainments, the gift of leadership falls outside their realm.

Many among us view with dismay and uneasiness the wild utterance and unwise resolutions made at meetings. We do not see eye-to-eye with election boycotts nor the political alliance with others who are not Africans. One does not have to be a politician to realise that the advancement of the Africans does not lie in the boycott of elections and the like. What we need is to co-operate with the authorities and what I mean by 'co-operation' is not merely just to look for benefits all the time. This

is a world in which we must give and take.

People who retard progress are those who are always in a great hurry, making fantastic demands even in the face of obstacles which first require clearing. Our leaders would be best advised to analyse facts and transform emotional reactions into reasoned convictions. Merely to make exorbitant demands from Europeans will serve us no good purpose.

WHAT HAS IT DONE ?

Puxley Shaddie Mokhudi, Rodepoort, writes: Reference to the African National Congress is common in our newspapers; but when one tries to enumerate the achievements of this organisation, one is set a task similar to looking for a needle in a haystack. Yet year after year Congress holds meetings—some ordinary, others emergency meetings—whose results seem to be wanting. Now Congress trumpets the boycott of elections; what happened to the anti-pass campaign?

During the period when Congress took a part in this campaign, some people are said to have burnt their passes and went to the cells as a result. Why were the leaders not in the cells together with their followers?

In major national undertakings, Congress seems to have lagged behind. There was the great exodus from Orlando which culminated in the birth of a shanty-town. The people, tired of hardships occasioned by housing shortage, expressed their feelings in the squatters' movement. Why did Congress not give a lead in the matter?

Congress has a youth league; what practical leadership has this league given to youth?

LINE OF LEAST RESISTANCE PREFERRED

"D.M." Orlando, writes: Year in and year out, many African young men and women leave their centres of learning to 'face life' as they put

it. They turn into the world well-armed with knowledge which they do not put to fruitful use. Whereas the nation looks to them for leadership and great achievements in the spheres of commerce and industry, they tramp the streets in search of billets which, in most cases, are unsuited to their standards. In other words, they accept inferior work and resign themselves all their lives to inferior tasks.

It is again the sad story of men and women falling for the line of least resistance. How can we rise to a worthy place in the sun if we do not aspire for higher aims and ideals? We hear much talk among our learned folks on the success of the American Negroes; but talk is useless unless we take a leaf from their history of achievement and follow in their wake.

LEBOHO ANSWERED

D. P. Maane, Pretoria, writes: In a recent issue of the Bantu World, Mr. Leboho challenged Rev. Webb's statement on the ill-conceived and misguided agitation on the part of certain African sections for community schools. Mr. Leboho referred to European schools saying that the majority are public schools run by school committees and school boards.

Mr. Leboho evidently forgets that the European section is better enlightened and more advanced than the African community. He forgets that our people have not the backing which Europeans have had for decades in the field of education and generally in running their own affairs. Our people have yet to reach that standard at which they can run their own affairs. They need guidance in their present stage.

Is there any sense in appointing or placing unlettered men on school committees? Mr. Leboho would seem to fear mission schools; but pray, may I ask, how far successful have been our community schools?

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PRETORIA STUDY CIRCLE ACTIVITIES

"Resolved that the arrival of the white man in South Africa has been a blessing to the African," was the subject of a keen and fiery debate held in the Dougall Hall Library, Marabastad, by the Pretoria Study Circle at its weekly meeting recently. The well-attended meeting was presided over by Mr J. Pule who, when occasion permitted, kept the house in good humour with his witty comments.

The opening speakers on the affirmative were Messrs W. Mogale and S. Aphane, with Messrs T. Masoka and Z. Mabena on the negative. The honour and privilege of being closing speakers—having the last word—was awarded to members of the fair sex; on the affirmative, Miss A. Temba and on the negative Miss Kgoadigoadi.

CASE FOR AFFIRMATIVE

The affirmative, with eloquence, submitted that the arrival of the whiteman in South Africa has precipitated the advance of the African from barbarism to civilisation, from ignorance to enlightenment coupled with social, cultural and industrial progress. The social amenities and the manifold convenience of modern life which the African enjoys resulting from the arrival of the whiteman.

THE NEGATIVE

Speakers on the negative, with equal eloquence coupled with irony, argued that the arrival of the whiteman was not necessarily a determining condition for the advancement of the African; he would through other contacts and factors have become enlightened and civilised.

The arrival of the whiteman has been a blessing to him and his children only; to the African, it has been a curse which manifests itself in the innumerable problems and aspirations of the black folks, such as the colour bar, poverty, bad housing, land hunger, discriminations in the political, economic, industrial and social spheres of life.

Among the debates from the floor were Messrs E. Tladi, E. Miyen, L. Mogase, J. Lehlabi—all for the affirmative and Messrs I. Kotu-Rammopo, D. Makamo, E. Chiseko—all for the negative. Each of the closing speakers, Mesdames Temba (affirmative) and Kgoadigoadi (negative) received repeated applause during their able summing-up speeches. The "cons" won the debate by a 7 votes majority.

Mr P. Mokgoko, chairman of the Study Circle, formally introduced and welcomed the following new members: Mesdames V. Baloye, A. Temba; Messrs E. Miyen, E. Chiseko and C. Mabitsela.

IN BRIEF

The annual re-union of the Modderpoort old students will be held at Modderpoort from December 13-17. Old students who wish to attend should inform either the Venerable Archdeacon Amor, S. S. M., St. Augustine's Priory Modderpoort, or Mr. Francis Makoko, Private Bag, Modderpoort Schools, Modderpoort O.F.S.

Mr. J. T. Louw, of Vereeniging, has now assumed duty as superintendent of the Payneville African Township, Springs, in succession to Mr. F. Buitendag, who is now manager of the Germiston Municipal Native Affairs Department.

Mr. Louw, at 25 years, is the youngest superintendent in any African location in the Transvaal. The licence in favour of Mr. Louw was granted by the Secretary for Native Affairs.

The Leper Institute at Pretoria is appealing for funds to help supply its 1,047 European, Indian and African patients with a Christmas treat.

THE BIRTH OF "SPIV"

"The word 'spiv' isn't a new one. I heard it used by the London police, long before the war, as a term to describe any underworld character. Its origins, I believe, date back to one of the Vagrancy Acts of Victorian times which make reference to 'Suspected Persons and Itinerant Vagrants.' Police condensed the phrase down to its initials. And thus the word 'spiv' was born."

(Macdonald Hastings speaking to listeners to the BBC's North American Service).

He Placed Duty First

"This brings to an end the service of one who placed duty first and himself last" said Major F. Rodseth, Under-Secretary for Native Affairs when he bade farewell to a faithful servant of the Department, Mr. Moses Vakalisa, a member of the Miya clan of the Hlubi tribe who recently after reaching the super-annuation age of 60. "Mr. Vakalisa has seen the Department of Native Affairs grow from something small to the big establishment it is today," said the Under-Secretary, "and he can be called a pillar of the Department. Even when he was ill, he came to work."

When the position of Head-Messenger at the Native Affairs Department was converted from being a European post to an African post, Mr. Vakalisa again showed his quality of thinking of himself last when he asked the authorities to give the post to a younger man, though he himself had been very long in the service and had prior claims to the post.

RESPECTED EVERYBODY

He showed respect not only to senior officers but to all members of the staff at the Head Office both white and black, and because he treated other people with respect, he gained their respect.

"He carried out his duties with dignity," said the Under-Secretary, "and always had a good influence on the other Native Messengers. Indeed he was a real gentleman."

The work and qualities of Mr. Vakalisa would be remembered by the Department and they all wished him a long, happy and healthy eventide to his life.

HIGH REGARD

Concluding, the Under-Secretary mentioned that members of the Department, including Mr. Vakalisa's brother messengers, had con-

tributed no less than £18-11-9 as a farewell gift to him which showed in what high regard he was held by all members of the Department.

In reply Mr. Vakalisa thanked the officers and the members of the staff for the gift. He also thanked the Under-Secretary for his message from Mr. Mears, Secretary for Native Affairs and Mr. Allison a former Under-Secretary for Native Affairs. He asked all those present at his farewell and also those who had given him "padkos" not to get tired of doing the good thing they had done to him.

The African members ended the function by singing Nkosi Sikelel' iAfrika a fitting end to the proceedings.

RUTH—A NEW PLAY

Mrs Jessie Hertslet by producing in English and as 'A Play in Four Acts', the beautiful Biblical Story of Ruth has done a valuable piece of work. Her play is dedicated to her three daughters and although the usual copyright restrictions apply in respect of performances on stage or radio by amateurs and professionals those restrictions do not apply to schools or institutions which are permitted to give performances of the play without permission.

It is hoped that full advantage will be taken of this special concession by African teachers and others interested in fostering in our young people a liking for acting.

The author follows carefully the Biblical Story and has, we think, been particularly successful in her delineation of Huppin, the wealthy and avaricious farmer, hen-pecked by his wife and the stout humorous and middle-aged, Leah,

David a small boy, light on his toes and a player on the reed-pipe is also well drawn and it was pleasant to note the balance given to the play by employment of music and dancing.

Generally the language employed is appropriate although we ourselves would have preferred to see such terms as 'half-a-crown', 'five shillings' and 'seven o'clock' as used by Leah in the second scene of Act 1, omitted. However, that is perhaps but captious criticism.

The 'Stage Directions' are clear and simple; the 'Scenery' is such as can be improvised without difficulty and it is to be hoped that the play will not only be read but be acted at many of our South African Schools.

Copies of 'Ruth' can be obtained either direct from the publishers, the African Bookman, P. O. Box 3115, Cape Town or from the Bantu News Agency, Box 6663, Johannesburg.—Price 3/2 post free.

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IT HAPPENED IN..



BUSHBUCKRIDGE: Despite inclement weather, a great number of teachers braved the elements and attended the third ordinary meeting of the Bushbuckridge branch of the Transvaal African Teachers' Association held recently at Bantu Works School, Marite. Addressing the teachers, Mr Maboko, chairman of the branch, said that the teacher played the role of a social worker and a spiritual leader among his fellows.

"But," he observed, "if the teacher is to maintain these ideals, he must base his teachings on the example set by the Great Teacher of all time, Christ Himself."

In passing a vote of thanks to the chairman, Mr Lwana said that it was the teacher's duty to examine himself and also to set himself the task of discovering his real position both inside and outside the classroom.

On the general business of the

meeting, great progress was reflected in the various reports submitted. Reports were also made on the Transvaal Teachers' conference held at Lemana and the local branch eisteddfod held at Graskop, recently.

New members were admitted at the conference.—K. J. Muthombeni.

ORLANDO: A series of lectures given by Mr Laburn, A.C.I.S., on "How to conduct meetings," has been run in the Township under the auspices of the Transvaal Workers' Educational Association. In all, Mr Laburn delivered four lectures which were given a favourable reception by the Orlando residents. It is said that those who attended the lectures expressed great satisfaction and said that they had benefitted immensely from them. A synopsis of the lectures in pamphlet-form was distributed to all who attended the lectures.

Back in Orlando after a short spell of illness, Mrs Matilda Ntombela, wife of Mr S.S. Ntombela, Secretary of the Donaldson Orlando Community Centre, is recuperating at her residence. She was laid up at the Johannesburg Non-European Hospital.—"W.X.Y.Z."

PRETORIA: The annual music competitions for schools in the Pretoria district took place in the Orient Hall, Marabastad recently, and was well-attended. Some of the choirs competing came from schools as far afield as Warmbaths and Rustenburg.

Results of the competition were announced thus: the senior boys of Kilmerton Practising School were placed first in their division with Riverside boys second. In the senior girls' group, Kilmerton took first prize while Riverside junior choir outclassed the rest in that division.

Messrs D.E. Nduna and Mago-beane were the adjudicators. The winning choirs will participate in the final competitions to be held at Potchefstroom on Saturday November 1.—M.T.D. Leboho.

SABIE: The local African United School shone at the district music competitions held at Graskop. The senior choir conducted by Mr M.K. Manzini won both competitions in English and vernacular pieces prescribed for the event. The adjudicators praised the voice production and the choir's high standard of singing.

The choir which will now participate in the forthcoming Provincial Eisteddfod at Potchefstroom on November 1.—G.P. Manthata.

PIETERSBURG: Hosiath Mathobela, of Saint Andrew's Mission, Mamabolo Location, died here recently after a short period of illness. Still in the prime of life, death stole him away from his

beloved ones shortly after his marriage recently. The funeral service was conducted by the local catechist, Mr J.T. Mamabolo. The chief mourners were his widow, Maria Mathobela, Rebecca Mathobela, L. Seabi, M. Mathobela, Johannes Letsoalo and Jerida Letsoalo. Close on two hundred people attended the funeral.—T.M. Mamabolo.

PUBLIC MEETING: The newly elected Native Advisory Board for Locations in Pretoria held its first public meeting in the Hofmeyr Hall and the Chair was taken by Mr F.J. Mareka. Among those present were Messrs A. Jas Gomba, P.P. Gillinge and D. Mathole.

Items on the agenda included the transport service from Atteridgeville to the City. It was explained at the meeting that the buses would run to Market Square at the pre-boycott fares.

Week-day fares are 6d from Atteridgeville to the market in Prinsloo Street, and 4d from Atteridgeville to Mbolekwa Bus Station near the Native Commissioner's Office.

Principal speakers were Messrs I.B. Moroe, Dick Mathole and A. Jas. Gomba.

News has been received by the Mendi Scholarship Fund Committee that the Rev. Mpitso, Organising Secretary of the Fund be transferred to the Capital in December.

In the presence of representatives of African community at Mbolekwa Sports Ground Lieut-Colonel J.J. du Toit, Deputy Commissioner of the Police presented Good Service Medals to the following members of the Force: Constables K. Sibiyi, J. Mabusela; Sergeants D. Molebaloa, Joseph Buys Mbata; Constable E.O. Ntlatleng; Sergeant William Gabashane and Constable N. Koadi.

Among those present at the ceremony were Revs. M. Segola, I. Thabane; Messrs T.P. Moela, E.E. Mariana, B. Mngadi, F.J. Mareka; I.B. Moroe, Keble Mote, C.B. Mbolekwa, J.K. Matli and K.T. Masemola.

The African Locations' Vigilance Committee and the Transvaal African Congress as well as Municipal Workers' Union are carrying on the campaign against the primitive rondavels. Meetings are being held regularly against the scheme.

EAST LONDON: Mrs J. Atwell, Municipal Social Welfare Officer, addressed a well-attended meeting at the Peacock Hall, East London, on African delinquency. She called upon those present to urge the authorities to remedy the appalling conditions of poverty, unemployment and other factors responsible for the deterioration of African family life.

Mr R.H. Godlo proposed a vote of thanks. On the chair was Mr G.M. Gaqa.

An extensive campaign on temperance work is being carried on vigorously in these circles. Recently the "Intsika yakwa Tsolo" visited Tamacha and King William's Town, and members were initiated in both centres.

Mr and Mrs R.H. Godlo accompanied by Mr H. Mlonjeni attended the Eastern Grand House session of the I.O.T.T. which was held at Candu, Transkei. Rev. J. Jafta of Ngabara was unanimously elected Grand Chief Templar. Excessive drink particularly amongst juveniles was condemned.

At a meeting of the B.P.C., Elders at which Rev B.A.B. Gasa presided the session agreed that Rev W. Njoloza should come to East London on transfer. As preliminary arrangements have been overcome, Sunday November 9 has been set aside as a day of the induction. This date will coincide with the visit by the overseas commission of the church which is investigating the scope of the field of its work.

Rev. Njoloza will receive a warm welcome in East London.

Mrs M. Ballinger, M.P., addressed East Londoners at the Peacock Hall, recently, when she gave her report as Member of Parliament. She gave her impressions of the Unemployment Benefit Insurance Act, the railway workers' labour conditions, and discussed at length Native Education.

A number of questions were asked; these included the contemplated election boycott, the Prime Minister's recent proposals, and other questions dealing with discriminatory legislation.

Mr. C. Kadali, seconded by Mr. Lujiza, proposed a vote of thanks.

Over twenty pounds was collected at a concert organised by Miss Minah Soga for the Red Cross Society.—H.M.D.

SCHOLARS VISIT THE COAST

(James Mhali)

A batch of school children from Vlakpoort undertook an educational trip to Durban; this was the second trip arranged by the school teachers for the children.

It is a practice growing more common in African schools to arrange such trips which undoubtedly add to the knowledge of the children. The practice is common in Europe where all public schools undertake tours for the benefit of the young men and women completing their courses of studies.

The effectiveness of the trip to Durban was reflected on the broad smiles of the scholars and in the views expressed by themselves. The tour proved of great value and showed that the children had gained much.

SCENERY ENJOYED

Coming as they did from an open, arid and barren zone of the Eastern Transvaal such as Vlakpoort, the children were amazed at the beauty of the Natal scenery. The Majuba tunnels was a great thrill while the appealing banana groves in the environs of Durban were a revelation to them.

The Indian peasants' cottage pitched on a summit of a hill surrounded by acres of sugar cane was a beautiful scene to observe. The children said that it was only after they had seen these things themselves that they had a better knowledge of geography.

MORE WONDERS

There was a great excitement among the children at the sight of the sea. The Snake Park with its varied collection of reptiles proved fascinating.

During the course of the trip, the school party called at the offices of the "Ilanga Lase Natal"; teachers in the group soon recognised an old acquaintance they met in the newspaper world this being no less a person than Mr. R. R. Dromo, the editor of the paper. While the children spent some time inspecting the works and machinery, the teachers took occasion to chat with "R. Roamer" of "Bantu World" fame, now raised to the exalted office of editor.

Other places of interest visited by the children were the museum and a number of schools in Durban.

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Phillips' ke setlolo se utle 'maleng meno.

E batleng dikhemising le mavenke.

PHILLIPS' Milk of MAGNESIA



MOROKA TOWNSHIP ACTIVITIES

(By Observer)

At its last meeting, the Moroka Township Advisory Board which was attended by its 20 members besides block Committee members, Messrs. L. D. Newana and S. Kumalo were elected vice-chairmen in terms of the Regulations governing the township. Both men have previous experience in such matters. Mr. Newana was Secretary of the Herschel Local Council prior to enlistment in the U. D. F. and is now on the National Executive Committee of the Springbok Legion.

Mr. Kumalo has been on the Jabavu Committee since the establishment of that Village and is founder and organiser of the Jabavu School, the first of its kind in the Shanty Towns.

The Board has divided itself into following Committees to take up the various questions affecting residents: Rent Reduction, Mrs. A. Hoernle, Mr. L. D. Newana, chairman; Street Lighting Sanitation and Water Supply: Messrs. Butelezi and Makgore. Post Offices: Mr. J. Makhahlane; Education and Medical Services: Messrs. S. Kumalo and

L. D. Newana; Church and School Sites: Messrs. Cadle (Super.) Mthole, Tsusane, Moremi and Butelezi.

These various items have already been taken up with authorities concerned except the transport question which involves better train service and motor bus services between the Township and the stations.

It is understood that Mr. Newana attended a meeting of the Central Transportation Board in Johannesburg recently and presented these grave transport problems. For the rent reduction and transport questions, arrangements are afoot whereby the Committees appointed will take them up with the Finance Committee of the City Council of Johannesburg.

The Bantu Welfare Trust, the National Health Foundation, the Red Cross and the Social Welfare Department of the Non-European Affairs of the Council, are now negotiating with the Advisory Board with a view to assisting in educational, social and health matters.

MRS. MOLISE'S DEATH

(B. M.)

Following on a brief period of illness, Mrs Betty Molise died at her residence in Western Native Township, Johannesburg, recently. A little while ago, she accompanied her daughter-in-law on a visit to her son at Cape Town. On her return, she took ill and passed away peacefully, having borne her pain and suffering in the true manner of a Christian.

The funeral service in the Sophiatown Methodist Church was conducted by the resident pastor, Rev Mapumlo who, in an inspiring sermon, outlined the life of the deceased and made special mention of her devotion to her calling in the church.

Mrs Chicha, a personal friend of the deceased, also spoke of the great work which Mrs Molise had done for the church. "She denied her self the pleasures of the world, and devoted her time and energy to the work of the church," she declared. Mr Chicha said that the Church was, through the death of Mrs Molise, deprived of a great asset.

ORLANDO NEWS

(W.X.Y.Z.)

The Joint Council of Europeans and Africans held its meeting this time at the Leake Hall on October 23. A large number of both Europeans and Africans attended the meeting which was presided over by Dr. Hellman. Other speakers were Messrs D.H. Darling and W.B. Ngakane.

All the speakers emphasised the necessity of the existence of this Council and spoke of what it could achieve. They told those present what the council has done since its inception twenty five years ago.

Many critical and searching questions made by the audience were a clear indication of the interest taken in the council. It is the feeling of all that the advisability of establishing a branch of the Council at Orlando be seriously considered by the Committee concerned.

WORKERS EDUCATIONAL ASSOCIATION

The Workers educational association has big projects for Orlando. The main object of the movement is the cultural improvement of the background of the community.

In pursuance of this object, the association has arranged for a talk by Dr. Kepple Jones, Senior lecturer in History at the Witwatersrand University; his talk will be on "The Open door of opportunity". He is the author of a recent publication, "When Smuts Goes".

This lecture will be given at the Leake Hall on November 10 at 7.30 p.m.

CHIEFTAINNESS WELCOMED ON RAND

(Continued from Page 2)

building was opened by the Native Commissioner. In conclusion the Chieftainess thanked all who come to her reception.

Before the reception the Chieftainess had dinner with Mr. and Mrs. Tatus N. Sondlo after which she had tea with Mr. and Mrs. Ginger Samuels at Sophiatown. She was staying with Mr. and Mrs. Mnyumane at Pimville. She was always accompanied by Mr. and Mrs. Mqubuli in their car.

The organisers of the reception were Messrs. Chief H.B. Martin Mdingi, Gilbert Matebese, Dick X. Martins, Tatus I.N. Sondlo and W. Fred Cikido.

Mrs Violet A. Tatus Sondlo was in charge of the refreshments at the reception, and she was assisted by Mrs. Elsi Tuttle, Mrs. R. Nginda and the waitresses were Mrs. Beauty Cikido and Misses L. Kunene and T. Tshangela. Among those present were Mr. and Mrs. Ginger Samuels, Rev. and Mrs. E. Tshazibana, Mr. and Mrs. Mqukul, Mr. L.T. Mfeka, Mr. and Mrs. Mbambisa, Mr. and Mrs. Mbonxa, Mr. C. Mokgadi, Mr. S.S. Nyati, Mr. G.B. Makalima, Mr. M. Buso, Mr R.B. Dududu Sondlo, Mr. D. Makapela, Miss Soga, Mrs. Beatrice Soga, Mrs. Mgecuwa, Miss V. Koba, Mrs. A. Faku, Mrs. K. Davies, Mrs. E. Buyana, Mrs. E. Maqanda, Mrs. W. Mgole, Miss F. Qoto, Mrs. N. Mji and Mr. and Mrs. W. L. Mnyumane.

U.S.A. University Confers Doctorate On Rev. J.B. Webb

The South African Methodist Church Conference—the "Parliament" of the Church in the Union—has just concluded its session held at Pietermaritzburg. A number of resolutions, among which some dealt with matters pertinent to secular life, came up for discussion at the Conference, which was well-attended by ministers and laity both European and African from all over the Union.

Highlight of the Conference was a motion sponsored by Dr. William Frederick Nkomo, a Pretoria delegate of the Church, expressing the Methodists' gratitude to the Council and Senate of the University of Toronto in conferring upon the Reverend J. B. Webb, M.A., the degree of Doctor of Divinity (causa honoris).

"The Conference of the Methodist Church views this honour as a recognition not only of the brilliance and exceptional spiritual gifts of the Rev. Webb, but also as a recognition of the spiritual service being rendered by the Methodist Church in South Africa," declared Dr. Nkomo.

MOROKA INCIDENT

Dr. Webb, Chairman of the Transvaal-Swaziland district synod of the Methodist Church, recently went oversea, his mission, among other things, being to recruit suitable persons for the Methodist Ministry in these regions.

The unfortunate Moroka incident came under the search-light of conference; a motion on the incidence tabled by Mr. S. H. Maseko, Principal of the Orlando Methodist School, "viewed with deep regret the unfortunate incident which happened at Moroka Township, Johannesburg, on August 30, when three European policemen lost their lives."

The conference appreciated the efforts of the Government in instituting an enquiry and hoped that the Commission's findings would lead to a non-recurrence of such unfortunate incidents in South Africa.

Continuing, the motion expressed the feeling of conference on the African franchise rights, stating that the whole question of the Africans' representation in Town Councils, Provincial Councils and Parliament deserves serious consideration; "such laws as embodied in the Native Land Act, the Urban Areas Act and others should be revised so that all races, irrespective of colour, may live happily together," ran the motion.

EJECTION OF AFRICANS.

The ejection of Africans from their habitations formed the theme of a motion brought before the notice of conference by Mr. L. P. Msomi, who, in addition to being a play delegate to con-

ference of the Methodist Church protests to the Union Government against the proposal to import Italian and Australian labourers into South Africa."

Mr. Msomi's motion expressed "deep concern at the indiscriminate ejection and unsettling of the African people from Crown and private lands without any provisions made for their settlement elsewhere."

FARM LABOUR.

"We contend that if suitable training, improved conditions of living and adequate wages were provided for rural Africans, there would be no shortage of efficient farm labour," declared Rev W. Illsley in support of his motion on the importation of foreign labourers.

His motion read: "This con-

ference of the Methodist Church protests to the Union Government against the proposal to import Italian and Australian labourers into South Africa."

OTHER MOTIONS.

A re-affirmation of a resolution embodied in the conference minutes of 1946 was embodied in a motion sponsored by Rev. D. C. Thompson who urged conference to request the Minister of Justice to implement the major recommendations of the Cape Coloured Liquor Commission Report of 1945 with as little delay as possible.

Other motions, being of ecclesiastical character, referred to African local preachers and preachers' Sunday, the movers being Mr. J. M. Nthakha and Mr. E. P. Fowle.

They are earning more MONEY!

Mr. A. Msibi (bottom) and Mr. L. Chirwa (top) testify that the Lyceum College made it possible for them to get better jobs with more money. WHAT WE DID FOR THEM, WE CAN DO FOR YOU, and whilst you are learning you can be earning MONEY. You can even win one of our valuable cash prizes.



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SLOAN'S Liniment Kills Pain

Ventersdorp Rangers Win Trophy

(S. J. Kgatitsoe)

Ventersdorp Rangers won a stiff match which was staged at W.N. Township on Sunday, October 26. The match, which was well balanced was a semi-final against S.A.R. Brothers. The match commenced at 12.45 p.m. With the wind blowing against Ventersdorp Rangers, S.A.R. Brothers made a desperate attempt to score employing all tricks but all was in vain.

Immediately after interval, a Great delivered a forceful shot penalty kick was awarded and the ball netted. Following a short tussle, Dangerous Case made a jeopardy move and registered yet another goal. The score was then 3-1 in favour of Ventersdorp Rangers.

This spurred the Brothers into renewed efforts. Within a space of ten minutes S.A.R. Brothers registered the second goal. At the end of play the score was 3-2 Rangers being the victors. Mr G. Mazibuko refereed.

The spectators were thrilled and they cheered hard and their voices rang high into the ether. Lion, Dan Deliver, More the Great and Sedilaka Mponesetse Tsela were Rangers outstanding players and the centre of interest for the day. Ere long, More the

A picture of the members of this club will be published in this paper at a later date.

STATE TO TRAIN 400 AFRICAN BUILDERS A YEAR

During the last week Cabinet Ministers addressed meetings in a number of towns in the Cape Province. At King William's Town the Minister of Finance, Mr. J. H. Hofmeyr declared that the Government had decided to put on a permanent basis the training of Natives in building trades begun under the C.O.T.T. scheme, and would establish near King William's Town an institution to train 400 Native building artisans a year.

Addressing a United Party meeting in Cape Town, the Prime Minister, General Smuts, set out his party's policy with regard to the problem of Natives in industry. The Premier said a big question agitating many people was Native policy. Once more the question of industrial development dominated the scene South Africa could only achieve the industrial development it was looking forward to by making the fullest use of its manpower, whatever its colour.

The Native would have to be integrated into the country's industrial system. Nothing could prevent that, and it was the only way to move forward with speed and efficiency.

To-day there was an immense flocking of Natives to industrial centres throughout the country. They came because they were wanted in industry. "We have taken a census of some of those shanty towns near Johannesburg, and we found that 95 per cent. of those people are working in our industries."

The reserves were overflowing and the Natives were coming to the towns, where they found the work that had become necessary because of the country's industrial development. Not only was it necessary to have the reserves, but it was also necessary to have parallel towns and villages next door to the industries in the great centres of population.

"The problem that arises is not to try to stem this tide. You won't stem it here in the peninsula and you won't stem it in Johannesburg. All we have to do is to see that this business becomes an ordinary, decent human arrangement."

"These shanty towns, where people live in misery and under conditions which are not human, have to be ended, and we shall have to see that the planning of our towns in future and of our industrial centres is on a very different basis from what has been done hitherto."

"The time is ripe when our Native policy has to provide not merely for Natives reserves—they are necessary and good—but also for this new development. We must see that our Natives, as they flock to industries where they are badly wanted, are housed under proper conditions, apart from the European population, in their own little areas, in their own little townships and villages. That is the policy which is now being explored."—Sapa.

AFRICANS ATTEND SERVICE AT CATHEDRAL

"I have come 7,000 miles from England with a message to you from the Archbishop of Canterbury," the Lord Bishop of Blackburn, the Rt. Rev. W. M. Askwith, told a congregation of non-Europeans in St. Mary's Cathedral, Johannesburg, last Sunday afternoon. The congregation took up all available space in the Cathedral. Even the aisles were crowded.

The service was held to celebrate the Church of the Province of South Africa's observance of the Bishop Gray centenary, and coincided with the annual meeting of the Synod.

The Bishop of Blackburn, who is attending the celebration as representative of the Archbishop of Canterbury said the Archbishop sent his prayers to the worshippers and asked them to remember "that all of you here and those in England are one." They all had one faith, belonged to one family, and had one and the same kind of work to do.

"We are very different from each other in many ways," he said. "We speak different languages. Some of you cannot understand what I say, and I cannot understand what my brothers, the interpreters next to me, are saying. We talk differently, and we look differently. One thing, however, brings us together, and makes us one. When I get home I shall tell my people how you in South Africa come to church."

CONGRESS YOUTH TEA-PARTY

Under the auspices of the African National Congress Youth League, (Western Township Branch) a tea-party will be held in the Communal Hall, Western Native Township, on Sunday, November 9, at 11.30 a.m.

Mr J. Tumahole and his troupe will render music on the occasion.

WIDOW'S TRIBUTE

"I wish to convey through the Bantu World, my heartfelt thanks to all friends, relatives, teachers and others for the wonderful support and response they gave me on the occasion of the untimely death of my beloved husband, Elias Mokgoetsi," writes Mrs S. Mokgoetsi.

His departure came to me as a disastrous shock which plunged me in the depths of misery and confusion. I have sustained a loss which nobody can repay, except Our Maker. The words of comfort which were made have really gone home in strengthening me.

"I am grateful for the support which was kindly offered. I also have to thank Father T. Huddleson, for his untiring efforts in giving me courage and support, and did all he could for me."

TRIBUTE PAID TO MINISTER

(J. L. Molefe)

The unveiling of the tombstone in memory of the late Rev. A. B. Sidaki, of the Methodist Church of South Africa, took place at Maritzburg last week, the Rev Rundles of Ixopo Methodist Church, being the officiant. Present were the widow Rev. A. B. Sidaki, the family, relatives and several Ministers of the Methodist Church from various parts of the country, who had also come there to attend the annual conference of the Church.

The Rev Rundles who paid a tribute to Rev Sidaki in glowing terms, said that the deceased had been his colleague in the Maritzburg Circuit for seven years. He dwelt at length on the Ministerial qualities of Rev Sidaki, eulogising in particular Rev Sidaki's humility and devotion to duty.

Other speakers were the Rev. Z. B. Mesatywa, of East London, a close relative of the deceased. He briefly outlined the life history of Rev Sidaki.

INTER-SCHOOL SPORTS AT LADYSELBORNE

(S. S. Mphomane)

Trophies for soccer and basketball were this year awarded to the Lutheran and the Methodist schools. They are the first schools in Lady Selborne to receive trophies for these matches and the championship for the same matches goes to the Lutherans, under Mr. A. M. Lekgetha with three trophies.

The chairman, Mr. S. S. Mphomane, congratulates the winners and pays tribute to all who took part in running the matches.

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Sizes and Prices: (1) 70/9; (2) 73/9; (3) 76/9; (4) 79/9; (5) 82/9; (6) 85/9; (7) 88/9; (8) 91/9; (9) 94/9; (10) 97/9; (11) 101/-; (12) 104/6.

All wool grey striped and brown striped boys suits in fine worsted serge. Fast dye, excellent cut, style and finish.

Sizes and Prices: (1) 70/9; (2) 73/-; (3) 75/3; (4) 77/6; (5) 79/9; (6) 83/-; (7) 85/6; (8) 88/-; (9) 90/6; (10) 93/-; (11) 95/6; (12) 98/-.

Boys suits in fawn and brown and grey striped designs. Mixed cotton and wool. Beautifully finished in single and double breasted styles.

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Mens double breasted suits made of 100% English all wool worsted serge, in smart and conservative brown shades with neat stripes.

These garments are finished with best silk linings, and high grade trimmings throughout. You will feel and look dressed in this well made suit. Price £8/19/6

3 Garment single breasted all wool English suits in navy blue striped, dark brown striped and grey striped. Made by Tigloma and Voltex. Guaranteed fast dye, splendid fit and durable Price £11/19/6

TROUSERS

Mens medium and dark grey worsted flannels. All wool with elastic waist in popular brands. Smart make and finish. Prices—£3/9/6; £3/5/-; £2/19/6.

Mens fawn all wool worsted flannels. Elastic waist. High grade quality and clean finish. Price £3/12/6.

Mens white flannel trousers. 100% all wool. Elastic waist. Smart appearance and will give splendid wear. Price £3/15/-.

It does not matter where you live, just state your size or measurements, and we will post your order on to you. Every order carries our guarantee for your positive satisfaction. So send your order right now and include money or postal orders to the value of goods required.

If you have not all the cash available, we will reserve your requirements for you on receipt of a small deposit.

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£250 for 20 acre plots—£10 deposit and instalments of £2 per month, plus cost of survey and Transfer and 5% interest per annum on the balance.

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WHO'S WHO IN THE NEWS THIS WEEK

To-morrow afternoon Mrs. E. G. Nishanyana and Mrs. M. Mphoka will be at home to their many friends at 11, Morris Street, Sophiatown.

After spending three months holidays at East London, Mr. C. T. C. Xabanisa will resume duties at Payneville Secondary School, Springs. Before he left East London for Springs he was given a rousing farewell by Mr. and Mrs. Clements Kadali.

To-morrow afternoon Mr. J. R. Njokwana will be at home to his many friends at his residence, 1717 Fetsha Street, W. N. Township.

Messrs Mich P. Mesepe and S. Lebaka of Millar Street, Sophiatown spent the last week-end with relatives at Roodepoort West. They were accompanied by a friend.

Rev. Dougald W. M. Matheson of Gordon Memorial Station, Dundee, Natal, together with Rev. T. Finca of Impendle, Natal have returned to their respective places after attending church meetings.

The marriage took place on October 8, 1947 between Elizabeth, fourth daughter of the late Mr and Mrs Mabuse of Evaton and Phillip, youngest son of the late Mr and Mrs Mdhuli of Johannesburg. Rev C. B. Mapumlo of the Methodist church, Sophiatown, officiated.

Rev Africa V. Nzimande of Impolweni Mission, Natal spent the last week-end with Rev and Mrs K. Nkabinde of Orlando.

Mr Th F. Xaba together with a friend spent the last week-end at Payneville, Springs as guests of Mr and Mrs M. Mkwana. During his stay at Springs, Mr Xaba met a number of old friends among them Messrs J. and Jan Ntsibanyane and Mr J. N. Msimang.

Mr Petrus Ramaliba formerly of W. N. Township, Johannesburg, is now stationed at Sibasa.

Mrs. Aletta F. Makwela, daughter of late John Dikwa leaves this week-end for a visit to her mother at Kroonstad.

Mr. and Mrs. Ginger Samuel of Sophiatown unveiled the tombstone last Sunday of their late mother, Kate Govo who passed away on October 15, 1941 at the advanced age of 80. Many people from as far as Alexandra Township, Pimville, Orlando and Eastern Native Township attended the memorial service.

PRETORIA JOTTINGS

(By "Spark")

Mr Moses Vakaliza who has recently retired on pension left with Mrs Vakaliza on Monday for their home at Herschel, C.P.

Mr Fred Ntshoko of the City Council's Native Affairs has been promoted to the post of head clerk of the Parks Dept.

Mr Nathan Makgolo, of the Boksburg teaching staff, was the guest of Mr and Mrs G. Mabaso of Sophiatown.

Mrs Grace Keble Mote entertained friends and relatives recently. Among those present were Mesdames Belina Mosia; Poppy Maria Makhetha, Messrs Eric Makhetha, George Sello; Dobson Moalosi, Nellie Maduna; R.G. Moela and Richard Baloyi.

The Pretoria branch of the African National Congress has arranged to address a "monster meeting" at Vlakkfontein Location to-morrow.

The Khudu High Command has been reorganised. Following are the members: Messrs A.M.P. Mahlatjie (Secy.); David Modise (Chairman); Dr. J. L. Ntshudisane; C. B. Mbolekwa (Chief whip); J.K. Matli; J. P. Mutshila; J.S.M. Lekgetho; T. W. Keble Mote; Wm. Lipule; Revs. S. Modiselle; J. Tshanke; P. Sikwiyya, M.D.C. Marivate with Mesdames Rebecca Mashishi; D. Ramohebo; N. Matseki, Violet Matli; Albertina Mbolekwa and Messrs Mayford Ndongehi; Walter Mhini; J.J. Mohohlo.

Mr L. Bam of the Native Affairs Dept was in the Capital during the week-end.

Miss Nellie Mphoko Mokoena accompanied by Mrs Grace K. Mote and Mr Teboho were at Warmbaths recently.

Mr Temba Mhini is a patient at the local hospital.

The National Council of African Women, Atteridgeville is making rapid progress.

MUSIC

COMPETITION AT VEREENING

(E. Tenyane)

At the music competition which took place on October 25, the two following choirs were represented: Evaton, and St. Mary's School, Sharpeville.

The adjudicators were Mr. Nkakeno of Boksburg and two European Sadies, one from Johannesburg and the other from Vereeniging.

The junior songs were: O hush thee my babie and Ceba lomthi.

Senior: Strike the lyre and Emilanjeni ya se Babiloni.

The two winning choirs at this competition were both Senior and Junior of Vereeniging.

The Senior choir was conducted by Mr. B.A. Lechesa and the Junior by Mr. M. Saw Seeta.

Two cups were presented to the two conductors of the winning choirs.

CORRECTION

In our issue of last week the results of a match between Moroka Lions and the Pretoria Young Methodist (Juniors) were given as 7 to 1 in favour of Moroka Lions.

The results were 7 to 1 in favour of the Young Methodists.

FACTION FIGHT AT PORT ST. JOHNS

(From Our Correspondent)

The faction fight which broke out on September 27 at the Luthegela location here has resulted in a number of casualties, some of whom are lying in hospital. The trouble started when boys of the same location quarreled among themselves and formed two opposing groups. The men also took sides, and many were injured. However, the leaders of this affair have been arrested. The police are busy investigating on the matter.

Mr. A. Z. Ngani of Middeldrift and Mr. A. M. Mqomo of Somerset East have arrived here to act as D. V. T's in this circuit. Though they have not done much work as yet, there are signs that they are both diligent in their work.

the hospital organised the farewell to Miss Matheson, which included two presentations, addresses by Mrs. S. S. Tema and Mrs. G. Moatshe, song by the pupils of the Orlando High School and by the nurses, and "Isibongo" performed by a nurse.

RED DULL



Horrors. Your eyes are red—the veins are so prominent! It often happens after late hours, too much reading, exposure etc. What shall you do?

FEW DROPS



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EYES CLEAR



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18 ct solid gold 50/-
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MUSIC DAY IN CISKEI

(J. J. Zwedala)

The Ciskeian Institutions gathered at St. Matthew's Training College for their annual music festival recently. There were seven singing teams: Healdtown, Lovedale, Fort Hare, Welsh High School, Forbes Grant Secondary School, Umgwali and St. Matthews

Saint Matthew's first song was in the form of a greeting to the occasion—"Hail Smiling Morn."

Umgwali followed, then Healdtown, Lovedale, Forbes Grant, Fort Hare. The last named choir sang expressively and the conductor knew his team well. The Welsh choir gave four Negro spirituals.

After the Welsh choir, a programme of five songs was given by a choir of the St. Matthew's School of Music. The songs were: "Abazalanayo", by Louisa Soga; "Umzalikazi" by Ruth Mazwai and "Isikhalo elusatsheni" by Downton V. Ntshanga.

These three composers were students of the Music School last year. The other two songs were

FAREWELL TO MATRON

Isibongo, a Bantu ceremony of respect, was performed last Sunday afternoon at the Bridgman Memorial Hospital in farewell to Miss M. M. Matheson, the matron, who is leaving after a period of service there which began 18 years ago.

She has seen the Bridgman Hospital, which serves non-European maternity cases, grow from a small establishment which took patients at a rate of about one in three days, to a hospital which sometimes takes in 24 patients in the 24 hours and is the only non-European hospital in Johannesburg to deal with abnormal confinements.

A non-European committee of nurses and others connected with

These are the SYMPTOMS



—but **HERE** is the TROUBLE

You may have (1) a Bilious Headache, or (2) a Coated Tongue, or (3) Jaundiced Eyes, or (4) Irregular Bowels, or (5) a painful Gall Bladder, but these are only symptoms.

Your real trouble lies (6) in the COLON. If you are constipated, don't take risks. If you have a continual dull pain in the chest, think of your Gall Bladder and take Intestone!

Intestone is a remarkable natural laxative, combining fruit, herbs and blood-purifying alteratives. It relieves constipation, thins the Bile in the engorged Gall Bladder and removes the cause of serious bowel troubles.

"For years I suffered torture through intractable Constipation," writes Mr. P. H. Stiglingh, "but Intestone has given life a different outlook."

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1. This is a bottle of ENO'S FRUIT SALT

2. Put a teaspoonful in a cup or glass of water

3. Drink it down while it's bubbling—it's so refreshing.

ENO'S DOES YOU GOOD!

ENO'S is the drink that brings health to you and to your family! ENO'S makes the blood rich and pure. ENO'S cleans the poisons out of the stomach. That's why ENO'S is so good for you! Buy a bottle to-day—it will last you quite a long time!

Eno's 'Fruit Salt'

THE PEOPLE'S PAGE

Our Readers' Domestic LEGAL & OFFICIAL Announcements

We have pleasure in advising our Readers that space will be reserved for Domestic Advertisements, such as Births, Deaths, Memoriam, Situations Vacant and Wanted Notices. Minimum Charges: Domestic announcements 3/- per inch, no more than 40 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it.

IN MEMORIAM

MLOKOTI.—In treasured and abiding memory of my dear husband and father Alfred, who was called to rest on October 25th 1945. "God's greatest gift remembrance." Ever remembered by his family and relatives.—By his son Noel Mlokoti. 491-X-1-11

QOBO.—In everlasting memory of our beloved father Klaas Skweyiya who passed within the veil on the 29th October 1946. A beautiful memory dearer than gold, a father whose worth can never be told; you often said we would miss you, your words have proved so true, and remember the tools you had for the loved ones. Ever remembered by your dear wife Angelina, and your children.—Inserted by Jeffrey. 495-X-1-11

Born to Mr. and Mrs. R. M. Nkopo of Newclare a baby boy on the 14th October 1947. Both mother and baby well. 501-X-1-11

LEGAL & OFFICIAL NOTICES

CITY COUNCIL OF JOHANNESBURG NON-EUROPEAN BURSARIES

Applications are invited for the following Council's bursaries:—
(a) Bursaries for secondary education, tenable at approved secondary schools.

(b) Medical bursaries, tenable for the first year at Fort Hare and thereafter at the Witwatersrand University.
(c) University bursaries for approved courses of study at Fort Hare. Applicants should give full particulars of age, address of parents, period domiciled in Johannesburg, particulars of last examination passed and school attended.

Those applying for bursaries for secondary education should state which secondary school they propose to attend.

Applicants for medical bursaries must have taken mathematics and some science subject for their matriculation.

Applicants for a general university bursary should state what course of study they wish to follow.

All applications should be sent with two testimonials, one from the applicant's last principal and one from a person of standing. Applications should be submitted to the undersigned not later than Saturday, 22 November, 1947.—L. I. VENABLES, Manager, Non-European Affairs Department, 4th and 5th Floors, His Majesty's Building, Eloff Street, Phone: 33-3326. P.O. Box 5382, Johannesburg. Adv. No. 486 X-8-11

'FRED CLARK' MEMORIAL SECONDARY SCHOOL

Potchefstroom Road, Near Pimville, Moroka and Jabavu

This is to announce that as from January, 1948, the above school will offer Form IV, in the usual Transvaal Senior Certificate subjects, leading to Form V in 1949.

Applications for admission to Forms I to IV in the above school in February, 1948, whether as Boarders or Day Scholars, should be sent immediately to the Superintendent, 'Fred Clark Institute,' P.O. Pimville. On receipt of letter of application Prospectus, etc will be sent, and places will be allocated strictly according to order of arrival of completed applications. X-15-11

KOLEGEJA YA BANA BA AFRIKA

Aansoek vir toelating tot die 1948-klasse, tot voorbereiding vir Eksterne Eksamens van die Universiteit van Suid-Afrika, word verwelkom en moet die Sekretaris nie later dan 11 Februarie 1948 bereik nie. Propektus gratis verkrygbaar van: Die Sekretaris, Minnaar Straat 129, Pretoria (Foon 2-3452). 483-X-31-1

KOLEGE YA BANA BA AFRIKA

Applications for admission to 1948 classes training for External Examinations of the University of South Africa, are invited and must reach the Secretary not later than 11 February 1948. Prospectus free from: The Secretary, 129 Minnaar Street, Pretoria (Phone: 2-3452). 483-X-31-1

KOLEGE YA BANA BA AFRIKA

Kolege ya Bana ba Afrika e lokishetja batho hlahloba ea "University of South Africa," (External Examination) 1948. Ba ekemishetjago go tseba ba soanetje go ngolla mongodi kooa 129 Minnaar Street, Pretoria (Phone: 2-3452) gore ba amogeloe pele ga 11/2/1948. 483-X-31-1

I, LILY NEKELO born Luvuno of 3292 Sharpeville Township, Vereeniging notify **KLEINBOOI NEKELO** my legal husband, whose address is unknown to be back before November 30th 1947, failing which I shall take legal steps. 449-8-11

MINA, Lily Nekelo uMaLuvuno wase 3292 Sharpeville Township, Vereeniging ngazisa uKleinbooi Nekelo indoda yami ngokomthetho kodwa okwama-nje ngingazi lapho ekhona ukuba abuyele kimi ngaphambi komhla wama 30 November, 1947. Umake engenzanga njalo, ngizothatha amanyathelo ngokomthetho. 449-8-11

WORK OFFERED

CITY OF JOHANNESBURG NON-EUROPEAN AFFAIRS DEPARTMENT

4th and 5th Floors, His Majesty's Buildings, Eloff Street, P.O. Box 5382, Phone: 33-3322—**JOHANNESBURG STAFF VACANCY: NON-EUROPEAN** Applications are invited from Non-Europeans for the following position in the Non-European Affairs Department:—Welfare Assistant, Grade "C", £156/12/£204. The duties include the development of home gardening in the Council's Native Townships.

Applicants must be in possession of a Diploma in Agriculture or its equivalent and experience in teaching and practising modern horticultural and agricultural methods will be an added recommendation.

Canvassing for appointment in the gift of the Council is strictly prohibited—proof thereof will disqualify the candidate for appointment.

Applications in candidate's own handwriting and endorsed "Application for position of welfare assistant, Grade "C", £156/12/£204," on forms to be obtained at this office (Room 401), must be received by the undersigned not later than 12 noon, on Monday, 3rd November, 1947.—L. I. VENABLES, Manager, Adv. No. 476. X-1-11

CITY OF KIMBERLEY VACANCY FOR AFRICAN NURSE

Applications are invited for the position of African Nurse in the Greenpoint Location at Beaconsfield, on the salary scale £118-6-136, plus uniform allowance of £8 per annum and temporary cost of living allowance.

The successful applicant, who must be registered with the S.A. Nursing Council in midwifery and general nursing, must produce a medical certificate of good health and will be required to serve a probationary period of three months and thereafter, if satisfactory, will be permitted to join the Municipal Pension and Gratuity Fund.

Applications, marked externally "African Nurse," and stating age, marital state and earliest date on which duty can be assumed, must reach the office of the undersigned not later than Thursday, 30th October, 1947.—A. E. BEBINGTON, Deputy Town Clerk, Town Office, Kimberley, 14th October, 1947. X-1-11

BIBLE SCHOOL

We offer a One Year Course in Bible Study for Africans who desire to prepare for Christian service, commencing February, 1948.

For further information write to, Bible School, Etembeni, Kransfontein, O.F.S. 466-X-18-11

GRADUATE TEACHER WANTED

to take Mathematics and Arithmetic for J.C. classes at Hellbron United African Mission School. To commence duty 2nd Quarter 1948. Two recent testimonials—one from the minister of your church—must accompany application. Apply to: Manager, P.O. Box 310, Kroonstad. X-15-11

QUALIFIED and 6th Standard school teachers required for New Year Sepedi speaking—Christian character and satisfactory references required. Apply: I. E. Dayhoff, P.O. Trichardsdal, N. Transvaal. 493-X-1-11

WANTED: Fully qualified assistant teacher, Apply with testimonials and stating qualifications to Superintendent, International Holiness Mission, P.O. Cottdonale, E. Transvaal. 505-X-1-11



MISCELLANEOUS

AFRICAN MUTUAL CREDIT ASSOCIATION

P.O. Box 7193—8 de Villiers Street, Phone 34-1707—First Floor, JOHANNESBURG.

At the appropriation meeting held on Friday, October 24, 1947, appropriations were made in favour of the undermentioned members.

CIRCLE A
Alexandra: Share No. 9827, Appropriation No. 9915. Payneville: Share No. 3357, Appropriation No. 2637. Payneville: Share No. 1133, Appropriation No. 1447. Payneville: Share No. 1444, Appropriation No. 1823. Alexandra: Share No. 6327, Appropriation No. 6582.

CIRCLE B
Payneville: Share No. B.517, Appropriation No. 517. Sophiatown: Share No. B.3027, Appropriation No. 3240. Eastern Township: Share No. B.13252, Appropriation No. 13351.

CIRCLE C
Meyerton: Share No. C.2687, Appropriation No. 2762.

North-Eastern Transvaal
Lady Selborne, Pretoria: Share No. C.1940, Appropriation No. 0796.

Western Transvaal
Bongweni—Robinson: Share No. C.5601, Appropriation No. 0655.

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Main Reef Road, Denver, P.O. Box 6423—Phones 24-2219/24-2210, JOHANNESBURG

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We are also able to obtain your requirements in cameras, spools, frames, etc., when you need them. Other Instructor in Leatherwork is also available.

Great North Bantu Trading Co. (Pty.) Ltd. P.O. Box 2258 JOHANNESBURG

DUST GOGGLES for cyclists and mine boys. Save your eyes from dust and wind. Goggles of this type were used in the Western Desert.

Price only 6d. per pair or 3 pairs for 1/3. Mail your order with cash to Union Supply Co. P.O. Box 8302, Johannesburg. X-1-11

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Money to lend on property in Non-European areas. Please Phone 33-8993.

If you wish to buy or sell property in Alexandra Township, Martindale, Sophiatown, Newclare, Evaton or Pretoria please Phone 33-8993/33-3306.

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MISCELLANEOUS

SUNRISE COMMERCIAL COLLEGE

For Shorthand, Typewriting, Book-keeping, etc. Personal Tuition:

Modern Printing Press
Synco Schools of Modern Piano Syncopation.
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Phones: 33-6806; 33-3792. 202/211, Chancellor House, 25 Fox Street.
Don't be bluffed these are genuine African Institutions of long standing. 443-X-18-10

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42, Maddison Street,—Jeppe. X-1-11

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Buick Special for sale, 1938 Model. Tip-top condition. Reasonable cash offer required. Phone Mr. Michel 33-0876 for full details. X-1-11
The Salvation Army

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N.A.P.A.

NEWSLETTER NO. 4

NEW AFRICA PROGRESSIVE ALLIANCE

SUPPLEMENT TO

THE BANTU WORLD

November, 1947

N.A.P.A. NEWS LETTER

Dear Members,

The New Africa Progressive Alliance was born in August, and there is much to show that it is a healthy and thriving infant. Already, it has shown remarkable growth, and the names on our most carefully kept roll of membership include those of men and women from all parts of South Africa. In addition, many of the members have written to headquarters and have had much to say in praise of the aims of the N.A.P.A. Alliance; the beautiful enamel badge or brooch, presented free for members to wear, and the membership certificate. There has also been evidence that the "Promise" is being honoured and already several hundred African Adults are being taught to read and write their own language.

In many of the letters questions have been asked of various kinds, and as circumstances permit, we shall en-

deavour to answer, by means of the newsletter, some of those that appear to be of general interest and likely to further the aims and objects of our Alliance, but under no circumstances are we able to reply directly to correspondents.

The N.A.P.A. Alliance does not call for fees from its members; the badges and membership certificates have had to be paid for, and so have the costs of producing these newsletters, and we cannot possibly afford the money to reply individually. The N.A.P.A. Newsletter must be our link.

There is one other matter that needs explanation, and here it is:— Considerable numbers of applications to join N.A.P.A. have been received from people who have not used the printed form which has appeared in previous issues of the Newsletter, and also in this one. Such applications have not been,

and cannot be, accepted, and they must be made on the printed form of which up to the present two copies have appeared in each issue of the newsletter.

Let us repeat these two statements

(a) N.A.P.A. cannot reply individually to correspondents, but if anyone wishes to put forward a well considered suggestion likely to prove of general value to other members of the Alliance, or one likely to advance its aims and objects such suggestion, or suggestions will, when space permits, be referred to in the Newsletter.

(b) N.A.P.A. cannot, under any circumstances, accept ordinary applications for membership which are not made on the printed forms.

With best wishes for success in your endeavours for your fellow African.

Your sincere friend,
N.A.P.A.

THE N.A.P.A. PLEDGE

I make this faithful promise to help the great five point N.A.P.A. plan to build a progressive African race.

IN LIFE

I Promise To Keep myself well informed each week through the newspapers supporting N.A.P.A. so that I can deal with my own problems and the problems of my people in a progressive manner, and so that I can take a full part in the New Africa Progressive Alliance.

IN LEARNING

I Promise To Read each issue of this N.A.P.A. Newsletter to five other grown-up Africans in the most suitable of the Home Languages used and also the Promise I have signed. Further, I undertake voluntarily, with the guidance afforded by N.A.P.A., to do that lies within my power to teach each six months at least one grown-up African man or woman to read and write his own language.

IN LEISURE

I Promise To Conduct myself in my spare time in such a way that other races will look with confidence and respect upon me and my people.

IN LITERATURE

I Promise To Use the N.A.P.A. Book and Pamphlet plan. I promise to read more and to get my friends to read more, so that working together with N.A.P.A. all who have learnt to read will use this knowledge every day to gain more knowledge. In this way we shall bring a new progressive Africa nearer to us all.

IN LEADERSHIP

I Promise To Guide my fellow men as wisely, as unselfishly and as faithfully as I myself wish to be guided, so that working together in a great Alliance a progressive New Africa may arise.

What

Do You

Do

To Help

Your

Fellow

Men?

Join

N

A

P

A

Let Us Get On With The Job Together

"I PROMISE TO READ EACH ISSUE OF THE N.A.P.A. NEWSLETTER TO FIVE OTHER GROWN UP AFRICANS IN THE MOST SUITABLE OF THE HOME LANGUAGES USED, AND ALSO THE "PROMISE" I HAVE SIGNED."

We hope, in fact we believe, you are honouring the whole of your Promise, but, nevertheless, it is an excellent thing to make your promise public, for, if you do, it helps you to honour it as you would be ashamed to let people who know you have made it see that you have broken your solemn word. It is for this reason that the reading aloud of the Newsletter helps both you and other people.

It helps you to build up and strengthen your "self-regard" (a most important matter), and it helps to educate (to make good changes) others in the direction of satisfactory and satisfying progress in their lives.

"I PROMISE TO USE THE N.A.P.A. BOOK AND PAMPHLET PLAN. I PROMISE TO READ

MORE AND TO GET MY FRIENDS TO READ MORE."

N.A.P.A. is pleased to announce that arrangements have been concluded with the Bantu News Agency (Pty.) Ltd., (Wholesale & Retail Booksellers) to supply, at specially reduced prices to registered members, a large and varied range of carefully selected publications related to Life, Learning, Leisure, Literature and Leadership (our five points). These books and booklets are available in English and various African languages used in Southern Africa.

Write for the Bantu News Agency's free catalogue.

(Address:— The Bantu News Agency (Pty.) Ltd.

P.O. Box 6663,
Johannesburg.)

and do not forget to quote your N.A.P.A. Registration Number. (It is most important that you mention that number. It is on the back of your membership certificate.

LEARNING. "FURTHER, I UNDERTAKE VOLUNTARILY, WITH THE

GUIDANCE AFFORDED BY N.A.P.A. TO DO WHAT LIES WITHIN MY POWER TO TEACH, EACH SIX MONTHS AT LEAST ONE GROWN-UP AFRICAN MAN OR WOMAN TO READ AND WRITE HIS OWN LANGUAGE."

Many of you are already doing this, and are astonished at the progress that has been made, but we have not forgotten these words "with the guidance of N.A.P.A.", and shortly there will appear in the associated newspapers and in the form of short lesson notes, a series of weekly lessons dealing with the teaching of Reading and Writing to adults who are at present illiterate. The lessons will be spread over alternate weeks—one week a reading lesson and the following week a hand-writing lesson, based on the reading lesson of the previous week.

Look out for these lessons which will at first be in English, but later will be published in other languages.

Remember Service and Progress are your watchwords.

N.A.P.A. APPLICATION FORM

OUT THIS OUT AND POST IT TO:

N.A.P.A. HEADQUARTERS,

P.O. BOX 50, LANGLAAGTE,

JOHANNESBURG.

Having Read the N.A.P.A. Pledge, I agree to fulfil the promise and hereby apply for Membership.

Your Name: Mr./Mrs./Miss

(IN BLOCK LETTERS)

Your Postal Address

(IN BLOCK LETTERS)

PUT YOUR X HERE

PUT X AGAINST THE LANGUAGE IN WHICH YOU WISH YOUR CERTIFICATE ISSUED

XHOSA	
SESUTO	
ZULU	
ENGLISH	

LENGOLO LA N.A.P.A.

Litho tse ratehang,

New Africa Progressive Alliance—Mokhatlo oa Afrika e ncha oa tsoelopele o hlahile ka Phato, ebile bopaki ba hore ke lesea le phelang hantle le holang bo bongata. Hona joale mokhatlo ona o se o ipakile o hola ka tsela e makatsang, 'me mabitso a litho tsa 'ona a libukeng tsa rona tse hlokomeloang hantle a akaretsa banna le basali ba libaka tsohle tsa Afrika e Boroa.

Hape-hape litho tse ngata li ngole-tse Offising tse kholo ho rorisa boikemisetso ba Selekane sa N.A.P.A.; ho rorisa beche e ntle e neheloang litho kantle ho tefo hore li e roale, hammoho le lengolo la ho ba setho. Ho bonahala hape le hore "Boinehelo" bo ea hlomphuoa ebile joale makholo a mangata a Ma-Afrika a rutoa ho ngola le ho bala puo ea 'ona.

Mangolong a mangata ho botsitsoe potso tsa mefuta-futa, 'me ha nako e

lumela, re tla leka ho araba ka lengolo la litaba tse ling tsa potso tsena tse bonahalang li ka thusa batho tsa ba tsa eketsa boikemisetso le sepheo sa Selekane empa leha ho ka ba joang ha re na hona ho ngolla motho ka mong.

Selekane sa N.A.P.A. hase batle chelete ea ho kena ho litho; libeche hammoho le mangolo re li lefelletse, ho joalo feela le ho hatisoeng ha mangolo ana, 'me ha re na hona ho fumana chelete ea ho ka ngolla motho. Lengolo la N.A.P.A. e ts'oanetse ho ba se re kopanyang.

Ho na le taba e 'ngoe hape e batlang ho hlalosa, 'me ke ena: Mangolo a mangata a ho kopa ho joina N.A.P.A. a fumanoa bathong ba sa sebelisang lengolo le hatsitsoeng le hlahileng mangolong a ka pele a Lengolo lena la litaba, le ho lona lena. Kopo tsena ha li ea amoheloa, ebile li ke seke tsa amoheloa, 'me li tlamehile ho hlaha lengolong (form) le hatsitsoeng leo ha joale

ho sa hlahileng kopi tse peli ka nako e 'ngoe le e 'ngoe ea ho hlahisoa ha lengolo.

A re ke re pheteng hape polelo tse-na tse peli.

(a) N.A.P.A. ha e kake ea araba motho ka mong, empa haeba mang feela a rata ho hlahisa keletso e hopotsoeng hantle e ka nnang ea bonahala e le molemole ho litho tsa N.A.P.A., kapa e ka atlehisang boikemisetso le sepheo sa eona, keletso eo, kapa likeletso li tla hlahisoa lengolong lena ha sebaka se lumela.

(b) Leha ho ka ba joang feela, N.A.P.A. ha e kake ea amohela mangolo a kopo ea ho ba setho ha a sa ngoloa mangolong a hatsitsoeng.

Ka takatso tse ntle katlehong tekong ea hao bakeng sa Ma-Afrika a haeno,

Oa hao motsoalle oa 'nete
N.A.P.A.

BOINEHELO BA N.A.P.A.

Ke etsa ts'episo ena e ts'epahalang ho thusa tsela ea temana tse hlano tsa N.A.P.A. ho theha sechaba se tsoetseng pele sa Afrika.

BOPHELONG

Ke Ts'episa Ho etsa hore ke tsebe veke e 'ngoe le e 'ngoe hore nka shebana le mathata aka le mathata a batho baheso ka tsela ea tsoelo-pele, e le hore ke nke karolo eaka Selekane se Secha sa Afrika sa Tsoelopele. Hona ke tla ho etsa ka koranta tse tlatsang N.A.P.A.

THUTONG

Ke Ts'episa Ho Bala lengolo lena la N.A.P.A. ha le hlaha ka nako le nako ke le ba Ma-Afrika a mang a mahlano a seng a hoise ka puo eo e leng eona e lokileng ea Hae e buuoang, hammoho le Ts'episo eo ke e ngo-tseng. Hape-hape, ke inehela ka bo 'na, ka thuso ea N.A.P.A., ho etsa ka malla aka ho ruta khoeling tse ts'eletseng kamehla bonyane motho a le mong e moholo oa mosali kapa monna ho bala le ho ngola puo ea habo

PHOMOLONG

Ke Ts'episa Ho Its'oara ka nako eaka ea phomolo ka tsela e tla etsa hore lichaba tse ling li mpona ka ts'epo le ka hlomphe hammoho le batho baheso.

LIBUKENG

Ke Ts'episa Ho Sebelisa libuka le libakana tsa N.A.P.A. tseleng ea tsona. Ke ts'episa ho bala baholo le ho etsa balekane baka ho bala baholo le hore ka ho sebetsa le N.A.P.A. bohle ba ithutang ho bala ba tsebe sebelisa tsebo ena kamehla ho fumana tsego e 'ngoe hape-hape. Ka tsela ena re tla tisa Afrika e ncha e tsoetseng pele re e atametse haufinyane le rona.

HO ETELLENG

Ke Ts'episa Ho Etella batho baheso ka bohale, ka ho hloka boikhomoso le ka bots'epeli kaha le 'na nka lakatsa ho etelloa, e le hore ts'ebetso hammoho selekane se seholo ho hlaha Afrika e Ncha e tsoetseng pele.

U

Etsang

Ho Thusa

Batho

Baheno?

Kena

N

A

P

A

A Re Tsoeleng Hammoho Mosebetsing

"KE TSE'EPISA HO BALA KAMEHLA LENGOLO LA N.A.P.A. LA LI-TABA KE BALLA MA-AFRIKA A MANG A MAHLANO A HOTSENG KA PUO E TS'OANEHILENG HANTLE E SEBELISOANG HAE. HAMMOHO LE "BOINEHELO" BOO KE BO NGO-TSENG."

Rea ts'epa, ruri rea lumela, hore u hlomphe ts'episo ea hao eohle, empa leha ho le joalo, ke ntho e ntle haholo ho etsa hore ts'episo ea hao e tsejoe ke bohle, hoba, ha u etsa joalo, e u thusa ho e hlomphe kaha u ka hlajoa ke li-hlong ho etsa hore batho ba u tsebang u e entse ba bone ha o tlotse lentsoe la hao la 'nete. Ke ka lebaka lena ho bala lengolo lena haholo ho thuseng uena hammoho le batho ba bang.

Ho thusa ho aba le ho tiisa "boihlomphe" ba hao (taba e matla ka ho letisisa), ebile e thusa ho ruta (ho etsa phe-toho tse ntle) ba bang tseleng tse khohlang tse lokileng tsa bophelo ba bona.

"KE TSE'EPISA HO SEBELISA TSELA EA N.A.P.A. EA LIBUKA LE LIBUKANA. KE TSE'EPISA HO BALA

HAHOLO LE HO KHOTHALLE TSA BALEKANA BAKA HO BALA HAHOLO."

N.A.P.A. e thabela ho tsebisa hore e se e fihletse tumellanong le ba Bantu News Agency (Pty.) Ltd., (Barekisi ba libuka ka kakaretso) ho nehela, **ka theko tse fokolitsong haholo ho litho tse ngolisitsoeng**, lenane le lehlo le fapaneng la libuka tse khethiloeng tse amaneng le Bophelo, Thuto, Phomolo, Libuka le Boeta-pele (temana tsa rona tse hlano). Libuka tsena hammoho le libukana li fumaneha ka Senyesemane le ka lipuo tse fapaneng tsa Se-Afrika tse buuoang Afrika e Boroa.

Ngola u batle buka ea Bantu News Agency ea manane a libuka e sa lefelloeng.

(Aterese:— The Bantu News Agency (Pty.) Ltd.,
P.O.Box 6663,
Johannesburg.)

u seke ua lebala ho beha Nomoro ea hao ea ho ngolisa ho N.A.P.A. (Ho ea hloka hore u behe nomoro eno. E ka mor'a lengolo la hao la ho ba setho).

THUTONG. "HAPE-HAPE, KE INKELA KA BO 'NA, KA THUSO E NEHELOANG KE N.A.P.A. HO E TSA SOHLE SE MATLENG AKA HO RUTA, HANG KA KHOELI TSE TS'ELE-TSENG BONYENYANE MONNA A LE MONG OA MO-AFRIKA EA SENG A HOTSE KAPA MOSALI HO BALA LE HO NGOLA PUO EA HABO."

Ba bangata ba lona ba se ba ntse ba etsa hona, ebile ba makalitsoe ke katleho a fumanoeng, empa ha rea lebala nantsoe ana "ka thuso ea N.A.P.A.," 'me haufinyane ho tla hatisa koranteng tse sebetsang le selekane sena mangolo a veke le veke a thuto a buang ka ho ruta batho ba baholo ho bala le ho ngola bao ha joale ba sa tsebeng. Thuto tsena li tla fapana ka liveke; ka e 'ngoe a tla ba thuto ea ho bala ka e 'ngoe e be ea ho ngola e tla hlomeha holim'a ea veke e ka pele.

Lebellang thuto tsena tse tla qala ka ho ba ka Sekhooa pele, empa ha morao li tla hatisoa ka lipuo tse ling.

Hopola hore lepetjo la hao ke Ts'ebetso le Katleho.

LENGOLO LA N.A.P.A. LA HO KOPA

POMA MONA E-BE U ROMELA HO:

N.A.P.A. HEADQUARTERS,

P.O. BOX 50, LANGLAAGTE,

JOHANNESBURG.

Ila ke se ke balile boinehlo ba N.A.P.A., kea lumela ho phethisa ts'episo 'me mona ke ngola ho kopa ho ba leloko.

Lebitso la hau: Mr./Mrs./Miss

(KA TLHAKU TSE KHOLO)

Aterese ea hau

(KA TLHAKU TSE KHOLO)

BEHA X PELA PUO EO U BATLANG LENGOLO LA HAU LATIKITI

LE BE KA EONA

BEHA X OA HAU MONA

SEXHOSA	
SESOTHO	
SEZULU	
SEKHOOA	

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